

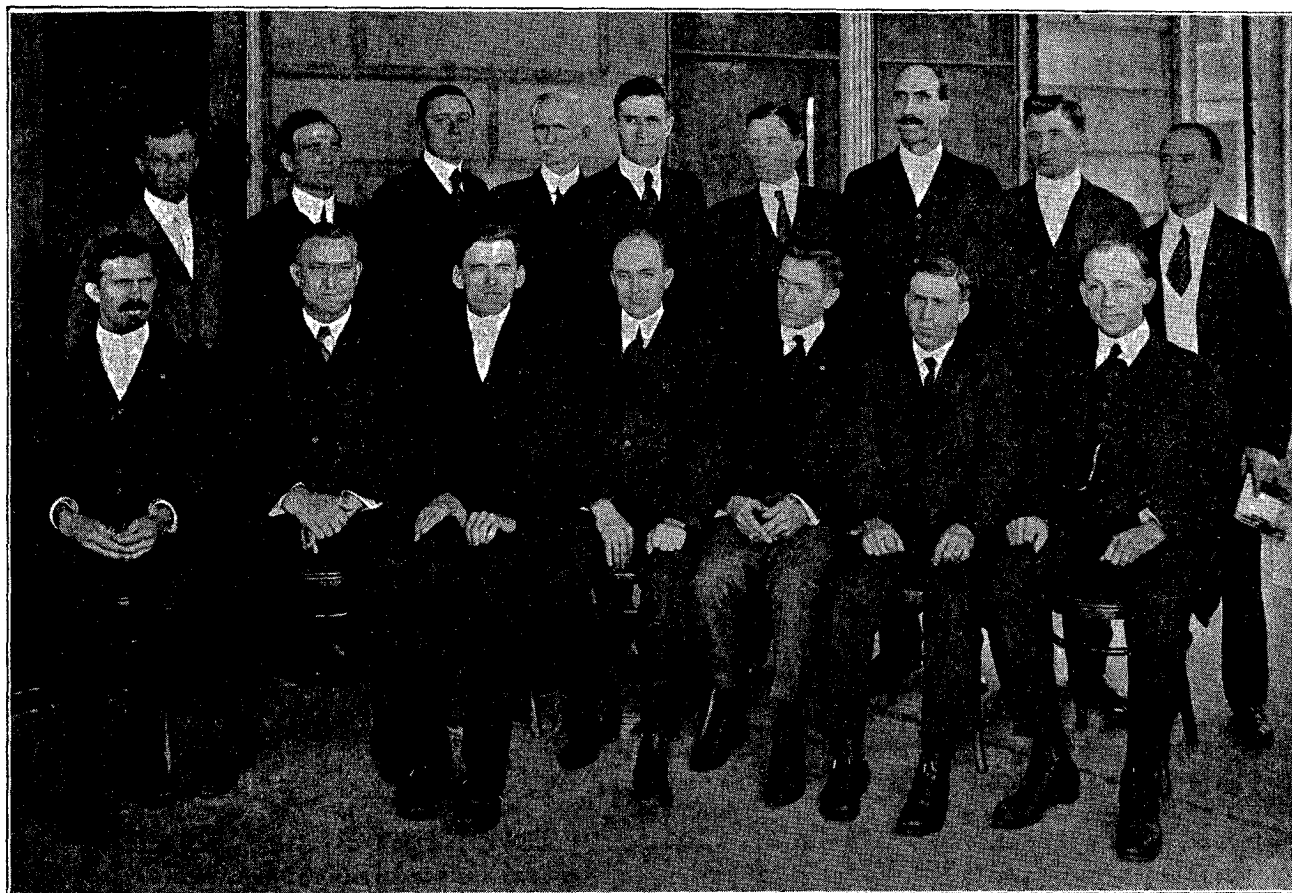
The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

Vol. 96

Takoma Park, Washington, D. C., Thursday, October 30, 1919

No. 44



DELEGATES AND OTHERS IN ATTENDANCE AT THE HOME MISSIONARY CONVENTION

Left to right (standing): E. R. Numbers, George Butler, J. L. McConaughey, D. W. Reavis, J. R. Ferren, J. W. Mace, E. R. Potter, V. O. Punches, J. B. Locken.

Left to right (seated): J. Adams Stevens, O. R. Staines, S. A. Ruskjer, C. V. Leach, H. K. Christman, L. H. Christian, J. S. James.

The possibilities in this Home Missionary movement are greater than in any other department of the General Conference. It calls upon one hundred fifty thousand people to do something each over against his own camp. This means the personal touch with men and women. And when we get at this work as we ought, and we are trained to make that contact touch at the vital points, there will be wonderful results. We have no conception of the thousands of people who will accept the truth as the result of this movement. And this house-to-house method is the only way it can be accomplished. The ministry cannot do it. It is only as the church puts itself in contact with the world that we can hope to finish the work.—A. G. Daniells.

Home Missionary Convention

PROMPTLY at 7:30 the evening of September 23 the delegates representing the union conferences of North America met in the General Conference assembly-room at Takoma Park, Washington, D. C., for the opening meeting of the Home Missionary Convention. This convention continued until the evening of September 30, and promises to mark a new era in the Seventh-day Adventist laymen's movement.

We were favored in having with us Elder A. G. Daniells and other members of the General Conference Committee, and representatives of the publishing houses, who were especially interested in the development of the magazine work as a feature of home missionary endeavor. M. E. Kern, C. A. Russell, and W. L. Adams, representing the young people's Missionary Volunteer Department, were with us when we had under consideration the relationship of departments. The presentation by A. W. Spalding, editor of the *Watchman*, of the great need of some such arrangement as a home commission, was much appreciated.

The home missionary representatives from the field were: J. A. Stevens, Pacific Union; J. S. James, Central Union; E. R. Potter, Southwestern Union; S. A. Ruskjer, Northern Union; J. L. McConaughy, Lake Union; O. R. Staines, Southern Union; V. O. Punches, Atlantic Union; J. B. Locken, Southeastern Union; George Butler, Eastern Canadian Union; E. R. Numbers, Columbia Union; L. H. Christian, secretary Home Missions Bureau; H. K. Christman, assistant secretary General Department; and the writer.

The opening address was given by Elder Daniells. It set before us the object of the home missionary movement, and pointed out the great possibility of results in this field. He stated that no department of the work ever organized had received such a warm reception in the field as the Home Missionary Department. He set forth that the work of this department was that of calling to missionary endeavor the whole church; of helping every believer to feel and to discharge his responsibility to his neighbor.

Elder Daniells said that if it were solely a matter of what the ministers can do, our hopes in the triumph of the message must go down. Our ministers must have the support and backing of the laity in this movement of missionary endeavor; in order to finish God's work. As to possibilities of results, he stated that in fruitage—the salvation of souls—this department contained greater possibilities than any of the others, and that, properly developed, it would help every other department.

Following the remarks of Elder Daniells, Elder E. R. Palmer gave a brief but interesting review of the rise and progress of the home missionary work. He stated, "This department is a unit in itself, and this convention marks a new era in the movement." Elder N. Z. Town expressed confidence in the men throughout the field who had been appointed to lead this work, and stated that he considered the outlook very bright.

Recommendations covering important phases of the home missionary work were passed, subject to the indorsement of the Fall Council, such as "Co-operation of the Ministry and Church Officers," "Development of Leadership in Our Schools," "The Home," "Organization of the Church," "Conventions and In-

stitutes," "Weekly Missionary Day," "Magazines," "Foreign Work," "Home Missionary Calendar," "Charts," etc. A more detailed report of recommendations will be given later.

The hour from eight to nine each morning was spent in devotional service. We felt that we were wrestling with problems which we were not equal to without the wisdom and help which an all-wise Father could give. At nine o'clock each day the delegates settled down to work. The last session of the day closed at 9 P. M., except when the interest in the topic under consideration, or the desire to crowd in other matter so as to conclude the convention program before schedule time, kept us until a later hour.

An excellent spirit prevailed throughout the discussions. As far as could be ascertained, each secretary turned his face homeward feeling that the time had been well spent and that progress had been made toward unifying the work. C. V. LEACH.

* * *

"TILL HE COME"

BRETHREN, work! The field is large;
Gather the harvest home;
Go, sow and reap: that is the charge
Of Jesus — "till he come."

Brethren, haste! the time is short,
The work is nearly done;
The heathen dark must still be taught
Of Jesus — "till he come."

Brethren, pray! for only so
Can precious souls be won;
To Jesus every moment go —
To Jesus — "till he come."

Brethren, come! the table's spread,
Jesus would have us one;
Drink of the wine, and break the bread —
In memory — "till he come."

Brethren, hark! Catch ye the sound
Of trumpet's distant tones?
Brethren, watch! that ye be found
Ready, when Jesus comes.

— Selected.

* * *

"It is not the spurt at the start, but the continued, unrelaxing, unhesitating advance that wins the day."

The Advent Review and Sabbath Herald

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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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The Advent REVIEW And Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., OCTOBER 30, 1919

No. 44

A Call to Finish the Work

God is calling to his people to arise and quickly finish his work in the earth. His providence is pointing the way; his power is pledged to its accomplishment. The gates of the nations have been opened. The Spirit of God has been poured out upon all flesh, and in every land are open hearts and uplifted hands for light and truth.

The message is speeding with mighty power, and still the calls for advancement come with ever-increasing persistence. The calls are for consecrated men and women as gospel workers, and for consecrated means to send these workers forth to the fields.

And these calls are awakening a response in many hearts. God is making his people willing in the day of his power. This is signally illustrated in the General Conference Council at Boulder, Colo. As stated last week, the calls for appropriations for missions for 1920 approximate more than two million dollars, a sum nearly seven hundred thousand dollars in excess of the amount demanded by the calls of last year. And with the presentation of the budgets from mission fields came calls for many additional workers.

This provides a stupendous program for the future, a program sufficient to appal a church of small membership and meager wealth. But with calls to his service God always vouchsafes strength and power to answer the calls. Thus, as this program was presented to the Council, faith and resolution took possession of the hearts of the delegates, and as one man the Council voted to adopt the budget presented. And then, in a most practical manner, one after another of the conference presidents arose and pledged to the support of the mission enterprises their surplus conference funds, opening the way also for the Mission Board to freely call any conference worker with whom the Board was able to arrange for service in the mission field.

It was the hour of supreme consecration on the part of the leaders in our work, a joyful but solemn occasion of placing all upon God's altar, a recognition of the world-wide character and mission of the gospel message, and that our parishes are not determined by conference boundaries, but embrace the whole world. Tears streamed down many faces. Heaven came near to earth, and the hearts of God's children were filled with his Spirit.

These offerings resulted in a gift of more than one hundred thousand dollars to the cause of missions.

This we believe is but the first fruits of the response which will be awakened in the hearts of our dear people throughout the field. God is calling to his people to arise and quickly finish the work. Souls are going down to ruin. We are debtors to all men to pass on to them the glorious light we have re-

ceived. Let us respond to the call of the Spirit, placing upon the altar of God's service our property, our sons and daughters, our own lives, to be used as the providence of God shall indicate. Many important questions are being considered at this meeting. Of these we shall speak later.

F. M. W.

* * *

A Spiritual Council

I REACHED the Fall Council at Boulder, Colo., a few days late, coming from the meeting in Porto Rico. I found assembled a large number of our representative workers from different parts of the field. A deep sense of the tremendous problems facing us in carrying the message to the world is resting upon the Council.

This is truly a missionary Council. The appeals from the regions beyond for more funds and workers to strengthen and finish the work, touch the hearts of all, and the largest budget ever voted in the history of this message has been passed upon favorably, and the most extended plans ever laid for the carrying forward of our work in the earth have been adopted. And it must be so if we really believe the Lord is coming in this generation.

A committee plans the daily spiritual work of the Council. The first hour of the day is devoted to a prayer and devotional service. The spiritual keynote of the Council was sounded by Elder E. W. Farnsworth when on the first Sabbath the large congregation was summoned to earnest and importunate prayer. It was a strong appeal to old-time supplication. Every heart present responded to these earnest words.

A great blessing from the Spirit has been experienced. In all our deliberations there is the utmost unity of purpose and plans. As the needs of the work in the strongholds of heathenism are placed before the Council by the brethren who have been privileged in recent months to visit these lands, all the surplus funds in conference treasuries are being turned over to the Mission Board, and the way is opened in every conference that the most consecrated and experienced workers may be called to take up responsibilities in the needy regions abroad.

Such a spirit not only rejoices the hearts of those who are present at the Council, but it will bring renewed hope to the members of our churches everywhere, for it is a clear indication that the message of a soon-coming Lord is taking on new power, and that the coming of the Son of man is near at hand.

The call of the hour is to holiness, to a clean heart, to a temple purified from sin, that the Holy Spirit may enter as a sovereign ruler, and sanctify us for service.

The call for spiritual leadership is being emphasized. The Holy Spirit, the representative of God on earth, must be recognized as the presiding officer in every conference and institution. He must preside in our councils everywhere, choosing his workers as in apostolic days, and leading us ever forward until the work of God shall close in power. G. B. T.

* * *

The General Conference Council

THE experience of Peter, James, and John, when in the holy mount with Christ, has been mine these few days I have met the servants of the Lord in this Autumn Council at Boulder. With the apostle I can say, "Lord, it is good for us to be here." I have been deeply impressed and greatly blessed by all that I have seen and heard.

I consider this meeting the best that I ever attended. The earnest zeal, and the spirit of liberality and self-denial present in the Council, make manifest that we may now see the prophecy of Joel fulfilled. The Lord will do great things. To my mind this meeting will mark the beginning of a new era in our work. We are living in the days of the latter rain, when the great threefold message is to be proclaimed in the power of the Holy Spirit, both in America and abroad. We have come to a glorious time. Great spiritual victories are right before us.

The work of the Lord is making progress in Scandinavia, and our brethren there are of good courage. God has helped us in a marvelous manner to overcome all difficulties, and our faith in his promises and truth was never stronger than now. While the world trembles with fear because of the alarming present-day unrest and disorder, we look up in the full assurance of faith, knowing that our redemption draws nigh.

J. C. RAFT,

President Scandinavian Union Conference.

WHOLLY apart from the pleasure of meeting with my brethren again after an extended absence across the sea, I found this General Conference Council the most enjoyable of any that I have attended.

The outstanding features of the gathering, to my mind, were: The deep spiritual tone; the fraternal spirit manifested; and the attention given to foreign missions.

From the opening of the Council the first period of each day was given to heart-searching Bible studies. The Holy Spirit witnessed to the truths that were unfolded, and our hearts were made very tender under the divine influence. This influence molded the Council and insured its success.

The disposition of men from the fields to help one another by sharing men and money, was a cheering aspect of the meeting. Such breadth of vision and warmth of heart are reassuring signs of progress in the development of the work of God in the earth.

But it was the cause of foreign missions that appealed most powerfully to the delegates. Several leading brethren, who had recently returned from tours of our mission fields, gave realistic accounts of the labors, problems, and successes of our faithful missionaries, and our hearts were deeply moved by the recital. The budget presented for approval amounted to \$2,250,000 — a colossal sum for so small a body of people as we are to raise.

However, the budget was adopted, and immediately the conference presidents subscribed sums

from their reserve tithe funds amounting to more than \$100,000. This is likely to be greatly increased when the presidents have opportunity to counsel with their committees and leading brethren later. Had our brethren whom God has blessed with financial prosperity been present at this Council, the funds would have rolled up into the millions. In order that the cause of God may be provided with all the means necessary to finish the work, he has placed in the hands of many of our people a liberal endowment of means. Terrible indeed will be the ultimate sorrow and remorse of those who squander the means intrusted to them for the upbuilding of the cause of God, by expending it for fine houses, unnecessary furniture, luxuries, or pleasures. This is a time of test. Happy is the man who remains true and faithful to his high calling. The General Conference Committee at this Council stood foursquare to the cause of missions, and we believe our people in the field will approve of that attitude by a most liberal response to the call of the hour.

M. N. CAMPBELL,

President British Union Conference.

It gives me great pleasure to be with our American brethren at this time, and to witness what I see and to hear all that I hear. In our great field we have suffered much on account of the war, and yet, thank God, he has not forgotten us in our isolation, nor failed to supply our most urgent needs.

Our membership has increased from 1,479 to 1,800, and our income from 98,000 to 235,000 francs. As in other parts of Europe, the war greatly reduced our force of workers, many being called to the service of their respective countries. Seven of our dear French brethren fell during the war. Six accepted the truth in the trenches, and were baptized. The lives of none of our civilian French brethren have been sacrificed. We are grateful for God's protecting care.

During the coming season we plan aggressive evangelical work in Switzerland, France, Spain, Portugal, Algeria, Italy, and Mauritius. We shall have a school for the training of laborers at Nîmes, and hope soon to be provided with a publishing house and a sanitarium in France.

Our people and workers everywhere are of good cheer, and anxious not only to stand by the message in their homeland, but also to enter their large colonies. Remember us in your prayers and gifts, and in the sending of more workers.

L. P. TIECHE,

President Latin Union Conference.

WORDS are but tame things, if we attempt to give expression to the joy of our soul in being permitted once more to join our brethren in council, after the hard experiences of the last five years in Europe. God is visiting his people met here in Boulder, and we are deeply pained that such an excellent meeting cannot be attended by our leading brethren of Central, Southern, and Eastern Europe, who have bravely and unflinchingly stood at their post of duty these terrible years of bloodshed, revolution, famine, and pestilence. How their hearts would have been cheered and their courage strengthened could they have witnessed the spirit here manifested to give all, both of men and of money, for the spread of our message in the regions beyond!

The readers of the *Review* will rejoice to learn that, as far as we can ascertain, our net gain in membership has been 10,000 since Jan. 1, 1915, giving us now 45,000 Seventh-day Adventists in these European fields.

Our dear brethren over there look to their fellow believers in great America for sympathy, for an interest in prayer, for moral, and, in many instances, for financial succor, and for laborers. Their missionary spirit has been quickened by the increased liberties that the political upheavals have suddenly given them, as well as by the manifest workings of God's Spirit upon the hearts of many who are turning their whole attention to that which is unseen and eternal, because of the sudden passing away of all they had formerly regarded as of value—property, stability of political institutions, and, so often, of life itself. Thus, right at the very time when revolution was sweeping over the country, amid tumult and machine-gun fire in the streets, and as the cries of the mob, mingled with the groans of the wounded and dying, were piercing the air, our ministers have been proclaiming the meaning of these events to large audiences crowded together in partially safe "upper rooms," in the large lecture halls of our Continental cities.

In spite of the terrible uncertainty facing us the coming winter, and the awful shortage of food, clothing, fuel, and transportation facilities, the workers are of good cheer, and are planning the most aggressive campaign in the history of the third angel's message in many parts of the continent, confident of the help of the Holy Spirit, as are our dear brethren at this remarkable Council, when the grand body of believers "shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion: . . . for the Lord hath comforted his people." Isa. 52:8, 9.

GUY DAIL,

President Leman (Switzerland) Conference.

THOSE who were on time at the first meeting of the first day of this memorable Council were impressed with the earnestness and solemn mien manifested by those who brought their perplexing problems to the attention of those assembled. It seemed that the meeting was hardly open before most important matters were under consideration. As the meetings progressed this solemn earnestness and spirit of fixed determination to do things in God's way seemed to take possession of all, and to deepen and strengthen until a mighty influence for right controlled the entire Council.

A strong evidence of the spirit of this Council was seen in the change of vision expressed by a large majority of those who spoke. Local and union conference presidents, who for years have been quite fully absorbed with their own special fields and who had held back for their own conference uses money and men that might, by careful economy and sacrifice, have been passed on to the mission fields, rose and pledged thousands of dollars of their surplus tithe, and invited the Mission Board to come into their fields and select any worker or workers, including even the union president himself, for the mission fields beyond.

This larger, broader vision was largely occasioned by the heaven-indited reports from the great mission fields, given by the general workers who had recently

returned, themselves filled with a profound conviction that this people under God must rise and quickly do their appointed work of bringing to the benighted heathen of far fields, in this generation, the last message of God's mercy and grace for a lost world.

In the precious seasons of Bible study, prayer, and testimony, the reception of the Holy Spirit was given most earnest consideration, and it seemed evident, from the expressions made, that the best preparation one can make for the reception of the Holy Spirit is to keep the soul open heavenward to receive that measure of the Spirit that God may be pleased to give for service now.

To search the soul diligently for sin, and to put away, by repentance and confession, its last vestige; to be whole-heartedly and zealously engaged in pushing the triumphs of the third angel's message,—this, together with prevailing prayer, seemed to grip the hearts of all present.

The hearts of those in the homeland who gave of men and means and who pledged their heartiest co-operation and earnest effort for the advancement of this cause abroad and at home, and the hearts of those from abroad whose perishing millions are to have the help that will make them children of Jesus, were filled with a godly joy which found expression in silent thanks to our great God, hearty amens, and tears of gladness that dimmed the eyes.

That neither men nor devils can stop the mighty advance of this message as it sweeps on in the wonderful providence of God, was the expressed conviction of many.

"The hour has struck;" "A new era has dawned," "We are in the time of the latter rain;" "Brethren, the coming of Jesus is near at hand;" "The close of this generation will find us in the kingdom,"—these and other similar expressions indicate the general conviction that prevailed.

A determination to carry the spirit of this blessed meeting to the brethren at home possessed the Council. It truly was good to be there.

G. A. ROBERTS,

President West Indian Union Conference.

* * *

The Industrial Conference

DUE to the critical industrial situation prevalent in the United States because of the high cost of living, and on account of the demand of the workingmen in all lines of industrial endeavor for a higher wage, President Wilson recently called an Industrial Conference, which met in Washington October 6.

The delegates to this conference are divided into three groups,—the labor group, the capital group, and the public group. The representatives of the public group were appointed by the President, and the representatives of the other groups were appointed by the workingmen and the employers of labor.

It is a striking fact, illustrative of American democracy, that it is practically impossible for any one, except those who know, to tell by the faces in the accompanying picture which of the men represent labor and which represent capital. One would say the group was simply an assemblage of progressive, wide-awake Americans.

Inasmuch as a large body of the working people in the steel industry of the country were on a strike, it was expected that arbitration of this strike would be one of the first questions considered by the In-

dustrial Conference. And such was the case. After the preliminary work of organization and the adopting of rules of procedure, almost the very next subject taken up for consideration was the arbitration of this strike.

The members of the employers' group, as well as of the public group, objected to the injection of this strike question for fear that it might cause the dissolution of the conference. Even the more general question of the establishment of a committee of suitable members to act in arbitration of all existing or threatened strikes, was postponed. This postponement was consented to by the representatives of labor on the understanding that the conference would proceed to consider resolutions presented by their group upon the relationship between capital and labor.

One of the first and most important of these resolutions was the one drafted by Samuel Gompers, president of the American Federation of Labor, which dealt with collective bargaining. It reads:

"The right of wage-earners to organize in trade and labor unions, to bargain collectively, and to be represented by representatives of their own choosing in negotiations and adjustments with employers in respect to wages, hours of labor, and relations and conditions of employment, is recognized.

"This must not be understood as limiting the right of any wage-earner to refrain from joining any organization or to deal directly with his employer, if he so chooses."

This question, of the recognition of the workmen's right of collective bargaining through agents who were not themselves necessarily employees, dealt with in this resolution, came to the floor for consideration in the National Industrial Conference October 16. It was debated for three hours, but no vote was possible, as under the rules the conference must adjourn at 5:30, leaving the evening free for committee work and group meetings.

During those three hours, however, one of the most interesting situations developed. The labor group, of course, stood solidly for the resolution. Through the clever generalship of Bernard M. Baruch, chairman of the public group, a majority of the delegates of that group were won over to the support of the resolution. This was effected in spite of disapproval by the same group, of Samuel Gompers' plan for the arbitration of the steel strike, a disapproval which had been expressed a few days before. But it was not alone the delegates of the public group, but also two out of five subgroups of the employers' group,

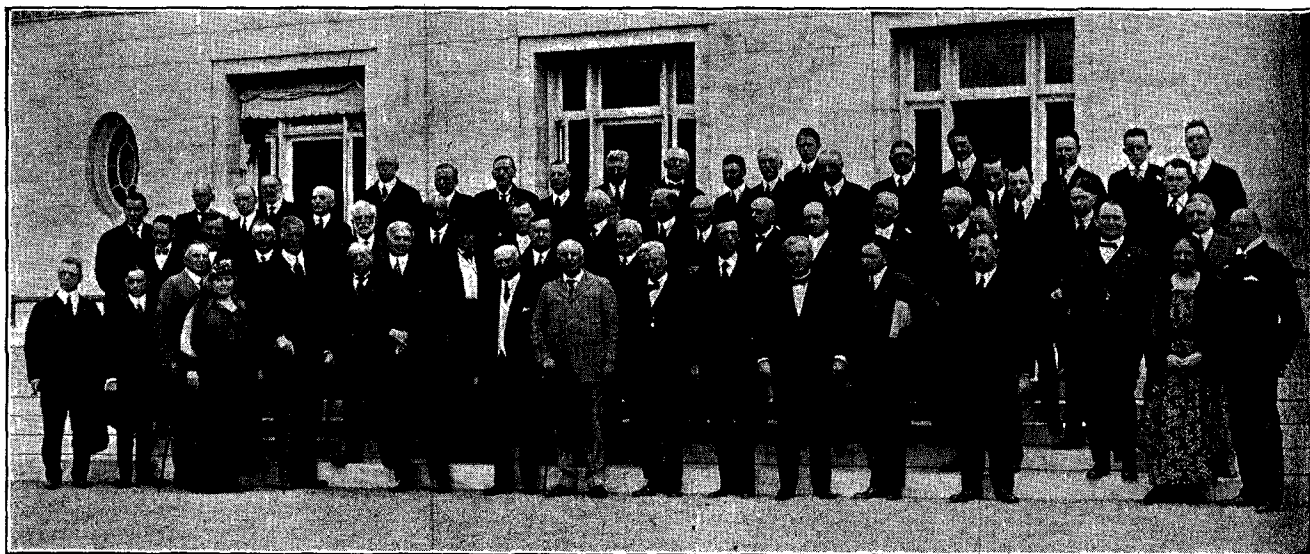
who were inclined to favor the passage of the resolution quoted above.

When Judge Gary, head of the Steel Corporation, who was himself a member of the Industrial Conference, saw the trend matters were taking, he took the train for New York that evening. With him went Richard V. Lindabury, counsel for the Steel Corporation, and George W. Perkins, member of the Board of Directors and of the Finance Committee. Both of these had been with Judge Gary in Washington during the recent tense days, as swiftly moving events were rushing to their climax.

The reason for this hurried departure was a specially called meeting of the board of directors of the United States Steel Corporation, to be held October 17 in New York, to decide upon the policy of that corporation in view of the crisis which had developed in President Wilson's Industrial Conference. Their decision as to policy is almost sure to be indicative of the future policy of great corporations generally.

If Judge Gary's presentation of the situation at the Industrial Conference should lead the board of directors of the United States Steel Corporation to decide to advise yielding to the demands of the workmen to the extent of accepting the resolution on collective bargaining drawn up by Samuel Gompers, a new period in the relationship of capital and labor would dawn. If they advise persistent refusal of these demands and the rejection of this resolution, the Industrial Conference would face dissolution; for, according to the rules of the Industrial Conference, any resolution, in order to be adopted, must have the approval of the majority in each of the three groups. The collective bargaining resolution, however, could command the solid vote of only the labor group, the majority of the public group, and not more than two fifths of the employers' group, which, on the basis of group voting, would leave the employers' group as a unit against it. The representatives of labor had already served notice, when this resolution was under discussion, that if the resolution were not adopted, their further presence in the conference would seem to them useless.

Our readers will of course know, before this paper reaches them, how this matter turned out,—whether the Steel Corporation yielded, or whether the Industrial Conference is to go down in history as one of those vain efforts to bring in a better understanding



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PHOTOGRAPH OF THE ENTIRE BODY OF DELEGATES TO THE INDUSTRIAL CONFERENCE

between capital and labor. Should the conference prove a failure, it seems likely that this country may face, with the first of November, a national strike of soft-coal miners, which in a very short time, unless settled, would mean the closing of most of the industries of the country.

Truly we have come upon perilous times, and it behooves us to pray that the leaders in our nation, and all men in responsible positions, may be given the necessary wisdom at least to delay the calamities to which we as a nation seem to be rushing.

As Adventists we recognize that the perilous times facing us are in fulfilment of prophecy; they are so many proofs that we are living in the last days. With this recognition, however, we need not be in any sense of the term "calamity howlers." It is surely our privilege and duty to pray for a solution, temporary though it may be, to help this nation and other nations throughout the world, that the gospel message may go forward quickly everywhere. Let us then, with one accord, pray God to hold the winds of strife, whether that strife be between nations or between classes within the nations; and may the Lord help us to do faithfully our part toward spreading the knowledge of the only remedy for earth's ills,—the second advent of our Lord Jesus Christ.

—L. L. C.

* * *

Delivered From a Jesuit Conspiracy

IN the early forties of the nineteenth century a stirring evangelical movement was going forward in the Madeira Islands, off the northwest coast of Africa. A Scotch physician, Dr. Robert Kalley, had settled there, in the suburbs of Funchal, the chief town. An earnest Christian, he labored for the spiritual good of the people, and started many schools through the mountain villages. The work grew into a Protestant reformation, and hundreds were learning to read the Bible and to rejoice in its teachings. The priests determined to destroy the work. They stirred up a fierce persecution against Dr. Kalley and all who held to the open Book. Of the deliverance that came to the leader of the movement in his extremity, Bishop Hartzell says, in one of the Methodist annual reports:

"The day was fixed when Dr. Kalley, the missionary, and all his followers were to be exterminated. On that very day, while the signal bell was being sounded in the tower of the cathedral, God sent an English ship into the harbor, and the leader, disguised in clothing as a sick woman, was carried in a hammock to the beach and to ship by men who would have murdered him had they known who he was. All the Protestants, it was thought, were driven from the island. But a little precious seed remained, however, and only a short distance from where Dr. Kalley had his wonderful work in the mountains, we have our Mount Faith Mission."

In Dimmitt's "Story of Madeira," more details of the conspiracy and flight are given, in the words of the missionary's own daughter, who was there at the time. Dr. Kalley had fled to a friend's house in the night, having learned that an attack was to be made in the morning. As the cathedral clock struck eleven,—but we will use the words of his daughter:

"A rocket went up in the air; then another exploded in quick succession; and, in the flash of an eye, from the cathedral, from behind trees and walls, from everywhere, there came pouring out men dressed entirely in white—white trousers, white coats, white shirts, and white hats. It was not a costume of Madeira—such a sight had never been seen before—but it was a preconcerted sign by which the Romanists were to know one another.

"The men turned and swept up the street toward Dr. Kalley's place, never doubting that he was inside; but at that very moment he was taken out of the 'Pinheiros' in a hammock, disguised in woman's attire, and, covered over with a linen sheet, was being hurried down to the shore by two bearers. And oh, the prayers that followed him!"

Some of the island believers were killed, and hundreds made their way in the following years to the West Indies and America. An appeal for money and clothing with which to succor these refugees was issued by the American Protestant Society, of New York, in November, 1848. In this appeal (printed in the *Boston Advent Herald* of Dec. 9, 1848) the following account is given of the escape of Dr. Kalley's chief helper, a young man having oversight of the school work:

"When the persecution began, the first notice he had of his danger was on awaking in the night he found eighteen of the police about his house, who had come to arrest him. He rose and rushed out of his house, and escaped to the mountains. The government then commissioned two hundred soldiers to arrest him. They pursued him upwards of a month, but were not able to find him. During this time he never slept under a roof, but on the soil, or in caves of the earth. He had no change of linen, and was reduced to a state of starvation. The manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the Christians as well as to the soldiers. There was only one human being that knew where he was, and that was a Roman Catholic girl. Her heart was moved with compassion for these suffering Christians. She did not dare to tell any one, not even her parents, that she knew where he could be found. But she stealthily took flour from a barrel, when her mother was absent, and baked a cake in the ashes. She then rolled it in her apron, and seizing an opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of God, kept him from starvation, and gave him strength to reach the deck of a British vessel. He sailed first to Demarara, then to Trinidad, and finally to this city."

The repressive measures seem to have been all too successful in shutting out the light. The islands are open now, however, and we pray that the light-giving word may yet again spread through those mountain valleys and find many worthy successors of the men and women who were driven into exile for their faith.

W. A. S.

* * *

The Russian Situation

AFTER drifting on for many months, the situation in Russia seems to be taking a decided turn which bids fair to bring a climax to Russia's internal troubles. The supreme council of the Allied powers has invited Norway, Denmark, Sweden, Holland, Finland, Spain, Switzerland, Mexico, Chili, Argentina, Colombia, and Venezuela to initiate measures to prevent their nationals from engaging in any trade whatsoever with Bolshevik Russia. Marshal Foch has sent Germany word "that the British and French men-of-war in the Gulf of Finland will continue to blockade Bolshevik ports."

This action of the Allied and associated governments cannot fail to have a drastic effect, in view of the present shortage of food supplies.

When to the blockade is added the fall of Petrograd, as yet unconfirmed, it seems evident that civil war is soon to end in Russia, with the speedy overthrow of the Soviet government.

While not considering ourselves partisans to either side of a political controversy, we should rejoice to see re-established in Russia conditions which will make possible the more rapid carrying of the gospel throughout the immense territory of that country.

Will It Please God?

JOHN M. HOPKINS

Is not that the very first, and the most important question for our consideration? It is the first question, the one that lies nearest the heart in matters concerning those we really love. We really desire, and endeavor to please him or her whom we most fondly cherish. We are most considerate of our words, that none are spoken that will wound or grieve or cause weeping and sorrow. Not only do we seek to refrain from giving pain; but we make every effort to bring gladness and pleasure.

If this be true in our relationship with earthly friends, should it not be true toward our best of all friends—our Lord? He says to us: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee;" margin, "have I extended loving-kindness unto thee." Jer. 31:3. Yes, when we were yet far away from him in sin, and rushing on toward ruin and death, even then he extended loving-kindness unto us:

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Another most impressive and most assuring text on this thought is:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into this world, that we might live through him." 1 John 4:9.

There can be no higher incentive than love; no greater impelling power; nothing that will enable one to endure more—even to die. And God loved us to even this extent while we were yet in rebellion against him:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Verse 10.

And now, can we not from our hearts say, "We love him, because he first loved us"? Verse 19. And will not this love for him inspire us, first of all, to please him?

Such was the mind of our Saviour; "I do always those things that please him," he said. John 8:29. Of Enoch it is written:

"Before his translation he had this testimony, that he pleased God." Heb. 11:5.

And Paul exhorts:

"That ye might walk worthy of the Lord unto all pleasing." Col. 1:10.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." 1 Thess. 4:1.

And the beloved John writes:

"Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

These are blessed words of exhortation and encouragement. And to make them practical in our lives, ought not the first thought in every transaction, however small or great, the first consideration, to be, "Will it please God?" will he be glad to have me do this or that? to go here or there? Our religion should be practical. We should practise it in every detail of life; not as fanatics, or as extremists, but associate everything with him; do everything with reference to him; bring him into every feature of our existence. That is it; and if we really love him, that is exactly what we will do. And if we do not do this, is it not very evident that we do not "love him because he first loved us"?

Had we, like Enoch of old, this supreme desire to please God in all things,—and we must have it, if we, like him, are translated when our Lord returns,—were this our holy ambition, our chief joy, as it is our blessed privilege that it may be, what holy joy would flood our souls! what a mighty influence and power would come into our lives! how the Lord would bestow upon us his Holy Spirit, and mightily equip his people for service and the triumphant finishing of the work!

Then in every transaction, in every motive and purpose, let us make it the paramount consideration to please God. Let this be the question, first and always, Will it please God? If what you are about to do will not, don't do it.

Roseburg, Oreg.

The Significance of the Temple and Its Cleansing

DANIEL H. KRESS

"Let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

It was in the sanctuary that the glory, or character, of God was revealed to the people,—

"The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:6, 7.

Later, Solomon erected the temple as a "dwelling place for the Most High."

The true significance of the temple was never fully appreciated by the people. God desired a closer union with his people, not merely to dwell among them, but to dwell within them. This was the whole purpose of

the gospel, including the temple and its service. God designed that his people should become a dwelling place for the Most High, revealing his character of love, mercy, compassion, forgiveness, and justice, to the people with whom they associated. He had to dwell among them, revealing to them his character, before they could be induced to have him dwell within them. In referring to the temple built by Solomon, Stephen said: "Howbeit the Most High dwelleth not in temples made with hands" (Acts 7:48); and Paul said to the church at Corinth, "Know ye not that ye are the temple of God?" (1 Cor. 3:16) and, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them" (2 Cor. 6:16).

In Christ the true purpose of the temple was met. "God was in Christ, reconciling the world unto himself." In saying to the woman, "Neither do I condemn thee: go, and sin no more," and on the cross, "Father, forgive them," he revealed the Father. God was manifest in the flesh. God was made flesh and dwelt among men. The people beheld his glory, the glory as of the only begotten of the Father. As he walked among men, touched with the feelings of their infirmities, healing the sick, ministering to the need of all, Jesus was revealing that which the temple in Jerusalem revealed, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

The disciples who were so intimately associated with Christ evidently failed to appreciate the significance of this temple which tabernacled with them and walked by their sides, even as their ancestors before them had failed to appreciate the significance of the temple in Jerusalem. The time came when Jesus said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." They were content to have Christ with them, but he desired a closer union than this. He said, "He that dwelleth with you . . . shall be in you." John 14:17.

This union took place on the day of Pentecost. This was the mystery which had been hid for ages and generations but was then made manifest to the saints, which, says Paul, "is Christ in you, the hope of glory." Col. 1:26, 27. The purpose of the temple and its service was met at that hour.

We are told that "when the Saviour began his ministry, the popular conception of the Messiah and his work was such as wholly unfitted the people to receive him. . . . The Jews looked for the coming One." They looked for him, but they looked for him "not as a Saviour from sin, but as a great prince who should bring all nations under the supremacy of the Lion of the tribe of Judah." — *Thoughts from the Mount of Blessing*, p. 10.

The message of repentance was not welcomed by his people. "He came unto his own, and his own received him not." It was only by repentance and confession of sin that the heart could be opened for the reception of Jesus.

We are living in the time of the cleansing of the sanctuary. Since the year 1844 this work has been going forward in heaven. How soon the work will close and the fiat go forth, "It is finished." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:11, 12), we do not know. We do know that the time is near. This is an important truth. But a mere knowledge of this truth will not save. The knowledge of God's presence in the temple in Jerusalem did not save men from sin. The knowledge of God's presence in Christ, did not save men from sin. Salvation comes only from the knowledge of having his presence within.

A knowledge that Jesus is ministering in the sanctuary in heaven, cleansing it from sin, does not save men and women from sin.

"Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement." — *Mrs. E. G. White, in Review and Herald, Feb. 11, 1890.*

In this there is salvation.

"While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. . . . They should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard." — *Id., April 8, 1890.*

"When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure." — *Id., Jan. 21, 1890.*

"We are living in the solemn hour of the judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed." — *Id., May 13, 1884.*

Jesus' cleansing of the sanctuary in heaven from the sins of the people, can be of benefit to us only as we by faith work in harmony and in union with him, in cleansing his temple on earth.

The mistakes of the past we are in danger of repeating, by placing our confidence of salvation in the mere knowledge of some doctrinal truth. Like those of old, we may feel rich, when we are poor. The appeal comes to the remnant church, "Behold, I stand at the door, and knock." Jesus is with his remnant people, but on the outside of the soul temple. He desires a closer union than this. "If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3:20. In no other way can the soul temple be cleansed. It is not done by resolutions or by resolves. These have their place. It is accomplished by opening to him the door of the heart and admitting him. He is the temple cleanser. He is the only one that can cleanse from sin the temple in heaven and the temples on earth.

"Sin lieth at the door." There is only one way of ridding the heart of it, and that is by confession. The confession must be as free as the transgression. Sins of a private nature must be confessed to God. Sins against a brother, a sister, a neighbor, saint or sinner, must be confessed to him or her. This removes the rubbish from the door of the heart. "Confess your faults one to another, . . . that ye may be healed." It can be done in no other way.

John came preaching repentance. In speaking of him the Lord through the prophet Malachi says:

"He shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . . He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

This is a work that will be done for his remnant people.

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

We are told:

"Many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. . . . Let all remember that God is holy, and that none but holy beings can ever dwell in his presence." — *Early Writings*, p. 71.

Surely we have about reached the time predicted, when there will be a great reformatory movement among God's people, when the sick will be healed, miracles will be wrought, and a spirit of intercession will be witnessed, "even as was manifested before the great day of Pentecost." We each have our part to act in bringing about that day.



BIBLE STUDIES



A Great Prophetic Chapter

A Verse-by-Verse Exposition of Matthew 24

CALVIN P. BOLLMAN

The Abomination of Desolation

"WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Matt. 24: 15-18.

Almost as long before the event as we are living this side of it, the Lord foretold through Moses the calamities that would come upon his chosen people if they should forget him and prove recreant to the sacred trust reposed in them. The prophet said:

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee." Deut. 28: 49-52.

There was foretold also by the prophet Daniel the rise of a wicked and cruel power of which it was said:

"He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. . . . He shall also stand up against the Prince of princes." Dan. 8: 24, 25.

There can be no doubt that both these prophecies had reference to the Roman power, as do also our Saviour's words quoted above. It was now too late for the Jewish people as a nation to escape the destruction their apostasy from the truth of God so well merited, but there was still time and opportunity for individual repentance; and for all who would heed the warning there was escape from the threatened destruction that would ere long come upon the people and the city that had rejected, and that would shortly crucify, the Saviour of the world.

By comparing Matthew 24: 15-18 with Luke 21: 20, 21, we learn what is meant by "the abomination of desolation, spoken of by Daniel the prophet;" and by the statement, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains," etc. "The abomination of desolation" was clearly the Romans, with their idolatrous standards. Tertullian says:

"The entire religion of the Roman camp almost consisted in worshiping the ensigns; in swearing by the ensigns; and in preferring the ensigns before all other gods." — *Apologeticus*, chap. 16, p. 162.

Josephus tells us:

"The Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them." — *"Wars of the Jews,"* book 6, chap. 6.

This was after the fall of the city; but some considerable time prior to that event, when the Romans

first surrounded Jerusalem under Cestius Gallus, Josephus tells us that —

"He [Cestius] then pitched his camp upon the elevation called Scopus [or watchtower], which was distant seven furlongs from the city. . . . And on the fourth day, which was the thirteenth of the month Hyperberetens [Tisri], when he had put his army in array, he brought it into the city. Now for the people, they were . . . greatly affrighted at the good order of the Romans, and retired from the suburbs, and retreated into the inner part of the city, and into the temple. But when Cestius was come into the city, he set the part called Bezetha, which is called Cenopolis [or the new city], on fire; as he did also to the timber market; after which he came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once." — *"Wars of the Jews,"* book 2, chap. 19, par. 4.

Jerusalem — not a part, but the whole — was "the holy city."

"Not only the space included within the walls of the city, but also all that within a circuit of a certain number of furlongs outside the walls, was considered holy ground. When, therefore, the Roman army planted their standards inside this territory, 'the abomination of desolation' was standing 'in the holy place.'"

"The reference which Jesus makes to the prophecy of Daniel is an indirect, but none the less strong testimony in favor of the study of prophecy, with the assurance that an understanding of the words read will be granted. Those who pronounce the prophecies of Daniel the product of a disordered imagination, or too obscure to be understood, or the work of an impostor who lived at a later time than the Daniel who was prime minister at the court of Darius, should weigh well these words of Jesus. To him the predictions of the prophecy were of divine authority, and he commended them to his disciples as containing the key to the hope of their deliverance from the doomed city.

"The Christian believers acted upon the instruction given to them by the divine Teacher, and at the opportune moment fled from Jerusalem and other cities of Judea to places of safety, and were thus delivered from death; and, according to Bishop Newton, 'we do not read anywhere that so much as one of them perished in the destruction of Jerusalem.'"

But only for a very short time immediately following the withdrawal of the army of Cestius was there any opportunity for unarmed and unauthorized parties to leave the city in safety. There was real need for all the haste implied in our Lord's warning. It was a time of great unrest in Jerusalem. The city was divided into fiercely antagonistic factions, highly suspicious of each other. Each faction charged the others with having a design to deliver the city to the Romans, and for this reason no one was permitted to leave except for reasons satisfactory to the guards constantly at the gates. Any attempt to flee was tantamount, if not to an avowal of disloyalty at least to a confession of fear that the city would fall, attitudes of mind alike punishable by death at the hands of the zealots.

The Siege Abandoned

The circumstances which opened the way for heeding Christ's instruction to flee from Jerusalem may

be briefly summarized: The first expedition against Jerusalem was led by the Roman general, Cestius Gallus, who "pitched his camp upon the elevation called Scopus [or watchtower], which was distant seven furlongs from the city [Oct. 30, A. D. 66]." Some particulars of his attempt to capture the city are given by Josephus:

"When Cestius was come into the [outer] city, . . . many of the principal men of the city were persuaded by Ananus, the son of Jonathan, and invited Cestius into the city, and were about to open the gates for him; but he overlooked this offer, partly out of his anger at the Jews, and partly because he did not thoroughly believe they were in earnest. . . .

"Now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set open the gates, and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, had certainly taken the city. . . .

"It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world." — *"Wars of the Jews,"* book 2, chap. 19, pars. 4-7.

The Jews were greatly elated at the withdrawal of Cestius, and pursued the fleeing army "as far as Antipatris." They then "came back running and singing to their metropolis." — *Id.*, par. 9.

"To all human appearances, victory had turned on the side of the Jews, and Jerusalem was now a safe place in which to reside; but the Christians recognized that the time mentioned by Jesus had come, and therefore, obeying his words implicitly, they fled from both the city and the country to the mountainous districts, out of the path of contending armies. Thus they were saved from the destruction soon to come upon Jerusalem, not as the result of their own foresight, but through their trustful obedience to the words of Jesus."

As is evident from the account of the matter given by Josephus, there was from the military viewpoint no reason justifying the withdrawal of the Romans at this time; but the Saviour had told his people to flee when they should see Jerusalem compassed with armies, and opportunity must be given them to make good their escape. Mr. Whitston, the translator, says in a footnote:

"There may another very important, and very providential, reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been now a Christian, he might probably have taken notice of also; — and that is, the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before, that 'when they should see the abomination of desolation [the idolatrous Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate] stand where it ought not; ' or, 'in the holy place; ' or, 'when they should see Jerusalem compassed with armies; ' they should then 'flee to the mountains.' By complying with which those Jewish Christians fled to the mountains of Perea, and escaped this destruction. . . . Nor was there, perhaps, any one instance of a more unpolitic, but more providential conduct than this retreat of Cestius visible during this whole siege of Jerusalem; which yet was providentially such a 'great tribulation, as had not been from the beginning of the world to that time; no, nor ever should be.'"

A Type

"The downfall of Jerusalem was a type of the downfall of the world; and as the believers in that time were delivered through their faith in, and obedience to, the divine instruction, so will it be at the last day. While those who are guided by human

wisdom are saying, 'Peace and safety' (see 1 Thess. 5:1-3), and are assuring their followers of a millennium of glorious prosperity, the believers in the divine message for this generation will know that the end of all things is at hand, and will be prepared for their escape from the impending fires of destruction.

"In the olden time it was necessary for the believers to remove only a comparatively short distance from their homes, as Jerusalem and Judea alone were the prey of the invading army; but in this generation, with the whole world doomed to destruction, those who are delivered must be taken from the earth; therefore the apostle Paul writes: 'The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' But it will require 'the faith of Jesus' (Rev. 14:12) 'to escape all these things that shall come to pass, and to stand before the Son of man' (Luke 21:36)."

A Woe and Its Meaning

A melancholy interest attaches to everything concerning the siege and destruction of Jerusalem, not only because of the woe it brought to the people of that unhappy city, but because of the generally recognized parallel between the end of the Jewish age and the end of the world. Rev. T. R. Birks, Fellow of Trinity College, an English writer of the first half of the nineteenth century, suggests this:

"The last generation under the Jewish economy, has a marked correspondence with the Christian." — *"First Elements of Sacred Prophecy,"* p. 262.

We shall not, however, dwell at length upon the heart-rending details of that most terrible siege, and the events immediately preceding and following it. Historical counterparts, like parables, do not "go upon all fours;" therefore it is only in its principal features that we can expect to find a parallel between the destruction of Jerusalem and the end of the world.

Continuing his answer to questions asked by the disciples, Jesus said:

"Woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:19, 20.

In verse 19 we get a most enlightening glimpse into the inner thought and sympathy of our Saviour. As at the grave of Lazarus he wept, not for the sorrow of the sisters which he was about to turn into joy, but for the sorrow of the world,—for the weeping fathers and mothers, brothers and sisters, wives and children, who had no solace because they knew him not,—so here his sympathy goes out to the weak, the dependent, the helpless,—to the delicate women, the tender infants,—and he pronounces, not a woe *against* them, but foretells a woe *upon* them. And as it was then, so it must be again in the end of this world,—robust manhood, blooming womanhood, buoyant youth, and tender childhood, will suffer alike the seven last plagues, and be consumed by the fires of divine wrath.

Verse 20 is especially illustrative of our Lord's love and care for his people. While freezing temperatures are of somewhat rare occurrence in central Palestine, cold rains and even snowstorms are not infrequent in the wintertime. Outdoor life at this season of the year is therefore impractical. Likewise the Saviour knew that flight upon the Sabbath would be difficult and dangerous, since the city would be in control of zealots

who would not scruple to kill any suspected of disloyalty. Describing the actual conditions that prevailed during the siege, Josephus says:

"Nor could such as had a mind flee away; for guards were set at all places, and the heads of the robbers, although they were seditious one against another in other respects, yet did they agree in killing those that were for peace with the Romans, or were suspected of an inclination to desert them, as their common enemies." — *"Wars of the Jews,"* book 5, chap. 1, par. 5.

When the siege of Jerusalem was begun by Cestius Gallus, Nero was emperor of Rome. Between his death, June 9, A. D. 68, and the accession of Vespasian, July 1, A. D. 69, or a period of less than thirteen months, there were three emperors, Galba, Otho, and Vitellius. This shows the unsettled state of affairs not only in Judea but throughout the Roman Empire, and explains in some degree why vigorous measures were not sooner taken to subdue the rebellious Jews, and why immediate flight was necessary, although three and one-half years would pass from the time Cestius raised the siege of Jerusalem until the city would fall before the victorious arms of Titus, Sept. 7, A. D. 70. During practically all this time the city was in the hands of very vicious elements, and even suspicion of any feeling of disloyalty meant death to the subjects of that suspicion. Flight would have been construed as disloyalty to one or other of the parties in control of the city, and would have met swift and terrible punishment. This condition of affairs and the calamities closely to follow, were a fit type of the greater, because more general, and even more terrible scenes destined to precede the coming of the Lord and the end of the world.

In forecasting the distress that would come to Jerusalem and its inhabitants, the Saviour spoke also of a time of tribulation that would come to his own people and of which the necessity for flight from their homes would be only a prelude, or foretaste. Continuing, the Lord said:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 21, 22.

The Transition Period

It may be said that with these verses (Matt. 24: 21, 22) we have reached the transition period between that part of our Lord's great prophecy that had primary reference to Jerusalem and that part which refers directly to times and events this side of A. D. 70. The tribulation of the siege was terrible. The city suffered not only from external violence, but from internal dissensions. The very worst men were in control, and even before the fall of the city rapine and massacre were all too common. Famine consumed the inhabitants of the doomed city, driving some even to cannibalism. Human bodies lay unburied where they fell, and pestilence added its horrors to the indescribable terrors. Says Prideaux:

"Bloody massacres among the factions, hunger and pestilence filled the city with corruption and stench." — *"An Historical Connection of the Old and New Testaments,"* Vol. II, p. 560.

Josephus gives the details of one case in which a mother, driven to desperation not only by the terrible things she had already suffered, but by contemplation also of what must inevitably follow the capture of the city, in massacre, outrage, and bondage, slew and ate her own child. (See Josephus, "Wars of the Jews," book 6, chap. 3, par. 4.)

In the Old Testament we find many instances in which the prophets, describing calamities, local both as to time and place, are suddenly carried over to the more distant future and more general judgments, so blending their portrayal of the near and remote, that it is sometimes difficult to assign to each its proper place and relative importance in the history of its fulfilment. We have already cited instances of this. Another example of a prophecy in which widely separated events are apparently brought close together, is found in Isaiah 61: 1-3. This is the scripture which our Lord read in the synagogue at Nazareth, saying: "This day is this scripture fulfilled in your ears." (See Luke 4: 16-21.) But he did not read the words, "And the day of vengeance of our God," for the time had not yet come to announce God's final judgments as impending. Centuries must pass before the message would be due to the world: "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

Writing about three quarters of a century ago concerning this prophecy; namely, the twenty-fourth of Matthew, and with special reference to these very verses, Rev. T. R. Birks said:

"The true place of transition in the prophecy is the next question which has to be determined, and, perhaps, the most important. Our reasonings hitherto have all tended to prove that the opening of the prophecy must be referred to the days of the apostles, and the close to the second advent. This also corresponds exactly with the twofold inquiry of the disciples, 'Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?' But, since the lapse of time has proved that these events are separate by near two thousand years, our conclusions will again be rendered doubtful, unless it can be explained how the prophecy passes from the first subject to the second. This is not plain on the first inspection. . . . Yet a careful scrutiny will, I believe, supply us with a full and consistent explanation. . . .

"If the prophecy in St. Luke [chap. 21] be, as I have endeavored to prove, a partial comment on the words of the prediction as actually delivered, we must naturally look to this Gospel for the key to our difficulty; and here the solution meets us at once. There is a clear transition in the words of the twenty-fourth verse: 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'" — *"First Elements of Sacred Prophecy,"* p. 215.

The Jews were given a certain time in which to repent and turn again to God; or, failing to do this, in which to fill up the cup of their iniquity. They did the latter in rejecting and crucifying Christ, and persecuting his disciples. Then the Gentiles must have their opportunity — "the times of the Gentiles." And then will come, not "the restoration of the Jews," as some imagine, but the end of the world.

We do not understand that the literal Jews and old Jerusalem will ever be restored in the sense of again becoming the people and the city of God. "He is not a Jew, which is one outwardly." Rom. 2: 28. "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Rom. 9: 6, 7. And again, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. And finally, the apostle declares that "Jerusalem which now is," "is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 25, 26.

As believers in Christ now occupy the place as God's peculiar people that once belonged to the literal descendants of Abraham, so the heavenly city, the "many mansions" that Jesus has gone to prepare for his children (John 14: 1-3), takes the place of

(Continued on page 14)

Studies in the Testimonies

The Holy Spirit

TYLER E. BOWEN

1. WHY was it expedient that Jesus should leave the disciples and go to the Father that the Holy Spirit might succeed him as their Comforter?

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high."—*The Desire of Ages*, p. 669.

2. What service is assigned the Holy Spirit, as Christ's representative on earth, in the believer's spiritual conflict with the enemy, even to the end of time?

"Now the Saviour's eye penetrates the future; he beholds the broader fields in which, after his death, the disciples are to be witnesses for him. His prophetic glance takes in the experience of his servants through all the ages till he shall come the second time. He shows his followers the conflicts they must meet; he reveals the character and plan of the battle. . . . They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle."—*The Desire of Ages*, p. 352.

3. Do only those who are perfect have access to this power?

"Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—*The Desire of Ages*, p. 352.

4. Without the gift of the Spirit what would have been the result of Christ's sacrifice?

"The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature."—*The Desire of Ages*, p. 671.

5. Through the power of the Spirit what work is to be done in the human heart?

"Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon his church."—*The Desire of Ages*, p. 671.

6. Whom would the Holy Spirit glorify?

"Of the Spirit Jesus said, 'He shall glorify me.' The Saviour came to glorify the Father by the demonstration of his love; so the Spirit was to glorify Christ by revealing his grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people."—*The Desire of Ages*, p. 671.

7. Can the working of the Holy Spirit upon human hearts be either understood or explained by the worldly-wise, or by the application of scientific principles?

"The worldly-wise have attempted to explain upon scientific principles the influence of the Spirit of God upon the heart. The least advance in this direction will lead the soul into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart."—*Testimonies for the Church*, Vol. IV, p. 585.

8. To what did Jesus compare the operation of the Holy Spirit?

"The Son of God compared the operations of the Holy Spirit to the wind, which 'bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.'"—*Testimonies for the Church*, Vol. IV, p. 585.

9. To whom is the operation of the Spirit foolishness?

"The Saviour rejoiced that the plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, cannot see the beauty, power, and hidden mystery of the gospel. But to all those who are of a humble heart, who have a teachable, honest, childlike desire to know and do the will of their heavenly Father, his word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unregenerate man."—*Testimonies for the Church*, Vol. IV, p. 586.

10. What does God desire to do for his remnant people through his Holy Spirit?

"God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them to men."—*Testimonies for the Church*, Vol. IX, p. 40.

11. From all countries what cry is sounding?

"From all countries the Macedonian cry is sounding, 'Come over and help us.' God has opened fields before us, and if human agencies would but co-operate with divine agencies, many, many souls would be won to the truth. But the Lord's professing people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, 'Whom shall I send?' there have been few to respond, 'Here am I; send me.' Isa. 6: 8."—*Testimonies for the Church*, Vol. IX, p. 46.

12. What work is the Holy Spirit waiting to do with an aroused church?

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord."—*Testimonies for the Church*, Vol. IX, p. 46.

13. Through what does the Holy Spirit work in exposing error and impressing truth upon men's hearts?

"Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues his chosen people to himself."—*The Desire of Ages*, p. 671.

14. Upon what condition is the Spirit promised?

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the

Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies." — *The Desire of Ages*, p. 672.

15. What is the reason many do not receive this heavenly gift?

"We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift." — *The Desire of Ages*, p. 672.

16. Who only may expect to receive the Spirit?

"Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive." — *The Desire of Ages*, p. 672.

17. What alone makes effectual the ministry of the word?

"Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, 'Ye have filled Jerusalem with your doctrine.' " — *The Desire of Ages*, pp. 671, 672.

18. What results may be expected when the church goes forth baptized with the Holy Spirit?

"God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we would not be given the message to bear: 'Babylon the great is fallen, is fallen. . . Come out of her, my people.' Rev. 18: 2, 4. Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's word." — *Testimonies for the Church*, Vol. IX, pp. 110, 111.

A Great Prophetic Chapter

(Continued from page 12)

pre-eminence that once belonged to old Jerusalem. And the final gathering of Israel will not be the gathering of the literal seed to Palestine and to old Jerusalem, but of all God's people to the New Jerusalem, when they shall come from the north and the south, from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. (See Matt. 8: 11.)

Persecution of God's People

But before the final gathering, before the victory and the grand triumphal entry into their capital city, the people of God would suffer untold hardships. Even before the overthrow of Jerusalem by the Romans, Christian believers were subjected, as we have seen, to severe persecution at the hands of both Jews and Gentiles. The apostle Paul declared in his day, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. This has to greater or less degree been the lot of all believers,

and doubtless will be while time shall last. But we read in Daniel 7: 25 of a special time of tribulation because of a special persecuting power that should arise, and should "wear out the saints of the Most High."

This power has been unmistakably identified by many Protestant writers as the Papacy, the greatest persecutor the world has ever seen. It is further described in 2 Thessalonians 2: 7, 8, where we learn that it had its beginning in the days of the apostles. But it was not until nearly the middle of the sixth century that the Papacy gained such recognition from civil authority as to become the legal corrector of heretics, and eventually and logically a persecutor.

The Papacy, however, denies persecution. "The church has suffered many kinds of persecution," says the "Catholic Encyclopedia," but the church herself has not been guilty of persecuting others. This denial is, however, qualified by this definition:

"Persecution may be defined in general as the unlawful coercion of another's liberty, or his unlawful punishment, for not every kind of punishment can be regarded as persecution. For our purpose it must be still further limited to the sphere of religion, and in that sense persecution means unlawful coercion or punishment for religion's sake." — *Catholic Encyclopedia*, art. "Persecution."

But this definition is disingenuous. The persecution of the early Christians by the pagans was not unlawful, but was it then not persecution? Some of the Roman emperors were not at heart cruel men, and were persecutors only because they esteemed it to be their duty to enforce the laws of the empire against new and strange religions which might have a tendency to stir up the minds of the people and make them less loyal to Rome and less attentive to their duties as citizens. The whole world, including Roman Catholics, now regards pagan Rome's enforcement of her laws against Christianity as persecution; but as surely as pagan Rome was guilty of persecution, just so surely has papal Rome been similarly guilty.

* * *

FORGOTTEN BLESSINGS

THE commonest blessings are most commonly forgotten in our praise. Who thinks of praising God for home until he has been without a place to lay his head? Food, too, we accept as a matter of course, though thousands of soldiers have declared that when once they should return home they would forever be grateful for good food and home comforts. Health, sunshine, light, beauty, liberty — these really great blessings should be oftener remembered in our thanksgiving. — *Exchange*.

* * *

BIBLES FOR CZECHO-SLOVAKS

PERHAPS it is not widely known that the name by which the Czecho-Slovaks are known in Austria and Italy is "Biblers." It was given on account of their appreciation for the Bible. Their first translation was published in 1475, but the Bible had to be mentioned under the breath in the Austrian Empire. Colportage was restricted, Bibles were burned, press laws were stringent. But the Czecho-Slovaks are good managers, and they found ways of getting the Scriptures. Now that the war is ended, they will be able to satisfy their longing for a free Bible, and the British and Foreign Bible Society has plans under way to supply them. — *Missionary Review of the World*.

IN MISSION LANDS

Northern Rhodesia and the Kongo.

ELMER E. ANDROSS

It was my privilege to spend the next Sabbath after the close of our good camp-meeting held at Bloemfontein, Orange Free State, at Johannesburg, Transvaal, South Africa. This city, with a total population of 259,300 (whites, 135,639), is the metropolis of South and Central Africa. We have a strong church organization here, and they have a beautiful church building quite centrally located. Elder G. R. E. McNay was acting as pastor of the church. I greatly enjoyed my visit to this city, and the opportunity it afforded of becoming better acquainted with our people who reside here. Many of them I had met at the conference at Bloemfontein.

After a ride by train of about thirty-six hours over the high veldt and across the Kalahari Desert, we arrived at Bulawayo. Elder W. E. Straw, superintendent of the Zambesi Union Mission, formerly the Rhodesia-Nyasaland Mission, has his home here. From here we went on to Livingstone, the capital of Northern Rhodesia, situated near Victoria Falls in the Zambesi River. These falls constitute one of the natural wonders of the world, and are well worthy of a visit. After having spent a short time at the falls, Wednesday evening, April 23, we arrived at Mission Siding, where we met Brother Victor Wilson, with two native boys, driving three yoke of oxen hitched to a spring wagon. We rode six miles across the veldt to the Barotseland Mission.

Some years ago this mission site was selected and the work started by Elder W. H. Anderson. At present Brother F. R. Stockil is superintendent, and Brother J. V. Wilson assistant superintendent. At the time of our visit Brother William Hobson had charge of the training school, assisted by five native teachers. There were eighty-seven students in attendance. A large number of these students are mature young men, with a good Christian experience, and are definitely preparing themselves to act as teachers in the outschools among their people. Four outschools were in operation, and several others were to be opened soon.

Brother Stockil has the confidence of the government officials, as well as of the native people, and the outlook for our work among the Batonga people is very encouraging. Our brethren are definitely planning to extend their outschools from the Zambesi River north to Broken Hill, where they will meet the line of the territory to be covered by the Kongo Border Mission.

There are 5,400 acres of land in the mission farm. This is well stocked with 264 head of beautiful cattle. There were eighty or ninety orange trees on the place, heavily loaded with oranges. There is a good water supply, and they have one of the best garden spots I have seen.

There is a church membership of fifty-five. This will undoubtedly

soon be greatly increased. We spent the Sabbath at the mission, where we had some most encouraging meetings. A large ox-wagon load of well-to-do people drove some fifteen miles to spend the Sabbath with us.

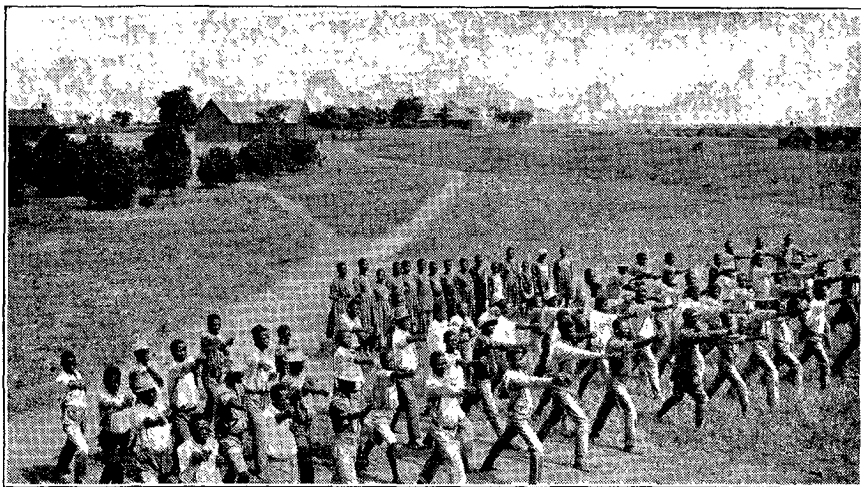
The evening after the Sabbath, April 26, Brother Straw and the writer started on our way north, expecting to spend a few days at Elizabethville, capital of the Katanga District of the Belgian Kongo. Of this district we read as follows:

"No part of the continent is better watered, more heavily timbered, or more richly endowed with mineral resources. To all these advantages, hitherto dormant, is now added facility of access."

It is certainly a beautiful country, and is inhabited by an intelligent-looking native people.

We visited the officials of the Katanga District, including General Tombour, the vice governor general. We were given every encouragement to enter that territory, with the assurance that a suitable site for mission work would be granted us. Information concerning the course to be pursued to secure permission to begin mission work there, etc., was obtained. It is now too late to begin work on a new station before the rainy season begins; hence it will be necessary to defer entering that field till the beginning of another dry season; but we must not delay longer than seems really necessary.

On our return journey we expected to visit the Kongo Border Mission, recently opened by Brother S. M. Konigmacher. But the post office where he receives his mail was closed for several weeks, thus preventing him from receiving either letters or telegrams, so he was not informed as to the time of our arrival at the railway siding; hence no one was there to meet us. As it was twenty-two miles through the jungle, with only a winding native path to serve as a road, and as there was no one for many miles who could speak English and our knowledge of the native tongue was not trustworthy, we decided that however much we desired to visit the mission our safest course was to remain on the train. We were not especially anxious to sleep out in the jungle, unprepared as we were for such an experience. Later we learned that Brother Konigmacher had sent his native boys that long distance to meet four successive trains



STUDENTS AT RUSANGU (BAROTSELAND) MISSION, NORTHERN RHODESIA

preceding our arrival, and had concluded that we had gone past, so did not meet the train we were on.

Whether the missionaries and students or we suffered the greater disappointment I cannot say, but I do know that I felt it keenly, and especially so when I learned of the preparation they had made for our reception. As our missionaries in such distant places receive visits so seldom, such an experience is certainly very unfortunate.

I have had excellent reports of the work being done by this mission. The prospects seem especially bright for its future.

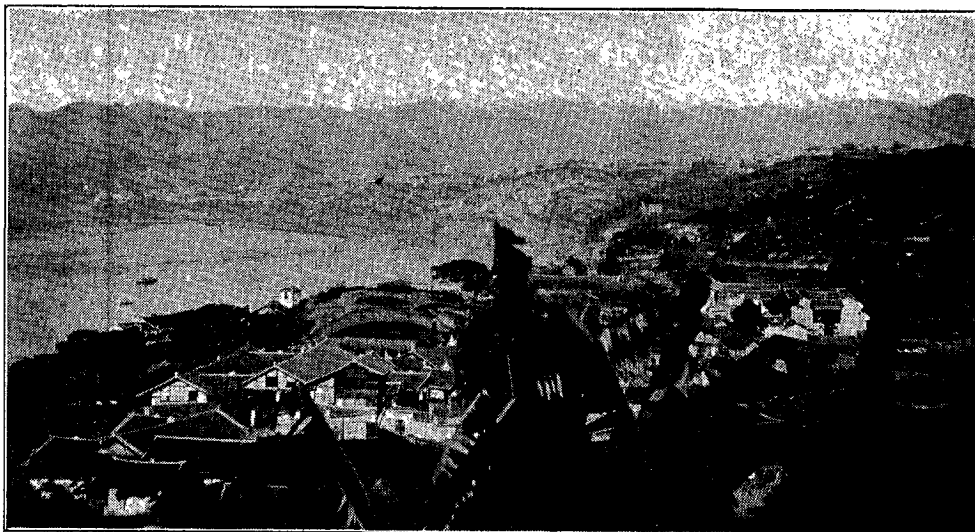


Photo by J. N. Andrews

View of Chungking (in middle distance) from Mission Compound, the Kialing River at Left

How They Came into the Light

WILLIAM A. SPICER

THE gospel still has power in the mission lands to turn men and women "from idols to serve the living and true God," even as in old Thessalonica. In joining the brethren at the Chungking meeting in examination of the candidates for baptism, I got a clearer idea of the experiences through which these souls are coming into the light of the advent truths than by any other inquiry or observation. The barest outline of these eleven cases will give our brethren a view of the new creation taking place in hearts far away, as God blesses the gifts and prayers of the homeland and the labor of the missionaries.

Of these eleven, four had formerly been Christians, through the work of other societies. While our policy is not to aim at the Christian communities in these lands, but at the great masses, it is inevitable that the call of the message must draw some from these communities. This is the list:

1. Mr. Dzen, of Kiangpeh; boat builder and keeper of a small shop. Two years ago an idolater; attended meetings, learned to read, now able to read Bible. Faithful in telling truth to others. Hangs card on

closed shop door on Sabbaths, reading, "This is the Sabbath day."

2. Mr. Hsiong, of Kiangpeh; formerly heathen. A ropemaker. Brings wife and children to church, and is teaching them evenings to read. Obeying truth over a year.

3. Mrs. Wang, from heathenism, of a village over the river. Husband a canvasser for two years. Has studied with Mrs. M. C. Warren, and can read.

4. Mr. Hvang, of Chungking; formerly with other mission. His daughter and her husband were baptized a year ago. He strongly opposed them, but was convicted of truth and began to study. His associates warned him that he would have to give up tobacco, wine, and pork. The pork was the hardest struggle, but for six months he has kept the truth. Earns living by selling food on the streets.

5. Mrs. Hwang, of Kiangpeh; out of heathenism. Washes for living. Husband a coolie, who wanted her to go to the chapel. Has learned to read with Mrs. Warren.

6. Mr. Liu, Chinese doctor, of Hochow; formerly with other society; two years attending our chapel. On Sabbath attends only to seriously sick, and takes no money from them for medical service.

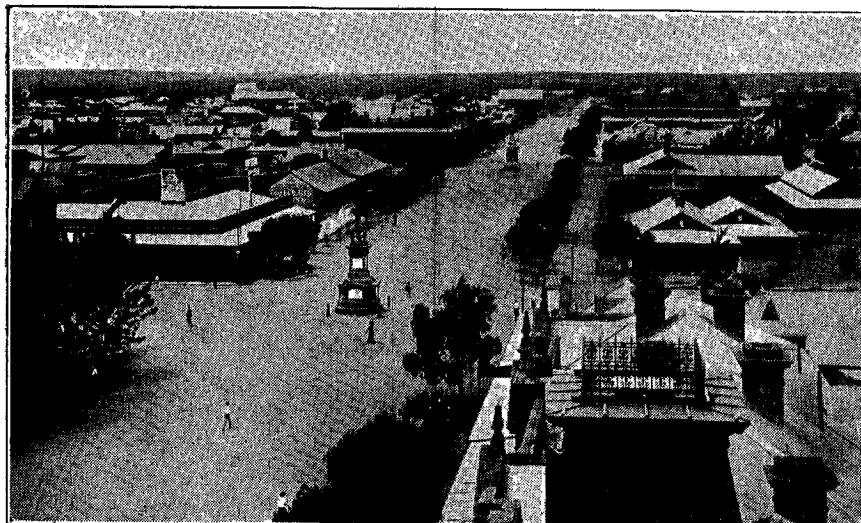
7. Miss Li, aged 16; student at our Chungking church school. Parents heathen.

8. Mr. Wang, of Chengtu; formerly about to be ordained in other mission. Goes canvassing.

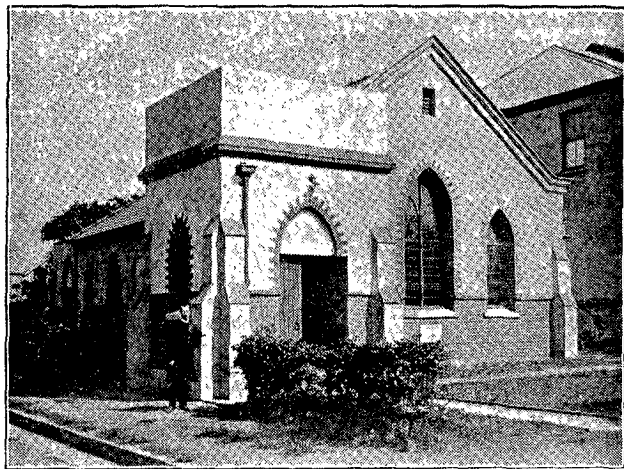
9. Mrs. Dwan, of Chungking; out of heathenism. Heard truth in Hochow, then got position—housework—in Chungking, to learn more of truth. Found position where her husband could keep Sabbath, but he makes little progress. She pays tithe on his money whenever she handles it. Has learned to read.

10. Mr. Duk, of Chungking; a tailor. Was heathen; has attended chapel for three years.

11. Mr. Pan, of Kweichow Province, of the Miao tribe. Dropped from other society for arguing for the Sabbath, of which he learned through publications. Has brought wife and brother into truth. Has



MAIN STREET, BULAWAYO, LOOKING SOUTH



Durban Church Building Before Completion of Tower

obeyed for nine months, coming an eleven days' journey at own expense to attend the meeting.

It is to be noted that all these, save the brother who expects to canvass, have no thought of any remuneration from the mission. They are working for their living and will continue to do so, paying tithe and making offerings to the work. No doubt the Miao brother, formerly an evangelist but now a farmer, must have in mind the possibility of sometime going out again as an evangelist among his people, next time for this last message.

So the message is winning souls to the obedience of Christ in China. Our baptismal service was watched by curious crowds on the river bank. As Elder Warren was ill at the time, I officiated, Brother C. L. Blandford joining with me in the administration of the rite and speaking the customary words of the service in Chinese.

Shanghai.

* * *

City Evangelism in South Africa

GEORGE R. E. MCNAY

As no report of our work since we came to South Africa has appeared in the REVIEW, we take this opportunity to tell the brethren and sisters in the homeland what God has been doing through us.

Early on the morning of July 2, 1915, we arrived in Cape Town, having been nineteen days on the water. Here we were told that our field was to be the Natal-Transvaal Conference, and that we were to continue on the same steamer to Durban, on the eastern coast of Africa. This port we reached July 8, and were welcomed by Elder W. S. Hyatt, president of the conference, and Brother E. M. Howard. The Durban church extended us a welcome that evening. A hall had been engaged, and three days later our first public meeting in South Africa was held.

September 10 we began meetings in a tent, continuing more than five weeks. Brother Willis L. Hyatt and the Sisters Dixie assisted in this effort. The Lord blessed our endeavors, and a number embraced the truth.

Elder Hyatt said that when this conference, with its small constituency, had applied for an evangelist to work in the cities, they had stepped out by faith. They wondered what they were going to do when the first year closed, and the responsibility of supporting that evangelist should rest upon the conference. As usual, the Lord was there to meet the needs; for by the time we had been in the field six months, there had been baptized and united with the Durban

church a sufficient number of new members paying tithe, to more than pay the salary of the "new evangelist."

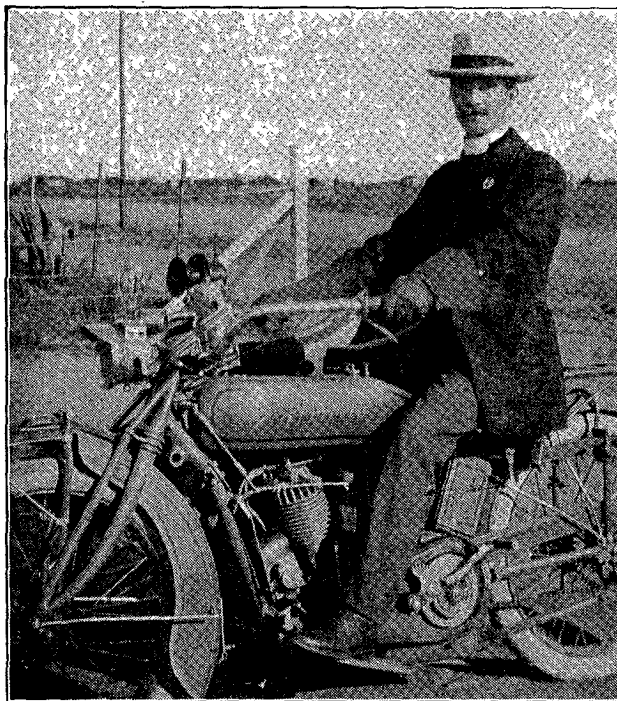
For two and a half years we labored in Durban and vicinity. Before we arrived in Africa there had been talk of erecting a church building in Durban, but the twenty or more new believers who joined us in the first year of our labors made the matter more urgent, so in October, 1916, we started to build. We moved into our own church home in February, 1917. The company in Durban gave liberally and solicited faithfully toward this project. The conference gave us some financial assistance, and we all greatly rejoiced when the church was dedicated.

Meetings were conducted every Sunday night in the church thereafter, and a fine interest was aroused. Persons from every part of Durban attended these meetings, and I was kept busy during the week visiting about sixty-five families, distributing literature and holding Bible studies with them. A few persons had begun to keep the Sabbath but had not been baptized, and a large number were intensely interested, when we were called to the Orange Free State Conference for one year, to train workers in that field.

We were loath to leave the interest in Durban, but we learn that under the faithful labors of Elder M. C. Sturdevant, and Sister M. E. Robertson, who later came to take up the work there, some of those who had attended our meetings have been baptized and have united with us. Elder Sturdevant has been doing faithful work in Durban, and God has blessed his labors.

In the Orange Free State we settled at Bloemfontein. Assisted by Brethren S. G. Hiten and P. A. Venter and Sister Gladys Webster, I conducted a meeting in a large theater in Bloemfontein, with a good attendance and interest.

Shortly after the Bloemfontein meeting, the brethren who were assisting me, and I went to Aliwal North, and conducted an effort Sunday nights in the town hall. Before we had completed our meetings, while we were presenting the Sabbath, the influenza broke out and all public meetings were suspended.



Brother George McNay Ready for a Distant Pastoral Visit

From this effort a few have united with us, as well as from the Bloemfontein meeting.

Brother Hiten writes me that he is at present holding meetings in two towns, with an attendance of 500 persons in one place and 150 in the other.

Brother Hiten speaks and preaches in both Dutch and English. Until one has experienced conditions here, one would find it hard to appreciate the difficulties the worker must meet. Racial prejudice between the English and Dutch is very strong. All public notices are printed in both languages, and though a man may understand English perfectly, his racial prejudice impels him to demand the information in Dutch, and vice versa. Mrs. McNay and I are now studying the Dutch language as used here, and are beginning to use it a little.

During the influenza epidemic, by permission of the conference president, Elder O. K. Butler, I placed myself and the motorcycle used in my work, at the disposal of the city authorities in Bloemfontein. I was placed in charge of a large native district of about 2,000 persons, located a few miles from the city. At first I was the only white person in the place to relieve the suffering, but soon I opened a hospital in one of the churches, and was then given a lady day nurse to assist, as well as a night staff.

The natives, when taken ill, usually crawl into a corner of their hut, shut out all light and air, and die. We could not get them into the hospital until in a dying condition, excepting in a few instances. Then we were able, with God's help, to restore them to health. Many in the district would not take the medicine, and they died in large numbers. Wood for cremation could not be secured except at too great expense, so when one died he was wrapped in his blankets, tied with string or rope, placed on a wagon, and put in a trench grave. It was pitiful, and how we sought God for power to check the disease! Through it all, we rejoice to say, God kept all our family free from the disease. The municipal authorities highly praised our efforts, and have, we believe, more interest in our message.

At the close of my year in the Orange Free State, the Natal-Transvaal Conference stationed us in Johannesburg for a few months pending the union conference meeting, after which we were sent to Pretoria, where we now are, hoping to start a tent-meeting in a few weeks in this, the capital of South Africa.

We have had many interesting experiences since coming to Africa, yet none that will compare with the moment when we see a soul take his stand for this last testing message. Our hearts are in this work, and we are here to spend and be spent until the work is done. How we need the prayers of our brethren in the homeland for grace to overcome the many discouraging features daily arising! How we delight to hear from them personally as well!

* * *

The South Chekiang Mission, China

O. A. HALL

MANY have been following with interest the development of the work in the southern part of Chekiang Province, China. The first efforts put forth in that field were made in the beginning of the year 1917, when two colporteurs, laden with message-filled literature, began to sow the precious seeds which have brought forth an abundant harvest. In the spring of 1917 Elder J. E. Fulton, Elder K. H. Wood, and the writer took a small steamer down the coast to Wenchow, the port of entrance to South Chekiang. Immediately upon our arrival the news went abroad that those representing the Sabbath truth of which they had recently learned, had come to visit them and explain further to them the questions in which they had become interested.

But a short time had passed when probably forty, representing many villages where an interest in the message had sprung up, had gathered. Several days were spent in meeting with these interested ones. It was with some difficulty that we were able to communicate the truth to them. None of us was acquainted with their dialect. Elder Wood and I would speak



DELEGATES ASSEMBLED AT WENCHOW, CHINA, AT THE ORGANIZATION OF THE SOUTH CHEKIANG MISSION

In the center, from right to left, are K. H. Wood, director of the South Kiangsu Mission; O. A. Hall, superintendent of the East China Union Mission, and Brother and Sister G. L. Wilkinson. Standing next to Pastor Wood is the Chinese Pastor Wu, who has led out in the work in that district. The grown people, with few exceptions, are regular mission workers.

the Chinese languages with which we respectively were familiar, and it would be interpreted by a Chinese familiar with both dialects. Elder Fulton would speak in English, which was then translated by one of us into his dialect, and then by some one into the local dialect. Under these difficulties we were able to present to them the message. It was reported that hundreds were interested. While some were prompted by wrong motives and ambitions, it was evident that a remarkable opening was presented to us.

No foreign missionary was available to take charge of this developing interest. Pastor Wu, one of our most capable and trusted Chinese workers, was released to take the oversight of the work, under the direction of the Kiangsu Mission. Two other evangelists from the Kiangsi Mission were chosen to assist him. Just previous to the time of the last General Conference, Brother and Sister G. L. Wilkinson were chosen to connect with the work of this mission, and sailed soon after the close of the General Conference, arriving in Shanghai in May. After spending a few months in language study on the mountain, they settled in Wenchow, to continue their study and do what they could to further the work. They have made good progress in acquiring the language, and are entering upon their work in the vernacular.

During the last two years Brother Wood, Sister B. Miller, Brother F. A. Allum, and I have visited the field at different times, spending time itinerating among the stations and holding general meetings and institutes.

The work has grown until at present there are four organized churches and nineteen companies, with a baptized membership of a little more than a hundred. There are twenty-three Sabbath schools, with a membership of more than six hundred.

During the recent visit which Brother Wood and I made to the field, the three southern prefectures of the province, embracing the Wenchow dialect, were organized into a separate mission field under the East China Union Mission.

Brother Wilkinson was appointed director of the new mission and Brother Fred Greiner secretary and treasurer. With the settling of two missionary families in that district, and the direct supervision they will be able to give to the work, we are looking forward to the development of a strong work in the future.

Associated with these two foreign families are seven Chinese evangelists and four Bible women. The com-



SERGEANT A. E. HARRISON (AT LEFT), IN KUT-EL-AMARA, MESOPOTAMIA

panies all have local leaders and Sabbath school superintendents, and are visited by the evangelists as frequently as possible.

At the organization meeting about fifty delegates were in attendance from the various churches and companies, and all took a lively interest in the advance step that was being taken to strengthen the work in their field. These delegates were most all leaders, Sabbath school superintendents, church officers, and provincial mission laborers. As they go back to their various churches and companies, it is to press forward with renewed vigor to advance this message in the many cities and villages of their newly formed mission.

Shanghai.

* * *

Circulating Literature in Mesopotamia, Abraham's Old Home

WALTER S. MEAD, in a letter inclosing the above photograph, says:

"Sergeant Harrison, of the British Expeditionary Force in Mesopotamia, asks me to forward this photograph to you. He calls it 'Old and New Pioneers in Mesopotamia.' The Bible tells of the old, and the new are the good REVIEW, the Harvest Ingathering *Watchman*, and the sergeant himself, who is a loyal Seventh-day Adventist.

"Brother Harrison has been stationed in Kut-el-Amara for some time, in the army ordnance corps, and he has scattered our papers and books far and wide through Mesopotamia. His friends in the photograph are fellow soldiers, who, he says, seem to enjoy the REVIEW more than any reading they get. He never ceases to ask if we have received any more REVIEWS, for we send them on from here."

* * *

It seems as if the world in its old age, its last paroxysm, were growing delirious, as sometimes happens to dying people. I ardently hope that amid these internal dissensions of the earth, Jesus Christ will hasten the day of his coming.—*Luther*.



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

MY ROSARY

WORTHIE HARRIS HOLDEN

THE humble worshiper who wistfully
Counts o'er his beads that good to him may come,—
A counterfeit of heaven's rosary,—
Hastes through Ave Maria's accustomed sum.

My rosary is Mercy's endless chain
That rainbow-hued surrounds the throne on high
And reaches down to gird my little life
With boundless, unsought treasures of the sky.

I see around each precious, jeweled bead
A scarlet thread of God's redeeming love,
And every time I touch in faith the chain
An incense sweet ascends to him above.

At eventide I can but name a few
Of Heaven's bountiful behests to me,
And morning's sum a title of his grace
Returns in praise through Jesus' ministry.

So all life's fleeting day my rosary
To me will dearer grow each waking hour,
Nor e'en eternity can mention o'er
The countless mercies of God's wondrous power.

✱ ✱ ✱

Obligation of Children to Parents

MRS. ELLEN G. WHITE

THE best way to educate children to respect their father and mother, is to give them the opportunity of seeing the father offering kindly attentions to the mother, and the mother rendering respect and reverence to the father. It is by beholding love in their parents, that children are led to obey the fifth commandment and to heed the injunction:

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 1-3.

When children have unbelieving parents, and their commands contradict the requirements of Christ, then, painful though it may be, they must obey God and trust the consequences with him. The Lord has expressly enjoined the duty upon children of honoring their father and their mother. As they have opportunity and ability, they are kindly to care for their parents. This commandment to children stands at the head of the last six precepts which show the duty of man to his fellow man. But while children are commanded to obey their parents, parents are also instructed to exercise their authority with wisdom. Paul writes, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Great care should be exercised by parents lest they treat their children in such a way as to provoke obstinacy, disobedience, and rebellion. Parents often stir up the worst passions of the human heart, because of their lack of self-control. They correct them in a spirit of anger, and rather confirm them in their evil ways and defiant spirit, than influence them in the way of right. By their own arbitrary spirit they thrust their children

under satanic influences, instead of rescuing them from the snares of Satan by gentleness and love. How sad it is that many parents who profess to be Christians, are not converted! Christ does not abide in their hearts by faith. While professing to be followers of Jesus, they disgust their children, and, by their violent, unforgiving temper, make them averse to all religion. It is little wonder that the children become cold and rebellious toward their parents. And yet children are not excused for disobedience because of their parents' unsanctified ways.

O that every family professing to be devoted to God, were so in deed and in truth! Then would Christ be represented in the home life, and parents and children would represent him in the church, and what happiness would exist! But instead of this, the books of heaven record the cruelty of parents to children, and the neglect of parents by their children. After children grow to years of maturity, some of them think their duty is done in providing an abode for their parents. While giving them food and shelter, they give them no love or sympathy. In their parents' old age, when they long for expression of affection and sympathy, children heartlessly deprive them of their attention. There is no time when children should withhold respect and love from their father and mother. While the parents live, it should be the children's joy to honor and respect them. They should bring all the cheerfulness and sunshine into the life of the aged parents, that they possibly can. They should smooth their pathway to the grave. There is no better recommendation in this world than that a child has honored his parents, no better record in the books of heaven than that he has loved and honored father and mother.

Let children carefully remember that at the best the aged parents have but little joy and comfort. What can bring greater sorrow to their hearts than manifest neglect on the part of their children? What sin can be worse in children than to bring grief to an aged, helpless father or mother? Those who grieve their aged parents are written in the books of heaven as commandment breakers, as those who do not reverence the God of heaven, and unless they repent and forsake their evil ways, they will not be found worthy of a place in the saints' inheritance.

Is it possible that children can become so dead to the claims of father and mother, that they will not willingly remove all causes of sorrow in their power, watching over them with unwearying care and devotion? Can it be possible that they will not regard it a pleasure to make the last days of their parents their best days? How can a son or daughter be willing to leave father or mother on the hands of strangers, for them to care for! Even were the mother an unbeliever, and disagreeable, it would not release the child from the obligation that God has placed upon him to care for his parent. Would that there were but few who would utterly ignore the duty that is due from a child to his mother! Alas, that there are

so many who never bestow a thought upon their parents, except it be that they may gain some advantage from them! Many care not whether their parents are comfortable or uncomfortable. Their conduct reveals them to be thankless children, and their ingratitude is "sharper than a serpent's tooth." Their indifference to their parents embitters the life of father and mother, and brings down their gray hairs in sorrow to the grave. Through selfishness, self-love, unkindness, they have created an unwholesome atmosphere about their souls, and steeled their hearts to all good, until they are utterly loveless and unfeeling. Avarice has eaten out the good from their heart, and they even deny their parents the good which, without putting themselves to trouble, they could bestow upon them. The satanic element predominates in their characters. But how bitter will be the close of the life of such children! They can have no happy reflection in their old age; for they will reap as they have sown.

The thought that children have ministered to the comfort of their parents is a thought of satisfaction all through the life, and will especially bring them joy when they themselves are in need of sympathy and love. Those whose hearts are filled with love will regard the privilege of smoothing the passage to the grave for their parents an inestimable privilege. They will rejoice that they had a part in bringing comfort and peace to the last days of their loved parents. To do otherwise than this, to deny to the helpless aged ones the kindly ministrations of sons and daughters, would fill the soul with remorse, the days with regret, if our hearts were not hardened and cold as a stone.

Our obligation to our parents never ceases. Our love for them and theirs for us is not measured by years or distance, and our responsibility can never be set aside. When the nations are gathered before the judgment seat of Christ, but two classes will be represented,—those who have identified their interest with Christ and suffering humanity, those who have ignored their God-given obligations, done injury to their fellow men, and dishonored God. Their eternal destiny will be decided on the ground of what they did and what they did not do to Christ in the person of his saints. He will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Review*, Nov. 15, 1892.

* * *

Save the Children -- No. 3

E. H. GATES

THE most sacred spot on earth is the Christian home, where father, mother, and children gather around the altar of prayer to offer up praise to the Giver of all good. It is as a glimpse of heaven to the beholder. The influence of such a home on the world is incalculable. In such homes the children are trained to implicit obedience. There is no resistance to rightful parental authority. Parents in such a home do not rule by force, but by love.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them."—*Patriarchs and Prophets*, p. 144.

It is such a home as this from which men and women go forth to stand as firm as a rock for right,

when the multitudes are swayed by policy, with no incentive for action except self-interest. By wholesome discipline the children have learned self-control, and submission to authority, and the ability to stand alone with God if necessary. Boys and girls from such homes can say No to the enticements of Satan, because the whole trend of their home life has been to develop a sturdy, robust Christianity, which scorns to yield a hair's breadth when principle is involved.

In the majority of cases the whole tendency of home life is to make weaklings, policy men, persons with no backbone, mere jellyfish.

"On the part of too many parents there is a blind and selfish sentimentalism, miscalled love, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the veriest cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young the desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with a heart averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and children's children."—*Id.*, p. 142.

In history we have some noble examples of the good results of Scriptural home training. John Wesley, the founder of Methodism, was one of God's great men in the eighteenth century. In a large work on the history of Methodism, almost the first words of the book are, in substance, the following, "When God sets out to make a great man, he first makes a great woman." The author of this book then proceeds to tell the virtues of Susannah Wesley, the mother of John. Though the mother of nineteen children, she educated and disciplined this large flock, teaching them lessons of virtue and holiness. No resistance to authority was tolerated in the family, and it is said that after a certain age crying was not allowed on the part of the children. The result was that all the members of this large family were examples of true Christian virtue, and some became famous. Of this godly woman the encyclopedia says:

"She was a model materfamilias, and her famous sons owed much to her wise and godly counsels. . . . She was the true matriarch [head and ruler by maternal right] of Methodism."

Martin Luther was another man whose life was molded by the training of godly parents. The historian of the Reformation says of him:

"As soon as he was old enough to receive instruction, his parents endeavored to impart to him the knowledge of God, to train him up in his fear, and to mold him to Christian virtues. They exerted all their care in this earliest domestic education. The father would often kneel at the child's bedside, and fervently pray aloud, begging the Lord that his son might remember his name and one day contribute to the propagation of the truth."—*D'Aubigné*, "History of the Reformation," Vol. I, book 2, chap. 1.

The parents not only sought to make their son a Christian, but saw also the necessity of training him to habits of obedience to parental authority. On this point we read in "The Great Controversy," page 121, as follows:

"With their firmness and strength of character, they sometimes exercised too great severity; but the Reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn."

One of his oldest biographers says of this training:

"What is to become great, should begin small; and if children are brought up too delicately and with too much kindness from their youth, they are injured for life."—*Ibid.*

The after-life of this great Reformer proved the wisdom of this early training. When God wanted a man to overturn the throne of Antichrist, he did not

select Erasmus, the most brilliant scholar of Reformation days, but chose one who had learned by hard discipline to be submissive to home authority, and who, in consequence, could stand up boldly before the emperor, Charles V, cardinals, bishops, the papal nuncio, dukes, electors, mighty princes, and great generals, and say to the despot who ruled Christendom,

"Here I stand; I can do no other. May God help me! Amen!"—*Id.*, Vol. II, book 7, chap. 8.

* * *

The Child Who Goes Bad

GEORGE H. HEALD

NOT seldom in a family of several children one will, about the age of puberty or adolescence—sometimes earlier—turn out to be a "black sheep," and whatever is done to reform him seems to make matters worse. Perhaps the child has had as good training as the average, certainly no different from his brothers and sisters, and yet there is a profound difference in behavior, as though he were of entirely different heritage. So great a trial is this to some families that the child is finally disowned, driven from home, sent to a reform school, or in some other way disposed of so as to prevent the continuance of the annoyance, distress, and disgrace caused by his persistence in wilful misbehavior.

The general opinion probably is that such a child is a devil incarnate, with power to be good if he would, but with the determination to be as wicked and ugly as possible. This opinion is usually far from the truth. The boy or the girl is probably the victim either of some physical disturbance or of some psychological condition, the relief of which will make a marked change in his character. That is, there is either a physical or a mental thorn in the flesh, which is responsible for the child's perversity. As an example of the physical thorn, it may be stated that sometimes an incorrigible child, as a result of removing some impacted teeth which gave little evidence of their condition until submitted to the X-ray, is entirely changed in character so that he acts no differently from normal children. When there is no physical thorn to account for the perverseness, no bad teeth, no phimosis, no rupture or other cause of irritation, then it is well worth while to search for some mental thorn that is causing the mischief. The wayward boy or girl is often ill, rather than wicked, and it is the reactions of those around, the suspicions, the accusations, the condemnations, that convince the unfortunate one that he (or she) is indeed different from other children and that there is no use trying to be good. The physical or the mental thorn has begun the work of making a criminal or an outcast out of the unfortunate child, and its acquaintances and relatives do the rest.

We are fast learning the value of preventing disease, and some day we may know more about the importance of preventing the growth of criminality in children.

Every child that shows abnormal tendencies should be, not in the hands of parents who are untrained in mental hygiene and treatment, but under the care of a trained psychologist, who can give the case careful study, determine the nature of the mental thorn, and provide for its removal. A wayward child is a men-

tally sick child, and needs the most skilful attention it is possible to give.

In some cities provision is made for the care of undernourished and tuberculous children in special open-air schools, where they receive nourishing meals, so that they may not be handicapped through life on account of the inability of their parents to help them. And sometimes there are schools for "exceptional" children, meaning, usually, the feeble-minded. It would be well if provision were made for the early care of wayward children—not in houses of correction, but in institutions where trained psychologists could study each case separately and adapt the training and treatment accordingly. With many children this special training might need to continue for a number of years. The children should have surroundings as nearly like those of a well-to-do family as possible. This would mean that the matrons of these homes would be mothers indeed to the little ones.

Unquestionably, the ordinary institutional life, such as one finds in many orphan homes, and the like, does not give a right mold. Every child has a right to be mothered; and if the state some day learns that it will pay immensely to prevent criminality in this way, it is to be hoped that the work will be established on a basis leaving the workers entirely independent of politics.

It might even be better if some philanthropist should endow a "foundation" for the care of abnormal children. Rightly conducted, such a foundation would have as great an influence in the prevention of crime as vaccination has in the prevention of smallpox.

* * *

School Lunches

[Under the title, "Is Your Child Hungry?" Louise Stevens Bryant contributes an illuminative article to the October *Good Housekeeping*, from which we quote the following paragraphs.—Ed.]

THE school lunch is an educational measure of prime importance, but it is also a practical necessity in very many communities where, for one reason or another, certain children are unable to go home at noon to a well-prepared noonday meal. Many children live too far from school to be able to go home for lunch. In many cases, although the children do manage to go home, the meal is a hurried, helter-skelter affair, which they bolt in a frame of mind which is far from that placid and leisurely one recommended by physicians as conducive to digestion. The child who runs home to lunch, bolts his food, and then rushes back to school, is in no condition either to learn his lessons or to digest his meal. In other families there is no lunch prepared, even when the children do go home. Sometimes the harassed and overworked mother has been attending to the needs of younger children and has not taken the time to prepare it. Sometimes the mother must be breadwinner as well as home maker, and is away all day. Many children come from homes where cooking is a neglected art. These are not real homes according to American standards. Many children go to school without any breakfast, either because of the ignorance or the poverty or the bad management of parents. In such cases a wholesome, low-priced school lunch may be the means of averting physical disaster for the child.

In many families, of both foreign and native origin, the needs of the child are subordinated to the needs of the working father. The food he likes is served, regardless of the needs of the child. The meals are at hours convenient for him, and no attempt is made to adjust them to the needs of the child. Often the main meal of the day is taken late at night or, when the father serves on alternating day and night shifts, at hours which are impossible for the child. The school lunch tends to correct these conditions, and it is a means of furnishing him with at least one meal suited to his needs during the day.

How to Start

The way a school lunch is frequently brought about is something as follows: A few parents who are anxious to have lunches provided for their own children usually discuss the matter in some parent-teacher association or club meeting. They then secure the interest and co-operation of the school board and school-teacher. The simple equipment needed is contributed either by the school board or by some woman's club or civic organization. A small oil stove is a convenience, but frequently the flat surface on top of the heating stove is used at the beginning of the work. The other things needed are two kettles, one large and one small; a cooking spoon, a tablespoon, and a teaspoon; a paring knife; a measuring cup; four dish towels and two dishcloths. The staple supplies to be kept on hand are sugar and flour in tightly covered tin coffee cans or preserve jars, salt in large shakers, and some soap. Each child can bring from home a cup, saucer, plate, knife, fork, spoon, and two napkins. The equipment and supplies can be kept in an improvised cupboard made from a packing-box, with a curtain stretched across the front, or the larger boys of the school may construct a real cupboard with shelves and doors.

All children who do not go home to lunch are invited to join the school lunch club. Then a committee on arrangements is elected, headed by either the teacher or some woman of the district who has sufficient leisure and public spirit to undertake the responsibility. It is in many ways an advantage to have some one come in from the outside to do this work, because the visitor comes in as a helper instead of a critic, and a new link is forged between school and community, which makes for a better understanding on both sides. A menu for the coming week is planned, and suggestions are made regarding suitable foods to be brought by the child from his home to supplement the hot dish. Two children are chosen to do the cooking for the week, two more to do the serving, and two to wash the dishes and put them away in their places. All the older children should be assigned these duties in rotation, boys as well as girls, each team serving a week or two at a time. On Friday the menu for the coming week is written on the blackboard, and each child takes the list home to his mother, so that she may plan intelligently the lunch brought to school. This feature of the work is one of the best means of awakening in the parents a sense of responsibility as to the diet of their growing children.

At the lunch hour, each child places a napkin on his desk and lays out on it his own dishes and the cold lunch brought from home. One of the small servers then passes down the aisle and serves a portion of the hot dish to each child in turn. The lunch hour is made a time of social good cheer, and the chil-

dren unconsciously form good table manners, for they naturally take a personal pride in reflecting credit on their home training. Often children who have had no home training whatever, will observe the school lunch etiquette more punctiliously than the others. After lunch has been eaten, the children scrape their dishes and file to the back of the room, where they drop them into a pan of hot water before running out to play. The housekeepers for the week then wash and wipe the dishes and put them in their places.

Some system of accounting is, of course, necessary, and the treasurer of the club, one of the older children, keeps accounts. Parents may contribute the food materials and receive credit in school lunches, or the materials may be purchased at market prices and the actual cost be divided among the children who partake of the lunch.

* * *

Household Hints

MRS. GRACE C. WHITE

Do you know that sirups make a very good substitute for sugar in canning? Use half and half, or less if preferred.

A little brown sirup really improves baked pears, either for canning or table use.

As beans are now so much more expensive than formerly, they may be used as a basis for a variety of dishes. For instance, equal portions of beans, rice, and macaroni, cooked separately, seasoned with tomato sauce and onion to suit the taste, then baked for about twenty minutes, make a delicious dish. Rice and macaroni prepared in this way, minus the beans, is also very palatable.

Cottage cheese can be used with peanut butter in the preparation of roasts. The proportion is about half and half, or less.

Peanut butter soup, made with milk or cream, is delicious served with crackers or strips of toast.

Empty sirup cans can be used in canning subacid fruits. If you line the cans with light brown or white paper it will prolong their service. Seal with wax.

Pint or quart bottles can be used to advantage in canning fruit juices. Be sure to sterilize both bottles and corks well, and seal with sealing wax.

Fruit juices slightly thickened, sweetened, and flavored make excellent pudding sauces.

* * *

OUR CHILDREN

FATHER, our children keep!

We know not what is coming on the earth;

Beneath the shadow of thy heavenly wing,

Oh, keep them, keep them, thou who gav'st them birth!

Father, draw nearer us!

Draw firmer round us thy protecting arm;

Oh, clasp our children closer to thy side,

Uninjured, in the day of earth's alarm!

Oh, keep them undefiled!

Unspotted from a tempting world of sin;

That, clothed in white, through the bright city gates,

They may with us in triumph enter in.

—H. Bonar.

* * *

THINK you that pride is a small evil? I tell you nay. It is one of the greatest sins under heaven, is the vile progenitor of a thousand abominations.—*Selected.*



THE GENERAL MEETING IN HAITI

THE island of Haiti is divided into two republics. The Dominican Republic possesses about two thirds of the island, — the eastern part, — or a territory containing about eighteen thousand square miles, equal in area to the States of Vermont and New Hampshire. The Republic of Haiti occupies the western end. The Spanish language prevails in Santo Domingo, the French in Haiti.

From its earliest history the island has been swept by waves of revolt and revolution. We cannot give in detail the tragic history and suffering of this island. Under the administration of President Grant an annexation treaty with the United States was ratified by the Dominican Legislature, but was opposed by the United States Senate.

At the present time, however, the United States, in a beneficent way, is assisting in quelling the reign of terror and disorder in both republics. The "occupation" is a blessing to the people. Detachments of marines are kept in both republics; and a sort of receivership is maintained over the customs, which assures that the resources which come to the republics from this source will be used in a proper way, and not be looted. The present arrangement is proving of great benefit. Roads are in process of construction, and life and property are becoming more secure.

The general meeting of the Haitian Mission was held August 20-30 in Le Trou, a small inland town about eighteen miles from Cape Haitien. The name of the town means in English, "The Hole," but it proved to be a very comfortable place for our meeting. Brother C. E. Knight, the superintendent of the Caribbean Union Mission, and Brother J. A. P. Green, who has the supervision of our book work in this part of the world, arrived from Venezuela the day before the meeting began, and the writer, after a somewhat stormy voyage of seven days, arrived a day earlier, from Washington.

Elder A. G. Roth, the superintendent of the mission, though laboring under many difficulties, had made excellent arrangements for the meeting. The fine new tent had arrived in time to be used, and made an excellent place for the daily services. The attendance was so large that it would have been difficult to hold the meeting in a smaller tent. Daily services for the children were held in another tent. Those in attendance at the meeting lived in rooms.

The seed sown here is bearing fruit. There are almost five hundred Sabbath



The Company Who Walked Ninety-three Miles to Attend the General Meeting at Le Trou, Haiti

keepers in the Haitian Mission. That the attendance was good is seen from the fact that the Sabbath school the last Sabbath numbered nearly four hundred. The pastor of a local church, who had been telling the people that we were very few in number, was somewhat disturbed by the presence of so many Sabbath keepers in Le Trou, and took occasion publicly to warn the people against us. But this did us no harm, for the attendance from the town and surrounding country increased till the end of the meeting. Some idea of the interest and earnestness of this people may be gathered from the fact that a company of twenty-five persons walked ninety-three miles to attend the meeting. Two horses carried the luggage. They will have to make the return trip the same way.

I have never attended a meeting where greater Christian decorum and better order were manifested, not only by our people, but by the people from the surrounding country who attended the services. There was nearly a perfect attendance on the part of all on the campground at each meeting. The entire congregation took part in the singing. This was a refreshing feature. There was a spirit of deep earnestness. No language is understood except the French, so it was necessary for all we said to be translated, but as first-class translators were available, we got along well, and the word spoken was well understood and appreciated.

Elder A. G. Roth, whose labors the Lord

is abundantly blessing, was ordained to the solemn work of the gospel ministry. M. N. Isaac, a native brother who has been a successful soul-winner in this field for some years, was also ordained. Some good native laborers are working in this field, and we believe a strong ministry can be developed.

The outlook for the sale of our literature is excellent, notwithstanding the fact that the people receive a small wage. Much interest was manifested in this branch of the work. A request was sent to the General Conference, asking that it send a competent man to this field to take charge of the book work. The right man should be found without delay.

The believers here are grateful for the help which has been given to establish the message in this field, and manifested their interest in the foreign missionary work by voting to raise a weekly sum equal to ten cents a week per member. We believe they will reach this goal the coming year.

Much poverty exists. While the cost of living has increased here in about the same ratio as in other countries, the price of labor has not, owing to the lack of industries and the little demand for labor. Many common laborers receive no more than twenty cents a day. But as we placed before them the duty, as well as the blessing, of sacrificing for the advancement of the message, they voted unanimously to be more faithful in tithes and offerings. The Sabbath school offering for the two Sabbaths amounted to



GENERAL MEETING AT LE TROU, HAITI, AUGUST 20-30

\$52. At the general meeting one year ago, the amount given was \$20. The same substantial growth seen in Sabbath school offerings in other fields, is seen here also.

The instruction given at the meeting was largely on practical religion,—on the living of a victorious Christian life; on faithfulness in prayer and the daily study of the word, in the circulation of our literature, and in personal soul-winning. Elder C. E. Knight gave valuable counsel and instruction throughout the meeting. Brother Green gave a large class instruction in the best methods of selling our publications.

The word bore fruit. At the beginning of the last Sabbath the large congregation gathered by the side of a river and in the gathering twilight thirty persons were buried with their Lord in baptism. We were greatly impressed with the power of the truth during the administration of this sacred rite. Here in a land which has been torn with revolution after revolution, and is held in peace only by the armed forces of the United States, the message is bringing peace and joy to hundreds of homes.

This field is crying out for a school where its young people can be educated and trained for workers. There is certainly much need of such an institution. While the difficulties are great, yet something should be done. A site is being considered, and it is hoped that something definite may be done before long. At the throne of grace do not forget this field and its workers.

At the close of this meeting, Brethren Knight, Green, and the writer left for the meeting in Porto Rico. We made the first part of the journey in an auto. We were nearly two weeks in making the trip, but arrived in time for the meeting.

G. B. THOMPSON.

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CAMP-MEETINGS IN THE SOUTHERN UNION

It was the privilege of the writer to attend the camp-meetings held in the Alabama, Mississippi, and Tennessee River Conferences. The Lord is greatly prospering the earnest efforts of his servants in that field.

The Alabama meeting was held in a quiet, shady grove in a suburb of Montgomery, the capital of the State. During the first days of the meeting incessant rains threatened the health and comfort of the campers. One evening meeting was set apart for special prayer. This service continued long after the usual hour for closing. During the remainder of the meeting the weather was all that could be desired. The faith of many was strengthened by this manifest intervention, and they thus received courage to ask for many needed blessings, which were received.

Elder J. F. Wright was re-elected president of the conference. The departmental secretaries and members of the committee remain practically the same as last year. If the hearty co-operation and confidence the members are now manifesting, continue, a good year is before the Alabama Conference.

Three new churches were received into the conference. The net increase in membership for the first six months was 126. The union evangelist, Elder I. M. Martin, found the interest in his meetings so

strong that he was unable to close his effort to attend the camp-meeting.

In going from the Alabama meeting to the Mississippi meeting, the writer and Elder A. W. Spalding stopped over for one night and part of a day in Mobile. We were entertained at the hospitable home of Brother and Sister Carl G. Myers. The work in that old Southern city is progressing most encouragingly. I refer to this because it is a fair sample of the prosperity attending the message in the fair Southland at this time. Brother Myers took great pleasure in pointing out to us the fine old Southern homes on the city's best streets where the Present Truth Series is being read each week. We were very much pleased to see their new commodious church building, where about one hundred advent believers worship. Seven years ago, when Brother Myers became a believer, fewer than half a dozen met for services. Through the systematic missionary work done by the church members, in co-operation with the local and union evangelists, this good work has resulted, and others are continually becoming interested.

The Mississippi meeting was held at Hattiesburg. At the same time the colored believers had a meeting on the opposite side of the city. All branches of the work in this conference are making progress, and the work of the faithful colporteur is making phenomenal strides. There were several in attendance at both camps who had received orders to the amount of from \$3,000 to \$4,500 during this season.

Elder C. J. Buhalts, who has for several years rendered faithful service as president of the conference, was called to act as union conference financial agent. Elder W. R. Elliott, president of the Tennessee River Conference, was elected president of the Mississippi Conference. The committee and department secretaries were re-elected.

The Tennessee River meeting and conference were held in one of the parks of the city of Jackson. As in Mississippi, a camp-meeting for colored people was held simultaneously on the opposite side of the city. Elder I. M. Martin, who has been serving for some years as union conference evangelist, was elected president in the place of Elder Elliott, who had accepted a call to the presidency of the Mississippi Conference.

The Southern Publishing Association, notwithstanding the unusual pressure of work, closed its plant from Tuesday evening until the following Sunday, and paid the time and carfare of its workers, in order that they might have the help and inspiration of this meeting.

One notable feature of each of these meetings was that the mission offerings had been raised in full, while, as yet, the Harvest Ingathering work had not begun. The funds raised on the grounds were devoted to securing tent- and camp-meeting equipment and to providing each conference with an educational fund.

Dr. E. A. Sutherland, of the Madison (Tenn.) Sanitarium, gave as much time as he could spare from his pressing duties, to presenting the medical missionary and health work at each of these meetings.

Pres. L. H. Wood, of the Southern Junior College, labored earnestly in the interest of the educational work. This college is proving a great element of

strength in developing workers for the great Southern field and the regions beyond. At each meeting there were large companies of earnest, enthusiastic young people who were returning to the college or going for the first time.

Elder S. E. Wight, president of the union, gave efficient ministerial and administrative help. The colporteur work was ably fostered by V. O. Cole. Brother O. R. Staines labored earnestly for the home missionary interests. The young people's and the educational work were looked after by the union secretary, Prof. John C. Thompson.

Elder K. C. Russell, president of the Western New York Conference, who has been in attendance at the Lake Union meetings, came for the last week of the Jackson meeting, and rendered valuable help. His earnest labors for the spiritual uplift of the people were much appreciated.

Elder A. W. Spalding, editor of the *Watchman*, conducted at each meeting a series of much-appreciated studies on the upbuilding of the home life of our own people.

C. M. SORENSON.

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TENNESSEE RIVER CAMP-MEETING FOR THE COLORED PEOPLE

THIS camp-meeting, held September 4-14, was in charge of Brethren M. M. Young, G. A. Oglesby, L. H. Bland, and their helpers. These brethren have charge of the work for the colored people in the Tennessee River Conference, and are rendering good service in building up the cause.

The meeting was well supplied with local, union, and General Conference help, who gave timely instruction in matters pertaining to the several departments. Elder C. M. Kinney, of Nashville, the first ordained colored minister among this people, was present throughout the meeting, and gave much valuable assistance. Elder W. H. Green spent three days with us, and delivered three Spirit-filled and soul-stirring sermons. During the evening meetings the tent was filled, with a great overflow on the outside. All seemed intensely interested, and are still talking about the subjects presented. Elder W. R. Elliott, president of the Tennessee River Conference, and Brother F. L. Harrison, its secretary and treasurer, visited our camp-meeting and rendered their annual reports.

We were also favored with visits from Elder J. G. Dasent, State evangelist of Kentucky, and Elder F. C. Phipps, of Illinois, who gave us some very helpful instruction.

Elder J. H. Lawrence, union evangelist, who had been conducting a tent effort about three weeks prior to the camp-meeting, which effort is still in progress, came when the camp-meeting was about half over, and brought out a good attendance from the public to hear his sermon on "Who Changed the Sabbath?" As a result thirteen persons decided in favor of the Sabbath, and three strong men have taken their stand and united with the church.

Those who attended these meetings were greatly blessed and renewed their covenant with their God and with their brethren, and returned to their homes with the determination to work as never before.

Though most of the campers were women, they gave liberally of their means. Cash and pledges to the amount of \$450.21 were given. They also pledged themselves to distribute our papers, books, and tracts in the homes of their neighbors.

The place in which we held our meeting was picturesque, in fact the most beautiful in this part of the State. The stalwart oaks, of just the right height, plentifully sprinkled over the grounds, bough touching bough, furnishing cooling shade, which was accompanied by refreshing breezes, with birds singing among the foliage and squirrels jumping from limb to limb, gave it the appearance of the "earth made new."

G. A. OGLESBY.

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WORK FOR THE ITALIANS IN CHICAGO

I HAVE been requested to write a report for the REVIEW, and I gladly do so; for it has now been quite a long time since I have said anything about the progress of the work of the Lord among my people. We prefer to do our work quietly and smoothly; for we are sure that we have the support of the prayers of God's people. We know that God has been with us.

We organized the Italian church here in Chicago six years ago, and up to the present time, thank God, we have baptized 114 persons. Eight of this number are now engaged in other cities doing the work of God; namely, in New York, Philadelphia, Milwaukee, Denver, and Reno. Others have returned to Italy. Our present membership is 94.

Our people are mostly common day laborers, and have big families, yet they are faithful in giving tithe and offerings. To prove this I will give our financial report for last quarter: Tithe, \$939.55; Sabbath school donations, \$232.82; Church expenses, \$79.17; Poor fund, \$70.27.

Although this is not much, it shows the spirit of consecration and self-denial in the hearts of those who have given themselves to Jesus.

The work among the Italians is not easy, especially in America, where we have to deal with ignorance and superstition, and with people who came to America to seek money and better position, and not to change religion. Nevertheless there are honest souls who belong to God, and he is willing to give them to us if we search for them.

We started our church school this year with two teachers and fifty children. We wish your prayers, that these children may be educated for the Master's service. Besides the regular school work, we are teaching the Italian language two hours a week to all pupils above the third grade.

There is a great work ahead of us, and we feel very incompetent to do it. Still it must be done, and we pray God to fill us with his Holy Spirit, so that we may know how to work for the advancement of his kingdom.

Our Bible workers, Sister Vesta Cash and Brother T. Catalano, are abiding faithfully by the work, and we are thankful for their co-operation, especially in doing house-to-house work.

As winter is approaching, and the high cost of clothing adds to its rigors, if any-

of the REVIEW readers have good old clothes, shoes, or overcoats for men, women, or children, and would like to send them to us, we are sure we can use them to good advantage, for we meet many in need. Please send them prepaid, to 1213 W. Gilpin Place, Chicago, Ill.

May God bless and help us to finish his work. We request the readers not to forget us at the throne of grace.

R. CALDERONE.

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WORK FOR THE COLORED PEOPLE IN HOUSTON

DURING the month of June a series of lectures on present truth was given by the writer in our new church building. Notwithstanding the inclement weather, our meetings were well attended. Every other evening, at eight o'clock, the members of our church met to ask God's blessing upon our effort. At 8:30 P. M. the seats were usually well filled, and our lectures began promptly.

After presenting several subjects giving the Biblical reasons for the social, political, religious, and financial unrest in the world today, the Sabbath question was considered. All were convinced by the Spirit of God that the seventh day of the week, Saturday, is the Christian Sabbath, and that Sunday as a Sabbath day is unbiblical and spurious.

As a result of these meetings, five more souls are rejoicing in the precious faith delivered unto the saints.

Sabbath, August 30, nine persons were baptized. There are others with whom we are holding Bible studies, and who we believe will soon be ready to join us in praising God for this blessed truth.

Although we are meeting with some opposition from the enemy of souls, nevertheless we are determined to place the red-stained banner of Prince Immanuel in his strongholds.

Believing that our brethren and sisters are anxious to see the work go forward in this neglected field, we are asking that their prayers and means be given to aid us in carrying forward this work.

Of this part of God's vineyard it may truthfully be said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," to help finish the work.

H. D. GREENE.

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CHURCH FEDERATION AND RELIGIOUS LEGISLATION IN MEXICO

THE movement for church union in Mexico has made great advancement during the last few years. The principal denominations have agreed to divide the country into sections, each limiting its efforts to the part of the country thus assigned to it. The Baptists have not united in this federation, for to join in the union, under the conditions of union, would take away their distinctive doctrine of baptism and leave them without any reason for separate existence. The Seventh-day Adventists, having a message for the whole world, including the churches themselves, could not of course join in such an arrangement. All other missions operating in Mexico are in the federation.

On coming to Mexico we first learned to appreciate the fact that there were two kinds of Methodists. This division has only a political or sectional reason for existence. During the Civil War in the United States the Methodists of the North were against slavery and in favor of the Union, while those of the South favored the Southern Confederacy with its peculiar institution; so the church split into two divisions, one adding to its name the word "North" and the other "South." Both have been at work in Mexico as separate organizations. The same is true of the Presbyterians, who also have two different organizations at work in the country. As all claim to be churches of Jesus Christ, it gives a chance for a peculiar and perhaps significant meaning when their names are written out in full, as, for example, "The Methodist Church South of Jesus Christ," or "The Presbyterian Church North of Jesus Christ." Sometimes one is inclined to believe that they are indeed quite a distance from Jesus Christ in one direction or another.

Now the Methodists and Presbyterians, both North and South, have so far united that they have ceased to publish their separate church papers and now publish a union sheet called *El Mundo Cristiano*, or "The Christian World," but the doctrines taught are no nearer those of Jesus Christ than when each published its own paper. The different denominations have also united in a union school or seminary, where professors of the different creeds teach but are not entirely united yet in beliefs, and so treat carefully certain differences or ignore them altogether.

One Christian doctrine they have all failed to teach effectively, and that is the separation of church and state as announced in Christ's own beautiful words, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." The Baptists claim that they are the only ones who teach separation of church and state, together with the proper or Scriptural organization; and judging from a perusal of the papers published in this country by the different churches, they are the only ones who have anything to say on such subjects, except of course the Seventh-day Adventists, whose special message is, Render unto God that which is his due, and obedience to all his commandments as given, and have faith in the power of the love of Jesus Christ for life and salvation, without need of ever resorting to governments or political leaders for help to carry on the work of soul regeneration or evangelization.

Protestants have carried on schools in Mexico for several years and have by this means trained many who have now come into places of influence in the government, but they were not rightly trained in the gospel of Jesus Christ, for many of them left the little churches where they had been located, to join the revolutionary army. As their education placed them ahead of the ordinary soldier, they became captains, colonels, generals, etc., and when seeming success came to their cause, they became officials of the new government, and from the results one may judge how little they know of the principles of the gospel.

In the first place, they put into the new constitution a regulation that would prohibit Jesus Christ himself, if he were on

earth, from being a minister of any Mexican church. The regulation referred to says that no one not born in Mexico can be a minister of any creed. Jesus Christ, not having been born here, would of course be shut out. Also: as Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," so if a humble child of Christ is shut out by this regulation, Christ himself is excluded. Can the makers of such a law really know Jesus Christ?

Some other happenings will show the results of so-called Christians mixing in politics. One ex-Protestant minister became a general, and one day in a street car in the city he saw an underofficer maltreating a newsboy and reproved him. The petty official replied by drawing a pistol and shooting his reprover dead. Another ex-minister of Protestantism became a congressman and quarreled with a general. Later they met one Sunday in a saloon in the center of the city, and the former Protestant minister shot the general dead. Neither the congress nor the courts condemned the man. Thus we see that when religion and politics mix, strange results follow. When a so-called Christian goes into politics in Mexico, he is very likely to act very different from the way Jesus Christ acted.

Some Protestants think it is a great thing to have members in the government and so obtain influence. One ex-minister was appointed superintendent of public instruction, and caused great rejoicing by putting in as teachers the graduates of the mission schools. Wonderful results were expected to follow; and they have, as we shall see. The government needed money and found difficulty in borrowing. So they raised values on property, in some cases 700 per cent, and on commerce 1,500 per cent. Still there was not enough to go around, or to pay all the officials; so now the schools have been dropped; that is, the federal government and the municipalities say they have no money to pay the teachers. The buildings will be given rent free, but the teachers must get their salary from the parent by charging tuition. The parents, overburdened with taxes, feel unable to pay more, so the outlook for schools is not very brilliant, and that too in a nation where from 75 to 80 per cent are illiterate. From this it is evident that entering politics has not advanced either the church or education very much, and true religion not at all.

When will people learn that the church — or all the churches united — mixing in politics and world government brings destruction to the state and ruin to the church? It is what the Lord himself calls, "committing fornication with the kings of the earth."

The new constitution made, partially at least, by those educated in the mission schools, forbids the teaching of religion in all schools, private or public, in the lower grades. It was said to be aimed at the Catholics, but the measure would have destroyed the very schools that trained some of the men who made the new constitution. This regulation has been abolished, as it was a sword that cut both ways with a vengeance.

The article forbidding foreigners to be ministers of any religion, disqualified all the missionaries of every church for further work as ministers of the gospel.

After years of labor spent in establishing churches and schools, and after spending millions of dollars educating and training the children and young people of the country, these workers are considered unsuitable for further labor as ministers, and are set aside by some of the very ones whom they had served so long. Verily religion mixed with politics does strange things. The executive has recommended that this article also be changed, but the very fact that it was ever enacted shows how little its authors knew of the pure religion of Jesus Christ. One must be born from above to be a minister, or even a follower, of Jesus Christ; the country in which he happens to be born has no part whatever in the matter except with those who know neither God nor the gospel of Jesus Christ.

It appears that some of the religious-military politicians thought that the missionaries who had built up the work would leave the country, and that the mission boards would continue to send funds to be administered and used by those born in Mexico, but somehow this religious legislation has not inspired unbounded confidence. Many did leave, and the work has been crippled, but the boards have kept a few at least to direct the work and administer the funds.

Neither church federation, political favor, legislation against Catholicism and in favor of Protestantism, nor any human plan can advance the true gospel of Jesus Christ in Mexico. She needs a few men who fear God only and keep all his commandments, who do not accept the persons of men, but teach and practise the unadulterated word, who seek only the influence of the Spirit of God. Their work will not gather in great numbers, but the results will be grandly and eternally glorious in the midst of such strange perversity. May the true voice of the Master be heard in the land. The sheep will surely hear that voice and follow to clearer waters and richer, sweeter pastures.

G. W. CAVINESS.

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BRIEF MESSAGES FROM THE FIELDS

SOUTH AFRICA, W. B. White: "No doubt our brethren and sisters in the homeland would be glad to know how the cause of God is progressing in South Africa. First let me say that we are all of good courage and are doing what we can to press the work forward in this field and to finish it.

"We have much to encourage us. During the last two years 637 persons have come to the light of present truth. About four hundred of these were from the native people of Africa. Wonderful transformations are being wrought in the lives of many of these people as they open their hearts to the truth. Young people come to our school directly from heathenism, and in a few weeks changes begin to take place in their lives. Recently, in northern Basutoland, among the great Basuto people, a prominent chief, who controls all the territory lying around Emmanuel Mission, has fully accepted the truth and been baptized, and has united with the church. He is a fine young man, neat in his personal appearance, has a good education, and is the son of the most powerful chief of the nation. His influence will be strongly on the side

of truth, and he is doing what he can to give it to his people. At a recent meeting in that field, held by Elder E. E. Andross and myself, another prominent chief gave himself to the Lord. Thus it is that the work moves forward and is spreading everywhere in this field.

"We are now opening up both Bechuanaland and Swaziland to the truth. Elder W. H. Anderson and his wife are entering the former, and Elder J. C. Rogers and his wife the latter. We are hoping to establish good stations in both of these countries, which have never been entered by the truth.

"Thus the work spreads, and we are hoping that the lights may be kept burning until the work is finished and Jesus comes. We greatly appreciate the money and the young people coming to South Africa from America, but we need more. The work is great, and we have only a little time left in which to work. So let the recruits come forward, to assist us in lighting this Dark Continent with the third angel's message."

JAMAICA, M. E. Anderson: "The work in the Jamaica Conference is progressing. Seven church buildings are now in course of construction. Several classes are preparing for baptism. We are just getting ready to launch the Harvest Ingathering campaign with vigor. Every worker and church plans to do something. The canvassers are selling many of our truth-laden books. Many souls are deciding for the message. Today Brother J. A. Applegate, our field missionary secretary, sold a Chinese Catholic one of our large books, and took his subscription for a year to the *Watchman*. Two weeks ago he sold \$70 worth of Chinese 'Practical Guide' in eight hours. We are opening the work among the Chinese and Syrians through the printed page. Praise God for that. Our courage is good."

BRAZIL, F. W. Spies: "The year just closing has been a year of great blessing in the Brazilian Union Conference. Reports indicate that the number baptized in the different fields is larger than ever before. Funds are increasing, and the Lord's people seem to realize that peace has come in order that the work of the third angel may be quickly finished. Evidences of the Lord's special working are also seen. In the last unentered field of our union, the state of Matto Grosso, unentered because up to the present we could not find workers to send there, the Lord has in his own way gone before us, and recently we received from that field this word: 'We have now organized a Sabbath school. A number are preparing to be baptized.' We thank God for the abundant evidence of his care. May he help us to make an entire consecration at this time and lay all upon the altar, so that he can speedily finish his work."

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IF I KNEW

"If I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's face,
I'd never speak harshly, would you?

"If I knew that the light of a smile
Might linger the whole day through
And brighten some heart with a heavier part,
I wouldn't withhold it, would you?"

THE JEWS TURNING ZIONWARD

THE stirring events of the convention of American Zionists held at Chicago September 12-18, reveals to us the increasing interest that is being manifested among the Jewish people of America in the movement to create a Jewish state in Palestine. Looking at the question from a purely political viewpoint, there has never been a time when the success of this enterprise seemed as assured as it does now. For this reason Bible students—and Seventh-day Adventists in particular, who read the Scriptures correctly, and understand from them that the scheme will ultimately prove a failure—would do well to study this question with a view to meeting the supporters of Zionism on their own ground and in an intelligent and noncombative spirit.

Zionism is not a new movement; it has existed in various forms ever since the dispersion of the Jews in A. D. 70. From that time down to the present, Israel has had his face turned toward Palestine and Jerusalem, the place of his former sanctuary. The Jews have hoped and prayed for two thousand years that they might once more inhabit the land and the city as a distinct people. Once or twice in the early centuries of the decline of Rome, a partial restoration was made, but the scattered remnants were never recovered, and by the fourth century very few Jews remained in the Holy Land. But though the Jew has been wrenched loose from his natural homeland, his thoughts and hopes are ever toward Zion, and at every opportunity he has sought by some means or other to accomplish a return to the land of his fathers.

For the first few centuries after the death of Christ, the hope of the Jew for the restoration to Palestine was inseparably connected with the appearance of the Messiah. Men like Barcochebas, Moses of Crete, Serene of Syria, and others, arose at different times, proclaiming themselves the long-expected Messiah, and invariably leading an insurrection against the ruling powers in order to reclaim by force the land from which they had been driven. These uprisings were all put down with great severity, millions of Jews losing their lives in these vain attempts. But their spirits were not crushed nor their ardor dampened. As the centuries rolled on, and they found that military force could not accomplish their ends, they kept the hope alive in the hearts of their countrymen through their literature, encouraging the flagging zeal of their persecuted brethren with songs and poetry. One of the prayers which the devout orthodox Jew offers each morning is for the restoration of the temple at Jerusalem, and is a relic of the efforts made during the Middle Ages to keep this spark of hope burning.

But the religious fervor which accompanied the earlier attempts died to a large degree during the time of the crusades. The despised Christians took up the cry for the conquest of Palestine from the Turks, and made the Holy Land the scene of hundreds of pilgrimages, while in the meantime the Jews were forced to hold aloof, bearing their disappointment in silence and bitterness. Their hope had now changed from a Messianic one to a purely political one, and by the sixteenth century their efforts had lapsed into diplomatic schemes to secure for themselves an independent Jewish commonwealth.

National feeling took the place of their hope for a Redeemer. Time after time the Jewish leaders negotiated with monarchs and statesmen in various parts of the world to secure grants of land to enable the Jewish people once more to become a political entity.

As late as 1666, however, a false messiah arose in the person of Sabbatai-Zevi, and in spite of protests from their own ranks, the Jews prepared to flock back to Palestine. His defeat did not seem to lessen the deep feeling for the coming of the Messiah, and by their almost frantic zeal, the Jews brought upon themselves severe persecution at the hands of so-called Christian nations.

Thus, all through the history of these unfortunate people, the efforts for the rehabilitation of Palestine have been failures. When religious tolerance was finally established among the majority of nations in the eighteenth and nineteenth centuries, the Jews had lost their former zeal and hope for Palestine and proceeded to intrench themselves firmly in the various countries of Europe, and finally in America. Later fresh persecutions in Russia and Middle Europe forced them once more to look toward a commonwealth in the Holy Land as the panacea for all their ills; the Turk at this time being in a fair way to be relieved of Palestine by the great European powers, it seemed a good opportunity for the accomplishment of their purpose. But this attempt, too, was a failure.

Modern Zionism may be dated from the time of Theodor Herzl, the famous Jewish journalist and playwright of Austria. With his keen foresight he saw that the massacres of Russia, the civil and political disabilities of the Jews in the Central European states, and the fact that the Jews refused to be assimilated into the countries of their adoption, would finally lead to complete political subjection of his people. Probably he also saw the danger of internal conditions among the Jews themselves; the split between the Orthodox and Reformed sections was growing wider and wider, the masses no longer clung to their worship as they had in the past, a radical element was growing in numbers whose adherents made no pretension of religion at all, and the growing generation was fast losing its distinctive national feeling. Herzl did not at first attempt any plan to secure Palestine as the home of the Jewish nation, but catered to various interests in order to secure a grant of land somewhere that would be large enough to found a new commonwealth. He found that this did not appeal to the Jews, and saw that he must arouse their old-time enthusiasm by proposing Palestine as the scene of the rebirth of the Jewish nation. This he did, with great success, and although he did not realize his ambition, the movement has spread by leaps and bounds until at the present time there are reported to be in America alone eighty thousand registered members of the Zionist organization.

In 1917 Premier Balfour, of Great Britain, gave out his famous declaration that upon the successful completion of the Great War England would give the Jewish people a mandate over Palestine for the rebuilding of an autonomous government under the suzerainty of the English government. This declaration was hailed with delight by Zionists all

over the world, and immediately hundreds of Jews began to go to Palestine. The Zionists have been busy with propaganda, urging as many as possible to return to Palestine and help build up the country. The recent convention served to heighten the enthusiasm already running high because of the Balfour declaration, but it remains to be seen whether England will keep her promise regarding the mandate, in the face of adverse pressure from various sources.

Definite plans are being laid and funds raised to educate the masses in the hopes of Zionism, and relief work is going on in Palestine for the benefit of the poorer classes, who are in straitened circumstances. Money is being collected not only to carry out relief work, but to reclaim the land and make it a sanitary place in which to live. From all worldly standpoints the movement bids fair to be a success, but there are many difficulties which in themselves would probably be a very serious drawback to the success of the Zionist scheme. The infertility of the soil in most parts of Palestine at the present time means that years of hard labor and millions in money would have to be expended to make the land tillable, and this would make immigration a very slow process. The Arab population is by no means friendly to the idea, and many Christians would no doubt protest against permitting the Jew to dominate the land made holy by the life of Jesus. The Jews have been for centuries mostly a commercial people, living in cities, and it is doubtful if they would now be able to make a success of agricultural life. According to some experts who have examined the condition of the land, Palestine has not enough tillable soil at the present time to support even a million Jews.

It must be remembered that modern Zionism does not aim to restore all the Jews of the world to their former land, but seeks to relieve those who are being oppressed in European lands, and to establish a home for all those Jews who look toward Palestine as their rightful home and wish to build up an independent nation. Those who remain in the country of their adoption are expected to remain loyal citizens of those countries, looking to Palestine as the seat of the modern renaissance of the Hebrew people.

In discussing the matter with Jews or others, it will not be sufficient to state that the Bible teaches that the Jews will never again return to Palestine as a people; such a statement must be backed by good proof from the Scriptures themselves, which requires close study. Indeed, the Christian believers in the return of the Jews, prompted by the thought that this might usher in the long-looked-for temporal millennium headed by the descendants of Israel, have dug up some very plausible texts in the Old Testament in support of their claims. Yet there can be no doubt that the present effort, although it may attain partial success for a time, will ultimately end in failure, as all previous efforts have done.

But the main reason for believing that the Zionist Movement will fail lies in the very obvious fact that the Jews as a nation have deserted the God of their fathers and have refused the leadership of Jesus Christ their Messiah. They have truly gone after other gods just as they did in the days of Ahab; perhaps not

gods of the wood and stone variety, but after the more subtle and seductive gods of worldly wealth and wisdom. They have substituted the knowledge of the sciences and professions for the knowledge of God, and burn their incense to the modern Molech in the banks and commercial concerns of the world.

When Jesus said, "Behold, your house is left unto you desolate," he also told how long this desolation would last, for he said further, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The house of Israel will be without a land until the Lord comes in power and great glory.

But we must not bring to these poor misguided souls merely a negative message, a hopeless future. The Lord will yet work with great power to bring the Jewish people into the knowledge and love of Jesus Christ, and they will see in him the fulfillment of all their hopes and aspirations.

"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3: 4, 5.

Seventh-day Adventists, because of the many things held in common with the Jews, such as abstinence from pork eating, observance of the seventh-day Sabbath, belief in the law and the prophets, and an expectant waiting for a coming Messiah, have a better opportunity to evangelize the Jew than any other denomination in the world. Would that we might see our great opportunity, and be fired with a zeal to work for these people! They are hard to work for, it is true, but the Lord will bless every effort made for them in an intelligent way.

CORNELIUS PEARL.

News and Miscellany

Notes and clippings from the daily and weekly press

— President Wilson is convalescing in a satisfactory manner; but in order that he may regain his normal health, it will be necessary for him to have complete rest for "an extended period." Since no new complications have arisen, his physicians feel very hopeful over his condition.

— The state of war in France was declared to be ended, and censorship lifted, by two presidential decrees which became effective October 13. Approval of the Peace Treaty with Germany by the French Senate, and publication of the same, is considered as completing the ratification of the compact.

— Dr. Edward Francis, United States Public Health Service, has discovered a new germ, known as bacterium tularense, which causes what is known as "deer-fly fever." The disease is found in Utah among the rural population. The germ is carried by a fly. When it bites a person, the site of the bite and the neighboring glands become tender and inflamed. A fever, like that of blood poisoning, develops and lasts from three to six weeks.

— More than a score of foreign countries have been included in the international parcel post service since the armistice, the Post Office Department has announced, while service to nine other European states, discontinued during the war, has been resumed. Increase in the weight of parcels from 11 to 22 pounds maximum weight has been allowed eight Central and South American republics and China.

— At the end of a long conference with representatives of the provincial governments, Chancellor Renner said he hoped the new constitution for Austria would be ready by the spring. The general plan, he added, contemplated the federation of the Austrian states, each preserving to a large degree its autonomy, with the central government controlling interstate relations. West Hungary is to become a separate state, and will not be incorporated into Styria, as was first intended. Thus the republic will consist of eight states.

— Capt. André Tardieu, member of the French Peace Commission, speaking at a recent meeting of the French-American Club in Paris, gave interesting figures on the reconstruction work accomplished since the armistice. Sixty thousand of the 550,000 houses wrecked by shell fire have been rebuilt; 2,016 of the 3,246 kilometers of railway destroyed have been repaired, and 700 of the 1,675 kilometers of canals rendered useless are again in commission. Of the 1,160 plants destroyed, 588 have been repaired. Equally remarkable progress is being made in restoring to cultivation in the devastated regions the vast areas which the end of the war left with their rich surface soil plowed under by artillery fire, sown with dangerous unexploded shells, and cut up by trenches and thousands of miles of rusting barbed wire. The devastated area embraced 4,500,000 acres. Of this approximately 1,000,000 acres have been returned to the farmers and 500,000 acres are ready for seed. Ten million meters, more than 6,000 miles, of barbed wire have been disentangled and carried away in the operation.

— The possibility of publishing a great magazine without the aid of typesetters was demonstrated by the issue of the *Literary Digest* for October 18. The members of the typographical union presented demands to the employing printers on October 1 which were so radical that they could not be acceded to. While negotiations were still pending, the typesetters, without notice, went on a "vacation" and refused to return to work, in direct defiance of the orders of their own union chief. For this reason this whole magazine was printed from plates made by photographing the original typewritten copy. The make-up of the magazine is changed in no way, the only difference being that the style of type is that used on typewriters, and is uniform in all the reading matter throughout the number. Moreover, the right-hand side of each column is irregular, as in ordinary typewritten copy. Each page is, in effect, a photographic copy of the original article as written on the typewriter. We believe that this is the first case on record where a million copies of a great magazine of eighty pages, with handsome colored covers, have been issued without typesetters.

— Asbestos containers, to insure against injury by fire all mail carried by the aerial mail service of the Post Office Department, have been installed in mail planes.

— We are informed that this country is short 1,000,000 homes, Great Britain 500,000, and France, 410,000. Thus it would appear that in these three nations alone approximately 10,000,000 people lack adequate housing accommodations.

— The Union of International Associations has submitted a petition to the Belgian Parliament, asking it to negotiate with the League of Nations and to offer, with complete sovereignty, suitable Belgian territory having a maximum area of 7,500 acres, which will become for all interested governments a world federal district similar to the District of Columbia in the United States.

— Great interest was manifested by both the liquor and anti-liquor forces of our nation in the decision of Atty. Gen. A. Mitchell Palmer, who held that wartime prohibition will not be suspended until the ratification of the Peace Treaty. Mr. Palmer said: "My interpretation of the act is that not only must the demobilization be terminated, but the war must come to a legal conclusion, and the war is not concluded until the Peace Treaty is ratified."

— Only prompt action on the part of the people of the United States can save hundreds of thousands of Jews in Eastern Europe from freezing to death during the coming winter, according to Dr. Nathan Krass, of New York City. Dr. Krass declared that starvation, terrible hardships, and persecutions that bring to mind the Middle Ages, are the portion of the Jews in many of the places he visited. Barefoot, wrapped in rags, and weak from years of hunger, they are looking forward with terror to the coming of winter. Only shipments of shoes and clothing and many additional soup kitchens and milk stations can keep them alive during the winter, he said.

— The news columns of the public press furnish, probably unintentionally, a strong commendation for the prohibition cause, these days. From all parts of the country they report improved health, accidents reduced, alcohol wards in hospitals vacated, pawnbrokers reporting business declining, savings bank deposits growing, workhouses having to hire laborers, prison wardens and even chaplains drawing unearned salaries, and bankruptcy facing those who are engaged to feed prisoners at so much per head. The *New York Tribune*, never a fanatically "dry" paper, reports that the first dry Saturday presented to the amazed world the miracle of a sober Bowery. In the general hospitals of Philadelphia, the alcohol wards, where before 2,326 patients were treated, are now closed, ruined for lack of business. The strongest commendation, however, which we have seen is furnished by the Association Opposed to National Prohibition. It declares that freight rates on railways must be increased 15 per cent to make up the losses caused by the fact that the 20,000,000 tons of alcoholic liquors and their raw material constituents are no longer transported, at a cost of \$100,000,000 annually.

— Through the American Relief Administration European Children's Fund, approximately 40,000 children in Czechoslovakia are now being provided with one supplementary meal daily, according to Earl D. Osborn, American Relief representative.

— The first convictions with the imposition of jail sentences for hoarding foodstuffs since the Government began its campaign to extirpate profiteering, were announced October 16 by the Department of Justice. One offender was sentenced to three months in jail and fined \$250 for hoarding flour. A second was sentenced to five months and fined \$5,000 for hoarding sugar. The cases were reported from San Diego, Calif.

— Secretary Glass, on October 16, put his name to a check for \$2,648,309,171.53, said to have been the largest ever drawn. It was made payable to the Treasurer of the United States, but did not involve a transfer of that amount of money. It was made necessary to account for redemptions of certificates of indebtedness and other obligations in June. The largest check ever drawn on the Treasury for outgoing money was \$2,000,000, which was lent to Great Britain.

— The ship "Carnegie" left port recently for a 64,000-mile cruise to include all waters of the globe. This craft is a nonmagnetic survey vessel, operated under the department of terrestrial magnetism of the Carnegie Institution of Washington. The leading hydrographic offices of the world will depend on observations the "Carnegie" will make to correct their charts and keep them up to date. The work of this unique vessel will pertain to terrestrial magnetism, atmospheric electricity, meteorology, and allied subjects.

— A new association, the Association Opposed to National Prohibition, has organized the Allied Tobacco League of America. It will wage a militant campaign against the W. C. T. U.'s fight for a constitutional amendment prohibiting the growth, sale, and use of tobacco, and will devote itself to the general interests of the tobacco industry. Incorporation is to be under the laws of Kentucky, the leading tobacco State, and the membership is to include growers, leaf dealers, warehouse men, manufacturers, jobbers, and retailers of tobacco products, as well as consumers.

— Immediate steps to avert the threatened nation-wide strike of bituminous coal mine workers are being taken by the Federal Government. While efforts of the miners and operators to reach an agreement on the demands of the workers, which include increased pay and shorter hours, have failed, Secretary of Labor Wilson is hopeful that some amicable adjustment of the controversy can be made. The possible effect of such a strike on the railroads is understood to be uppermost in the minds of Government officials. A shutdown of the mines would result in a paralysis of the transportation system within a short time, with consequent suffering over the country because of the shutting off of populous centers from food supplies. Industry also would be brought to a standstill, with public utilities stopped and shipping tied up.

— A new baby aeroplane of Swedish make weighs only 700 pounds and has a speed of eighty miles an hour.

— It is reported from Geneva, Switzerland, that some three hundred mountain climbers have lost their lives in the Alps since the signing of the armistice.

— California has shipped a million ladybugs to rescue the harvests of France from destruction by plant lice. In California, it is said, men can gather a hundred pounds of ladybugs in a single day.

— Cable dispatches from Europe announce that the former crown princess of Germany and her children are about to move from the so-called marble palace at Potsdam, where they have been residing since the overthrow of the Hohenzollern monarchy, nearly a year ago, to their castle of Oels, where it is announced that they will shortly be joined by the former crown prince.

— The political correspondent of a leading newspaper says there probably will be a great change in Great Britain's naval policy with the advent of Vice-Adm. Sir David Beatty as First Sea Lord in succession to Vice-Adm. Sir Rosslyn Wemyss, who recently resigned. Vice-Admiral Beatty's friends, says the correspondent, declare that he believes the future warship will be an oil-driven submersible battle cruiser, and that the Admiralty's plans may be shaped in accordance with this belief. The dreadnaught will not be altogether eliminated, but it will be considered of secondary importance.

— The Italian government announces a great hydrostatic feat in the raising of the superdreadnaught, the "Leonardo da Vinci," which was deliberately sunk by the commander in order to save a neighboring town and Italian and Allied warships near by from the effects of a terrible explosion on board, caused by a clockwork bomb placed in the hold by some unknown hand. The vessel overturned as it sank, and the heavy guns became imbedded in the sand at the bottom of the sea. It took months of patient, strenuous work to bring the gigantic hull to the surface by pumping compressed air into it. But now the vessel is in dry-dock, and is being restored to its former efficiency.

— The long-debated Shantung amendment to the Peace Treaty presented by Senator Lodge and approved by the Foreign Relations Committee, was finally rejected by the Senate, October 16, with a majority of an even score against it. The roll call, which came at the end of six and a half hours of sharp debate, in reality swept away six amendments instead of one, each change in the treaty text having been numbered separately by the committee in its decision to strike out the word "Japan" and substitute the word "China" throughout the sections relating to the province of Shantung. By unanimous consent, however, the six changes were debated and voted on as one. Only three of the committee's forty-five amendments now remain to be acted on by the Senate, thirty-six previously having been rejected. Of those remaining, one relates to American representation on the reparations commission and two to equalization of voting power in the League of Nations assembly.

— The official opening of the first subway line in Madrid, Spain, occurred October 1. This is only the first step in an ambitious plan for city improvement, an astonishing innovation in this leisurely "land of *mañana*."

— The "hello girl" will soon be an institution of the past, and the telephone user who is not pleased with the service he receives will have only himself to blame, for he will make his own connections. This arrangement is an outgrowth of the automatic telephone idea, which has been used on a small scale for some time.

— Instead of disposing of the fifteen million hand grenades which were ready for the American troops in Europe when the armistice was signed, the Savings Division of the United States Treasury Department conceived the idea of changing them into souvenir savings-banks to be distributed to the schoolchildren of the country. The object, of course, is to further the sale of Thrift and War Savings Stamps.

— The recent strike of 1,500 policemen in Boston, Mass., precipitated an unusual crisis. The city was thrown into a riot of lawlessness for twenty-four hours, until military rule could be enforced by 5,000 soldiers of the State Guard. The property loss during this twenty-four hours is estimated at \$300,000. Recognition for their newly organized union is the cause for which these policemen struck. Their demands have, however, not been granted, and a new police force is being formed.

— One hundred years ago there were practically no missionaries in foreign lands; now there are 22,000 working in almost every country of the globe. Then the Bible had been translated into 65 languages or dialects; now into more than 500. Then but a few thousand dollars were contributed annually for foreign missions; now \$25,000,000. Then there was no need of ministers; now there are 93,000 pastors and evangelists. Then there were no single women missionaries; now 6,000. Then there were but few missionary schools; now there are 30,000 Protestant schools and colleges. Then there were no mission presses; now there are 160 publishing houses.

Appointments and Notices

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Arkansas asks prayer for the healing of her mother and herself, and also for the conversion of several of her relatives.

From Colorado an anxious sister sends the request that we pray for the conversion of her husband and father, and that Christian service may become a joy instead of a burden to her.

OPPORTUNITY FOR NURSES

The Glendale Sanitarium and Hospital can accommodate ten more nurses in the class beginning Jan. 4, 1920.

Consecrated young men and women desiring to train for medical missionary work should correspond at once with Superintendent of Nurses, Glendale Sanitarium, Glendale, Calif.

* * *

SPECIAL NOTICE TO YOUNG PEOPLE'S AND HOME MISSIONARY SOCIETIES

Back numbers of the *Watchman* are excellent literature for use in home missionary work. We have a limited quantity which we will furnish at 2 cents a copy, or \$17.50 a thousand. As long as they last, we will fill a good portion of an order with the July and September, 1919, issues. Order early and get these late issues. Address The *Watchman* Magazine, Nashville, Tenn.

* * *

NORTH PACIFIC UNION CONFERENCE

The first quadrennial session (the sixth biennial period) of the North Pacific Union Conference will be held in College Place, Wash., Nov. 10-20, 1919, for the purpose of electing officers and the transaction of any other business that the delegates may elect. The first meeting will convene Friday, Nov. 14, 1919, at 10 a. m.

C. W. Flaiz, Pres.
S. J. Lashier, Sec.

NORTH PACIFIC UNION CONFERENCE ASSOCIATION

The regular quadrennial session of the North Pacific Union Conference Association of Seventh-day Adventists is hereby called to convene in College Place, Wash., Wednesday, Nov. 12, 1919, at 10 a. m. The election of a board of trustees and other necessary business will be transacted.

C. W. Flaiz, Pres.
S. J. Lashier, Sec.

* * *

ATLANTIC UNION CONFERENCE ASSOCIATION

The first meeting of the next biennial session of the Atlantic Union Conference Association of Seventh-day Adventists constituency will be held in the Brooklyn Seventh-day Adventist church, corner Green and Patchen Avenues, Brooklyn, N. Y., Monday, Nov. 10, 1919, at 10 a. m. All constituency members should be present.

At this session seven members must be elected to take the place of seven whose terms expire, a board of seven trustees selected for the coming biennial term, and other necessary business transacted.

Rollin D. Quinn, Pres.
Charles L. Kilgore, Sec.

* * *

ATLANTIC UNION CONFERENCE

The first quadrennial session of the Atlantic Union Conference will convene in the city of Brooklyn, N. Y., in the Seventh-day Adventist church, corner Greene and Patchen Avenues, Thursday, Nov. 6, 1919, closing Sunday evening, November 16. At this time,

officers will be elected for the coming quadrennial term, and all necessary business transacted.

The first service will be held at 7:30 p. m., Thursday, November 6.

Each conference is entitled to one delegate — aside from the president — without regard to numbers, and one additional delegate for every one hundred fifty members.

R. D. Quinn, Pres.
C. L. Kilgore, Sec.

* * *

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Elder B. H. Palmer; Fernhill, Minn. Especially the *Church Officers' Gazette*, and the *Marked Bible*, but will appreciate any good English literature for missionary work.

Copies of the books "A Solemn Appeal" and "Sketches from the Life of Paul," are called for by a brother in the West. Any one having these books for sale should send such information to the North Texas Tract Society, Keene, Tex.



The INSTRUCTOR

Anti-Tobacco Annual

FOR 1919-20

"is the best and most scientific presentation of the tobacco problems ever published."

It does not antagonize, but EDUCATES. Scientific facts and figures reveal the injurious effects of tobacco, and this knowledge cries out against it.

Its use is shown to be an unclean, coarsening, injurious habit, wasting in cigarettes alone more than \$3,000,000 a day, and destroying the mental and physical health of thousands of the very flower of our youth.

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Send to your tract society for a hundred copies, and help the Annual in its good work. Price, single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more copies, one order, 4 cents each.



WASHINGTON, D. C., OCTOBER 30, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

WORD reaches us, as we go to press, that the Autumn Council has arranged for Elders A. G. Daniells, W. T. Knox, and W. A. Spicer to leave for Europe about November 12, going with the delegates from Europe who attended the Council, Brethren J. C. Raft, L. P. Tieche, and Guy Dail.

* *

THE brethren in charge of the Honduras Mission became solicitous regarding the welfare of Brother W. F. Hardt, connected with the school at Signatepeque, not having heard from him for some time. A local revolution was in progress there, cutting off communication. Last week a letter from Brother Lanier stated that a telegram had been received from Brother W. E. Hardt, assuring them of his safety.

* *

EXPRESSING the great need of Travancore, South India, Brother G. G. Lowry writes: "There are many openings in the Malayalam country, and I do wish we had men to fill them. What we need is a small army of Indian brethren to go out into these places and teach the truth. We can get them in only one way, and that is by taking them into our school and training them. This we are trying to do as fast as possible. There are places now open for at least twelve native workers if we had them. The people are calling for us. I do wish we had the men."

* *

DURING the last few months the Boulder-Colorado Sanitarium has received improvements to the value of \$75,000. About fifty rooms have been added, besides a fine up-to-date hospital; and the X-ray department has been enlarged. "Among other improvements," writes Elder R. A. Underwood, "a fine swimming pool has been made on the front lawn. This will be a great attraction, especially in the summer time, to the patients and visitors at the sanitarium. Besides these improvements, there has been brought to the grounds an ever-flowing stream of the purest, softest spring water to be found in the whole State of Colorado. It comes from the peaks of the Rockies."

BOTH dormitories of the academy at Pasay, Philippine Islands, are full to overflowing. The total enrolment at the beginning of the year was 135, which far exceeded that of any former year. Professors Steinel and Sevrens and their wives, besides several Filipino assistants, have all that they can do. The prospects for the school are very encouraging.

* *

"ONLY last week a big chief from a town near by," writes Brother Gilbert McLaren, of Fiji, "came, requesting that I visit his town and teach his people the Sabbath truth. The chief himself is keeping the Sabbath. The Lord is doing a wonderful work here in Fiji. We request your prayers for these people who are coming to us in hundreds to learn the way of life."

* *

HARVEST INGATHERING PAPERS

THIS year there is an unprecedented demand for the Harvest Ingathering *Watchman*. The first edition of 1,250,000 copies of this splendid issue has already been exhausted; and at the time of the recent General Conference Council, many of our conferences were reported as having only begun the campaign. It was therefore voted by the Council to request the Southern Publishing Association to secure additional stock at once, and print another edition of 250,000 copies, making a total of 1,500,000. This the publishers have undertaken to do, and it is needless to say that the work will be pushed night and day. It is expected that copies can be obtained early in November.

Additional orders should therefore be forwarded promptly; and as soon as the papers are ready, these orders will be filled in the order in which they have been received by the publishers.

R. L. PIERCE,
Manager Southern Pub. Assn.

* *

A BLESSED MEETING

THE General Conference Council held at Boulder, Colo., was one of the most remarkable meetings ever held by this denomination. It marked a new era in our work. The reports brought from the various foreign fields were most encouraging, and the appeals for men and means to enter the numerous openings were almost pathetic. War, famine, and pestilence, instead of being a hindrance have paved the way in all lands for the preaching of the gospel. It is difficult now, in parts of Europe where before the war there was no interest, to secure halls sufficiently large to accommodate the people.

At the Boulder Council laborers and means were called for and were cheerfully voted. Presidents and committees from the various union and local conferences responded by giving more than \$100,000 in cash and pledges. It was voted that the entire amount called for by the budget to finance the work abroad be allowed. This amounted to more than \$2,250,000. The conferences also granted the General Conference the privilege of drawing upon their best laborers to supply the demands abroad. This is out of the ordinary, and is significant.

For some time the message has been ringing through our churches, summoning them to universal action, and there has been quite a general response. What does

all this mean? It means that the time has come when the gospel is to be preached in all the world as a witness unto all nations, and that there can be delay no longer.

The psalmist, looking forward to this time, prophesied of God's church, "Thy people shall be willing in the day of thy power." Ps. 110:3. The prophetess Deborah undoubtedly referred to the same time when she sang, "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye the Lord." Judges 5:2, R. V. This prophecy has certainly met a partial fulfilment. The Lord, looking down and witnessing this response on the part of the leaders, said, "My heart is toward the governors of Israel, that offered themselves willingly among the people." Vs. 9.

When the early disciples no longer felt burdened for themselves but began to pray for the Holy Spirit for service, and claimed the promised blessing, "then it was," we are told, "that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now." In view of this, "let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Testimonies for the Church*, Vol. VIII, p. 21.

We are told that "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

During the time of the war, more than 10,000 persons were converted to the faith in Europe. Nearly all the public preaching had to be discontinued. The additions were made through personal work by the members of the church, and chiefly by the women. Through the efforts of one brother, forty-five Russian prisoners received the truth, were baptized, and returned to their country to proclaim it.

From all parts,—China, Japan, India, Korea, and the islands of the sea,—come the same cheering reports. God has gone before us, and laborers are called for. The time has come when there must be an equality. Here in America we have been faring sumptuously, while these fields have been thankful for the crumbs. When we do our full duty, our conferences in America that are able to gather much will have nothing over, while in countries where there are few laborers and little means, there will be no lack.

This is the day of our opportunity. God's Spirit is being poured out upon all flesh, and the words of Jesus come with special force, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2. This has been the burden of the prayers of the delegates assembled in this Council. Let it become the burden of all our people in all their petitions until the work is finished, and let us redouble our efforts with the Harvest Ingathering magazine in visiting our neighbors and friends, giving them an opportunity to aid in this work.

D. H. KRESS.