

The Advent Sabbath  
**Review and Herald**  
THE FIELD IS THE WORLD

Vol. 96

Takoma Park, Washington, D. C., Thursday, November 27, 1919

No. 48

## We Give Thee Thanks

Lillian S. Connerly

*We are called to give thanks, O our Heavenly Father;  
And gracious and sweet comes that call to our hearts.  
To thank thee is pleasant, to praise thee is comely,  
Who to us each moment thy blessing imparts.*

*Thou hast said — and the word brings us deep satisfaction —  
That in offering praise we may glorify thee;  
So we seek us fair words, that with honor and blessing  
From clean lips and pure hearts all our praises may be.*

*So great are thy gifts, so many and varied,  
They cannot be numbered or tithe of them told.  
There are those that made glad, there are those which have saddened,  
All working thy plan for the sheep of thy fold.*

*Shall we thank thee for some things, and not thank thee for others?  
Shall we thank thee for good, and forget that the ill  
Still works for us grace which shall make us tomorrow  
Full-grown sons and daughters obeying thy will?*

*No, we bless thee, and thank thee, our Heavenly Father,  
For good and for ill, for the darkness and light;  
For the rose and the thorn, for the storm and the sunshine,  
For dependence of weakness, and glory of might.*

*The cross which thou sentest, which seemed O so heavy,  
Was followed with gifts of sweet grace to upbear;  
The darkness of midnight, which made our hearts quiver,  
Was dispensed by the light of thy countenance fair.*

*The wearisome march, which it seemed knew no ending,  
New meanings revealed to thy promise of rest;  
The misunderstandings our sad hearts were rending  
But glorified friendships our hearts loved the best.*

*We give thanks for the joys which sweet-scented our pathway;  
For sorrows so deep that no tongue could express;  
For the love that was crowned, and for love unrequited;  
For hope's glad fruition, and grief's sharp unrest.*

*For the cruel thought stayed e'er it passed into action;  
For wilfulness conquered and evil forgiven;  
For ignorance covered and follies unnoticed;  
For repentance of heart, the best gift of heaven;*

*For the friends thou hast given to cheer in life's pathway;  
For the sweetness of love that illumines our way;  
For the lessons we've learned, both in joy and in sorrow;  
For life and for death — we will praise thee always.*

# World's Christian Citizenship Conference

ON armistice week, November 9-16, there was held in Pittsburgh, Pa., one of the most important conferences of recent times. It was my privilege to be present at this the Third World's Christian Citizenship Conference, which was held under the auspices of the National Reform Association.

Not only were delegates present from all over the United States, but it was stated from the stand that thirty-nine foreign countries were represented also.

The purpose of the conference was to bring together delegates from as many countries as possible, and from the various evangelical churches, to consider the present world situation, and to formulate a plan of action for the churches in view of that situation.

Some of the widely known speakers on the program were ex-Senator Willis, of Ohio, who spoke in the absence of Governor Sproul, of Pennsylvania; Rev. James A. Francis, of Los Angeles, Calif.; Señor J. O. Gonzalez, of Spain; Countess d'Ursel, lady-in-waiting to the queen of Belgium; Hon. Henry Van Dyke; Mrs. Ella A. Boole, first vice-president National W. C. T. U.; Rev. Charles E. Jefferson, of New York City; Mrs. Lulu Loveland Shepard, "the silver-tongued orator of the Rockies;" Bishop Matt S. Hughes, of Portland, Oreg.; Dr. Joseph W. Holly, president Georgia Normal and Agricultural School for Colored People; Ralph Connor (Dr. Charles W. Gordon); Dr. William Fetler, "the Billy Sunday of Russia;" Hon. Charles Evans Hughes, former judge United States Supreme Court, and Hon. P. P. Claxton, United States Commissioner of Education, and many others.

The purpose of the National Reform Association is stated in their own words in the announcement of this World's Citizenship Conference, and is as follows:

"This Association, organized in 1863, has for its object the maintaining, promoting, perfecting, and perpetuating of what is truly Christian in American life and history—in short, the making of the United States really and truly what the Supreme Court has declared it to be, 'a Christian nation.' It also proposes to extend its influence world-wide in an effort to bring all nations into harmony with the will of the rightful Ruler of nations."

Some of their long-standing purposes have been the encouragement of Sunday laws, the plan to place the name of God in the Constitution of the United States, and an effort to make the law of God the foundation of all civil law. As was stated by one of the speakers in this conference, they consider this nation a Christian nation already, but would have this fact perpetuated by legal enactment, and would make it impossible for any except Christians to hold any Government office. While disclaiming any desire to unite the church and the state, they urge a union of religion and the state, as they call it. It is their plan, through the enactment of proper legislation, to bring in the kingdom of God on earth through the gateway of politics.

It was a striking thing that while many of the prominent men who spoke on the program did not by any means agree with the program which the National Reform Association has set for itself, not a word was said by any one concerning the second advent of the Lord Jesus, and scarcely a word on personal repentance and personal religion. The emphasis throughout was on civic righteousness.

One of the most striking and dramatic parts of the program occurred during the morning and afternoon session devoted to a conference on Mormonism. Mrs. Theodore Cory, a noted English authoress, presented the report of the World's Commission on Mormonism. After that William E. La Rue, of Rochester, N. Y., author and former Mormon, addressed the conference on the topic of "History and Tactics of Mormon Propaganda." After his address the congregation were startled to be told by the presiding officer that Dr. Talmage, one of the twelve apostles of the Mormon Church, was present, and asked for a hearing. The chairman suggested that he be given the floor, not as a right, but as a courtesy. This suggestion was voted down by the conference after Dr. Talmage had arisen and started to speak, prefacing his remarks by the statement that he insisted on the floor as a right. Then Dr. Talmage requested the privilege of reading a written communication from the governor of Utah, and after considerable discussion this permission was granted.

The statement read consisted largely of a denial of the reports that women were being imported into Utah for plural marriages or for immoral purposes. It also contained a denial that the Mormons of Utah were being allowed to continue the practice of polygamy. During the reading of the statement there could be heard a loud hissing among many of the delegates, and the morning session broke up in a very tense atmosphere.

At the afternoon session, which continued the conference on Mormonism, the chairman again suggested that Dr. Talmage be given the floor for five minutes. Against considerable protest this was permitted with an accompanying vote that Rev. Mr. Francis should reply in the same period of time, and that both statement and reply should be printed in the proceedings of the conference. This was done. Then the conference was addressed by Mrs. Shepard, who gave definite instances of proof that the Mormons still believe and even practise, when possible, the doctrine of polygamy. After an address by Mr. Henry Peel, of Liverpool, England, and Dr. William Parsons, of Jersey City, Mr. W. E. King, of

*(Continued on page 23)*

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 96

NOVEMBER 27, 1919

No. 48

Issued every Thursday by the

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

### TERMS: IN ADVANCE

One Year	-----\$2.50	Two Years	----- 4.50
Six Months	-----\$1.50	Three Years	----- 6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

# The Advent REVIEW AND Sabbath HERALD

HOLY BIBLE  
THE FIELD  
IS THE WORLD

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 27, 1919

No. 48

## The Mission Fields and the Offering of December 13

### Remember the Seventy-fifth Anniversary

A FEW weeks ago, on the morning of October 22, as the Committee gathered in the General Conference office to give attention to the latest correspondence from the mission fields, Prof. W. W. Prescott called our attention to the fact that we were meeting on the seventy-fifth anniversary of "the passing of the time," Oct. 22, 1844.

Seventy-five years ago, the "judgment was set, and the books were opened" in the temple in heaven; and the definite message was due to the world, "Fear God, and give glory to him; for the hour of his judgment is come."

Then, in that very year of the prophecy, came the little nucleus of adventist believers keeping "the commandments of God, and the faith of Jesus."

The prophecy was fulfilled, and with the striking of the solemn hour, the movement began that was to carry the judgment-hour message to "every nation, and kindred, and tongue, and people."

The first twenty-five years witnessed the movement growing into strength in this country of its origin. Then, in 1869, came the first direct call from over the sea, from persons who had caught the light in Europe and sent a young man—now our veteran brother, Elder J. Erzenberger—to a conference at Battle Creek to call us to go forth into the waiting regions beyond.

The response began at once, then and there, though it took several years to land the first overseas missionary, Elder J. N. Andrews, in Europe.

In these fifty years since we have seen God's hand leading on the movement. It has grown from strength to strength. It has spread from land to land. There is not a country today, and not a great language area, that is not a Macedonia crying to us, "Come over and help us."

"The midnight cry from Macedon,  
The voice of myriads, as of one,  
'Send help!'"

And now, just before us, is the Week of Prayer—in this seventy-fifth year of the judgment hour. Far and wide as the movement has gone, and swiftly as in the recent years it has entered field after field, we acknowledge and confess that we have been slow to follow the divine leadership.

Let us pray God to break every tie that hinders the consecration that will mean yet swifter progress. And let us pray the prayer that God's providence this year sets for our hearts and lips as truly as though the command were spoken anew from heaven:

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The fields are waiting for them. Pray God to send them on. And the last Sabbath of the prayer week, December 13, is the day dedicated to the annual offering for missions. Pray for money too. That is what the prayer to send laborers includes.

Let us first, anew, give our own selves, as the Macedonians did, and then give the money that the missions need so urgently in order to give the saving message to the millions.

This seventy-fifth anniversary of the opening year of the judgment hour surely calls for the bringing of an offering that is the fruit of planning and prayer, and love for Jesus, and sacrifice for the souls for whom he gave his life. He will sit again by the treasury, seeing the gifts cast in. In his sight and for Jesus' sake let us make the gift.

(On the last page of the Week of Prayer readings there is instruction to leaders as to announcing the offering well beforehand, and gathering it in on December 13. But in the program of readings the offering for missions is not specifically mentioned following the reading for that last day. Will not every one having the readings write in this memorandum with pencil, so that following the consecration service of that last day, not a church or company may forget this part of the consecration to God and his work? On that last day of the annual feast, before the Lord, we are to remember those who hunger and do not know of the bread that is broken for them.)

W. A. S.

\* \* \*

## A Solemn and Impressive Hour

It was a solemn hour in the Fall Council meeting, at Boulder, Colo., when the church representatives faced the question of meeting the demands of the greatly increased budget of our mission field operations. Refusal to meet the increased demand meant inability to enter the open doors which the providences of God have prepared for the entrance of the gospel message. Delay meant the loss of precious souls, the postponement of the final triumph of this movement. On the other hand, the adoption of the budget meant new and unusual sacrifices for the work of God. It meant that many of our brethren and sisters, who have apparently given to the limit in years gone by, must by economy of means and expenditure increase their offerings. It meant that some who have perhaps not given at all must be awakened to a sense of the obligation which rests upon them. The adoption of the budget meant a pledge to furnish additional laborers for fields beyond, new recruits who must leave home and friends to spend

and be spent in service for Christ. It meant that our conferences must sacrifice some of their most efficient workers; that fathers and mothers in Israel must place their sons and daughters upon the altar of service; that young men and young women must lay aside every worldly ambition and dedicate their future to the cause of missions.

Who that heard it will ever forget the impressive appeal made at this time by the treasurer of the General Conference? It was an appeal which pressed with great emphasis the needs of the cause of Christ, the obligations which rest upon Christ's followers, and the call of God to his church to arise and quickly finish the work. This appeal and other appeals made on this occasion came as a clarion call to a new consecration to service.

The hearty response which was made at that meeting betokens, we believe, the response which will be made by the entire church in this great hour of opportunity. The conference representatives assembled recognized as never before that the spirit of selfishness and exclusiveness could actuate organizations as well as men; that God has constituted no men lords of his heritage; that leaders must be such in fact as well as in name; and that the demand of God upon his people at this time is for those who occupy official positions in his church to set the example of whole-hearted consecration to the work of God, recognizing their duty not alone to the people in their particular conferences, but to all the world.

We feel confident that this spirit will take possession of the entire church. We are in the beginning of a great forward movement, and as we expect great things of God and attempt great things for him, we shall see of the mighty workings of his power in the speedy triumphs of this movement. To this end let us earnestly labor, and for this happy realization let us earnestly pray.

F. M. W.

\* \* \*

## "By an Unseen Arm"

ONE thing is characteristic of the journals of the early Methodist pioneers: they continually bear witness to a feeling that these men had, that God was with them in their journeyings, guiding in details that in modern times are more often supposed to be governed by natural causes. Those men believed in the promise, "Lo, I am with you alway," and to them the Lord was a companion in the service. And truly God answered their faith; for a wonderful work of revival was wrought by the preaching of the word in those early days.

Dr. Adam Clarke believed that the unseen arm of the Lord intervened to save a ship's crew and himself in a storm in the Channel Islands. The boat had unwisely put out from Alderney for Guernsey in the face of a rising tempest. Outside the pier shelter the hurricane caught them so violently that, though rocks were near at hand, the ship had to lay to to take in sail. In a few moments the situation was such that sailors and passengers gave themselves up for lost. He says:

"A sensation, unusual to me, sank my soul as to the center of the earth, or bottom of the abyss. 'Alas!' thought I, 'and am I indeed afraid of death? Is this the issue of matters with me? Lord Jesus, into thy hands I commit my spirit! on the infinite merit of thy blood I rest my soul!' Immediately all was calm [in his soul]; and this enabled me to take a full look at death, who was shortly to pass by in dreadful port.

"The sailors being unhandy, the weather jib sheet was long in setting, and the vessel during the time was wearing toward a range of dreadful rocks. The sea continuing to run high, and the wind blowing fiercely, brought us so much in leeway that the vessel would not answer the helm, but drove among the rocks. In a few moments all was commotion! exertion! and despair! and a cry more dreadful than that of fire at midnight issued from all quarters, 'Cut away the boat! get ready the boat! the vessel is lost! the vessel is lost!'

"The people on the pier (for we were not far distant from it) seeing our danger, and believing our shipwreck inevitable, got out a boat with four strong men to try to save the lives of the passengers and sailors. As this solemn crisis fell, palid despair had miscreated every face; with the utmost safety I believe I may aver, scarcely a particle of courage or equanimity remained in any, save in a captain of regulars and your A. C. [Adam Clarke]. Through the grace of God my soul was quite unmoved. I waited, like the captain, to meet my fate with firmness. Nor did my countenance or actions betray any anxiety or carking care.

"In the moment when a dreadful rock within two or three yards of our lee bow gave us everything to dread, and took away the last grain of hope, God, who sits above the water floods, by an unseen arm hove the vessel to leeward; she passed the rock as within a hair's breadth, answered once more to her helm, and from the lip of eternity we escaped into the pier. O Lord God! how marvelous are thy doings in the earth! and how thou dost manifest thy wonders in the mighty waters!

"The sea has now confess'd thy power,  
And given me back to thy command;  
It could not, Lord, my life devour,  
Safe in the hollow of thy hand."

It was the same kind of deliverance that men of Bible times were inspired to attribute to the unseen arm of the living God who rules "the raging of the sea."

W. A. S.

\* \* \*

## Hope for the Tempted

MANY, in their Christian life, deeply conscious of their weaknesses and frequent failures, are troubled with the fear that they cannot gain the victory. The enemy whispers and tells them that their struggles will end in failure at last, their inherited and cultivated tendencies to evil being so strong that they can never gain the mastery over them.

To all such there is comfort in the experience of Jacob. We read of him: "As a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

Who was this prince, this wonderful prevailer? Did he have to battle with the weakness of the flesh, with inherited tendencies to wrong-doing, as we do? Aye, indeed! and herein is the comfort for us.

We have glimpses given us of his life that reveal great weaknesses. Rebecca, his mother, was a schemer. Jacob was her favorite son, and in her efforts to help him secure the birthright the duplicity of the natural heart is seen. She was willing to hazard the truth if only the interests of her son could be advanced. Other mothers have done the same. Doubtless her suggestions were a strong factor in leading Jacob in his work of deception.

To secure the birthright, a spiritual leadership which belonged by right to the elder son, Jacob took advantage of Esau when he was weary and hungry, and drove a sharp bargain with him. Assisted by his mother, he secured his father's blessing through deception. As he appears in his father's presence with the savory meat, in answer to the question, "Who art thou, my son?" we hear Jacob say, "I am Esau thy first-born." Gen. 27:19. And in answer to a further question, as to how he obtained the venison

so quickly, he said, "The Lord thy God brought it to me." Verse 20. Quite a falsehood this for a son to tell his aged and blind father!

"From the hour when he received the birthright, Jacob was weighed down with self-condemnation. He had sinned against his father, his brother, his own soul, and against God. In one short hour he had made work for a lifelong repentance. This scene was vivid before him in after-years, when the wicked course of his own sons oppressed his soul."—*"Patriarchs and Prophets,"* p. 180.

The natural craftiness of his nature is further seen in his dealings with his uncle Laban. Having made a bargain concerning his "wages," he began to scheme how he could increase the amount. The desire to increase his wealth was destructive of his spirituality. How much Jacob's experience is like our own! The seeds of trickery and a weak, crafty nature we often find hidden in our own bosoms, only awaiting an opportunity to grow and bear a harvest. And as a result of this worldly policy which appeared in the life of Jacob, he waded through a sea of trouble. Hatred and even murder were seen in his own family.

We do not speak of Jacob's weaknesses to parade them. The Bible mentions them, and for a purpose. It was this man whose weaknesses were so many and so apparent who became a prince of God, a prevailer, whose name was changed, and was no more Jacob, but Israel.

So, brother, sister, though you may be compassed with weakness, and often have to weep over your failures, if God could fashion Jacob, a man in whom we can find so many things that resemble ourselves, into a vessel of honor, into a prince of God; if he who was by nature a supplanter, could become Israel, a prince of God, there is hope for us, though we have "lain among the pots."

When we come to God and wrestle as Jacob did, refusing to let him go till we are blessed, we shall be overcomers as he was. It is not without meaning that the Lord says the redeemed will sit down with "Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." Though we may be conscious of much natural depravity in our nature, and like Jacob, the character is warped with faults, the Lord has a new name to bestow upon us if we will only believe in him who died for our sins, and was raised for our justification.

Though Jacob was worn by the vicissitudes of life, and spent the declining years of his life in a strange land, he was beloved of the Lord.

"As a prince hast thou power with God and with men." Never was his princely inheritance more clearly shown than when he blessed Pharaoh, the rich and powerful ruler of Egypt.

"There is yet another glimpse of the Israel-nature in his blessing of Pharaoh. Joseph might almost have been ashamed of his aged father, and left him in the background. He was old, and decrepit, and lame. He had spent all his life in tents and sheep farms, and was totally ignorant of the manners of a court. He was an exile, an emigrant, a man who had failed. His very presence there was due to his ruinous losses. What a contrast between him and the glorious Pharaoh, whose court teemed with science and wit; with soldiers and priests; with wealth and splendor! And yet, when he stood before Pharaoh, there was so much moral grandeur about him that the greatest monarch in the world bent eagerly beneath his blessing. 'How old art thou?' was the kind inquiry of the mighty monarch, to commemorate whom a massive pyramid, destined to outlast his race, was in course of erection. The question was perhaps suggested by his bent form and withered look. The reply was sad enough; and it was the Jacob-nature that uttered it. It seemed like an anticipation of the cry of Ecclesiastes, 'Vanity of vanities, all is vanity.' It was lit up by no single ray of thank-

fulness, or faith, or hope: 'My life has been a pilgrimage; its days have been few and evil,' few, in comparison with those of Terah, Abraham, and Isaac; evil, in comparison with that of Esau, who stood at the head of a great kingdom, the progenitor of a line of kings. And yet, with this confession ringing in his ears, Pharaoh was blessed by those outstretched, trembling hands, and by that quavering voice. Esau never could have done that.

"Without all contradiction the less is blessed of the better.' Jacob must have had something about him that rendered him superior to the greatest monarch of his time. There were two kings in that royal chamber decorated by weird hieroglyphs and long lines of fantastic figures; the one, royal with the adventitious distinction of birth and rank; the other, a way-worn pilgrim, royal with the divine patent of royalty—a noble character. And, as they stood together, it was shown to all the world that the spiritual is greater than the material; and that God can endow a human spirit with such moral splendor as to compel the world's conquerors to confess themselves conquered before its power. You may be crafty, mean, and bargain loving; yet if you will but yield yourself to God, and submit to his loving discipline, he will make you truly royal, and give you the moral power which masters all other power beside."—*"Israel a Prince,"* pp. 143, 144.

And we could mention many others whom the Bible sets forth as overcomers, who were men of like passions with ourselves. But they overcame. If God can take a man like Peter and so change him that his name finds a place in the foundation stones of the New Jerusalem, there is hope, through Christ, for you and me. The twelve gates of the city of God bear the names of Jacob's sons, so as we look at the quarry from which these were dug, we can with courage and renewed confidence come to God. God not only changed Jacob's name; he changed his character also. And what he did for Jacob he will do for all who, like Jacob, seek with a true heart for the blessing.

G. B. T.

\* \* \*

## A Heathen Festival

WE have recently had a siege of cholera throughout China, and Shanghai has been quarantined for a long time. The death rate was terrible, hundreds dying each hour. There were so many burials that almost all ceremony was done away with. Many a poor woman has passed our compound following her dead alone, with only four hirelings to carry her husband to his last resting place. The tramp of the carriers, chanting to keep in step, added weirdness to the scene. 'Sometimes a number of mourners would follow in wheelbarrows, and sometimes on foot, and then some corpses would pass alone, with only the carriers, and not a friend to weep or take the last look.

The other night I was overtaken by the carriers with their burden just at sunset. A poor woman followed about twenty rods behind them, wringing her hands and wailing as if her heart would break. All the Chinese stopped their work to look. She was poorly clad,—too poor in fact to hire a wheelbarrow,—and she made the air ring with her lamentations. The load was heavy and the carriers were obliged to rest about every forty rods. During this pause the woman would overtake them. Then she would pitch her voice higher and throw herself upon the ground as if she had fallen in a faint; but when the men picked up their burden again she would rise and follow.

I tried to think what it would mean to this poor soul to return alone, perhaps not to a home but to a mere place, a hovel. Millions of these poor souls are without sympathy and love, and suffer for necessary

food. Then, too, to be widowed is evidence that the gods are angry, and a widow is shunned by her family and friends. Thus her lot is made doubly hard. Heathenism offers so little of comfort when the stress and storms of life beat hard. It knows no sympathy. It fails to make the human heart better or kinder or more merciful. It steels the better nature in man and makes him able to pass by those in need of help without a pang of pity.

The cholera has taken a heavy toll of the poor this year, and a native priest whose temple is about eighty rods from our compound told the community that he could drive away the evil spirits and stop the plague. He commanded a big following, and our little villages turned out to help him do the work. Hundreds of people were ready to make any necessary sacrifice if only the plague might stop.

First they organized with leaders and flag carriers and image bearers till hundreds were in the procession. Seven nights and days they paraded from one village to another, with all sorts of ceremonies. The great dragon was hoisted, and with trained performers he did great stunts. Sometimes, though eighty feet in length, he would wind himself back and forth, going through strange gyrations.

The great benevolent god was taken out twice. He weighs about eight hundred pounds, has long black hair and a kind face. He is the best-looking image I have seen save the Buddhas, some of which are well-featured. They made this god a feast in each village. Mrs. Evans and I walked over to a near-by village just back of our compound one evening when they were to entertain the god. A large table was loaded with food, and the place was lighted with torches. We had hardly arrived when we heard the procession coming down the road, which was only a narrow footpath. They invited us to stay for the feast, and our old gardener brought us a stool, so we sat down to watch the proceedings.

The god was brought in and placed about six feet in front of us, facing the food. Little children were led before the god; they courtesied, then placing their hands together they bowed and worshiped. The older people did not show great reverence for the idol, but the children, impressed with the pageantry and noise, showed great fear and respect. During the feast the music ceased, which was a great relief to one who does not care particularly for Chinese music. The god sat in front of the food for about half an hour, then bread was given to those who were carrying the dragon, the flags, and the great image, and the whole thing was over. The procession moved on, a great crowd escorting, to the next village.

Some five days passed in this kind of worship, when the priest who had promised to cure the plague died with the cholera. We thought this would prove to the people that the whole demonstration was futile, and of course expected that it would cease. But no; the next morning after his death the people began to gather in his village. All day they came, and at about three in the afternoon the greatest procession of all passed our compound. Here came the dragon, the god, the priests, and then a large number of people. Young men volunteered for service, and stripping to the waist, hooked into their skin great iron prongs to which were attached heavy weights of lead and iron. Some weighed fifty pounds or more. Of course this causes unspeakable agony and physical suffering; but they endured, since it was part of

the demonstration. Priests followed, but it was noticed that not a single priest carried a weight hanging from his flesh.

For seven days and nights these poor people tried to appease their gods. They spent much money in feasting the idols; and so far as their knowledge and ability went, tried to settle with the gods for all their past sins, that the plague might cease. But it only increased in violence, and is still raging three weeks after all these efforts to satisfy the evil spirits.

When one sees such things,—when we see these poor people led by misguided priests, inflicting physical suffering upon themselves to gain the favor of the gods; when we see them giving of their meager earnings to buy release from sin and woe, we sometimes wonder if they would serve God with the same fidelity that they serve the devil could they understand the plan of salvation. But they demonstrated this during the Boxer uprising. It is said that 15,000 native Christians died martyrs for Christ. Some of them passed through great tribulations, but stood firm. So now, today, though called upon to die, they make valiant soldiers for the Master. Toil, hardships, privations are all endured with great fortitude by these native Christians. When one sees their faces transformed and illumined with a love for God, one can understand the change which must have taken place in their lives, and is convinced that the day of miracles is not yet passed. It is a long journey from the darkness of heathenism into the glorious light of the gospel, and many of the natives who experience this change of heart never revert to their old ways again.

I. H. EVANS.

\* \* \*

## How Often Do You Pray?

THERE is a great lack of prayer on the part of thousands of professed Christians. It is safe to say that many whose names are on the church books pass whole days and even weeks without offering up a single petition to the throne of grace. It is only when some calamity or sickness invades the family that recourse is had to the divine aid. We have known professed Christians who prayed only at night, for the reason that they considered themselves quite competent to care for themselves during the day and did not wish to take the time from their own business or pleasure to seek the Lord's help in the morning. But when darkness began to enshroud them, and they realized that soon they would be lost in unconscious slumber, they felt the need of divine protection.

There is great lack of prayer on the part of hundreds in the Seventh-day Adventist Church. We know some never pray save in the morning worship hour, because they have told us so. And some Seventh-day Adventist families never even have family worship. How can we expect to live victors over sin when we neglect one of the great means which God has provided whereby we may obtain help from him? Prayer is the key that unlocks heaven's storehouse. How few there are who make that use of it which they should!

David, the king of Israel, with all his great responsibilities, took time morning, noon, and night to seek God for divine aid. Daniel, as prime minister of Babylon, knelt before God three times a day and sought his help. How many are there who follow these worthy examples?

Do you regularly seek God morning, noon, and night for his help? Do you have stated periods when you go away by yourself and open your heart to receive divine enlightenment, placing your petitions upon the altar of God? And if you do not do this, do you wonder that so many times you stumble and fall in the Christian way? You cannot save yourself. By no exercise of human power can you make yourself what you are not. You must take hold of a power outside of yourself, even the power of God. That power, and that only, can effect the transformation of your life, can give you victory over lifelong habits of sin. You cannot live the victorious life unless you avail yourself of this divine aid.

We cannot hear the voice of God speaking to us in the rush and bustle of life's activities unless we stop and listen. Elijah went down to Horeb to meet with God. As he stood on the mountain a mighty whirlwind passed by, rending the rocks, but the record says the Lord was not in the whirlwind. The mountain was shaken by a mighty earthquake, but the Lord was not in the earthquake. Next there came a mighty tempest of fire, but the Lord was not in the fire. And then there came a still small voice. This was the voice of God. Elijah was listening amid the warring elements around him and heard the voice of God speaking to his soul.

Thus we must take time to stop and listen to God. We must take time to cultivate his acquaintance, and by studying his character to familiarize ourselves with the tones of his voice. Only in this way can we recognize his voice amid the elements which are warring on every side. Only in this way can we discern the path which he would have us follow.

The victorious life must be a life of prayer. The army of Christ must advance on its knees. The soldier of Christ cannot claim the victory over sin unless he yields himself to God. He obtains the victory over self by the surrender of self. In these times of peril may Heaven give us grace to avail ourselves of every means of grace which will bring into our experience victory here, and assure us of triumph at last.

\* \* \*

## The Industrial Situation

THERE has been some improvement in the industrial situation throughout the country during the last week. At the instance of the Government, Judge Anderson of the Federal Court of Indianapolis, enjoined the continuance of the coal miners' strike, directing the leaders to recall the instructions they had sent out to the effect that the coal miners suspend operations. In obedience to this mandate these instructions were issued November 11. Since that date work is being resumed in a number of the mines.

Following this injunction, immediate steps were taken to call into conference again the representatives of the mine operators and of the miners themselves, and it is hoped that from this conference an adjustment of the controversy may be brought about.

Undoubtedly the Government injunction proceedings against the miners' union have aggravated the already bitter feeling existing in labor circles. The Government, however, was confronted with a serious situation in the shortage of fuel, and as a consequence with threatened suffering throughout the country. The efforts which have been made by the Adminis-

tration officers have received the hearty support of Congress and of the general public. It is believed that as a result of the injunction proceedings the labor unions will enter politics more largely than ever before, to endeavor to secure by means of the ballot what they have failed to accomplish by strike methods. Indeed, this is openly stated by some of the leaders of the labor union; and this, it would seem, is the proper method in a representative government to achieve the results desired.

Every citizen, regardless of political or economic affiliations, should place the good of the country at large over the interests of any special class, and should seek by political and judicial procedure the remedying of those conditions which work hardship.

As we have stated before, we cannot enter into a discussion of the merits of the political or economic controversy. Our sympathies are always with the downtrodden and the oppressed. We recognize that there are many situations in the labor world which need amelioration, and we believe that by every proper means relief should be sought. We deplore the resort which is oftentimes made to violent measures and the appeal to class hatred and strife. The followers of Christ should keep out of their hearts this spirit of partisanship and class distinction. We believe that our ministers should be most careful in all their advertising and in their recital of present conditions as signs of the times, to say nothing that will in any way cultivate a class spirit. We should recognize as gospel heralds that our message is to all men.

There came one to Christ and said unto him, "Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Luke 12:13, 14. If Christ refused in his work to discuss the merits of such questions as the ownership of property, surely we should not presume, as his representatives, to undertake that which he refused.

We may point to world conditions as signs of the times. It is proper to do this. But let us refrain from a discussion of the merits of these questions from the pulpit. Otherwise we shall align ourselves with parties and classes to the hedging about of the message we carry. It is proper for the gospel messenger to cite, as a fulfilment of the prophetic word, the fact that Japan, in common with other nations, is preparing for war; but when he enters upon a discussion of the "yellow peril," he has entered a field which will serve no good purpose in the giving of the second advent message, but rather may serve to intensify racial feelings and animosities.

Let us stick to the word. Let us preach Christ and him crucified, and not compromise his gospel by unwise methods. Above the statesman, the minister of Christ needs to keep free from "entangling alliances," from the discussion of questions which, while they may be necessary for the statesman to consider, are out of place in the discussions of the pulpit. We have an unpopular message at best. Let us not imperil it by unwise methods or words on our part, but keep it free to accomplish the work God designs it to do.

F. M. W.

\* \* \*

"God has in a wonderful manner endowed man with reasoning powers. He who fitted the tree to bear its burden of goodly fruit, has made man capable of bearing the precious fruits of righteousness."



# BIBLE STUDIES



## A Great Prophetic Chapter

### A Verse-by-Verse Exposition of Matthew 24

CALVIN P. BOLLMAN

#### Other Signs

LUKE mentions some signs not enumerated by Matthew and Mark. He says:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

While observing the same order as do Matthew and Mark in describing the signs given by the Saviour, Luke mentions several not enumerated at all by the other evangelists, namely, the signs upon the earth; and these we find begin before the last of the three signs in the heavens appears.

Beginning with the French Revolution, 1789-95, there has certainly been "upon the earth distress of nations, with perplexity." From 1789 until the Battle of Waterloo in 1815, there was almost continuous strife in Europe, besides the British-American War of 1812, Napoleon's campaigns in Egypt and Asia, and the troubles in India and elsewhere. Then in 1848 came another era of unrest, when again the stability of every throne in Europe was threatened; and since that time we have seen the growth of militarism on the one hand, and of anarchism and Bolshevism on the other, with the assassination of many rulers not only in Europe, but also in our own land; for, beginning with the shooting of President Lincoln in 1865, three of our own chief magistrates have been murdered. In 1866 six police officers were killed in Chicago by an anarchist bomb, following which even the sternest measures have not served to prevent similar acts of violence in Chicago and other American cities, notably New York and San Francisco. Indeed, in both of these cities there have been numerous dynamite outrages. In Los Angeles, the *Times* building was destroyed by a bomb Oct. 1, 1910, with the loss of twenty-one lives. As recently as July 22, 1916, "a bomb exploding at the corner of Stuart and Market Streets, San Francisco, while a great parade for military preparedness was passing and the pavements were crowded with onlookers, killed ten persons and injured fifty."

Paterson, N. J., is another city that has been the scene of riot and of other forms of violence many times. Pittsburgh, Pa., was the scene in 1877 of the first great American railroad strike. The State militia refusing to fire upon the riotous strikers, the governor asked for United States troops. Gatling guns were used, resulting in great loss of life. Railroad property to the value of \$5,000,000 was destroyed.

In 1886 occurred the famous Haymarket Riot in Chicago, when a bomb was thrown, the explosion of which fatally injured eight policemen and wounded more or less seriously sixty others. In 1894, during a great railroad strike in the same city, much property was destroyed and a number of lives were lost.

But all these things pale into insignificance beside the great World War beginning in the summer of

1914. With the killing of Crown Prince Francis Ferdinand of Austria, by a young Serbian student in Bosnia, all the pent-up furies of the nations seemed to break forth. Solemn treaties became mere "scraps of paper." The laws of war and of nations were ruthlessly torn to shreds, and on earth, in sky, and both upon the sea and under it was waged the most widespread and destructive war the world has ever seen. Not only were all the usual agencies of warfare called into action, but liquid fire and poisonous gases were likewise employed in the destruction of life and property. Thus we see literally fulfilled the words of our Saviour, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Besides, we know not what terrors may yet follow.

Luke mentions also terrestrial phenomena — "the sea and the waves roaring." During the same time covered by the political disturbances to which we have referred, there has been a marked increase in violent storms, earthquakes, tidal waves, etc. There have also been famines and pestilences, as before the destruction of Jerusalem.

#### Just a Few Facts

We have space here to give only a few facts bearing upon this part of our subject, not because the reader does not know them (they are all familiar), but simply to recall them to mind.

Perhaps earthquakes are the most terrifying of earthly phenomena. From only sixteen recorded disasters of this kind during the 1,796 years from B. C. 1700 to A. D. 96, such disturbances increased to an average of eight a year for the 1,750 years from A. D. 96 to A. D. 1846. We select this date because it was then that the seismograph was first introduced, since which time many minor earthquakes have been noted that would otherwise have escaped observation.

Among the destructive earthquakes, that of Lisbon in 1755 stands forth pre-eminent. This earthquake was felt over nearly all of Europe, large sections of Africa and Asia, and as far west as the eastern coasts of North and South America. Ninety thousand lives were in a few moments snuffed out by it, and the property loss ran into untold millions of dollars. But while the greatest in extent and severity within historic times, the Lisbon earthquake is only one of many serving to emphasize the instability of what we sometimes rather boastfully refer to as *terra firma*. D. T. Taylor states that in 1868 more than one hundred thousand persons perished by earthquakes. In the single month of January, 1869, there were eleven earthquakes, two of them great and destructive.

In our own country the several earthquakes occurring in December, 1811, and the first two months of 1812, resulting in the formation of Reelfoot Lake, west Tennessee, are among the most notable. In 1865 and 1869 California was visited by destructive earthquakes. In 1886 occurred the Charleston earthquake, with a toll of forty lives, and destruction of property valued at \$5,000,000.

One of the most recent great earthquakes was that of San Francisco, April 18, 1906, with a property loss in that and neighboring cities amounting to fully



\$500,000,000, due in part to the fires that followed the shock. (See Nelson's Encyclopedia, art. "San Francisco Earthquake and Fire," ed. 1907.)

Among other comparatively recent earthquakes attended by great loss of life and property, may be mentioned several in Italy, one of which occurred in 1915. Others have occurred in South America, and still others in Japan, all attended by considerable loss of life and great destruction of property. Certainly the words of the prophet are being literally fulfilled: "The earth shall reel to and fro like a drunkard, . . . and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:20.

#### Volcanic Eruptions

Closely associated with earthquakes are volcanoes. The greatest destruction by these has been in Italy, in the Strait of Sunda, and in the Windward Islands.

Beginning with the notable eruption of A. D. 79, that overwhelmed the cities of Herculaneum and Pompeii, Italy's great volcano, Vesuvius, has claimed tens of thousands of human victims, besides burying out of sight many million dollars' worth of property.

In August, 1883, more than thirty-five thousand persons lost their lives by a volcanic explosion and the utter destruction of the northern and higher part of the island of Krakatua, in the Strait of Sunda. A destructive tidal wave was occasioned by the explosion. In addition to the loss of life the property loss was very great. (See Nelson's Encyclopedia, art. "Krakatua," ed. 1907.)

But in some respects the most terrible of all such disasters was that of Mont Pelée, island of Martinique, May 8, 1902. Between Mont Pelée and the bay was St. Pierre and its suburbs, with about thirty thousand inhabitants, none of whom escaped. All were in a moment ushered into eternity. The bursting of the mountain released a large volume of combustible gases, which speedily enveloped the doomed population. Then in an instant followed an explosion that destroyed every living thing as far as the gas covering extended. People were not burned to death,—there was not time for that,—they died where they stood, sat, or reclined, surrounded by flame and even filled by it, for the very air they were breathing became instantly combustible. All this is most suggestive of the time foretold by the apostle Peter, in the words, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

#### Increase of Cyclones

Our Saviour's words, "the sea and the waves roaring," find their fulfilment in tidal waves, tempests, tornadoes, etc., now so familiar to us all. All these have been greatly multiplied in modern times. Only a few years ago, well within the memory of men and women yet active, tornadoes, popularly called cyclones, were of rare occurrence. Now, however, they are quite common, even in regions formerly supposed to be wholly exempt from them. Some years ago Dr. Talmage, after recounting a number of the then more recent tornadoes, said:

"Satan, prince of the powers of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the times in which we live is disasters cyclonic?"

Among the more noteworthy recent tornadoes in the United States were the following: Marshfield, Mo., in April, 1880, was entirely destroyed by a tor-

nado that covered a track 100 miles long and 1,000 yards in width. Grinnell, Iowa, was almost completely wrecked on June 17, 1882. On May 27, 1896, St. Louis, Mo., was visited by a tornado which in half an hour destroyed 306 lives and nearly thirteen million dollars' worth of property. This storm, the most destructive tornado known, was not exceptionally severe, its disastrous effects being due to the fact that it traversed a thickly populated region. On Aug. 20, 1904, a tornado originating in South Dakota swept across Minnesota and part of Wisconsin. It passed through St. Paul and Minneapolis in several parallel strips, killing fifty people and wrecking property worth millions of dollars. (See Nelson's Encyclopedia, Vol. XII, art. "Tornado," p. 114, ed. 1907.)

In these days it is the unexpected, the freakish, that happens. December 27, 1915, there appeared in the daily papers the following, which serves merely as an example of these unusual occurrences:

"NEW YORK, December 26.—Six persons were killed and scores injured by the windstorm that swept Greater New York this morning.

"The Weather Bureau men call it a 'freak' storm. They say that a low barometric area from Virginia and a cold wave from the Lake Ontario region met over New York Bay. Every degree and species of storm resulted. It blew a ninety-mile gale. In turn it rained, sleeted, hailed, and snowed. To make the program complete a brief but furious electrical storm broke at 6:25 A. M. Tremendous thunderings and the vivid chain lightning of a tropical outbreak followed.

"The storm's great fury came in the last hour. . . . During the fury of the early morning gale, windows were broken, ships were swept ashore, trolley cars were blown backward, signs were hurled miles away, and motor cars were overturned. On Riverside Drive the great cliff-like apartment houses rocked as if mined. . . . The rivers, the bay, and all Long Island Sound were lashed into tremendous disorder."

Perhaps the most mysterious, as well as most destructive phenomenon of this character ever recorded, was that by which the United States armored cruiser "Memphis" was utterly wrecked in the harbor of Santo Domingo, Aug. 29, 1916, with a loss of forty-one lives.

A New York dispatch under date of September 9, printed in the Washington *Evening Star* of the same date, quotes Capt. Theodore De Booy, of the American Indian Heye Foundation, an eyewitness of the catastrophe, as follows:

"The strange phenomenon was absolutely new to the experience of all who beheld it, including the natives of the island, accustomed as they are to outbursts of tropical storms. It had been blowing a hurricane from the southeast for two days, but on the morning of August 29, the sea was calm and there was no wind. Then the sea became suddenly turbulent. The roadstead became an angry mass of foaming waves in which no small craft could live.

"As the fury of the marine disturbance increased, the 'Memphis' was seen to be dragging her anchor and gradually being driven ashore.

"Finally a wave that seemed larger than any that had preceded it lifted up the warship, held her on its summit for a moment, and then dashed her down on a submerged reef within 200 yards of dry land. From the after-ventilators of the cruiser was pouring a cloud of steam, immense waves were still breaking over her, some of them as high as the tops of her funnels, and the 'Memphis' was shoved ashore until she was only fifty yards away."

#### Signs in the Social and Political Worlds

In verse 37 of this same twenty-fourth chapter of Matthew, our Saviour says:

"As the days of Noe were, so shall also the coming of the Son of man be."

As we learn from Genesis 6:5, 11, 12, in the days of Noah "the wickedness of man was great in the

earth, and . . . every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

This is a dark picture — little, if any, worse, however, than we see in the world today. Modern civilization is only a veneer covering a seething mass of corruption, involving not only the ignorant and the poor but many who are rich and who have enjoyed all the advantages of wealth and social position. For years men insisted that the world was growing better, that Christian civilization was making impossible a repetition of the scenes of past ages. But this hope has utterly failed, and the twentieth century, instead of being an era of peace, the golden age of the world, is witnessing a relapse into barbarism.

The great World War, beginning in 1914, revealed to all men as perhaps nothing else could have done, the fact that even twentieth-century civilization, in some respects, has little to boast of over the civilization of the Middle Ages.

The following, taken almost at random from a daily paper, tells the story:

"Quite the most appalling stories of suffering, bodily and mentally, which have come from the war-stricken countries of Europe and Western Asia have come from those portions of the Turkish Empire known as Armenia and Syria, though properly speaking there are now no such nations as Armenia and Syria. But there are Armenians and Syrians, about 5,000,000 of them in all, under the rule of the Turk.

"Of the 2,000,000 Armenians, 750,000 have perished from actual slaughter, exposure, hunger, torture, drowning, and from sheer mental distress and shame. Modern history does not furnish a parallel to the fearful suffering of the Armenians. Lord Bryce says very conservatively that not since the time of Tamerlane has the world witnessed such persecution, destitution, and wholesale slaughter. Most of those who have perished have been old men, women, and children, the youths and able-bodied men being already in the Turkish armies.

"A quarter of a million Armenians are refugees in several countries, chiefly Russia. About 1,000,000 remain, nearly all in a destitute, dying condition." — *The Washington Herald*, Oct. 20, 1916.

The Saviour, when on earth, reproved the scribes and Pharisees for their lack of discernment, saying, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 2, 3.

They had not yet seen all the signs of Jesus' Messiahship; but they had seen enough to condemn them for rejecting him. They were demanding of Christ a sign, while closing their eyes to the signs God had already given them. "The Lord himself shall give you a sign," said the prophet; "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7: 14. This, as we know and as they might have known, was literally fulfilled. (See Matt. 1: 22, 23.)

Again, the place of his birth was a sign: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Micah 5: 2; compare with Matt. 2: 1.

Other signs there were leading up to and merging into his rejection, culminating in his death, burial, and resurrection — "the sign of the prophet Jonas." Matt. 12: 39, 40. But they were left without excuse

long before that sign was reached. They ought to have recognized him from the earlier signs, and so were without excuse in rejecting him.

In like manner, as recorded in Luke 21: 28, our Lord says to this generation, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And then he gave them this parable:

"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away." Luke 21: 29-33.

In this, as in the case of the signs, or proofs, of Jesus' Messiahship in his first advent, the signs lead up to and culminate in the event. Then the crowning sign was his resurrection. Now the last sign is the "white cloud," — the myriads of holy angels coming with their Lord and ours to reap the harvest of the earth, for he comes as he went away, when "a cloud received him out of their sight." Acts 1: 9.

Not all the signs have yet been fulfilled that point to our Lord's second coming. We are past the darkening of the sun and of the moon, and the falling of the stars; we have seen storms and tidal waves, — "the sea and the waves roaring, — and because of the terrible things now taking place, the hearts of men are failing them for fear and for looking after the things that are coming on the earth. We are certainly in a position to learn the parable of the fig tree, and to know that he is near, even at the door. In other words, so far as this line of prophecy is concerned, the next great event may be his actual coming. True, we may see an increase of disasters on every hand; men may be still more distressed by the things that are coming upon the earth than they have been; but we know not where the line is that separates us from the signs that serve as warnings and those signs that are part and parcel of the event itself. But this we are commanded to know, "that it is near, even at the doors;" and this we may now know.

\* \* \*

### THE FATHER'S PLAN

WORTHIE HARRIS HOLDEN

As on that lonely isle the banished seer was given  
Some visions of the real from battlements of heaven,  
So comes by seeming loss and tribulations sore  
A view of God's great plan unknown to us before, —  
A glimpse of Heaven's love as through an open door.

The God that places worlds has also stationed thee  
Where best thou mayest prove thy loyal ministry.  
Grieve not the waters lave the shoreline at thy feet,  
But find in thy lone isle a heavenly retreat  
To view the Father's throne, thy blessed mercy-seat.

Think not that only thou hast been bereft and lone, —  
No other ever trod this dreary isle of stone;  
Out in the wilderness thy Saviour won for thee;  
Alone those awful hours in dark Gethsemane  
He wrestled, that his cross might bring thy liberty.

O banishment is bliss when heaven's gates appear,  
And grief and loss are friends revealing Jesus near.  
No island rears beyond the kingdom of God's love,  
No sea can separate from guardian care above,  
Nor earthly chaos reign where broods the Heavenly Dove.

# Pray for the Latter Rain

MRS. E. G. WHITE

"ASK ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." Zech. 10: 1; Joel 2: 23.

In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone

will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch and pray always." A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek his favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst." The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and latter rain.

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend, our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised.

The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says:

"The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a

andlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zechariah 4.

From the two olive trees the golden oil was emptied through golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, his Spirit is imparted to human instrumentalities that are consecrated to his service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world.

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands,

"Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency.

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought him daily by faith. From the two olive trees, the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love.

Every one is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from his company, and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God, to show forth his glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life.

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been whole-hearted in this work.

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give? We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of his Spirit. Be fervent in prayer, and watch in the Spirit.—*Review and Herald, March 2, 1897.*

## *Additional Glory Through Redemption*

E. HILLIARD

If the works of God do not answer the purpose for which they were made, they reflect dishonor upon the Maker. When the earth came forth from the hand of the Creator, it was perfect in symmetry and most gloriously adorned. It was fully prepared in every respect for the home of man, the crowning work of the Creator. But man did not respond to God's purpose. He chose another master. He obeyed Satan and became the tempter's servant. And now it became necessary for God to pronounce a curse upon the workmanship of his hands because of the newly chosen leader. This curse, like a cankerworm, preys upon the entire earth.

Everything we see is subject to decay; but God never made anything that it might perish. If so, it were made in vain. Decay and death were brought into the world through heaven's archenemy. But

every effort on the part of Satan to defeat God has not only proved a failure, but has revealed some attribute in the character of God hitherto unknown. God's love for his enemies would never have been revealed had it not been for the revolt in heaven and the fall of man. Greater wisdom, power, and glory will at last be ascribed to God than if man had never sinned. All that the enemies of God can do to thwart his purposes will result in glorifying his name. Says the psalmist:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76: 10.

Jacob's sons vented their wrath upon Joseph by selling him to the Ishmaelites. This was not only a severe affliction upon Joseph, but a great sin against God. When the famine became so sore upon the land of Canaan that these sons of Jacob had to go down

to Egypt to buy corn, Joseph was made known to them. He said:

"I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither. . . . God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Gen. 45: 4-7.

What a noble spirit Joseph manifested toward his brothers, who had so cruelly used him! Why should not we be just as kind and forgiving toward those who offend us? God, in his own good time, turned the wrath of Jacob's sons to his own praise and glory. In his infinite mercy he saved the entire family from death by starvation. God is the only one who can bring forth good out of evil. Of course this brings no credit to the evil-doer. Unless such repent they must perish. Even the most bitter enemies of heaven at last will confess to the glory of God, but too late for their salvation. Phil. 2:10, 11. This acknowledgment ascribes glory to God that would never have been known, had it not been for the fall and

redemption of mankind. Satan's gigantic effort to dishonor God will finally result in additional glory to his name. This is not because sin in itself is a good thing, but because of the infinitely wise way in which God disposes of it.

It is a cheering thought that at last all things, animate and inanimate, are to redound to the eternal glory of God. No curse will ever again mar the handiwork of the Creator. Never again will his works be used as agents of destruction. There will be no more earthquakes, fires, floods, or devastating scenes from which are heard the moans of the dying. Satan's work is to end, and he and his ghastly host are to be forever entombed. The name of the Creator will be eternally magnified through the redemption of his people and the additional adornment of his works. We read in "Patriarchs and Prophets:"

"In the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored, more gloriously adorned."  
—Page 62.

## The Invitation: Who Will Meet Its Conditions?

MRS. E. M. PEEBLES

"GATHER my saints together; . . . those that have made a covenant with me by sacrifice." So reads Psalms 50:5, and methinks those words will come with a welcome sound to the waiting people of God as the prophecies of the preceding verses are in process of fulfilment: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

In another place we read David's exclamation as he views, prophetically, the time of trouble such as "never was since there was a nation." "If the foundations be destroyed, what can the righteous do?" he asks. But God has not forgotten his people. In view of this awful time, he extends the invitation freely, world-wide:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

And what are these chambers into which the righteous are invited to enter for refuge? Let Psalms 91 answer:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress." Verses 1, 2.

Again we read:

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18: 10.

Hiding there they need not fear "for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." They need not fear though a thousand fall at their side, and ten thousand at their right hand. It shall not come near them. "Only with thine eyes shalt thou behold and see the reward of the wicked." And why?—"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail;

. . . and the city shall be low in a low place [margin, "shall be utterly abased"]." Isa. 32: 18, 19.

But does the Lord make no discrimination as to who shall enter into his secret place? There is a thought in the psalm first referred to which we will do well to ponder. God says:

"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God." Ps. 50: 7.

But why does he speak thus, and why does he remind his people that he is God? Have they other gods before him? It would seem at least that there are two classes in Israel, but he has not left in uncertainty what he expects of those who are to share his protection. The precious example of his Son, our Saviour, is before us. Christ says:

"If any man serve me, him will my Father honor." "If any man serve me, let him follow me." John 12: 26.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Verse 25.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

Then this is what he expects of those who are to be gathered. They have made sacrifices—at least what seemed such to them. But can anything we can do be called a sacrifice when compared with the sacrifice our Saviour made for us? He was rich, yet for our sakes became poor, so poor that he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He became poor that we through his poverty might be made rich.

We simply exchange the few earthly trinkets and baubles which we have accumulated, or inherited, and which at best we can enjoy but a very brief period, for a heavenly, eternal inheritance—for a place in the earth made new which will be a permanent dwelling.

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7: 10.

"God himself shall be with them, and be their God." Rev. 21: 3.

"Behold, the tabernacle of God is with men, and he will dwell with them." Verse 4.

To those who have indeed been pilgrims on the earth, continually moving, with no certain dwelling place, these words have a very comforting sound, and they will be only too glad that they have had the privilege of making a few sacrifices — if we may use the term — that they may share in the reward that awaits the faithful.

But what of the meantime — of the time between now and then? Just a little longer for the gathering of the harvest; a little longer to share the great honor of being esteemed worthy to be collaborators with God in the great plan of salvation; a little longer to wait and pray and watch; to give, to divest ourselves of these earthly accumulations and place them over on the other side; "for where your treasure is, there will your heart be also." Here they only hinder our progress; while transferred to the land over there, they will place stars for eternity in the crown of our rejoicing.

"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that . . . they may receive you into everlasting habitations." Luke 16: 9.

I greatly fear that the "secret place of the Most High," those chambers into which we are invited, will not be large enough to receive our fine farm, all nicely stocked; our beautiful home, with all modern conveniences and beautiful furnishings; or even our trunks and parcels, all filled with beautiful adornings, and possibly with some Babylonish garments. All these will have to be left outside, to be consumed

in the great conflagration, unless they have been sent on before. Now is the time to "remember Lot's wife." Shall we do it, or shall we disappoint our Saviour as the disciples in the garden disappointed him when he asked them to watch with him an hour? The sands of the great hourglass of time are almost run, and our Saviour identifies himself with suffering humanity. Only a little time remains in which to help him finish the work. Shall we use the opportunity well?

Ethiopia is stretching out her hands to God, and the isles are waiting for his law. From heathen lands all over the world is heard the pitiful cry, "Send us teachers;" and as we read of the large numbers who are leaving idol worship and coming to know the true God, keeping his holy Sabbath, and with us waiting for the coming of his Son from heaven, we cannot but exclaim with the prophet, "Who are these that fly . . . as the doves to their windows?" Knowing nothing of the comforts of modern civilization, they are glad even of the crumbs that fall from our table; glad of a place even of the very roughest kind, with dirt floors and no comfortable seats, where they can assemble to listen to the preaching of the gospel.

Can we enjoy our luxuries while these people starve for the bread of life? God asks us a solemn question: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Haggai 1: 4, 5) and he asks us to consider our ways. The whole creation is groaning, travailing in pain, waiting for the manifestation of the Son of God; and now that we have a respite, a little time of peace, a "lull in the storm," — now is the time to finish the work.

## "In Whom"

TYLER E. BOWEN

ONLY two words from Holy Writ, and yet every blessing enjoyed by the human race, both for this present world and the one to come, is bound up in the two words, "in whom." The infinite love of the Father is manifested in this expression, referring, as it does, to his one gift to man — his only begotten and well-beloved Son.

Through the Holy Spirit the apostle Paul wrote to the believers in Ephesus of this unfathomable love of God the Father, expressed in different ways under "in whom," referring to our Lord Jesus Christ, pressing into few words how much had been done for them. And with the Ephesian brethren, we today, through faith, may share in and partake of all these heavenly blessings and privileges.

Let us notice some of these wonderful benefits already provided:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1: 3-6.

Who did all this for us? — The Father. Who purposed these good things, and by "the good pleasure" of whose will were these mercies prepared for us? — O it was the blessed Father of our Lord Jesus Christ. And when were they purposed? — Even before the world was.

While these purposes were wrought out by the Son, let us not forget that it was all made possible only by the infinite love and power of God the Father. It is not that the Son must plead with the Father to do it. How exactly opposite does this language place the attitude of the Father from that which Satan would have us believe he takes — that of stern judge, one waiting to execute justice upon transgressors! No, no; he it is who "hath blessed us with all spiritual blessings . . . in Christ." He it is who chose us "in Him" before the world was. And what for? — That we should become his own adopted children; that we might live in his family with his only begotten Son; and through the merits of that blessed Son be "without blame before him [the Father] in love." And in this purpose, in this arrangement, the Father finds his own "good pleasure." This is what these words of Scripture say. Why not believe God, and enter into the blessed joy of it all now by yielding ourselves to him fully, without reserve, as these adopted children?

He "hath made us accepted in the beloved." It is already an accomplished fact. We do not have to plead with God to accept us. He has accepted us already — in Christ — even though he knew we had sinned. And our acceptance of what he has already done, will surely be to his "praise" and to the "glory of his grace." Then let us do it.

But this is not all. Other wonderful developments in the unfolding of the mysteries of his purpose and

will are spoken of as found in these words, "in whom."

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: *in whom* also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. *In whom* ye also trusted, after that ye heard the word of truth, the gospel of your salvation: *in whom* also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Verses 7-14.

The expression, "in whom," occurs four times in these verses. The Father still is pointed out as the actor, doing, or having done, for us in Jesus—to whom the "in whom" refers in each case—these great and blessed things. How rich are these provisions of his grace!

"In whom we have redemption" and the "forgiveness of sins" through his blood,—not *may* have, but *have*. It is now a settled fact. We have the forgiveness and redemption as surely as the blood was shed, when we on our part, through faith, make it our own. There is no uncertainty about the cross. When Paul wrote these words, that had become a demonstrated fact. Satan could no longer deny that, and tauntingly tell the angels that God would never give up his Son for a race of rebels like the human family. The Father had permitted untold suffering to come to his Son in providing for us, sinners as we were, "the riches of his grace." We could not have become his adopted children nor lived "without blame before him" had he withheld his Son, his only Son, from the cross. So in "the riches of his grace" for us he let him die for us there. What wonderful love! What a blessed Father we have! and what a precious Elder Brother is given us!

All God's wisdom abounds "toward us" in Christ. He it is who unfolds the "mystery of his [the Father's] will," "which he [the Father] hath purposed in himself." This was the office of the Son from the beginning—the Word of God. This same wisdom abounds toward us in that the Father gave the living Word—Christ Jesus—to us:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Verse 10.

This is the eternal purpose of the Father. He set it forth to the angels before the world was, even when Satan began his rebellion in heaven. But worship the Son, Lucifer would not. It was over this very question that the separation in heaven began. It will be over this question that all in heaven and on earth in that "fulness of times" (still future) shall be gathered "together in one," "even in him." This involves the destruction of all the legions of rebellious angels and men. And down there at the end of the thousand years, as the whole family of Adam is united, some within the city, the most without, with the whole universe assembled, this one scripture shall then be fulfilled:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 10, 11.

Although this confession brings no salvation to the wicked, this confession, this bending of the knee to the Son crowned King that day, is "to, the glory of God the Father." This was the purpose of his will from the beginning. From here on throughout eternity every heart in heaven and earth shall be united together in him, while the Son himself shall be subject to the Father:

"When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 28.

To cheer us now while awaiting the Father's "dispensation of the fulness of times," we are encouraged with these assurances: "in whom . . . we have obtained an inheritance," "after that ye heard the word of truth" and "believed," we are "sealed with the Holy Spirit of promise." And this gift of the Holy Spirit is to assure us, as money is paid to seal a bargain, that our "purchased possession," "our [eternal] inheritance" in him, is *sure*.

All this we have "in him" now. In having him, we have all that the apostle enumerates under this repeated expression, "in whom." It is sure unto us as adopted children, because this crucified Son lives up there on high for us—"in whom" shall unfold throughout all the eternity ahead the blessed "riches" of our Father's "grace," "according to his good pleasure which he hath purposed in himself."

\* \* \*

#### GOOD-BY

IMO ALBEE

GOOD-BY, good-by—O little word that often  
Has pulled the heartstrings of each human life,  
Apply to us the balm we need to soften  
And palliate these hours with sorrow rife;

When we from those most dear must needs be parted,  
And turn the face for comfort to the sky,  
Then know that even now the heavenly Father  
Has given us the strength to say good-by.

We feel it as we stand beside the portal,  
And see death's triumph over human clay,  
While on our hearts God paints, with touch immortal,  
The glory of the resurrection day.

We say it when we part for one brief moment,  
We say it when long years shall intervene,  
We say it when in love God holds the curtain  
Before our eyes, the future thus unseen.

In vale or wood, on mountain or on river,  
Or the expanse of ocean's shining breast,  
It matters not, we cannot e'er escape her,  
But even there must keep with her our trust.

O little word, to us so dear, so solemn,  
To you some day we e'en shall bid good-by,  
For God himself shall give the farewell token,  
And we mount upward through the flaming sky.

No more our hearts with separations rended,  
No more from parting scenes to turn and sigh,  
For God, through love, all earthly things has ended—  
No more for us a need to say good-by.

\* \* \*

I FIND my highest consecration in that which I call my ideal. My ideal lies in my ambition. My ambition grows out of my purpose in life. My purpose in life is to so live that when I have finished my course, men can say of me, "The world has been made better by his having lived in it: we have been lifted one step higher." That is my highest consecration.—  
*John Morris Stokes.*

# IN MISSION LANDS

## *Somabula Mission, Southern Rhodesia*

ELMER E. ANDROSS

ON the morning of May 8 Brother J. N. de Beer, superintendent of the Somabula Mission, Brother Hubert Sparrow, of the Solusi Mission, and the writer left the train at Gwelo, Southern Rhodesia, 112 miles northeast of Bulawayo. Brother de Beer and I rode out to the mission, twenty-two miles distant, in a single-seated cart drawn by two strong mules which had been recently purchased for use in making the long trips to the out-schools scattered over a large area. Gwelo, with a white population of 500, is a thriving center of supply for a number of gold fields in this district. Leaving there at 10:20 A. M., after stopping for breakfast and making a brief visit at the home of a friend on the way, we arrived at the mission at 2 P. M. The country near the mission is beautiful, being undulating and well covered with trees. Considerable big game may be found in these beautiful woods that surround the mission.

We found Brother G. C. Jenks, the union field missionary secretary, suffering from a severe attack of malarial fever, but with good care he was about again in a few days. He had evidently contracted the fever while we were together at Victoria Falls on the Zambesi.

The Somabula Mission is situated on a native government reserve, and though we do not own the land, we are assured of possession as long as it is used for mission purposes. Four hundred acres have been leased from the government. Suitable substantial brick buildings have been erected, including a beautiful church with a seating capacity of 300.

About one hundred miles northwest of the mission, on the Shangani Native Reserve, is the Shangani outstation, with Brother and Sister Smith in charge.

Southeast of the mission, and nine miles from Victoria village, is the Glendale outstation, of which Brother L. R. Sparrow has general charge.

There are eighteen outschools connected directly with the Somabula Mission and the Shangani outstation. These schools are doing excellent work. Some of them are very large, and are creating an interest in this truth for long distances about the schools. This is especially true of the Que Que school, from which the interest extends fifty miles. A company of twenty-five or thirty persons came on foot from this school, walking from 50 to 100



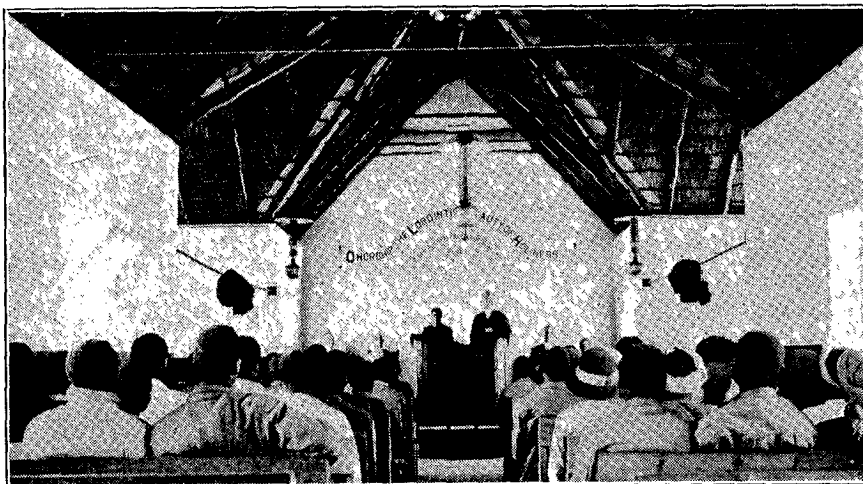
VIEW OF SOMABULA MISSION STATION

miles with their beds and other necessaries on their heads, to attend the general meeting held at the mission while I was there.

On Friday afternoon, while I was making ready for the Sabbath, I was called out to hear some beautiful strains of music coming from across the valley. Soon we saw, about a mile away, this company of Sabbath keepers wending their way along the native path through the scattered timber and the tall grass toward the mission. As they journeyed, they were singing, to a very sweet tune which they had composed themselves, the beautiful words, in the Sinti-bele language, "Onward, Christian Soldiers." They continued to sing till they reached the mission compound. As I stood looking at this company of pilgrims journeying from the darkness of Africa's gross heathenism toward the celestial city, their music sounded to me the sweetest I had ever heard. The tears came to my eyes, and a new love, deeper, broader, stronger than I had ever known before,

was begotten in my heart for the millions of Africa who have never yet had an opportunity of knowing the joys of redeeming love or the glorious message of Christ's return to earth for his children. How thankful I am that God is truly saving some of these people, and is so transforming their lives that they are preparing to stand with the redeemed on Mount Zion!

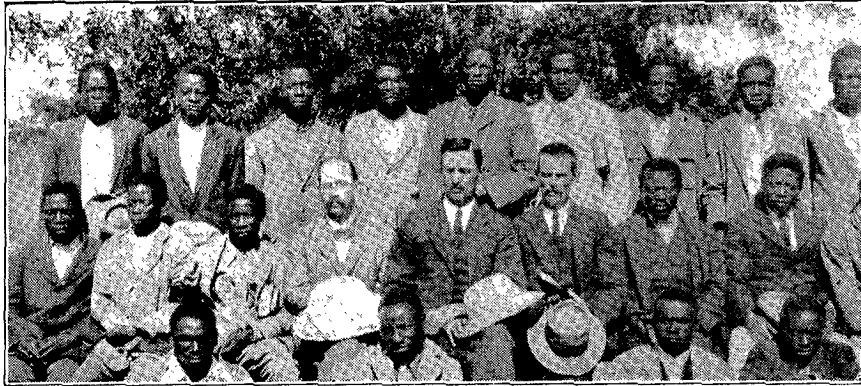
Our general meeting began Friday evening and continued till the following Tuesday morning. There were in attendance 350 or more of the native people, many of whom had come long distances to attend the meeting.



INTERIOR VIEW OF CHURCH AT SOMABULA MISSION



Sabbath morning perhaps 150 people came forward to seek the Lord. Some of these had previously made no profession of Christianity, some were backsliders, and others were seeking God for a special preparation of heart and life for the soon coming of Jesus, and for power to help them to save their friends and neighbors before it is too late. Among the first class was a powerful chief, Mkoba by name, whose kraal is about three miles from the mission. This was the first public stand for Christ he had taken. Later Brother de Beer and I visited him at his home. He had been bound by the awful fetters of heathen darkness, to which everything in his surroundings bore



OUTSCHOOL TEACHERS, SOMABULA MISSION

evident witness; but he seemed to be genuinely in earnest in the stand he had taken to forsake his old ways and to live for Christ.

Upon my return from Nyasaland seven weeks later I saw Sister de Beer on the train, and she told me that Chief Mkoba was daily sitting by the side of children in their school, and was working hard to learn to read his Bible. He is a member of the Bible class preparing for baptism. I earnestly pray that he may be faithful to God.

One who has not seen heathenism in its worst form in these lands cannot realize what it is, or what it means, for one, especially a chief, to break away from it. Our missionaries and our native workers need our constant prayers that they may be baptized with the power of the Holy Spirit in their efforts to rescue the perishing in these heathen lands.

There were present at this general meeting nineteen native outschool teachers. These men, with their devoted wives, are doing a good work for God. Some of them are developing into evangelists and successful pastors of their flocks.

My work in the meetings was rendered much more effective than it otherwise could have been, by the service of Brother Sparrow, who has a perfect knowledge of the native language. In addition to correctly interpreting the thought of the speaker, he puts into it the same spirit and life as the original speaker.

I greatly enjoyed my visit to Somabula Mission, and shall long remember the acquaintances formed there, with both the missionaries and the native workers.

\* \* \*

WHEN you can't remove an obstacle, plow around it.—*Lincoln.*

## God's Providences in South China

TAN SU-LAI

(Translated from the Chinese by Bessie L. Hankins)

DAVID, the sweet singer of Israel, has voiced his praise to the great Jehovah in these words:

"This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 6, 7.

When we read these precious promises in God's word, and also read of the holy men of old, of their sorrows, and the dangerous experiences through which they passed, and how the Lord so mercifully delivered them out of all their distresses, it gives us a deeper faith in the Lord's power and strength, and in his willingness to listen to our sorrows, troubles, and temptations. Thus by daily feeding on his word, our faith in the efficacy of prayer to so mighty a Deliverer is increased immeasurably.

One of the deacons of our Amoy church, Brother Lim Khun Bok, is a man who is very zealous in the faith and service of his Lord, and the grace which has been granted

to him and his family by the heavenly Father makes us rejoice and glorify the name of the Giver of all good and perfect gifts.

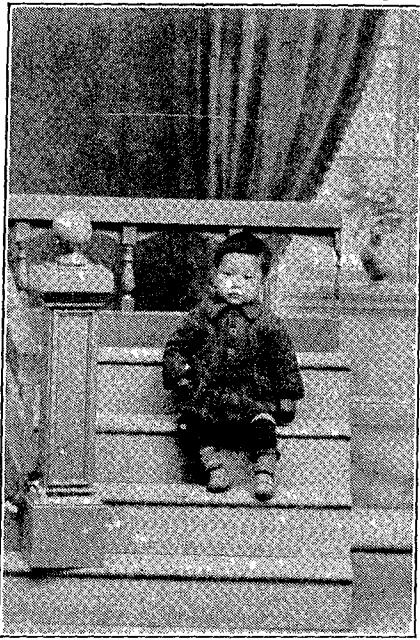
From the time that Brother Khun Bok believed in the Lord, his wife and younger brother were one in heart with him, but there were yet three older brothers and their wives who were enemies to the truth and would not believe in God. The eldest of these brothers was the most influential and was head of the family; another was an opium user; while the third was but poorly educated. Brother Khun Bok always grieved over the fact that his family still continued to worship idols, and wished with all his heart that the idols might be put out of the home, but he could not prevail on his family to do this. For this reason his heart was ever turned to God in prayer for divine aid.

In a short time the eldest brother died very suddenly, and then Brother Khun Bok, with a sincere and humble spirit, assumed control of the whole family, managing the affairs of all in a careful and satisfactory manner. God added his grace, so that from the time he assumed control the family became



COMPANY WHO ATTENDED THE MEETING, STARTING HOME

Home of Superintendent in Background



Child Healed of Diphtheria

more prosperous. Seeing this, the family were glad to allow him to rule the household in place of the older brothers whose duty it was, but who were not capable of doing it well.

At this time I said to Brother Khun Bok, "All things work together for good to them that love God." I then added, "This scripture you can believe, and now what

do you think God is calling upon you to do?"

He understood my meaning at once, and from this time on set about the task of ridding the home of the relics of heathenism, the once-revered idols. But this was more than his dead brother's wife would allow, as she still believed in her household gods. He did not wish to force the delicate situation, for fear more harm than good might come of it, and his sister-in-law become entirely hardened against the truth.

Thus matters stood for some time, but Brother Khun Bok and his wife continued to pray earnestly for help from Him whose ears are ever open to hear the cries of his believing ones. That year in Amoy there broke out a very severe epidemic of virulent smallpox, which was so deadly in its effects that if a child were taken with it, there was practically no hope of recovery. Brother Khun Bok's family was suddenly attacked by this dread disease, and three of his sister-in-law's children became seriously ill with it. She immediately called for the priest of the idol temple to bring an idol to their home, that she might inquire of it. Our brother earnestly forbade it, saying, "We will ask of God. You need not fear." So she listened to his advice, and consented to inquire of God.

The Amoy church, hearing of Brother Khun Bok's trouble, called a special meeting of the church, and many of us fasted and prayed for God's special help in this time of need. We also went to the home to comfort and help them. They all rejoiced for the words spoken to them, and gladly knelt with us in prayer. In two or three days all three of the children were perfectly well and playing as before.

From this time on, the family began to believe more and more in the only true God and less and less in the idols. But still the two elder brothers remained unbelieving, and tried to influence the rest of the family against the truth.

Two years later Brother Khun Bok could no longer endure the presence of the idols in the guest hall, and began to think of taking strenuous measures to get rid of them. We talked it over, and decided to send word to the two brothers that Khun Bok had determined to cast the images out of his house, and if they still wished to keep them, to come and take them away by a certain day, but that if they did not

do so, he would burn both the idols and the ancestral tablets. This so angered the two brothers that they threatened to kill Khun Bok if he dared to do such a thing.

Suddenly the four-year-old son of the before-mentioned sister-in-law was taken very ill with diphtheria. Doctors were called in and everything known to modern science was done, but all to no avail. The child's throat began to swell, the membrane formed by the disease made its way far down into the lower part of the throat, and the doctors said there was no hope of recovery. But we said, "There is hope in God," and called for a special prayer service of the church members. Our prayers were heard, and in two days the child was as well as usual.

Just after this a child was born to Khun Bok, and the little mother soon developed a high fever, which was so severe that at times she was unconscious and her life was despaired of. The family was in great anxiety and sorrow, and it looked as if the evil forces would gain a victory over our brother. On one side were the two brothers threatening to make trouble, and on the other his wife was sick, nearly to death's door. What could he do? What could the church do?

At once the believers were greatly moved in behalf of their sorrowing brother, and held special prayer-services, pleading with God to glorify his name and deliver our brother from the powers of evil, while Khun Bok, himself, spent the whole day confessing his sins and calling on God for help. Thank God for his mercy! the two brothers consented that the idols should be burned, and the little wife was healed. What a transition from misery and tears to joy and rejoicing! all because he trusted the promises of the mighty Redeemer and Healer.

From this time forth, Brother Khun Bok's sister-in-law believed in God with all her heart, and did all in her power to turn the rest of the family to the worship of the true God. The church, beholding the manifestations of the mighty power of God, was strengthened in its faith in the power of prayer. O that men would praise the Lord for the marvels of his grace, and would always pray without ceasing until the victory is gained!

*Kulangsu, Amoy, China.*

\* \* \*

"CHARACTER is property. Are you making a wise and careful investment, or are you speculating? Are you daily adding improvements, or is your property deteriorating? These are questions well worth our consideration."



Believers at Paete, Laguna, Philippines

(This picture should have appeared with Brother O. F. Sevrens' article last week.—Ed.)

## Visiting Burma

JOHN E. FULTON

AFTER crossing and recrossing the parched and dusty plains of India between Calcutta and Bombay, the writer went over the Bay of Bengal to Burma, arriving at Rangoon June 3, where he found that the monsoonal rains so much longed for in India had already begun. Heavy showers had been falling for several days; the dust was gone, and the intense heat was lowered. Burma, however, has a very heavy rainfall, especially in the south and in the extreme north, there being a dry belt between.

We traveled northward in Burma for a distance of three hundred miles, and it was truly refreshing to see the green in contrast to the dry plains of India. What a blessing the rain is! How quickly it transforms the burning sand into lovely meadows! Just before these annual rains come, when everything is so dusty and parched, the one common question passed from lip to lip is, "O when will the monsoon break?" referring to the longed-for annual fall of rain. And when the rains do come, there is perhaps no place on earth where nature seems to respond so quickly; wonderful transformations are made in the course of a few days.

So also in these days of waiting, when there are so many barren places—in the spiritual sense—that stand in such need of the "latter rain," with what longing every missionary should be looking for the promised fall of those heavenly showers that are to change the wilderness into a garden. For this priceless blessing we should constantly pray.

### The Work in Burma

The cause in Burma has sustained a great loss in the death of our dear Brother C. F. Lowry. He was much endeared to the workers, who looked upon him not only as an efficient leader but also as a close personal friend. Sister Lowry, also, who returns with a sad heart to the homeland, will be greatly missed in Burma by all who know her. We cannot understand why the cause suffers this loss, but we are assured that the God of missions will raise up another leader for this important field. To this end all the workers are praying.

Burma is not an easy field in which to labor. This is the stronghold of Buddhism. There are other countries where there are more Buddhists, as in China, but a Chinese may be a so-called Buddhist, a Taoist, and a Confucianist, all at the same time, and realize no inconsistency in the mixture. But in Burma, Buddhism is more or less unadulterated, and the people here pay much attention to their religion. Every male Burman is supposed to spend some time in the priesthood, at least seven days, for that many days are said to be required in which to attain to "humanity." In every town and village, in every valley, and on almost every hill, are erected the Buddhist pagodas. Priests dressed in their saffron-colored robes may be seen early and late passing along the roads. Beautiful white statues of Buddha, made of marble and other materials, some in a reclining position, and of enormous size, are seen in or near these pagodas. Often, especially on the feast days, swarms of people come with offerings of beautiful flowers and wreaths, which they lay at the feet of the images, or place in the hands of a large Buddha. The worship is made quite attractive, and the people generally seem highly satisfied with the religion which

has been so long the religion of Burma. The satisfaction is, of course, much like the satisfaction derived from an opiate, not the satisfaction that the Christian takes in the religion of his Lord.

But notwithstanding the difficulties to be met with in this land of darkness and superstition, some progress is being made in our work. Converts have been won from the false religions, and some of these have developed into workers. Also a few of our European workers have acquired the Burmese language, so that they are able to conduct services and canvass for our literature. And not only are we carrying on work for the Burmese, but we have a work started for the Karens, formerly an animistic tribe of Burma, once a slave race of the Burmese, but with a distinct language,—a people who, generally speaking, have been more inclined to the gospel than the Burmese. These are the people who embraced Christianity in such numbers in the days of Judson. Since that time, however, the Karens have either become settled in church relationships, or have turned to Buddhism, so that they are not so easy to reach as in former days. Still, some of these simple people are turning to the last message in preparation for the coming of the Lord. A number have been reached through the preaching of our workers among the Burmese, as many of the Karens now use the Burmese language. A mission on the Salwin River has been established for the Karen people, and a school is conducted there for the Karen children. There is also a dispensary connected with the mission station.

It was planned by our India Union Committee, that during our visit in Burma some special meetings of a revival and inspirational nature should be held at the few centers of our work. It is hoped that by this means our members will be encouraged and helped along the way. Although the obstacles are many and the enemy strong, we are encouraged by knowing that "there is no restraint to the Lord to save by many or by few." Where sin and darkness greatly abound there is the promise that grace does much more abound.

\* \* \*

### CALL BACK

If you have gone a little way ahead of me, call back;  
'Twill cheer my heart and help my feet along the stony track;  
And if, perchance, faith's light is dim because the oil is low,  
Your call will guide my lagging course as wearily I go.

Call back and tell me that He went with you into the storm;  
Call back, and say he kept you when the forest's roots were  
torn;

That, when the heavens thundered and the earthquake shook  
the hill,

He bore you up and held you where the very air was still.

But if you'll say he heard you when your prayer was but a cry,  
And if you'll say he saw you through the night's sin-darkened  
sky,

If you have gone a little way ahead, O friend, call back;  
'Twill cheer my heart and help my feet along the stony track.

—Selected.

\* \* \*

THE moment I fret about a thing I am its slave instead of its master, and there is no slave master in the world like worry. Another master may grudge the rest hour, but he must give you time for sleep; another master may grudge the dinner hour, but sometime you must eat; but worry will work you twenty-four hours a day and spoil your appetite in the bargain.—*Mark Guy Pearse.*



# OUR HOMES



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

## A CALL TO THE CHURCH

MRS. M. H. TIMANUS

O CHURCH of God, stretch forth thine hand  
To save the lost throughout the land;  
Tell them of love and grace so free,  
And lead them unto Calvary.

O church of God, awake, awake!  
Gird on thine armor, for Christ's sake,  
And in his name the victory win  
O'er all the hosts of death and sin.

O church of God, arise, arise!  
The angels watch thee from the skies;  
With joy they wait, a myriad throng,  
To join thy glad triumphant song.

O church of God, the time is near,  
Thy glorious King will soon appear,  
And then these ransomed ones shall be  
Stars in thy crown of victory.

O church of God, rejoice, rejoice!  
Thou'lt hear with joy his glorious voice,  
When from the great white judgment throne  
He speaks the words, "Well done! well done!"  
Baltimore, Md.

\* \* \*

## Let Us Be Thankful

AGNES LEWIS CAVINESS

THREE hundred and sixty-five days are gone, and Thanksgiving Day has come to us again. They have flown by in happiness, prosperity, and success; or they may have dragged themselves out in pain and disappointment; but they are gone, and today is here. And with it comes anew a realization of our dependence upon our heavenly Father; for how can we be thankful unless it be to some one? and to whom shall we give thanks if not to him who "giveth us all things richly to enjoy"?

I am frightened when I consider how much of my daily petition is consumed with requests for new or continued gifts, and how little with thanks for the common blessings I am so liable to forget.

The sunshine, the fresh, sweet air, the rub of shoulder with congenial fellow workers, the precious understanding of friendship,—all these are mercies for which we have no coin to pay, except thankfulness. What a world it would be should we receive only those things we buy with money! That word of appreciation that warmed your heart just when you needed it most, would be impossible. The merry good morning smile and the hearty handclasp that mean so much to you, would be yours only for money! I should not like to live in that sort of world, would you? So I dare not curl my lips over a cynical, "Who cares for Thanksgiving?" I must say to myself and—in my life—to those about me, "I care greatly for Thanksgiving; for gratitude is the coin with which I pay the debts that are too great to be paid with money."

The quotation about the silver lining that is said to be hidden by every cloud, and the exhortation to look for its silver sheen, and see it, however black the enveloping cloud, is so overworked that it seems like a platitude. But it is true, after all, though we spend a lifetime learning the lesson. Perhaps only when the glory of the coming King dazzles our eyes shall we clearly see that "all things work together for good." But if we go about the business of being determined to recognize the beautiful and to be thankful for it, I think we shall find our list of mercies an ever-lengthening one.

A schoolgirl said to me one night last week: "Well, I have just been counting up, and there have been ten bright spots in this day for me." Her remark left me a lesson I cannot get away from. And I am convinced that the eyes with which we look out upon the world determine the impression returned to our own lives.

We are living in a world half mad with hurry. To accomplish more than we did yesterday, to acquire more tomorrow than we have today,—these are the great aims in life. The sincere, hearty "I thank you" to God or to fellow men is too seldom spoken. The traditional time for making new resolutions is New Year's Day; but shall we not, on this Thanksgiving, determine to cultivate the plant of appreciation in our hearts? We do not know what another such day may bring to us or to our world; but whatever our circumstances, today holds many blessings for each of us. We are in God's hands. Let us be thankful.

\* \* \*

## Aunt Emmeline's "Might" Box

So you're the new preacher's wife! Well, now, it was real good of you to come right over to see an old blind woman the first thing you did. Hain't even got the parlor carpet down yet? Well, now, it was good of you! People are wonderful mindful of me, somehow, considering I ain't able to get out to church none or do anything for other folks.

Put your things on the bureau. If the flowerpots are in the way, jist move 'em a little. They clutter a good deal, but I'm fond of 'em. That lily the Endeavorers give me. Good of 'em, wasn't it? Jist see how it's growing! It's going to blossom before Easter.

How do I know how things look and how they grow, when I'm blind? La, Sister Truesdale, seeing comes to the ends of your fingers when it's driven out of the eyes. If it wasn't for the rheumatism doubling up my back the way it does, I could get around and be of some use in the world yet, in spite of my blind old eyes.

That little box on the bureau? That's my "might" box. It's been worth its weight in gold to me, though I suppose it's only worth its weight in copper to the heathen. Tell you all about it? Of course I will.

It was one day early in the winter that Bessie Turner came dancing into the room with that little

box. I was terribly down that day, somehow; for Malindy, the little girl that chores for me, had said the wood was 'most all gone, and I knew there wasn't more'n potatoes enough for one more mess. I'd been thinking all morning about Job, and tryin' to get some comfort out of him. I always think about Job when I have them down spells.

"I brought you a missionary mite box," says Bessie, in her higglety-gigglety way. Bessie's real good, but she never could stand on both feet at the same time. "One of the missionary ladies gave me two — one for myself and one to give to somebody else. I thought you'd like to have it, because you're always so taken up with missions and things."

"But what is it for, Bessie?" I says.

"Oh," says she, dancing along toward the door, "it's to put little bits of missionary money in — money you save from other things, you know."

Then I knew why it's called a "might box." It's for the money you might spend for this or that little thing you see, but that you can possibly save for missions, if you care enough. I suppose it's an old story to you, but it was all new to me, and it set me to thinking.

When had there ever been any "might" about my spending money? It was always a matter of "must," it seemed to me. There's nothing but my pension money, you see, and twelve dollars a month don't seem to reach round, when four dollars of it must go for rent the very first thing. But I was wrong about that. It kind of seems to me that we never any of us have any "might" money until we begin to look around for it.

I began to reckon up other people's "might" money. There was Sister Sanders. She's a dear, good soul, and many's the time she sent me a turkey dinner at Thanksgiving or a warm wrapper at Christmas. I ought to have been ashamed to fault her, but it's easy to think what your neighbors ought to do when you start out to look after their duty instead of your own. I'd heard somebody say that Sister Sanders' new sealskin coat cost \$250, and that was what started me off.

"There," I says to myself, "that was a clear case of 'might.' A good shawl or cape would have kept Sister Sanders comfortable, and there would have been \$225 that she might have sent to the missionaries."

Sister Sanders had told me herself that she thought the sealskin coat was the savingest thing she could buy, on account of its lasting so long, but I didn't count much on that. Maybe I'd ought to, but Sister Sanders ain't the kind of woman that would wear a ten-year-old coat just to be saving. She's a dear, good woman, as I've said before; but when you know her well, you'll understand what I mean.

Then there is Mary Goodwin. Mary never has any sealskin coats; she hasn't money enough for that. She's a school-teacher, and a good one, and earns a good salary — that's all. She's president of the Endeavor Society, too; and she's just as good at that as she is at her school-teaching. It happened she'd dropped in to read to me jest the day before, and after she'd read awhile she stopped and pushed a paper bag into my hand.

"Have some candy," she says. "O Aunt Emmeline, don't take such a little bit! Why, I eat pounds of it every week of my life."

"Bad for your teeth," I says, though the candy was real good and I helped myself the second time.

"And for my pocketbook," she says; and then she picked up the book again.

But I thought about it as I looked at the "might" box. She might do without that candy — even be better off without it — and maybe put fifty cents or a dollar every week into the little box.

Then, all at once, I sat up straight, never so much as thinking about the rheumatism. "How about your coffee, Emmeline Parsons?" I says to myself. "You know it ain't good for rheumatic joints, and the doctor's told you more'n once you'd be better off without it. There's a quarter every month; that is one of your 'mights.' Why not save it for the missionaries?"

Well, that was the beginning. I'd never supposed that I really had any money to do as I pleased with, but the box soon showed me I had. Money? Why, I used to say everybody that had anything to give away was rich, and now I know it, for I'd found riches of my own. There's the apples I got from Bessie Turner's pa, and he wouldn't take pay for. I might have paid for 'em, you see, or I wouldn't have got 'em. And there was the bag of potatoes that Brother Sanders sent me unexpected. I might put the price of 'em into the box. And there was the six blue cups and saucers I'd laid out to buy to go with my plates. There was only two teacups left, for Malindy is awful hard on dishes. I hardly ever need more'n one, but I always thought 'twould be an awful comfort to know I had 'em. I couldn't see 'em, but I could feel 'em over once or twice a year and make sure they was all right.

But, after all, it was jest a matter of "might." I didn't need 'em any more'n you need spectacles. They'd cost sixty cents — I'd made Malindy price 'em again so's to be sure — and the sixty cents should go into the "might" box.

I don't know how the Endeavorers found out about the box. Bessie must have told 'em about bringing it, and they must have kind of guessed out the rest. But Malindy let it out at last that whenever one of 'em come to read to me or to bring me flowers, they'd find some excuse for going past the bureau and dropping something into the little box. I scolded 'em for it when I found it out, and told 'em they ought to have boxes of their own; but they said it seemed to mean more, somehow, to put their pennies into mine.

One day Sister Sanders come to see me. She had on her fine sealskin coat, for I felt it against my cheek when she stooped over to shake hands. She's real mindful of my rheumatism, and never lets me get up when she comes.

"Aunt Emmeline," she says, "I want to give you a little bit of a present. I didn't know what you needed most, so I just brought this. Please use it in the way you will enjoy most."

She put a piece of paper money into my hand. I'd never had any paper "might" money before. It had all been coppers and silver. I wasn't real sure that this was the "might" kind, but I jest thought I'd ask Sister Sanders and be sure. So I told her all about the little box, and how proud and happy I'd feel to have her gift go into it. I ain't good at talking, but I says jest about what I've said to you, and somehow I made her understand.

"It is to do as you please with, dear Aunt Emmeline," she says; and her voice sounded kind of queer and choky.

"So I reached out for my box and put the bill in. I kind of wished I knew how much it was, but I didn't like to ask. Besides, it wasn't necessary that I should know, as long as the Lord did.

"I was going down town," says Sister Sanders; and her voice still had that choky sound. "I was going to buy a new belt buckle. I have three or four already; so I think it is a clear question of 'might.' I want to put the money into your box instead."

"La, dear," says I—you wouldn't suppose I'd say "dear" to Sister Sanders when she has her sealskin coat on, but she's so good I can't help it—"La, dear," says I, "hain't you got a box of your own?"

"Yes," she says, "but it's not that kind at all. It's not a 'might' box, but only a box of left-overs. It wouldn't mean the same if I should put it in there."

That was 'most the same as what the Endeavorers had said. I didn't know jest what it meant, but it sounded friendly, and I was glad of it, anyway.

"Aunt Emmeline," says Sister Sanders, "I'm coming around to take you to the mite-box opening. You needn't say your rheumatism is too bad, for I shall whisk you into the carriage so quickly that you'll never know the air has touched you."

And, sure enough, Sister Truesdale, she did. I set up on the front seat and heard the sweet singing and all them good women had to say about the poor heathen; and though I couldn't see, I could feel the heaven-like look on their faces as they asked us to help these needy ones for the sake of Him who died for us all.

The box? Of course I meant to tell you about that. It was what I started out for. They emptied it careful and gave it back to me, because it's been such company for me and such a blessing that I never want to be without it again. And—will you believe it?—my box had more in it than the president's, more even than Sister Sanders'—\$11.55! I've never known whether it was Sister Sanders' present or the belt buckle that did the biggest part, and I suppose I never shall.

But I've found out that 'most any woman might, if she only would.—*The Evangelical Messenger.*

\* \* \*

### ***The School Child's Basket Lunch***

LOUIS A. HANSEN

To plan, prepare, and pack the school child's lunch basket day after day for months is no doubt quite a problem to many mothers and cannot be done without considerable careful thought. But the matter is of sufficient importance to make it well worth while to give it painstaking attention. A palatable, nutritious, wholesome, and attractive lunch is not a thing of chance; some one must be responsible for it.

There is danger of slighting the preparation of the school lunch just because it is "only a lunch." It should be remembered that it is one of the regular meals of the day for the child, and that the diet of a growing child cannot be slighted without harm to the child. The lunch should, as far as possible, be based upon the requirements of physical growth and mental development. A poorly nourished child cannot develop properly, either physically or mentally. Poor nourishment is the cause of the so-called backwardness of many children.

The active, growing child needs, proportionately, more food than does an adult. The expenditures of

energy must be met by an adequate food-fuel supply. In addition, the demands of growth call for necessary food for the forming of bone, muscle, nerve, and other body tissues. The mental work of school study hours also requires energy that must be replenished. All the food elements are needed by the growing child, and some of them more than by the adult, particularly fat, protein, and mineral matter.

Proper feeding will result in fuller physical development, greater resistance to disease, increased mental ability, and a more normal life in general. Improper feeding will produce weakness, susceptibility to disease, mental deficiency, and more or less abnormality in general. The proper or improper development and growth of the school child depends in no small part upon the kind of school lunches he eats during the greater part of his school years.

At its best the school lunch has its disadvantages as compared with the meals eaten at home. Eating from a tin pail, paper bag, or a basket has no particular attraction in itself after the novelty of it wears off. Special attention needs to be given to making up, as far as possible, what the school lunch lacks in attractiveness. It is not necessary that there should be any lack so far as actual nutritive food is concerned, either in quality or quantity; this is a matter of planning and preparing what is needed.

As a usual thing the school lunch is eaten cold. If possible some provision should be made for having something warm. Milk, which supplies the essential food elements, makes a good lunch food, and where provision can be made for warming it, will be especially serviceable. Vegetable broths or other liquid foods could be substituted at times. Milk or other liquids could be warmed at home before the child starts for school, and be put into a thermos bottle, which will retain the heat until noon. A thermos bottle made of aluminum would not add much to the weight of the lunch.

Variety should be studied in the preparation of the school lunch, both to provide the various food essentials and to guard against loss of appetite because of sameness. Plan for pleasant surprises, and make lunch time one that will be looked forward to with pleasure and relish. Students at boarding schools sometimes find fun, if no real enjoyment, in being able to foretell the exact menus of the week. Though the food may be good in itself, the regularity with which it appears on calendar days is against it. The same is true in the case of the school lunch. A later article will give some suggestions for the preparation of the school lunch.

\* \* \*

### ***The Round Table***

WE are glad to grant the request of perplexed parents for an opportunity to discuss their problems through the columns of our church paper. Questions that come to us will be published once each month, and we solicit answers from those who can make practical and helpful suggestions from personal experience.

1. How shall I deal with the problem of an unwelcome neighbor child who comes to play with my little girl? I do not wish to offend the child or her mother, and yet I do not feel that she is a suitable companion for my daughter.

2. How can I teach my ten-year-old boy the difference between his everyday clothes and his best attire? In other words, how shall I teach him to take proper care of his clothes?

3. What would you do with a boy who throws his cap, shoes, books, and other possessions "just anywhere" in the house? It keeps me busy picking up after him. Is there any remedy?

4. How can we make family worship interesting for the little folks? And would you urge a child to take part in family prayer before he is old enough to realize what prayer means?

5. Is there any possible way of persuading a child to eat slowly when playmates are waiting outside? Should I insist upon his eating less and chewing it properly, or let him eat the usual amount hurriedly? And what about a child who will eat only a few kinds of food, and refuses substantial foods, like potatoes and bread?

\* \* \*

### HER THANKSGIVING DAY SERMON

Now, Dan'el, this is Thanksgivin'—a day when the good Lord meant

That we should set down an' think over the blessin's he has sent,

An' give him the credit that's due him for the good things he bestows;

But you've got into the habit, as every one round you knows, Of findin' fault with most things an' overlookin' the good, An' you don't thank the Giver for 'em as a decent Christian should.

Now, Dan'el, I'm goin' to be honest an' tell you, plain an' square,

What I think about your grumblin'—you don't use the good Lord fair.

You fret 'cause the corn was a failure; you worry about the grass;

But never a word, my husban', about the dear little lass

That the Lord in his merciful kindness gave back when we thought she must die.

What's all the corn in the country, an' everything else, say I, To the child that the Lord has spared us? So, if you are bound to complain,

Act honest, an' give God the credit for your blessin's as well as your pain.

You know just as well as I do that the sun doesn't always shine,

But all our frettin' an' worry won't clear your sky or mine.

It's a good deal better, my husban', to take things as they be, When we can't make 'em any different, as sensible folks agree.

If a thing can't be helped, don't worry, but make the best of it, dear,

An' think about all life's good things till the cloudy sky gets clear.

It's foolish an' wicked—yes, wicked—I say it out plain an' square—

To look at the dark side always. 'Tain't usin' the good Lord fair.

What if the corn was a failure; we'd a good big crop of wheat, An' with that, an' the fruit, an' potatoes, we're sure of enough to eat.

You don't expect everythin', do you? Things might ha' been worse, my dear.

Think how we'd feel, my husban', if our little girl wasn't here. Be honest an' give the Lord, then, the credit he ought to get.

Just reckon up all your blessin's, an' you'll find you're deep in his debt.

You'll see you ain't actin' right, Dan'el, to look on the dark side so.

Give him the credit that's due him, an' you'll have a Thanksgivin', I know.

—Eben E. Rexford.

\* \* \*

ARE you careless about the second coming of Christ? Alas, many are! They live like the men of Sodom and the men of Noah's day. They eat and drink, and plant and build, and marry and are given in marriage, and behave as if Christ were never going to return. If you are such a one, I say to you this day: Take care! — *Bishop Ryle.*

## World's Christian Citizenship Conference

(Continued from page 2)

Salt Lake City, asked the privilege of the floor. He had a written communication from two commercial clubs of that city and a statement signed by a number of pastors of the evangelical churches of Salt Lake City. This latter statement was to the effect that these pastors believed that polygamy was dying out in Utah. Mrs. Shepard then asked for the floor, and stated that she desired to ask some questions of Apostle Talmage. She said that none except an apostle was fully qualified to answer these questions.

The congregation then voted to ask Dr. Talmage to take the floor to answer questions of Mrs. Shepard. When this vote had been passed, it was discovered that Dr. Talmage had left the room only a moment before. Some of the persons present who did not desire the apostle to escape in this manner, followed him and brought him back to answer the categorical question as to whether he believed in polygamy. Dr. Talmage answered that he believed that the patriarchs of the Old Testament times who lived in plural marriage were accepted of God, as were also the pioneers of the early days of the Church of Latter Day Saints; but that he did not practise polygamy, neither did he believe that the practice would be revived in the church. To the further question whether he had not taken a treasonable oath to pray that the blood of Joseph Smith should be avenged upon the United States, and whether he did

not wear an undergarment with certain markings connected with that oath, Dr. Talmage replied that he had never taken any oath that was treasonable, nor would he submit to questioning concerning his underwear.

Mr. King, however, arose and stated that the Mormons did wear this garment, and that in his work in the Quartermaster's Department of the army, he had issued many of these to Mormons, after they had been laundered, but that there were no markings whatever on the garment. To this, Mrs. Shepard facetiously suggested that styles had changed.

It is questionable whether any congregation ever had or will have the privilege of thus cross-questioning a Mormon apostle. This is our apology for telling the story at some length.

The general character of the whole program of the conference, however, was, as we have indicated, the preaching of civic righteousness. Many seemed to hope that as the result of this war we were about to enter a new world, a world which by the activity of the churches would soon become the millennium, the kingdom of God upon the earth.

We cannot in this article go into further details concerning several speeches, but must note that Henry Van Dyke and other prominent speakers strongly protested against belief that the world was immediately to become one of ideal conditions. Some of the speakers protested against the fundamental policy of the National Reform Association of uniting religion and the state. But more of this in a subsequent editorial.

L. L. C.



# THE WORLD-WIDE FIELD



## ATLANTIC UNION CONFERENCE FIELD DAY

It was a great day, a day never to be forgotten. Possibly between five and six hundred dedicated themselves for service, and at 8:30 A. M. met at the Brooklyn church and at other points in the city, to go out among the people. There were twenty bands organized, with a leader over each. Work was done among seven different nationalities. The amount received was more than two thousand dollars. Thousands of books and periodicals filled with the present truth, were placed in the hands of the people.

Some remarkable experiences were reported. It is a pity space forbids giving some of these reports in full, for they were inspiring. Prayer was had with some. Gospel talks were the order of the day. In not a single instance reported did workers meet with opposition. It seems as if the Lord by his angels had gone before the workers and opened doors and hearts. We have been told that "God will give us favor with the people until the work is finished." This in itself should be a source of encouragement. Openings were obtained for Bible readings, and names of interested persons were secured. Some who had not known that Seventh-day Adventists had churches in Greater New York received invitations to attend, and said they would come.

Great blessings came to those who took part in the service. One sick sister, who had been taking tonics, said, "This is the best tonic I have yet taken; it has done me more good than all the others put together." And she purposes to keep on taking this tonic. Another sister felt so happy when she came back to the church from her work that she asked her minister if it would be wrong to sing. The pastor said, "No." So they sang while waiting for the others to come. The pastor said, "I wish you could have

heard them sing. They were able to sing new pieces as well as if they had practised them. Next Sabbath," he continued, "I fear I shall not be able to preach, because they want to relate their experiences."

An interesting feature of this field day was the part the General Conference men took in it. Elders Haskell, Daniells, Andross, Quinn, G. B. Thompson, Kern, Eastman, and others were in the thick of the battle. Elder Haskell acknowledged that he had always felt his duty was to encourage others to do this personal house-to-house work, and that he could do more good by getting ten to work than by trying to do the work of ten. His heart was touched as he made his report, for he had now discovered that the best way to set ten to work is to say, "Come." He said he wanted to stay out longer, he enjoyed the work so much.

Elder Daniells reported some excellent experiences. He said he considered this movement one of the greatest ever started among us, and that he saw wonderful possibilities before it. Two million copies of the Harvest Ingathering papers will be none too many when our people all take their place in this work, and a million dollars may be expected annually instead of a quarter of a million, as at present. Additional publishing plants will have to be built and set in operation. Instead of an annual ingathering, it will be a monthly ingathering. He told of a minister who in writing up the work of Seventh-day Adventists said: "Seventh-day Adventists believe they have been delegated to take the world for Christ, and the way they are going about it, it seems they will succeed." The command is, "Let the gospel message ring through our churches, summoning them to universal action." This message is ringing, and the people are responding.

D. H. KRESS.

## TRIALS AND VICTORIES

It has been the privilege of the writer to labor for nearly eighteen years in the regions beyond, and while these have been years of trial and victory, the last five have been especially marked with severe experiences and marked victories.

In the month of March, 1914, in company with my family and three native workers, I entered the provinces of Nigeria, West Africa.

Scarcely had we planted our first mission station, when the World War broke upon us, and with it came some very trying perplexities.

Many times the opening of a new mission field is attended with new and untried experiences,—a strange language to be learned, new customs among the people to be encountered, and in fact an almost entirely different way of living to be adopted.

Success, however, marked our first efforts, and daily we have had reasons to offer renewed thanksgiving to our heavenly Father.

Then trials were again multiplied. Sickness came into our family. I had my leg injured while riding a bicycle, and the abrasion became infected, causing an eating ulcer, and for months I was unable to get about except when assisted by others. When the ulcer had reached its most aggravated condition, I was unable to set my foot on the floor. If I did so, it would turn black in five minutes, and I would suffer the most excruciating pains. At the time when I was suffering most, Mrs. Babcock had a relapse from the sting, or bite, of a centipede, and for some time lay in a semiconscious condition. At the same time our two boys contracted the measles, and for several days Foster, the older of the two, had a temperature of 105°. Then we cried unto the Lord, and he heard and brought us relief.



GROUP OF MISSIONARIES WHO SAILED ON THE S. S. "CHINA," OCT. 18, 1919

Left to right: Mr. and Mrs. John Oss, Mr. and Mrs. G. B. Youngberg and child, Elder and Mrs. J. M. Comer and two children, Mrs. G. F. Enoch; and Mr. and Mrs. Le Roy B. Dye



Before we were fully recovered, the Lord sent three men a distance of more than one hundred miles, asking that we open our work in their town. I felt hardly able to make such a journey on a bicycle with my leg yet quite sore, but I finally consented to go.

Two days later, in company with our interpreter and a native worker, I started on the journey, and after two days' travel, reached the town. The Lord blessed the efforts put forth, and we now have a good company of Sabbath keepers there.

While on my return journey I again had a trying experience. Two native young men of that village accompanied me. After traveling about two hours, I became so weak that I would often fall from my bicycle into the bush by the pathway. The farther we traveled, the weaker I became, until I felt I could go no farther. It seemed I could live but a short time, and I took out my notebook to write a final word to my wife and children. Words of courage were spoken to me by the two faithful native men, and we again sought strength from Him who never fails.

After an hour's rest we were again on our way, and reached home in due time.

Each month's efforts were marked with new souls embracing the message, and new trials to encounter, but the Lord was always present to help.

It was in September, 1916, that I was bitten by the tsetse fly and so became infected with the parasite which causes sleeping-sickness. At the time I was bitten I was not aware that I had become infected—not until I was examined later. During this time, however, I knew that my health was failing, but did not understand the reason.

In the month of June, 1917, in company with my family, I left our main mission station, near Ilorin, and went to Ipoti to erect a new church building. The rains were so heavy that we made slow progress in putting up the building. We had it about half finished when my health gave way.

On Friday, September 14, I had been out all the morning looking after the building, but in the afternoon I felt bad, and was compelled to go into the house. Two of the native brethren helped me to bed. During the night it seemed that I could not live until morning, and by daylight I was unable to raise myself up from the bed. We remained there two weeks longer, and I managed to get over to our place of worship and tell the brethren and sisters that it would be necessary for us to go to the railroad, where we could get different food. For some time we had been compelled to live wholly on native food, and to this I had largely attributed my failure in health.

We had sent a boy to the railroad, nearly one hundred miles distant, for a supply of food, but he evidently had done something to annoy the shopkeeper, and was driven out, so he returned empty handed.

The first week in October we left Ipoti and went to the town of Oshogbo on the railroad, where we hoped to get our supply of food from America. It took us two days to reach there. The first day we traveled through dense forests and over rocky hills and deep ravines. Our road was only a narrow path where two persons could not walk side by side.

Heavy rains had made the streams very high, and it was with great difficulty we crossed some of them. My hammock carriers were rather slow, so I fell behind our main body of carriers. As I neared quite a large stream and heard the roaring of the water, I wondered how I could ever get across. When I reached the bank, to my surprise Mrs. Babcock and the children were on the opposite side. After changing our clothes we were soon on our way to Ila, where we stopped for the night. Our next day's tramp brought us to Oshogbo, forty miles distant. We reached there at midnight, quite weary.

After remaining at Oshogbo for three weeks, my health continuing to fail, we decided it was best to proceed to Lagos and secure the best medical aid. We arrived in Lagos, on the coast, on Thursday morning, October 25, and at once called in Dr. Grey.

He took specimens of my blood each day he visited me, until Sunday morning, when he made known to us the disease preying upon me.

I had noticed symptoms of Bright's disease, and had spoken to the doctor about it. That morning he said it was something much worse than Bright's disease; that I had trypanosomiasis, or sleeping-sickness, and that if I ever recovered I must go at once to the school of Tropical Medicine in London.

The parasites are transmitted from one person to another by the much-dreaded tsetse fly, in the same way that the mosquito transmits malaria and yellow fever.

Owing to the rigid regulations of the government in isolating such cases, I was taken to Dr. Grey's hospital, where I was treated until the S. S. "Apapa" sailed for England.

In seven days our ship cast anchor in the Sierra Leone harbor. Here we remained five days waiting for a convoy from South Africa.

On the fourteenth of November our convoy, consisting of ten ships (including the cruiser), sailed out into the open sea, not knowing what our fate would be. Our fleet was reduced to ten knots an hour, thus allowing our cruiser to cover a large area both to our right and to our left, watching for any appearance of an enemy submarine. Our ships sailed at night in absolute darkness and generally in a zigzag course.

When we went on deck Monday morning, November 26, we noticed a flotilla of submarine destroyers all about us.

On Tuesday morning our convoy was divided, some of the boats going to Plymouth and the others to Liverpool.

#### Our Ship Torpedoed

On Tuesday night, November 27, all retired expecting to be in Liverpool next morning. Sometime during the night the destroyers left us, evidently thinking that all danger was past. Owing to my physical condition, I had slept but little during the night. I was up early, and found it was just four o'clock. I again lay down, hoping I might get a little sleep before we reached Liverpool. Within ten minutes the terrible crash of a torpedo against the vessel was evidence that the ship which had carried us more than four thousand miles was doomed.

Forgetting all my affliction, I rushed into the other cabin (we had two), and got our life belts and put them on Mrs.

Babcock and the children. By this time the lights were going out and the steamer was listing on the port side.

Mrs. Babcock hurried onto the next deck with the children, while I got my overcoat and deck shawl to follow. When I reached the hallway, a man who seemed to have lost his mind in the excitement, met me, and tried to pull me the wrong way. I mustered all the strength I had, and released myself; then started to go the right way. He continued his efforts to help me, and pushed me down on my face. I was making a strong effort again to get on my feet, when two men from our lifeboat came after me.

We were soon on the deck by the side of our lifeboat, and in a very short time we were all seated in it. The moon shone brightly, and as I glanced up I saw the second torpedo fired at us. As it passed through the water and neared the surface, it produced a great spray that had every appearance of a fire coming out of the depths of the sea.

This second shot having been fired on the starboard side, was evidence that there were two submarines. The short space of time between the firing of the two torpedoes showed that there were two, for the same submarine could not have changed its position from port side to starboard so quickly.

After the second torpedo struck us, it caused the steamer to list on the starboard side where our lifeboat was. As I glanced up at the great ship hanging over us, the situation looked appalling.

We managed to get our boat out about thirty feet from the steamer, when a heavy sea caught us and drove us back under the vessel, which was settling so fast that it caught our lifeboat and pushed one side of it under the water.

We made a second, and a third, effort to get away, with the same results. By this time the ropes from the ship's masts were all over and around us. The lifeboat next to ours was struck by the ship's smokestack, and sunk. All the passengers of that lifeboat, including four women, were lost, except two men, who jumped into the water and were picked up by another lifeboat. One woman was lost from our lifeboat. She was probably pulled overboard by one of the ropes reaching from the top of the foremast. One of these ropes, however, gave us freedom from the perilous position in which we were placed. All who were able pulled on the rope, and we were soon up to the foremast. By the time the bow of our lifeboat reached the mast, it (the mast) sank out of sight; which cleared the way for us, and a heavy sea caught us and carried us beyond danger of the sinking ship. I looked around to take a last view of the steamer, but it was gone. All this happened in just twenty-two minutes.

Mrs. Babcock sat down in the bottom of the lifeboat, and our boys, who were a little farther forward, were under the watchcare of the stewardess. The boat was so filled with water that Mrs. Babcock sat in water up to her waist. We now pushed out into an open sea, with boisterous waves all around us. Our little boy Arlington, four years old, called to his mother to teach him how to thank God for our deliverance. All were quiet while he prayed, and were evidently affected. We had not gone far when we began to pass wreckage and many dead

bodies. There were many calls for help, which were not disregarded.

For three hours we were tossed up and down on a rough sea, with no lights except a small electric torch that one of the passengers had. About all we knew of our whereabouts was that we were somewhere in the Irish Sea. We occasionally had a glimpse of a lighthouse, but where it was and how far off we could not tell. We kept up a continual shout for help, and that served to keep up a good circulation and prevent discouragement on the part of some.

Just as day was breaking, a little before seven, we noticed a light coming toward us. It proved to be a patrol boat from Holyhead, Wales, in answer to the sinking ship's wireless call for help. It was no easy task in such a raging sea to be transferred aboard the patrol boat from our lifeboat, but four sturdy seamen tossed us up in a little while. At 10:30 A. M. we reached Holyhead, Wales.

The steamship company had made every provision for our comfort in a large hotel there, and we were soon served with hot meals. Several Holyhead ladies were there to render us every assistance possible on their part. True Christian sympathy was expressed in every face. Although we had suffered severely from our experience, yet the kindness and blessings received from the hands of these people, largely overbalanced the affliction. It was a great day for us. We had witnessed deliverance by the hand of God when humanity was powerless. Never were the promises of God so precious to us. We thought of Paul's shipwreck, and of the tortures and afflictions of our Father's children. We are not always able to solve God's great purpose in these sad afflictions, but we can remember that "all things work together for good to them that love God."

Some have been, and others may be, called upon to lay down a life of usefulness, and we are unable to understand the reason why. May we ever be ready to meet the mind of God.

#### God Able to Restore

We left Holyhead that same evening at 4:30, and reached Liverpool about nine o'clock that night. An employee of the Elder Dempster Company (owners of the torpedoed vessel) met us at the station. He arranged for the accommodation of the rescued passengers, and we were all soon comfortably settled in a hotel for the night. We enjoyed a good night's rest in spite of our nervous condition.

Thursday morning, November 29, we had to be registered, in harmony with war regulations, before leaving Liverpool. We then took a train for Watford, the headquarters of the British Union Conference, where we arrived late in the evening. A motor car met us at the station and we were soon at the sanitarium, where everything was done for our comfort.

For nearly one month we had been on the sea, and owing to a lack of treatment my condition had become very critical. The next morning (Friday) Dr. Hayton succeeded in locating the doctor in charge of the School of Tropical Medicine in London, and arrangements were made for me to be taken there two days later, on December 2.

Soon after I arrived in the hospital the doctors began their examination of

me. During the first forty-eight hours I was in the hospital, more than five hundred specimens of my blood were taken, and in almost every test the parasites of sleeping-sickness were found. Owing to complications with other diseases, my case seemed hopeless from a human point of view, and I had but little encouragement from any one. Whether I was an object of pity or of curiosity, I do not know, but more than twenty-five physicians visited me, and seemed to take a deep interest in my case.

My only hope was in the promises of my heavenly Father. Brethren and sisters came to visit me, and letters were written to me assuring me that all our people were praying for my recovery.

A rigid treatment was begun on me, and after two days' treatment the sleeping-sickness parasite had disappeared.

I remained in the hospital forty days, and repeated tests were made to find the parasites, and once a month after, but no trace of any has been found. This has been a great wonder to the doctors.

A medical missionary to Abyssinia, who was home on a furlough, came to see me one day, to have a talk over my strange recovery. This gave me an opportunity to speak of our confidence, as a people, in God, and of our future hope.

Our courage and confidence in God are strong, and we are thankful for an opportunity to labor for him in the closing up of the work. D. C. BABCOCK.

\* \* \*

### THE WORK IN THE NEGRO DEPARTMENT

OCTOBER 5 the writer began his journey to Boulder, Colo., to attend the Fall Council, which opened the eighth. While there he visited the Denver colored church two Sabbaths and one Sunday evening. The church has the help of Brother Coopwood, who has been employed by the conference to look after the Denver and Pueblo churches and to advance the cause there. I met him and learned that he is planning and doing aggressive work with that end in view.

The first Sabbath I met with the Denver church was October 11,—Negro annual collection day,—on which the church raised an amount equal to \$1 a member. After leaving Colorado, the next church I visited was our church at Omaha, Nebr. The church there has been without help ever since Elder B. L. Bradford was called to Philadelphia last spring. There is quite a congregation there, with a good church building and plenty of work for the members to do in giving the message to those in sin and darkness. A minister has been arranged for.

After attending a meeting of the Southern Union Mission Committee, at Nashville, Tenn., October 27, I went to Detroit, Mich., to remain there only a day or so, and then proceeded to Louisville, Ky., to attend a convention—from October 31 to November 2—and the dedication of the Chestnut Street church.

The Louisville colored church was organized more than twelve years ago. During the time that Elder J. H. Lawrence labored in that State and city a strong church of more than 125 members was raised up. They purchased property in a good locality, and repaired the church and built a church school. Last year about the first of September, Elder

J. G. Dasant took charge of the work in the State and settled in Louisville to look after the church and work there. He at once began to build up the work in all its branches and set about remodeling the church. He rallied the members, and they applied themselves to the task. By means of paint, new pews, and other needed repairs, they put their church in fine condition, and it was dedicated November 2, during the convention already mentioned.

The convention and dedication were well attended by persons in the city and State, also by Elder J. M. Campbell, of Indianapolis, Ind.; A. Osterman, of Chattanooga, Tenn.; and the writer. Elder R. I. Keate, the conference president, was present most of the time, helping and giving timely encouragement and advice.

At the dedication, the pastor in his review of the church's progress, showed that last year thirty-one precious souls were added to the church; that the tithes and offerings had increased more than \$850; that \$1,600 had been raised for local needs, \$1,000 of which was raised in about four months; and that the whole amount raised was \$6,000. The dedicatory sermon was preached by the writer, and the prayer was offered by Elder Keate.

The convention closed Sunday night by a musicale and a short sermon by Elder Osterman, after the people had pledged themselves to the finishing of the work without delay.

From Louisville I left for points in Ohio and for Detroit, Mich., though only for a day or two, as I was scheduled to attend a convention at Indianapolis, Ind., and the dedication of the church there that had recently been purchased by our people. This convention began November 5 and ended November 9, with the dedication in the afternoon, and a sermon at night by Elder Dasant.

Elder Campbell has been laboring there for more than a year. When he went there to take charge of the work he found quite a little company of Sabbath keepers that had been brought out through the labors of Elder L. W. Browne. But they had no good meeting place. Elder Campbell reached there June, 1918, held a tent effort, and set about securing a suitable place of worship. At first he met with failure, and, after bringing out several Sabbath keepers, was obliged finally to take down his tent on account of the cold weather, without having secured a place in which to worship. He held the Sabbath and Wednesday evening services in the two front rooms of his home, and continued to look for a place. After finding one place after another that they wanted and failed at the last to get, he finally found in a good colored neighborhood, a church belonging to a white congregation, which was for sale at \$7,500. Through the conference they were able to purchase this building last April for \$5,500 cash. They moved in some time in May, and after cleaning and repairing it at some cost, they dedicated it, as already stated, virtually free from debt. It is a substantial frame structure, large enough to seat between three and four hundred persons, with rear apartments for Sabbath school room, church school room, etc., besides a good cement basement that can be made into treatment-rooms.

Elder C. S. Wiest, the president of the Indiana Conference, was present much of the time during the convention, and attended the dedication services, giving aid and encouragement. Those present from elsewhere were Pastor J. E. Cox, Columbus, Ohio, accompanied by his Bible worker and several others; J. L. McConaughey, home missionary secretary for the Lake Union, who preached an able sermon at 11 A. M. Sabbath; Elder W. D. Forde, Chicago, Ill., who offered the dedicatory prayer; Elder U. S. Willis, St. Louis, Mo.; Elder J. G. Dasent, who preached an excellent sermon Sunday night; his choir, which rendered some very fine music for the occasion; and the writer, who gave the dedicatory sermon.

From here the writer went to Kentucky; then to Ohio on some business for the Department and general cause; and thence to New York City to spend a short time at the union conference, stopping for a few hours on the way at Washington, D. C.

W. H. GREEN.

\* \* \*

### THE WEST INDIAN TRAINING SCHOOL

I HAD an interview with Jamaica's director of education shortly after arriving in the island. He manifested quite a little reserve at first, but as I unfolded to him the principles and plans of our schools, he threw off all reserve and exclaimed, "Mr. Hughes, that is real missionary work of a kind that Jamaica very much needs." He told me that not only were wages very low in Jamaica, but also that it was impossible for the young people to get continuous employment at these very low wages. This fact closes the door of hope against the very large majority of Jamaica's young men and women. The director stated that if we could give some young persons a chance to earn a part or all of their education, we would accomplish a very important work. As I left him he said, "This has been a very interesting interview to me, and I shall watch with much interest the development of your school."

At the present time wages for ordinary labor are from 30 to 42 cents a day. In these days of high prices it is absolutely impossible for the great mass of our young people to obtain the means to attend our school. We have very many applications from young people who wish to work their way, but we can furnish work to only a very limited number. If we had money to purchase cattle and develop industries, we could take more.

We have 171½ acres of land. It grows excellent grass. Our rainfall is about eighty inches a year. Our elevation is above 2,100 feet. Cattle are raised very successfully here.

Our young people here have the same eager desire for a training for God's service that our young people have elsewhere. As there has been no school in this field, there is a great lack of trained laborers which only the school can supply, for it is difficult to get laborers from the temperate zone to labor in the tropics, and when they are obtained they cannot adapt themselves to the climate so well as those born and educated there.

Our school needs more buildings. Our library is very small, and we have no equipment. We are very glad indeed that the Sabbath schools are coming to our rescue.

C. B. HUGHES.

## Educational Department

W. E. HOWELL Secretary  
O. M. JOHN Assistant Secretary

### SPIRITUAL WORK AT PACIFIC UNION COLLEGE

A RECENT letter from Prof. W. G. Wirth, Bible teacher at Pacific Union College, speaks very encouragingly of the spiritual life of the school thus early in the new year. He writes:

"As you know, we have a large school. Post-bellum days have helped us here in the matter of enrolment, as they have other schools. And we have a fine class of young people, especially of young men. Many of our young men this year are those who have seen army service; and their seriousness betokens a desire to get all that the school can give them. Surely we are living in wonderful days, and God has set his hand to finish the work of righteousness in the earth. I am praying that God will help me to give to the excellent young people we have, just the things he wants me to give.

"The spiritual life of the college is good. I am pleased to tell you that in the class for instruction of candidates for baptism, which runs through most of every school year, there are about twelve thus far who definitely want baptism. By the end of the year many more ought to be ready for this important step. This is the side we are endeavoring to keep strong, for without this, everything else is vain. Our Friday evening meetings are interesting and enthusiastic, and the presence of the Lord is felt in the testimony services."

\* \* \*

### LANCASTER JUNIOR COLLEGE

THE opening days at Lancaster Junior College were unusually busy ones owing to the large influx of students. We were obliged to arrange temporary accommodations for our overflow of girls in an apartment house, hitherto occupied by teachers and their families, and we have housed a number of the young men in a neighboring building known as the annex.

Opening exercises were held the morning of the seventeenth of September with a full chapel. In the regretted absence of Elder Quinn, our union president, cheering words were spoken to the large company of young people by Elders S. N. Haskell, H. W. Carr, J. K. Jones, F. C. Gilbert, J. C. Stevens, and W. R. Andrews. Practically all these laborers were former students of the school.

Our first Friday evening the assembly-room was filled to overflowing. It was the largest gathering of the kind ever held in South Lancaster. The melting influence of the Spirit was very manifest as students told of their experiences in the field, and of the manifest working of God's providence in bringing them to school. When the question was put as to how many were here as a direct answer to prayer, nearly a hundred arose.

We determined to have our Harvest In-gathering early. So the second Wednesday after the opening was devoted to this purpose. It was a lovely autumn day. We were kindly received, and the gifts for missions, counting some that

came in a few days later as an aftermath, amounted to more than \$1,000, by far the most we have ever received in one day, and more than we received in two days last year. We desire to go out again, but we are not able to obtain a supply of papers.

In our school work this year we are laying more stress than ever on the practical subjects. We have on our faculty a graduate nurse giving her whole time to the teaching of hydrotherapy and physical culture. Our carpentry department is taking on new life and vitality, and the cooking, sewing, and millinery lessons are not neglected. Work on our school farm is being correlated with our school program. Best of all, the interest in Bible is deepening, and for the first time we have two divisions of our class for instruction in giving Bible readings.

Our enrolment, outside the preparatory department, is 321 at present, and students are still coming in.

That we may have in our school day by day a deep sense of the divine presence, that we may all together, teachers and students, strive earnestly to realize the highest possibilities of Lancaster Junior College as an institution for the training of Christian workers, is our chief desire and prayer.

M. E. OLSEN.

\* \* \*

### LODI ACADEMY

AN excellent report has come in from Prof. R. A. Hare, principal of Lodi Academy. The school has enrolled 150 students above the eighth grade, and 100 from the eighth grade down. Some of the classes number as many as forty. Among the earmarks of progress in the development of this school is the introduction of the academic normal work, with fourteen young people enrolled as prospective teachers, with a large elementary school for observation, and with thorough teaching of the two units of work provided for in this course. This work promises a substantial contribution to our corps of teachers either by putting them into the field to meet our shortage of teachers or by encouraging them to go on to college and complete their normal training.

Brother Hare says that so far as he knows the school meets all the standards required for an accredited rating with the college, including the library, which more than meets the requirements of 1,500 books for a twelve-grade academy.

Professor Hare writes further: "We feel much encouraged concerning the class of students we have in school this year, there being a number of more mature students than were present during the latter portion of last year. We are endeavoring to carry out the new course that was adopted last spring. With one or two modifications we are using it. I trust that next year it may be given completely."

W. E. HOWELL.

\* \* \*

Now, thankfulness is not a minor virtue. It is not one of the elementary virtues which may be left behind as we become more mature. I believe that thankfulness is essential to the strength of every virtue, and that without it every other branch is starved and lean.—*J. H. Jowett.*

## Missionary Volunteer Department

M. E. KERN - Secretary  
MATILDA ERICKSON - Assistant Secretary  
MEADE MACGUIRE - Field Secretary

### PRAYER AND PERSONAL WORK BANDS

#### Part I

THE Prayer Band lies at the very foundation of our organized Missionary Volunteer work. In the first messages sent to us regarding the organization of the young people we have the following statements:

"Cannot you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action?"

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"

"If there is a large number in the church, let the members be formed into small companies to work, not only for the church members but for unbelievers."

From this instruction we notice that—

1. Our young people are to organize for definite work.

2. This is in order that they may plan together, and encourage one another. By organization they will accomplish more than by individual effort.

3. They are to work for the salvation of our own unconverted young people, and for young people not of our faith.

4. United prayer should precede work for souls, since such work can be done successfully only through divine power.

In many places efforts have been made to carry out this instruction, and young people have enjoyed the most precious experiences of their lives in such service. Unfortunately, however, many such efforts have been short-lived, and few have been permanent and continuously successful.

It is not a difficult nor a complicated work to organize and lead a prayer band, yet many young people who are well qualified hesitate to undertake it without some definite instruction to guide them in getting started.

Four distinct fields present themselves in which prayer and personal work bands should be conducted, each one with its own peculiar opportunities, needs, and problems. They are the home church, the school, the camp-meeting, and the sanitarium.

#### Spontaneity Desirable

If there is any spiritual activity in the church which should be thoroughly spontaneous and free from formality, it is the prayer band. No unwilling leader, who acts because he is appointed by some one in authority, will do. The appointment ought to be like that described in Acts 13:1-4. We do not say that it would be out of place for the church elder or the leader or executive committee of the Missionary Volunteer Society to appoint a prayer band leader; but it seems to me that if the one in charge can present the need, the opportunity, and the privilege, from the viewpoint of a rich personal experience, giving some simple, definite instruction about the manner of conducting

the band, it will awaken a response in some hearts. Often the band must be organized and led for a time by the leader himself, or the elder, or whoever sees the need and feels a burden to help. Then as the members gain experience and confidence, and catch the spirit of the effort, others will be found willing to lead.

#### Regularity Essential

The meetings should be held as regularly as possible, and not too far apart. A meeting once a week may be very successful. Where members live near together, and can meet oftener, it is even better. A fire burns most steadily when a fresh supply of wood is added frequently. Too long intervals may prove disastrous; for, as the Scripture says, "Where no wood is, there the fire goeth out."

In prayer and personal effort very much depends upon the spirit of faith and expectancy, and this is fostered by frequent meetings.

As to the meeting place and hour, these must be arranged to suit the convenience of the members.

#### Suggestive Program

We give here a general suggestive program, which may be used in each of the fields mentioned:

1. A short study.
2. Some expression from each member.
3. Discussion of objects of prayer.
4. Prayer.

#### A Short Study

It is most helpful to have something presented which will at once enlist the keenest attention of each one present, and focus the interest upon some point which applies in a practical manner to the object of the meeting. This absolutely excludes everything in the way of long readings, talks, or Bible studies. The meeting is for prayer for certain definite objects; therefore prayer and the objects of prayer must be kept uppermost.

The leader should be on the alert always to gather precious gems of spiritual truth, illustrations, anecdotes, etc., which have a direct bearing on the subject. For this nothing is equal to the Bible. To find the gems requires only study and quiet meditation. Then there are the Testimonies, and numerous books and periodicals containing an unlimited fund of helpful things. If the meeting is to continue only fifteen or twenty minutes, then no more than five minutes should be taken for this introductory study. Let the leader remember that he is making a serious mistake when he consumes more time in this exercise.

#### Some Expression from Each Member

As soon as the lesson is presented, let each member say a few words, telling what impression he has received from it. It is important that an informal atmosphere be maintained, in which each shall feel perfectly free to express himself frankly and openly. If the study has been on prayer, personal work, personal experience, or a similar subject, and has been given under the guidance of the Holy Spirit, the same Spirit will be able to touch hearts, and teach lessons of vital importance to the members; and as these lessons are talked over freely, those present are drawn close together in Christian

fellowship, and prepared for effectual prayer.

#### Discussion of the Objects of Prayer

Probably few realize how essential it is to have an intense purpose in all such united prayer. Nothing is much more disheartening than wandering, aimless, pointless praying. Therefore, let the objects be mentioned, and let each member keep a little book containing the names of those for whom prayer is offered. Let everything possible be done to concentrate the effort, and to increase the concern of all that God may be glorified in answering their united prayers.

#### Prayer

Since all that has gone before is but preliminary to this, we now come to the climax of our meeting. If the Spirit of the Lord has his way, the prayers will be characterized by heartfelt earnestness, simplicity, definiteness, humility, and urgent intercession.

#### General Suggestions

If the leader appreciates the high privilege of his position, he will look upon each member of his band with earnest solicitude. He should learn from their prayers and testimonies the growth in spiritual things that each one is making. One who knows God himself can easily detect, when others pray, whether their experience is formal and superficial, or whether they are constantly drawing nearer to God by secret communion with him.

The leader will also seek to awaken in each member a real interest in the spiritual welfare of every other member. We cannot pray very effectually with others unless we have confidence in their sincerity and the genuineness of their experience. If one member of the band becomes indifferent or careless, his lukewarmness must not be looked upon with indifference by the others.

This suggests, also, that the leader must understand those common hindrances to prayer which may come in, and rob the prayer band of all its effectiveness. Foremost of these is an inconsistent life on the part of one or more members.

It is also essential that the leader be an enthusiastic and persevering personal worker, and that he be constantly studying the subject, in order to bring fresh and interesting material before the band. New methods, new experiences, and new triumphs of the old methods, all help to keep the fires burning.

We believe it to be an excellent plan for one person to act as leader for a certain period,—one month, three months, or even longer if desired,—but he should plan as far as possible to have each member lead the meetings, perhaps in rotation. The reasons for this plan are too obvious to require comment.

MEADE MACGUIRE.

\* \* \*

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—*Emerson.*

## Medical Missionary Department

L. A. HANSEN - - - - - Secretary  
H. W. MILLER, M. D. Assistant Secretary

### AN EVER-OPEN DOOR

POLITICAL upheavals may disorganize governments, times of turmoil may obstruct traffic, epidemics may cause most lines of work to cease, but in wars or famine or pestilence or in whatever condition the trend of events may place humanity, there is one phase of the gospel that is ever in increasing demand.

When we alighted from the train at Soonan eleven years ago several patients were waiting, and that crowd has increased from that time on. Yesterday our clinic numbered 138; today 114. Two hundred fifty-two patients in two days, besides meeting all trains and quarantining for cholera, have kept us fairly busy.

We have given anticholera vaccine to more than twelve hundred. The epidemic is spreading over the whole country from Manchuria, but by strenuous efforts on the part of the authorities and the medical men it has been kept pretty well in check. There have been only about six thousand cases in all, with 3,500 deaths. We have been able to keep it out of Soonan, but it is within from three to five miles of us on all sides. Last night we had a hurry call in Soonan, but it proved not to be cholera.

From the first of January until October 1 of this year our books show a clinic of 11,000, and we cannot begin to care properly for these cases until we get some more room, and equipment which is absolutely necessary.

One woman who had undergone an operation for gallstones by a native doctor in February, made by sticking a red-hot door key into the liver, has made a recovery at the dispensary, and last week she sent us word to call at her house for meetings.

We are happy and of good courage, for God's hand is still stretched out to save and heal.

RILEY RUSSELL, M. D.

\* \* \*

### WHAT SHALL WE EAT?

IN these days of food manipulation and soaring prices, the question of eating for health and efficiency is one which demands most earnest thought and consideration by all who appreciate the value of a sound mind in a sound body in this our day of unexcelled Christian opportunity,—the opportunity of finishing the gospel in all the world!

The One who made us and who is superintending the great forces of right against wrong has answered our question as to the best food for those who would win this warfare: "God said, Behold, I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Gen. 1: 29, A. R. V. Throughout the Scriptures bread is referred to as the sum total of all food. The Saviour said: "I am the bread of life." John 6: 35. Of the times of the patriarch Jacob we read: "They made ready the present against Joseph came at noon: for they heard that they should eat

bread there." "And he washed his face, and went out, and refrained himself, and said, Set on bread." Gen. 43: 25, 31. We read, moreover, that in those days the king of Egypt had professional bakers in his employ. Gen. 40: 1, 2.

Analysis of whole grain shows it to contain properties more nearly representing the constituents of the body structure than other types of food, hence the well-merited title, "staff of life," ever associated with bread and breadstuffs. From a chemical point of view, it may be well said that vegetables and fruits are just bread in some other form, the same food properties being combined in a variety of plants in the vegetable kingdom, thus furnishing bulk, flavor, and variety.

#### Does This Apply to White Bread?

A most interesting and profitable study is that of the similarity existing between the composition of the cells of the human body, the cells of plants, and the elements which go to make up fertile, fruit-bearing soil, or normal land. Professor Sherman, in his book "Chemistry of Food and Nutrition," page 234, second edition, gives a list of the elements composing the human body, as follows: Oxygen, carbon, hydrogen, nitrogen, calcium, phosphorus, potassium, sulphur, sodium, chlorine, magnesium, iron; iodine, fluorine, and silicon in very minute quantities; also traces of manganese and aluminum.

Natural, unrefined foods contain these same elements in varying quantities and proportions, and it is thus that they are able to sustain the body structure. A study of "Soil Analysis," by Dr. Harvey W. Wiley, Volume I, shows that these same elements are found in the soil of fertile land, and experience teaches us that these various mineral elements in the soil are absolutely necessary to insure a paying crop of grain or vegetables. In Holy Scripture we are told that "the Lord God formed man of the dust of the ground." Gen. 2: 7. This only serves to make more reasonable the thought that there is a similarity between the constituents of normal soil, of the human body, and of plants, and that it was a wise provision on the part of our Creator to supply the wear and breaking down of body tissues through the use of good food. Some of these elements do not occur in a free state in nature, but are found in combination with other elements, thus forming most complex combinations, so much so that they cannot be reproduced in the modern pharmacy.

In these times when so many of our staple foods are submitted to a refining process which removes, in many cases, the greater proportion of valuable mineral, discarding it as refuse material, it is well to understand something of the wonderful functions of some of these food minerals in the maintenance of normal health. Thus we may better appreciate the value of the beautiful simplicity in God's original plan for our diet; and if we would reap the benefits of their life-giving elements, we must have these foods in as nearly a normal condition as possible, in order that they may give to the body the nutrition their elements contain.

Take the inorganic mineral, calcium (lime), for instance. According to Sherman, this mineral constitutes about 2 per cent of the entire body weight, and of this total amount, 99 per cent, or more,

is in the bones; that the remaining per cent, though small, is an essential constituent of the soft tissues and body fluids; and that it is absolutely necessary to the normal action of the heart muscle and to the coagulation of the blood.

According to this text, experiments on birds showed clearly that when they were fed on a calcium-free food for a length of time, there was a marked wasting of calcium salts from various bones, and when killed and dissected, some of the bones were found to have been perforated in order to supply the needed lime for the body's metabolism. May not this serve to explain the mystery of that "hollow tooth," or bone deformity, in children fed largely on white breads, sugars, candies, flesh meats, and other foods poor in calcium? May we not expect that in such a case the body will retaliate, as it were, and draw upon the bones and teeth for that which is lacking in food? Almonds, milk, egg yolks, oranges, prunes, and entire-wheat cereals are rich in calcium, the latter containing more than twice the quantity of calcium found in white flour.

The functions of iron in the human body are of the highest importance. Iron is used by the body in carrying the oxygen from the lungs to the tissues, where the processes of nutrition are carried to completeness and the waste substances, so dangerous to life, are oxidized. The hemoglobin (red coloring matter) of the blood and the green coloring matter in plants are both dependent on iron in food for their existence. Concerning the importance of a proper supply of food iron, Professor Fisher says:

"There is no considerable reserve store of relatively inactive iron in the body corresponding to the store of calcium and phosphorus in the bones. Hence, if the intake of iron fails to equal the output, there must soon result a diminution of hemoglobin, which if continued must mean a greater or less degree of anemia."

Another interesting fact in this connection is that while whole meal, grains, vegetables, etc., contain these various elements named, they possess other marvelous compounds elaborated by the plant itself, though not in the soil. These were not known to our forefathers, who ground their grain entire, but were discovered in connection with the treatment of modern deficiency diseases. Dr. Funk's experiments in the year 1911 attracted attention to the chemical substances contained in the outer coatings of rice, which were shown to possess antineuritic properties. "Pigeons paralyzed by neuritis induced by a polished rice diet," says Sherman, "were able to run and fly within a few hours after administration of two to eight milligrams of this substance, which appeared to be an organic nitrogenous base related to the pyrimidines and to which Funk gave the name 'vitamine.'"

When cases of polyneuritis were reported in the base hospital at San Juan, Porto Rico, in the fall of 1918, the sanitary inspector of the camp was asked to furnish a complete detailed report of the diet of the 373d Regiment, from which the majority of cases came. Investigation revealed that polished rice was a staple article of food for Company A, Company B, Company C, and Headquarters Company of the 373d Regiment, during the months of September, October, and November of 1918, and that it was

served on an average of two meals a day during that period. While in other respects the ration was well balanced, there was a deficiency of fresh vegetables due to local conditions. An extract is given from the Section on Tropical Medicine and Hygiene of the Seventeenth International Medical Congress, as follows:

"The section is of the opinion that beriberi among natives who live principally on rice is brought about by the continued and too exclusive use of rice, submitted to a too complete milling, which removes the cortical and subcortical layers of the grain."—*Journal A. M. A., Feb. 22, 1919.*

Examples might be multiplied to show the evil effects following the continued use of demineralized foods. These facts serve to emphasize the need of securing, so far as possible, such foods as have not been robbed of the greater proportion of those food essentials, which for commercial reasons are separated from corn, wheat, and rice in order to convert them into products that will "keep," so that they may be handled in large quantities and sent long distances without loss. It is a noticeable fact that a mouse will eat the germ from a kernel of corn and leave the starchy part. Weevils seem to like entire-wheat flour, but they are not so much interested in white flour. May we not learn a lesson from these small creatures?

The items composing the following table are taken from a late book, "Dietotherapy," Volume I, by William Edward Fitch, M. D., Major Medical Reserve Corps, United States of America, and form part of an outline entitled, "Analysis of Wheat and the Products of Roller Milling:"

	Protein	Fat	Starch	Ash, or Salts
Wheat as it enters the mill.....	14.18	2.61	69.94	1.91
Patent Roller Process high-grade flour.....	11.2	1.0	74.7	.50

A study of the above figures shows that there is a substantial loss in protein in converting the wheat into flour, a loss of more than 50 per cent of the fat, and a loss in mineral to the extent of nearly three fourths the amount found in the whole grain.

The second outline is given entire, and is entitled "Composition of the Parts of Wheat Grain, Percentages:"

	Proportion of Grain	Water	Nitrogenous	Fat	Starch and Sugar	Cellulose	Mineral Matter
Bran.....	13.5	12.5	16.4	3.5	43.6	18.0	6.0
Endosperm.....	85.0	13.0	10.5	.8	74.8	.7	.7
Germ.....	1.5	12.5	85.7	18.1	81.2	1.2	5.7

In this latter table we find that 13.5 per cent of wheat is largely bran, etc.; 85 per cent is endosperm, or the starchy part of the wheat berry; and the germ makes up the remaining 1.5 per cent of the whole. We would call special attention to those parts which are largely discarded in the making of white flour, namely, the germ and the bran. Notice how rich in fat and mineral salts are both germ and bran, and how very poor in fat and mineral matter is the endosperm, or starchy particles, called white flour.

We can now better understand something of the import of the messages which have come to us—and that, too, many years ago—concerning the unhealthfulness of white bread as a staple article of diet. The following speaks for itself:

"The common use of bolted wheat bread cannot keep the system in a healthy condition. You both have inactive livers. The use of fine flour aggravates the difficulties under which you are laboring. There is no treatment which can relieve you of your present difficulties while you eat and drink as you do. You can do that for yourselves which the most experienced physician can never do. Regulate your diet."—*Testimonies for the Church, Vol. II, p. 68.*

"For use in bread making, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat. It is a frequent cause of constipation and other unhealthful conditions."—*The Ministry of Healing, p. 300.*

It was hard for us to sense the import of this counsel, given so many years ago, but now come men like Funk, of England, who bears this testimony:

"A certain amount of vitamins can take care of only a limited amount of carbohydrate; and when starch is increased in the diet, the amount of vitamin-containing foodstuffs must be increased in proportion. . . . I have shown that no animal has yet been found able to live more than a short time on a vitamin-free food."—*Journal A. M. A., May 20, 1916.*

Should we not, as a people, be grateful for the advanced light given us on the important question of healthful living? Do we not owe it to the world to teach them these things? Have we not, as a people and as individuals, lost precious opportunities and endured much needless suffering by neglecting to heed

these precious admonitions? And now we can hardly keep pace with the onward movement of such as have been compelled to "blast their way," as it were, in searching out these wonderful truths by long and laborious experimenting, involving much time and suffering.

The use of entire-wheat and corn breads, whole-meal cereals, and the products of the vegetable kingdom will re-

move the most obstinate constipation, which is but a forerunner of a multitude of other complaints. This has been proved over and over in cases given up as practically hopeless by some of the best physicians. The writer knows this from experience, and from the experience of others who have been similarly afflicted, and similarly cured.

Having discarded a flesh-meat diet for a vegetarian diet, with its white and so-called Graham bread, I became habitually constipated, and for more than ten long years suffered miserably from various complaints. About two and a half years ago I discarded as far as possible the use of all demineralized foods, using whole-meal breads, whole rice, fruits, and vegetables,—just a common-sense, vegetarian diet,—and was entirely cured of consti-

pation and allied complaints, and as a result I enjoy better general health than I have had for twenty-five years.

Another point is this: I had been subject from childhood to severe colds in the head during the winter months, until within the last few years; but this last year, while living in the hospital, which was filled with influenza patients nearly all winter, I did not so much as have a cold, although closely associated all through the epidemic with those who were down with the disease, and with nurses who cared for them. It is perfectly natural to be well. Set a plant where it has normal soil, water, and sunlight, and it is the most natural thing in the world for it to thrive and grow. But deprive it of but one of these three things, and the result is self-evident.

Polished rice, white bread, demineralized breakfast foods, refined sugars, etc., do not introduce some mysterious germ into the body; their use simply deprives the blood and tissues of those particular elements in food which are so essential for nutrition and growth. Hence the body's resistance is broken, and immunity destroyed. The best way to prepare for the "next epidemic" is to build up body resistance by the use of good, wholesome, unprocessed foods containing the organic ingredients necessary for the maintenance of a disease-resisting vitality, which is the very best protective immunity against the plagues that infest our world.

H. S. ANDERSON.

## Appointments and Notices

### CHANGE OF ADDRESS

The address of J. C. Harris is now Coleman, Mich., instead of Cadillac, Mich.

\* \* \*

### ADDRESSES WANTED

The address of Anson Hurst is desired by E. M. Graham, Route A, Box 232, St. Petersburg, Fla.

Mrs. Esther Eisele, Grey Eagle, Minn., is very anxious to learn the present whereabouts of Mrs. Nancy J. Winter, formerly of St. Cloud, Minn.

Information concerning the whereabouts of Mrs. Sadie Murray, who left Yakima, Wash., for California, two years ago, and the address of George W. Young, is desired by Mrs. Mina Metcalf, 405 N. 6th St., Yakima, Wash.

\* \* \*

### REQUESTS FOR PRAYER

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

Prayer for healing from a serious bronchial trouble is asked by a sister writing from Michigan.

Two Iowa sisters ask prayer that their husbands may be truly converted and accept the truth for this time.

"Please pray that if it is the will of God I may be healed of paralysis; also that my husband and children will accept the third angel's message," writes an Oregon reader.

OUR 1919-20 "SIGNS" WEEKLY MINISTRY

The Spirit of God calls us to new and larger endeavor. Our leading brethren throughout America are launching the greatest lay movement for individual personal work for souls in the history of the message. It is designed that every member carry on some definite line of evangelistic effort—every one to be a soul-winner.

In conducting this mighty campaign for souls, larger quantities of literature must be used than ever before, and in a more systematic way, so that all may be reached. The Signs of the Times weekly will be one of the principal agencies used in this work. It would be difficult to find anything more helpful in this great effort than our splendid pioneer missionary paper, which is especially prepared to attract and interest outsiders in the great truths for these unusual times. The Signs weekly is notably a soul-winner, and is daily demonstrating its efficiency along this line.

We want to suggest to all our local church elders and leaders that they kindly plan early to carry out the special Signs day program which appears in the November Gazette. Some of our leaders do not receive the Gazette, and it was thought best to have this Signs program printed in simple form and mailed to them. This has been done. If, for any reason, it is not possible to have the program on Signs day, November 22, the elders will please conduct it on the 29th, remembering that the Week of Prayer begins the following Sabbath.

Brethren, present the matter strongly to your church, and get as many as possible to use a few copies of the Signs weekly in personal distribution or by mailing them to others. There are many who should take at least five copies each week for personal use, and many could use ten, fifteen, or even more copies. Some will gladly pay for papers for others to use. Make your Signs meeting a real, rousing, spiritualized missionary service filled with enthusiasm, and you will be surprised with the responses.

New leaflets, filled with incidents telling of the remarkable influence of the Signs, have

been sent to all the churches, and we hope these will be placed in the hands of your members a week before you raise the Signs club. As the members read of the ways in which others have used the Signs in winning souls, they will be encouraged to do likewise, and you will find a readier response when adding to your church club.

We have come to the most important time in the history of our work, and we should together do our utmost to make our effort with the Signs in the closing weeks of the year a starting point, so to speak, for even greater things along missionary lines. Let us, in the spirit of the greatest Missionary, personally endeavor to help bring missionary activities in our church, and in our conference, up to the highest point in 1920. A good club of the Signs in the hands of each member, say five to ten copies, will greatly help to do this.



AN "INFLUENZA SPECIAL"

We have recently issued an extra of Life and Health, which deals with influenza, giving the cause, prevention, onset, symptoms, complications, and treatment. The greater part of this extra is devoted to the treatment of the disease, giving the general care and diet, together with a detailed description of water treatments, a number of which are illustrated.

This number contains sixteen pages, is without special cover, and sells at five cents a copy, \$2.50 per hundred, \$20 per thousand. As stated on the cover, "This Extra is issued for the cause of humanity in a great world crisis. Will the reader do his utmost to place a copy in every home in his community?"

With influenza recurring in various parts of the country and general expectation on the part of the health authorities that a widespread recurrence is possible, and with the many admonitions from the medical authorities everywhere that everything possible be done to prepare against an epidemic, this Influenza Special will surely meet a large circulation. L. A. Hansen.

PRACTICAL INFORMATION FOR TREATING INFLUENZA

A registered nurse writes: "I have just received a copy of the Life and Health Influenza Special. Yesterday in my work as school nurse I demonstrated to the high school pupils the treatment for influenza. Inclosed find money for 200 copies of this Extra, for distribution."

The instruction given in this Extra is so simple, the illustrations are so plain and easy to follow, that it makes this number very practical. Hundreds of copies could be profitably circulated in every community. The price is \$2.50 per 100; \$20 per thousand. Send all orders to your conference tract society.



TRAINING SCHOOL FOR NURSES

The Paradise Valley Sanitarium Training School for Nurses will begin a new three-year course Jan. 1, 1920. All who are interested in receiving a medical missionary training should correspond at once with the Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

OBITUARIES

Fergusson.—Sadie Fergusson fell asleep in Jesus at Shawmut, Pa., Nov. 6, 1919. She awaits the call of the Life-giver. Funeral services were conducted by Elders A. O. Lund and the writer. G. L. West.

Gerhart.—Chester Orville Gerhart was born in Philadelphia, Pa., April 25, 1874. He was married to Altie Elvira Lane Aug. 7, 1906. In 1899 Brother Gerhart united with the Seventh-day Adventist Church. His death occurred Oct. 27, 1919. His wife, one daughter, one sister, and other relatives and friends mourn, but they sorrow in hope. D. U. Hale.

Stimulants and Condiments

is the topic of the next issue of the Medical Evangelist. The problem is given consideration in its many phases. Not only are their evil effects discussed from the standpoint of science, but the means of escape from their influence is also given.

General articles along lines of medical evangelism add interest to the journal. Below are a few items from the December issue.

- "The Whole Man for Righteousness and Life," by Elder M. C. Wilcox. The moral obligations of the individual.
"The Cup That Cheers," by Dr. D. H. Kress. An able discussion of the caffeine beverages.
"Intemperance in Eating," by Dr. E. H. Risley. Explaining the fundamental principles of dietetics.
"Spices and Condiments," by L. C. Kellogg. The basis for their use as foods.
"The New Rheumatism," by Dr. G. K. Abbott. (Continued from the September issue.)
"The Medical Evangelist in China," by Elder I. H. Evans. A plea to meet the medical needs in China.

The circulation of the Medical Evangelist is rapidly increasing. You will not wish to miss the December issue. Fill out the attached blank for a year's subscription, and send it in today.

Date .....
The "Medical Evangelist"
Loma Linda, California
Inclosed please find ..... dollars
\$....., for ..... years subscription for the "Medical Evangelist."
Signed .....
Address .....

ISSUED QUARTERLY BY THE LOMA LINDA COLLEGE OF MEDICAL EVANGELISTS
Sixty Cents a Year

"What Think Ye of Christ?"

BY G. B. THOMPSON.

In presenting this little gift book to our readers, the author and the publishers have united in producing a volume with an attractive cover design and a spiritual uplift that will appeal to old and young, Christian and unbeliever.

What think ye of Christ—the Man who lived among sinners, and yet in whose life no one has ever pointed out a sin; a man who not only gave rest to the weary, but life to the dead?

Under seven headings the reader is led to view the wonders of the Christ, as follows:

- The Testimony of the Prophets.
The Testimony of Personal Power.
The Testimony of His Teaching.
The Testimony of His Own Claims.
The Testimony of His Friends.
The Testimony of His Enemies.
The Testimony of Christian Experience.

Printed on enameled paper, with beautiful illustrations, and bound in maroon cloth with gold stamp, this is a beautiful book for a friendly gift, as well as for personal perusal.

50c For Sale by Your Tract Society 50c



WASHINGTON, D. C., NOVEMBER 27, 1919

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS  
W. A. SPICER G. B. THOMPSON L. L. CAVINESSSPECIAL CONTRIBUTORS  
A. G. DANIELLS I. H. EVANS W. T. KNOX  
J. L. SHAW E. E. ANDROSS

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

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

By typographical error the report of the Arkansas camp-meeting, by Elder W. F. Martin, published in the Review of October 23, was announced as a camp-meeting for our colored brethren, in place of a camp-meeting for the white people. We regret this mistake.

\* \*

ELDER E. F. PETERSON, of the Inca Union Mission, writes: "Recently I returned from another trip to Bolivia and Lake Titicaca. The work is advancing in both fields. Soon a baptism will be held in La Paz, Bolivia. Scores are being baptized every month in different parts of the Titicaca field. More than five hundred have been baptized and received into membership this year in that field, and many more await this sacred rite. Recently we opened a new station among the Quichuas. This is our first station among these Indians, of whom there are more than two million in our field. Heretofore all our work has been confined to the Aymara Indians. Thus another language is added to the conquests of the message."

\* \*

THE General Conference Committee at its Fall Council, and at meetings held since, passed recommendations inviting more than seventy workers to respond to the calls from the regions beyond. It brings courage to our hearts as we receive replies from those willing and ready to respond. A worker under appointment to the Philippines writes: "When our expected letter arrived, both my wife and I felt a sense of real gratitude to God that our services should be considered of continued value to him, especially in a field where we had a burden to labor." Another, under appointment to India, writes: "It has been our ambition for several years to connect definitely with some branch of the foreign field work. If the Mission Board thinks it best, we are surely willing to go." Still another, under appointment to China, says: "The call means much, of that I am well aware; China is a long way off; but it would mean still more to refuse to go wherever the Lord wants us for his service. I should think there was something wrong with my Christianity if I did not

respond to such a call, were it within the range of possibility." The Spirit of the Lord is working as never before upon the strong young men and women of this movement, urging them on to the fields beyond.

\* \*

WRITING of the work among the Anglo-Indians in India, Elder J. E. Fulton says: "We are planning to push the work as much as we can among the Anglo-Indians, and I am so thankful for the results that we are obtaining. Some are now entering our work and give promise of becoming most efficient workers. We are preparing to train more of the young people. They can fit into many places here, and thus save much of the wastage incident to imported workers. We are also glad for the increase of tithe, which helps carry forward the work." He then gives figures showing the increase of the tithe during the last two years. In the budget for self-supporting work, the India Division plans to raise over \$40,000. This amount a few years ago would equal the entire appropriation for the field. There are splendid possibilities of continually increasing the funds raised locally in many lands.

\* \*

AS the brethren were leaving for Europe, Brother Guy Dail called at the office and expressed to us his heartfelt appreciation of the hearty welcome which was accorded him and Brother L. P. Tieche on their trip among our institutions in the West. The respect shown them everywhere has proved that there exists among our brethren the best of good will and a noble, sympathetic, helpful spirit, such as one should expect to see in the world-wide work we are carrying forward. Brother Dail desired that we should convey to the readers of the REVIEW the most hearty greetings of our brethren across the seas. Elder L. R. Conradi and his associates, of whom very little has been said, are heart and soul with us in doing all within their power to cooperate, that we as a people may fulfil our high and holy commission in speeding the third angel's message with greater power than ever in the past. The providential openings for the proclamation of the gospel are more numerous now than five years ago. In many of those countries which were formerly so tyrannical and showed such an attitude of persecution, there exists perfect liberty today, and our work can be carried on with as much freedom as is enjoyed by the brethren of our own country. Brother Dail feels especially anxious for the enrollment of the great body of our young men and women in our schools, and for the employment in some department of the cause of God of all who are graduated from them. The schools which he visited were full to overflowing, and there seemed to be a remarkably good missionary spirit manifest everywhere. The days before us will be days of strenuous work and terrible conflict, but if we keep close to the Lord they will be days of mighty victory, and form the most glorious period in the history of the church of Christ on earth. Let us all lift up our heads and be of good cheer, for our redemption draweth nigh.

## CHANGE IN THE "WATCHMAN MAGAZINE"

THERE has been a widespread call for an increase in the size of the *Watchman Magazine*, its presentation of truth creating a demand for more matter in each issue. Beginning with the February number, the *Watchman Magazine* will be increased to forty-eight pages, with the addition of several new departments and improved features in its make-up.

The price of the new magazine will be 25 cents a single copy, \$2 a year, 60 per cent commission to agents. The February number will be ready Jan. 1, 1920. Order of your tract society.

\* \*

## THE FIRST TO FINISH THE PUBLISHING DEPARTMENT READING COURSE

SISTER MARY B. LONG, of Pittsfield, Ill., sends us the following word, dated October 26:

"I have finished the reading and study of the Publishing Department Reading Course, and think it excellent. My first choice of the books is 'Soul-Winning,' as I love to think of our work as a soul-saving business. The complete course is valuable beyond estimation, and I enjoyed it very much."

Brother H. F. Kirk, field missionary secretary of the Columbia Union, also writes, October 29:

"I have finished the Reading Course, and will say that outside of the Bible and the Testimonies, these three books have helped me more than anything I ever read."  
N. Z. TOWN.

\* \*

## ALL READY, AND ALL GONE!

THE last foreign edition of the Harvest Ingathering papers for 1919 has now been printed. Unavoidable delays prevented printing some of them according to the schedule of dates previously published in the REVIEW, but at this date (November 11) these papers in eleven languages have been printed and the entire edition of each has been mailed to fill waiting orders. We were not successful in securing a Rumanian translation, hence no edition was printed in that language.

Our printing orders on these Harvest Ingathering papers in the various languages were as follows:

German, 44,000; Yiddish, 20,000; Swedish, 14,000; Italian, 14,000; Danish-Norwegian, 13,500; Polish, 7,500; French, 7,000; Russian, 6,000; Hungarian, 5,500; Bohemian, 3,000; Finnish, 3,000; total, 137,500 copies.

Our supply in each language is exhausted, and no more can be printed. The great interest manifested in these papers by our people of these various nationalities, indicates how heartily they are co-operating in this campaign. Many of our American brethren are also using the foreign papers in their efforts among these nationalities.

If for any reason there should be a surplus of these papers in any language in the hands of our people, we shall be glad to have them write at once to the Pacific Press Association, Brookfield, Ill., stating how many copies they can supply and in what language, as we can place every copy where it will be used.

S. N. CURRISS.