

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS



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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.

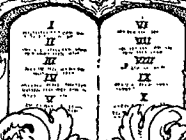
—Woodrow Wilson.

ISAIAH

ROMANS

ADVENT
TIMONY

TRUTH
BY HIS
GRACE



Studies in the Testimonies

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 converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, 'He that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord.'—*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. 49.

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?

"These 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. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.'"—*Christ's Object Lessons*," p. 121.

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, Christ was glorified, through the power of the Holy Spirit resting upon men. By faith these 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. 120.

9. What encouragement is offered those who may not be endowed 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. 169.

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. 425.

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 opens channels of working. If his people are watching the indications of his providence, and are ready to co-operate with him, they will see mighty results."—*Prophets and Kings*," p. 660.

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

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

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TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 20, 1919

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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 world-wide 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 hoarded up wealth in these last days. I tell you that the pay of the laborers who have gathered in your crops—pay which you are keeping back—is calling out against you; and the outcries 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 fulfil 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, and in the kingdom you shall 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 them 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 railing 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 enjoying the most pleasant social relationships, living side by side in peace and amity 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.

F. M. W.

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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 cringing 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.

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.

L. L. C.

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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: 43.

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, been 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 earth 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. 91, 92.*

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, humanly 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 then 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 minutely recorded in the ledger of heaven.

"The dead were judged out of those 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 made 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." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 36: 7; 107: 43.

"Whatsoever 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 vie with Gabriel while he sings,
In notes almost divine."

Roseburg, 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 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 are, "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 ad-

vancement 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.

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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 cesophagus opens.



THE SERMON

Saved for Service¹

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." Verses 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."

¹ Baccalaureate sermon at the Boulder-Colorado Sanitarium, October, 1919.

"The Saviour's life on earth was not a life of ease and devotion to himself, but he toiled with persistent, earnest, untiring 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 to-day?" 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 menu, 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 still watched me. I kept wondering who he was, but I was busy preparing for my talk, and I excused myself from speaking to him. Finally, he leaned across the aisle and 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 through the darkness." That woman went back, and 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 field, 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 was 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 inclosed 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 enfettered limbs;

But I can live a life that tells on 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 I 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. 53, 54.



BIBLE STUDIES



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 overzealous 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 2:31.

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, and at the time foretold—"in those days, after that tribulation"—these signs began to appear, as witnessed in 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."

Webster's New International Dictionary also mentions the same phenomenon, saying:

"Any day characterized by great darkness, . . . especially May 19, 1780, when a remarkable and unexplained darkness extended over all New England."

"The Guide to Knowledge, or Repertory of Facts," edited by Robert Sears, New York, 1845, page 428 (Astor Library), says:

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night."

The Universal Cyclopedia, D. Appleton & Co., New York, says:

"Dark Day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."

"Sketches of the History of New Hampshire," by John M. Whiton, 1834, contains this:

"The nineteenth of May, 1780, was the memorable *dark day*. Over New England and some adjacent tracts of New York and Canada, such was the obscuration that in many places people could not read or dine at midday without candles. It continued several hours, imparting to surrounding objects a tinge of yellow, and awakening in many a breast apprehensions of some impending calamity. All was wrapped in gloom—the birds became silent, domestic fowls retired to their roosts, and the cocks crowed as at break of day. The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not without extreme difficulty retrace the way to their own dwellings."—Page 144. (*New Hampshire State Library*.)

An account of this phenomenon from still another source gives some very interesting facts not mentioned in the foregoing quotations:

"This strange darkness increased until by noon the people had to light candles to eat their dinners by! Lights were seen in every window, and, out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torchlights were in keeping with the marvelous and changed appearance of everything. Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness; multitudes rushed into the meeting houses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm the once careless thought of their sins and their Maker!

"At this time the legislature of Connecticut was in session, and when the growing darkness became so deep that at midday they could not see each other, most of them were so alarmed as to be unfit for service. At this juncture Mr. Davenport arose and said:

"Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought and that we proceed to business."

"The darkness somewhat increased all day, and before time of sunset was so intense that no object whatever could be distinguished. Anxiously and tremblingly people waited for the

¹ It is sometimes stated that the legislature adjourned, and again that candles were brought in and that business continued. The fact seems to be that the lower house did adjourn, while the council, or senate, continued in session, doing business by candlelight.

full moon 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; the darkness being unaffected 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 chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God! So much were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next 19th of May as a day of fasting and prayer."—*History of the Town of Antrim, New Hampshire*, by Rev. W. R. Cochrane, pp. 58, 59. Published by the town, Manchester, N. H., Mirrow Steam Printing Press, 1880. (New Hampshire State Library.)

The failure of the moon, which was only one day past the full, is indirectly referred to in the following:

"The darkness varied its appearance in some places, through the afternoon; but in the maritime parts of New Hampshire, there was no cessation or interruption of it; and the evening presented a complete specimen of as total darkness as can be conceived."—*The History of New Hampshire*, by Jeremy Belknap, A. M., Vol. III, p. 23. Dover, N. H. Printed for O. Crosby and J. Varney, by J. Mann and J. K. Remick, 1812. (New Hampshire State Library.)

The following extract from the "History of Weare," New Hampshire, now in the Boston Public Library, emphasizes some features of this phenomenon not dwelt upon in previous quotations:

"The dark day of New England,' so familiar to old and young, came May 19, 1780. The red sun looked down on the earth a short time at early morn; then the clouds rose fast; there was lightning and thunder; 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 fowls went to their roosts. Soon 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 wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them. . . . At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper. The full moon rose at nine o'clock, but not a ray reached the earth. It continued black till about midnight."—Page 276.

The following statements are gleaned from "The Essex Antiquarian," Volume III, pages 53, 54 (Boston Public Library):

"Friday, May 19, 1780, will go down in history as 'the dark day.' In the morning the sun rose clear, but was soon overcast. . . .

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

"Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come.

"Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

"In some places excited persons ran about the streets shouting, 'The day of judgment is at hand!' People asked for

forgiveness of each other for wrongs done to them. Others prayed the first and last time.

"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy.

"Such texts as these were used: Isa. 13: 10; Eze. 32: 7, 8; Joel 2: 31; Matt. 24: 29, 30; Rev. 6: 12.

"Devout fathers gathered their families around them 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 loss for any rational explanation of the event. . . .

"The extent of the darkness was also very remarkable. It was observed at the most easterly regions of New England; westward, to the farthest parts of Connecticut, and at Albany; to the southward, it was observed all along the seacoasts; and to the north, as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were never positively known. . . .

"The above general facts concerning this strange phenomenon were ascertained after much painstaking inquiry, by Professor Williams, of Harvard College, who also collected together some of the more particular observations made in different parts of the country, relative to the remarkable event."—R. M. Devens, in "Our First Century," pp. 89-96. (Boston Public Library.)

So strange and wierd was "the dark day" that it was long a subject of conversation, of essay, and of poem. 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 Norland sagas tell,—
The Twilight of the Gods."

"Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowd, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears 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 1697, Dr. Thomas Burnet, fellow of Christ's College, Cambridge, England, said:

"The last sign we shall take notice of is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight."—*"Sacred Theory of the Earth,"* p. 486.

If the author had been commenting upon the text after the event instead of one hundred thirty-six years before it, he could scarcely have given a better or more accurate description of its fulfilment than this which we have quoted. For on the morning of Nov. 13, 1833, our Saviour's words were literally fulfilled by the greatest meteoric shower this world has ever seen, or probably will see. This shower has been well described as covering "no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coasts of South America to undefined regions among the British possessions on the north," and everywhere presenting nearly the same appearance.

The Connecticut *Observer* of Nov. 25, 1833, said:

"We pronounce the raining fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. . . . A more correct picture of a fig tree casting its [unripe] fruit when blown by a mighty wind, it is not possible to behold."

The following from a letter written by one astronomer and college professor to another of equal standing in the educational world, will be of interest in this connection:

"Having been engaged in running the standard lines for the general survey of the Chicksaw Nation in Mississippi, I was at the house of Major Allen, on the night of the falling stars. . . . About an hour before daylight, I was called up to see the falling of meteors. It was the most sublime and brilliant sight I had ever witnessed. The largest of the falling bodies appeared about the size of Jupiter or Venus, when brightest. Some persons present, affirmed that they heard a hissing noise on the fall of some of the largest. The sky presented the appearance of a shower of stars, which many thought were real stars, and omen of dreadful events."—*Extract from a letter to Prof. Denison Olmsted, of Yale College, from Professor Thompson, "formerly of the University of Nashville, Tenn."* Printed in a pamphlet and bound in a volume with the title "*Bowditch Pamphlets.*" (Boston Public Library.)

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 following] November 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours. 'The sky was as full of them as it ever is of snowflakes in a storm,' and, as an old lady described it, looked 'like a gigantic umbrella.' [page 469] . . .

"In 1864 Professor Newton, of New Haven, showed by an examination of the old records that there had been a number of great meteoric showers in November, at intervals of thirty-three or thirty-four years, and he predicted confidently a repetition of the shower on November 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was followed by another in 1867, which was visible in America, the meteoric swarm being extended in so long a procession as to require more than two years to cross the earth's orbit. Neither of these showers, however, was equal to the shower of 1833.

The researches of Newton, supplemented by those of Adams, the discoverer of Neptune, showed that the swarm moves in a long ellipse with a thirty-three-year period.

"A return of the shower 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, 1902.

Seen as Sign of Second Advent

"I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the stars should fall from heaven, and they were now falling: I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth."—*"My Bondage and My Freedom,"* Frederick A. Douglass.

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 Encyclopedia Americana*, art. "*Meteors or Shooting Stars.*" New York: The American Company, 1903.

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 fulfilment 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

AMONG the kingdoms which have greatly enlarged their territory as a result of the war, is Rumania. Just before leaving Switzerland it was our privilege to have with us Elder P. R. Paulini, the president of the Rumanian conference. Many readers of the REVIEW who have been abroad will remember the young man who rendered so well a few sonatas on the violin at the large meeting on the Continent in 1907. This brother related to me some of his experiences, which I thought would be of interest to our readers. The following is a brief account of his conversion to the message:

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 upon a discussion of Spiritualism with the minister, the two friends desired to learn more about the things still unexplained upon that prophetic chart. They were not satisfied, so invited the translator, a former teacher, to come to the home of young Paulini the next day. Paulini lived with another friend, a pro-

fessor of music in a conservatory, and this friend remained also to hear the explanations.

So interested were Paulini and this professor in the explanations of the translator, who had been the associate of our minister, that they kept him with them two days and two nights. They were so hungry for the word of God that chapters 2, 7, 8, 9, and 11 of Daniel were explained to them. The simple fact that the Holy Scriptures were able to reveal the history of the world so many hundreds of years before that history had been enacted, persuaded these young men of the genuineness of the Bible and of the existence of the Creator. After that, young Paulini and the professor attended all the meetings that were held; but their other friend, the law and theological student, became very sorry that he had brought young Paulini into touch with this heretical minister. In two weeks Paulini and the professor were baptized.

Soon the translator assisting our evangelist became sick, and there was no one to translate, save young Paulini, the new convert. He rendered the necessary assistance, although he did not cease the study of medicine. In 1906, when Elder L. R. Conradi visited Bucharest on his journey to Palestine, Brother Paulini was sent to our Central European school at Friedensau. He remained there six months, and evidence of his humility was given when he was asked to assist in the construction or repairing of a swimming pool for the sanitarium. Although he had just come from the university, he took off his boots and his coat, rolled up his sleeves, took a shovel, and began to dig,—a thing he had never done in his life, but which occasioned him no sort of embarrassment, as he believed that was the thing for a student in one of our schools to do. After a six months' course at Friedensau, he was sent to the city of Burg, where he entered upon his duties as a Bible worker, and six months later was sent to work among the Rumanians in Hungary.

These Rumanians were mostly farmers, ignorant and very rustic in all their habits. Brother Paulini had never associated with people of that class, but he entered upon his duties with a determination to adapt himself to the conditions of life about him. When I met him at the annual meeting in Arad, after he had been laboring there for some months, it touched my heart to see how those Rumanian peasants hung upon every word that he said, and almost adored him for the love and sympathy that he had shown in his association with them in their homes.

Brother Paulini said to me at the time of his visit to Bern: "Brother Dail, I thank God and my brethren that I was granted the privilege of securing such an experience among the Rumanian peasants of Hungary, and for the advantages that came to me in my manual work as well as in my studies at Friedensau."

This was the initial training of the young man who so dexterously handled the violin at the Friedensau meeting; and I was pleased, during his visit at our home, to see that he had lost none of his musical skill.

At another time I shall refer to some of the experiences of this young man later on in his connection with the cause of God.

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?

The only factor in the world that can make people truly happy and raise them above the petty grievances of life, is love, and "God is love." All human hearts crave love, and these heathen people crave it as much as we do. How eagerly they listen to the story of the true God! He loves *them* — the women, the poor, the widows, and the outcastes. What a revelation! How eagerly they listen to the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They have been slaving and fearing, and been crushed so long, these our sisters in these dark countries. Will you stand idly by and deny them the bread of life? You who are rich and have more than enough, will you not help feed these hungry souls?

Much help is needed in this war against the "powers of darkness." Get a self-denial box and save money to advance the kingdom of God among the heathen. Yes, "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Bangalore.

* * *

Philippine Islands--A Trip to the Provinces

OLIVER F. SEVRENS

MEETING my translator at the electric car early one morning, I rode to a little village called Pasig, and there took a boat, called a *banca*, and went out to the middle of the river. Very soon we saw a low-decked river steamer coming. It slowed up, and we were pulled alongside by a rope.

Wishing to enjoy the scenery, we stayed on the front part of the boat. The river was very narrow because of the dry season. After about two hours of slow meandering we came to a place where the river opens into Laguna Bay, a great inland body of water the shape of a crescent. On the trip my translator sold to the passengers a number of our small books in Spanish and Tagalog.



RECENT RECRUITS FOR INDIA AND CHINA

Left to right: Mr. and Mrs. Arthur Nelson, Mr. and Mrs. W. A. Scott, Chester Rogers, Mr. and Mrs. E. B. Jones, Mr. and Mrs. E. R. Reynolds.

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 Philip-pines are formed. We could see on the shores 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 work 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 fore-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 cocoanuts 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 Valparaiso, Chile. I had about \$2.50 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, "Patriarchs 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 that 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 next 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 members 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.*



OUR HOMES



"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,
Benevolent 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
Instills 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
Were 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 here set down,
Where the sun's golden laughter, gay and free,
Conquers the city's brick and mortar frown,
Our hearts grow happy, yea, and we become
As little children, whatso'er 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 mazelike 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 eel."

To this last, Willie's answer might be (and probably is to himself), that he wishes he *were* an eel. 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 Jenkins, 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 prob'ly the reason why Brother Jenkins 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-

ting up stronger "don't" fences for themselves than you ever dared erect.

Best of all,—even better than sofas, big chairs, clothes, and all else,—is the maintenance of that chummy feeling; and the belief that mother and father understand, that they haven't forgotten how boys and girls felt when they were young.

Try it, for it is practical and has succeeded. This policy has divine sanction. It is founded on eternal principles that are sure to bring success, peace, and happiness. You may have read the following, but it is worth almost any father's or mother's time to memorize it:

"There is danger that both parents and teachers will command and dictate too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather their children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would make the children very happy, and would gain their love and win their confidence. And the children would more quickly learn to respect and love the authority of their parents and teachers."—*"Counsels to Teachers,"* p. 76.

* * *

Save the Children---No. 4

EDWARD H. GATES

"THE position of a woman in her family is more sacred than that of the king upon his throne." "She is dealing with character, she is fashioning minds."—*"Christian Education,"* pp. 178, 179.

All have read of some sculptor who would spend months and years working on a block of marble, bringing out feature after feature, till a statue was finished that immortalized his name. But when the statue was completed, what did the sculptor have? A piece of marble still, though beautiful to behold. But the mother who does the work assigned her of God is fashioning a being of flesh and blood into the image of Christ—a creature "polished after the similitude of a palace." Ps. 144:12.

This is not a work that can be done by human wisdom, independently of God's Spirit. Only divine power, working in conjunction with the parents' efforts, can mold sinful humanity into the similitude of Christ's character.

"Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. . . . Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. . . . If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments. . . .

"Parents, in the training of your children, study the lessons that God has given in nature. If you would train a pink, or rose, or lily, how would you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort; for this would only break the delicate stems. It was by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ."—*"The Desire of Ages,"* pp. 512-516.

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. 399.

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. With delight she sought 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. 349-352.

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;
And as my fingers pressed it still,
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.
And molded with my power and art
A young child's soft and yielding heart.

"I came again when years were gone:
It was a man I looked upon.
He still that early impress wore,
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,¹ 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 have been 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."

* * *

¹ "Mental Conflict and Misconduct," by William Healy, Director Psychopathic Institute, Juvenile Court, Chicago. Little, Brown & Co., publishers, Boston, 1917.

"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

THE 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, tight-fibered fabric 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 into clothes, most of us would go without woollen clothes altogether. By far the greater proportion of woollen goods and woollen 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 woollen goods is hard to adulterate, and hardly likely to contain shoddy. These are the worsteds in which the weave shows. In broadcloths, and other matted textures in which no weave is seen, it is hard to detect short hairs.

"It is comparatively easy to determine whether there is cotton in wool goods. For house dresses and for little girls' dresses which are to be worn in steam-heated or otherwise well-warmed places, cotton and wool may make a highly desirable mixture. But there should be no cotton in those garments worn for the sake of warmth.

"The simplest tests for cotton in wool are the following: Observe the cut ends of the threads; if there is cotton, there will be a difference in the appearance, the wool ends being kinky, uneven, and wiry, with the 'life' of animal hairs, while the cotton fiber will show an even, tufted end. If several strands are unraveled and then broken, it will be found that wool fibers merely pull apart, while cotton fibers snap. If a further test is desired, touch a match to these fibers; a slow burning, with the characteristic odor of burned hair and a crisp ball of ash, will reveal wool; cotton will crackle briskly as it burns, give out no similar odor, and leave practically no ash.

"It should be remembered that mohair and alpaca make no claim to be all wool. In these a cotton thread will always be found.

"A more drastic method of determining whether cotton is present is to boil a sample of goods in a weak solution of caustic potash or potash lye. If a sample thus treated completely dissolves, it is pure wool. Any threads that remain will be cotton."

Coming next to silk, the writer states his belief that pure, unweighted, long-fibered silk is probably

not rarer than it was in the days of our grandmothers; but the demand is so much greater that it cannot all be met by the filament which the silk worm spins out to four thousand feet. Some of it must be broken fiber—a second-grade product, called spun silk. There will also be cotton mixed with silk, especially in satins, velvets, and brocades. Moreover, the mercerization of cotton has reached a point where this material may easily masquerade as silk.

"The silk fiber is often weighted, too, with metallic salts and dyes, and where this weighting is too great it seriously interferes with the wearing qualities of the silk. Indeed, this latter adulteration is said to be one of the chief reasons for the poorer wearing qualities of modern silk.

"Burning is the best test to determine the quality of silk. Pure silk (like wool, an animal fiber) will burn with an odor like burning feathers. Cotton gives forth no such odor. Careful examination of unraveled fibers will often reveal fuzzy strands that can be recognized as cotton, and will also determine the length of the filament that went to make the thread.

"Silk that is heavily weighted will leave an ash the size and shape of the original sample, which will, however, crumble at the slightest touch. Weighting can also be discovered by washing a sample; the goods will turn flimsy and cottony if 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*.

* * *

Mottoes for Preachers' Wives

Don't tell everything your husband tells you.

Be careful how you talk; Moses shut himself out of the Holy Land by speaking unadvisedly.

Keep in mind that God and the people expect the best from you.

Guard against loss of power through hasty words and idle conversation.

In order to lift others, you must let God lift you.

You are a living sermon, whether you preach a word or not.

Do not lose the blessing that is hidden in your trials.

When you forget the peculiarities of your people and watch for their good points, you'll become fond of them.

When your home threatens to become a hotel, remember the saints were given to hospitality.

Be willing always to take the lowest place, and you'll get the largest blessing.

The measure of your sacrifice shows the measure of your love.

Do not place your burdens on your husband, but lean on God.—*Selected*.

* * *

LAMPS OF GOD

His lamps are we,

To shine where he shall say,

And lamps are not for sunny rooms

Nor for the light of day,

But for dark places of the earth,

Where shame and wrong and crime have birth;

Or for the murky twilight gray,

Where wandering sheep have gone astray;

Or where the light of faith grows dim,

And souls are groping after him.

And as sometimes a flame we find,

Clear shining through the night,—

So bright we do not see the lamp,

But only see the light,—

So we may shine, his light the flame,

That men may glorify his name.

—*Selected*.



THE WORLD-WIDE FIELD



THE "REVIEW" APPRECIATED

WORDS fail me to express the pleasure I feel as week after week I watch for the paper sent out from your office. On Christmas Day of this year I shall be eighty-two years of age. I was reared in this blessed truth, as my people embraced the message in 1844. The first copy of the REVIEW found its way to our door, and ever since that time it has been a weekly visitor to me.

Dear old REVIEW, how I love to read its pages! It is more to me than food or drink. As the years pass, and I am confined more and more to my home, it grows dearer to my heart.

How good it was to receive the Seventieth Anniversary Number! As I looked upon the pictured faces of those who years ago came to my father's home, I seemed to renew my youth. Often Brother and Sister White visited us, and upon one memorable occasion, dear Sister White, while at family worship, was taken off in vision.

My courage in the Lord is good, and my old age is being made bright by kind ones around me, by the promises of God's word, and by the privilege accorded me of reading the dear REVIEW.

AMELIA BROWN.

* * *

NEWSPAPER REPORTING IN THE EARLY DAYS OF THE WORK IN SOUTH AFRICA

In the early days of the work in South Africa, while there was strong prejudice against our work, a man by the name of Hammond, representing himself as a Baptist preacher and a champion fighter against Adventism, came to Cape Town from Australia. He was warmly welcomed by the clergy of the city, and he not only preached, but also published scurrilous articles in the Cape Town papers, wickedly misrepresenting our people and our work in general, and Mrs. E. G. White and her work in particular. The papers refused to publish anything from our people in refutation of the attacks made by Mr. Hammond.

Soon after I went to South Africa, in 1892, we completed the erection of our office, church, and depository building in Roeland Street. After we had circulated announcements of the dedicatory services, Mr. Powell, editor of the *Cape Argus*, called on us, complaining that we had erected one of the best buildings in the city without letting the public know of our movement. I reminded him of some of the articles that had formerly been published in his paper. He asked for a copy of the dedicatory address, and printed it in full on the day following the dedication. The address covered the entire front page and more than a column on the second page, the editor inserting sixteen subheads to give the article prominence. I met the editor on the street the following day, and he accosted me with,

"Well, Mr. Robinson, have we sounded the name and the fame of Seventh-day

Adventists abroad over the land sufficiently to atone for our past offenses?"

After this I wrote scores of articles for the Cape Town papers. A weekly magazine, which for many months published a sketch each week of prominent men of the city, asked for my photograph and a sketch of my connection with our work, 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



AMELIA BROWN

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 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 prejudice 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 accept a beginning 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. McElhany, president of the Southeastern California Conference; Dr. George Thomason, head of the department of surgery in the school; and Dr. A. W. Truman, 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.

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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,



UNION EVANGELISTIC EFFORT FOR THE COLORED PEOPLE AT CHARLOTTE, N. C.

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 worshipping 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.

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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.

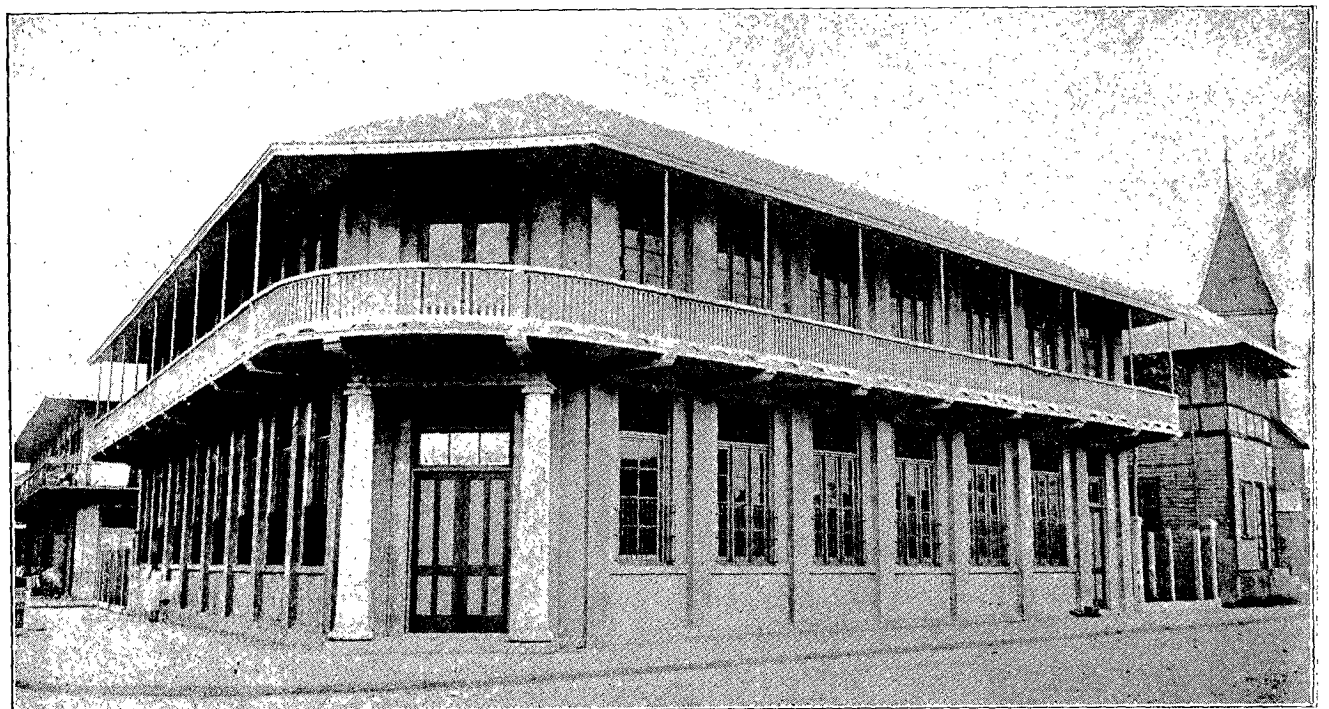
G. B. THOMPSON.

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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



PACIFIC PRESS BRANCH IN CRISTOBAL, CANAL ZONE, PANAMA

bark, and we followed the direction of the sounds until we came to a hut where an old Indian lived, whom we could scarcely make understand anything we wanted, but we got into a small place and passed the night. In the morning we found we were only a mile from the chief'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 that you will remember us away up in this northern field. Then the mercury here in Manchuria will have fallen in some places to forty or fifty degrees below zero. But while it may be cold without, our hearts are warm within, melted by the love of Christ because of his great love and sacrifice for mankind. And I assure you that in this heathen land the hearts of our people beat in unison 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 connected with the Austral 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, 180 miles east of the Paraguay River, there has been a call for help for more than two years. One or two brethren had moved up there from northern Argentina. They were poor, but the truth had found lodgment in their hearts, and they remained 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 the call—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 time it was rainy. He was favored in 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 days after leaving home it rained continually. My feet were wet day and night, and my limbs halfway to my body. My macintosh did not keep out the rain. At night I slept on my wet saddle goods. I heard the loud screams of the tiger. There are many monkeys,

tapirs, and other animals. I had to pass through many swift streams and rivers. One night we came to a stream. 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 a little boat on which we 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 courage.

"Although I passed through many difficulties, I am glad I made the trip. I baptized four dear believers in Punta Pora, and there are eight others who will be baptized on my return. 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. 23, 1857, and died at the New England Sanitarium, Melrose, Mass., Oct. 21, 1919, aged 62 years, 8 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 to South Lancaster, Mass., arriving there July 7. On July 15 she was taken quite sick. After ten days 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 "nothing but a mighty miracle of God's power could accomplish her healing." Her faith clung 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: I will work, and who shall let it? ["turn it back," margin]." Earnest prayer was offered constantly in her behalf. At times she seemed to be much better, and her faith and 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. Daniells, 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 his death she

drifted into worldly ways, and even lost faith in the inspiration of the Scriptures. As years advanced she became a very successful district school teacher. In 1884, when she was brought in contact with the third angel's message, she was living in the family of her brother-in-law, Harvey Gray, at Lemoore, Calif., and was teaching a large district school, about three miles from his residence, at a salary of \$75 a month. She had her horse and carriage for conveyance, provision having been made for the care of the horse at the schoolhouse. She was engaged to teach that school for the coming winter. Her patrons were so much pleased with her teaching that they had made a proposition to her to agree to teach that school for life. This, however, she had not decided to do. During the summer vacation she had worked in the fruit and raisins in Brother Gray's orchard and vineyard; from a worldly standpoint she was well provided for.

There was to be a camp-meeting that fall in Oakland. Brother Gray and his family were planning to attend it, but Hetty declared she would not go. Brother Gray finally said to her: "You want to camp out. You can camp out there, well provided for. You need not attend the meetings if you do not wish to. After the meeting, we will take a day and go with you to the ocean beach, the seal rocks, and places in San Francisco that you wish to see." So she decided that she would thus camp out, but declared she would not go to the meetings. But, lo! when she was in camp, the beautiful singing which she heard from her tent attracted her nearer to the meeting pavilion.

As she thus listened on the outside, she also heard talks on prophecy and the truths of the Bible. Finally she slipped into the tent. Afterward she said to me, "This went on until I heard you give a discourse on the saints' inheritance, and a description of the New Jerusalem. As I was listening to that description, I said to myself, 'I will be there.'" Brother Wm. Healey held Bible studies with her, and she decided to obey the truth, was baptized, and went home to unite with the Lemoore church.

After the camp-meeting, Brother Wm. Ings and I went by water to San Diego, held meetings there, and then by land made the trip back north, holding meetings at San Pasqual, Norwalk, Los Angeles, and Lemoore. That was at the time we were especially agitating the accomplishment of missionary work by means of clubs of the *Signs*, mailing them out, and accompanying this work by personal correspondence. We had a glorious meeting at Lemoore on Sunday. Sister Hurd took a club of ten *Signs* to mail out herself. I noted in that meeting that Sister Hetty was greatly moved. Her face flushed, and then turned pale; she trembled, and held on to the back of the seat in front of her. She finally rose to her feet, and in a tone that moved all in the house to tears, said these words, "*Brethren and sisters, God wants me,*" and said no more. We went to Brother Gray's for dinner. Hetty was in her room until near dinner time, when she came into the room where we were sitting, holding something in her two hands. She walked up to Brother Ings, and, as in child's play, said, "Hold fast all I give you." She slipped into his hands

a gold watch chain, rings, breastpins, and some other small gold trinkets. He 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."

Just then a plan to start a training school for Bible workers in the lower rooms of our church on Laguna Street, San Francisco, was under consideration. 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. After the term in San Francisco, she, with a few of the girls, started a similar work in Stockton, Calif., and thus aided in raising up the church there. Then when a training school of some sixteen members was opened on Telegraph Avenue, Oakland, she was the principal teacher.

In 1887 she was called to London, England, to conduct a 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 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, where their labors have been constant in the various States. In 1902 they began to publish the *Bible Training School* 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,
She again will join us never
While we tread this vale of tears.

"Yet again we hope to meet 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 one Sunday night for this brother. The next morning early he came to my room 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 ware 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 dawns 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 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 ago he took his baby to be 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 gave me 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 GIDDINGS.

* * *

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, on September 15, 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 Aibonito. 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 two thousand feet. 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 various parts of Porto Rico and Santo Domingo; consequently, the attendance during the day was about fifty or sixty, while the number present at the evening services was two or three times greater.

A very full daily program was carried out, dealing with four special features; namely, studies on the godly life, by Elder Thompson; a colporteurs' institute, by Brethren Green and E. G.

Truitt; conference sessions, presided over by Elder Steele; and ministerial institute work, in which I led out. The evening meetings, conducted by Elder Thompson, were much appreciated by all, especially by those who understood only English. Our various lines of endeavor, such as Sabbath school, home missionary, and young people's work, received full attention, and the results that are being accomplished here in these branches of our denominational work, demonstrate that their importance is fully recognized.

The year 1918 was a very successful one, both in the number of converts made and in the amount of funds raised. One hundred twenty persons were baptized, and the tithes and offerings amounted to \$5,612.22. At the present time the greatest success in evangelism in the Porto Rican Mission is seen in Santo Domingo, and the outlook is bright for a rapid development of our work there. In order to provide for the needs of that part of the mission, it was decided to send several additional workers there. Five or six persons from Santo Domingo were baptized at the Haiti camp-meeting.

Porto Rico has been giving of its laborers to more needy fields. During 1918 two valuable colporteurs were sent to Venezuela, and Elder D. D. Fitch and his wife were arranging to go to the same field immediately after the recent meeting. Two other colporteurs 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 valued 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.

C. 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 afternoon there were departmental 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. Daniells;

J. L. Shaw; W. H. Green; C. S. Long-acre; F. H. Robbins; Prof. F. L. Peterson, from Oakwood Junior College; Miss Anna Knight, home missionary, educational, and young people's secretary of the Negro Department of the Southeastern Union Conference; Elder F. H. Seeney; Prof. A. W. Werline; and others. These all rendered valuable assistance, and their presence was greatly appreciated.

For the first meeting of this kind the attendance was excellent. Persons were present 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 appeals were made for a deeper consecration.

When Elder Daniells, on the last Sabbath of the meeting, made an appeal for missions, pledges amounting to about \$600 were taken. The Sabbath school offering on the last Sabbath amounted to \$114.

A most impressive baptism was held the last Sabbath of the meeting, at which time eighteen 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 private pool of the owner of the lot, 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 also baptized, have gone to Oakwood Junior College to fit themselves for work in this cause.

Nearly \$200 worth of books were sold. This meeting has been a great encouragement to the workers in the conference, as well as to the lay members; and although there were thirty-six tents pitched this year, we are told that many more will be needed next year.

Our four colored churches, with a membership of 243, paid tithe to the amount of \$3,759.79 during the first nine months of this year. Their mission offerings have amounted to \$1,446.31 for the same period of time.

At least eight of the members of the Third Church of Baltimore will attend Oakwood Junior College this year.

The Lord is greatly blessing the work among the colored people in this conference, and to him we give all the praise.

EMMA S. NEWCOMER.

* * *

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. Several ministers from outside the conference attended the meeting, and their services were greatly appreciated. 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 for sending out the first carload of books, and it is also the first to pay the transportation expenses of two carloads 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 very 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 was delighted to hear the 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 remarks, 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 reviewed, 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 member of the Seventh-day Adventist Church throughout the world uses tobacco.

The Sabbath services were well attended by our people from near-by towns, and many rich experiences were gained by all in the revival meetings held. By special invitation, several ministers from the city attended our last Sabbath service. Elder Russell spoke on the subject of "A Victorious Life," at the close of which all in the large tent except two or three made their way to the front to seek God for special help.

The writer spoke the last Sunday night on the subject advertised, and pointed out to his hearers the desperate condition of the world as the result of men turning from the sacred law of Jehovah, and stated that until this condition is remedied no hope of a world peace may be expected.

The citizens of Jackson made a strong appeal for an effort to be held in their city, but, owing to the lack of workers, the committee was unable to grant this request.

Our people left the camp-ground feeling confident that the Lord would continue to bless the work during the ensuing year.

J. W. MCCOMAS.

* * *

OUR nobleness of soul consists in steady love of what is good, steady scorn of that which is evil.—Froude.

EXTRACTS FROM LETTERS TO THE MISSION BOARD

BRAZIL, F. W. Spies: "Another year is drawing to its close, and an eventful year it has been! The World War, toward the close of last year was suddenly brought to a standstill. During this present year a treaty of peace has been signed. Is this merely a 'happen so'? No! we believe 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 put all we have and 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, made desperate by the loss of their boats, which were both home and a means of livelihood, in attempting to salvage some of the flotsam from the angry waves, were swept out to sea and drowned. Some were 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 the great sea of humanity, the millions of China, 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 driving on to certain destruction, swept 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 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 heathen millions while there is yet time to help and save."

NIGERIA, E. Ashton: "Our work is advancing by leaps and bounds. We are 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 would like, 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 there is a membership 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 in Sabbath school offerings. We need a school at this place. The chief at this place had never been to our church until last Sabbath. After we had visited him, he came. He is a pagan of the deepest dye, but we cannot tell what may come of

this small beginning. On Friday I start for another station one hundred miles south, where the work first began in this province. I must tell you of a pleasant experience that I had while on my last visit to that station. I met an old woman about eighty years of age who in her young days had borne twin children. They died in infancy, and some of her neighbors told her to get the carpenter to make her two idols which would be her children. To do this she had to sell her goats, chickens, and farm produce. The idols were in her room and were daily supplied with food and clothing. I visited her several times and tried to point her to the One who is the resurrection and the life, and on my last visit she came to me saying that she wanted to leave her idols and believe in Christ. I have her idols, which I hope to take home. She has something better to take their place."

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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 spirit prevails among the people.

The last camp-meeting, which was held at Baltimore, was well attended, and proved to be a real success. It brought hope and courage to all present. It was a great treat to have Elder A. G. Daniells and his wife at the meeting. The people were much encouraged and helped by Elder Daniells's timely and pointed sermons. Besides the Columbia Union Conference laborers, there were in attendance Elders C. S. Longacre, F. M. Wilcox, and D. C. Babcock. These brethren gave valuable instruction, which aided in making the meeting a help to all present.

The camp was artistically arranged, and lighted with electricity. The location for such a meeting was ideal, as the land is level, has a number of shade trees, and good water is piped into the park. There were ninety dwelling tents, all of which were occupied except one or two; about three hundred people camped on the ground. During the entire encampment there was no sickness to speak of.

One interesting feature of the meeting was the band reports by churches. Four churches reported that since the camp-meeting last year they had been freed from debt. These were Baltimore church No. 1, Baltimore church No. 3, Wilming-ton church No. 1, and the Smithsburg church. The whole time of the ministry was given to the spiritual interests of the people, as no business meetings were held.

A little more than \$1,000 worth of literature was sold from the book tent. Sixty-three yearly subscriptions were taken for the *Liberty* magazine, and fourteen subscriptions for the *REVIEW AND HERALD*. Twelve sets of "Testimonies for the Church" were also sold. A baptismal service was held just before the close of the camp-meeting, when sev-

enteen persons were buried in the watery grave.

On the last Sabbath of the meeting a stirring sermon was delivered by Elder Daniells on the progress of the work in the mission fields, after which almost every one in the audience made a full surrender of himself to Christ. The people not only consecrated their lives to God, but willingly and without pressure, after kneeling down and praying over the matter, arose and gave in cash and pledges \$3,267.69 for missions. Two hundred thirty-eight dollars and eleven cents was received through the Sabbath school on the two Sabbaths. The grand total received for missions and home work amounted to \$3,943.80. In addition to this, \$2,582 was pledged on the Harvest Gathering Goal.

The keynote struck at the camp-meeting was the finishing of the work in this generation. Each one seemed to have a sincere purpose to give more earnest study to the Scriptures, and to spend more time in supplication and prayer, and to engage more actively in personal work. The prospects for the future are encouraging for the building up of a strong conference in this part of the field, as this year will mark greater progress than ever before.

F. H. ROBBINS.

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EASTERN PENNSYLVANIA CAMP-MEETING

ONE of Philadelphia's most populous residential sections was chosen this year as the place for camp-meeting. Family tents and a large pavilion were purchased for the occasion. The position of the camp in the heart of the city was a good advertisement for the meetings. Many of the citizens visited the grounds, as they were curious to see how we lived in tents, and especially interested to know how the cooking was done, and the meals served. A favorable impression was made upon the public, as was evidenced by the words of commendation spoken by a large number of strangers who mingled with the brethren and sisters on the grounds.

For years the Eastern Pennsylvania meetings have been held in the vicinity of Allentown, about seven miles from that city, where it was impossible to have a large attendance of those who were not of our faith. Tents were used this year instead of cottages, which made the gathering a real, old-time camp-meeting, and this arrangement was much appreciated by those present.

The average attendance at the evening services was a thousand each week night, and Sunday evenings it was much larger.

In addition to the Columbia Union workers and those in the Eastern Pennsylvania Conference, there were in attendance Elders C. S. Longacre and D. C. Babcock, Dr. H. W. Miller of the Washington Sanitarium, Prof. E. G. Salisbury of Washington Missionary College, and several nurses from the Washington Sanitarium. The timely instruction given by these brethren was very helpful and encouraging.

The young people drew near to the Lord in their services and prayer bands, and many made a full surrender of their hearts to God.

The financial report showed that the tithe and offerings have increased from \$28,000 at the beginning of 1917 to \$65,000 this present year. During the last

three years five hundred members have been added to the conference constituency. Offerings to missions last year amounted to nearly \$26,000, or 32½ cents a member per week, and 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 Shreve, 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 Voth 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. Mershon, is beginning to see fruits of his labor in that district. He reports the baptism of thirteen converts at Jesselton, and has a large baptismal 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 REVIEW, the church in Memphis, Tenn., sent in forty new subscriptions.

A NEW church of twenty-three members was recently organized at Port Jervis, in the Greater New York Conference.

THE third Seventh-day Adventist church of Baltimore, Md., received eighteen new members on a recent Sabbath. These were baptized at camp-meeting. 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 recent 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, who are without religious instruction of any kind. It is here that Brother and Sister E. P. 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.

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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 of the sermons. When I have 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 local 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 standing, and 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. They give two reasons 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 - Secretary
O. M. JOHN - Assistant Secretary

THE OPENING OF EMMANUEL MISSIONARY COLLEGE

OUR opening this year is an excellent one. Last year the students set a goal of four hundred students for the first semester of this year, three hundred to be here the first week of school. We had three hundred one 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 enrolment 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 cottages. 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 GRIEKS.

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PACIFIC UNION ADVANCEMENT

At the Biennial 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 council of 1919. 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, Secretary Cady rightly insisting that schools be as well equipped for instruction in these useful lines as for any other in the school, and refusing to give credit for work until it is properly standardized for educational values worthy of credit.

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 and any change in the number of 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.

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

THE OPENING OF OUR SCHOOLS

FURTHER information on the opening of our schools came to me at the time of our Biennial Council at Boulder, Colo. This is of so much interest that I pass it on to the readers of the REVIEW.

From across the sea comes the good news that the Philippine Academy opened with an enrolment of 144, which is not far from double any previous registration. At the Council a Bible teacher was appointed to assist in the instruction and training of these promising young people.

Stanborough Park Missionary College, in England, has made the record enrolment of its history, with 200 in attendance and its facilities overcrowded with the number of young people.

After being closed for a year or more, our school in Japan has been reorganized and has resumed work with about forty in attendance,—a promising outlook for this field,—under the principalship of Elder P. A. Webber.

France has started a Bible school for workers at Nîmes, in the southern part, with twenty or more in attendance.

Even our Friedensau school, in Germany, has made a new beginning after having been closed for two years because of the war.

In Scandinavia our school work has been maintained during the war, and plans are being laid to enlarge and strengthen it.

Spain is now calling earnestly for a school, and it is hoped that during the visit of our General Conference delegation to Europe next summer, arrangements may be made to establish a school there.

In America very encouraging word continues to come in from the schools. The latest figures I have, run as follows: Pacific Union College has registered 326 (33 students more than last year); Walla Walla College, about 300; Union College, 385 (27 more than last year's total); Emmanuel Missionary College, 326 (11 more than last year's total); Washington Missionary College, 200 (approximately equal to last year at this time).

Our foreign seminaries, too, are growing, with 120 at Hutchinson, about the same number at Broadview, and fully 200 at Clinton.

Among the junior colleges, the Southwestern has 200, Lancaster a little more than 200, and Oakwood 103.

All the academies heard from report more or less increase over last year, but I have few definite figures. Lodi reports fifty more than last year.

This increase in enrolment sounds good to our ears. We are continuing to press the battle toward our permanent goal of "Every Seventh-day Adventist boy and girl in our own schools." Lake Union estimates that there are about a thousand more in its schools of all kinds than last year. The mission fields are white to the harvest. Our recruiting centers are swelling their enlistment.

W. E. HOWELL.

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"It takes time and an infinite amount of pains in small matters to build a strong friendship, yet there is nothing better worth doing. He who will not trouble about the small attentions necessary to keep his early friendships warm, will some day suffer from loneliness."

Home Missionary Department

C. V. LEACH - Secretary
H. K. CHRISTMAN - Assistant Secretary
MRS. J. W. MACE - Office Secretary

AN IMMINENT OPPORTUNITY

ONE of the mainsprings of courage and enthusiasm is the ever-onward march of this message. The constant distribution of literature by this people has contributed, as has perhaps no other method of promotion, to its rapid advancement into all the world. At the very beginning the Lord impressed upon the pioneers of the Advent Movement the importance of preparing a suitable literature to make known to earth's inhabitants the three-fold message.

As early as 1880, nearly forty years ago, when the denomination had fewer than 16,000 communicants and a tithe of a little more than \$61,000, Elder James White wrote:

"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 efficient preachers is small, a large portion of the work of giving the last message must of necessity be accomplished by our publications."—*"Life Sketches," Elder James White (old edition), p. 358.*

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.—all of which is evidence that the man of business understands the value of keeping before the public his articles of merchandise and their value.

Christians should be as wise in their generation as the children of this world. We should seize every opportunity to let our light shine. We should do all in our power to disseminate the divine light, thus dissipating as far as possible the darkness that is settling down upon the world.

Neighboring for God

"Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts."—*"Testimonies for the Church," Vol. IX, p. 34.*

God has placed us as families and as individuals where we are, not by chance but in harmony with his divine plan, that we may let our lights shine.

A Great Opportunity

Once more, beginning November 22 and continuing until the end of the year, our churches will be given another opportunity to raise their *Signs* Weekly clubs commensurate with the needs of their respective communities. We ought to plan to use two copies a member each week as we go about our personal visitations. Remember that the *Signs* going out means souls coming in. After all, the salvation of souls is all we are staying in this world for, and when the last soul is warned we shall go home.

So Many Ways

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. Then 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* Weekly, suggesting that it occurred to you they might be interested in its contents? But if you have no next-door neighbor to visit with, there are the mails, and Uncle Sam will carry the *Signs* Weekly anywhere in the country. Just try sending it for a few consecutive weeks to your relatives or to persons whose names you can obtain from our colporteurs or from other sources. If you travel, there are the opportunities on the train or the car. If you drive an automobile, there are the opportunities presenting themselves at the garage, on the roadside, or at your destination. 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 has been doing for nearly half a century, we ought to reach this mark; and we can if every member of the church will get back of this campaign and lift. Let every member plan to use two or more copies weekly, and we shall easily reach our mark. Remember the promise: "He that goeth forth, . . . bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

C. V. LEACH.

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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, at long distance or short distance, to give liberty to his rapidly advancing work. Brother E. L. Richmond, 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 \$519, this amount having been obtained in various sums up to \$75 from business firms and 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 us what 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.

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J. J. JUSSELAND, United States ambassador from France, has presented to the navy a statue in commemoration of the arrival of the first warships conveying American troops to France. It is given by the French city of De Grasse, and will be placed on the cruiser "Seattle," the flagship in the first convoy of the troopships.

News and Miscellany

Notes and clippings from the daily and weekly press

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

— A new star, which blazed from obscurity to a comparatively prominent position 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 cape nearly a mile long. The source 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 for each day the illegal prices were maintained, and ordered to lower the price of bread to what it was before the combination was entered into. The \$50-a-day penalties amounted to \$1,500 for each company.

— Rouge and powder, short dresses and open-work waists are not artistic. Neither do they show a balanced judgment. For those reasons Packer 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 rouge, 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 acres in two counties alone have been recovered. Drainage in the Everglades of Florida is being carried on by the State. Four new drainage districts, embracing about 25 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 near peace 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 accentuated by certain minor factors. Americans, until recently, were getting and eating more sugar than for years, using about 90 pounds per capita. In 1840, when the refining of 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 calling for 80 pounds a year, and for the last decade the yearly average has not been far from 84 pounds. The European war cut off the beet sugar supplies of Germany and Austria and France, and made it 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 in 1916 was 83 pounds, and in 1917 the returns show 73 pounds as the per capita annual consumption. Then, too, the food administrators have set the price of sugar at 11 cents retail, 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 seafaring 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 several years ago had some 80,000 trees and shrubs planted on the island, hoping that they would check the wasting of the land. None of them grew, however, evidently because the white sand composing 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 \$900 for them. She paid a deposit of \$200, and agreed to pay the balance in instalments. She afterward changed her mind and decided that a \$25 pair would serve the purpose."

— Daylight saving ended on October 26, when the clocks throughout the country were set back one hour.

— Senator Miles Poindexter, of the State of Washington, has announced his candidacy for the Republican nomination for President in 1920.

— The board of aldermen of New York City has voted unanimously to adopt daylight saving as a local ordinance. The measure will go into effect next spring.

— Augusto Leguia has been proclaimed the new constitutional president of Peru. His period of office will be five years instead of four, as fixed under the old constitution.

— Political campaigning by airplane is the innovation of Lieut. Thomas B. Bergan, who is running, or rather flying, for the office of sheriff of Cayuga County, N. Y., on the Democratic ticket.

— The four-hundredth anniversary of the founding of the city of Panama, in 1519, was celebrated a few weeks ago. Parades and allegorical pageants in which American troops participated were held.

— The Bureau of Immigration reports that more than 178,300 immigrants arrived in the United States from April 1, 1917, to Sept. 30, 1918. During the same period fewer than 123,700 persons left the country.

— Statistics show that in thirty years crime has increased 500 per cent in the United States, or four times the increase in population. There were as many murders in Omaha, Nebr., last year as in London, with its five million people.

— Official estimates for a "health and decency" budget for Government clerks, recently made public by the Bureau of Labor statistics, place the minimum annual expenses of a family of five at \$2,262, an unmarried woman at \$1,083, and a single man at \$1,000.

— Congress has passed a \$42,000,000 deficiency bill, which includes \$15,000,000 for the army air service; \$17,000,000 for the completion of the Alaska railroad; \$5,000,000 for the vocational educational board, to be used for rehabilitating the injured soldiers; and \$200,000 additional for the expenses of our peace mission in Paris, thus making the total cost of the mission \$1,500,000.

— The Federal aid road-building program in the United States for 1919 is probably the largest in the history of the world, says the *Nation's Business*. The expenditure for road construction for the year is likely to reach \$500,000,000, including \$209,000,000 voted at the last session of Congress. Plans have been made for the construction of continuous highway systems running from one large marketing center to another, regardless of State lines.

— A 2,000-square-mile ranch in Tarija, a province of southern Bolivia, has been leased by wealthy Japanese who intend subletting it to Japanese colonists. Bolivians look on the Japanese as an industrious and enterprising race. It is reported that authorities are lending a friendly ear to proposals of Japanese capitalists for developing the tin mines and building railroads in the country.

OBITUARIES

Bertelson.—Harvey Christian Bertelson was born Jan. 15, 1910, and died Sept. 18, 1919. The sorrowing parents, Brother and Sister James Bertelson, of Bowesmont, N. Dak., sorrow, but in hope of the resurrection morning soon to dawn.

C. C. Jensen.

Sackman.—David Sackman was born at Tracyton, Wash., in 1861, and died Sept. 15, 1919. He is survived by his wife and six children. A little more than a year ago he united with the Seventh-day Adventist church of Tracyton, and sleeps in hope of a part in the first resurrection.

J. F. Piper.

Leibhart.—Thelma Leibhart was born in Chanute, Kans., Aug. 10, 1903, and died in Oakland, Calif., July 17, 1919. She was a member of the Oakland Seventh-day Adventist church, and a student in the church school. Her mother and a brother and sister sorrow, but in hope.

E. H. Adams.

Dalinger.—Edwin Leonel Dalinger was born in Puno, Peru, Oct. 27, 1918, and died in Platería, Aug. 3, 1919. The bereaved parents came to the mission field about a year ago, Brother Dalinger taking charge of the educational work of the Lake Titicaca Mission. They sorrow in hope of a resurrection morning soon to dawn.

C. V. Achenbach.

Keller.—Marion L. Keller was born in West Clarksburg, N. Y., Sept. 26, 1845, and fell asleep at Richburg, N. Y., Oct. 13, 1919, at which place he had spent the last twenty-eight years of his life. Brother Keller was a firm believer in the third angel's message, and sleeps in hope. His wife, one daughter, and one sister survive.

Joseph Capman.

Forsythe.—Lavina Beggs Forsythe was born in Columbus, Ohio, Oct. 31, 1861. She died in Portland, Oreg., Sept. 24, 1919. Under the labors of Elder W. B. White she accepted present truth twenty-seven years ago, and remained faithful to the end of her life. Her husband, three sons, two daughters, and an aged mother mourn.

C. A. Purdom.

Fickes.—Allen Fickes was born in Oakland, Calif., Jan. 29, 1910, where he fell asleep in Jesus, May 9, 1919. His was the third death in the family within two months, a brother and sister preceding him. His mother, three sisters, and five brothers mourn. The burial took place at Mountain View.

E. H. Adams.

Howe.—Miss Florence Adell Howe was born near Flint, Mich., and died at the age of sixty-nine years. The later part of her life was spent in the home of her niece, where she did much to make others happy. She was a diligent student of the Scriptures, and loved the third angel's message, which she accepted when quite young. One sister and three brothers mourn.

W. J. Blake.

Carr.—Etta Palmer was born in Alexander County, Illinois, Sept. 12, 1868. She was married to F. M. Carr in 1894. Several years ago Sister Carr accepted the truth held by this people, and she fell asleep at her home in Milton Junction, Wis., Oct. 1, 1919, hoping for a part in the first resurrection. Her husband and three children mourn.

E. F. Ferris.

Mason.—Mrs. Sarah Mason, of Garston, England, fell asleep in her seventy-fifth year. She was one of the first workers in our printing office at Grimsby. During the last years of her life she suffered much, and was finally reduced to entire helplessness, but was always courageous and cheerful. Her aged husband, two sisters, and one brother mourn.

W. T. Bartlett.

Etson.—Miss Myrtle Etson died at Charlot, Mich., Oct. 2, 1919. She was born Sept. 19, 1879. Although in poor health much of her life, she was always patient, and manifested a kind and loving spirit. As a member of the Seventh-day Adventist Church she lived a consistent Christian life, and fell asleep in Jesus. Her mother, one sister, and two brothers survive.

W. J. Blake.

Hamer.—Ottile Clemen was born in Columbus, Ohio, May 31, 1860. 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 persevered in her endeavors to secure an education, and at an early age began teaching public school in Springfield, Ohio, which she continued to do for about twelve years. Throughout her life she was a devout Christian, and about the year 1897, through the labors of Sister Katherine Miller, she became convinced of the truth of the doctrines taught by Seventh-day Adventists. She united with this people and remained faithful to the principles held dear by them until her death. Her great ambition was to make known to others the message which she loved. She has served in various capacities in our denominational work,—as Bible worker, church school teacher, and Sabbath school and young people's secretary, both in Ohio and in West Virginia. In 1902 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 his two sons. For several years Sister Hamer has been failing in health, and on Sabbath, Sept. 20, she passed away at Grant Hospital, Columbus, Ohio. She leaves to mourn their loss two sons, three sisters, and many other relatives and friends. But they sorrow not as those who have no hope, for they are confident that their loved one sleeps in Jesus, and that if faithful they will meet her in that blessed country where there shall be no more death. The funeral services were conducted by the writer, assisted by Elder C. Ulrich, the pastor of the Columbus church. Words of hope and comfort were spoken from Revelation 14:13.

W. W. Miller.

Paul.—Charles Edward Paul was born at Fine Lake, Barry County, Mich., Nov. 9, 1853. He was married to Jennie E. Glover April 14, 1880, and to them were born six children. Brother Paul accepted the third angel's message as a young man, and was one of the first students of Battle Creek College. He was a sincere Christian and always active in church work, acting as elder of the Bedford (Mich.) Seventh-day Adventist church for many years. He died at the Battle Creek Sanitarium May 9, 1919, following a surgical operation, and sleeps in hope of soon meeting the Life-giver, his dearest friend.

W. J. Blake.

White.—Rossie Almeda Smith was born in Corry, Pa., June 2, 1867. In 1884 she was married to Frank Adalbert White, also of Corry, and most of her life was spent in or near this place. In 1894 mother accepted the third angel's message, remaining faithful to the end of her life. October 1, 1919, with her husband, one son, and one daughter, she went to Franklin, N. C., where she fell asleep Oct. 15, 1919, about two weeks after their arrival. Her companion, five daughters, and two sons mourn, but they sorrow in hope.

Allene L. White.

Hanson.—Nina Mathilda Hanson was born in Chicago, Ill., Dec. 29, 1886. She lived with her parents at Bird Island, Minn., and Doland, S. Dak., until 1908, when the family moved to California. She was a faithful member of the Lodi church, and though she suffered much during the last fourteen months of her life, her trust in the Saviour never faltered, and she was always cheerful, kind, and appreciative. Her death occurred in Lodi, Calif., Sept. 23, 1919. Her parents, two sisters, and four brothers mourn.

* * *

Kromer.—Mrs. Salina Kromer was born in Mendon Township, St. Joseph County, Michigan, September 26, 1864, and died at Parkville, Mich., Oct. 16, 1919. Her husband, one son, and one daughter survive. In early life she became interested in the truths of the third angel's message, and fell asleep in hope of a part in the first resurrection.

W. J. Blake.

Satterlee.—Manthus Satterlee was born in Oneida County, New York, March 17, 1838. Early in life he was converted and united with the Seventh-day Adventist Church, of which he remained a faithful member until his death, which occurred in Battle Creek, Mich., Sept. 7, 1919. He was a kind and loving husband and father, and a devoted Christian.

W. J. Blake.

Chamness.—Mattie Chamness died in Fresno, Calif., aged twenty-nine years. She was greatly afflicted for many years, but she was ever faithful to the truths of the third angel's message, and we know that she is now waiting the call of the Life-giver at the first resurrection.

S. T. Hare.

Clark.—Samantha Clark was born in Ohio seventy-nine years ago. For twenty-six years she was a resident of Fresno, Calif. Five years ago she united with the Fresno Seventh-day Adventist church, and fell asleep in hope of a home in the earth made new. She is survived by two sons and one daughter.

S. T. Hare.

Watkins.—Ann Elizabeth Bunch Watkins was born in Missouri, Sept. 24, 1849, and died near Gaston, Oreg., Oct. 10, 1919. She is survived by two daughters and seven brothers and sisters. Sister Watkins lived a quiet, helpful Christian life, and fell asleep in assurance of a part in the first resurrection.

T. H. Starbuck.

Newton.—Thomas Marion Newton was born in North Carolina, March 19, 1850, and died Oct. 14, 1919, at his home in Chowchilla, Calif. Twenty-five years ago he united with the Seventh-day Adventist Church, and remained faithful to the end of his life. His wife, three sons, and two daughters survive.

S. T. Hare.

Sabins.—Mrs. Mary Sabins was born in Ohio, March 13, 1838, and fell asleep at Detroit, Mich., Oct. 21, 1919. April 26, 1855, she was married to James Sabins. Six of their thirteen children mourn her loss. Sister Sabins accepted the third angel's message in 1883, in which she lived faithfully, and in which she died.

Arthur E. Serns.

(Lake Union Herald please copy)

Overton.—Mrs. Mary Mercer Overton was born in Iowa in 1859. She was married to Julian Overton in 1882. About thirty-three years ago she accepted present truth, and to the end of her life remained faithful to the message. Her death occurred at her home near Vancouver, Wash., Oct. 16, 1919. Her husband and six of their eight children mourn.

L. Johnson.

Surber.—Mrs. Louisa Alvina Edwards was born in Indiana, Feb. 18, 1862. Her marriage to Henry Surber took place in 1877, and to them were born three children. She was left a widow six years ago last June. Sister Surber was a faithful member of the Seventh-day Adventist Church for nearly twenty-four years. Her death occurred at her home near Troutdale, Oreg., Oct. 15, 1919. She sleeps in hope.

L. K. Dickson.

Eymer.—George Henry Eymer fell asleep in Mountain View, Calif., Sept. 26, 1919, at the ripe old age of eighty-three. He was married in New York State in 1858, to Miss Clarinda Holcomb. They moved to Iowa in 1874, and there made their home until two years ago, when they came to live with their grandson in Mountain View, Calif. For nineteen years, Brother Eymer was a faithful member of the Seventh-day Adventist Church, and rests in hope of a home in the earth made new.

A. O. Tait.

Henry.—Phineas La Verne Henry died at Leslie, Ark., Sept. 23, 1919, aged twenty-three years. Desirous of fitting himself for the Master's service, he attended school at Campion Academy, (Colorado) two years ago, and the following summer entered the nurses' training school at the sanitarium in Glendale, Calif. Failing health forced him to give up this kind of work, and he was engaged in colporteur work when stricken down. He is survived by his parents and one sister, who are confident that he sleeps in hope.

D. E. Robinson.

Smith.—James T. Smith was born in Fayette, Iowa, Aug. 8, 1876, and died at his home in Battle Creek, Mich., Oct. 24, 1919. The deceased served with the American Army during the Spanish-American War, and while in service contracted the disease which culminated in his death. In 1907, while living in Missouri, he embraced the third angel's message and received baptism. He sleeps awaiting the coming of the Life-giver. His wife, two sons, four sisters, and one brother mourn.

Arthur E. Serns.

(Lake Union Herald please copy)



WASHINGTON, D. C., NOVEMBER 20, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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

SAILINGS are very uncertain these days. Brother and Sister C. E. Schofield, who were booked to sail October 29, are still waiting in New York for their boat.

* *

ELDERS DANIELLS, KNOX, SPICER, RAFT, CAMPBELL, DAIL, and TIECHE sailed last week on the S. S. "United States" for Denmark, to meet workers from different parts of Europe in council.

* *

IN the REVIEW of September 25 we published a little poem, "Not Understood!" and gave credit for the same to Hon. Lieut. McQuarrie. This was a mistake, made by the friends who sent it in to us, and credit should have been given to Thomas Bracken, a poet of New Zealand.

* *

OUR WORK IN AND AROUND WASHINGTON, D. C.

WE who live at headquarters are greatly cheered from week to week to read the encouraging reports which come to us from the various parts of the great world field. But little has been said in the REVIEW for some time regarding the progress of the work at headquarters. We are glad to say that the Lord is greatly blessing the efforts of his people in and around Washington. Continual accessions are being made to our churches. Our brethren and sisters are taking a live interest in every department of our work. At the present time they are putting forth earnest efforts to reach their goal in the Harvest Ingathering campaign.

The same note of courage can be sounded with reference to our institutions.

The Review and Herald Publishing Association

is actually embarrassed with the demands being made upon it from the field. The sales of the Review and Herald Book Department for the first ten months of 1919 show a total retail value of \$871,189.83, as compared with \$572,803.23 for the same period of 1918, thus giving a gain for these ten months of \$298,386.60. If the work continues to increase during the next two months, the book department sales for the year will run over a million dollars.

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 60 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 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 seek 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 possibly lay within their power. The institution was filled to overflowing, and the Lord greatly blessed 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 institution is enjoying this year a most encouraging patronage, considerably larger than that of last year. An excellent spirit has 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 and earnest devotion take possession of any of our young people as has been shown by the students of the school. They set their goal for missions at \$2,000. The work was carried on under the auspices of the Students' Association. Sunday evening, November 9, marked the happy realization of this result. The students assembled in the chapel and reported by bands the amount of their donations. It was found that the offerings received approximated more than the goal which the students had adopted. There was great rejoicing over this result.

The same excellent spirit pervades the general work of the school. One has only to attend the Friday evening meeting and listen to the earnest ring of the testimonies given by the young men and women assembled, to recognize that the Lord is indeed blessing in their experience. We feel convinced that this school has a bright and fruitful future. Placed here as it is at the headquarters of our work, there should go forth from it a strong molding influence, not alone to the particular field to which it ministers, but to the entire world field. This responsibility is fully sensed by the faculty, and we believe that every teacher connected with Washington Missionary College is laboring with whole-hearted endeavor for the accomplishment of the highest ideal in the work of the school.

May Heaven make all our institutions at the headquarters of our work centers of light and blessing, so that from this place there shall go out a strong, mighty heartbeat, carrying impulses which shall be felt in every part of the world-wide field.

* *

EUROPEAN RELIEF FUND

INFORMATION has come to the General Conference Committee from some of our brethren in responsible positions in Europe that many of our people in some European countries and in the Near East are in distress on account of lack of warm clothing and other necessities of life. Such a situation, with winter just upon us, will surely appeal to our brethren in America.

We are informed that it will not be wise to attempt to send worn clothing to relieve this condition, but rather that it would be better to place money at their disposal and allow those who are informed as to conditions and what measures of relief may be required, to purchase the materials most needed.

At present the General Conference Committee has no information as to 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.

Word has already been cabled to Europe that \$3,000 has been set aside by the General Conference and awaits their disposal. We hope to receive a quick and hearty response to this appeal.

W. T. KNOX, Treasurer.

* *

It is a long way for our Chinese subscription books to travel, from Shanghai, China, to Jamaica, West Indies, but this does not discourage our Jamaican brethren from undertaking to place among the Chinese in that field our good books published in Shanghai. This note from Brother J. A. Applegate shows how well this work prospers: "Recently I was out with the Chinese book, 'Health and Longevity,' and secured seventeen orders in one day."