President Wilson on Bible Study

I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.

—Woodrow Wilson.
The Holy Spirit

TYLER E. BOWEN

1. What results followed the gift of the Holy Spirit at Pentecost?“What was the result of the outpouring of the Spirit on the day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld, were fashioned in the likeness of the divine.” — The Acts of the Apostles, p. 48.

2. As believers were filled with the Holy Ghost, what one ambition possessed them all?“Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ’s character, and to labor for the enlargement of his kingdom.” — The Acts of the Apostles, p. 48.

3. To whom has the Holy Spirit been sent?“From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to his service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness.” — The Acts of the Apostles, p. 48.

4. Down through the centuries, what have the men and women who possessed a large measure of God’s Holy Spirit been in the world?“The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love.” — The Acts of the Apostles, p. 49.

5. Does the reception of the Holy Spirit free the child of God from temptation and trial?“Those who at Pentecost were endued with power from on high were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness, they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection.” — The Acts of the Apostles, p. 49.

6. At Pentecost what was accomplished for even the weakest believer?“Under the Holy Spirit’s working, even the weakest, by exercising faith in God, learned to improve their intrusted powers, and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, they received of the fulness of the Godhead, and were fashioned in the likeness of the divine.” — The Acts of the Apostles, pp. 49, 50.

7. What is said regarding the experience of the disciples on the day of Pentecost?“Those scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in his fulness by the Holy Spirit’s power. Men will discern the value of the precious pearl, and with the apostle Paul they will say, ‘What things were gain to me, those I counted loss for Christ. Yes doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.’” — Christ’s Object Lessons, p. 181.

8. How are those led to regard themselves upon whose hearts the Holy Spirit operates? Who alone is exalted by them?“As the apostles set forth the glory of the Only Begotten of the Father, three thousand souls were convicted. They were made to see themselves as they were, sinful and polluted, and Christ as their friend and Redeemer. Christ was lifted up, was glorified, through the power of the Holy Spirit resting upon men. By faith those believers saw him as the one who had borne humiliation, suffering, and death that they might not perish but have everlasting life.” — Christ’s Object Lessons, p. 189.

9. What encouragement is offered those who may not be endued with eloquence, as they labor to win souls to Christ?“It is not always the most learned presentation of God’s truth that convicts and converts the soul. Not by eloquence or logic are men’s hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still small voice of the Spirit of God that has power to change the heart.” — Prophets and Kings, p. 483.

10. To what will those led by the Holy Spirit give heed?“When men’s hearts are softened and subdued by the constraining influence of the Holy Spirit, they will give heed to counsel; but when they turn from admonition until their hearts become hardened, the Lord permits them to be led by other influences. Refusing the truth, they accept falsehood, which becomes a snare to their own destruction.” — Prophets and Kings, p. 680.

11. What provision has been made for the emergencies wherein human strength fails?“God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and open channels of working. If his people are waiting the indications of his providence, and are ready to co-operate with him, they will see mighty results.” — Prophets and Kings, p. 680.

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The Victorious Life

Are you living the victorious life? Are you daily gaining the victory over sin? This is a vital question. Its answer really determines the character of your Christian experience, because if you are not living the victorious life it shows that you are not a live, wide-awake, progressive Christian; and unless there comes a change in your experience you can have no well-grounded hope of eternal life. The one who reigns with Christ throughout eternity must live with him here. No man can enjoy heaven at last who has not known what it is to live in an atmosphere of heavenly grace even in this sinful world. Hence, if you are not living the victorious life you are living far below your privilege.

How may this life of victory be achieved? First, by the confession of sin, including a complete surrender of the life to God, the acceptance of Christ's imputed righteousness for the life that is past; and secondly, by taking hold of his righteousness for future living, so that you can say with the apostle Paul:

"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

No one can live the victorious life who does not keep himself daily surrendered to God, who does not subordinate his will and way to God, who does not continually reach out by faith and appropriate the power of the Holy Spirit which is the life of Christ. One must live the victorious life in order to know the joy and peace of Christian experience. Then he will not perform his service from a sense of duty, but will count it a privilege to live and labor for the one who has done so much for him.

There is no half-hearted service in the victorious life. There is no formal, legal service. It is the service of a willing heart, the service of a high and holy purpose, the offering of a consecrated life.

The victorious life prepares one for Christian service. It enables him to bring others to the same source of blessing from which he has drawn his own supplies of grace. The psalmist recognized this when he prayed the Lord:

"Create in me a clean heart, O God; and renew a right spirit within me. ... Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51: 11-13.

This life of victory, this joy of service, the Master desires to give to every one of his disciples. May we so relate ourselves to him that we shall experience its power in our own lives, and be the means in the hands of God of imparting the inestimable truth to others.

A Time of Trouble

Many predicted that when the armistice was signed, and the years of suffering and slaughter occasioned by the recent dreadful war had come to an end, the world would have peace. But a year has gone by, and peace has not yet been declared between all the belligerent nations, and the world presents the greatest spectacle of unrest ever seen since the fall of man. It is impossible to enumerate the national disturbances, such as revolutions, strikes, etc., as they are so numerous and widespread.

During past weeks a Herculean effort has been put forth by the leading men of our nation to settle strikes and lockouts, and avert a national and worldwide calamity. The President, from a sick-bed, has appealed to the opposing elements to adjust their differences, but it seems in vain. Organized labor is determined to force the acceptance of certain terms. The strike of coal miners, together with the steel strike and the threatening attitude of workers in other allied industries, who are without any particular grievance but through sympathy are preparing to strike, portend trouble and suffering beyond description.

The picture of suffering which lies before the mind as a result of the stagnation of the avenues of transportation and the failure to secure coal, staggers the imagination. What will happen if mobs of thousands, cold and hungry, in the large centers of population form and seek by force to end their privations? We hope that this threatened national calamity may yet be averted.

Some years ago these words of instruction came to us:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails."—"Testimonies for the Church," Vol. IX, p. 11.

The apostle James presents the following picture of conditions which will exist in the last days:
"Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. Your treasures have rotted, and your piles of clothing are moth-eaten; your gold and your silver have become covered with rust, and the rust on them will give evidence against you, and will eat your flesh like fire. You have heaped up wealth in these last days. Tell you the last day of the laborers who have gathered in your crops—pay which you are keeping back—is calling out against you; and the utterers of those who have been your reapers have entered into the ears of the Lord of the armies of heaven. Here on earth you have lived self-indulgent and profligate lives. You have stupefied yourselves with gross feeding; but a day of slaughter has come." James 5: 1-5, New Testament in Modern Speech.

The Saviour, speaking of the times in which we live, said men's hearts will fail them for fear because of the things which will be coming on the earth. Luke 21: 26.

We are already seeing a partial fulfilment of these words, and the forces of evil are strengthening and organizing for a conflict which will usher in a condition that will literally fulfill this divine prediction.

This world situation has in it a thrilling appeal to God's remnant people. Nothing could be more fatal than to be deceived by the present era of apparent financial prosperity. The whole world is on the verge of ruin, and the time when men will cast their silver and their gold to the moles and to the bats is not far distant. Instead of speculating in worldly enterprises it is time to make large investments in the cause of God. Invest in missions. Invest in the kingdom you will receive your investments again, not in the coin of this earth, but in souls saved from every nation and kindred and tongue. G. B. T.

"Follow Peace With All Men"

The apostle Paul admonishes the believer: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

This is the divine standard for the child of God in his relation to his fellow men. It was the standard followed by the Master. Of him the apostle Peter says:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2: 23.

Again and again he taught his disciples to exercise the spirit of meekness and gentleness:

"I say unto you, Love your enemies, bless them that curse you, do good to those that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44.

And how faithfully the Master exemplified this teaching in his own personal experience! He made no razing accusations against those who sought his life; not even when arrested and arraigned before the Sanhedrin and in the court of Pilate, nor finally, when nailed to the cross through the instigation of the very ones he came to save. Rather, in his dying agony he prayed the Father to forgive their sin. Luke 23: 34. How great was the love which he manifested for his disciples even when they denied him in his great hour of need! He warned Peter of the trial of his faith, seeking thus to save him from taking the step which would lead to his great humiliation. But after this apostle had denied him with cursing and swearing, the Master uttered no rebuke. He did not even remind him of the warning he had previously given. He cast upon him a look of such pity and tenderness that from that hour the apostle was able to date the great change in his Christian experience which marked him a truly converted man. Luke 22: 61.

In the same manner the apostle Paul related himself to trying circumstances in his eventful career. He teaches repeatedly that respect should be shown for those in authority, and that prayers should be offered for rulers. Once in his experience, when prompted by the pressure of circumstances to speak pointedly to one who had commanded him to be smitten, the apostle apologized on learning that the one he had addressed was the high priest of the nation, declaring, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

Today, as in every age, Christian disciples will meet many experiences tempting them to indulge in criticism. Their own natural feelings will lead them to say many things in response to the criticism and unjust dealings of their fellow men. But the indwelling spirit of the Master will lead them to give a soft answer to those who speak evil of them, knowing that God may use this kind of answer to turn away wrath, and to work the salvation of those who would do them ill.

We must relate ourselves in this world to things as they are and not as they ought to be. We shall never find perfection in our fellow men. They will never see perfection in us. And our ways will cross at every turn. They will not meet our standards, as we will not meet theirs. But why should we quarrel with them because of this? Why should I criticize my brother because the cut of his hair or the color of his coat does not meet my standard of proper dress? Criticism will not help him. It will only create a gulf between us, and its influence will only react upon my own soul. Many children have been driven from home and lost forever to the cause of Christ because of the nagging criticism of father and mother. Many men and women have been driven from the church of Christ because of the exercise of this same cruel spirit.

We see statesmen, politicians, and men of business every day exercising most pleasant social relationships, living side by side in peace and unity as neighbors and even as close personal friends, and yet arrayed on opposite sides of vital questions. They oppose each other's principles, but do not permit this spirit of opposition to affect their personal relationships. We have seen two Seventh-day Adventists (and we are glad that they are exceptions to the general rule) so bigoted in their beliefs and so narrow in their conceptions that they could not discuss a Bible topic upon which they differed without allowing the discussion to engender bitter feeling and personal grievances. The man who cannot love his brother while he differs with him on points of doctrine or church polity, has yet to learn the first principles of the gospel of love.

We today, even as did Paul, need to give good heed to his admonition not to speak evil of rulers. In the carrying forward of our work it will be necessary for us many times to submit to what may appear to be unnecessary restrictions. During the last few years in the stress and pressure of war it has been necessary for the Government at times to prohibit public assemblies. It may be necessary to do this in the future. It is quite possible that we shall not be able to carry on tent-meetings in the future as freely as we have in the past.
We should be careful under these circumstances to rightly relate ourselves to our fellow men and to those in authority. No spirit of criticism should prompt our words. We should be careful to heed the admonition of the apostle to speak no evil of the rulers of our people; and like the apostle, when the way to our work is hedged up in one city we should pass on to another, trusting the ordering of events to the hands of the Master.

Indeed, this was the instruction which Christ gave his disciples. As he sent them out he charged them, “When they persecute you in this city, flee ye into another.” They were not to invoke the law against those responsible for the persecution. They were not to begin injunction proceedings in the courts to restrain the rulers from the exercise of their power, even though it was an improper exercise of authority. The gospel of Christ cannot be promoted by court injunctions. The Christian has a dignity of Christ-likeness to maintain above even the dignity and rights of citizenship.

There is danger that in standing as we have through the years for principles of religious and civil liberty, we shall contend too greatly for our rights of citizenship, even when the demands of the law do not contravene the obligations imposed upon us by the law of God. The sincere follower of Christ will obey God even though his stand may carry him to prison or to death; but he will be careful to distinguish between the demands of God’s law and the requirements of his own plans and conveniences. He will be careful first of all to obey the law of his God, and secondly he will be careful to obey the laws of the government under which he lives. Wherein these conflict he will obey the divine injunction, with no spirit of antagonism against constituted authority, with no criticism against those who impose contrary demands, but will meekly and patiently submit himself to every requirement which does not demand violation of the divine precepts. In these days in which we live we need to temper zeal with good judgment, taking that consistent position on every question which will commend to sensible men and women the message we bear to the world.

The cause of truth must needs travel a thorny path at best. It will be opposed by Satan and all his agencies. Its exponents, therefore, should be careful by no unwise course in plan or method to add to the obstacles to its progress. P. M. W.

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**Bible Study**

As Seventh-day Adventists, we are known among the people generally as Bible students; but we should study the Bible far more than we do. There are some forms of Bible study we very greatly neglect. I refer to the study of the various books of the Bible as a whole, and the historical setting, or circumstances, under which they were given. One of the most interesting series of Bible lectures which I ever attended was one dealing with the prophetic books of the Bible. Three lectures were given on each book; the first covering the times of the prophet, the second the prophet himself, and the third his message.

It would be an admirable thing if we should cultivate the habit of reading one whole book of the Bible through every Sabbath. In doing so it is of great help to use some of the modern versions which express the thought in modern phraseology and in the literary style of books of today. As one famous writer remarked, a set form of words tends after a little to lose its full meaning to the reader, and it becomes necessary to “depolarize” the thought by expressing it in a new phraseology. And the division of the Scriptures into chapters and verses is in many cases very mechanical. The connected nature of the thought is often lost through this artificial cutting up of the text into small fragments. It is an interesting commentary on this tendency to think of the Bible as made up of fragmentary units that the word “text” has come to be a synonym of “verse.”

Another thing which should characterize our study of the Bible is open-mindedness. Let us not come to the Bible as to an arsenal to find weapons with which to conquer our theological opponents. Let it rather be our endeavor to get from the reading of the Scriptures the real thought and belief expressed by the writers.

When we come to the Bible thus, with unbiased mind, we shall find many things which will surprise us. We shall discover that God adapts his revelations of spiritual truth to the times and conditions of those to whom the revelation comes. For example, the socially admitted right of the father, in Abraham’s days, to life-and-death control over the members of the family, made possible the test of Abraham in the matter of offering up his son Isaac. A father now has no such right over his children; so if a father should attempt to sacrifice a child, he would be deterred by law, and would probably be locked up as insane.

In this and many other ways the Scriptures bear convincing marks of the social conditions and scientific beliefs of the times in which they were written. These things, instead of being a blemish in the Bible, are one of the greatest proofs of the authenticity of the several parts. Read in this manner, the Bible becomes a record of God’s ever-increasing revelations of himself to the children of men. Such study of the Bible in its several parts as a whole, and with due realization of the historical background of the times, cannot fail of making the Bible a new and more interesting book; and the truths contained in its pages will be more fully understood and appreciated.

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**ETERNITY**

EDITH S. CASEBEER

I used to think of my unworthiness;
It seemed to me that I could never dare
To stand and look upon His face;
But through eternity
Crouched low at his dear side
Would be my place.

And then I often hoped, perhaps, sometime
His blessed hand might reach down
And touch mine;
That would my glory be, and joy eternally.

But now I know him better, and I see
How his great pard’ning love doth ransom me;
And I am not the same
Poor crouching sinner in his sight;
But with his family name
And as a friend of Jesus,
I shall be
An honored guest in God’s own house
Throughout eternity.

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“OUR murmurings and repinings arise from our ignorance. We see not the precipice or the pit on the other side of the hedge or wall.”
Why Were Those Things Written?

JOHN M. HOPKINS

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." "Who is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 36:7; 107:45.

To him who loves justice and righteousness and purity, the narration of wrong and sin and crime is painful. Especially, to the heart that has been renewed by divine grace, born again; the heart and life that are filled with the "fruit of the Spirit" (Gal. 5: 22, 23,)—to such a heart a record of unrighteousness is exceedingly sorrowful. The true Christian would fain close his eyes to all such.

Have you ever, when reading a book or narrative that strongly and tenderly appealed to you, come suddenly and unexpectedly on a statement that really shocked you, and you closed the book? Well, strange as it may appear, have you not found such records in the Bible? And was not your heart saddened and grieved when you read them? And have you not many times asked, "Why was it written?" No doubt this is so; and until we understand the reason, we may continue to wonder.

That the Bible, the word of God, should contain a record of sins and crimes of the greatest magnitude, the perpetrators of which, if living in civilized lands today, would be considered the vilest criminals, and be dealt with severely,—that the Bible should record, in so many instances, things of this nature, does cause many great perplexity. And to some it causes even more than perplexity, as witness the reproof administered by the prophet Nathan to David: "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. And it is even so today.

And again we ask, "Is there a solution to this question, Why were these things written?" And we fully believe the answer is found and comprehended in Romans 15:4:

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

And what is the lesson we should learn? Let us study it with care.

The first lesson is that God is dealing with fallible humanity. He loves his creatures, though sinful, and has graciously condescended to co-operate with them in order to bring them back to himself,—in order to rescue, to save some. He would keep alive in the heart a knowledge of himself, his truth, mercy, and goodness. Even though men had sinned, he did not cast them off forever. To bring them back he chose to employ human agencies, that through man he might save some. As there were no sinless, perfect men, he was obliged to use such as there were, men who were weak, subject to temptation, as we are today.

I quote:

"God speaks to us in his word. Here we have in clearer lines [than in nature] the revelation of his character, of his dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men 'subject to like passions as we are.' We see how they struggled through discouragements like our own, how they fell under temptation as we have done, yet took heart again and conquered through the grace of God: and beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character, like them to walk with God."—"Steps to Christ," pp. 21, 24.

Yes, tempted and weakened by the archenemy of righteousness, Adam fell; Noah fell; and Abraham and Lot and Jacob and Moses; David, Solomon, and Peter—these, and thousands more, you and I, have been tempted and been overcome, and have fallen over and over again.

And these are some of the " whatsoever things" that were written for our learning, "that we through patience and comfort of the Scriptures might have hope." Had God in anger cut these transgressors off in their transgressions, how could we have courage or hope? We could have none whatever. Our hearts would sink in utter discouragement and hopelessness.

But, praise God, he did not cast them off.

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Ps. 37:23, 24.

Not one of those men mentioned above was "utterly cast down," utterly forsaken by his God. Neither shall we be, if we, like them, confess our sins and by the grace of God's forgiving love rise and struggle on.

The second lesson we may learn is this: When God inspired his prophets to write the history of a man, he did not select just the noble qualities, the beautiful things in his life, to record in his word. In order to be a true history, it must tell the whole truth, no omissions or varnishings.

In early life I read the autobiography of Benjamin Franklin. Delighted, I read on, and on, till the author told of a very grievous wrong he did in early years. At the first I was shocked at this narration of sin, and about himself. But then I reasoned in this wise: Mr. Franklin, great and learned though he was, was yet only a man, a fallible man, subject to human conditions as are all men; and why, hu-

manly speaking, should he not have done this wrong, as many other young men have done, and do? And as an honest writer, how could he omit this statement? He could not. He must tell it all in order to be candid and truthful. And so, the fact that the book contained that statement from his own pen, convinced me that it was a true history. He would not write falsely about himself to his own detriment.

And so, the fact that the Bible contains an open record of the things the ancients did, is prima facie evidence of its truthfulness.

Another, the third lesson we may learn is: We cannot hide anything from the all-seeing eye of God. Adam and Eve tried it; they hid themselves in the garden. Achan tried it; he hid the golden wedge and Babylonish garment in his tent. Saul tried it; but Samuel said to him, "What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" 1 Sam. 15:14.

Nor does it matter who it may be; God is no respecter of persons. High or low, he does not excuse sin. Even David, on the throne of Israel, was not passed by. "Thou art the man," was the straight testimony of the prophet of God. 2 Sam. 12:7. "Be sure your sin will find you out." Num. 32:23.
The fourth lesson is, that since the pen of Inspiration so accurately, so fearlessly, points out the sins of men in the Bible, we may know that all will be most accurately recorded in the ledger of heaven.

"The dead were judged out of these things which were written in the books, according to their works." Rev. 20: 12.

These are the reasons why these things were written, some of them at least; lessons of warning, of encouragement, teaching us that though men make mistakes, though we sin and fall, we, like them, are not forsaken by our God. As he granted pardon and graciously permitted them to go on from victory to victory, so likewise will he in his long-suffering and tender mercy forgive and receive us.

And in conclusion we may say with David of old, who so well knew the bitterness of sin, who had so wonderfully experienced the tender pity and forgiving love of God:

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." "Whose is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 36: 7; 107: 43.

"Whatevers things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

"O could I speak the matchless worth, O could I sound the glories forth Which in my Saviour shine; I'd soar and touch the heavenly strings, And sing with Gabriel while he sings, In notes almost divine."

Rosenburg, Oreg.

The Love of Money

ALLEN WALKER

The Good word of God which has been given us for our instruction tells us that "the love of money is the root of all evil." Some of the most terrible disasters, the most horrible crimes, the most dangerous evils, can be traced to the love of money. Many great disasters, which hurl thousands of souls into untimely graves, are caused primarily by the love of money. The love of money led Judas to betray his Saviour into the hands of a murderous gang.

The saddest of Bible biographies is that of Balaam, when studied in connection with his final destiny and his prophecy concerning the Saviour. His words concerning the Saviour were, "I shall see him, but not now; I shall behold him, but not nigh." Num. 24: 17. The time is coming when Balaam's prophecy will be fulfilled, and he will see the Saviour; but how sad to think the scene will fill him with remorse and bitter lament! How different it might have been had he obeyed the convictions of the Spirit of God instead of clamoring after "the wages of unrighteousness"!

The love of money is one of the most successful channels through which Satan has worked to ensnare souls and turn their feet from the path of righteousness into the way leading to final destruction. He knows now that his time is short, and to accomplish all he can during this time we may be more sure that his strongest weapons will be used, and that his strongest attacks will be made upon God's commandment-keeping people.

How often we should ask ourselves the questions, Am I more interested in getting money than I am in serving God and advancing his truth? Does the desire to get money ever cause me to neglect the time I should spend in seeking God during my first waking moments in the morning? There is hardly anything that the fleshly nature clamors after more than harmony with the world. The Lord, understanding this great danger, warns his people many times to keep separate from the world. His words in one place arc, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23: 9.

How often Satan tempts us to spend our means in such a way that it will cause us to be reckoned among the nations! And when we yield, it is plain that we are more interested in the love of money and the things of this world than we are in the advancement of God's precious truth. But when God's people are tempted to buy anything for the sake of being reckoned among the nations, how quickly should their thoughts turn to those who have left their homes and the comforts of life and are laboring for perishing souls in foreign lands! How glad they should be to give this money to prepare comfortable living quarters for those who are wearing their lives away for the advancement of the third angel's message!

There is a great work yet to be done in the earth, and God is calling for his people to co-operate with him in this blessed work by giving freely of their means. There is danger of his people's laying up treasure in this earth instead of in heaven, or he would not have given warning on this point. Then let us ask God to take away the love of money from our hearts and to fill them with a desire to see souls saved in his kingdom.

Orlando, Fla.

Morsels

PHILIP GIDDINGS

TIME, Talent, Toil — three T's, the central of which must co-relate with the other two for balanced results.

One may speak grammatical nonsense, deliver rhetorical floral nothingness, that leaves one's audience spellbound — bound to a flow of words they can give no practical sense to. Like a beautiful soap bubble of iridescent promise, such discourse vanishes for lack of solid matter.

Promptness and thoroughness: A thing ought to be done neatly and thoroughly, but within a certain reasonable time. If it takes too long, though it be done well, time is wasted. To take an hour to do properly what one can do in half an hour is to steal half an hour, or the equivalent in money, from one's employer.

What a Babel-like confusion of ideas, rendered non-understandable by the mixture, would exist in our minds if we did not forget so as to remember, if the memory to one group of facts did not close for the opening of the memory to another group! Thus we must forget in forgiveness others' wrongs against us, to be clear in heaven about our own. The trachea must shut each time the esophagus opens.
**Saved for Service**

**1 JOHN W. CHRISTIAN**

_Text: “Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.” John 20: 21._

This was not the first time the Saviour had spoken words of comfort and cheer to his disciples. All through his ministry, while they were in preparation for their life-work, the Saviour had encouraged and strengthened those whom he had called into a special relationship to himself. This is the relationship which should exist between the teacher and pupil,—the personal encouragement and help that must be extended by the teacher to the student. The Saviour’s life record is full of instances when he helped those who were in training. The disciples had heard those words over and over again. “Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.” It seems to have been made clear to them that if this experience was to be realized, if this relationship was to be sustained and made actual in the lives of the disciples, the relationship between Christ and his followers must be of the same nature as the relationship between Christ and his Father. All God was to Jesus, Jesus promised to be to his disciples, on condition that his disciples be to him all that he was to his Father.

I love to study the consecration and devotion of the Saviour’s life in service. He was not forced by the Father into the life on earth, but he gave himself to this ministry. To be forced into service takes the sweetness and joy out of the task, but to offer one’s self willingly gives joy, gives support in the darkest hour. The consciousness that we have gone into a thing willingly, strengthens us in the hour of conflict. When I was a boy, I thought when I read John 3:16, “God so loved the world, that he gave his only begotten Son,” that Jesus Christ by sheer force of authority was made an offering for a lost world, that God sent his Son without counseling with him. I now understand that Christ himself offered to become the Saviour, to save all who would come to God by him. That makes the offering sweet, makes me love him, makes me want to put my shoulder beneath the cross, makes me want to look into the face of Jesus and say, “I will be true to you; you can depend on me.”

I think of the verse, “I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep,” John 10: 14, 15. It must be that as Jesus knows us, so we are to know him. “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself.” Verces 17, 18. The old version of the Bible, which father and mother read to us when we were children, properly translated would read like this: “No man taketh my life, but I lay it down myself. I have the right to lay it down, and I have the right to retain it. This right my Father recognizes in me.” I love that scripture. He was not forced to give his life, but he offered himself willingly. The world had gone off in sin, and a saviour was needed. It was a struggle with God to give up his Son for the inhabitants of a lost world, but love prevailed. Christ offered himself and the Father said, “My Son, it is all with you. You have the right to lay down your life, and it will pay the penalty. You have the right to retain it.” God gave his Son that he might save the lost world. That spirit is the spirit of Christ. That spirit makes one endure hardship, sacrificing that others may be benefited.

Then, again, I like to think of the words, “I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6:38. I am glad he came. It was a great change for him to leave heaven, with all its glory, and the adoration of angels, where sin had no place, and come to this world. No man, though called to earth’s remotest region, has ever traveled the distance that Jesus traveled when he came from heaven. It was the fixed purpose of his life to do God’s will, not to seek his own pleasure or the desires of his own heart and mind, but he came down to do the will of him that sent him. If we are faithful, that must be the spirit that will fill our hearts. You and I have not come from heaven, but we expect to go to heaven. When Christ was here, he said, “I came down from heaven, not to do mine own will, but the will of him that sent me,” —”God shall have the right of way in my life; God shall outline my program; I will live for God, and take without complaint what comes in my life, be it sweet or bitter.” When I read that scripture, it makes me want to turn aside and take an inventory of my life. I feel heartily ashamed of myself and my efforts, whenever I read it. I confess to you that I see altogether too much of self in my life, too much love of pleasure and ease. What I read to you I want God to burn into my own soul: “I came down from heaven, not to do mine own will, but the will of him that sent me.” And be sure of this: When you and I start out on that program, we shall be asked to do some things that will be crucifying to our nature, some things that will bring us to our knees.

Again, my friends, I think of the words of Jesus in the tenth chapter of Mark, beginning with the forty-fourth verse: “Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” I wish the word “all” might be substituted for the word “many,” but though all may come, not all will come, so his life will not serve as a ransom for all. He came “not to be ministered unto, but to minister.” “It is enough for the disciple that he be as his master, and the servant as his lord.” Matt. 10: 25. Somehow, my friends, if we could get that spirit into our hearts, it would do away with many of the troubles that confront us. It would solve the wage question; it would do away with the class spirit; it would solve all these problems fully, and you and I would say, “Lord, if this is to be our portion, it is enough that we be like our Master.”

Baccalaureate sermon at the Boulder-Colorado Sanitarium, Octo-
ber, 1919.
The Saviour's life on earth was not a life of ease and devotion to himself, but he toiled with persistent, earnest, unerring effort for the salvation of lost mankind. From the manger to Calvary he followed the path of self-denial, and sought not to be released from arduous tasks, painful travels, and exhausting care and labor. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of God and to finish his work. Self and self-interest had no part in his labor."—"Steps to Christ," p. 82.

As my Father hath sent me [into the world], even so send I you." We are not to choose our place, but we are to look to God by faith for his definite guidance, and say, "Lord, where shall I serve today?" If he sends us to pleasant places, let us thank him and be happy. If he sends us to the hardest places on earth, let us still thank him and be happy. Christ served in any station with no inquiry as to what it would bring to him. When you and I have bread and water upon the men, anything more than that we can mark down as extras, and we must be thankful for the extras.

The world is full of suffering; it is dying, but reaching out for that which God loves to give it. A few days ago I was on the boat on the way to St. Helena. I was to speak to the nurses there, and I took out my Bible and sat reading. A gentleman sat near me, and he kept watching me as I was reading. It seemed as if I had seen him before, and I wondered who he was and where I had seen him. I chided myself that I could not place him. When I stepped on the train, he was there. He sat just across from me, and he noticed me as he passed down the street. He said to me, "Do you believe that book?" He said, "Stranger, you are reading a very unpopular book." I said, "Yes, to some it is." And is it an unpopular book, friends? Compare the time you and I spend with our magazines and papers and other books with the time we spend with the Bible. Is it an unpopular book with us? He said to me, "Do you believe that book?"

"Yes."
"Do you understand it all?"
"No."
"Do you believe what you don't understand?"
"Yes."

He said, "Sit over, I want to talk with you." I thought he wanted an argument, and I wasn't in the mood for an argument just then. I moved over a little, and he came and sat down. I wanted to study, and didn't care to talk to him, but I moved over a little more when he sat down, for the sake of my own comfort. He said, "Do you believe there is a God?"

"Yes."
"Did you ever see him?"
"Yes."
"Did you ever talk to him?"
"Yes."
"You have seen God and talked with him?"
"Yes."
"Well, this is a little more than the ordinary."

I said, "Listen, my friend, I never saw God as I see you, but I have seen him. I never talked with God as I am talking with you, but I have talked with him. Once when I was a little lad at home, I went out just before sundown to bring in the milk cows, leaving the young stock in the pasture. That was my work, and I did it every night. It was one of those clear evenings when earth and heaven seem to meet. The sun was very near the horizon, and there was a hush over nature. It seemed that God himself was walking on the earth. I was singing a little verse my mother had taught me,

"Jesus shall have my heart;
My heart belongs to him."

"There came into my heart a conviction that I was a poor, lost boy, and as I sang that verse, the tears came to my eyes. I turned away from the path, and went behind a little hazel bush, and there I talked with God. I told him all about the wrong things in my life, and asked him to change all that. I asked him to forgive all my sins, and I told him that if he would, I would be his boy all my life. While I was waiting, God spoke to me. He forgave my sins, and he accepted me for his child."

The man said, "Stranger, I am sixty-five years old, and I have lived a life of sin. If that is what God does for a man, I will give him my heart. If he will take me, I will be his man the few days I have left." I took his hand and said, "Brother, Jesus will accept you."

We leaned forward with our heads on the seat in front of us, and I prayed for him, and when I had finished, the man said, "Amen" from his heart.

The world is crying out for Jesus today, and we are here to point them to him. We are not here for our own good, but to lead others to God wherever we are, whatever place God may appoint to us. Oh, may we give our lives and service to God.

I am not preaching a formal sermon. I was not asked here to preach. I want just to talk to this class. The thing that is on my heart is that God may use me in some way to help some soul. I think of the time when Jesus sat at the well, too tired and faint to go on into the town, while the disciples went to get food. When they returned, they found him sitting there quietly meditating. They offered him bread. He said, "I have meat to eat that ye know not of. A poor, weary soul came by. I saw her broken heart, and I opened up conversation. Before that poor woman left, she had seen a ray of hope because of her testimony, many others came to hear the words of life. Jesus said, "My meat is to do the will of Him that sent me, and to finish his work. . . Lift up your eyes and look on the fields; for they are white already to harvest." John 4:34, 35. That is what we need to do today,—to lift up our eyes and look on the fields, reach out our hands and gather some one into the kingdom. God sends us on our way, not knowing whether this shall prosper or that, but every deed of kindness that we do shall bring its reward.

A few years ago a stranger came into Ft. Worth, Tex. There were a number of books in a window, and he noticed them as he passed down the street. One was labeled, "The Return of Jesus." He said to himself, "That is something I should like to know something about." The place where the books were closed, so he stepped into the house next door, and made some inquiries. The people told him that he could not get any books that day, for that place was not open on Saturday. He came the next day for his book, and he began to ask the manager questions. The manager sat down by him, and they talked.
The dinner hour went by, but neither noticed it. Finally the man went home, and he took with him the book that had attracted his attention the day before, and several others. That man found Christ as his Saviour, and went to work at once. A short time ago I read a letter from him. He had lost his wife. He enclosed some pictures. One was a picture of his wife, standing near their home; another was a picture of her grave, just after her burial, when it was covered with clods; another was of her grave after it had been cared for. It had a headstone, and had flowers planted on it. The fourth picture was of Jesus coming in the clouds of heaven. He said, “That fourth picture is my hope; it will bring back to me my loved one.” That is the hope that is in my heart. The inhabitants of this world are dying for want of some one to put that hope into their hearts.

What more could I say to you today? What shall I say to this class? Far more than their diplomas I wish for them the spirit of Christ, that they may go where he leads them, that no sacrifice may be too great. And this I wish for every member of this class and for the church.

“Oh, turn me, mold me, mellow me for use; Pervade my being with Thy vital force, That this else inexpressive life of mine May become eloquent and full of power, Impregnated with life and strength divine, Put the bright torch of heaven into my hand, That I may carry it aloft, And win the eye of weary wanderers here below, To guide their feet into the paths of peace.”

I told a little incident this morning to the nurses at the sanitarium, but I feel sure they will bear with me while I repeat it to you. We were over at Clinton attending a camp-meeting, and God gave us a remarkable meeting. As a result of that meeting, more than forty took their stand for the truth. Some were baptized then and others later. It was Sabbath afternoon, and I had returned to my tent to get things ready to go away on the five o’clock train. As I was putting my things into my grip, a brother called me. He introduced me to a young lady, who told me she was the daughter of a man whom I had known as a boy. She was just a little child when I was at their home last. She said, “I received a letter from my father asking me to go to this meeting and meet you and then to write to them and tell them how you are and how things have been going with you all these years.”

I talked with her a little and told her some incidents that happened when her father and I were boys together, and then I said, “Do you know, I wonder if there is not something back of that letter; I wonder if there was not a hope in their hearts that you would come to this meeting and that God would speak to you and you would give your heart to him?” I could see by the jewelry she wore and her general appearance that she was not in the truth.

She said, “I will admit that the meeting this morning stirred my heart and I was drawn out after God. I do not know what to do.”

I said, “Sister, I will tell you what to do. When you write to your parents, tell them something besides just that you met me and that I am well; tell them that you met Jesus Christ and he has talked to you and you have answered him. Tell them that you have given him your heart and you are going to live for him.”

She reached out her hand, and said, “I will; I am sick of the world. I will write and tell them that I have found Christ.”

When they got that letter, I know that the thing that interested them the most was that their prayers were answered, and their daughter had found Christ. I tell this story to illustrate the thought that we must not let pass any opportunity to win a soul to Christ.

“I cannot raise the dead, Nor from the soil pluck precious dust, Nor bid the sleeper wake, Nor still the storm, nor bend the lightning back, Nor muffle up the thunder, Nor bid the chains fall from off creation’s long enfeebled limbs; But I can live a life that tells with other lives, And makes the world less full of anguish and of pain — A life that, like the pebble dropped upon the sea, Sends its wide circles to a hundred shores. “May such a life be mine! Creator of true life, thyself the life thou givest, Give thyself that thou mayest dwell in me, and I in thee.”

So, my friends, remember the words, “As my Father hath sent me [into the world], even so send you.” And as Christ was faithful, so, my friends, may you and I be faithful, even unto death, performing the task that is given us of God.

Studies in the Testimonies

(Continued from page 2)

12. Is it a necessary conclusion that those who are led by the Spirit must experience an ecstasy of feeling?

“It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in his love.” — “The Acts of the Apostles,” p. 51.

13. From what source comes help in those seasons when trials overtake the Christian and his walk is by faith and not by sight?

“With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart.” — “The Acts of the Apostles,” p. 51.

14. What is today being accomplished in the earth through the church by God’s Holy Spirit?

“And today God is still using his church to make known his purpose in the earth. Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God’s law is being exalted. The Spirit of the Almighty is moving upon men’s hearts, and those who respond to its influence become witnesses for God and his truth. In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ. And as they continue to let their light shine, as did those who were baptized with the Spirit on the day of Pentecost, they receive more and still more of the Spirit’s power. Thus the earth is to be lightened with the glory of God.” — “The Acts of the Apostles,” pp. 55, 56.
A Great Prophetic Chapter

A Verse-by-Verse Exposition of Matthew 24

CALVIN P. BOLLMAN

In addition to asking the Master when the terrible things should occur which he had foretold concerning Jerusalem, the disciples added this question, "And what shall be the sign of thy coming, and of the end of the world?" In answer more directly to this latter inquiry, the Saviour foretold a number of signs. And that he did so need not be a matter of surprise to any one. A sign is "any indicative or significant object or event." When on his first voyage of discovery, Columbus picked up at sea a piece of carved wood, and saw land birds in the air; they were signs, or tokens, to him that he was nearing land.

Quite apart from the utterly foolish so-called "signs" which mean nothing and which serve only to foster superstition, there are many signs which have meaning, and which men do well to heed. Christ reproved the Pharisees, saying, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

Signs in the Heavens

During the great Reformation there was a revival of Bible Christianity. And even before that, all along through the centuries when pagans and even zealous churchmen persecuted the church, there were some who were faithful to God and loyal to his truth, so far as they understood it. But under the work of Luther and others, many more learned to trust the merits of Christ instead of the forms and ceremonies of the papal church. As time passed, however, the Protestant churches too became formal. The work of the Wesleys and others was a protest against this Protestant apostasy. But the drift continued to be in the direction of ease, luxury, and formalism. Then, to arouse a sleeping church, came the first of the signs foretold by our Saviour as heralds of his coming.

Signs in the Sun and Moon

May 19, 1780, the sun was darkened, and the following night the moon gave no light until toward morning, thus fulfilling not only our Saviour's prediction, but also the words of the prophet:

"The sun shall be turned into darkness, ... before the great and the terrible day of the Lord come." Joel 2:10.

These signs, beginning as they did soon after the close of the great tribulation,— even before the twelve hundred and sixty years had expired,— could not be easily mistaken, and served to arouse thousands to a sense of the truth that God's word cannot fail; and that though men may and do forget God, God does not forget them. Our Lord promised certain signs, "in those days, after that tribulation"— these signs began to appear, as witness the following excerpts:

Under "dark," subdivision "day," the Standard Dictionary says:

"Any day memorable for great darkness; specifically (U. S. History), May 19, 1780, when an unusual darkness spread over all the New England States."
full moon rose to rise at nine o'clock, and even little children with strained eyes sat silently watching for its beautiful beams to appear. But they were disappointed; for darkness was unaf- fected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents long after night fell; rain fell. . . . Near eleven o'clock it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the owls went to their roosts. Some candles were lighted in all the houses, and men carried torches to guide them in the open air. Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand. . . . The texts for the extemporaneous sermons were in- variedly those that seemed to indicate that the darkness was consen- sant with Scriptural prophecy.

"Such texts as these were used: Isa. 13: 10; Exod. 23: 7, 8; Joel 3: 31; Matt. 24: 29, 30; Rev. 6: 12."

Devout fathers gathered their families around in their homes and conducted religious services, and for a few hours Christians were stirred to activity, and nonprofessors earnestly sought for salvation, expecting 'to hear the thunder of the wrath of God break from the hollow trumpet of the cloud.'

Of this remarkable phenomenon and its cause and extent, another annalist says:

"The ignorant indulged in vague and wild conjectures as to the cause of the phenomenon; and those profounder minds, even that could ' gauge the heavens and tell the stars,' were about equally at a loss for any rational explanation of the event.

"The extent of the darkness was also very remarkable. It was long a subject of conversation, of essay, and of the country, relative to the remarkable event." —R. M. Devens, "Our First Century," pp. 89-96. (Boston Public Library.)

So strange and wondrous was "the dark day" that it was long a subject of conversation, of essay, and of poetry. As showing the lasting impression made by it, witness the following, written by the poet Whittier many years after the event:

"Twas on a May day of the far old year Seventeen hundred eighty, that there fell Over the bloom and sweet life of the spring, Over the fresh earth and the heaven of noon, A horror of great darkness, like the night In day of which the Nederland saga tells,— The Twilight of the Gods.

"Birds ceased to sing, and all the barnyard fowls Roosted; the cattle at the pasture bars Lowed, and looked homeward; bats on leathery wings Flitted abroad; the sounds of labor died; Men prayed, and women wept; all ear grew sharp To hear the doom blast of the trumpet shatter The black sky."

More might be quoted from many different sources, all proving not only the very remarkable degree of the darkness both of the day and of the night, but emphasizing also the effect upon the minds of those who witnessed those wonderful phenomena; but space forbids that these excerpts be extended further, for the verses under review demand the mention of still other signs of no less significance than the two which occurred May 19, 1780.

The Great Meteoric Shower

"The stars shall fall from heaven," said the Saviour. The same event was foretold also in Revelation 6: 13:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Commenting upon Matthew 24: 29, as long ago as 1897, Dr. Thomas Burnet, fellow of Christ's College, Cambridge, England, said:
November 20, 1919

THE ADVENT REVIEW

AND SABBATH HERALD

The researches of Newton, supplemented by those of Adams, the discoverer of Neptune, showed that the swarm moves in a long ellipse with period of more than a thousand years. The first return was expected in 1899 or 1900, but failed to appear, though on November 14-15, 1898, a considerable number of meteors were seen, and in the early morning of November 14-15, 1901, a well-marked shower occurred, visible over the whole extent of the United States, but best seen west of the Mississippi, and especially on the Pacific Coast. At a number of stations several hundred Leonids were observed by eye or by photography, and the total number that fell must be estimated by tens of thousands. The display, however, seems to have nowhere rivaled the showers of 1866-67, and these were not to be compared with that of 1833.— "Manual of Astronomy," Charles A. Young, Ph. D., LL. D., Professor of Astronomy in Princeton University, pp. 469, 471, 472. Boston: Ginn and Company, 1905.

The Display of 1833 Incomparably the Greatest Ever Seen

"Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids, on the night of November 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was estimated by tens of thousands. The display, however, seems to have nowhere rivaled the showers of 1866-67, and these were not to be compared with that of 1833." — "Manual of Astronomy." Charles A. Young, Ph. D., LL. D., Professor of Astronomy in Princeton University, pp. 469, 471, 472. Boston: Ginn and Company, 1905.

Regarded as Sign of End by Many

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record, that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower." — The Encyclopaedia Americana, art. "Meteors or Shooting Stars." New York: The American Company, 1905.

Many more equally interesting statements might be quoted, but these will suffice, for no one will deny a fact of history so well attested as the great meteoric shower of 1833. It may be said that the great meteoric shower was a natural phenomenon long since fully explained. Certainly it was, but that does not break the force of the fact that eighteen centuries before the event it was accurately described by our Saviour, and the event itself definitely located as coming after the close of the great tribulation through which the church was to pass, as foretold in verse 21. The Creator uses natural means and common things through which to reveal himself to the children of men. Almost any clear night a meteor or two may be seen, and upon a few occasions scores or even hundreds, or it may be thousands, have appeared, but only upon this one occasion did beholders recognize such a display as the fulfillment of our Saviour's prediction, a harbinger of the day of God.

* * *

SCRIPTURES FOR AFRICA

The British and Foreign Bible Society has published some part of the Scriptures in one hundred thirty-seven African languages. These include the complete Bible in twenty-two languages, and the complete New Testament in thirty-one more languages. In the continent as a whole about eight hundred recognized languages are spoken, according to the estimate of W. J. W. Roome, secretary of the society for British East Africa.
IN MISSION LANDS

Santurce, Porto Rico
DANIEL D. FITCH

SABBATH morning, May 3, at the usual early hour and at the accustomed place, Borenquen Park, where we are granted free use of the bathhouses, a good company gathered to witness the burial of nine candidates in baptism. Sabbath morning, July 5, we met again, when we had the privilege of baptizing twelve more. According to present plans, August 2 we shall conduct a baptismal service for eleven more.

"The harvest truly is great, but the laborers are few." Pray God that he will send forth more laborers into his vineyard, and that he will cause us to be more successful in the work of the harvest.

* * *

Experiences in Rumania
GUY DAIL

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He was a student of medicine, but took an interest in things religious and scientific. He had decided to become a physician, that he might help humanity, and yet his study brought no peace to his soul. He sought to solve life's problems as a follower of occult science, and so turned to Spiritualism. He had a friend who was studying law and theology, and this friend invited Paulini to visit a meeting where he would see men that held to the faith of the first Christians. This friend and young Paulini together visited these "simple-minded apostolic believers" (our brethren), with the expectation of enlightening their minds concerning Spiritualism, as they believed these followers of Christ to be in error. Upon nearing the meeting, young Paulini heard singing. This appealed to him because of his musical taste. They entered and saw upon the wall the prophetic chart, with the image of Daniel 2 and the beasts of Daniel 7. The young men could not understand what this had to do with religion. The minister began to speak of the image, and they were astonished to hear that there was anything like this in the Holy Scriptures, giving an outline history of the world, and that long in advance.

At the close of the meeting, instead of entering the accustomed place, Borenquen Park, where we are granted free use of the bathhouses, a good company gathered to witness the burial of nine candidates in baptism. Sabbath morning, July 5, we met again, when we had the privilege of baptizing twelve more. According to present plans, August 2 we shall conduct a baptismal service for eleven more.

"The harvest truly is great, but the laborers are few." Pray God that he will send forth more laborers into his vineyard, and that he will cause us to be more successful in the work of the harvest.

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India's Appeal for Help

MRS. ERIC M. MELEEN

The very need in the mission fields is a cry to us to help. Take, for instance, one of the millions of these dear Indian mothers. She has suffered and gone through the pangs of childbirth and given birth to a baby girl—only a girl! The husband and relatives, as well as heathen custom, condemn this girl to death, and the dear little mother is forced to kill her. She suffered for this baby; and oh, how she loves it! Were it but possible, she would clasp it to her bosom and run away from all who want to harm it. Here she is appealing to you who have the light, to help her. Will you do it, or will you stand by and watch the slaughter of these innocent children?

Here are millions of widows, most of them mere children. Custom and religion compel them to live a life of misery and torture. They must do the hardest work. They can have no friends, playmates, or associates. They must go with their heads shaven, and wear cast-off clothing. If there is any food left over from the meal partaken of by the rest of the family, they can eat that, and if there is not, they can go without. They are compelled to fast and do penance for days. No language is too vile for their ears to hear, no treatment is too harsh for them. They are always confronted with the many sins which they have committed, and as a result of which their husbands died. The poor girls! Their large pleading eyes are looking to you this very minute for help. Will you stand idly by and see them unloved and misused?

Think of the millions of Indian people who belong to the so-called depressed classes, or outcastes. They are ignorant, superstitious, priest-ridden, and poor. Their children are naked and hungry, and they themselves have never known what it is to have enough to eat. They are not only hungry for bread, but they are hungry for a few words spoken in love. They have never known any love, and consequently no happiness. Poor people! Will you not help to give them the story of love?
From the bay we could see the mountains ahead of us, for one cannot travel far without coming in contact with mountain ranges, of which the Philippines are formed. We saw several of the little towns scattered on the margin of the bay. About one o'clock we made our first landing, at Santa Cruz, the capital of Laguna Province. The steamer went through an unbelievably narrow passage, flanked on each side by banks of water lilies.

About 3:30 p.m. we drew near the little town of Paete, at the foot of a mountain, where we have a company of believers. Here we got into bancas and were pushed ashore. As in every town, the most prominent structure was the old church. This church was built, according to the date on the front of it, in 1738. Over the front door was a large bas-relief of a man on his horse going to victory. This was all done in gorgeous coloring. This town is one of the cleanest and most interesting I have yet visited in the provinces. The streets are few and very narrow, paved with stones. The houses are close together. All the people either walk in little shops or go up on the mountains, where they have gardens.

The chief industry of the town is the gathering of hemp. Hemp is a fiber taken from a plant closely resembling the banana plant. Recently the market price for hemp has dropped. Also a new poison seems to have attacked the hemp plants, causing the loss of many of them. So far the Bureau of Agriculture has been unable to find any remedy for the disease. The people of the town feel that these things are for-runners of a period of poverty for them.

Ever-flowing streams from the mountain run down the sides of the streets. The streets run from the foot of the mountain to the bay. Because of the plentiful supply of water, this town is very clean. Groups of people could be seen either bathing or washing their clothes.

Although the town itself is prosperous looking, the homes of the people are devoid of comfort. With a heavy blanket, however, I was able to get a good night's rest on the hardwood floor.

As it was early in the afternoon when we arrived, we decided to walk about. We left the town by a narrow road close to the mountain on one side and the bay on the other. Near town is a very interesting spring, called the spring of the "Virgin de Romper." This is a very clear, cool, crystal pool of water walled to a height of about four feet and entered by means of steps. It made one think of the description of the pool of Bethesda. There is a certain feast day in the year on which any one who has had a grudge against any one else may fight with the person, if he finds him. After the fight is over they both bathe in this pool, and it is claimed that all injuries received by both parties are cured, and they go home friends. The feast, which lasts nine days, was just beginning when we were there.

We visited the church near by. It seemed very interesting and strange to see the women sitting on the floor, their skirts spread out in a great circle about them, their children reposing on the skirt, while the men sat on benches. In the back of the church the deep, monotonous voice of a priest echoed against the great stone walls, the people at intervals uttering a few words in unison. The altar of the church was one mass of glittering tinsel.

We found our people in the town of Paete very earnest and devout. We had several meetings with them, and on Saturday night we held a public meeting. Many of those who attended were students. At the close of the talk the larger part of the audience still remained. On asking them if I could help them in any way, they replied that they would like me to answer some questions. As I stood before this large group of young people, I quickly prayed that I might be given strength and wisdom to know what to say to them. They asked many questions, especially concerning the divine origin of the Scriptures. About eleven o'clock every one seemed to have been satisfied, and thanking me very kindly, bade us good night. This experience only emphasized further the great work which can be done in this country for the young people, who are seeking for knowledge and seem willing to accept reasonable proof.

Very early the next morning we started on the return journey. Both sides of the road were lined with groves of coconuts and other tropical vegetation, and in the early morning, with the cool of the night still with us, it was very pleasant. As we traveled we met people who were going up the mountain to work.

We passed through several small towns, in which I noticed that the public school was practically within the yard of the church. This seems strange unless one remembers that the church still has a very strong hold on the people. It had been our plan to visit the world-famous falls in the town of Pagsanjon, but finding it was quite an expensive trip, we gave it up. On the train we met a young man who had attended the public school and was in the seventh grade. When he found we had a school in Manila, he asked for a catalogue, which I gave him. He said he intended to come to the school this year. Surely there are opportunities wherever we go to bring to the minds of the people the message which we carry.

Manila.

* * *

**Early Experiences in Giving the Third Angel’s Message in Chile**

F. W. BISHOP

I have been asked to write concerning the beginning of the work of the third angel's message in Chile. To do so I must go back a little.

I was born in Bristol, England, in 1864. I do not remember my father, but when I was three years old my mother immigrated to the United States. Later I went to California. While working in San Francisco I was invited to the Adventist church, and learned the truth. Soon after, I began to sell books, and then went to Healdsburg College. While there, Brother F. L. Mead (who went to Africa) asked me if I was willing to go to Chile. I told him I would go anywhere. Brother Thomas Davis was chosen to go with me. We left San Francisco in October, 1894, for Valparaíso, Chile. I had about $25.00 on going aboard our ship. It was a long voyage of fifty-four days, and I suffered very much from seasickness. When we went below we were shown a place where we could stay. It was where they kept cattle.

When we reached Mexico we went ashore and bought some fruit. I changed my money, receiving about five Mexican dollars. I had to spend a little there. By the time we arrived at Panama, after paying a boatman to get us ashore, I had only one Mexican dollar. We had to wait there two days for another steamer. I took some small books and went out among the people. I sold my pocket Bible and sev-
eral small books, until I had nearly five Mexican dollars. I had enough to pay my board and reach the steamer, with one dollar left. That dollar I had when I reached Chile. It doubled again; so on reaching our hotel in Valparaiso I still had one peso, or a Chilean dollar. In the morning I started out to sell "Bible Readings."

When we landed we met Brother Nowlin. He had come here before us, but had sold very little, if anything. He had been in Argentina and had done good work there, in the pampas. From there he went to the Falkland Islands and sold many health books. Thence he went to Punta Arenas, Chile; and then to Valparaiso, where we met him.

As I began to sell books in Valparaiso, Brother Davis took the train and went to Victoria, a town to the south. I could not talk Spanish. When I knocked at the door a servant would come and ask me what I wanted. I could only say, "Señora," and point into the house as if I wanted to see the lady of the house. The servant did not or would not understand, so I would walk away feeling disappointed.

The next day I went up on what was called English Hill. There I took orders for six large books, at thirteen pesos each. I got the large books from Brother Nowlin; he had several large boxes of books, which he turned over to me. I paid him about 240 pesos. He then left the country. When I could sell no more books in Valparaiso, I paid my bill at the hotel and took a steamer for the north. I sold books in every large town as far as Iquique.

One day I took a train and went out into the pampas, to a town called Huara. There were no English people there, so I walked about awhile in the hot sun with one Spanish book, "Patriarch and Prophets." I opened it at a picture, and went into a tinsmith's shop and began to show the pictures to the man. He stopped his work and spoke to me several times, but I could only shake my head, until he understood that I could not talk Spanish. He made signs for me to follow him. We went into another room, and there I saw a minister talking to a lot of men. I had sold the minister a book in Valparaiso. He spoke good English, and through him I took seven orders for "Patriarchs and Prophets." That was Friday afternoon. They invited me to stay overnight, which I did, and the next day the minister left. The tinsmith made signs to me to know where I was going the next day. I took my Bible out and showed him verse after verse about working six days and resting the seventh. He had a Spanish Bible. I would find the verse in my Bible and then in his until he got the idea that I did not work that day, and that I wanted to stay there. As soon as he understood, he sat down and wrote out a long list of verses which I gave him about the Sabbath.

The next day I left, but the verses stayed. At the meeting in their church they had an interesting time, and the consequence was that some began to keep the Sabbath, among them the tinsmith. Afterward he became a Seventh-day Adventist minister. That was the beginning of the work in north Chile.

Some time after this I went back to Valparaiso. Brother Davis had also sold quite a number of books in the south. We then went to the capital of Chile, Santiago. At that time it had a population of about 250,000. It is a very fine city. We went to the Presbyterian minister and asked him if he could tell us where we could get a room, as we were strangers. He told us of a man who had just come from Spain, a minister. He had rented a large house and had many rooms to rent. We went to him at once and secured a room. We also went to church with him. He had quite a large congregation and was a good preacher—a Baptist. In a few days we convinced him, also his wife, that they ought to keep the Sabbath, and we heard him preach his last sermon to this church, which also was his first one on the law of God.

He had a hard time, but just about that time Elder G. H. Baber came to Chile to look after the work, and he helped Brother Balada until he began preaching the message. He is still laboring in Chile.

There was also a Swiss family there who became interested, and two of them began to keep the Sabbath. They were engaged in making saints for the Catholic Church at that time, but gave it up soon after. One became a preacher, the other the editor of our monthly paper, Las Señales de los Tiempos.

After canvassing some time in Santiago, Brother Davis again went south, and I stayed in Santiago. A minister in Valparaiso told me one day that a rich man, a liquor dealer, had given up his business and had accepted Christ. While in Santiago I remembered about him and thought I would go and see him. This I did, and the man asked me to stay to dinner. The minister and I had some earnest conversation concerning the Sabbath, and then we both left. The next day the rich man called the church together and told them that they must all keep the Sabbath, which they did for a time. He came into the truth and for a time labored for its advancement.

There are now about a thousand Seventh-day Adventists in Chile; and the good work, begun in feebleness apparently, is still prospering and expanding. Brother Davis married and had eight children. He died in Argentina.

My wife speaks both English and Spanish. We live on a farm. Three of our children have been baptized, and we live in hope of eternal life, with all God's people in Christ's kingdom.

Los Angeles, Chile.

* * *

Among the Old Tombstones

F. R. Isaac

In the northern part of Sweden is a tombstone about three hundred years old, which bears a message from the dead in whose memory it was erected. An old couple lie buried there. They left an inscription which expressed their strong faith in the Lord's soon return. They asked that their bodies might not be molested until the Lord should call them at the sounding of the first trumpet.

Within half a mile of the tomb, the oldest copy of the four Gospels is kept. It was written in the old Gothic language during the fourth century.

These truly are two old monuments to the truthfulness of the Bible. If people hundreds of years ago believed the Lord was coming soon, how much more should we believe who, by the signs that have taken place, know that many more prophecies have met their fulfilment.

* * *

The new year is not with us, only the new day; each day is a white page to be written; write it beautifully, and the book of the year will be beautiful.—Bliss.
"OF SUCH IS THE KINGDOM"

Love made the soul of every little child,  
And to each baby spirit seems to say,  
"I am a Master, generous and mild,  
Beneficent to all beneath my sway."

O little spirit, do not strive to pass  
The boundaries of love's country, where the trees  
Are green-garbed sentinels, and living grass  
Whispers my name to every happy breeze."

So to each child the open country seems  
To hold a choir of voices, and their song  
Through the long golden days and in their dreams  
Indulging an echoing beauty, pure and strong.

To bid the children stay there is no need,  
So are their spirits tuned to field and sky,  
Till ugly force, and still more hideous greed,  
Banish the tree, the bird, the butterfly.

O city men, who once upon a time  
Wore little children at your mother's knee,  
Pleased with a story or a nursery rhyme,  
Glad of a flower or a growing tree.

Can you not bring into your hearts once more  
The love your mothers' love implanted there,  
And make a garden on some river shore  
Where little souls may bloom in God's fresh air?

And not for them alone, for when we see  
A bit of heaven's own country bare set down,  
Where the sun's golden laughter, gay and free,  
Conquers the city's brick and mortar brown.

Our hearts grow happy, yea, and we become  
As little children, whatever our years,  
When a bird's twitter, a bee's drowsy hum,  
 Calls louder than the sound of sighs and tears.

—Anna Bird Stewart.

The Barbed-Wire Fence of "Don'ts"
UTHAI VINCENT WILCOX

Have you a barbed-wire fence in your home, put there for your children? Most homes have—

a bristling, sharp, barbed fence made out of "don'ts." Some of these fences are short, others so long and maze-like that no matter which room the junior member of the family treads, he is sure to be entangled on a "don't" fence. Some fences completely encompass the yard, too.

In spite of this fence, what an amazing number of times your children, or mine, contrive to creep under and secure a fearful pleasure, even though they are sure to be dragged back or perhaps impaled on the barbs!

This fence—how is it used and where planted? Perhaps you will recognize parts of it:

"Why, Willie! hasn't mother spoken to you about that before? Don't put your hands on the windows when you are looking out. There! see what a spot you have left."

"Don't walk over this floor as if you'd just been to the blacksmith's to be shod, Willie. Every thump of your heels leaves little nail holes on the polished floor, and spoils the looks forever!"

"There, Alice, you've twisted the sash of your dress until it looks like a perfect mop; and don't dig the toes of those white shoes into the earth. Just see what you've done!"

"Don't wiggle so, Willie. You'll have that couch cover in strings. You never saw me bob up and down that way. Can't you learn to sit still like a little gentleman when you are in the house? You wiggle worse than an elk."

To this last, Willie's answer might be (and probably is to himself), that he wishes he were an elk. What fun it would be to tie yourself into bowknots, and wiggle and squirm loose again all unmolested!

As he tries to sit on the couch or big chair, very rigid and still, his temper spoils and ferments just the same as might a leaky jar of canned fruit.

He mentions after a while that "Brother Jenkens, the minister, comes to the house, and he sometimes moves his feet about restlessly and digs his heels into the carpet." Other visitors, he may have observed, nervously drummed with their toes on the carpet, a sort of muffled ruba-dub-dub. Willie slips down to show you his stubby, square-toed shoes.

In self-defense you would probably answer, "That is because he wasn't taught to sit still when he was little." You try to say it sternly to make it impressive.

And then, after such a don't fence is encountered at every turn, full-armed Defiance begins to raise its head in your boy's heart and mind. His head is lifted daringly, and his true-blue eyes darken as he says:

"I think that probably the reason why Brother Jenkens and others move their feet round so now, is because somebody made them sit just like a little gentleman when they were little, and they got so awful tired that they have to move their feet and hands now."

A new era opens for Willie. He is treading the dangerous soil beyond the fence, and without his parents' guidance, for he feels more and more that mother doesn't understand him, that his parents have forgotten that they were once young, and his sweet confidence is shaken in father's and mother's interest in him. When your boy and girl begin to think that way, even your work for them, your care and your great love too, are sure to be viewed through dark glasses—the belief that you do not appreciate.

He has now seen and recognized that barbed-wire fence, and he is very likely, whenever he can do so without being found out, to creep under. The answer? It is the elimination of many large sections of the fence, taking it out of the foreground, where it is so visible and prominent. It means remembering more of your childhood days. It means, most of all, providing for an expression of the normal growing boy's and girl's energies, rather than their continual repression. Take them into your confidence. Talk over your problems of keeping clothes, windows, and floors clean and tidy; and the necessity of good manners. Do this even if your children are small; while they may not always understand, they will appreciate much more than you think, the spirit that actuates you.

Then provide a way for a normal, healthful outlet of physical forces somewhere about the home, and you will be surprised in beholding your children put-
If Christian parents only understood that all their daily words and actions are making an impression on the plastic minds of their little ones that will tell some day for salvation or for ruin, a very different state of things would be seen in the home from what is usually seen. The following verses state the facts in simple words:

"I took a piece of plastic clay,
And idly fashioned it one day;
It moved and yielded to my will.

"I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And gently formed it day by day.

"I came again when years were gone:
It was a man I looked upon.
He still that early impress wore,

The child-life of Jesus is a sample of what God desires all our children to be. Though surrounded by the wicked associations of Nazareth, he was obedient in all things to the divine law.

"In childhood he spoke and acted as a child, honoring his parents, and carrying out their wishes in helpful ways."—"Education," p. 107.

Of him it is said that

"He went down with them [his parents], and came to Nazareth, and was subject unto them." Luke 2:51.

But how was it possible for Jesus to be kept from the evils that were in the world at that time as verily as they are at the present time? O, it was the influence of that godly mother.

"Jesus secured his education in the home. His mother was his first human teacher. From her lips, and from the scrolls of the prophets he learned of heavenly things."—"The Ministry of Healing," p. 389.

Let it be understood that Jesus learned as all other children are compelled to learn,—from a teacher, and in his case the teacher was his mother.

"With deep earnestness the mother of Jesus watched the unfolding of his powers, and beheld the impress of perfection upon his character. She was taught to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to co-operate with the heavenly agencies in the development of this child, who could claim only God as his 'Father.'"—"The Desire of Ages," p. 69.

The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families, make it. Out of the heart are the issues of life (Prov. 4:23); and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.

"To the lack of right home-training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world! . . .

"Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honor to God and a blessing to the world. They may make straight paths for their feet through sunshine and shadow, to the glorious heights above."—"The Ministry of Healing," pp. 549-552.

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And I could change him nevermore."

It is nobler to be shabby and honest, than to do things handsomely in debt.—Juliana H. Ewing.
The Wayward Child

G. H. HEALD, M. D.

In nearly every neighborhood there are wayward children in families where the home life is apparently excellent — perhaps one wayward child in a family where all the other children are well-behaved. So far as can be observed in such cases, there may be nothing in the training of the exceptional child to explain its bad conduct. If, as is sometimes the case, the wayward child is an adopted child, the thought immediately suggests itself to the guardians or foster parents that it is a case of bad heredity. We are much more liable to attribute an adopted child's wrongdoings to bad heredity than we are the misdemeanors of our own children.

It has been quite satisfactorily shown by Healy, in an examination of many hundreds of juvenile delinquents, that a large proportion of the delinquencies are the result of some mental conflict; and often, by working back through the child's history and unearthing the conflict, the psychologist is enabled to cure the tendency of the child to misbehave.

The conflict may come as a mental shock, through the words and actions of other children. Sometimes it is some wickedness or immorality against which the child's mind revolts, and which acts as a thorn in the flesh, and the child gets relief only by doing something wrong — perhaps stealing. He may get no good and derive no pleasure from the misconduct, and he may know that it will probably involve him in difficulty; still he seems impelled to do it. From such mental conflicts, may originate his misconduct, vicious personal habits, and nervous disorders.

Parents may realize that for some reason the child is not right — he seems determined to steal or to commit some other misdemeanor, or he may begin the practice of some secret habit, or he may take to smoking cigarettes, or he may manifest the beginnings of a nervous disorder — possibly St. Vitus' dance.

There is, of course, in all such cases, the possibility of some mechanical irritation, such as impacted teeth, a rupture, a phimosis, or worms; and the child should be carefully examined to exclude such a possibility. In case no physical irritant can be found, there is probably a mental irritant — a conflict.

As an example of the effect of such a conflict, it has been shown that an adopted child began his delinquent career when he learned from some outsider that he was only a foster child. The resentment against his foster parents for what he considers to be a deception is in some cases enough to start a boy on an evil career.

Those who, as parents, guardians, or teachers, have to do with one or more children who present serious problems, will do well to read "Mental Conflict and Misconduct." It is not probable that the average parent will be enabled to unravel such a conflict, as that requires special training, but the book will suggest how help may be obtained.

"God often digs the wells of joy with the spade of sorrow."

* * *


Just for Today

GRACE E. BRUCE

It was the evening hour. A thoughtful mother sat by the open window, and in the stillness her thoughts turned, as a mother's thoughts will, to the future of the little children she had just kissed good-night and tucked snugly in bed.

Plan after plan passed through her mind only to be discarded for one reason or another, and at last, realizing as never before her own weakness, she knelt and prayed that she might receive wisdom from above to guide in just the right way the little ones intrusted to her care. Leaving all the future with Him, her heart was filled with restfulness and peace.

What a joy to the weary mother to know that Christ is standing with her always, ready to counsel or comfort. He knows the trials and perplexities and discouragements that come with every hour of her busy day. He understands how heavy a burden she carries, and earnestly invites her to lay it upon his shoulders. Left in his keeping, the future is safe, and to every mother he gives her work "just for today." Let us accept this assignment, and leave with him tomorrow and the days to follow.

* * *

How to Choose Clothes

This high cost of living entails extra care in buying. When things are cheap, the buyer is careless, perhaps, about durability; he cannot afford to be so with everything at top prices. The author of an article on "The Clothing Problem" in the Forecast (New York, September) asserts that "to look well and feel comfortable in suitable clothes" costs from 50 to 75 per cent more than it did five years ago. Suits which were thirty-five dollars are anywhere from forty to seventy. Little dresses once procurable at sixteen dollars are now thirty-five, while those now priced at sixteen are cheap and flimsy. Yard goods range from a fourth more to almost twice pre-war prices. There are certain cardinal principles, however, the writer goes on to say, which will help in solving the clothes problem. The first of these is that the material purchased must be of good quality — good of its kind. To quote and condense his article:

"A compromise on something which eye and finger detect to be just not really good is not worth making. Such material will not recover from being soaked in a rainstorm; spots cannot be removed from it without disturbing texture or dye; it will tear under strains from which better goods would escape uninjured, and, above all, it will lose its brightness and fresh color under hard wear, and will not redye well.

"It is going to be incumbent upon the purchaser of the family clothes to select, this year, with a care commensurate with the financial importance of this item in the ever more threatening family budget.

"Though cotton, and perhaps linen, will enter to some extent into the plans for winter clothes, especially where small children and possibly the housewife herself, wear wash clothes part of the time, the great expense, and the great problem of winter clothing is — wool.

"The purchaser should know how to select wool — know what is pure, long-fibered, new wool; which is filled with shoddy, and which is part cotton. This does not by any means indicate that only all-wool fabrics should be considered, or that shoddy should be entirely avoided. For many uses, honest and good cotton mixtures will serve perfectly, especially for dresses. For outside garments, however, nothing can replace all-wool in its resistance to rain, damp, and wear."
It is quite possible, the writer continues, to test textiles before purchasing. Many women, he says, are timid about asking for samples. It is the purchaser's right to test the quality of the goods offered, and at present prices it is also her duty. Samples can be carried home and promptly tested, and then the order given at once by telephone. It is always possible to get the salesperson to identify himself and the goods for this purpose, beyond the possibility of mistake. Moreover,

"In selecting wool, it is well to understand its peculiar characteristics, and just what it is one desires to secure in buying pure wool. The excellence of wool for garments to be used in cold climates is due to the fact that, owing to the springiness of the fibers, there is always air in the meshes. Not only does this make such fabrics light in proportion to their warmth, but it creates a layer of body-heated air which no hard, tighthearted wool can equal in warmth. At the same time perspiration can evaporate, so that extreme warmth, from exertion or otherwise, does not leave the body enveloped afterward with a clammy dampness."

"There is not a great deal of such wool to be found. Indeed, there is so little that if pure, long-fibered, new wool were the only kind manufactured to clothing, and would go without woolen clothes altogether. By far the greater proportion of woolen goods and woolen garments offered for sale are to a greater or less extent filled with shoddy."

"This word has acquired somehow more of the flavor of reproach than it deserves, in the circumstances. Shoddy is wool, indeed it is sometimes very heavy, warm wool; but it is reworked, made over from the short ends of factory goods, tailors' pieces, and stuffs salvaged by the rag-pickers. A more general ability to discriminate should lead, in time, to a general refusal to pay for shoddy as new wool."

"All heavy outer garments should, if possible, be of new wool. It wears longer and stands up under the abuse which all outer garments get from time to time. Dresses for indoor wear, or wear under a coat, may be of part shoddy even where warmth is a great consideration."

"There are no tests of wool cloth for shoddy which are entirely decisive for the amateur, since the length of fiber of pure, new wool varies from one inch to eight. An element of 'judgment' is necessary. But if the goods be carefully unraveled and the length of fiber observed, anything less than a one-inch minimum should be considered shoddy. Moreover, if the staple is even an inch long and is soft and twisted rather evenly, it is new wool, but if short, wiry, and matted, it is shoddy. An ordinary reading-glass will magnify sufficiently to make this examination very easy."

"In addition to this guidance, we may be sure that a certain class of woolen goods is hard to adulterate, and hardly likely to be weighted. This is especially true of imitation pongee, of which there is a great deal on the market. In general, the softer silks are far less likely to be weighted, and in general give better service than the heavy, rustling silks."—Literary Digest.
THE "REVIEW" APPRECIATED

WOMAN Fail me to express the pleasure I feel as week after week I watch for the paper sent out from your office. On October 18, 1892, we opened the dedication of our own house of prayer, and its dedication marked the close of the very difficult year in which we had to struggle with all the handicaps which we knew we had. We feel very much encouraged by the spirit which is manifested by all our work, which was published in the leading paper against Adventists in general and against their circulation among the people, which was published in this series.

Some time after this, one of our canvassers had taken orders at Port Elizabeth for nearly one hundred copies of "Home Hand-Book." I received a telegram from the canvasser to come to Port Elizabeth immediately. After making the journey of 900 miles, I found that a very strong article had been published in the leading paper against Adventists in general and against their circulation of literature, and denouncing the canvasser who had been taking orders for a medical book. The article said that the people were not under obligation to take the book, even if they had ordered it. I reached Port Elizabeth just two days before the books were to be delivered. I sat down at once and wrote an article concerning the medical and sanitarium work of Seventh-day Adventists, and congratulated the people on the fact that an agent was in town taking orders for these books.

I met the editor in his office. He treated me very coolly, and I found it very difficult to get into conversation with him. I told him that I represented the Seventh-day Adventists of South Africa; that I was a member of a committee to select a location for the erection of a sanitarium (which was true), and that, being in the city, I was desirous of getting what information I could. He immediately warmed up to the situation, and telephoned the mayor of the city to come to his office. I was invited to dinner by the mayor, and in the afternoon I was taken to view several possible locations.

Just as I was leaving the office I told the editor that I had prepared a little sketch of our sanitarium work, also remarking that I noticed he had a good, liberal waste basket in which there would be plenty of room for the article if he did not wish to use it.

The next morning, the very day the delivery of the books was to be made, this article appeared in full. Mrs. Howard, the agent, delivered four more books than had been ordered.

These articles which appeared in the papers did very much to remove the strong prejudices that had previously existed against our work.

A. T. ROBINSON.

OPENING OF OUR MEDICAL COLLEGE

The classes in the medical course and the medical evangelistic course at the College of Medical Evangelists began this year on the seventh of September. The number of students entering the new classes, in both of these courses, is comparatively large. In the freshman medical class we have forty-two students—a much larger class than has ever entered the school before. The medical evangelist class is also larger than for several years past.

In the nurses' training school, the school work of the first-year class began August 17 with a large and well-prepared class. Under the present arrangement it is also planned to add another class on the first of January. This plan was followed during the 1917-18 session, and gives promise of being a successful arrangement.

During the first week of the school year a special effort was made to hold with the students such religious services and meetings as would tend to help them to begin their school year on a right basis.

Special instruction was given relative to the principles which underlie our medical work. All felt very much gratified at the result of these meetings. Among those who helped in conducting these special services and in giving this instruction were Elder J. W. Christian, president of the board of trustees; Elder J. L. McElhaney, president of the Southeastern Conference; Dr. George Thomas, head of the department of surgery in the school; and Dr. A. W. Trumun, who had just returned from an extended tour in which he attended a number of the camp-meetings in the Middle West; and others.

We feel very much encouraged by the good spirit which is manifested by all the students in the school, and are taking up the work of the year with good courage.

NEWTON G. EVANS, M. D.

UNION EVANGELISTIC EFFORT (COLORED) AT CHARLOTTE, N. C.

I OPENED the summer Bible institute here June 15, under canvas, assisted by a strong corps of workers. We had no Adventists here then. This was the first evangelistic meeting our denomination had held for the colored people of this city.

We continued the effort for fifteen weeks, preaching every night for twelve weeks, and four times a week during the remaining three weeks. We encountered unusual opposition and many difficulties,
but we feel grateful to God that at this date we have a company of about one hundred members. About eighty-five of this number are adults.

September 27 we baptized sixty-one candidates. October 25 about twenty more will be baptized. We also plan for the organization of the church on the same date.

The tithe of our new company already exceeds $100 a month. The Sabbath school offerings are also quite liberal. Since starting our effort here we have received from the general public in offerings more than $1,000. This has more than paid the expenses of the effort, exclusive of the workers’ salaries, and $500 has been applied as a first payment on a lot. At present we are worshiping in a hall that is far too small to accommodate the Sunday night attendance. We are able to seat fewer than three hundred persons. We are trusting that some help may come to us, so that we may erect a church building quickly, and save many more souls while the waters are troubled.

G. E. Peters.

ANOTHER PUBLISHING HOUSE

In no line of our work is greater progress to be seen than in the sale of our publications. The message is being published and circulated in ninety-four languages, printed in forty-one publishing houses, scattered in the various countries of the world. In 1918 the sales amounted to nearly three and one half million dollars.

Through the courtesy of Brother R. E. Bowles, the manager, we received the accompanying picture of the new branch of the Pacific Press Publishing Association which has been established in Cristobal, Canal Zone. We believe the efforts of our brethren to plant this center of influence in this field will be greatly blessed of God. It is within easy reach of large countries where millions of Spanish-speaking people live, and to whom the message must be carried.

G. B. Thompson.

GREETINGS FROM THE FIELD FOR THE WEEK OF PRAYER

Peru

Recently I started for the high mountains, accompanied by my two Indian helpers, Rufino and Roberto. It took us five days to reach Opasa, where Romualdo, chief of the Indians in that district, lives. We arrived near his place at 10 p.m. It was cold and dark, and we strayed from the road into a marsh, where our tired horses were mired from time to time, frequently requiring us to dismount and get wet ourselves. We realized that we had lost the road, so I fired my revolver. Some dogs began to
bank, and we followed the direction of the sounds until we came to a hut where an old Indian lived, whom we could meet and passed the night. In the morning we found we were only a mile from the chieftain’s house. He and his people were very glad to see us. We held several meetings with them. They want a school. After a day’s visit they took us to other places where the Indians are interested in our work. We were kept very busy.

F. A. STAHL.

Manchuria

As we are again nearing the time for the Week of Prayer, our thoughts go back to the dear people in the homeland from whom we are separated by thousands of miles, and we are reminded of those sweet hours of prayer that it was once our privilege to enjoy with them in the years gone by. But we can still meet together before the throne of grace. We know when you assemble for this special season of prayer, you will remember us as we are up north in this northern land. Then the memory here in Manchuria will have fallen in some places to forty or fifty degrees below zero. While it may not be possible for your hearts to be warmed within, melted by the love of Christ because of his great love and sacrifice for mankind, and I assure you that in this heart not a heart of our people is without in union with yours, with love to God that he has led them out of darkness into his marvelous light.

BERNHARD PETERSEN.

Paraguay

Brother J. W. Westphal passes on a very interesting experience of one of the workers of the Austral Mission, with the Central Union Conference, in answering a call back in the interior of Paraguay. He says:

“I have just received a letter from Elder Santiago Mangold, superintendent of the Alto Parana Mission, that gives an interesting experience he recently had. In the northeastern corner of Paraguay, right next to the Matto Grosso (Brazil) border, not far from the Paraguay River, there has been a call for help for more than two years. One or two brothers had moved up there from northern Argentina. They were poor, but the truth was there. After the trip they had lost their whole family and left them faithful to it. Not content to enjoy it themselves, they endeavored to teach it to their neighbors. It was the interest thus aroused that made Imperative Magazine— the result of faithful home missionary work. But there seemed to be no man at liberty to respond.

Recently Elder Mangold decided to leave his other work and give them the needed help. It was a long, lonely, dangerous journey. A mule ride of five days was necessary to reach the place, and at the place he was faced with the prospect of having the privilege of accompanying the mail carrier. Of his trip he says:

“I had never made such a laborious trip since I began in the work. The first day after leaving home it rained continually. My feet were wet day and night, and my limbs halfway to my body. My meditations did not keep out the rain. At night I slept on my wet blanket, and heard the loud screams of the tiger. There are many monkeys, tigers, and other animals. I had to pass through many swift streams and rivers. It was night the first day. It was very dark, and we did not want to remain on that side of the stream in the rain and because of the wild beasts. So we secured little boats on which we were crossed, while our horses swam the stream. We slept in a little Paraguayan hut. It was cold and we were wet, but the trip did me no injury. I have good health and strength, and I am very glad to see us. We held several meetings in our work. We were kept very busy.

“We held several meetings in our work. We were kept very busy. But the Lord’s will seemed to be different, I am glad I made the trip. I baptized four dear believers in Punta Pora, and there are eight others who will be baptized the next time. I found much interest in this place, and I wish we had some one who could go there to work for a while. Brother Ramon Antunes has worked hard and the Lord has blessed him, but his knowledge of the truth is very limited.”

LIFE SKETCH OF MRS. S. N. HASKELL

Hetty Hurd was born in Jacksonville, Ill., Jan. 25, 1857, and died at the New Sanitarium, Muncie, Ind., Oct. 21, 1919. She lived through 15 months, and 21 days. She leaves to mourn her husband, two sisters, one brother, and many friends. During her thirty-four years of labor connected with the third angel’s message, she has been healed five or six times from different diseases in answer to her personal prayers and those of others.

She was married to Elder Stephen N. Haskell in Australia, Feb. 24, 1897, since which time their united labors have been continual. Last winter, at their home in Nashville, Tenn., she complained of not feeling well and lost much in weight, but they came north by the way of the New Jersey camp-meeting in South Lancaster, Mass., arriving there July 7. On July 15 she was taken quite sick. After ten days of prayer she was taken on my return. Thrice in a month she was taken to the Clinton Hospital for an X-ray examination, which revealed very serious conditions, but she believed that the Lord would heal her. On July 28 she was taken to the new England Sanitarium, and it was there decided that an immediate operation was necessary. This was performed July 31, and revealed the fact, as afterward expressed by Dr. W. A. Ruble, that “the whole power of God’s power could accomplish her healing.” Her faith dwelt strongly to the words of Isaiah 43: 13: “ Yea, before the day was, I am He; and there is none that can deliver out of my hand.” Earnest prayer was offered constantly in her behalf. At times she seemed to be much better, and her faith, that of others was thus increased to believe that she might be well again. But the Lord’s will seemed to be different, and she quietly sleeps in Jesus.

The funeral service was conducted by Elder A. G. Daniels, assisted by Elder F. C. Gilbert and others. Interment was made in the Eastwood Cemetery, near South Lancaster.

Her Religious Experience

Hetty was converted at the age of eight years, and lived a religious life until the death of her father, which occurred when she was thirteen. After her death she drifted into worldly ways, and even lost faith in the inspiration of the Scriptures. As a result of this her life was a failure in the sight of God. But she believed that the Lord would heal her. On July 28 she was taken to the new England Sanitarium, and it was there decided that an immediate operation was necessary. This was performed July 31, and revealed the fact, as afterward expressed by Dr. W. A. Ruble, that “the whole power of God’s power could accomplish her healing.” Her faith dwelt strongly to the words of Isaiah 43: 13: “ Yea, before the day was, I am He; and there is none that can deliver out of my hand.” Earnest prayer was offered constantly in her behalf. At times she seemed to be much better, and her faith, that of others was thus increased to believe that she might be well again. But the Lord’s will seemed to be different, and she quietly sleeps in Jesus.

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a gold watch chain, rings, brooch, and some other articles of gold, and said, "Is this to pay for your papers?"

"No," she replied, "that is for the conference missionary society. I can pay for the papers otherwise."

On a trip to Santo Domingo, the printer, Brother and Sister N. C. McClure were to be at the head of the institution, and a few girls were to come in and have their room and board for caring for the rooms while learning how to give Bible readings. Sister Hetty dropped the idea of teaching school, and decided to join that effort in San Francisco; so the next May ended her school teaching, and her thirty-four years' work in giving Bible readings and teaching others how to give them, began. In the fall, she wrote to Sister Hetty, asking if she would like to come and teach with her there, and the request was gladly accepted. To her great pleasure, she was able to arrange with the local people for an opening on Telegraph Avenue, Oakland, where she was the principal teacher.

In 1887 she was called to London, England, to be a Bible training school for workers in that city. She was there five years, and the work resulted in gathering in many members to the first church in that city, as well as in preparing workers for other parts of the kingdom. Then she was called to Africa, and conducted a training school there for five years. In 1897 she went to Australia, where she was married to Brother Haskell, and they labored there for three years in that field, mostly at the Avondale School. For two of those years Sister Haskell was preceptress and matron of the school. In August, 1899, they returned to the United States, and their labors have been constant in the various States. In 1902 they began to publish the Bible Training Magazine, which has been a great aid in their arduous labors. But her labors are ended.

"Passed away from earth forever, free from all its cares and fears, in heaven with joy to greet her, when the day of life is fled, then in heaven with joy to greet her, where no parting tear is shed." J. N. Loughborough.

*MARTINIQUE*

I have just returned from another short visit to the island of Martinique. I went there to encourage the brother who accepted the Sabbath on my first visit, and to help the other man to see his obligation to observe it also.

I held a few Bible studies with them, and had special prayer meeting Sunday night for this brother. The next morning early he came to me and said: "Brother, I halted because I did not see the necessity of observing the Sabbath." I see now that it is as necessary as any other Christian obligation. I see Jesus in it; and where he is, I must follow.

During my absence, a friend of theirs in Guadeloupe, who claims to be an independent preacher, hearing that I had been at Martinique, wrote them to be aware of me and of the Sabbath.

This second brother will be a help to us, as he is a man full of the missionary spirit and responsive to Bible light as it dawned on his understanding. At one time he made plenty of money selling black pudding—something made of hogs' blood, cows' blood, etc. The moment he knew that the Bible condemned blood-eating, he gave up the trade. I had left some Bibles with him on the time before, which he sold. This time I left some copies of "Christ Our Saviour."

One young man who bought a Bible has begun to see light. Some time before he took it he had been christened. The priest asked him, "Baptism of what class do you want?"

"What!" said he, "is this thing a theater—a mart—that you ask me what class! Is it so in heaven as on earth, that things are classified according to money rates?"

He bought a copy of "Christ Our Saviour," and immediately began an order for "Life of Christ." "I am a poor man," he said, "but I would give what I could to see a Protestant church established here."

O may help come soon, as we are promised, for Martinique and Guadeloupe!

Another sister in Guadeloupe has asked for baptism, but we think it best that she wait a little longer.

Remember us in your prayers.

PHILIP GODWIN.

* * *

GENERAL MEETING OF THE PORTO RICAN MISSION

The irregularity of the boat service from Haiti made it appear doubtful for a time that we could reach Porto Rico in time for the general meeting unless the meeting were postponed; and after the camp-meeting in Haiti, Elder G. B. Thompson, Brother J. A. P. Green, and I decided that nothing was left for us but to cross Santo Domingo, which is the adjoining republic, with the hope of getting a boat from one of its ports. After about two weeks of waiting and travel by land and sea, we arrived in San Juan, Porto Rico, and on the 15th, and were glad to learn that the meeting had not yet begun. Having a day or two to spare, Elder William Steele took us out to the site that has been purchased for a workers' rest home, near Alhambra. It lies about fifty miles from San Juan, two thirds of the distance across the island, and a good automobile road connects the two places. The elevation is about one thousand feet, and it affords a fine view of the surrounding country, and the location is said to be the most healthful on the island.

The meeting was held in the Santurce church, from September 17 to 27. All the local workers were present, as well as a few representatives from the five or six churches that have been raised up in the islands. The elevation is said to be the most healthful in Porto Rico have been giving of its laborers to more needy fields. During 1918 two valuable colporteurs for Porto Rico have just gone to Cuba, and Elder William Steele, the superintendent of the mission, has accepted the call to lead out in the Central American Union Mission. The brethren are cheerfully giving up their valuable workers; but in order to keep the field supplied, it is planned to establish a training school, which will probably be situated on the same land as the rest home.

While the educational facilities in Porto Rico are better than those in any of the other islands or in any other part of Latin America, yet a great need is felt for a school in Porto Rico that will educate our young people in the message, particularly those who give promise of becoming laborers in these island fields.

G. E. KNIGHT.

* * *

CHESAPEAKE (COLORED) CAMP-MEETING

The first camp-meeting ever held in the North exclusively for the colored people was held in the Chesapeake Conference this year, in Baltimore, Md. Although it is the first, we are sure it will not be the last.

Elder M. C. Strachan, pastor of the Third Church in Baltimore, with Elder Leslie Muntz, of Dover, Del., and Brother Ernest Atkinson, of Wilmington, Del., were the committee in charge of the meeting.

The daily program consisted of sunrise prayer meeting, Bible study, parents' convention, and sermon in the morning. In the evening there were camp-meetings and a Young People's Missionary Volunteer convention, and a sermon at night.

Our own conference officials, including the president, Elder A. S. Booth, and the departmental secretaries, attended and assisted in every way possible.

Those from outside our conference who attended were: Elders A. G. Daniels;
THE CAMP-MEETING AT JACKSON, TENN.

From the very first it was evident that the Lord was blessing in all the meetings. It was the largest gathering of our people ever convened on a Tennessee camp-ground. The people of the city attended the night meetings, especially the two Sunday night services. The Southern Publishing Association closed its doors to enable its employees to attend the meeting, and paid their railroad fare to the camp-ground. This institution holds the record of sending out the first car-load of books, and it is also the first to pay the transportation expenses of two car-loads of people to a camp-ground.

The mayor of the city and one of the councilmen were our guests at dinner on Thursday, after which they made speeches. Elder I. M. Martin, our newly elected president, introduced the mayor and gave a concise explanation of the work which we, as a people, are carrying forward in the earth. The following are a few statements taken from the mayor's remarks:

"It is indeed a great pleasure to be with this company of people today, and see the earnest faces of the men and women before me. The faces of people are, in a great measure, an index to their lives. I am not well acquainted with the organization of which we are guests today, but I understand that you believe in the operation of the Spirit. To use a common expression, 'the old-time religion' is the religion that makes a man wise, useful, and happy in this life and confident of the life to come. When forms, ceremonies, and the devices of men are used to draw and attract, they run their course, they have their day, but nothing holds like the Spirit in the service of the Saviour. I understand that you believe in the cause of foreign missions, and I wish you to hear our report of our distinguished friend in regard to your organization. I wish you might go on and on, and go out from this place with renewed energy for your work."

Elder K. C. Russell responded to the speeches of our guests with timely marks, setting forth the doctrines which we, as a people, believe. He emphasized the work of the Holy Spirit and its place in the church. Our position concerning the second coming of Christ was made clear. The Sabbath question was briefly touched on, and Elder Russell spoke of the loyalty of our people to organized government. Mention was made of the prohibition work in the world and the unique position which we occupy with reference to it. He pointed out that we include in this temperance question more than simply strong drink, stating that not a single case of drunkardism was reported by our members for the time. Shall we put all we have and our nobleness of soul consists in steady love of what is good, steady scars of that which is evil.—Froude.

Our presence was greatly appreciated. For the first meeting of this kind the tent was moved from Wilmington and Dover, Del.; Washington, D. C.; and other cities.

The Spirit of the Lord was present in the meetings, and hearts were stirred when to seek the Lord was made for a deeper consecration.

When Elder Daniels, on the last Sabbath of the meeting, made an appeal for missions, pledges amounting to about $400 were taken. The Sabbath school offering on the last Sabbath amounted to $814.

A most impressive baptism was held on the last Sabbath of the meeting. Thirty-two persons were baptized as a result of the tent effort conducted by Elder Strachan in Baltimore the past summer. This baptism was held in the presence of the mayor of the city, Mr. H. O. Wilson. Among those baptized were three ministers from other denominations; and one of these, Mr. Wheatley, and his wife and daughter, who were all baptized, have gone to Oakwood Junior College to fit themselves for work in this cause.

Elder Russel in Baltimore the past year it has been! The World War, suddenly brought to a standstill. During the last year of our war was signed. Is this merely a "happening of Vol? we believe not. The four angels have held the winds of war and strife. God interposed in order that his people might have a free hand to finish his work. Do we realize the solemnity of the time? Shall we live as though we are upon the altar in order to finish the work quickly? May God help all his people to do so."

SOUTH CHINA, F. H. DeVinney: "Yesterday a typhoon passed Hongkong, which left the water front covered with the wrecks of junks and sampans. During the height of the storm, men and women, who were both home and a means of livelihood, in attempting to salvage some of the loot from the angry waves, were swept out to sea and drowned. Some one was rescued by means of rope and life buoy and were put in a place of safety, while many lost their lives before reaching the shore. Hardly a day passes but some great sea of human beings, millions of Chinese, casts up at our feet the wrecks of broken and dead hopes. All around us are barks with no holding ground for the anchor they have down, and they are driven on on to certain death. We must put out to eternal ruin, with few to see or care or to lend a helping hand. Young girls sold into marriage, or into slavery worse than death; wives discarded by their husbands for those younger or fairer; men broken by disease, habits, or misfortunes; millions seeking after pleasure, power, riches, and honors; the indifferent, who may be reached, drifting on unaware of danger, with here and there one who turns upward agonizing eyes, and throws out helpless arms to us for succor,—these drive us to our knees for help for the helpless, for men and means for China's health. I see millions while there is yet time to help and save."

NUGENT, E. Ashton: "Our work is advancing. After we had visited Japan, working right in the midst of Mohammedanism, but when Brother L. F. Langford, our new superintendent, came in February, he was able to baptize eight boys from this station; and these, I believe, will all grow up to be useful workers. There are about a hundred more awaiting baptism, but we do not think they are yet ready. I have not had the time to spend with them that I want, but as soon as we get help from home I am sure there will be a great work accomplished. Only yesterday I returned from a visit to one of our companies. At that place a typhoon passed over; the loss of life is too great to state. I saw a ship of 104, and not a European worker to care for them. The village lies fifty miles from the railway and is a stronghold of paganism. Forty of the members are paying tithe, and are faithful."

"Our noblest of soul consists in steady love of what is good, steady scars of that which is evil.—Froude."
REPORT OF THE CHESAPEAKE CAMP-MEETING

A short report of the camp-meeting held in the Chesapeake Conference and a few words concerning the progress of the work in this field, will no doubt be of interest to our people generally.

I am glad to say that the work is progressing in this conference under the leadership of Elder A. S. Booth and his coworkers. The Lord is blessing each department of the work. An excellent report of the camp-meeting was given to the spiritual interests of the people, as no business meetings were held. A favorable impression was made by the cooking and the meals served. A favorable impression was made by the cooking and the meals served. A favorable impression was made by the cooking and the meals served.

The last camp-meeting, which was held at Milesville, was well attended, and proved to be a real success. It brought hope and courage to all present. It was at that place, and it is hoped that a conference laborers, there were in attendance. It was a success, and the people were much encouraged and helped by Elder Daniells's timely and pointed speeches at the meeting. The keynote struck at the camp-meeting was the finishing of the work in this field, as this year will mark greater progress than ever before.

Sixty-three yearly subscriptions were taken for the magazine, and 4468 more were added to the conference constituency. Offerings to missions last year amounted to nearly $260,000, or 32½% of the tithe and offerings. The amount this year will probably exceed that of last.

The Lord is blessing the work in the Eastern Pennsylvania Conference. The brethren and sisters throughout the conference are loyal to the third angel's message, and are supporting the work nobly. This last camp-meeting was a great blessing to our people. The spirituality of the services was the topic of conversation, and the spiritual influence affected deeply the strangers who attended. This camp-meeting marked a new era in the progress of the conference, and it is planned to hold the conference sessions in the future where the multitudes can be reached.

F. H. ROBBINS.

GLEANINGS FROM THE FIELD

A new church has been organized at Shirovo, Ohio.

The baptism of ten persons is reported from Wellington, Kans.

Eight new members have been added to the church at La Farge, South Wisconsin.

A Sabbath school (colored) of seven members was organized at McKinley, Ala., a few weeks ago.

As the result of a tent effort held at Wellsville, N. Y., fourteen members were added to the church at that place.

There are eight new believers at Ridgeway, West Pennsylvania. A Sabbath school of fifteen members has been organized.

The recently completed church building at Douglas, West Michigan, has been dedicated to the service of God, free from all incumbrance.

A tent effort was held in Jackson, Mich., the past season. Thirteen have already received baptism, and others are preparing to take this step.

A new Sabbath school is reported at Livingston, Central California. Ten persons have taken their stand for the truth at that place, and it is hoped that a church can be organized there later on.

Six persons were recently baptized by Elder David Yoth at Douglas, in the North Texas Conference. Four of these were new Sabbath keepers. Three new members have been added to the Dallas church by baptism.

The academy building at Campion, Colo., recently burned to the ground. The cause of the fire is unknown. A temporary structure has been erected to provide recitation-rooms, and school is proceeding as usual.

Our missionary in British North Borneo, Roy L. Merishon, is beginning to see fruits of his labor in that district. He reports the baptism of thirteen converts for the first time, and has a large baptirial class in Sandakan.
EIGHTEEN persons were baptized at Tulsa, Okla., recently.

A new college building has been erected at the Broadview Swedish Seminary, near La Grange, Ill.

During the recent campaign in behalf of the Revival church in Minneapolis, Tenn., sent in forty new subscriptions.

Tulsa, Okla., recently.

Jervis, in the Greater New York Conference, asked for literature, saying that they wanted to fit in with the least expense.

A few months later I had occasion to go to Lima, Peru, a message to the effect that fourteen new members on a recent Sabbath have been baptized in the capital. Thirteen persons have united with the Blythedale church, in the Chesapeake Conference, since last June.

Elder E. F. Peterson, superintendent of the Inca Union Mission, tells of his visit to Ecuador. While he was there six believers were baptized at Quito, and eight others took their stand to keep the commandments. An invitation has been extended to us to open a mission among the Indians of the eastern part of Ecuador, without religious instruction of any kind. It is there that Brother and Sister E. F. Howard, of Moho, expect to begin work.

A man recently brought to our office in Lima, Peru, a message to the effect that a leading senator of the Peruvian Republic wished to interview our people. This senator was chairman of a committee which was framing a bill providing for the establishment of schools among the several million Indians in Peru. He asked our leaders to tell him how our work was conducted, and as they were leaving his office he said: "I am very much in favor of the work you are doing for the Indians, and wish to see your work progress as rapidly and as extensively as possible among them." The man who brought the message was a lawyer who had written several articles on our work among the Indians, to be read before some of the leading educators in Peru.

* * *

THE BEST MEDIUM TO REACH THE MOST PEOPLE WITH THE LEAST EXPENSE

In my evangelistic efforts I use the newspapers every day, and such publicity helps to keep up the attendance at the meetings, and it also creates an interest in the minds of the people in the subjects discussed. When I receive a sermon report published, the interest is not confined to the city in which the meetings are being held, but reaches out as far as the paper circulates.

I have received letters from a distance of five hundred miles, in which the writers asked for literature, saying that they had read my sermons in the papers. Newspaper publicity is the best medium that we can use to reach the most people with the least expense.

As an illustration: I was using the press while holding meetings in Calgary, the largest city in Alberta, Canada. A few months later I had occasion to go down to a place near Medicine Hat, nearly two hundred miles distant, and as soon as I was introduced to a prominent lodge man he immediately recognized me as the one who had written the articles on our doctrines that he had read in the Calgary papers. He then asked me if I would preach the anniversary sermon for his order. I told him if it were possible I would.

When the anniversary was about to be held, I was in Edmonton, nearly four hundred miles away, but he telegraphed for me to come, which I did. At the close of the service the order made me a substantial present, which more than met all my expenses, and I was assured that I was welcome at any time to use their hall for the presentation of the message.

From this and other experiences I cannot help speaking very highly of the use of this medium for getting the truth before the people. I have found the Press Bureau of the General Conference of great assistance in our work. I have used all the articles it has furnished, some of them several times, changing them to meet the conditions and to fit in with my remarks.

I have urged the different workers to use the press, as the editors are so willing to receive a good article. It also gives our work a wide distribution which those who read about our work advertise it in other places. It also revives our own people, and they send the papers containing such reports to relatives in other places. Our people know that their relatives will read a newspaper report more readily than they will a tract, and thus they send the papers off in preference to some other kind of literature. It will give two or three sons for taking such an unusual interest in these newspaper reports; first, they think it wonderful that an editor will print anything on the message, and secondly, they believe such reports will have more effect on their relatives and friends than will the message printed in some other form.

J. L. Wilson.

Educational Department

W. E. HOWELL

O. M. JOHN

Secretary

Assistant Secretary

THE OPENING OF EMMANUEL MISSIONARY COLLEGE

Our opening this year is an excellent one. Last year the students set a goal for four hundred students for the first semester of this year, three hundred to be here the first week of school. We had three hundred at the first week of school, so that portion of the year's goal was reached. I think there is no question but that, unless something like an epidemic forbids, we shall have the four hundred enrollment during the first semester. This large attendance has greatly crowded the chapel, and requires us to consider the erection of a suitable chapel as soon as we can consistently do so.

The music building and the boys' dormitory, which have been in course of construction this last summer, are now quite completed. The home economics building has been begun. A recent meeting of the board made provision for the erection of a building for our printing plant and for changing over the building now used for printing into a normal building. We have opened a grocery store. The men's old dormitory, or North Hall, has been broken up into suites, furnishing homes for eleven families. This is full.

We have erected four new colleges. They are occupied, and some married couples are living in rooms over the printing office.

The Lord is greatly blessing us in the matter of attendance. Our farm and other industrial departments are prosperous. We are very anxious that the spirit which should possess our school be manifest from the beginning of the year to the close.

Frederick Gordon.

* * *

PACIFIC UNION ADVANCEMENT

As the Blenial Council I had the pleasure of meeting Prof. M. E. Cady, educational secretary of the Pacific Union Conference, who called for a brief time as a short side trip on a tour of the schools of his own union. He reports excellent progress in their schools in the adoption of our new curricula developed at the educational conference of the college, the academies, the intermediate schools, and the elementary schools are all now essentially working on the new plans.

Secretary Cady has been working diligently among the school boards and the churches, explaining the revised curricula and encouraging the people to receive them sympathetically. The people responded well, many saying, "That sounds good to us." "That is just what we have been waiting for," "We feel that you are getting into line with the spirit of prophecy." The teachers are working earnestly to develop the new plans.

Here and there a new building has already been erected to provide facilities for vocational and health instruction. Secretaries Cady rightly insisting that schools be as well equipped for education in these useful lines as for any other in the school, and refusing to give credit for work until it is properly standardized for vocational values worthy of recognition.

Pacific Union now has in operation thirteen intermediate schools (ten-grade day schools) and seventeen more developing, with nine grades this year. This type of school is proving a great blessing by bringing education closer to the homes of the people. Many of the boys and girls in the ninth and tenth grades are of too tender age to send away to boarding school.

These intermediate schools may be established and conducted under the fostering care of the local and union conferences, while the establishment of boarding schools will require a different plan and at different paces. The grades they give, are matters that should always have counsel and approval from both the union and the General Conference committees through their educational departments. The intermediate school is destined to play an important part, where churches are strong enough to carry them well, in extending educational opportunity to every Seventh-day Adventist boy and girl.

Let the good work go on.

W. E. HOWELL.

* * *

It is not wealth or ancestry, but honorable conduct and a noble disposition, that make men great.—Ovid.
THE OPENING OF OUR SCHOOLS

Fourteen new schools opened their doors to students this year. The total number of students enrolled is higher than last year at this time. The schools of all kinds, including preparatory schools, high schools, and colleges, have a combined enrollment of over 300,000, with more or less increase over last year, but a smaller percentage than last year's total.

From across the sea comes the good news that the Philippines Academy opened with an enrolment of 144, which is not far from double any previous registration. The Academy has made the record enrolment of its history, with 300 in attendance and its facilities overcrowded with the number of young people.

One of the main purposes of opening new schools is to strengthen our mission fields. The mission fields are white to the missionaries who have come to build upon our foundation.

In America, the Advent Movement has made a new beginning. The latest figures have run as follows:
- Pacific Union College: 1,750 students in attendance.
- Walla Walla College: 1,300 students in attendance.
- Missionary College: 120 students in attendance.
- Union College: 700 students in attendance.
- Stanborough Park Missionary College: 326 students in attendance.
- Friedensau school in Germany: 180 students in attendance.

The Advent Movement has grown significantly in all its branches. The Adventists in Europe have been reorganized and have resumed work with about forty in attendance, a promising outlook for this field.

The press has been regarded by Seventh-day Adventists as the right arm of our strength. Our field of labor is the world. And as the number of our effective preachers is small, a large portion of the work of giving the last message must of necessity be accomplished by our publications.

The world is using this powerful agency to advance its plans and purposes. Practically every commodity is advertised, on posters, on the cars, on telephone poles, by electrical signs, etc.

In America, very encouraging word is coming in. After all, the salvation of souls is all we are staying in this world for, and when the last soul is gone, the work will be done.

There are so many ways to use the Signs that one cannot say, "Well, I have no opportunities." If you can get away from home occasionally, opportunities present themselves on every side; but if you can't get away, there are the people coming to your door. There are the visits with your neighbors sometimes over the fence. Why not at the end of those friendly chats, occasionally pass to your friends a copy of the Signs, suggesting that it occurred to you they might be interested in its contents?

In conclusion, the opportunities presented themselves at the door, on the street, in the church, and in our schools. The ways in which the Signs may be used are so many that every member can engage in its circulation.

Our Goal

Our goal is 100,000 subscriptions for this silent preacher of the third angel's message. Considering the great work it is doing and how it can be done for nearly half a century, we ought to reach this mark.

We should seize every opportunity to carry the Signs Weekly anywhere in the world.

BUSY FEET AND PENS

Some get busy with their feet and some get busy with their pens, when Harvest Ingathering time comes. All who get busy, get results. Every year more of us are learning that God can prepare men and women for long distance, to give liberty to his rapidly advancing work. Brother E. L. Rich- mond, superintendent of the Review and Herald Publishing Association, is one of those who, since the opening of the campaign this year, have been working at long distance with excellent results. October 23 he had received 651 subscriptions having been obtained in consecutive weeks to your relatives or other individuals, through correspondence. To the knowledge of the writer this is the largest amount received by one person this year in this way. It shows that one can be done with our pens. Let us keep at it, busy with our feet and our pens, until our goal is reached.

C. V. LEACH.
— There are said to be 20,000 different parts to a large airship.

— A new star, which blazed from obscurity to a comparatively prominent postition in the sky, has been found by Miss Johanna C. S. Mackie, of the Harvard College Observatory. The observatory, in announcing Miss Mackie's discovery, says that the nova in some ways was different from any star hitherto known.

— The War Department announces that it will sell during November the buildings at Camp Mills and Camp Shelby and the cantonments near Fort Oglethorpe, Ga., and Newport News, Va. The sale at Newport News will include Camps Alexander, Hill, Stuart, and the embarkation hospital, together with some other buildings in the city.

— The volcano Mauna Loa, situated on the island of Hilo, H. T., burst into eruption recently after being quiet for nearly three years. At a rate of about 25 miles an hour a stream of lava from 800 feet to a mile wide poured down the mountain side with a "sobbing-like" noise that could be heard for miles. At the sea, 30 miles away, the molten mass formed a cap a nearly a mile long. The sources of the flow was located at an elevation of more than 13,800 feet.

— Four large baking companies of Columbus, Ohio, have been fined $1,000 each and costs for violating the anti-trust law in combining to fix the price of bread. In addition to the fine the companies were assessed a penalty of $50 each company.

— Bonge and powder, short dresses and open-work waists are not artistic. Neither do they show a balanced judgment. For those reasons Pecker Collegiate Institute — an exclusive girls' school — has banned them. Violations of this edict, informal yet none the less binding, mean embarrassing moments to the violators. The order is very definite, and a young lady going counter to it, if she has adorned herself with ruffles, will be requested to wash her face, and if it be a violation of dress, will be given a coat to wear during classes.

— So rapidly is the drainage of wet lands in the Southern States proceeding that more than 7,000,000 acres of new land will be available for settlers by the beginning of next year, experts of the Department of Agriculture announce. North Carolina has the largest number of established drainage districts of any State in the section. In Mississippi 290,000, and 300,000 acres alone have been recovered. Drainage in the Everglades of Florida is being carried on by the State. Four new drainage districts, embracing about 35 per cent of the total area of this region, have been established.

— Every one with a sweet tooth is asking these days why in this land of costly plenty and nearIID C there is a shortage of sugar. Although the demand for sugar is greater than the supply, there is actually, no shortage. The whole nation is on a sugar spree, and the lack of sweets has been attributed by certain minor factors. Americans, until recently, were getting and eating more sugar than for years, using about 90 pounds per capita. In 1846, the life the refining the sugar was still in its infancy, our forebears were using only 14 pounds annually; in Civil War times they were content with 31 pounds; in 1910 the sugar taste was estimated at 80 pounds per year, and for the last decade the yearly average has not been far from 84 pounds. The European war cut off the best sugar supplies of Germany and Austria and France, and made necessary for the United States to give it to the Allies out of its sugar bowl. Although the American palate was supposed to have missed much of its sweet ration, the per capita consumption, was only 33 pounds in 1917 the returns show 75 pounds as the per capita annual consumption. Then, too, the food administrators have set the price of sugar at 11 cents a ball, with slight variations according to locality, and yet only a few days since, Arthur Williams, food administrator for New York City, questioned brokers who coolly admitted that they were offering 500,000 tons of sugar at 18½ cents and even asked him to buy it.

— The unending attacks of the wind and waves on Sable Island, lying 108 miles off the Nova Scotian coast, in the Atlantic, are gradually wearing it away. It formerly measured 40 miles long by two miles wide, but its dimensions now are only about half as great. The erosion of the island is a matter of much concern to the government and to sea-faring men, because if it should disappear entirely it would mean the loss of the lighthouse and the life-saving station which are now located there and which protect ships and sailors, constantly menaced by fogs, strong currents, shoals, and shifting sand bars in the vicinity. The government some years ago, planted some 80,000 trees and shrubs planted on the island, hoping that they would check the wasting of the land. None of them grow, however, evidently because the white sand compost the soil is too poor in plant food to support them. Efforts to grow tough grasses in order that their roots might bind the soil and keep it from washing away, have likewise ended in failure.

— A striking illustration of the spirit of unreasonable extravagance possessing the world is found in the following item taken from the New York Times: "Mrs. A. K. Hess, wife of a public school teacher in New York City, has been sued by a shoe manufacturing concern for $700, which the company alleges is the unpaid balance on a pair of shoes that Mrs. Hess ordered. According to the testimony of the plaintiff, Mrs. Hess ordered a pair of shoes and agreed to pay $400 for them, but left a deposit of $200, and agreed to pay the balance in installments. She afterward changed her mind and decided that a $25 pair would serve the purpose."
Hamer.—Ottlie Clemen was born in Columbus, Ohio, May 31, 1869. Her parents died when she was but a small child, leaving her, with four older sisters, to face the world. Her health was frail from childhood; but she joined the Adventists to have the chance to educate an university, and at an early age became a colporteur; in 1899 she went as a colporteur to Collegiate, Ohio, which she continued to do for about twelve years. Throughout her life she was a devoted and faithful colporteur. In the year 1910 through the labors of Sister Katherine Miller, she became convinced of the truth of the third angel's message taught by Seventh-day Adventists. She united with this people and remained faithful to the prophetic message held dear by herself, until her death. Her great ambition was to make known to others the message which she shared. She had been a devoted help in various capacities in our denominational work, as Bible worker, church worker, and Sabbath school and young people's secretary, both in Ohio and in West Virginia. In 1903 she was united in marriage to Charles V. Hamer, who served for a number of years as secretary-treasurer of both the Ohio and West Virginia Conferences, and until his death, about six years ago, she was a faithful and devoted wife, and has been throughout the years a loving mother to her two sons. For several years Sister Hamer has been living in Portland, Oreg., and during the last two years she has been a faithful and devoted member of the church, and sleeps in hope. Her wife, three sons, and two daughters survive. A. 0. Tait.

Hamann.—Matthe Channess died in Fresno, Calif., aged twenty-nine years. She was a devoted and faithful worker, and was ever faithful to the truths of the third angel's message, and we know that she is now awaiting the coming of the Life-giver in the first resurrection. T. S. Hare.

Clark.—Samantha Clark was born in Ohio seventy-nine years ago. For twenty-six years she was a devoted and faithful member of the Seventh-day Adventist Church. Five years ago she united with the Fresno Seventh-day Adventist Adventist Church, and fell asleep in hope of a home in the world to come. She is survived by two sons and one daugh-

Watkins.—Ann Elizabeth Dunch Watkins was born in Missouri, Sept. 24, 1849, and died near Gaston, Ore., Oct. 10, 1919. She is survived by her husband, four sisters and brothers, and one brother. Watkins lived a quiet, helpful Christian life, and fell asleep in hope of a part in the future resurrec-

Dils.—Thomas Marion Newton was born in North Carolina, March 18, 1860, and died Oct. 14, 1919, at his home in Chico, Calif. Twenty-five years ago he united with the Seventh-day Adventist Church, and re-

Sabin.—Mrs. Mary Sabina was born in Ohio in 1859. She married to Henry Surber in 1877, and to the latter she devoted her life. Mrs. Sabin died August 18, 1919, at her home near Franklin, N. C., where she fell asleep in hope of a resurrection. She is survived by her husband, three sons, and two daughters survive. T. H. Starbuck.

Newton.—Peter Marion Newton was born in Michigan, March 18, 1860, and died Oct. 14, 1919, at his home in Chico, Calif. Twenty-five years ago he united with the Seventh-day Adventist Church, and re-

Sather.—Mrs. Louisa Alvina Edwards was born in Indiana, Feb. 18, 1828. Her mar-

McGrath.—Mrs. Anna McGrath McComb died in hope of soon meeting the Life-giver, Nov. 9, 1899. She is survived by two sons and one daughter. W. W. Miller.

Figg.—Allen Figg was born in Oak-

Bertelson.—Mrs. Evelyn C. Bertelson died in Framingham, Mass., Oct. 29, 1919, at her home. Mrs. Bertelson, who was married to James Sabins. Six of their thirteen children are still living. Sister Sabin accepted the third angel's message in 1892, and lived in hope of soon meeting the Life-giver, during the last years of her life. She was ever faithful to the truths of the third angel's message, and we know that she is now awaiting the coming of the Life-giver in the first resurrection. T. S. Hare.

Overton.—Mrs. Mary Mercer Overton was born in Iowa in 1829. She married to William Overton in 1829. About thirty-three years ago she accepted the truth held dear by her husband, and has been throughout the years a loving mother to her two children. She is ever faithful to the truths of the third angel's message. Her death occurred at her home near Tracyton, Wash., Oct. 15, 1919. Her husband and six of their seven children survive. L. Johnson.

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Bertelson.—Mrs. Evelyn C. Bertelson died in Framingham, Mass., Oct. 29, 1919, at her home. Mrs. Bertelson, who was married to James Sabins. Six of their thirteen children are still living. Sister Sabin accepted the third angel's message in 1892, and lived in hope of soon meeting the Life-giver, during the last years of her life. She was ever faithful to the truths of the third angel's message, and we know that she is now awaiting the coming of the Life-giver in the first resurrection. T. S. Hare.

Overton.—Mrs. Mary Mercer Overton was born in Iowa in 1829. She married to William Overton in 1829. About thirty-three years ago she accepted the truth held dear by her husband, and has been throughout the years a loving mother to her two children. She is ever faithful to the truths of the third angel's message. Her death occurred at her home near Tracyton, Wash., Oct. 15, 1919. Her husband and six of their seven children survive. L. Johnson.

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From every quarter there is arising a demand for a knowledge of the things that are coming on the earth. And our brethren and sisters who are going from door to door with our publications are meeting with most hearty welcome. This only increases the demands upon our publishing houses for greater production. The Review and Herald is overcrowded in its operation. Practically every department is working to disadvantage because of the large amount of work which the institution is seeking to compass within its limited space. The conditions absolutely demand an addition to the main building.

This question was considered at the last constituency meeting, and later at the Spring Council of the General Conference Committee. It was unanimously felt that an addition one-half the size of the main building, a structure 60 x 80 feet, three stories high, should be erected. This addition is now in process of construction, and it is hoped that it will be under cover sometime during December. An excellent spirit prevails in all the various sections of the institution. It is most encouraging to the management that they have been enabled to bring together such a loyal company of men and women as are engaged in work in our publishing association.

The Washington Sanitarium

The same also may be said of the sanitarium family. The physicians and nurses of the Washington Sanitarium are laboring faithfully and conscientiously in ministering to the sick who are in need of relief at the institution. The sanitarium has had a waiting list of patients for months. Practically every day every room has been filled, and it is a question of real embarrassment to know how to meet the growing demands made upon it.

The sanitarium one year ago, in the terrible epidemic of influenza which passed over the country, did a truly wonderful work in the community for the sick and suffering. Its physicians and nurses responded to every call made upon them as far as possible, thereby laying within their power. The institution was filled to overflowing, and the hospital greatly benefited in the efforts which were put forth. We know that God is working in behalf of this institution, and that he is blessing the faithful physicians and nurses who are carrying on its work.

Washington Missionary College

This institute is enjoying this year a most encouraging patronage, considerably larger than that of last year. An excellent spirit pervaded the school from the very beginning. This spirit has been particularly manifest during the last two or three weeks in the response made in the Harvest Ingathering campaign. We have seldom seen such a spirit of enthusiasm. An earnest disposition take possession of any of our young people as has been shown by the students of the school. They set their goal for the season at $2,000. The work was carried on with such an earnestness that it is not impossible that the amount of relief that will be required to place our brethren beyond suffering, but doubtless it will require a considerable sum. It has been thought best to make an appeal through the REVIEW AND HERALD for contributions for this relief measure.

Donations should be sent to the General Conference treasurer through the usual channels, designating all such gifts as for the European Relief Fund. A full acknowledgment for all gifts will appear from time to time in the columns of the REVIEW.