

The Advent Review and Sabbath Herald

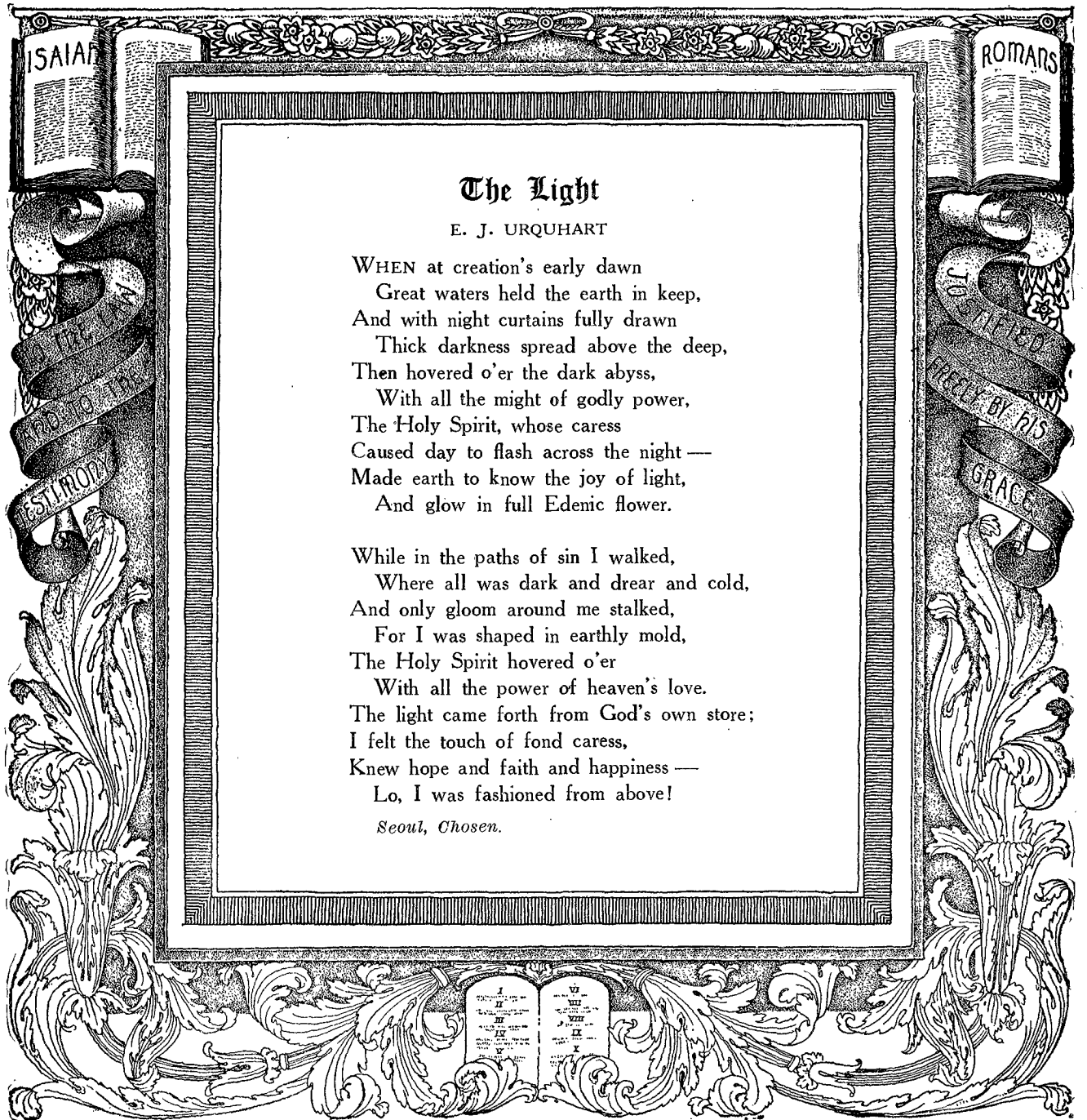


Vol. 96

Takoma Park, Washington, D. C., Thursday, December 4, 1919

No. 49

THE GOSPEL TO ALL NATIONS



The Light

E. J. URQUHART

WHEN at creation's early dawn
Great waters held the earth in keep,
And with night curtains fully drawn
Thick darkness spread above the deep,
Then hovered o'er the dark abyss,
With all the might of godly power,
The Holy Spirit, whose caress
Caused day to flash across the night —
Made earth to know the joy of light,
And glow in full Edenic flower.

While in the paths of sin I walked,
Where all was dark and drear and cold,
And only gloom around me stalked,
For I was shaped in earthly mold,
The Holy Spirit hovered o'er
With all the power of heaven's love.
The light came forth from God's own store;
I felt the touch of fond caress,
Knew hope and faith and happiness —
Lo, I was fashioned from above!

Seoul, Chosen.

World's Christian Citizenship Conference

WHILE the main purpose of this conference was to bring together Christians from this country and from all over the world to consider present conditions and to draw up a course of action for the church in view of these conditions, the program was a broad one and well organized.

On the first Sunday, November 9, after several addresses by national, State, and city officials, the main opening address was delivered by Dr. James A. Francis, of Los Angeles, Calif., on the subject of "The Kingship of Christ."

On Monday morning, two simultaneous conferences were held, one on "The Family" and the other on "The Lord's Day." The afternoon session, in which all united, was on "National Problems," the countries dealt with being Spain, Russia, and Albania. The evening session was given to a rally of European peoples. After a pageant whose purpose was to show that "war startles the nations which respond for righteousness, depending on God for victory," representatives from Belgium, Denmark, Persia, Jugoslavia, and Greece spoke of conditions, past and future, in their respective countries. The evening program was concluded by an eloquent address by the Hon. Henry Van Dyke, on the "World to Be."

The program for November 11 was a celebration of Armistice Day, and the morning session dealt with an international discussion of the program for permanent peace. After an address by Dr. T. H. Acheson, representatives from Armenia, Holland, and Uruguay spoke each for his own country. The afternoon session dealt with the general topic of conservation. The first speaker was Mrs. Ella A. Boole, first vice-president of the National W. C. T. U. While she spoke on the topic, "Woman's Place in Public Life," the address was really a review of women's work in bringing about prohibition. Her address was followed by another by Hon. Orrin Lester, director of the savings division, United States Treasury Department. Delegates were disappointed at the necessary absence of Hon. Gifford Pinchot. Bishop William M. Bell, of Washington, D. C., substituted. Two evening meetings were held, one in the Syria Mosque and the other in Memorial Hall, the one in Memorial Hall being under the direction of the city of Pittsburgh and its mayor, who presided. In the Mosque, after a pageant which had for its theme, "The nations rejoicing over victory are warned that there is another war—against wrong," two main addresses were given, one by a representative of the British Empire, Sir F. Popham Young, and the other by that well-known pastor and peace advocate, Rev. Charles E. Jefferson, of New York City.

Wednesday morning simultaneous sessions were held, one dealing with Mormonism and the other with the subject of immigration. These topics were continued in the afternoon, each in its separate session, while the evening was given over to a rally of the Pan-American peoples, with an address on the "New Internationalism," by Bishop Matt S. Hughes. At the same time another evening session was being held in the Carnegie Music Hall as a rally of the Negro peoples.

The general topic for Thursday was a temperance celebration. During the afternoon, however, another session was held in Soldiers' Memorial Hall, at which representatives of certain foreign countries spoke,

among whom were Dr. Danjo Ebina, of Japan; Dr. Joseph Bren, of the Czecho-Slovaks; Prof. Sam Higginbottom, of India; and Capt. J. W. Gunning, of Holland. At the same time another session on temperance was being held at the Syria Mosque. Among the well-known speakers at this conference was Ralph Conner, famous author of "The Sky Pilot." The evening session was also given to temperance, with two main addresses by Dr. Homer W. Tope, superintendent Anti-Saloon League of the Philadelphia District, on "America's Call for a Dry World," and by Daniel A. Poling, acting president of the International Christian Endeavor Society, on "Christianity's Answer to the Present World Crisis."

On Friday morning, November 14, simultaneous sessions were held, one dealing with "Industrialism" and the other with "Social Purity." In the afternoon two rallies were held, one for the women and the other for the men. The meeting on Friday evening was a rally of Oriental peoples, with speakers from India, Syria, and the Hawaiian Islands. The main address of the evening, however, was delivered by Hon. Charles Evans Hughes, former judge of the United States Supreme Court, on the topic, "The Antidote for Bolshevism."

Only one session was held on November 15. This was the morning session, and was a rally for the educators. Dr. R. C. Wylie presented a report of the World Commission on Education. Prof. P. C. Chang, of China, gave a startling presentation of the reaction of China's students to the Shantung award. The main address of the session was one by Hon. P. P. Claxton on "The Moral Element in Public Education."

No session was held on the morning of November 16, but the afternoon session dealt with Industrial Christianization, while the evening was given over to a consecration meeting for world reform. It will thus be seen that the program of this conference was broad and included many of the most important present-day issues.

It will be quite beyond the bounds of this general report to deal in detail with the many interesting points brought out by the speakers in this conference.

(Continued on page 6)

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

DECEMBER 4, 1919

No. 49

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



"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., DECEMBER, 4, 1919

No. 49

Increasing Wickedness

WE have reached the time when, as Paul says, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." The present year, thus far, has been filled with crimes which beggar description. At no period within the annals of history has there been such an increasing flood of wickedness pouring in upon the world as there is today. And this flood is not made up of hardened wretches alone, whose one aim and chief delight is to murder, burn, and pillage; but all classes—high and low, rich and poor, old and young, the educated and the illiterate—help swell the volume and increase the power of this great tidal wave of iniquity.

We are in the "perilous times" foretold in 2 Timothy 3: 1-5, when men should be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God." It is not only the careless men of the world who are guilty of these sins; for the next verse adds, "Having a form of godliness, but denying the power thereof: from such turn away." It is those who profess to be Christians, but who by their works deny the power of godliness in their lives.

The proud boasts of men, the heartless blasphemy, the disobedience to parents, the traitorous dealing,—all are too plainly visible on every side. And this spirit is contagious. It spreads from father to son, from mother to daughter. The oath, or rough, coarse jest or impure word spoken by the father yesterday, is lisped today by the infant in its cradle. Impurity of heart is the ruling crime of the day.

"Lovers of pleasures:" how many we see around us! Immoral shows, low theaters, impure plays, church fairs and bazaars, raffles and grab bags, are only a small part of the long catalogue of things which serve to strengthen men's passions and lead them downward to ruin. Hydra-headed vice erects its unhallowed monument in every corner of our land. Formerly, it prowled about in the darkness of night, and kept itself on the back streets of ignorance and iniquity; but now it dares come out into the light. It is growing in favor, and boldly walks the streets at noonday, asserting its power and right to reign. It is no more confined to its narrow limits among the slime and quagmire of superstition and ignorance, but dares assail the very citadel of our civilization. Its victories of old were over the dissolute and immoral, but now the tide has turned. The purest and the best are overcome, the unwary and unsuspecting fall a prey to its unconscious approach.

Its first advances are cautious. It approaches as a friend. It insinuates itself into the good graces of its victim. It whispers so softly in the ear, that it

seems almost like conscience itself speaking, "This is the way to pleasure. Obey my dictates. Follow me, and you shall experience joys untold." The invitation is accepted. Step by step the way leads on. Wider and wider grows the separation between God and impurity, and deeper and blacker becomes the stain of sin on the soul. At last, when too late to retrace his steps, the unwary finds himself the prisoner of crime, and enthralled in the bands of vice and iniquity. Who can paint his remorse and despair? His morals are corrupted, his conscience seared, and his manhood and honor wasted. He looks into the future, a dark picture presents itself. If he rises to his former purity, it must be against fearful odds, and in the face of determined opposition. In the majority of cases the effort is never made. Honor once gone is usually gone forever.

With such cases we daily come in contact. Crime, impurity, and blank despair are engraved on the faces of many we meet. But few have escaped the deadly whirlpool of pollution. Truth has fallen in the streets. A formal, worldly church looks on in silent indifference, if not in approval of crime. The watchmen on the walls are asleep, and have ceased to warn concerning the enemy's approach. They preach and prophesy smooth things, and "my people love to have it so."

As it was in the days of Sodom and Gomorrah, so also shall it be when the Son of man is revealed. Have we not reached this time already? We may well ponder upon this terrible condition of society. It is the great question of the hour. Before it questions of State and nation, capital and labor, sink into insignificance. It concerns the souls of men, and their eternal destinies hang upon the issue. The great Christian church cannot check the current, for church members lead in the van. If she does not encourage the moral corruption, she often allows those who are sunken in iniquity to worship at her shrine. Occasionally there is one who feels and sees the downward tendency of his fellows. But he must not express his views. O, no; it would be uncharitable thus to expose the crimes of his brethren and sisters. He must submit; for "are we not all brethren?"

The condition of the world and the condition of the church, ominous as they are, are yet signs of coming deliverance. They betoken the near approach of Him whose right it is to reign; who will blot out sin and sinners forever from his universe, restore this sin-polluted earth to its former purity, and cause his righteousness to roll forth over his clean universe "as the waters cover the sea." We turn our eyes to that glorious time. We compare it with this sin-filled world, and exclaim like one of old, "Even so, come, Lord Jesus."
F. M. W.

“Touchy”

“O, HE is so touchy!” Occasionally we hear of a person, perhaps a member of the church, thus spoken of. Sometimes it is said that a certain brother or sister in the church is “sore” about something. Once a brother said to a fellow worker with whom he was laboring, “You will need to be careful in your association with me, as I am very sensitive.” Such persons are continually being “slighted,” or “overlooked,” or “not appreciated.” It is always more or less difficult to come in contact with them without in some way “hurting” them. Perhaps the first intimation you have that they are “hurt” is their “pouting” or “sulking” or having a “grouch;” or perhaps you learn by some chance remark or action that they are “offended.” Sometimes the absence of a word or action may be equally offensive. “He didn’t speak to me,” or “He was cold and distant,” are remarks frequently heard.

Explanations rarely do any good. “Touchy” people are *very knowing*. No matter what explanation you may be able to make of any seeming discourtesy or jarring tone which offended this sensitive ear, they are quite sure some slight was intended. You may be able to assure them that it was very far from your intention to give offense in any way, but your word is doubted, and they continue to sulk. “Touchiness” disrupts families, disturbs neighborhoods, alienates brethren of the same faith.

But it is the seat of the disease, rather than the symptoms, in which we are interested. What is the cause of this spiritual malady that makes us and others so unhappy? Why are our feelings so tender that the slightest provocation causes us to be “sore”? We gain some insight into this dread malady from a text in the writings of an ancient prophet:

“Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.” Isa. 1: 5, 6.

We have here a diagnosis of the cause—the old “man of sin.” Mark the description,—“no soundness,” “wounds,” “bruises,” “putrefying sores.” The unconverted, the unregenerate, are like that—an ulcer from the top of the head to the soles of the feet! Such unclosed, unmollified wounds are of course sensitive and sore. The least touch hurts. A wound or bruise or ulcer is very “touchy.” But when it is healed, this sensitiveness disappears.

The only remedy for this condition is death. “He that is dead is freed from sin.” Rom. 6: 7. The dead are not sensitive. They are not elated by words of commendation nor hurt by censure or reproach. If reviled, they do not sit up and talk back.

Somebody has defined sensitiveness as “selfishness with a hair trigger.” A hair trigger is a sort of secondary trigger that releases the main trigger on a firearm. It is a touchy thing. The least pressure is sufficient to release the trigger, discharge the gun, and kill something.

This suggests the true idea of sensitiveness. It is simply a polite name for selfishness. We hardly like to come out squarely and say, “I am very selfish.” That would sound shocking for a professed Christian. It does not sound so bad to say, “I am very sensitive.” But the root of this affliction of the soul is selfishness, the unregenerate heart, the carnal, fleshly

nature that hankers after flattery and commendation, that covets approval and encomiums, but resents all rebuke or criticism.

Selfishness can stand no rebuff. It has no spirit of kindness, of suffering for the good of others, but is puffed up, seeks its own, behaves unseemly, is full of envy and jealousy, is easily provoked, and harbors evil-surmisings in the heart. This wicked principle first had its root in the heart of Lucifer in heaven; and being uncurbed, it led him into wrong, and transformed him at last into Satan, the prince of evil, the archconspirator of the universe.

In calling attention to this development of the natural man, we are not unmindful of the fact that we are all human. So long as we are in the flesh we shall be subject to temptation, and liable to feel most keenly the cutting word, the keen-sarcasm, and rebuffs either imaginary or real. But there is victory for us in Christ. And how careful we should be in all our dealings and associations with one another, to exhibit the kindness and gentleness of the Saviour; that by love and kindness we may ever draw and not repel others; that we give no occasion for stumbling; that we heal, and not knowingly wound the feelings of others!

The remedy for sensitiveness, for selfishness, for a touchy, sulky, grouchy, mean disposition, is to be found in Jesus. He through the Holy Spirit must dwell in the heart. We must be converted. Of Jesus we read:

“Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” 1 Peter 2: 21-24.

There is a power that can come into a human life and change the inclinations of the natural heart. It will enable those who hate others to forget real injuries and insults, to love their enemies, and to pray for those who do them wrong. It will bring long-suffering and kindness into the heart. Like the great apostle, counting themselves daily to be dead to sin, they commit themselves to Him who judges righteously. This mighty power of the gospel will enable us to follow the injunction of Paul:

“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” Rom. 12: 19-21.

Shall we not yield unto God our hard hearts, that they may be changed into hearts of flesh?

G. B. T.

* * *

New Testament Scenes Repeated

IN Korea I found myself reminded continually of New Testament scenes.

One day at Soonan, as I was going down the hill road with Dr. Riley Russell to see where the sick people were put who had to remain about the dispensary for medical care, two women called repeatedly to us from across the road by the dispensary.

“What are they saying?” I asked.

“They are crying, ‘Look at our sickness! look at our sickness!’” said the doctor, at the same time

telling the women that he would soon come and see them.

One could but think of the men and the women by the wayside in New Testament lands, calling for help as the great Healer passed by.

He it is, still the same sympathizing Saviour, who commissions us to go in his service and in his name, to these poor souls in darkness.

There is no hospital, as yet, in Soonan. I saw the sick who had come to the dispensary, and who were too ill to go to and fro, or who had had some surgical care and must needs wait for recovery, lying about in different houses, some merely on the floor — seventeen of them the day we visited the place.

No wonder our brethren have appealed for \$10,000 for a hospital, half of which has been voted in these appropriations that our gifts are to make up. The government requires us to build this hospital if we take people under care who come in to stay for any time. They refuse to allow these sick to lie about in improper quarters.

We can never refuse to go ahead with the work. The dispensary and its approaches were thronged with people as the day's work went on.

"Here is a man," said the doctor, "who has just arrived after a hundred-mile walk, to get help." The man's face showed his joy in being in the hands of those who could help him.

The assistants — two women nurses, in training, with their wide, white, billowy skirts, and several men with white trousers and cloaks almost as flowing and extended as the women's dress — were hurrying to and fro attending to the crowd. Sister Russell was in charge of the women's department.

The young Korean secretary at the desk window wrote rapidly, keeping record of each case. "It is an important work he has," Dr. Russell said; "there is a fine of 200 yen (\$100) if we fail to keep records of every one."

"How long does he have to keep at this?" I asked as I watched him alternately taking records and passing out the remedies prepared, or arranging terms with those who had received care and treatments.

"He goes about twelve hours a day," was the answer; "it is a hard job he has." But everywhere in this rush of work I could see that the workers were happy in helping the people. The dispensary hours are from 8 A. M. to 7 P. M. Up to August 16, when I was there, they had registered 8,790 cases during the year.

An old lady was at the window waiting while a young Korean medical assistant made up some ointment for her son.

"If I take this home," she asked of the secretary, "will my son get well?"

"I don't know," was the frank reply.

"Well," she said, smiling, "what kind of medicine is he giving me?"

Now and then some lame person came limping up the hill, and numbers of mothers carrying their babies Oriental fashion — on the hip — came and went. All manner of sicknesses and troubles are brought to the workers.

"Do you remember that woman with the hole in her liver?" the doctor asked Sister Russell as they worked. Then he explained to us that some native doctor had heated a door key red hot and thrust it into an abscess in the woman's liver, just before she had come to the dispensary as a last hope; and our

doctor had succeeded in closing up the abscess, and she had gone back to her country village with some chance for life. "Well," the doctor continued, "I have heard from her, and she got well! And last Sabbath she sent in word that she wants us to come and hold meetings in her village."

The Korean treasurer and accountant was a busy member of the dispensary staff, aiding in the treatments and keeping the accounts and handling the petty sums that patients pay for medicines and facilities provided. "He was five years in a foreign hospital," we were told, "and he is trying to secure a license as a medical practitioner of the second class, which will be a great help."

The treasurer's young wife stood outside by the open window where we sat. She wanted to call her husband, but could not see him from where she stood. And according to Oriental custom and ideas of respect due to the head of the house, a Korean wife is not to speak her husband's name before others.

"Where is he?" she asked.

"Who?" said the doctor.

"That man," she said.

"But what man?" our brother replied, knowing that she well knew our foreign customs.

"You know," she said; "O this baby's father," she added, pointing to the little one on her arm.

Well, it was a moving scene, that hour or two at the dispensary; and it goes on day after day and year after year. Another doctor is to go out — one of our Loma Linda graduates, no doubt — and by our gifts we must make up the funds for the hospital that is so necessary.

Our Soonan Mission is like the New Testament city "set on a hill." Just above the dispensary is the training school, which is sending out evangelists to preach the message through the towns and villages, and teachers for the church schools. Elders Howard M. Lee and W. R. Smith are in this school enterprise, and Sisters Lee and Smith also, of course. The wives are full-time missionaries in all these dark lands where every one that has a light must perforce let it shine. From the hilltop, beside the mission, thirty-two villages are visible, having a population of about ten thousand.

Again and again, as we watched this center of active ministry and training, the Saviour's saying came to mind: "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14.

Thank God, the light is shining out! Let us keep it glowing by standing loyally by the workers and the work with our prayers and our means.

W. A. S.

* * *

The "Review" List

OUR readers will be interested to know how the REVIEW campaign is progressing. Our subscription list for North America now stands at 27,867. Five unions have more than reached their goal. These are the Eastern Canadian Union, the Western Canadian Union, Columbia Union, Northern Union, and Southwestern Union. The other seven unions are not far from their goal either, all but one having reached 90 per cent or more.

Arranged according to the percentage of the goal they have reached, they are:

Atlantic Union.....	99 per cent
Southern Union.....	98 per cent

Lake Union.....	96 per cent
Central Union.....	92 per cent
Southeastern Union.....	90 per cent
North Pacific Union.....	90 per cent
Pacific Union.....	84 per cent

Our total foreign list, i. e., subscribers in countries outside of North America, numbers 2,015.

With but a little effort every union conference in North America can fully reach its goal. Why not make the effort?

L. L. C.

World's Christian Citizenship Conference

(Continued from page 2)

In a previous article we referred to the dramatic episode of the cross-questioning of a Mormon apostle in connection with the session on Mormonism. Every one present at the conference heard from the lips of the Mormon apostle himself that Mormons still believe in polygamy, though they may not practise it because of United States law. Doubtless some of the rumors concerning the number of women converts who are being taken to Salt Lake City, are unreliable in view of the statements of State officials of Utah, who are in a position to know.

Concerning other points dealt with in the conference, we can say but a few words. The view of world conditions given by the representatives of foreign countries, was anything but reassuring. Each representative was certain that only as his country attained its hopes, was peace for the world possible.

In the report of Professor Chang, China's representative, we could but feel that we had a most startling presentation of the threatening danger in the Far East. He warned us that the Occident had never yet met a full unified Oriental civilization, and suggested that China was the oldest country in the world. Education in that land is most highly considered, and this made more striking the statement of the organization in China of 50,000 students to oppose Japan's position regarding Shantung. These 50,000 students have lectured to the people and written and published many books and pamphlets. They have organized a most effective boycott of Japan, encouraged saving among the people, established savings banks, and have brought pressure upon China's government officials not to sign the peace treaty. But the most striking thing of all they have undertaken is the introduction of military drill in the schools. Professor Chang stated that the thousand students in the school of which he is principal were receiving military training, and that he had urged upon the thousand that they each lead out as he had done in the training of one thousand more apiece, who in turn would reach four hundred more, and thus would be reached the 400,000,000 of China's population. We were warned by this speaker that with one fourth of the population of the world Chinese, the only hope for peace was a peaceful and contented China. Until the decision of the peace conference at Paris the Chinese had thought that principles of right would prevail, but they are now convinced, according to Professor Chang, that they must put themselves in a position to depend not upon others, but upon themselves for the obtaining of their rights.

The arousing of China's immense population is very significant to Bible students, who look for the

kings of the East to be stirred up and to have a share in the final battle, that of Armageddon.

In the conference dealing with industrial questions and the discussions that followed the presentation of the speeches called for on the program, there was a great diversity of opinions prevailing as to the proper solution of the industrial troubles. Each one who spoke on the question seemed to have a slightly different solution for the same. We had among the speakers and those who took part in the discussion, believers in Socialism, advocates of labor unionism, adherents to the capitalists' outlook on industrial organization, and those who viewed the whole thing from the standpoint of the interested public. One of the most striking contributors on the subject was the Hon. Charles E. Hughes, whose solution, including many items, largely lay in the incorporation of labor unions and the assuring by due process of law to both capital and labor their respective rights while making each responsible before the law for the carrying out of its responsibilities. On the other hand, the report of the Commission on Capital and Labor, if it were to be characterized in a word, might be labeled "Christian Socialism."

In view of the various and conflicting aspirations of the countries represented at this conference, and of the numerous mutually antagonistic solutions for the industrial troubles of the present day, one could but wonder that the Christian delegates assembled in this conference should have felt it incumbent upon the church to take upon itself the solution of these questions at all.

We feel that every resource at the command of the church of Jesus Christ is needed for the carrying out of the God-given mission of taking the gospel of salvation of Jesus Christ to every creature under heaven, and true Christians should give themselves to that task. If the Lord Jesus had made the salvation of the state from its perplexities the purpose of his message on earth, the Bible record would be quite different from what it is. But Christ's purpose was the good old-fashioned one expressed in the motto, "The surest way to win the world in time, is to win men one at a time." Unfortunately, Christians are turning their attention to civic righteousness to the neglect of personal righteousness.

Let us resolve that our message shall be, not the new gospel of social salvation, but the old gospel of individual repentance and acceptance through faith in the Lord Jesus Christ who died that we might be saved. While as citizens we may well do what we can to better conditions in the world in which we now are, we should recognize that the mission of the church is the salvation of individuals through the preaching of the gospel now, that they may have a part in due time in that kingdom which Christ shall establish, but which will not come about, as the National Reform party hopes, through "the gateway of politics." We will deal with this phase of the National Reform program further in a subsequent article.

L. L. C.

* * *

"Not till each loom is silent,
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful,
In the Weaver's skilful hand,
As the threads of gold and silver
For the pattern which he planned."



BIBLE STUDIES



A Great Prophetic Chapter

A Verse-by-Verse Exposition of Matthew 24

CALVIN P. BOLLMAN

This Generation

"VERILY I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 34, 35.

Everything foretold by our Saviour in this line of prophecy as signs, that is, everything clearly and unmistakably given as signs of timely warning, has been fulfilled, as we have seen; and to those who would be in a position to recognize these things as signs, our Saviour says:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, "he"] is near, even at the doors." Matt. 24: 32, 33.

It is true other signs are mentioned, but they run into the event itself to such an extent that it is impossible to tell in advance where the signs end and the event foreshadowed by them begins.

And this fact is of the utmost importance, since between the last sign of warning and the first sign of identification, or, in other words, the beginning of the event itself, lies the close of human probation; as the poet sings,

"There is a line by us unseen,
That crosses every path,—
The hidden boundary between
God's patience and his wrath."

This is true of individuals, and it is true of the world as a whole. That line is the close of probation whether of the individual or of the world. The world will cross it sometime, but the Lord has not revealed the time; it is this event that steals upon a careless world as a thief in the night. The Lord did not give the signs of his coming in such a way as to enable any one to locate even relatively the close of probation. The knowledge of "that day and hour" has been wisely withheld from us. But we are commanded to know that he is near. This we may know, and this we must know if we would meet him in peace. To refuse this knowledge which he has put within our reach, is to be disloyal to our Lord.

Having passed all those things that we know to be signs, and not simply the beginning of the end, the coming of the Lord cannot be a matter of indifference to us, for Jesus has said of the generation that would be in a position to learn "a parable of the fig tree," "This generation shall not pass, till all these things be fulfilled." Truly,

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

The writer recalls hearing years ago as a boy, a number of Presbyterian ministers discussing informally in his father's home the question of how long it would take to finish the work of giving the gospel to all the world. All who participated in the dis-

ussion were in their prime, but not one hoped to live to see the work accomplished. In those days there was no popular expectation of seeing the speedy finishing of the gospel. Indeed, only thirty years ago, to be exact, in the *Northwestern Christian Advocate* of Dec. 3, 1885, Bishop Foster said:

"Our children's children for ten generations to come must labor harder than we are doing, to accomplish the conversion of the world."

Of course the good bishop had in view something the Scriptures do not promise; nevertheless the fact remains that he did not believe the end to be possible inside of ten generations from his day. But he lived to see practically the whole Christian world adopt as its slogan, "The gospel to all the world in this generation." Why this change? Is it not because we have reached the generation that is to see this work finished, the generation that "shall not pass till all these things be fulfilled"?

Think of the wonderful changes that have taken place in the world within the last century. A hundred years ago a large part of the world was closed against the gospel. The interior of Africa was practically unknown; Japan, Korea, and China were for the most part sealed books. India was locked, bolted, and barred by heathenism entrenched in caste. In Turkey, Mohammedanism barred the way. In Russia the Greek Church seemed an impassable obstacle to the giving of the gospel to the millions in that land. In Italy, Spain, Portugal, Austria, and Belgium, Roman Catholicism sternly forbade the preaching of "this gospel of the kingdom," as it did also in South America and many of the islands of the sea. Even Mexico, our near neighbor on the south, was practically unapproachable, so far as the pure gospel was concerned.

But a new day has dawned; and now there is scarcely a corner of the earth anywhere into which more or less of the light of the gospel truth has not penetrated. Bible societies are printing and circulating the Bible by millions of copies every year; all who will, may buy a copy of the Scriptures at a price within their means; while to those who have nothing, the Bible in whole or in part, is freely given: and the meaning of it all is that God has set his hand to the work; the work of giving the gospel to all the world is soon to be finished, and then comes "the end," "the end for which we sigh."

Think, too, how modern invention has made it easy to do this work, and to do it speedily. Rapid transit by means of steam and electricity has made even the most widely separated nations near neighbors, until today there is scarcely a nook or corner in all this world which is not in close touch with every other part—if by no other means, at least by wireless telegraphy or telephony. Nearly five and a half centuries before Christ, an angel of God said to the prophet Daniel, "Many shall run to and fro, and knowledge shall be increased," and today we see that word fulfilled,—literally, strikingly fulfilled,—a most significant sign of our times, for it means that the work of giving this gospel of the kingdom to all the world is almost accomplished; "and then shall the end come."

Nothing of any importance is today done in a corner. Steam and electricity have made nations and people once widely separated next-door neighbors. The things that are done today even in the heart of Africa, if of more than local interest, are spread before us tomorrow in the morning papers. Men have devised all these modern facilities in the interests of human greed and ambition, but God can use them and is using them for the finishing of his work in the earth.

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 36-39.

Now, as before the flood, the drift of the age is away from God and from obedience to his word. To a very large extent the law of God is made void by the traditions of men. Men's minds are engrossed with the pursuit of wealth and pleasure. As in the days that were before the flood, men and women are "eating and drinking, marrying and giving in marriage." Not that these things are wrong in themselves, but wrong when they become the end, or object, of life, instead of means to right ends. "Behold," says the Lord by his prophet, "this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters." Eze. 16: 49.

The antediluvians were planning for this life only. They thought very little of the future, and made even less preparation for it. They heard Noah's warning message, but their attention was not arrested by it. To them it was incredible that there should be a flood of water. Their moral sense was so blunted by indulgence that they could not grasp the thought that the Creator would destroy the earth for the sake of destroying sin out of it. And so they went right on living the same old life, seeking only sensuous enjoyment; "and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24: 40, 41.

As we learn from other scriptures, the close of human probation comes when men and women are going about the ordinary duties and pursuits of life. There may be no outward sign to immediately mark the change. Human affairs will be going on apparently as before. Men will go to their offices, stores, and shops. Women will work, and dress, and visit as they do now. The children will play and study and shout and run. The world will not know when the door is closed. The door of the ark was shut seven days before the windows of heaven were opened, and the "fountains of the great deep broken up," when there was as yet no cloud in the sky, no awful portent in the earth. Noah and those who were with him in the ark knew that they were shut in, but the busy, scoffing world did not know that they were forever shut out; they learned that later. "So shall also the coming of the Son of man be."

In Luke 19: 11-27 we are told that when Jesus was nigh to Jerusalem, and the people thought the kingdom of God was about to appear, Christ likened himself to a nobleman going into a far country to receive

for himself a kingdom and to return. He is now in that "far country." He has promised to return. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

Christ receives this kingdom in heaven before his return. The scene is described in the graphic words of Daniel 7: 9-14:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The "Ancient of days" is God the Father. The books are the books of record and the book of life (Rev. 20: 12); the "one like unto the Son of man" is our Lord Jesus Christ. The "ten thousand times ten thousand" who "stood before him" are angels; and the judgment that is set is the judgment that determines who from among the dead shall be raised to immortality when Jesus comes, and who from among the living shall be changed and translated as were Enoch and Elijah.

It is in the issues of this judgment which sits in heaven, that the Lord comes as a thief in the night. A thief comes stealthily, does his work silently, and departs as quietly as he comes. So too the moment of final test comes to the individual unannounced and makes its exit as silently as it comes. But in his second advent the Lord descends "from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16. "All the holy angels" come with him. Matt. 25: 31. "Every eye shall see him." Rev. 1: 7. Clearly this open, public appearing is not his coming "as a thief."

It is not our Lord's actual appearance in the clouds of heaven, not his coming with "all the holy angels," not the scenes of the last days, but the silent decisions of the court that sits in heaven, before Christ comes to earth, that end probation and usher in the day of the Lord—that day of which the apostle speaks when he says:

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief

in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4.

To those who do not know "the times and the seasons," because they will not know, this judgment and the close of probation come as a thief. "Then shall two be in the field; the one shall be taken, and the other left." The one will "be taken," or chosen for a place in the kingdom of God, and the other be left a prey to the seven last plagues, left to "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," and finally to perish in the lake of fire.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:42-51.

These verses are an earnest exhortation to watchfulness. They require little comment to make plain their meaning. The watchfulness enjoined refers of course primarily to maintaining a condition of spiritual preparation for the close of probation. It would be vain to watch the physical signs of the Lord's coming; to know as a mere fact when he is near, to be able to show from the Scriptures that the second advent is a Bible doctrine; and yet lack the necessary preparation for meeting him in peace. But all this is possible. Said the Saviour:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

To be ready, therefore, means more than holding a mere theory of the truth. It means being sanctified by the truth. Those who are thus ready, who are living the truths they teach, will be found giving meat in due season; that is, they will know "the times and the seasons," and their lives will bear witness to the power of their faith. They will be able to minister this truth to others, not because they hold a theory of the truth, but because they have the truth, because they themselves are living exemplifications of the truth.

"Meat in due season" means here God's message for the last generation. The preaching of Noah was "meat in due season" for the peoples of his day. Jonah's warning was "meat in due season" to the inhabitants of Nineveh. John's message was "meat in due season" to his generation. So also is the three-fold message of Revelation 14:6-12 "meat in due season" to the generation now living on the earth. Some will sound this warning; they will faithfully give this message, whether men "will hear, or whether they will forbear."

We have also in these verses a plain intimation that there will be a class of religious teachers who will deny the truth; who will say, if not with their lips at least in their hearts, "My Lord delayeth his coming." And they will indulge their appetites, live like the careless world around them, and oppose the teaching of the doctrine of the second advent, saying in substance, as did Jeremiah's enemies of twenty-five centuries ago:

"Come, and let us devise devices against" him; "for the law shall not perish from the priest, nor counsel from the wise, nor the word of the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18.

But in this they make a most terrible mistake, for God's word stands sure. He cannot deny himself. "Heaven and earth shall pass away," said the Saviour, "but my words shall not pass away." Expectation leads to preparation. The wise men who came to Bethlehem seeking the newborn King, prepared themselves not only with princely gifts, "gold, and frankincense, and myrrh," but we may well believe also by that preparation of the heart, the "meek and quiet spirit" that is with God of great price.

And so we who live in this day, when the last sands are about to leave the great hourglass of time, should be setting our spiritual house in order, putting out of our hearts and lives every wrong thing, holding ourselves ready for instant participation in the grand home-coming when the angels shall be sent forth to gather from the east and the west and the north and the south the faithful of all ages to sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

The gracious invitation is sounding: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. And then he which testifieth these things, even our Lord himself, as if to lend wings to our sluggish faith, saith, "Surely I come quickly," while his prepared, and hence waiting, people respond with joy, "Amen. Even so, come Lord Jesus."

* * *

"THERE are few who rightly appreciate or improve the precious privilege of prayer. We should go to Jesus and tell him all our needs. We may bring him our little cares and perplexities as well as our greater troubles. Whatever arises to disturb or distress us, we should take it to the Lord in prayer. When we feel that we need the presence of Christ at every step, Satan will have little opportunity to intrude his temptations. It is his studied effort to keep us away from our best and most sympathizing Friend. We should make no one our confidant but Jesus. We can safely commune with him of all that is in our hearts."

* * *

I WOULD rather plant a single acorn that will make an oak of a century and a forest of a thousand years, than sow a thousand morning glories that give joy for a day and are gone tomorrow. For the same reason I would rather plant one living truth in the heart of a child that will multiply through the ages, than scatter a thousand brilliant conceits before a great audience that will flash like sparks for an instant and like sparks disappear forever.—*Edward L. Pell.*

Studies in the Testimonies

The Holy Spirit

TYLER E. BOWEN

1. AMONG other dangers pointed out, other counterfeits the Christian must be guarded against, is there a possibility that believers may be deceived into receiving a false spirit?

"The apostle cautioned the Thessalonians not to despise the gift of prophecy, and in the words, 'Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good,' he enjoined a careful discrimination in distinguishing the false from the true."—*The Acts of the Apostles*, p. 263.

2. Upon what do suppliants for the power of the Holy Spirit base their positions?

"It is the glory of God to give his virtue to his children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead his unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in him."—*The Acts of the Apostles*, p. 530.

3. In what other way may we be assured that the spirit working upon the heart is the genuine Spirit of God?

"It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance, and aroused to the importance of obeying the divine requirements."—*The Acts of the Apostles*, p. 52.

4. When the soul is made repentant of sin under the melting influence of the Holy Spirit, what follows?

"To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. 'He shall receive of mine, and shall show it unto you,' Christ said. 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'"—*The Acts of the Apostles*, p. 52.

5. By whose agency is man's regeneration accomplished?

"The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures."—*The Acts of the Apostles*, p. 52.

6. When one becomes lifted up in his own eyes and thinks he is able in his own strength to do work for God, what results?

"I saw that if self-exaltation was suffered to come in, it would surely lead souls astray, and if not overcome would prove their ruin. When one begins to get lifted up in his own eyes, and thinks he can do something, the Spirit of God is withdrawn, and he goes on in his own strength until he is overthrown."—*Early Writings*, p. 120.

7. How much power attends one humble follower of Christ, with whom the Spirit works?

"I saw that one saint, if he were right, could move the arm of God; but a multitude together, if they were wrong, would be weak, and could effect nothing."—*Early Writings*, p. 120.

8. Above all that is seen and esteemed by man, what does God value?

"Above the seen and transitory, God values the unseen and eternal. The former is of worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the

Holy Spirit's working in the soul."—*Testimonies for the Church*, Vol. VII, p. 143.

9. What desire should be paramount with those called to places of responsibility in the work of God?

"Those who bear responsibility as managers in the work need to place themselves where they can be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others to receive the baptism of the Holy Spirit and a knowledge of God and Christ, as your position of trust is more responsible than that of the common worker."—*Testimonies for the Church*, Vol. VII, p. 189.

10. Under whose control should every endowment and gift of the worker be constantly held?

"Natural and acquired endowments are all gifts of God, and need to be constantly held under the control of his Spirit, of his divine, sanctifying power."—*Testimonies for the Church*, Vol. VII, p. 189.

11. What message, in the power of the Spirit, is now to be borne by the servants of God?

"In the power of the Spirit, the delegated servants of Christ are to bear witness for their Leader. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation, first given by Christ, is to be taken up by human voices, and sounded throughout the world, 'Whosoever will, let him take the water of life freely.' Rev. 22: 17."—*Testimonies for the Church*, Vol. IX, p. 43.

12. To what is every power in the church now to be dedicated?

"Every power in the church is to be actively engaged on the side of Christ. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-filling prophecies of the word of God. Infidelity and Spiritualism are gaining a strong hold in the world. Shall those to whom great light has been given be cold and faithless now?"—*Testimonies for the Church*, Vol. IX, p. 43.

13. What must be the experience of the remnant people of God in this movement now being proclaimed throughout the earth?

"The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time."—*Testimonies for the Church*, Vol. IX, p. 154.

14. How individually are we to obtain the endowment of the Holy Spirit's power?

"I am instructed to say to my fellow workers, If you would have the rich treasures of heaven, you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work?"—*Testimonies for the Church*, Vol. VII, p. 261.

15. What may we expect the endowment of the Holy Spirit to accomplish for us?

"As the divine endowment,—the power of the Holy Spirit,—was given to the disciples, so it will today be given to all who seek it aright. This power alone is able to make us wise unto salvation, and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. 'These things have I spoken unto you,' he says, 'that my joy might remain in you, and that your joy might be full.' John 15: 11. Joy in the Holy Spirit is health-giving, life-giving joy. In giving us his Spirit, God gives us himself, making himself a fountain of divine influences, to give health and life to the world."—*Testimonies for the Church*, Vol. VII, p. 273.

Two Associate Institutions

D. E. LINDSEY.

WHEN Adam had given names to all the animal world, he discovered that there was no companionship for him among all created things. His Creator, having designed to people the earth with a race of superintelligent creatures, capable of comprehending moral principles and endowed with free moral agency, to show forth God's glory, revealing in the creature, man, his own image, in a way that only our Creator could do, provided from Adam's own side "an helpmeet," or one fit for him. Thus the intimate and close union was shown forth as God designed, between Adam and Eve; thus the marriage relation was established between man and woman. This was all before sin entered the world, and had man never sinned, no note of discord, no family jar, nor separation of husband and wife, would ever have occurred. So no change of dispensation or covenant could ever do violence to the institution of marriage or give occasion for the breaking of the marriage tie. All the discord in the home, all the unhappiness of the family and ruin of homes, are resultant from sin. All the world recognizes the marriage tie as sacred, but because of sin, disregard of God's law, divorce is made easy, and unjust judges who have neither the fear of God nor the fear of man before their eyes, for the merest pretense readily allow separation of husband and wife, and thus the great evil is aggravated.

Another institution ordained before sin entered the world, and one intended for the whole human race, is the Sabbath of the Lord Jehovah. Christ de-

clares in Mark 2:27, that "the Sabbath was made for man." "Man" is a generic term meaning the race, and is here used to declare that the Sabbath was made for the human race. As Christ was the agent through whom the Father made all things (see John 1:1-3, 10; Heb. 1:1, 2; Eph. 3:9; Col. 1:16; Gen. 1:26, 27), so Christ made the Sabbath day by resting on the seventh day, by blessing the seventh day, and by sanctifying it. Thus it became a sanctified, blessed rest day for all Adam's posterity, and thus the cycle of days commonly called "the week" was ordained and established.

The Sabbath, like marriage, was given for the whole race of man before sin entered the world, and had man never sinned, the memorial of God's created work would ever have been regarded by man. There was no occasion then for a day to rest the weary body, for only sin can produce weariness of body or mind. We see that no change of time, dispensation, or covenant could ever change the facts of creation or their memorial day. Embosomed in the law of ten commandments, designating the Creator, observed by all true believers, honored by Christ, kept by him and his apostles, and to be kept in the earth made new, the Sabbath command is a very substantial fact; and we know of no sensible argument against God's original plan for man's family happiness, or against the rest day of his own choosing in memory of his great creative works.

Faith, Consecration, and Loyalty the Need of the Present Hour

ROSS C. PORTER

"Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

[The following article was written by Elder Porter shortly before his death, and is furnished us by his wife.—ED.]

THESE are sublime statements of a most wonderful truth. Faith is a Christian's birthright. It is given him when he enters upon the new life in Christ. Without this initial mark God accepts no one as his child. Without faith one stands as an alien from God and helpless in the conflict with sin.

Faith in God embraces faith in his message for today, and faith in the message embraces faith in God's ability to finish the work of the message in this generation. John, in heavenly vision, saw the message begin its work upon the foundation of "the commandments of God, and the faith of Jesus." Upon this platform the message rises as upon angel wings, surmounting all opposing obstacles, and goes to "every nation, and kindred, and tongue, and people."

This was still the platform of the remnant church when John saw it joined in its work by "another angel:"

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

The work was seen to close triumphantly, with the remnant church still keeping the commandments of

God, and holding the testimony of Jesus, which is the spirit of prophecy. It was through these great truths that they had been perfected, so that they stood without fault before the throne of God. Through it all there was but one platform presented. It was fixed and immovable. The revelator saw no revolution arise and come out of this movement to reform it; but he heard the mighty angel that came down to join this movement, cry to all who were in Babylon, to come out and take their stand on the immovable platform of this message, lest they perish in the judgments of God, when he shall, as in the days of Moses, indicate who are his and who are holy. Had there been any revolution to arise out of the third angel's message, that would have been as clearly indicated as it was in the first message, and indicated in prophecy as was this. The third angel's message will finish its work upon the same platform, and with the same people with which it started out, save that the unbelieving and rebellious will be shaken out.

A lack of faith in any part of the message undermines Christian experience, and destroys the basis of hope and love which are the motive power of progress in the message. It is as true in the system of doctrines that compose the message, as it is in the com-

mandments of God, that he who offends in one point is guilty of all. The whole system of truths connected with the message in their orderly arrangement is necessary to enable the remnant church to perfect characters that will pass the test of the judgment. For this reason an angel of God has pronounced a "woe to him who shall move a block or stir a pin of these messages." (See "Early Writings," p. 258, new edition.)

The most subtle infidelity is that which while professing faith in the message doubts God's ability to finish his work in this generation. These skeptics usually pose as reformers. They want to reform the message as well as the plans for its proclamation. Such must see their error and repent, or they will apostatize from the faith. These miss their way by assuming responsibilities in the management of the work to which God has not called them. This brings them into difficulty which is often charged to the officers of the church, to the managing board of the institution, or to the conference committee with which they are associated in work. Peter calls such

Busybodies in Other Men's Matters

Thus he says for the benefit of the church:

"Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters." 1 Peter 4: 15.

Peter had been speaking of the fiery trials which should cause suffering to the people of God, and he exhorted that such suffering be endured joyfully, as in it the church was a sharer in the sufferings of Christ. But there are other things which cause needless suffering; among them are theft, murder, and the work of the busybody. Busybodies are here classed with thieves and murderers. Paul said the busybodies at Thessalonica were walking disorderly, not working at all, and he admonished the members to part company with such, and so put them to shame.

Being busybodies in other men's matters is a grave offense; more so than many realize. It was on this point that Satan fell, and led one third of the angels, and all earth's inhabitants, into a great confederacy against the organized government of the kingdom of God. He became a busybody in matters that pertained to Christ and God alone, hence all the suffering to himself, to the angels, and to fallen man; and even the sufferings of Christ on Calvary, might have been avoided. What a terrible sin is this that has flooded the universe with such woe and suffering!

Had Korah, Dathan, and Abiram kept their place and not become busybodies in work pertaining to Moses, the peace and unity of the camp of Israel would have been preserved, and those busybodies would not have suffered the judgments of God by

death. No sooner had these characters met their fate than another busybody raised the cry, "Ye have killed the people of the Lord." This cost the lives of 14,700 persons. Thus one gets some idea of the estimate that is placed upon the work of busybodies, and of the doom that awaits them.

The work of Absalom is another illustration of the judgment of God turning to defeat the work of a busybody. Absalom stole the hearts of the people of Israel by promises of a more just administration of the affairs of the kingdom if only he were made judge over Israel instead of David his father. All might then come to him and he would see that they had justice. He sacrificed parental honor, became a traitor to the government, and dethroned one of the most faithful kings that had ever occupied the throne of Israel, in order that he might secure for himself an office to which God had not called him. Absalom's course not only cost his own life but the lives of 20,000 of the men of Israel, all of which might have been avoided had Absalom kept his place in the work and not become "a busybody in other men's matters."

Saul is another illustration of a leader's becoming a busybody. The outcome is another evidence of God's ability to carry on his work without accusation and condemnation of even the most unfaithful men. The kingdom was taken from Saul and given to a neighbor who God said was better than Saul.

Now all these things happened to them for examples, and are written for our admonition. What is the lesson to the church today? "Let him that thinketh he standeth take heed lest he fall."

To Every Man His Work

God has given to every man his work. To one he has given the work of an apostle, to another prophesying, to another governing, and to another teaching. God has set these gifts in the church as it has pleased him, and each should perform the work assigned him, each rejoicing in the success of the other, each sharing as well in the sorrows of the others, but eschewing the rôle of a busybody.

The tribe of Issachar is a striking example of the effect of gospel order. They "had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment." It could be said of them that "they moved in exact order, like a company of soldiers."

When this instruction is heeded, the church will go forth on her mission for the finishing of the work, all of one heart, busybodies in other men's matters having no place, and consequently no following; and the Holy Spirit will attend the work and cut it short in righteousness.

That Wonderful Forty-eighth Psalm!

W. R. UCHTMAN

If ever there was a time when the words of Psalms 77: 13 were "present truth," it is right now: "Thy way, O God, is in the sanctuary." The forty-eighth psalm is an inspired song, urging upon us the importance of thorough study in regard to the sanctuary question. Verse 2 locates the place once coveted by Lucifer, or Satan. (See Isa. 14: 13.) "The sides of the north" no doubt refer to the seat of divine government. Compare with this text Psalms 75: 6:

"Promotion cometh neither from the east, nor from the west, nor from the south." True promotion comes from "the sides of the north;" from Mt. Zion, the sanctuary of Jehovah.

Going back to the forty-eighth psalm, we find in verses 4-7 that "the kings . . . passed by." Babylon, Medo-Persia, Greece, and Rome have passed by. We are living in a time when other kingdoms are passing by; but "in the days of these kings shall the

God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44. This is in harmony with Psalms 48:8. The judgments of the past, as well as those in the immediate future, all come from Mt. Zion. Compare verse 11 with Rev. 15:5-7. "Seven angels came out of the temple, having the seven last plagues."

The closing part of this psalm urges us to "walk about Zion." How can we do this? By a careful study of the sanctuary question. Let our minds be stayed on things above, where our High Priest is interceding for us, and where our future home is being prepared.

"Mark Ye Well Her Bulwarks"

A bulwark in a ship is a wall on each side of the deck which keeps seamen from falling into the sea, and it also keeps the sea from washing them overboard. This is no time to be washed overboard, but it is a splendid time to stick to the good ship, from which not a plank will be loosed. (See "Early Writ-

ings.") After marking well the wonderful protection we find in the bulwarks of the sanctuary, we are to tell it to the generation following—our youth and children. This wonderful song of inspiration shows us the very backbone of the message we bear to the world.

Are we having the experience of Psalms 91, or are we becoming careless? I knew a man in Australia who was bitten by a venomous snake. His comrade at once mounted a swift horse and said, "Keep him awake until I come back with the antidote." I'll never forget how that man pleaded for sleep! Sleep meant death to him. Brother, sister, sleep now means eternal ruin to you. Unless you are more interested in the third angel's message than at any previous time in your experience, you are in danger. Awake! awake, and *keep awake!* is the message. Do not walk about this poor world seeking anything; but "*walk about Zion,*" and mark well the protecting bulwark of the most holy place, our refuge and strength.

Developments in Connection with the Third Angel's Message

ASA T. ROBINSON

THE threefold message of Revelation 14, though unrecognized, except by a comparatively small number of believers, stands for the greatest and most important movement in all the history of the human race. The World War, the peace movement, the League of Nations, and all the complex problems connected with the reconstruction of the world, cannot be compared in importance with this heaven-appointed movement, destined to culminate in the eternal doom of a lost race, from which a small "remnant" shall have been gathered out and prepared to be, while the ceaseless ages of eternity shall roll their rounds, the richest trophy of saving grace that the universe of God will ever behold.

The objection that this movement had a humble beginning and is of apparent insignificance in the world, sometimes arises against its being a work of special importance. There is usually some great outward demonstration to mark the beginning of human enterprises. But it has been a distinguishing characteristic of every great movement connected with God's work, that it has begun small and unnoticed in the eyes of the world, but was recognized in later generations as the work of God. One notable instance will suffice as an illustration: The greatest and most important event in all the history of mankind, of so great importance that we make it the one from which we date every other event in the history of the world, began with the birth of a helpless infant, an infant born of a despised race, whose parents were so poor that they could not afford what falls to the lot of the poorest mother in the slums of our cities today,—a place in which to give birth to her offspring.

That event was unnoticed and unrecognized, except by a very small number of believers at that time, but later—some three hundred years later—men attempted to fix the time of the Saviour's birth and make it the event from which to date every other event before and since that time.

This last-day gospel message surely began in weakness, in obscurity, in poverty, without numbers, without influence, without organization, without facilities,—with nothing but a solemn conviction born of the Spirit of God in the hearts of a few individuals,—that a message of the everlasting gospel, bearing on its banners the "commandments of God, and the faith of Jesus," must be proclaimed "to every nation, and kindred, and tongue, and people" in all the earth.

The history of this movement, from that humble beginning, has been a series of developments. First, in the light of this message, men began the observance of the Sabbath, from six o'clock Friday night till the corresponding hour Saturday night. That was the first step in the restoration of the Bible Sabbath to its rightful place among God's remnant people. As clearer light shone upon the pathway, it was seen that the sun is God's unerring timekeeper, marking the beginning and close of each day. Thus the beginning and the closing hours of holy time were restored, and the Sabbath was kept "from even unto even."

In the light of this message the searcher after truth further learned that the Lord claims not only a portion of our time, but of our means as well. Walking in this newly discovered light, this people began the payment of "systematic benevolence." This was the first step in the restoration to its rightful place of God's plan for the support of the gospel. Farther along the pathway it was discovered that just as the Lord requires the full twenty-four hours, one seventh of our time, which he declares is "holy unto the Lord," so he claims a full tenth of our means, which he also declares to be "holy unto the Lord;" and the tithing system was adopted.

After a hard-fought battle, when some feared such a step was "going back into Babylon," steps were taken to organize churches, conferences, a tract so-

ciety, and Sabbath school, health and temperance, and religious liberty associations, each with its full corps of officers. After a time the instruction came to the leaders in this movement to enter upon a program of reorganization. The conference, composed of the churches within its borders, was recognized as the divinely appointed agency for carrying forward all lines of gospel work. These separate organizations, as such, were discontinued, and the work which they had been organized to do was thenceforth carried forward as departments of the church or conference, with as many secretaries as might be needed to make the work effective.

It was found that institutions were needed to carry forward the ever-expanding work, and publishing houses, schools and colleges, sanitariums, and food factories sprang up in many places in this and other countries. Most of these institutions, through lack of experience in management, became seriously involved in debt, threatening the financial ruin of the denomination. Our large publishing houses, struggling beneath enormous debts, were like drowning men catching at straws, reaching out their hands to the world, devoting more than 60 per cent of their efforts to outside commercial work, while each year becoming more and more deeply involved in debt.

The message came to our publishing houses to eliminate all outside work and to devote their entire energies to the publication of our own denominational literature. This seemingly impossible course led to the thorough reorganization of the Publishing Department and the appointment of specialists to devote their time to the development and growth of the department. After this reorganization the publishing houses discontinued all outside work, and soon their facilities were taxed to the utmost limit to provide denominational literature to meet the demands in their respective fields of operation. Instead of the time's having passed for the sale of our literature, as some had thought was the case, the sales of Seventh-day Adventist literature rapidly rose from a few hundred thousand dollars each year to several million dollars.

Similar results have followed many years of specializing in the Sabbath School, Educational, Missionary Volunteer, Religious Liberty, and other departments, all of which hitherto languished in weakness

and uncertainty, notwithstanding spasmodic efforts in their behalf.

While the various institutions and departments of our cause have developed strength, becoming mighty agencies in the proclamation of the third angel's message, it has to be acknowledged as a lamentable fact that notwithstanding spasmodic efforts to arouse our people and lift them to a higher plane of Christian living, the spiritual life and power of this denomination falls far below the demands of the hour. This lack of spiritual life and power is deeply deplored by the rank and file of this people. We rejoice in the rapid developments in all departments of the Lord's work, but many of our churches sit in sackcloth, lamenting their lack of spirituality.

A new day is beginning to dawn. A star of hope is arising upon our denominational horizon. Heaven is rolling upon leaders the burden of sacred ministry, and they are heeding the call. Men to whom the Lord has given special talent, and upon whom he has laid the burden of this work, are being called from other important positions of responsibility to lead out in soul-saving work. There is "the sound of a going in the tops of the mulberry trees," with a whole denomination of people whose hearts are breaking for a new experience, and ready to "bestir" themselves in response to an organized leadership, into a richer and fuller life of consecration for service in the finishing of this Heaven-appointed work.

"For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah."

Judges 5: 2, A. R. V.

"Thy people offer themselves willingly
In the day of thy power, in holy array."

Ps. 110: 3, A. R. V.

"Of the children of Issachar, men that had understanding of the times, to know what Israel ought to do, the heads [leaders] of them were two hundred; and all their brethren were at their commandment." 1 Chron. 12: 32.

The response of this people to the call to a life of personal victory over sin, and of active service for God, will be the crowning development in this movement. It will open and prepare the way for the promised outpouring of the Holy Spirit in the "latter rain," and the speedy finishing of the last gospel message ever to sound in the ears of humanity.

Lost Crowns

GEORGE B. STARR

"Hold that fast which thou hast, that no man take thy crown." Rev. 3: 11.

Here is a message to each one of us direct from the Lord, applicable especially at this time.

"A crown of righteousness" is to be given to all who hold fast their love for the appearing of Jesus. 2 Tim. 4: 8-10. The "crown of life" is for those who endure trials and hold fast their love for Jesus. James 1: 12; Rev. 2: 10. "A crown of glory" is for all faithful shepherds of the flock of God. 1 Peter 5: 4. "An incorruptible crown" is for every winner in the race for eternal life. 1 Cor. 9: 25. It would seem that the possibility of losing such a crown would stimulate every soul to the highest degree of endurance and faithfulness.

It is evident that He who is to present these crowns had this in mind when he exhorted us, in view of

his speedy coming, to "hold fast" lest we lose our crowns. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

The battle may be sharp and hard, but it will not be long. "Behold, I come quickly." Keep your eye on the speedy coming of the Deliverer. "Hold that fast which thou hast." The highest good, the richest gift, that God can bestow upon any man, is to select him out from the great mass of humanity and make him a recipient of precious truth; to communicate to him that which, if held fast, will transform his life and fit him for a place in the eternal kingdom of Christ; and to make him an associate worker in winning others to seek the crown. Such favors should not be held lightly. They may slip away, and be given to another who has eyes to see and a heart to appreciate priceless gifts.

A case to the point was related in a social meeting a few Sabbaths ago: A brother was employed in a large factory. The foreman observed that he was a good workman, but uneasy, as if disturbed by some hidden trouble. After a time he left the factory, and was gone some months, but returned and asked for his position again. This was given him, the foreman assuring him that he was a good workman and that he had been missed. At this point the man laid down some papers on the table, and started away. The foreman inquired what the papers were, and received the reply, "O, some religious papers I used to read, but which I have no use for now, but thought you might enjoy them."

"I will look them over," said the foreman.

They proved to be the *Signs of the Times* weekly and monthly. A few days later the foreman reported to the workman that he had read the papers with great interest, and that they were superior to any he had ever read, and asked him why he did not read them any more.

The man replied: "I was once a Seventh-day Ad-

ventist, but I became discouraged and sought work here and broke the Sabbath. I was under condemnation all the time I was here. Then I decided to take it up again, and so left for a time, but becoming discouraged again, I decided to give it up forever, and to return to work here."

"Well," said the foreman, "I think you have made a mistake. I saw you were uneasy and wondered what was the cause; now I have decided to take up what you are throwing away — even at the cost of my position as foreman."

"That's all right," said the man who had failed to endure the test, "I have lost my interest in it."

As the foreman turned away from the man who had been beaten in the race, he remarked to one standing near, "I believe I have taken that man's crown." And he expressed great sadness at the thought of what the other had lost.

How is it with each of us? Are we in any danger of losing our crowns? Let us, through faith and prayer and watchfulness, make them secure to us.

Sympathy for Others

HENRY F. BROWN

WE are told in the Testimonies, Volume IX, page 243:

"Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf."

During the recent hurricane and tidal wave that destroyed a large portion of Corpus Christi, Tex., killing nearly a thousand people and doing \$20,000,000 worth of damage, we were shown the truth of this statement. Our home was washed away with the others, with all we possessed. A few minutes before the wave came, a neighbor, noticing my absence, insisted on conducting my wife and babies to safety. He took them to a Catholic sanitarium which, though situated on the water front, was supposed to be sufficiently well built to resist the waves. The sisters in charge were as kind as human beings could be. They sacrificed their comfort and placed their lives in jeopardy for others. When several portions of the building were carried away, they removed the patients to the safer main portion of the edifice. Two of the nurses gave their lives to rescue the last patient, and were swept away with the refuse and lumber. The kitchen was destroyed, but the sisters divided the bit of food they had been able to save. No distinction was made in the case of either refugee or patient because of race or belief. They were all sufferers together, expecting at any moment to be carried into the surging waves below, where all the surrounding families and homes had gone.

The following quotation from the *Sunday Visitor*, a Catholic journal, well expresses the care of God for us in our recent experience:

"Why do we not exhibit a greater trust in the providence of God? Surely he who was moved by love and goodness to create us, to redeem us, and to provide so well for our eternal salvation, will not abandon us during our sojourn on earth, unless we first abandon him. Reflect to ascertain whether there be not something in your life which seems to keep God 'far away' from you. 'Seek ye first the kingdom of God . . . and all these things shall be added unto you.'"

Well we are warned in the same paragraph in Volume IX from which the quotation at the beginning of this article was taken:

"Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibility, are in greater danger and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others."

* * *

A PRAYER

O THOU whose boundless love bestows
The joy of life, the hope of heaven;
Thou whose unchartered mercy flows
O'er all the blessings thou hast given;
Thou by whose light alone we see;
Thou by whose truth our souls set free
Are made imperishably strong,
Hear thou the solemn music of our song.

Grant us the knowledge that we need
To solve the questions of the mind;
Light thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders thou hast wrought of old;
Reveal thyself in very law,
And gild the towers of truth with holy awe.

Be thou our strength when war's wild gust
Rages around us, loud and fierce;
Confirm our souls and let our trust
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never fails,
Help us to stand in every fight
Firm as a fortress to defend the right.

O God, make of us what thou wilt;
Guide thou the labor of our hand;
Let all our work be surely built
As thou, the Architect, hast planned;
But whatsoever thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.

—Henry Van Dyke.

* * *

No nation lives for itself; no nation lives but through the service it renders to humanity.—Paul

IN MISSION LANDS

In Africa

Tsungwesi Mission, Mashonaland, Southern Rhodesia

ELMER E. ANDROSS

LEAVING Somabula Mission Tuesday, May 13, at 3 P. M., I took the 6:40 train at Gwelo for Inyazura Siding, which I reached Wednesday, May 14, at 3:15 P. M. Brother F. B. Jewell, superintendent of Tsungwesi Mission, met me and drove seven miles through a beautiful country to his station.

Some years ago Elder M. C. Sturdevant established this station and started the work on it. This spot has been made sacred by the death of four of our missionaries. In 1913, after a short illness, Brother Bowen was laid to rest under the trees on the hillside, and five years later Sister Ida Bowen laid her little boy by the father's side. In 1918 Brother and Sister E. Tarr buried their little boy, and in October of the same year Sister Tarr was laid by his side to await the return of the Life-giver with the missionary's reward.

On July 13, 1844, Dr. Krapf, the first missionary to British East Africa, laid his beloved companion to rest on the mainland after two brief months of residence in Mombasa. Rev. B. G. O'Rorke, writing of this experience, says:

"Her husband sorrowfully returned to his desolate home on the island, whence he wrote the following words—words of faith and hope—which reveal the light in which he took his misfortune and the source of his consolation:

"Tell our friends at home that there is now on the East African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the church are gained by stepping over the graves of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from the eastern shore."—*African Missions*, pp. 145, 146.

But this is not the only place in Africa where our missionaries have found a resting place from their strenuous toil. Their sleep, however, thank God, will be brief. "The night is far spent, the day is at hand." Let us who remain press forward the more earnestly

with the work of saving the lost while there is opportunity.

There are 3,666 acres of land in the mission farm. Much of this is considered very good farm land. It is well stocked with a herd of very good cattle. The farm is in charge of Brother Tarr, who keeps it in excellent condition. There is a training school here of about sixty students, in charge of Brother and Sister Jewell, assisted by five or six native teachers. They have not yet succeeded in opening any out-schools, but hope to get this line of work started soon. This is a very important part of our mission work in Africa, and if in one locality the way for this work does not open after sufficient effort has been made to test the matter, serious consideration should be given to the question of removal to a location where we can employ our students in outschool work. We are establishing missions in this dark land to take the message of salvation quickly to the multitudes; and thus far this has proved to be one of the most successful methods yet found of accomplishing this task, especially in the interior.

I spent a very pleasant and profitable week at Tsungwesi. The Lord came very near in the services we held with the students and friends of the mission gathered in from the surrounding native kraals. Friday evening one of our boys brought in from a distance a native outschool teacher with about twenty of his students. They remained with us over the Sabbath, and seemed to enjoy our meetings greatly.

A few of the boys who after leaving the school had succumbed to the terrible influences surrounding them in the heathen kraals, with contrite hearts returned to the Saviour and renewed their covenant with the Lord. We pray that henceforth they may be kept from falling.

Our missionaries on this station are exerting a splendid influence and are gaining the confidence of both the white and the native population in the entire district.

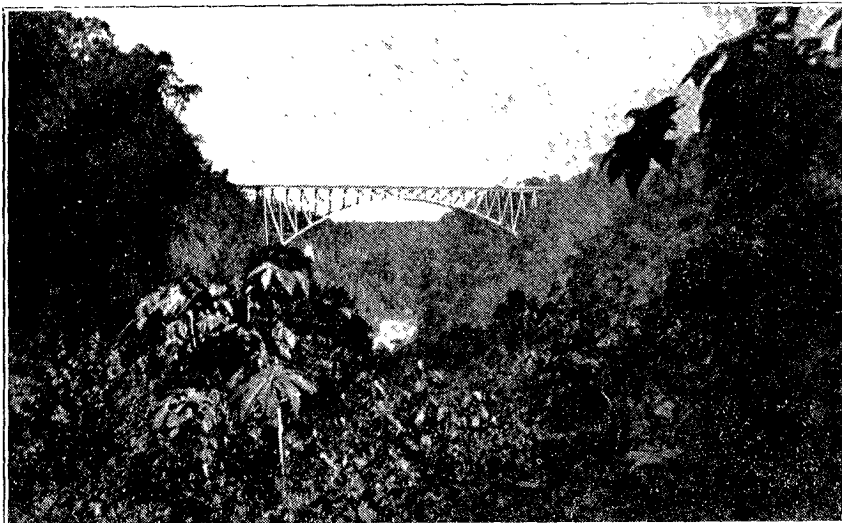
Umtala, the trading point for our mission, has a white population of 1,979, is beautifully situated, and is regarded as quite healthful. This is a missionary center. It stands very near the border between Southern Rhodesia and Portuguese East Africa.

* * *

Returning to India

STERRIE A. WELLMAN

THE steamy heat of India's first seasonal rains held the plains country in its humid grasp, and a cloud-curtained heaven above gave tokens of still more refreshing showers to urge the already sprouting vegetation to luxuriant growth and the farmer to his deferred plowing and sowing. The annual transformation of a barren, parched, dust-covered land into a garden of beauty and a valley of plenty, was taking



VICTORIA FALLS BRIDGE

place before our eyes; and we, together with the wearily plodding sons of India's plain country, were enjoying its prospective benefits and blessings.

It was at such a time that the opportunity came to us again to make brief visits among old friends at two of the mission stations in North India. Our first stop took us out of the mail train in the early morning hours, to spend the rest of the night in attempted rest in the hot, stuffy waiting-room at the station. But how hard it is to rest under the conditions there existing, only he who has tried it knows. With the coming of the early summer sunlight, the ox-tonga arrived to take us out to the mission bungalow, at present vacant, since the dear family whose labor and presence had in the past made it a home, have been compelled through illness to return to their own land for a period of rest and recuperation. Here at Najibabad Brother and Sister R. P. Morris and their little ones lived and labored, and their work still lives on in the hearts of the people of the city and the villages. The vacant station spoke loudly too of their labor of love, and showed the need of some one to step in on such occasions and fill the gaps and carry the burdens of those who for a time must step aside to recuperate.

To the bungalow came the Indian brethren who still carry on their labors in the surrounding villages. We visited with them, speaking of God's providences; and later in the day, in company with Brother Buddha Singh and one of his fellow workers, we proceeded to Jalalabad, where he lives, and were glad to talk personally with some of those whom he calls in the Urdu, his *mutalashi*, that is, his truth seekers. Brother Buddha is now more than seventy-three years of age, and though not always able to carry full work, owing to his infirmities, still he does all that he can to reach hearts, and in this he is rarely unsuccessful. All over the town the people acknowledge the uprightness of his life and the truth of his teachings, and many are interested.

While there we visited both Hindus and Mohammedans who had come under the influence of his teachings. Could the station have full leadership, there are excellent prospects of additions both in the town of Jalalabad and the sections in which the other Indian workers are laboring. A number laid hold of the truth in past years in this district when Brother and Sister Morris were present, but now the situation is unsettled, and the sheep are without a shepherd. There ought to be enough workers in training to fill the gaps in such emergencies in these heathen lands.

Again in the small hours of the morning, after half the night spent in visiting and counsel with these Indian friends who serve alone, we took train to Hapur, a station selected two and one-half years ago, on the eve of our departure for the homeland on furlough. Here Brother M. M. Mattison and family began their labors in the vernacular, living for more than a year in the Hindu *dharmasala* which faces the railway station. A *dharmasala* is a rest house, very public and often in connection with a temple and priest, as it was in this case, and some of the experiences of those early days would make real reading could they be told. Brother and Sister Mattison have from the first demonstrated a deep and abiding missionary spirit; and the friendship of all classes in this heathen community, with a promise of rich harvest, is the reward of their faithful labors and consistent lives. Already two Hindus have cut



VICTORIA FALLS
The Chasm from North Bank

off their *chutias* (lock of hair at the whorl, which is the sign of an orthodox Hindu) and are studying for baptism. And during the two days I was there, calls came for teaching, from villages in all directions.

Brother Mattison is compelled at this time to take a needed furlough from his work, work that has a firm hold on his heart. He has carried the superintendency of the North India Mission, while spending all his spare time with the village people. Both he and his wife leave for this furlough period with deep regret, and will, we know, count the days until they can once more stand face to face with these who have looked to them for help and guidance.

Strong interests are growing up about Hapur. Here has been established the northwest India boys' school, and it is hoped that the day is not far distant when it will become a training center for Indian workers. Brother and Sister I. F. Blue and Sister Belle Shryock will now take over the work of the station. Brother Blue also carries the superintendency of the North India Mission with his other burdens.

While time permitted the writer to visit only these two stations, reports from other stations indicate a growing and expanding work. In the Punjab the harvest that three years or more of sowing has foretold, is beginning to come in. In the villages about Brother F. H. Loasby's station at Chichoki Mallian, his Indian workers, under his careful supervision, have been able to prepare for baptism nearly two-score souls, and many others are waiting for the rite, and studying in preparation. In Garhwal the largest school in the history of the work there is conducted

by Brother Floyd W. Smith and his Indian workers. And it is hoped it will be strengthened by strong village work in the very near future. In Lucknow five new converts, three of them direct from Mohammedanism, have received the rite of baptism this year and started on the Christian pathway. When to these are added the number who have been brought into the companies of English believers in the cities, the baptisms for the first six months of this present year are more than the entire membership five years ago. And these things lead us to believe that God is working in an especial way here as well as in other parts of the great harvest field.

While in the homeland I often remarked in talks on India that so far as North India was concerned it would more than double its membership before my return. It has gone farther, and the indications are that this year will see more added than during the previous two years. Truly the statement of Sister E. G. White in "Prophets and Kings," is being fulfilled before our eyes. On page 189 we read, "In heathen Africa, . . . in China, in India, . . . in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness."

But here in this great north country are but nine stations and churches, as yet but slenderly manned, and sometimes deprived of leaders, as two are now, among more people than can be found in all the possessions of the United States at home or abroad—120,000,000 of them. The crying need in India today is men, and yet more men, to teach, to train, to lead an Indian ministry to a quick and decisive attack on the problem of warning the waiting millions before the coming Master calls home his people. May we not expect more from the home base, just as you at home expect greater results here under God from those he has already led you to send?

* * *

Bahama Islands

JAMES H. SMITH

Six years ago we landed in these islands. These have been pleasant years, for we have enjoyed our work very much. As there are no other workers from abroad, my wife and I find it necessary to divide our time between the interests here at Nassau, the chief city of the colony, containing about one fourth of the population of the colony, and the settlements on the many out-islands. There is one organized church here in Nassau, and several companies of believers on out-islands, which make about eighty believers, besides a number of young people who are growing up in the message.

These islands are so accustomed to foreign leadership that we cannot reach as many of the unworked settlements as we should like to do. These settlements are so isolated from each other that the message has to be carried to each one separately, and many of them are very hard to reach. The only method of going from one settlement to another is by some small sailing vessel. Often, due to calms, contrary winds, or ocean currents, we are a week on the sea while trying to reach some other settlement.

Last year my wife and I spent most of the summer and autumn on Watlings Island (San Salvador), which is now believed to be the island on which

Columbus first landed when he discovered the Western Hemisphere. Here we found quite a number who readily responded to the teachings of God's word. When the interests of the work here at Nassau demanded our attention, we returned, and sent Sister Someillan, one of our native Bible workers, with her husband, to Watlings Island. During the winter and spring the Lord blessed their efforts to win souls for the kingdom. Recently I sailed for Watlings to baptize the believers there and to organize them into church relationship. I was seven days at sea in a small vessel, spending the time on deck, where one is roasted by the sun in the daytime and wet with the spray at night. Our greatest difficulty on trips of this kind is to provide food which will keep. Such food as is already prepared before we start is soon spoiled in such a warm, humid atmosphere, so we have to take such things along as we can prepare on the way.

Upon arriving at Watlings Island I found twenty earnest souls rejoicing in the third angel's message. After giving them a thorough examination on all points of the faith, I baptized eighteen; two were unable to be present on account of sickness. The company was fully organized and officered, and now stands as a beacon light to the people of that island. Several are already watching the light and are much interested in the truth.

Our return trip occupied six days, and it was a most tedious journey. The little vessel was so overloaded with corn, sisal, and live stock, such as goats, sheep, cattle, hogs, and poultry, that we found it necessary to spend this time perched upon a bale of sisal, surrounded by these animals. Some of the creatures fell overboard, as they scarcely had standing room on the deck, but, excepting some poultry, all were rescued.

About a year ago a young man passed through this city on his way from Miami, Fla., where he had been working, to his native home on the island of Andros. While at Miami he had learned of the message for this time, and on arriving at his native home, he began to declare it with great earnestness, with the result that quite a number have accepted the truth. Now we have a most urgent invitation from them to go to help them become more fully established in the things of God. This we shall do as soon as possible. The distance is about one hundred miles to the southwest. The people are mostly sponge fishers, and live in the most primitive manner. The houses are what are here called "tabby" houses, built of small stones and plaster, with thatched roof. They are serviceable, but the most of them go down in a gale, and have to be rebuilt.

Inasmuch as we have been unable to secure help from the States to conduct educational work, we are planning for my wife to teach a little church school to meet the needs of our young people here at Nassau. Of course this will not be of any service to the children in the out-islands. We had hoped to be able to open a boarding school on the industrial plan, but it seems the time is not yet ripe.

Nassau.

* * *

EMPTY buckets are fittest for the well of grace.—*Spurgeon.*

* * *

THE bravest man is one that never swerves from the path of duty.—*Calderon.*

The West German Union Conference

L. R. CONRADI

[This is the first report received from Brother Conradi since communication was cut off by the war. Evidently this is one held up by the censor; for it will be noted at the close that it is a report covering the year 1915.—Ed.]

THE seven conferences and the East German Union District had their annual meetings from January 26 to February 21. As I was conducting meetings at the time in Budapest, I was not able to attend the first two conferences, in HESSIA and UPPER RHINELAND, but Elder H. F. Schubert assisted Brother J. G. Obländer at these two meetings. As Elder Obländer had removed during the year from Frankfort to Hamburg, Elder M. H. Wentland was appointed president of the Hessian Conference. This conference had last year fifty-three additions, the membership remaining stationary—578. The Upper Rhenish Conference added seventy-six members, increasing their membership to 500.

The meeting of the Lower Rhenish Conference was held at Elberfeld, and I was pleased with the good attendance in this our pioneer field of Germany. Some of those who first took hold of the truth, about forty years ago, are still rejoicing to see its wonderful growth throughout Europe. The Lower Rhenish Conference has had its share of difficulties of late, and thus has not seen the prosperity it might otherwise have enjoyed. It had 159 additions last year, but its membership decreased from 1,131 to 1,065. However, we believe things have taken a change for the better, and that growth will also be experienced here.

Our next meeting was close by, at Hamm, Westphalia. Here Elder H. Behr had taken the place of Brother Wentland as conference president. This conference had 114 additions last year, and now has a membership of 683. We were pleased that different ones who had strayed away were reclaimed at this meeting, one also at Elberfeld, and one at Hamburg.

The next conference was the North German, which was held at Hanover. The meetings were very well attended. This conference last year had 107 additions, and now has a membership of 844.

From here we went to Magdeburg, where the Central German Conference had an overflowing meeting. Eighteen months ago the decision was taken to divide this, the strongest conference in the union; but not until this meeting did we see our way clear to carry out the decision. There were last year 176 additions to this conference, bringing the membership up to 1,239. The division cut the field into two almost equal parts. The southern portion, embracing the Thuringian States and some parts of Prussia, was called the Thuringian Conference, with Elder G. Perk as president. The northern part was called the Elbe Conference, thus leaving the name, Central German, free for another union we may have to organize ere long.

From here we went to Hamburg, where the union district meeting was held, and at the same time the session of the union conference committee. The union district last year had an addition of eighty-one members, and its membership now is 952. Two new churches formed during the year in Hamburg and vicinity, were received. We were pleased to see at this meeting the directors of both the Belgian and the Holland fields. Their reports were quite encouraging. The Holland field had sixty-five additions,

bringing its membership to 372, and the Belgian field, in spite of the war, added fifty-two members, reporting now a membership of 158.

The union as such was able to gain, with many less workers than formerly, 873 members, its present membership being 6,391. A hundred of these came from the East German Union, as Magdeburg, with 108 members, had been turned back to the West German Union. After liberally advancing the wages throughout the union, and strengthening the capital of some of the new fields, this union was able to turn over about \$15,000 to make up the deficit on the Ten-cent-a-week Fund to missions, besides their second tithe. Their total tithe was about \$78,600, showing a slight increase over 1914.

All considered, we can indeed be thankful for the prospering hand of God over this union during 1915, and we believe that bright days are before it, and better growth. Although about seven hundred men entered the army, the losses have been but fourteen killed, two dead from natural causes, and two missing.

* * *

THE "EVERYDAYS"

OLIVE SEVERS

I LOVE to ponder on the past,
The wondrous workings of His ways;
I love to know he guided me,
That God was in my "yesterdays."

The future holds within its grasp
The hopes, the fears, I cannot see;
Yet still I trust, and know full well
That God will in "tomorrow" be.

The past is gone, the future comes,
The present in my hand he lays;
O grant that I may sense and know
That God is in my "everydays."

* * *

SPEAK NO ILL

NAY, speak no ill; a kindly word
Can never leave a sting behind;
And, oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By cheering thus, the kinder plan,
For if but little good we know,
Still let us speak the best we can.

Give me the heart that fain would hide,
Would fain another's faults efface;
How can it pleasure human pride
To prove humanity but base?
No, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others' failings, as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day;
No lip may tell how brief its span;
Then for the little time we stay,
Let's speak of all the best we can.

There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly becomes any of us
To talk about the rest of us.

— Ella Wheeler Wilcox.



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."

HIS WAY

ROBERT HARE

PERHAPS that task, unbidden and unwelcome, may have come
With some great lesson folded 'neath its wings of pain,
Some lesson linking with the changeless years,
Kindling with hope to banish fears,
And bring eternal gain.

But ah! our tear-dimmed eyes refused to recognize or see
The angel hidden 'neath the deep and darkening hue,
Yet it was pictured there by hand divine
To glorify your will and mine
And make life's balance true.

"Like as a father," thus the word, divinely sweet, explains
All operations of the hand unseen, yet blest;
In love he kindly holds our life
And leads through all the deepening strife
Upward and on to rest.

Then hush, my heart; responsive to his all-perfecting will
Hold each impulsive power, each thought's inspiring sway;
Wait thou the fulness of his plan divine,
Wait on, and life at last shall shine,
A glory-lighted day.

* * *

Relation Between Parents and Teachers

SELECTIONS MADE BY MRS. GRACE E. BRUCE

"EVERY line of God's work has a connection with every other line. Exclusiveness cannot exist in an institution where God presides." — *Testimonies for the Church*, Vol. VII, p. 198.

"God has given to parents and teachers the work of educating the children and youth." — *Id.*, Vol. VI, p. 170.

"Parents and teachers should seek most earnestly for that wisdom which Jesus is ever ready to give; for they are dealing with human minds at the most interesting and impressible period of their development." — *Id.*, p. 204.

"The school discipline should supplement the home training, and both at home and at school simplicity and godliness should be maintained." — *Id.*, p. 200.

"The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work. They should labor together harmoniously, imbued with the same missionary spirit, striving together to benefit the children physically, mentally, and spiritually, and to develop characters that will stand the test of temptation." — *Counsels to Teachers*, p. 157.

"The tidings of every successful effort on our part to dispel the darkness, and to diffuse the light and knowledge of God and of Jesus Christ, whom he has sent, are borne upward. The act is presented before the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings." — *Testimonies for the Church*, Vol. VI, p. 316.

"The simple prayers indited by the Holy Spirit will ascend through the gates ajar, the open door

which Christ has declared, 'I have opened, and no man can shut.' These prayers, mingled with the incense of the perfection of Christ, will ascend as fragrance to the Father, and answers will come." — *Id.*, p. 467.

"The day of the Lord is approaching with stealthy tread. . . . Unless we understand the importance of the moments that are swiftly passing into eternity, . . . we shall be unfaithful stewards. . . . Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life." — *Id.*, pp. 406, 407.

"Let us seek to understand our privilege of walking and working with God." — *Id.*, p. 241.

* * *

Save the Children -- No. 5

EDWARD H. GATES

QUEEN VICTORIA was once visiting one of the large cities of England, where a choir of three or four thousand boys and girls were gathered on a great wooden platform to sing a song of welcome. The next morning after the queen had returned to her palace, she ordered a telegram sent to the mayor of the city. It had no reference to the civic formalities or public functions of her visit, but was: "The queen wishes to know, Did the children all get home safely?" No more momentous question was ever asked by monarch, by nation, or by parents. Will the children reach home safely? There are some who properly estimate the value of the little ones, and the queen of England was evidently one of them.

Many and many a time I have asked the question of the young mother, "How much would you take to give up all claim on that little baby in your arms?" and the reply has invariably been, "Nothing in the world would buy it," or words to that effect.

Nor is the value that she places on that little helpless mite a fictitious value — that baby which caused her so much suffering, which keeps her awake at night, and which demands ceaseless watchcare and unwearied patience. It is her own flesh and blood; and human beings are of infinite worth. The Lord says:

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13: 12.

The love which the mother has for that babe was placed in her soul by God himself, and is a dim reflection of the mind of divinity.

The psalmist says:

"Children are a heritage of the Lord: and the fruit of the womb is his reward." Ps. 127: 3.

That is, children are the Lord's property, his inheritance. He created the first father, arranged the union of the father and mother, and claims the fruit of the union as "his reward."

When the Lord himself took our flesh and lived on the earth, his interest in the lambs of the flock was

clearly seen. When Judean mothers brought their children to him, his disciples reproved these mothers and sent them away, thinking to do Christ a favor. But he said:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19: 14.

And he took them in his arms and blessed them. He knew the value of his "heritage." "Of such is the kingdom of heaven." Heaven will be made up of those whose hearts are tender and susceptible to divine impressions as were the hearts of these little ones.

Because Jesus was the maker of these children, he knew how to draw them to himself and to holiness. To those mothers, and to parents living now, the Saviour says, "Suffer them to come," as if he would say, "They will come if you do not hinder them." But oh, the hindrances that are placed in the way of the Lord's lambs! Will parents and guardians never learn to let Jesus have his way with his own property? Why does it become necessary for well-meaning Christian parents to place so many stumblingstones in the way of their children?

To Peter, after his apostasy and recovery, Jesus' first words were, "Feed my lambs." John 21: 15. They are "*My* lambs. I created them; I redeemed them; they are worth all I paid for them." Yes, God counts every child worth all that he invested in him, and he "so loved the world, that he gave his only begotten Son." And what was the Son worth that he should be given up to death in exchange for human beings? Oh, he was heaven's choicest treasure, the beloved of the Father, the "chiefest among ten thousand," "the brightness of his glory, and the express image of his person." Did God pay more for the redemption of the children than they were worth?—No, his wisdom would preclude that idea. What, then, are the little ones worth? Every parent can easily answer that question if he will consider for a moment the value of the price paid.

And now see the wonderful confidence which the Lord reposes in the members of the human family: This little helpless babe, which he values so highly, is not placed in the hands of "angels that excel in strength;" but to the human mother he says:

"Take this son, this daughter, . . . train it for me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever."—*Ministry of Healing*, p. 376.

"It is *mine*," the Lord says, "train it for *me*. I intrust it to you, frail and ignorant though you may be. Estimate its value the same as I do."

To the mother the Lord says, "You know not as I do the sacredness of the trust committed to you; but in my word I give you full instruction, so that you shall make no mistake. By following that instruction you will be able to polish that child's character till it shall finally be fitted to stand among the angels in heaven."

* * *

Our Treasures

E. J. URQUHART

LONGED for, prayed for, and welcomed, they come to our open arms. Fair as the daintiest flower, they capture our hearts long before the first wee smile steals across their little faces. They grow rapidly. Each morning they are dearer, and each evening they have a closer hold upon our heartstrings. How

beautiful is the first sign of recognition, and how melodious the first baby attempt at articulation! How we treasure the first curl, and admire the first little white tooth! Yet all these wonders are as nothing when the rosebud lips first lisp "papa" and "mamma."

Oh, could we but keep them babies, always, innocent, loving, and lovable! But we cannot. They soon run about, and grow from childhood to youth, and later into young manhood and womanhood. And as they grow, the world stands by as a great relentless giant, reaching out to grasp them and fashion them after its own base pattern. It is successful in thousands of cases, as the dens of vice and crime bear witness.

If ever divine wisdom is needed by parents, it is at the time when the child is passing through the transition stages. These ages present many problems. We must face them. How shall we solve them? As fathers and mothers in Israel, this question challenges our attention. No hard-and-fast rule can be laid down. Each home presents a different situation, and no two children can be dealt with in the same way. One great essential is co-operation between the parents, the school, and the church; but above and beyond this, there must be a personal work done for each individual child. Each boy and girl presents a different problem.

Now, because innocence is a precious virtue, and because only the pure in heart may inherit a home in God's kingdom, let us strive by every available means, uniting in earnest prayer to him who is all-powerful, to save our children from the influences of the world. The following suggestions from "*Gospel Workers*," are worthy of consideration:

"The Lord has presented to me, in many ways and at various times, how carefully we should deal with the young,—that it requires the finest discrimination to deal with minds." "We should seek to enter into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories." "The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor."—*Pages 333, 209, 208.*

"Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?"

"Are all the children in? The night is falling,
When gilded sin doth walk about the streets;
Oh, at the last it biteth like a serpent!
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?"

"Are all the children in? The night is falling,
The night of death is hastening on apace.
The Lord is calling, 'Enter thou thy chamber,
And tarry there a space.'
And when he comes, the King in all his glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in!"

* * *

IF a man empties his purse into his head, no man can take it from him. An investment in knowledge always pays the best interest.—*Franklin.*

BE KIND TO THE AGED

IDA ORVALL RICHARDSON

Be kind to the aged on life's busy way;
No matter how hurried, have something to say
To comfort and cheer them at day's swift decline;
Remember their sorrows will some day be thine.

Be kind to the aged at home, on the street,
Be ready to greet them with sympathy sweet;
Help lighten their burdens with patience and care,
And be not too busy their pleasures to share.

Be kind to the aged! Be gentle and true.
Their feet near the river, their days are so few;
O, crown them with blessing and comfort and love,
And give them a foretaste of heaven above.
Houston, Tex.

* * *

"It Pays to Do It"

CHARLES C. LEWIS

Principal Fireside Correspondence School, Takoma Park, D. C.

It pays to be the companions of our sons and daughters. It takes time, and thought, and study; but it brings rich rewards, even in this life, and will be a source of everlasting joy in the life to come. Here is the way one father tried to be an example to his children:

"My younger son has gone to take the ministerial course. My elder son is planning to enter the work as a medical missionary. This naturally gives me great joy. I have always kept up with my boys in studying. I have taken a course by correspondence in order to be an example to my children. *It pays to do it.* In my family, consisting of two sons, two daughters, and an adopted daughter, all five are nurses. The elder son is a pharmacist also."

If there are any other parents who would like to learn the particulars about correspondence study, I shall be pleased to correspond with them.

* * *

Friendship

E. N. J.

"YE winds that so long have made me your sport,
Carry to this desolate shore
Some cordial, endearing report
Of a land I shall visit no more.

"My friends — do they now and then send
A thought or a wish after me?
Oh, tell me I yet have a friend,
Though a friend I am never to see."

All normal human beings enjoy friendship: they love their friends and are happy when their affection is returned. A true friend may reprove us, and we are not offended. Paul, on one occasion when Peter was to be blamed, withstood him to his face. "Faithful are the wounds of a friend."

Nevertheless we should guard against giving unnecessary wounds to our friends. Do we not often grieve them thoughtlessly, not perhaps by direct acts of unkindness but by neglect, lack of sympathy, coldness, and impatience? The aged "need a little petting toward life's setting;" and the more feeble and worn with the years of their pilgrimage, the more they need it.

A brother now past seventy-five years of age told the writer that when he was a young man and in the prime of life, he had many friends, and often heard from them. Now he is old, and his letters are largely unanswered. Yet he is cheerful, for he knows the

Friend who sticketh closer than a brother. When human friends fail, he looks to his divine Friend for help and comfort — the Friend who cares.

Let us be kind to the children, patient and tender with the youth, sympathetic with the middle-aged, and very gentle and considerate toward the aged. They need friendship; take a little time for friendliness with them.

* * *

The Eventide of Life

THE most of us do not welcome the coming of life's eventide. We would stay the approach of twilight. We care not for what once delighted us — to tell our age — and we look not forward with anticipations of joy to the advent of the next birthday. We dress and strive to appear young after Time has unmistakably put his finger upon us. We try to conceal our failure of sight, our dulness of hearing, our loss of memory, our uncertain step, as if these things were marks of disgrace. But is it not the wisest philosophy and the highest Christianity to cheerfully accept the inevitable, and show how beautiful old age can be? The Good Book says: "At evening time it shall be light." Shall not that light that never shone on land or sea — that light that will enable them to exemplify the fine art of growing old gracefully — be imparted to the righteous of advancing years? Then will follow, — to use the words of Wordsworth, —

"Old age serene and bright,
And lovely as a Lapland night."

Some persons make a botch of old age. They become sour and vinegary. They are jealous of the rising generation. They never tire of bemoaning the degeneracy of the times and lauding the days when they were young. Others are as attractive and beautiful as the afterglow of a summer's sunset. Their lingering presence and counsel from a full, rich experience sweeten and strengthen the lives of the toilers in the field. They have caught the heavenly light. Age transfigures or petrifies. Its memories are a perennial spring of satisfaction or a stagnant pool of gloom. "The wise man does not grow old," said Victor Hugo; "he ripens." Supremely blest is he who ripens sanely, healthfully, hopefully, because his heart is full of peace, and his face is full of benediction. And when the shadows fall, with England's laureate he can whisper:

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark."

— *The Country Parson.*

* * *

Preparing the School Lunch

LOUIS A. HANSEN

AN important part of the child's education is how and what to eat. The school basket lunch may be made a means of education in right eating. Early life is the opportune time for a right education in food selection, and the lunch basket may be made a daily practical demonstration of what to eat.

The city school child has to run the gantlet of candy stores, bakeshops, ice-cream vendors, and venders of other forms of dainties which it is harmful to indulge in. Often the noon lunch consists

wholly or in part of what can be purchased en route to the school or at a store near by. The child, left to his own capricious appetite, is not likely to choose that which is best adapted to nourish and build up his body. Greasy pastries, questionable confectionery, titbits, and ice-cream cones are poor substitutes for substantial and wholesome rations.

Good bread is probably the first essential in the diet of school children. It should always be light and well baked, with a crisp crust, an elastic crumb, a good flavor, and should never be sour.

Variety in breads is more important for the basket lunch than for the home meals. It may be had from whole-wheat, corn, rye, or oatmeal breads; nut, raisin, and date breads; various biscuits, wafers, and crackers. Much of a variety is not needed at one time.

The sandwich is a very convenient and popular article for lunches. The slices of bread should be cut thin. Large slices seem larger to small eyes and small mouths. For variety cut into triangles, squares, half slices, or strips. Chopped parsley or celery, onions, lemon juice, or other flavoring substances may be used in the filling.

For sandwich filling the following suggestions are made:

Scrambled eggs; minced or sliced hard-boiled eggs; chopped nuts of various kinds; peanut butter; mashed beans, peas, or lentils; jellies or fruit marmalades; chopped figs or dates; ripe olives; cottage cheese alone, or with sliced ripe olives; honey; brown sugar or maple sugar; tender spinach leaves with dressing; lettuce or celery; mayonnaise dressing; thinly sliced tomatoes or cucumbers; thin slices of beets.

The sandwich may be made the means of inducing the child to eat various wholesome and suitable foods that might not otherwise be relished. Such foods made into paste form, or flavored, or even when placed between two slices of bread, seem different than when served in the regular way. Sandwiches should be wrapped in oiled or waxed paper to preserve the flavor.

Fruits, raw and cooked, make excellent lunch food, baked apples being especially good. Various vegetables may be used, raw and cooked. Remember the need of laxative foods; constipation may begin early, and all the more readily in those of sedentary habits.

Cakes, cookies, and other dainties should be used sparingly. Simple homemade candies are far preferable to the kind which the child may buy on the way to school. Only a moderate amount should be included.

* * *

Uses of the Coconut

MRS. D. A. FITCH

THAT the coconut contains a large percentage of fat is a fact well known, but how to obtain it and then make use of all the nut material may not be so well understood. Having lived in Porto Rico for some time and by a series of experiments endeavored to put in practice what was taught me by others, while at the same time adding to that knowledge some economical ideas of my own, I am able to give you results which seem to commend themselves to persons who have partaken of the prepared delicacies.

Crack the nut, or, better, puncture the soft eyes, and drain off the water, which is an excellent diuretic. In fact, physicians in the States are sending a cer-

tain class of patients here to drink cocoanut water. By any means most convenient, separate the meat from the shell, and carefully cut off the thin brown peeling. The meat is thus left in pieces convenient for grating if that method is preferred to the use of one of the handy meat mills now so common. The disk next coarser than the one for nut butter is probably the best one to use. More fat will be obtained if the nut is ground twice. It should be washed before grinding.

On the ground product of one nut pour one pint of boiling water, more or less, according to size. When sufficiently cool to admit of handling, work with the hands to assist the oil in separating from the fiber. Using a strong cloth or bag, strain off the water, wringing the pulp as dry as possible. A pair of pin-cers will save the hands. Treat the water as you would milk from which you wish to skim the cream. Care must be exercised as to the time of standing, for it ferments readily. The cream is delicious as a substitute for the dairy product. If you do not have ice, sterilization will keep it sweet.

Cocoanut water contains valuable elements, and can be used in making mushes or soups, and for mixing dough breads. Because its value is not recognized, it is frequently thrown away.

After extracting the oil, I began to study if there might not be some method by which the pulp could be profitably utilized, and it occurred to me that it might make a coffee substitute. Accordingly I moistened a portion with sirup and browned it in a skillet to real coffee color. It is a complete success. Two tablespoonfuls of sirup or molasses are quite sufficient for the pulp of one cocoanut. The object to be gained by its use is the more perfect browning of the material.

* * *

A Homemade Wardrobe

AN article resembling a wardrobe was fashioned from six orange crates and a board five feet in length, and corresponding in width to the depth of the crate, for a small cottage which contained insufficient closet room. The practical and rather remarkable feature of this device was that it was easily constructed from material easily obtained, and so well suited to the need in this case.

Two ordinary orange boxes, having two sections, were placed end to end, one resting on the other. Two more similarly placed, five feet from the first ones placed against the wall, represented the ends of the wardrobe. To make these of the proper height, a half-section of crate was added to each of the end sections.

Wardrobe hooks were screwed into one side of the board, which, when placed on the crates, formed the top of the wardrobe. These hooks accommodated the hangers for various garments.

The curtain was finished with a heading two inches deep, to the inside of which was sewed tape, finished with fasteners of the kind which snap together. The tape with the corresponding fasteners was carefully tacked across the ends and side of the board.

When the curtain was adjusted, the wardrobe presented a very attractive appearance; and the shelves in the crates made the end portions into cupboards, which were most convenient for small boxes, shoes, rubbers, and other articles.—*Fleta H. Howe.*



THE WORLD-WIDE FIELD



FAYETTEVILLE, N. C.

As we feel many have been watching the papers to hear something in regard to the work in Fayetteville we are taking time here to give you the following information:

Our effort opened the 12th of June and continued every night—Saturday nights excepted—until our camp-meeting convened in Charlotte, N. C., the 25th of August. At this time we changed our plan, and meetings were held only three nights a week. After returning from the camp-meeting we continued services under the tent until the last Sunday night in September, at which time we took the tent down and began to worship in a church building in a suburb of the town.

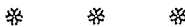
Our expenses were heavy. Even light cost us \$5 a week in the beginning, and \$3.50 a week later. But we are glad to say that God caused the people to be liberal toward us; they gave us in donations a little more than \$403, which paid all expenses and left a surplus of about \$100, which was turned over to the conference treasury.

At the close of the effort it seemed that every building was in use, and we could get no place in which to worship. The only available place was the church building mentioned above. The landlord said we could have that, but that it would cost us \$20 a month. As this was the only thing in sight, we accepted it and moved in. The donations pay this expense, and the work of God still progresses.

We have a good Sabbath school of forty-five members, now awaiting church organization. They have paid more than \$100 in tithes and offerings, and have cash in the treasury—\$334.70—toward a church-building fund. To God be all the glory. Other souls are in the valley of decision, and we believe will soon stand with the people of God. Continue to pray for the work here.

Donations in excess of \$403; tithes and offerings in excess of \$100; building fund, \$334.70; total, a sum in excess of \$850. This has been gathered in for the cause of God since June 12. Thirteen persons have been baptized. Others are awaiting baptism. Pray much for the work here.

B. W. ABNEY.



MEETING THE DEMANDS

ONE of our pioneer workers, Elder R. A. Underwood, talked to us at the College View church, Sabbath, October 25, and told us about the decision at the Council recently held in Boulder, Colo., when it was voted to raise our average gifts to foreign missions from 25 to 50 cents a week per member. He said it was not done to compel such gifts, but because we cannot retreat when the crying needs demand that much. And, too, he asked, "Had you been in the Council, would you not have done the same?"

The writer was much exercised as to how the demand can be met. It can be

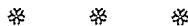
done only by our being possessed individually of the Spirit of Christ. His life was not one of luxury in the world, but of sacrifice for the world. The worldly minded are given over to selfish extravagance in trying to imitate or excel one another in their manner of living. It is true that the cost of living is high and some are economizing very closely, but it is not untruthful to say the majority make a higher cost of living than need be, in order to satisfy their pride, appetite, and pleasures, because they want it so. For example: A merchant placed a pair of shoes in his window marked \$5. The clerk said, "If you would place a figure 1 before the 5 you would sell them sooner." The test was made by putting two pairs of the same kind of shoes on display, one pair marked \$15 and the other \$5. Later a lady entered the store, saying, "I should like to look at those \$15 shoes;" and she decided to take them. As an editorial in a Nashville (Tenn.) paper said recently: "The people are money mad, not to hoard, but to get it to spend."

Wages are good; so let all who love the Lord and profess to await his appearing, manifest their love and profession by using their means in regular gifts to advance the gospel message in the regions beyond, and thus hasten the Lord's coming and put an end to sin and death.

By sacrificing our worldly pleasure we can meet the heavenly demands. And only willing and ungrudging sacrifices on our part will meet the design of our Creator and Saviour. Hence, let us arise to do our part in the work to which he has called us. Let us bind about our wants. Let him that has two coats give one to him who has none. Let us simplify our eating and drinking, dispensing with nonessentials in order that the famishing multitudes may have the bread and water of life.

S. H. CARNAHAN.

Gaston, Oreg.



TRAVELING EXPERIENCES

BROTHER MAX ROHDE, the Brazilian Union Conference young people's Missionary Volunteer and home missionary secretary, sends the following report:

"It was my privilege to visit Rio Grande do Sul this year. At Campo dos Quevedos we held missionary meetings. There are young people here who should consecrate themselves to the work of the Lord. May the Lord give them a true missionary spirit. At Taquara, Rolante, Campestre, and Cantagallo we had blessed missionary meetings with the young people.

"At Porto Alegre a workers' meeting was held preceding the conference session. Special attention was given the Sabbath school work, and the home missionary and young people's departments. Special interest was manifested in the experience meetings under the direction of Brethren F. W. Spies and John Lipke, in which the work of these departments was thoroughly discussed.

"Four young sisters enlisted in the work of selling the *Signaes dos Tempos*

in Porto Alegre, and at once began the work.

"At the public meetings held every evening there was a regular attendance of from 500 to 800, who listened to the glorious truth with great reverence. Within a few days the addresses of 120 persons who wished to be visited in their homes, were handed in. The Lord surely blessed at this meeting, and a good harvest may be expected.

"A family of three persons in Itabuna, Bahia, distributed in that city, in five days, 325 *Signaes dos Tempos*.

"The church in Rio de Janeiro ordered 5,000 *Signaes dos Tempos*.

"The city of São Paulo is divided into districts, and is regularly worked by the young people of the church with the *Signaes dos Tempos*.

"Of the new extra number of the *Signaes dos Tempos*, 20,000 copies are to be printed."



HARVEST INGATHERING

It has been my privilege to spend a month in the Harvest Ingathering work. At our workers' meeting in August the conference territory was divided among the conference workers. Each worker was given a number of churches and companies to look after, to organize them for work and to divide the territory among the members.

My apportionment was three churches and three companies, and I was asked to spend about a week with each. I generally took the business part of the little towns, one of the brethren usually going with me where I was not acquainted to introduce me to the business men.

We began the work with a banker, in order to get a big sum to start with. He gave us \$30. The next man approached was a Jew, in a big hardware store, who gave us \$20. We received on the first day \$114. This gave us courage.

The next day we received \$80, and the third day \$70. Then I went to the next place, where our brethren complained that the conference had sent them too many papers; that they did not know what to do with them. They believed the people would not even take the paper, much less give money. So I had to talk courage to them. One brother went with me to a few places in one town; another one took me to another little town. The people not only took the paper, but gave money also, some as much as \$10. That day about \$80 was gathered in.

I could see the hand of God wherever I went, and most people were willing to give of their means. Most of them gave from \$1 to \$10. Some gave more, and very many gave less than a dollar, but only three or four gave less than 25 cents.

At our workers' meeting a brother was mentioned who had in the past gathered in as much as \$500. He was considered the most successful among the workers. So I made up my mind that I would follow his example, and raise at least \$500, using the same methods. This was

to be a new experience to me. So far, I had not done much in this Harvest Ingathering work. I tried to encourage others, but I dreaded to go out myself. I knew I could raise money from our own people, but thought I could not get it from outsiders. I must confess that I have raised very little in the past. The most I ever got was \$25. Some years I did not raise anything. But I felt convinced that a change must be made this year. I said to myself, If other men can raise \$500, I can also; so I went at it. After the \$500 was raised, I set my goal at \$1,000. This is not fully raised at present, but when I go out into the field again I believe I can gather in \$140 more, which will make up the \$1,000.

The experience and blessings which I have received during this time are worth more than the money, and what the people receive from reading the *Watchman* and *Hausfreund* will be worth more to them than the money they have given.

I never saw so much in this Harvest Ingathering work as I see now, and I believe most of us do not realize yet what can be accomplished through this channel. I believe most every one can go out and raise from \$15 to \$30 a day. Of course you should avoid talking about little things—about pennies and dimes. Let the people know that \$1 or even \$5 is a small matter today. Yes, you may talk about little things, but in a way that will let the dollars and five and ten dollars look small to them when they spend them for God's cause. One man told us that he spends \$200 for cigars in a year, so he might give us \$5 for the missions also. But you know that what you spend for yourself generally looks small and what you give to God's cause looks large. This must be changed if we are God's children.

G. F. HAFNER.

* * *

LETTER FROM J. L. HUMBERT

God has wrought wondrously in my behalf at St. Helena Sanitarium. On coming here June 4 I could not sit up long, could only converse a little without wearying, was vomiting every morning before breakfast, and there was a yellow pallor in my face and eyes, indicative of the near approach of death.

The case was diagnosed by Dr. Abbott and Dr. Butka as cancer of the stomach, beyond the reach of medical science. They spoke of removal of the end of the stomach and about a foot of the small intestine by surgery, but did not recommend it. They predicted correctly that I would grow worse and worse. About July 1 Dr. Abbott told me if I desired to see friends while I could enjoy their visits, they should be sent for soon.

But the sanitarium faculty and family, interested brethren and sisters in Mountain View, in the Nevada Mission field, in the Inter-Mountain Conference, and elsewhere, earnestly petitioned the Great Physician in my behalf, and remarkable changes followed in rapid succession. July 13, by which time the vomiting occurred two or three times a day, the attacks began to skip. July 17 the *Pacific Union Recorder* contained a letter from me requesting prayer. July 21 the vomiting ceased, and thereafter general improvement was so rapid as to excite much astonishment and comment among my fellow patients and associates.

For about a month I have maintained a net weight of 127 pounds. Today I weigh 129 pounds. I weighed 100 when I came. The new limit is about fourteen pounds above my old average. By observation of my color and appearance no one would now imagine I had recently passed through this physical crisis.

The physicians have told me that by exercising reasonable moderation I can now get along nicely, so I have discontinued the treatments and reported for duty. My health has been made to spring forth speedily by the miracle-working power of God in answer to the united prayers of my beloved brethren and sisters in Christ.

I have learned much of the value of brotherly interest and loving-kindness, and feel that I owe a weighty debt of gratitude to all who have ministered to me by spoken or written words, prayers, or acts, as well as to our heavenly Father for granting me this new lease of life. I now desire, by his amazing grace, to allow him continually to work in and through me as he wills in the giving, through his church, of the last message of mercy to the world, the "revelation of his character of love."

J. L. HUMBERT.

Nov. 13, 1919.

* * *

NEGRO DEPARTMENT

Important Information and an Appeal

As we are nearing the close of the year, it seems that we ought, as a department, to send out this information and appeal, even though the information may have already reached you.

While we rejoice that we as a people have been called to share in the blessings of the third angel's message, which is to be carried to all the peoples of the earth in this generation, we should also remember that that glorious privilege brings upon us the weighty responsibility of doing our very best, not only for ourselves but for our people and for all mankind. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

Now because of the calls from our home and foreign fields, that are ever ringing in the ears of this people, "Come over and help us" ere we perish for the water of life; and because of our great King's command, the execution of which now demands haste, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world;" and because of the assurance, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14),—we dare not, as co-workers with him, fail to do our whole duty, even at great sacrifice, lest we be classed with the lukewarm and that evil servant, and receive the condemnation pronounced on Meroz, which was that he did not come up to the help of the Lord against the mighty. Then again, if we have done excellently in the past, we should not forget that when we have done our best we are still unworthy servants, and should still do what we can to round out the work for the year, and thus lay

a foundation for the task that is before us next year.

So I now plead with all my colaborers in this department to encourage our brethren and sisters to do what they can to make the Harvest Ingathering a real success in bringing in funds for missions; also to bring in a faithful tithe and a liberal offering. I ask our leaders in conferences and in the churches to seek to impress upon all the importance of being honest with our God in this respect, as honest they must be if they ever hope to enter into his eternal rest. May God help us to do our full duty in helping to swell the Negro collection to more than a dollar per member before the year closes.

And right here let me once more appeal to our able white brethren and friends throughout the country not to fail to help us to reach a dollar per member in the Negro collection, for even yet there is time to hand in your gift if somehow you have overlooked it till now. But in all that we do let us not lose sight of the winning of souls for the kingdom of God and his Christ; for "he that winneth souls is wise."

Because of the need in the home field and the urgent calls from the mission fields for more men and means, that came before us in the Fall Council at Boulder, Colo., we felt that it was the will of God that we should strengthen our stakes and go forward in these closing days of this world. So, instead of cutting our denominational budget, which was more than a half million dollars in excess of our prospective income for 1920, the Council, after prayer, study, and the raising of more than a hundred thousand dollars through the surplus tithes of our conferences at home and in Europe, set the goal for missions for 1920 at 50 cents a member per week, except for the colored members of the three Southern unions, where it was fixed at 30 cents a week per member. The latter rate also applies to the Mexican members.

My dear fellow laborers, I feel sure that we can, by the help of the Lord, bring in our part, and even more if we will talk courage, live the truth, preach the word, and get under the task, while at the same time building up our work spiritually throughout the North and South, adding precious souls and worthy laborers to the cause to help finish the work. "The eye of their God was upon the elders of the Jews, that they could not cause them to cease." "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Ezra 5: 5; Neh. 4: 6.

Let us, therefore, round out our 25 cents a week for missions this year, so that we may start at the very first of the coming year on our new quota. The way to handle the matter is to plan to raise 15 cents a week—half the 30 cents—through the Sabbath schools; the other part can be raised through the several offerings, Midsummer and Annual gifts to missions, and Harvest Ingathering.

May God give us grace, wisdom, and power to bring in this offering in 1920, and build up the work along all other lines.

W. H. GREEN.

* * *

"THINK all you speak, but speak not all you think."

MULTIPLICATION OR ADDITION, WHICH? A PROBLEM

WHEN I was called to labor as pastor of this church, there was a membership of fifty-three persons waiting to occupy a new church edifice which was then being completed under the untiring efforts of Elder Wm. Steele, the superintendent of the field. Since then we have granted fifty-three letters of transfer, buried five members, and disfellowshipped five, and still have a membership of 121, with several awaiting baptism. It is good to count our blessings and see what God has done.

Among those who have been enrolled as new members of our church are five men who formerly acted as ministers of other churches. One is assisting the writer here in Santurce and at the same time raising up a company of believers in the university town of Rio Piedras, three miles distant. Another is pastor of the Capey Adventist church. Another is our sole minister in the republic of Santo Domingo. The one who has most recently accepted the message is still canvassing. The fifth is resting until the resurrection morning. As we look back and see how wonderfully God has blessed, we can but conjecture what might have been wrought had not other responsibilities so encroached that only a small portion of time could be given to the local interests.

D. D. FITCH.

* * *

MOHAMMEDANS ASKING FOR OUR LITERATURE

THE superintendent of our Bengal Mission, Elder L. J. Burgess, sends us an interesting report about a Mohammedan boy who wants to sell Adventist books. Brother Burgess writes:

"The following extract from a personal letter from Calcutta will be of interest because it indicates an increased demand for our vernacular literature:

"About five in the evening a Mohammedan boy of fourteen or fifteen called upon us with five rupees in one hand and a dirty, torn copy of 'Coming King' (a small pamphlet), in Hindi, in the other. He told me he wished to buy five rupees' worth of the pamphlet that day, and to make arrangements to secure five rupees' worth daily. I asked him what he intended to do with so many. He replied that he expected to sell them, as he had discovered that every Marwari in the Burra Bazaar wanted a copy. I called Kali, our bookseller who has been selling in Burra Bazaar, and asked him if he knew the boy. 'Yes,' he said, 'he is the newspaper vender who bought four or five copies of 'Coming King,' paying two pice each, and selling them for two annas each.' He said the boy had come to him for more copies, but when he learned what he was doing with them he refused to sell him any more. He felt very much disappointed when I told him that I could not sell him the pamphlet. He said he knew he could sell a copy to every Marwari in Burra Bazaar."

"For various reasons it did not seem best to allow a Mohammedan boy to act as agent for the papers, but it gave our own boys a new idea as to the selling qualities of our literature."

Brother R. A. Thrift, who is in charge of our vernacular literature work in the Bombay Presidency Mission, writes as follows:

"A few evenings since we were surprised by two bright-faced Mohammedan young men's calling on us and requesting literature. They told us they were the proprietors of one of the prominent reading-rooms in Bombay, and that they had been looking for our office for about an hour. I showed them our Gujerati papers and book, and before leaving they bought a copy of all we have, and paid for three yearly subscriptions for our Gujerati *Signs of the Times*.

"Then again, from outside we have received orders for literature to the value of ten rupees. These unsolicited orders and calls all go to show that the printed page is doing its work, and that God's word is not returning void."

W. W. FLETCHER.

* * *

A WINTER IN FOREST CAVES

How one European woman, with the aid of American missionaries, was able to save the lives of several hundred Armenians for many months, has been reported by a Near East Relief worker who is now caring for the suffering people in Turkey.

For an entire winter, several hundred Armenians hid in the forests near Trebizond. They made their homes in the caves, and the ever-watchful Turks in the town near by did not permit them to come out of their hiding place even to get food and water. The Turks knew there were Armenians hiding somewhere in the vicinity, and as this was the winter before the war ended, the American missionaries who remained at their posts did not dare to make any noticeable move to help the suffering refugees.

Often during the winter a woman would sneak through the Turkish guards and get to the American mission at Trebizond. When granted an interview with one of the missionaries, she would pull from some part of her ragged clothing a crumpled scrap of paper. On it would be written, "We are persons concealed in the woods. For the love of God send us money by this woman to save us from starvation."

When the town was bombarded by the Russians, many of the people from Trebizond fled to the surrounding villages. Among them was a European woman, Madame Josephine, who had married in the East. She learned of the condition of these hidden Armenians and resolved to give them aid.

It is said that when Madame Josephine was first told of the horrible conditions under which these people were living, she fainted. She recovered, however, and worked out a plan by which she could prevent the death of these refugees from starvation. It was she who made regular visits to the American mission for aid.

Any large movement of food into the forest would have at once alarmed the Turkish watchers, and not only would Madame Josephine have lost her life but probably all of the little group would have been put to death. An estimate was made of the amount of cornmeal necessary to keep these people alive, and money for this was supplied to the European woman. She arranged with peasants to bake the cornmeal and send the bread into the forest. At no time was more food sent than might be taken for a supply of one family.

Many times during the winter Madame Josephine made trips to the American mission on foot or on horseback to obtain funds for carrying forward her relief work. Dressed as a peasant she excited no suspicion among the Turkish soldiers, and thus was able to obtain the funds which kept this band of Armenians alive.

In addition to food, she carried bundles of clothing to the forest caves, and on one trip the bundle contained clothes for a newborn baby, who got her first glimpse of this world amid all of the suffering of this cave life in midwinter.

The little company was kept from death by hunger and exposure until April, when the Allied armies captured Trebizond and the people were permitted to come out of their hiding places.

The American missionaries who remained at their posts during the war were the first to give relief to the suffering Armenians; but there were few of them, and the suffering was so great that they were absolutely unable to cope with the situation. They are now co-operating with the Near East Relief in its work of mercy among these Christian people.

AMERICAN COMMITTEE FOR ARMENIAN
AND SYRIAN RELIEF.

* * *

GLEANINGS FROM THE FIELD

THE Philippine Academy has an enrolment of 150 students.

SIX new members were recently added to the church at St. Paul, Minn.

SIX new members were recently added to the church at Galesburg, Ill., by baptism.

SEVEN students of Lancaster Junior College were baptized on a recent Sabbath.

THE dedication of the Southern Junior College plant, at Ooltewah, Tenn., took place November 2.

EIGHTEEN colored persons received baptism at the close of a meeting recently held in Baltimore, Md.

ELDER JOHN GREEN recently baptized sixteen new members into the colored church at Jacksonville, Fla.

THE present enrolment of Washington Missionary College is 261, twenty-three more than at this time last year.

SINCE the Northern California Conference camp-meeting, five tent or hall efforts have been held in that field. As a result of these meetings forty-three persons have accepted present truth.

FROM Fort Smith, in the Arkansas Conference, comes the word that five persons have recently united with that body by baptism, and six upon profession of faith. Five adults have been baptized at Alpine.

BROTHER F. A. DETAMORE writes from Singapore: "The Malaysian Publishing House is now reaching the place where we can begin to put our literature in the vernaculars, and the wheels will soon be in full motion. The electricity is installed, and the large Miehle Press is ready. The first Malay book is bound and ready for the market, and will soon be sold. The first full work to be done on the press was the Sabbath school lessons in Malay for next quarter. This is a neat little piece of work."

Religious Liberty Department

C. S. LONGACRE - - - - - Secretary

SUNDAY LEGISLATION

It has not been so very long since the advocates of Sunday legislation pleaded for such enactments on the ground that men would thereby be benefited spiritually. No effort was made to hide the fact that the enacting of a Sunday-closing law would be religious legislation. The churches were out and openly in favor of such legislation. The *Christian Statesman* of July 3, 1890, said: "During nearly all our American history the churches have influenced the States to make and improve Sabbath laws." In his "Sabbath for Man" Mr. Crafts also says: "It is the conviction of the majority that the nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws."

Somehow, the American people and statesmen remembered some bits of early history and refused to be a party to avowed religious legislation. They did not forget the actions of the Puritans, when in New England they enforced their conception of the law of God. When this became apparent to these advocates of theocracy, there was a trimming of the sails. They pleaded for the same statutes, intended to accomplish the same purpose as the early blue laws, but they were sought under a different pretense. The law would not be any different in its workings. The reasons given for securing the law would not alter its operations when once it was on the statute books.

The one great object was to secure the law, and then its proponents would see to its enforcement. So the claim was made that, after all, Sunday laws were not religious but civil; that they were not in the interest of religion, but of the civil government; that man's physical welfare must be guarded. However, the same class of people who, but a short time ago, were so earnestly pleading for this law because of an interest in the souls of their fellows, were and are now demanding the same thing because of altogether different reasons, and some are even denying that such laws are religious in their nature. One thing should never be forgotten: Wherever and whenever such laws have existed, the first to see that they are enforced, and those who are the first to see that the violators are punished, are those who are least tolerant in their religious views—in other words, religious bigots.

It is a real pleasure to find among lawyers and judges those who recognize the real import of Sunday-closing legislation. Chief Justice Terry, of California, some years ago rendered a decision in a case growing out of a prosecution for Sunday labor. Among other good things this learned jurist said, was this:

"The truth is, however much it may be disguised, that this one day of rest is a purely religious idea. Derived from the Sabbatical institutions of the ancient Hebrews, it has been adopted into all the creeds of succeeding religious sects, throughout the civilized world; and whether it be the Friday of the Moham-

edan, the Saturday of the Israelite, or the Sunday of the Christian, it is alike fixed in the affections of its followers, beyond the power of eradication; and in most of the States of our Confederacy, the aid of the law to enforce its observance has been given, under the pretense of a civil, municipal, or police regulation.

"One of the objects for which the judicial department is established, is the protection of the constitutional rights of the citizen. The question presented in this case is not merely one of expediency or abuse of power; it is a question of usurpation of power. If the legislatures have the authority to appoint a time of compulsory rest, we would have no right to interfere with it, even if they required a cessation from toil for six days in the week, instead of one. If they possess this power, it is without limit, and may extend to the prohibition of all occupations at all times."

Sunday-closing laws are, always have been, and ever will be religious in nature and are a departure from the principles of true Americanism. All those who have a love for these principles and a regard for their fellow men, should oppose the enactment of any such measures.

W. F. MARTIN.

Educational Department

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

EDUCATION FOR SERVICE THROUGH SERVICE

At the opening of the Washington Missionary College this year, the faculty and students resolved to apply the sound pedagogical principle, "Education for service through service," which has the fullest indorsement of the spirit of prophecy, in their work wherever possible. For a number of days Elder R. D. Quinn and Dr. D. H. Kress were with us and conducted revival efforts during the chapel hour, which was lengthened to give suitable time. A spirit of consecration was manifest among the students. A number were led to give their lives to the Master in full surrender for the first time.

The Missionary Volunteer meetings, which had been held on Sabbath afternoon, were changed to alternate with the social meeting on Friday night, in order to leave the Sabbath afternoon free for missionary work. Groups of young people are now seen going out after dinner on the Sabbath. Some conduct Sabbath schools for the poor children in the neighborhood. Others distribute literature and engage in other lines of missionary endeavor. On several evenings automobiles filled with students go out into the villages and suburbs and conduct Bible studies. Meetings are now in progress in six different localities, and others are being developed. Through the generous co-operation of the sanitarium and the District of Columbia Conference, a mission hall is being fitted up in connection with the sanitarium hospital in the southwest section of the city. This will afford an opening for Christian help work for the poor in that section.

When the Harvest Ingathering work was considered, the college decided to set a goal for its work entirely separate from the work by the church and sanitarium. After prayerful consideration the goal was placed at \$2,000. On October 30 the regular work was laid aside, and the day was devoted to soliciting from house to house in the city. A good beginning was made on that day. When the experience meeting was held in the chapel the next morning, it was clear that so many desired to continue the work for another day that it would be impossible to carry on school work that day. November 3 was selected as the next campaign day.

When an inventory of papers available was taken, it was found that so many volunteers had gone out on Sunday that the papers sent to the college, together with several hundred borrowed from the Takoma Park church, were almost used up. The other churches in the conference had distributed their papers. Some of the 1918 issue were secured from Memorial Church. In the attic of the college several hundred of the 1917 number were found. The Review and Herald kindly donated some copies of *Liberty* and of *Life and Health*. Equipped with this promiscuous assortment of papers, which appeared none too promising compared with the very excellent number used the first day of the campaign, all started out filled with confidence in the Lord.

In chapel Tuesday morning many precious experiences were related. It was very evident that the Lord had been present to help, irrespective of the papers available. What the bands brought that morning, together with the result of the Sunday's effort, amounted to more than \$1,700. During the week several checks were received from persons who had been given papers. A lawyer sent his check for \$5 to one of the young men.

The next Sunday morning about thirty-five met in the chapel for an earnest season of prayer. Seven automobiles were lined up, headed by Elder F. H. Robbins, president of the Columbia Union Conference, to take the company to the territory selected for the finishing campaign. By noon all were ready to return, and they had more than enough to reach the goal.

That night at worship in the chapel the amounts received were added on the blackboard. When the sum had reached \$1,997, a young man rose and said he could account for \$20 more. The treasurer of the Students' Association, who was recording the amounts on the board, wrote diagonally across the board, "\$2,000." All joined in singing, "O there'll be joy when the work is done!" The meeting closed with a prayer that the Lord might add his blessing to the offering and reward the givers with a place with his remnant people before the work should close.

During the progress of the campaign, interest was aided by an honor roll on which the names of those who brought \$5 or worked ten hours were marked by a silver star. The ones who brought \$10 or more were designated by a gold star. One day the slogan was, "Watch our silver change to gold." Special mention was made of the ones who received \$25 and more. The honor roll shows sixty-two silver stars, sixty-eight gold stars, and eighteen with more than \$25 to their credit.

The faith of all who took part in the work was greatly strengthened as they saw the willingness of the people to give. Many were made conscious of the Lord's presence as they went from house to house. The experiences gained in this work have led many to seek for opportunities to carry forward soul-winning efforts during the remainder of the school year.

C. M. SORENSON.

Publishing Department

N. Z. TOWN - Secretary
W. W. EASTMAN - Assistant Secretary

HOW OUR COLPORTEURS SUCCEED

WHEN reading the reports sent in by our colporteurs from month to month, and noting the remarkable success attending them in the sale of our large subscription books, some may wonder how it is done; for it must be remembered that these workers meet with many difficulties which must be overcome if they succeed.

In the first place, the doctrines taught by Seventh-day Adventists and contained in these books, have never been popular in this world, and never will be, and therefore ever have met, and ever will meet, with the determined opposition of Satan. This opposition is often manifested through zealous, and perhaps conscientious Christians, who because of their former teaching, are prejudiced and oppose it as error.

Then there are those who are indifferent to religious teaching of any kind, whose interest must be aroused if reached. Still others who are well able to buy, are not quick to part with their money unless it brings them gain.

Then there are the poor whose hearts are touched by the earnest words of the colporteur evangelist, but who do not see how they can procure the money.

All these, and many other difficulties we might mention, are to be overcome.

The following from one of our field secretaries will give us a glimpse of how it is done. He says:

"I have been delivering this week with ——. We delivered every book and sold one extra. Brother ——— delivered forty-four books out of forty-seven orders, and six of these orders had been canceled by personal letters. But by earnest prayer and asking God to deliver these books if it was his will, four out of the six were delivered, and to God be all the praise. When I was with ——— he had just finished his delivery. He delivered every book, and we had a good thanksgiving prayermeeting that night. We can see the hand of God working, and I am glad you have asked the whole union to pray daily for the deliveries."

From the above it can be seen that these workers live and work in the atmosphere of prayer. They really advance on their knees. And this insures success.

"Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world." — *Manual for Canvasers*, p. 12.

Surely no difficulties can obstruct the march of such an army.

W. W. EASTMAN.

Home Missionary Department

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

"THESE OUGHT YE TO HAVE DONE, AND NOT TO LEAVE THE OTHER UNDONE"

THESE words of Jesus, recorded in Luke 11:42, are far-reaching in their significance. As a denomination, the Seventh-day Adventists lead all others in foreign mission work, and the progress made in the last few years should encourage every member. When we consider the great work to be accomplished, however, and the millions of human beings from whom the light of the gospel is still hidden, we readily conclude that no ambassador of Christ should for one moment slacken his efforts to proclaim the message of his King to perishing souls. It is interesting to note the reports concerning new fields entered by our workers, and new recruits crossing the ocean to strengthen the hands of the workers at the front. At the same time it is well to pause in consideration of what is left undone. Not that we should be pessimistic. Optimism is a necessity for the success of any undertaking. But we need to keep awake to a realization of our duties to God and our fellow men.

To the remnant church is committed the giving of the last gospel message of salvation to every nation, kindred, tongue, and people. The scope of the work is unlimited. There is a tendency to feel that the work in our own country is nearly finished; that the third angel's message has been brought to the attention of nearly every section of the country. But such is far from the truth.

Do you know that in this country, with a population of more than 100,000,000, there are upwards of 30,000,000 foreigners, the majority speaking a foreign tongue?

Do you know that in some States more than half the population is made up of people from countries across the sea, and that in some of our large cities the proportion is as high as three to one — in favor of the foreigner?

Do you know that in New York City there are eighty-three languages spoken, and that we have converts there in fewer than ten languages?

In 1915 the total number of our denominational workers, both missionaries and native workers, in all countries outside the United States, was fewer than 2,000. The total number of non-English-speaking people in this country was 20,000,000. Were the 2,000 workers evenly distributed among these 20,000,000 people, each would have a mission field comprised of 100,000 people.

The greatest agency for bringing the knowledge of the truth of the gospel to these foreign people is the printed page, and yet it is a deplorable fact that during the month of August of this year, for the 150,000 intelligent Armenians — representatives of that noble race which for the last three years, as never before, has had the sympathy of the whole civilized world — 75 cents' worth of literature was purchased. More than 100,

000 Japanese dwell in the United States and Canada, and during the same month we gave them 40 cents' worth of tracts. The Czecho-Slavs, who just now are receiving international attention, were the recipients of \$1.35 worth of literature, although there are more than a quarter of a million of that nationality in our country. Then, too, with our great interest in the missionary work in the Orient, for the 250,000 whom God has seen fit to bring to our own shores, tracts to the value of only one dime, were distributed among them. However, it should be an encouragement to note that the record for August of this year is an improvement over the record for the corresponding month last year.

While this may seem a dark picture, there is a brighter side, for experiences have been brought to our attention which prove that even 10 cents' worth of literature distributed among these strangers within our gates has borne results which cannot be measured in dollars and cents, and which can only be realized at their true worth in the kingdom of heaven. One such experience is furnished by Elder E. W. Farnsworth, as follows:

"About the time of the 1913 General Conference, I visited my brothers in Sonningdale, Saskatchewan. We learned there was a large Russian settlement not far from where they lived. When we returned to California, we told the young people of the Berkeley church that we would like to unite with them in purchasing some literature in the Russian language. My brothers had agreed to circulate it among the people. We sent \$10 worth of tracts, and my brothers were faithful in their part of the work. Soon there was much talk among the Russians about the Sabbath and other points of truth. They began to visit my brothers, and although they could not understand each other, they could refer to texts of Scripture which each could read in his own Bible. My brothers did what they could, and prayed that God would do the rest.

"In a short time eight or ten began to observe the Sabbath, and it was felt that they should have help, and a minister was sent to labor in that locality. After a time opposition set in, and some did what they could to overthrow the truth, but they did not succeed. Brother Babienko returned. As a result, twelve or fifteen more began to keep the Sabbath.

"Some months later the Sabbath keepers began to build a church. When I visited them last year, the house was nearly finished. It would seat about one hundred people. They thought they were building amply large for all who would come to their meetings, but before the close of the year they could not seat all who were keeping the Sabbath.

"My brother writes that there are now about one hundred sixty keeping the Sabbath, mostly adults. More than twenty of their young people have been attending the academy at Battleford, so it became necessary to have a Russian department. Quite a number who were not Sabbath keepers have attended the school, and these have all been converted, and on returning to their homes have influenced their parents and other members of their families to accept the truth. Quite a number of these live in an adjoining neighborhood, and they purpose to or-

ganize another church. Thus the work goes forward, and we hope the end is not yet.

"From what did this harvest of souls come? The story is a simple one, and is being repeated in many parts of the country. Some one saw the field was ready for the seed. A few dollars' worth of literature was purchased and sent. Others did faithful work in circulating it, a minister came and put forth an earnest effort, and the result is 160 persons keeping the Sabbath. Is not this enough to inspire any soul with enthusiasm to repeat the experiment again and again? Do you blame us that we feel we have at least a small interest in every soul that has begun to keep the Sabbath there? Do you blame us if we tell you that every soul won is a source of joy and pleasure, deeper, purer, and more lasting than anything that earth can give? Such experiences make life worth living. 'Go, and do thou likewise.'"

Rapid progress in getting out literature giving the third angel's message has been made in about thirty different languages. It now rests with those who love the truth to place this literature where it will perform its mission. May it not be that month by month there will be a steady increase in the sale of our foreign publications?
H. SUMNER HOUSE.

Missionary Volunteer Department

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

PRAYER AND PERSONAL WORK BANDS — PART II

Prayer Bands in the Home Church

THE greatest need for the prayer band is to be found in the local church. This is true because there is usually an absence of the inspiration to spiritual effort and growth that is found in schools and institutions and at camp-meeting. Also there is a tendency to be so busy about home affairs as to neglect such efforts. Often there are but a few young people, and no one has the burden or the courage to lead out. Yet there is where the young people are in the greatest danger of drifting away by reason of worldly pleasures, associations, and affiliations. Probably the percentage of loss of young people is far greater among those who remain at home than among those who go to our schools and other denominational institutions, such as sanitariums, publishing houses, colleges, and the like.

It is, therefore, imperative that we bend every energy now to the organization of a work in the local churches that will produce the spiritual dynamic so lacking, yet so essential to the success of the Missionary Volunteer Department in its relation to the mass of our young people. The call of God is, first, for those who love Jesus to organize to save our unconverted young people. A mighty movement of our whole army of consecrated young people, inspired wholly by this motive, would mean much at this time.

Prayer Bands in the School

What has been said, may be adapted to all school bands. In addition we offer the following suggestions:

In many schools formal prayer bands are organized as a part of the school program. The power and success of these bands may be greatly augmented by the formation of small, informal bands among the consecrated students. At the Friday evening consecration meetings, members of the prayer bands should make a note of those who are absent, those present who take no part, and those whose testimonies indicate that they need encouragement and help. These names may be mentioned at the meeting of the prayer band.

Some are very fearful that those whose names are mentioned may learn that they are the subjects of prayer, and be offended. But why should an unconverted student in one of our schools think it strange that he should be the subject of prayer? Would it not rather be very inconsistent on the part of the real Christian students if they did not manifest such an interest in their unsaved associates? Here, again, much depends upon the genuineness of the experience and the constituency of the lives of those who compose the prayer band. Naturally it would not have a good effect upon a young person to learn that those whose lives were more inconsistent than his own were praying for him.

Prayer Bands at Camp-Meeting

The prayer and personal workers' bands at camp-meeting represent our most intensive effort of this kind. Probably this is the reason it appears the most fruitful. As the time is so short, it is necessary to plan definitely for the bands some time before the camp-meeting begins. Those who are known by the conference Missionary Volunteer secretary to be well qualified to act as leaders, should be notified several weeks in advance. The secretary should not fail to add some names each year to his list of experienced and successful leaders.

At the beginning of camp-meeting the question of soul-winning should be pressed upon the young people as soon as they have by earnest consecration shown their willingness to engage in service for the Lord. The camp should be districted, and two leaders appointed for each district, one for the young men and one for the young women. All the other young people who are ready to engage in prayer and personal work should be definitely associated with these leaders, and by them assigned work to do in their respective districts. Every tent should be visited, and an information blank filled out for each person; the names of the unconverted should be placed on the prayer list, and personal work for them begun. The aim should be to win every one before the meeting closes, and this aim should be pursued with patient, persevering effort, and earnest intercession.

Sometimes the unconverted who are the subjects of prayer are invited into the prayer band, and are there constrained to surrender to Christ. Sometimes the fact that they are being prayed for is carefully kept from them. The method pursued is left to the leading of the Spirit and the discretion of the leader and members of the band.

The band meetings may be conducted according to the general program suggested. Band leaders should meet daily with the Missionary Volunteer secretary to discuss their work, and pray and plan together for greater efficiency.

Sanitarium Prayer Bands

In the sanitarium we have one of the most fruitful and encouraging fields for this kind of work. It presents, however, one unavoidable obstacle, in that it is quite difficult, if not impossible, to secure regularity of attendance, owing to the nature of the nurse's duties. However, with small bands of three or four, frequent meetings may be held without adhering strictly to any certain hour. It may not be possible always to follow the general plan for meetings. This means that to an unusual degree the success of the band will depend upon the leader.

Efforts should be made to enlist the physicians and other workers to join with the nurses in prayer bands.

Leaders should keep in close touch with the conference Missionary Volunteer secretary, and receive from him material with which to make his band meetings interesting and inspiring. Frequent visits of the secretary are important, and every effort should be made to encourage the nurses to persevering prayer and soul-winning work. Instances are very common where physical healing or help has come to patients in answer to the prayers of nurses and physicians, and doubtless much more might be accomplished for their salvation by more persevering, united work by prayer bands.

MEADE MACGUIRE.

Medical Missionary Department

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

WHAT SHALL WE EAT? — NO. 2

"WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Isa. 55: 2.

White bread, white rice, and similar demineralized foods have certainly been weighed in the balances and found wanting. Analysis of whole grain shows it to contain elements corresponding quite nearly to those found in the structures of the body, hence when a large proportion of the essential elements necessary for proper nutrition is separated from the grain in preparing it for eating, then indeed are we buying bread that "is not bread."

When a diet is composed largely of refined foods, from which the mineral and vitamine is largely removed, it follows that no matter how much nourishment the food might otherwise contain, the system cannot make the best use of such nourishment, owing to the absence of those elements necessary to its assimilation. Dr. William Edward Fitch, M. D., of the United States Medical Reserve Corps, says on this point:

"It is known at the present time that life cannot be maintained on foods deficient in inorganic salts. It is also recognized by research workers that something more is essential for the maintenance, growth, and well-being of man than protein, fat, and carbohydrate. Unless food contains sufficient mineral matter, no matter how well balanced the ration may be, in the ternary food elements, nor how large quantities are ingested, nor how high the caloric value, there will be mal-

nutrition. In Forster's experiments, dogs and pigeons fed on demineralized food died earlier than those that were entirely deprived of food."—*"Dietotherapy," Vol. I, p. 260.*

Demineralized breads are not satisfying. To the natural taste there is something lacking in white bread that is found in bread made from entire wheat. This often leads to overeating in an effort to stop the craving for food. Many attempt to satisfy this craving with rich pastries, meat, spices, and condiments, which often lead to intemperance in varied forms.

How, then, shall we relate ourselves to prevailing customs in this respect, so that the results may be reversed, and that our tables may be provided with food elements suited to every requirement of the body, and that the end may be, not only a great improvement in health, but a great saving in the outlay of means?

When entire-wheat breads cannot be obtained, the lack of mineral and vitamins may be supplied in part by a liberal use of fresh vegetables, especially the greens and succulent vegetables; also fruit and milk, which contain liberal quantities of nutritious mineral and life-giving vitamins.

With a little effort, new corn may be ground entire, at the mill or in a hand mill, and used as a breakfast cereal, and will furnish excellent food in comparison to the highly milled products found on the market. Secure natural brown rice at the grocers and cook the cereal until well done, letting the water boil away so as to leave it fairly dry and not "soupy." Cook whole wheat in a fireless cooker overnight, then let simmer over a fire until the kernels are well done and the water mostly boiled away. Or, in the absence of a fireless cooker, let the wheat boil continuously over a slow fire until the kernels burst, and then let the liquid reduce almost to a jelly. Serve with milk or cream. These cereals are in every way more economical than refined package foods, chiefly because when taken with fruits, milk, etc., they furnish all the elements of nutrition, and do so at a minimum cost.

About Bread Making

Wheat contains the most tenacious gluten of any of the various cereals, and hence is best adapted to the making of yeast-raised breads. It is the most important cereal used in American and European countries, where it occupies the same position in the dietary that rice does among the Oriental peoples. When a good grade of wheat flour is mixed with water and kneaded, the gluten therein becomes very elastic, and it is this elasticity that holds the gas in the dough until it is light and porous.

Rye contains a strong gluten, and next to wheat is best adapted to the making of yeast bread. But because of its strong flavor it is usually mixed with a greater quantity of wheat flour. Corn, oats, barley, etc., lack this tenacity of gluten found in wheat and rye, hence they are used in bread making to give variety and flavor, the proportion used being from one fourth to one third of the weaker grains to about three fourths of wheat flour.

The proportion of gluten in wheat varies with different grades of wheat, but the mere quantity of gluten is by no

means the only standard of the commercial value of flour, the quality also counting for much. Soil and climate are important factors in modifying the character of wheat, and necessarily of the flour. The same wheat, grown in the same soil, has been known to show gluten of varying degrees of strength in different seasons.

Be that as it may, it is found that as a rule, wheat grown where the summers are short and not too hot, furnishes the best and strongest gluten for bread making. For instance, wheat grown in Russia is of the best. Canadian wheat, like that grown in Dakota and Minnesota, is excellent for the same reason. Wheat from the Middle States is fair wheat, but when we come to that grown in the Southern States, also that grown in California, we have soft wheat, containing a weak gluten, and producing a flour not well adapted to making yeast-raised breads.

Soft wheat is light colored, and has plump kernels, while hard wheat is dark colored, with kernels not so rounded and full as the former. Soft wheat is best adapted to the making of crackers, pastries, and the like, as the dough is more brittle than that made from a hard-wheat flour. Hard wheat, when ground entire and made into bread, makes a dark-colored loaf, with excellent flavor. If it is necessary to have a good grade of flour in the making of satisfactory white bread, it is all the more needful to have a strong flour in the making of entire-wheat bread, as the mixture of bran with the flour serves to permit the gas to escape more readily than when made of white flour, or with white flour in part.

In order to make good entire-wheat bread, therefore, it is absolutely necessary to have a flour that contains a strong gluten. The flour must be ground *fine*, in order to prevent the gas from escaping from the dough before the bread is sufficiently light. The dough for entire-wheat bread must be a soft dough, in comparison with ordinary bread dough—so soft that it can scarcely be kneaded on the board. This is very necessary, because the bran absorbs moisture in the loaf, even after baking, and as a result would cause it to dry out.

Entire-wheat bread must be watched closer than bread made from white flour, as it rises in less time than white bread, and the gas escapes from the dough more easily than from that made of white flour. The loaves should not be allowed to become too light in the pans, as that will cause the bread to be coarse-grained and to be lacking in flavor. It is much better to bake entire-wheat bread a little too soon, than to allow it to rise too much. If the loaves should get too light in the pans, they may be molded over again and then watched closely.

It should be remembered when raising bread that if the bread is set warm it must be kept warm, for if it becomes chilled after it has been working, it is much like an infant child in such case, it gets sick—sour! If the dough is set with cold water (about temperature of room) it takes a little longer for it to rise, but it requires less watching, and is therefore preferred by many housekeepers on that account. Bread set at night requires much less yeast than when set in daytime, unless one wants to spend all the day at bread baking. It is usually set with a sponge at night, and by morning it is lively, and the dough comes along

very rapidly without any warming. It should be kept well covered, however, during the rising. The following recipe is small for a starter, and may be increased as the art is mastered.

Night Sponge, 9 P. M.: Dissolve one-fourth cake compressed yeast in a very small amount of water, add three cups of cold water (about 70°), and stir in three cupfuls entire-wheat flour to a smooth batter. Cover and wrap with a cloth until morning.

Dough, morning, 6 A. M.: Add one tablespoonful salt, three of sugar, and two of melted vegetable fat (level full) to the sponge and stir until blended. Add three and one-half cupfuls entire-wheat flour and mix into a dough. An additional half cup is still to be added if needed, but can readily be added on the board in kneading the bread. Turn out the dough onto a well-floured board, and knead gently, folding the dough over and over for about five minutes, or until thoroughly blended and the dough is elastic to the touch. Put into an oiled bowl, cover and let rise until when tapped sharply it gradually begins to sink, then work together into a hard roll. Cover and let rise again until about two thirds its former bulk, then work well again in the bowl; cover and let rest until it begins to rise again (about twenty minutes); then turn out on the board, work together, mold into loaves, and put into pans for baking.

Brush over the top of each loaf with an oiled brush to prevent a crust from drying on. Let rise until when pressed with the finger it responds rather weakly (about half again its original bulk), then place in a good oven. Bread should be well baked. Remove from the pans and lay on a wire rack to cool. If the weather is very warm, it will be safer to set the dough in the morning, with twice the amount of yeast used when set cold at night. Liquid yeast may be used in the place of compressed yeast. It is made by adding one cake of dried yeast to one pint of potato water (lukewarm), adding a little sugar (one-fourth cup), and letting it stand in a warm room from six to eight hours, or until a thick white foam rises to the surface. Use one cup of this liquid yeast to two cups warm water for straight dough set during the day, and if set at night use four cups cold water to one of yeast for the sponge, using same quantity of flour for the sponge as there is liquid, by measure. A cup measure holds one-half pint. All measures are level full.

In these days of high cost of fuel, it would be well to create a demand for entire-wheat bread, and ambitious bakers would often consent to make entire-wheat bread if it gave promise of increasing their sales and patronage. Where this cannot be done, those who value good food may try various methods of securing bread that has both flavor and body, and such bread, with simple vegetables from the back-yard garden, will give well-balanced meals.

"There is more religion in a loaf of good bread than many think."

H. S. ANDERSON.

* * *

COURAGE combined with energy and perseverance, will overcome difficulties apparently insurmountable.—*Samuel Smiles.*

News and Miscellany

Notes and clippings from the daily and weekly press

— The first aerial Derby around the world for prizes totaling \$1,000,000, is scheduled to start July 4, 1920, and end on or before Jan. 3, 1921, according to a recent announcement by Allan R. Hawley, president of the Aero Club of America.

— A new organization, to be called The Evangelical Young Woman's Christian Association, was formed in London as a protest against the liberal and sometimes radical teaching which has been going on in the branch of the Y. W. C. A. Sixty associations in England, and a large number in Scotland, have already united with the new organization, and others are planning to follow their example. All lines of work conducted by the old organization will be conducted by the new one.

Appointments and Notices

PUBLICATIONS WANTED

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

Elder L. B. Schick, 32½ East 7th St., Oklahoma City, Okla., is anxious to secure a copy of the book, "Christian Temperance and Bible Hygiene." Any one having a copy of this publication for sale should correspond with him at once.

✱ ✱ ✱

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.

✱ ✱ ✱

REQUESTS FOR PRAYER

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

A Texas sister asks prayer for spiritual help for herself and for her husband, who is not a Christian.

"Please pray for me, that I may be restored to health and have an active part in the canvassing work; also that my brother, who has been badly injured in an auto accident, may be raised up and led to give his heart to God," is a request which comes from California.

Prayer is requested for the conversion and healing of a business man in Massachusetts whose wife is an earnest Seventh-day Adventist.

Writing from Indiana, a sister asks prayer for the healing of her year-old child, and for the conversion of her husband. Another sister in this same State desires prayer for the conversion of her son-in-law.

✱ ✱ ✱

THE CHART OF THE WEEK

A rare opportunity to secure reliable evidence of the authenticity of the Bible Sabbath is afforded by the "Chart of the Week," which was compiled by Rev. William Mead Jones, D. D., of London, England. This chart shows the unchanged order of the days and the true position of the Sabbath, as proved by the combined testimony of ancient and modern languages.

The chart comes in two sections, as it is nineteen inches wide and more than ninety inches long, and shows in 160 languages the position of the Sabbath as well as the other six days of the week. The evidence is indisputable, and this chart will be prized by our ministers, workers, and Bible students everywhere. The supply is very limited, and we would advise that you send your orders immediately. It is printed on thin, tough paper, and the price is 50 cents, postpaid. Send orders through the regular channels — tract societies and publishing house branches. The supply will be ordered from the Review and Herald Publishing Association, South Bend, Ind.

✱ ✱ ✱

THE "SIGNS" WEEKLY A FINANCIAL ASSET TO THE DENOMINATION

Our pioneer missionary paper — the weekly Signs of the Times, was ordained of God to save souls. Thousands — yes, thousands — have been partly or wholly persuaded through reading it. And it is making new members every week. It would be within the bounds of conservatism to say that these thousands have paid tithes and offerings amounting to hundreds of thousands of dollars. Let this be remembered when the suggestion is made that Signs clubs take thousands of dollars from the pockets of our people. Certainly; everything of value costs, you know, whether you buy a hat or a house, and so it costs money to produce and handle a weekly paper like the Signs. And this paper not only informs and enlightens, but under the influence of the Spirit of truth, it constantly wins souls to the third angel's message, and thus helps to advance the movement with men and means. The new members coming in through the influence of the Signs are not only a financial and spiritual asset themselves, but they, like other members, seek to propagate the message, and thus their influence goes on and on.

✱ ✱ ✱

ADDRESSES WANTED

Information concerning the whereabouts of Horace Evans, a tent-and sail-maker, formerly a member of the Kingston (Jamaica) church, is desired by R. G. S. Thomson, Box 414, Huntsville, Ala.

Mrs. M. C. Jackson, 1035 L St., Lincoln, Nebr., will appreciate information concerning the whereabouts of the following persons whose names appear on the membership roll of the Lincoln Seventh-day Adventist church, of which she is clerk: Mrs. B. E. Barnes, Miss Sargenson, Mr. and Mrs. E. E. Smith and two children, Harold and Naomi, Mrs. Gaynell Bauchard, Happy Hansen, Oswald Hansen, Mrs. B. C. Coblentx, Mr. and Mrs. H. P. Schwarek, Miss Lovina Ferrell, Mrs. Herman, Mr. and Mrs. Walter Sherman, Mr. Paul Oblander.

✱ ✱ ✱

CAN THEY PULL TOGETHER?

This is the question asked and illustrated in the Pictorial Section of the January Watchman. Shall Capital pursue a selfish course and Labor go its headstrong way, and thus bring America to the fate of Russia? Or can they find means to work in harness, and preserve peace and prosperity?

A Topic of Growing Interest

A topic that is engrossing more and more the minds of the public, is whether we can

and do communicate with the dead. On the one hand, some church officials are warning against meddling with this occult art; on the other, advocates of Spiritism are charging that the church has failed, and that new revelations of truth are being made through messages from the unseen world. Very pertinent and convincing is the answer by Tyler E. Bowen, in "Those Spirit Messages."

Must Men Poison Themselves?

Now that prohibition is banishing alcohol, must there be, as its enemies charge, a degeneration into drug using? Or will the consumption of other narcotics be increased? Dr. D. H. Kress discusses the matter in "Shall Coffee Supplant Beer?"

Home, School, and Church

Inez Hoiland-Stevens writes of "Cold Storage Homes" in a way that ought to abolish them.

Warren E. Howell, in a discussion of the



influences of the common school, puts a question for parents to consider well: "Where Does Your Child Get His Morals?"

E. K. Slade brings up the duty, the opportunity, and the tendency of the church in these times, in his able article, "Reconstruction of the Church."

The Truth in the Doctrine

"The Way Out of Uncertainty," by Robert B. Thurber, is a clear and pointed direction to a bewildered world who know not what to believe or whether to believe at all.

"The First Christian Sabbath," is one of those articles by George B. Thompson which are making plain the Christian's duty in his allegiance to God.

"Creation or Redemption, Which Is the Greater?" by S. R. Haynes, brings out the connection between God's first work and his last, between his power in making man and his power in making man over.

The last article in the magazine holds the theme that William E. Videto develops in "A Glad Time Coming." The end of the world is not a terror to the Christian, but the happiest prospect; for the kingdom of glory is the end God plans for his children.

Ready December 1. Please order through your tract society.

P. S.— Beginning with the February issue, The Watchman Magazine will increase from 32 pages of reading matter to 48. Many new features will be added in the way of new departments and illustrations. The new price will be 25 cents per single copy, or \$2 a year. The New Watchman offers the following advantages:

1. Fifty per cent increase in pages,— an average of about forty thousand words per issue.
2. More of the message, and always up to date.
3. Increase in commission to colporteurs.
4. A saving of \$1 to yearly subscribers over buying single copies.
5. Requires only 1,800 single-copy sales for a \$800 scholarship, whereas it required 3,375 formerly.



WASHINGTON, D. C., DECEMBER 4, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER . . . G. B. THOMPSON . . . L. L. CAVINESS

SPECIAL 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.

AFTER a term of service in Singapore, Straits Settlements, Prof. and Mrs. K. M. Adams have returned to this country for a period of change and recuperation.

* *

CARL E. WEAKS, in writing of his experience in the Harvest Ingathering campaign in China, says: "I have been out two and a half days, and have collected \$350 on my goal of \$500. This work has all been done among foreigners."

* *

THE WEEK OF PRAYER

THIS issue of the REVIEW will reach our readers only a few days before the beginning of the Week of Prayer, December 6-13. The approach of this annual season finds us facing a real crisis in our denominational experience. The Lord is opening doors before our workers so rapidly that if we are to do our duty in view of the obvious leadings of Divine Providence, we must double our donations to foreign missions and greatly increase the numbers of the outgoing missionaries. Never before have we stood in greater need of Pentecostal power, both for the advancement of the world-wide message and for victory in our personal experience.

L. L. C.

* *

OFF TO THE FIELDS

We take pleasure in announcing that a party of fifteen missionaries and six children have engaged accommodation on the S. S. "Nanking," scheduled to sail from San Francisco December 6. The names of the workers are as follows: Elder J. S. and Mrs. Yates and two children; Miss Juanita Hibben; Prof. and Mrs. Thos. D. Rowe; Mr. and Mrs. Albert Priest and two children; Mr. and Mrs. Frank Howard and one child; Elder and Mrs. R. R. Breitigam and one child; Elder and Mrs. B. L. Anderson; Elder and Mrs. S. W. Munro.

Brother and Sister Yates are returning to the Malaysian field after a furlough in this country. They plan to work in Java.

Miss Hibben, of the Southern Junior College, responds to a call to teach a church school composed of the children of

our missionaries in Chosen. The children, with their parents, have long been waiting for a teacher.

Professor and Mrs. Rowe, formerly of the Battleford Academy, go to Mussoorie, India, Brother Rowe to take the principalship of the Annfield School.

Brother and Sister Priest and their children, of Texas, go by way of China to Africa. Brother Priest will take charge of the book work in Natal. There is a possibility that Brother Priest and his family may not get suitable accommodations on the "Nanking," and will find it necessary to take a later boat, in January.

Brother and Sister Frank Howard, formerly of Emmanuel Missionary College, with their child, also go to Africa. Brother Howard will probably engage in teaching at one of our native schools. Sister Howard is the daughter of Elder W. H. Anderson, and spent her early years with her father in Africa.

Brother and Sister R. R. Breitigam and their child, also Brother and Sister Muuro, go to the Philippines to engage in evangelistic work. Brother Breitigam may be asked to teach Bible in the Manila Academy.

Brother and Sister B. L. Anderson return to South China after a furlough in the homeland.

The prayers of our people should follow these workers, that they may safely reach their fields and be successful in their work.

* *

DIFFICULTY IN FINDING OUR CHURCHES

To those interested in the endeavor to have the church addresses more widely known, in order that visitors may easily find the location of the same, the following experience will be of interest:

"On Sabbath, September 27, I proceeded to find the church shown by the Year Book to be at 381 Northup St., Providence, R. I. Unable to find any reference to the church in either the city or the telephone directory, I accosted a traffic officer on Weybosset Street, near the Hotel Crown, and received directions from him to a car going east to Silver Spring Street, as the street I was in quest of intersected it. Arriving at Northup Street (about two blocks long), I soon found I was on the wrong track, and hastening back to the post-office square, I inquired of the trolley car starter, who informed me there was a Northup Street in Cranston, adjoining Providence on the west, which location I reached about 11:30 A. M. There I found that the Sabbath services would begin about 1:30 P. M. So our church is not in Providence, but in Cranston, R. I.

"Spending Sabbath, October 4, in Philadelphia, Pa., my curiosity prompted me to examine the city directory,—which is a habit with me now,—and I was delighted to find that our church is mentioned with the other churches, and by consulting the telephone directory, I was pleased to find the name of our dear pastor and brother, J. S. Washburn. No hiding of lights under a bushel in Philadelphia. Advertising pays, I believe."

We trust that the publication of this letter may be an incentive to proper advertising on the part of our churches in general.

L. L. C.

A NEW ISLAND FIELD

WRITING from Marquesas Islands, under date of August 27, Elder George L. Sterling, formerly stationed at Tahiti of the Society Islands, says:

"We at last have the pleasure of announcing that another group of islands has been added to our list of entered fields. The Lord went before us in a marked manner, both in providing us a way to reach the field, and in arousing an inquiring mind in the hearts of the people. We are fully 750 miles north-east of Tahiti. It was in Tahiti that we waited several weeks for an opportunity to reach our field, but it seemed as if the way was closed. Two vessels left Tahiti while we were there, but they both refused us passage. At last an opportunity very unexpectedly presented itself, affording us a direct passage, and by a better vessel than either of the two that had gone before.

"The ship brought us to a part of the group that we had not thought of entering for a time, and again I believe the Lord directed. We have been here five weeks, and we have four interested couples. One of them kept the last two Sabbaths with us, and another couple are very favorable.

"These islands were once thickly populated; but, oh, we are too late! Disease and plague have taken off the people until now there is only a thin scattering of the original population remaining. Old house foundations all through the bush prove that at one time a large population filled its valleys; but now old primeval forest is taking possession, there not being enough people to keep down the bush and keep the highways open for passage.

"Practically every one smokes here—men, women, and children. So far, we have found only one person who does not smoke, a young married woman from Uapou, about twenty-six miles away. Old women use the old pipe along with the husband, each taking turns in puffing it. When a native goes on the street or to the bush, he always carries with him his American butter tin, containing his tobacco, matches, and a bit of banana leaf or old paper, or an old pipe.

"Before coming here we were told that Tahitian Bibles were used by the natives of these islands. True, they understand much Tahitian, such as is spoken on the street, but very few are able to read it readily. And as for Tahitian Bibles in their homes—well, I can assure you that they are a long way apart. I think there are only three in this village. I think their priests prefer that they do not have them.

"I went to the priest to get one for myself, Catholic edition of course, but he told me he had none. The Catholics have published some stories based on the Bible, but the Gospel of Matthew is the only actual verse-by-verse translation they have given to the natives.

"Our goods have not yet reached us. We are living in an unfurnished one-room house, with only our suitcases, a folding organ, and an oil stove. Food is very scarce here. The little European food obtainable is very stale. The bulging of the tins on the shopkeeper's shelves is proof of the age of his goods. We do not fear starvation, though the food is not the best."