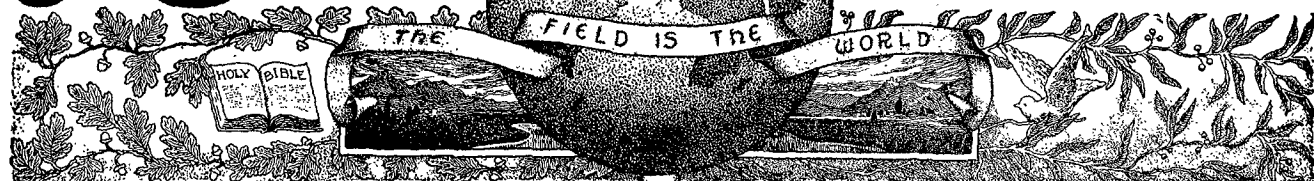


The Advent Review and Sabbath Herald



Vol. 96

Takoma Park, Washington, D. C., Thursday, December 18, 1919

No. 51

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

OF THE
GOSPEL
OF HIS
GRACE

ST. ROMAN

My Own Work

*This is my work — my blessing, not my doom;
Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work — my blessing, not my doom;
Of all who live, I am the only one by whom
The work can best be done in the right way."*

*Then shall I see it not too great, nor small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.*

— Henry Van Dyke.

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Here and There

Danger in the Ouija Board

THE ouija board, which is attracting renewed attention in these days of increasing interest in things "psychic," is characterized as a most dangerous toy by Dr. Otto G. Freyermuth, famous neurologist and psychologist.

"Calling attention to three recent cases of insanity in Oakland, Calif., attributed to ouija-obsession, Dr. Freyermuth warns against conjuring up those forces—whatever their origin—which come into play through the little board that 'delivers messages.'

"The three cases were women who had become victims to their own devotion to the occult.

"One, fully clothed, was walking calmly into a lake when rescued with difficulty. Another constantly 'heard mysterious voices.' The brilliant mind of the third had become shattered."—*Washington Herald*, Nov. 7, 1919.

Surely Dr. Freyermuth's warning may well be taken to heart, even by those who do not believe that the experimenter with such things is placing himself in direct touch with Satan and his evil angels.

England and Prohibition

PROSPECTS for prohibition in England are not very bright just at present. Recently William E. Johnson, an American prohibition worker and Anti-Saloon League organizer, was dragged from a platform where he was speaking in London, severely beaten, and paraded on a plank through two miles of crowded streets in London's West End. The following week the war-time restrictions, affecting 115,000,000 gallons of whisky, besides a quantity of other alcoholic spirits in bond, were lifted. Concerning this removal of restrictions the *Washington Post* of Nov. 20, 1919, says:

"Announcement of the removal of the restrictions, which was made without warning in the House of Commons by the food controller, Tuesday, came as a surprise to the members, who greeted it with loud cheers.

"The liquor trade was equally surprised, and was besieged by the well to do among the public as soon as the unexpected news spread. Many orders of from fifty to one hundred dozens were placed immediately, in addition to numerous commissions for smaller quantities.

"It is figured that enough spirits has been thus freed to supply each man, woman, and child in the country with thirty-six bottles. The government maintains control of the maximum price, which for whisky is ten shillings and sixpence per bottle."

Secret of Long Life

ADVICE from a man who has proved in his own experience the value of his advice, is most worthy of consideration. Dr. Josiah Oldfield, a young man of almost ninety years, gives such advice in an interview with an American newspaper reporter. The interviewer says in the *Washington Post* of Nov. 11, 1919:

"If Americans want to stay young and live a century, they must rid themselves of Chicago's meat industry. Chicago is the curse of America. Her meat producers shorten the lives of Americans by decades. By that I mean that people who want to live a century must not eat meat—especially the high proteid meats as produced by Chicago."

"Dr. Josiah Oldfield, England's 'youngest' man—he is nearly ninety—laid down this rule today when he told me the secret of perpetual youth. Dr. Oldfield is the most remarkable young old man in England. He hasn't reached his great age—in years—by accident, but as the result of a carefully planned and carefully lived life.

"When I saw him this afternoon, he had just returned home from a long country hike, dressed in a rough tweed coat and military breeches. He was formerly a colonel in the British army, served four years during the war, mostly on horseback.

"He wore golf stockings, mud-covered boots and gloves, and carried a walking stick. He wore no hat. He is in charge of the only fruitarian hospital in the world—Lady Margaret's Hospital, at Bromley, Kent—which he founded in 1903. Dr. Oldfield started his system of 'right living' when an undergraduate of Oxford, and has kept it up ever since.

"Buddy-cheeked, clear-eyed, quick-stepping, lithe and muscular, he stamped into the room redolent with the freshness of the Kent countryside.

"'Pretty good for an old man of nearly a hundred, what?' he asked smilingly. 'So you want me to tell Americans how to live long, eh?'

"'Tell them to wipe out Chicago's stockyards first, but at the same time I don't want to tell people how to live long if they are going to do harm. I would rather they died young—many would want to perpetuate the excesses of youth.

"'Seriously, the whole secret of perpetual youth is a complete supply of food to all the cells of the body, combined with ridding the cells of all waste matter.'"

"Blue Law" Revival

A SUNDAY law campaign is on in various parts of the United States. Baltimore is one of these places. After a heated session on November 18, the grand jury, of which Rev. Dr. Andrew B. Chalmers is foreman, decided on a strict enforcement of the "old Maryland blue laws." The circumstances are given in the public press as follows:

"First steps toward closing the city on Sunday were taken by the grand jury when one faction, after a discussion of more than an hour, refused to prosecute saloon keepers unless confectionery and other places kept open on Sunday were also prosecuted.

"The jury decided that all must be treated equally. Accordingly, four saloon keepers and one confectioner were prosecuted upon charges of selling merchandise on Sunday. Messrs. Rowe, Meine, Roche, and Iwaniaski were charged with the sale of near beer, while Jaffe was accused of selling confectionery on November 9. All were released on bail.

"A hurry call was sent to police headquarters, and Marshal Carter responded to a request to appear before the grand jury, and it is understood the marshal was directed to round up every one doing business next Sunday."

Spiritualism in Washington, D. C.

REV. A. H. TERRY, pastor of one of the two Spiritualist churches in Washington, D. C., claims that Spiritualism has spread rapidly in this city since the start of the World War, and that discussion of the

(Continued on page 8)

The Advent Review and Sabbath Herald

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

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"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 18, 1919

No. 51

Seeking the Marvelous

THE human mind is attracted by the mysterious. It is constantly reaching out after the new and unusual. It delights in speculation and philosophizing, and this is quite as true in the field of religion as in any other department of human thought. This was the state of mind cherished by the Athenians of old. They gladly listened to the apostle Paul, not because they were particularly interested in the gospel message or greatly desired a knowledge of the truth, but for the reason that they "spent their time in nothing else, but either to tell, or to hear some new thing." Acts 17: 21.

There are many in the religious world today who possess this same spirit, and it is being developed to an unfortunate degree among some Seventh-day Adventists. This is particularly exemplified in the desire to obtain new or unpublished statements from the pen of the servant of the Lord. There are those who appear to feel that if they can make a quotation from some unpublished communication, it carries with it added value over any statement to be found in Sister White's published works.

Frequently articles come to us containing quotations from such manuscripts. Such articles we have either refused to publish, or, if accepted, have eliminated from them the quotations in question, for the reason that we had no means of verifying such quotations, and no authority for publishing that which Sister White herself never authorized.

Some have written asking us to verify statements which are claimed to have been made by Sister White at some time or on some occasion in her public ministry. Such verification we cannot attempt. We are always glad to verify quotations made from the published writings, but we see no value that can attach to the use of floating statements and quotations to the neglect of the large amount of instruction contained in articles and books which have been published under Sister White's direction. We know absolutely that some of these floating statements have been garbled and changed. Our attention has been called to statements purporting to have been made by Sister White which we know positively she never made, and we believe our readers should look askance at this use of the writings and influence of the servant of the Lord.

Some have inquired if there were not a large number of personal communications sent to various individuals in connection with this movement which have never been published. Possibly so. During Sister White's lifetime she gave counsel as to the publication of such communications of this character as seemed to her advisable, and these were incorporated into the regular numbers of the Testimonies. It certainly is most presumptuous for one to take personal

testimonies of this character, copies of which some may have in their possession, and do a work in publishing them to the world, which Sister White herself declined to do. Brethren who use personal testimonies of this character in this way are only acting the part of accusers of the brethren, and are tearing down those whom the Lord through his servant sought to save. Surely a great responsibility rests upon them in undertaking this work, and those who aid and abet them in this work and give to them support and sympathy, are equally culpable in the sight of the Lord.

So far as unpublished testimonies are concerned, we have never seen any of a different character from those already published. And we know of no special revelation which would come to the church by the publication of any unpublished personal testimonies. From the pen of Sister White much instruction has come to this church. Under her guidance her writings have been issued in a dozen or more volumes. It is to these volumes that we should look for the light which has come to us through the servant of the Lord. The instruction is full and ample on nearly every phase of church work and Christian experience. Why should we neglect the study of these volumes and be seeking continually for something new and strange? Why should we place emphasis upon some manuscripts or statements in circulation purporting to come from Sister White when oftentimes it is as we have stated, a serious question as to whether she ever made the statement?

These are days of peril to the church of Christ. They are days when every idle wind of doctrine is blowing, when Satan is seeking by every imaginable theory to divert men and women from the path of truth. Let us be careful that we are not sidetracked. We need to keep well balanced, to keep our heads level and our hearts true. We know of nothing more necessary in the Christian life than the exercise of sanctified good sense. We need to pray for it, and to cultivate it.

F. M. W.

* * *

Demon Communication

WHILE we have looked upon the turmoil among the nations, listened to the roar of cannon, and the tramp of millions of men into the jaws of death, and recognized a condition of trouble and unrest in the earth hitherto unknown, we, with thousands of others, have seen in these unparalleled conditions a fulfillment of divine prediction, and a sign of the end of the world.

But we must not overlook other evidences quite as striking and conclusive which show that we are in the most fateful hour since the creation of man and are nearing the end of human history. One of these is

the growth and development of modern Spiritualism. Spiritualism is a pretended communication with the dead, and today, as never before, the living are consulting the dead for light. The drift toward Spiritualism seen in the world is very marked, and is a striking sign of the times. This satanic deception is attracting world-wide attention, and is securing such a tremendous grip upon millions of people as to cause a shudder, for it is a power from beneath, not from above. Conditions growing out of the recent war have opened the way for its development as never before. Millions of husbands and sons have been cut down in the dreadful slaughter among the nations.

Casting aside the word of God, science has long sought for some voice to tell us what lies beyond the grave. What lies beyond the tremendous silence, the truth regarding the future state of man, the Scriptures tell us; but the error taught from pulpits and institutions of learning, has hushed the voice of inspiration. Fathers and mothers, brothers and sisters and fiancées, by war bereft of those they love, as they sit and weep in silence, sigh for some communication from the one who fell amid the din of battle. Spiritualism, which has long claimed converse with the spirits of those who are dead, taking advantage of those in sorrow, now steps to the front with its claims. Having been taught contrary to the plain statements of the Scriptures, that the soul is immortal and the dead are conscious, thousands are today consulting familiar spirits and receiving what they believe to be messages from those who have fallen in battle. As a result of the lie by the serpent in Eden—"Ye shall not surely die"—which laid the foundation for the belief and teaching that there is eternal life apart from faith in Christ, the way is prepared by which the world can be deceived by the false claims of modern Spiritualism, and swept to perdition.

In the November *Metropolitan*, under the title, "The Belief in an Endless Life," Mrs. Reginald de Koven contributes a remarkable article on spiritualistic manifestations. An account of spiritualistic experiments with a medium, Eva C., in Paris, are given. Concerning these the editor says:

"The experimenters encountered a mysterious matter, semi-liquid in substance, which by a biological process altogether mysterious and unknown came forth from the body of the medium and rapidly organized itself into various complicated physical forms. The primitive images which developed from this mass of gelatinous material took the form of human limbs, sometimes faces and hands, and on rare occasions of a whole figure. Visible to the eye, these forms also lent themselves to photography, with the result that hundreds of photographs were taken which show with entire clearness, crude but uncanny apparitions, which appeared in connection with the medium."

Concerning these the writer of the article says:

"Complete figures also appeared and presented every appearance of living human beings. The materialized organs were not inert but were apparently alive. The hands grasped objects with intention, sometimes showing hostility to the medium and to the experimenters. Sometimes the organisms were less than life size. Sometimes they were flat at first and gradually assumed the natural dimensions under the eyes of the observers. A great variety of photographs have been presented, showing not only the admirably molded hands and feet and faces but also the imperfect forms."

One can hardly read the account of this without a sort of creepy sensation, and a feeling that he is face to face with demons. Without doubt, creeping up from the dark, slimy bogs of heathen darkness, a terrible delusion is taking the world captive preparatory to its final plunge into the abyss of ruin. In-

stead of looking to God, many are turning from him and his word, and are talking with devils.

The writer of this remarkable article gives this further experience with a medium:

"In the second week of April, 1918, I was introduced to Mrs. Halsey, a lady who, without professional charge, is determined to use her gifts of clairaudience and clairvoyance for the benefit of those in sorrow or for the pursuit of psychic research. When she first saw me she did not know my name, any fact of my life, or that any relative of mine had recently died. She gave me information regarding two objects which my sister, who had died less than a week before this meeting, wished that I should have as souvenirs of her. One of these objects, accurately described, was a table cover, unfinished, the work of my sister's hands, of which I had had no previous knowledge. The table cover was at Santa Barbara, and I was in New York. It existed, and it was given to me. No hypothesis can explain this except the so-called spiritistic. Until some other hypothesis is promulgated, with proof of some yet unsuspected mental powers, which could explain the transmission of this information, the conclusion rests unanswerable that it was my sister, and my sister alone, who informed Mrs. Halsey of this object and of her intention that it should be given to me. It is hardly necessary to observe that if the knowledge of the table cover existed on the earthplane, the thought of its destination did not and could not have existed in any other mind than that of my sister herself."

That we are seeing fulfilled the very things spoken of in God's unerring word, that in the last days men would give heed to "seducing spirits, and doctrines of devils" (1 Tim. 4:1), there is no question. We have reached the time of the end, when Satan is working with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10. In very truth the spirits of devils are going forth unto all the world to gather them together to the battle of the great day of God Almighty.

Spiritualism is Satan's masterpiece of cunning deception. It is founded on a plain denial of the word of Jehovah. The dead have no part forever in anything done under the sun. The communicators are the angels who lost their first estate, muttering and peeping in the twilight of the séance. It almost makes one grow cold to think of the millions in all lands who are holding direct and personal intercourse with demons of darkness. There is no further step, it would seem, that men can take in the rejection of truth and its Author.

The following from "Early Writings" is a picture of the present condition of the world:

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.'"

"I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won."—Page 263.

G. B. T.

✱ ✱ ✱

As a shoemaker's trade is to make shoes, and a tailor's to make coats, so it is the business of a true Christian continually to pray.—Luther.

The Message in Japan

WE have moved slowly in Japan. But at the conference in August—held at the foot of the stately Mt. Fuji—one heard again and again the conviction expressed that we might expect greater growth in this country.

For one thing, we have a band of foreign workers who can join the Japanese brethren in preaching and teaching the truth in the Japanese tongue. It was fairly thrilling in the conference to listen to the proceedings going forward in the vernacular, our foreign workers joining freely in it all, Elder B. P. Hoffman, superintendent of the union, presiding. We thanked God and took courage.

Now the 2,000-mile-long Japanese Conference territory has been divided into compact mission fields, each under its superintendent,—Brethren H. F. Benson, H. Kuniya, S. G. Jacques, T. H. Ohohira, T. Kobayashi, and A. N. Nelson. It seems a workable plan. Elder Perry A. Webber is leading in the training school work, and Brother A. B. Cole in the press work. Brother Cole is also acting as treasurer. This leaves Elder Hoffman free to give his strength to helping all the leaders and believers to go forward. Pray that God may bless in this Japanese field—a beautiful country, with a keen, intelligent people.

We must add to the foreign staff yet others who will grip the language problem, and quickly qualify for use in this tongue that wields so much influence in the Far East. Two new workers for Japan are provided in the 1920 budget. It is worth digressing here to note that the acquiring of these Oriental tongues need in no wise terrify our youth who are willing to work hard. When it was decided at the Tokio language school, for the year ending in the summer of 1919, that the student having the best grades should receive the diplomas from the Japanese minister of education and pass them out to the class,—made up largely of missionaries of all societies,—the choice fell upon our brother A. N. Nelson, of Walla Walla College. Again, that year, in the leading language school in China for the Mandarin language, the highest grade was secured by a missionary who had had some special preliminary advantages. But next, one point only below, we were glad to find the name of Elder L. E. Froom; the next highest was Sister Harold Graham, of Mount Vernon Academy, followed by her husband, only half a point behind. By the blessing of God our young people can secure language efficiency in these hardest of tongues, in no great length of time.

I was delighted again and again in China to find young people of only three years' residence in the country, ready to translate for me in public speaking, the severest test for the language student. But, as John Eliot, the first missionary to the American Indians, said so long ago, it has meant "prayer and pains."

W. A. S.

* * *

Shall I Go to the Mission Field?

Number Two

WE shall consider in this article some of the questions that arise when the call comes to go to the mission field.

1. *Should I like to work in a mission field?* I hear of privations, the unhealthy climate, a hot sun, a strange language, the ignorance and superstition of

the people. Should I like to give up my comforts, leave my friends and loved ones and work I like over here, for something so different over there?

Ah, but is it a matter of likes and dislikes? Is that to be the governing motive, with a world to warn? William Carey, Alexander Duff, Robert Morrison, David Livingstone, Adoniram Judson, and a host of other men forsook their country, their friends, and their homes to advance the kingdom of Christ in trying climates, against almost insuperable barriers.

While millions are dying without Christ; while the risen and crucified Saviour is yearning to save men from ignorance, sin, and superstition; and while the grace of Christ has made me a partaker of the blessings of this glorious gospel of Christ, and the heathen are unknowing of Christ's soon coming, shall I choose the easy place at home, health and position, and seek the place and work I naturally like?

Christ in his mission to earth was not governed by his likes. Did he say, "Wist ye not that I like to be about my Father's business?" or, "I am interested in preaching the kingdom of God in other cities also"? Or again, "I like it, I am interested in working the works of him that sent me"? O no; he said: "I *must* be about my Father's business;" "I *must* preach the kingdom of God to other cities also;" "I *must* work the works of him that sent me." The iron conviction of *must* governed him in his life plans.

We would not present to you a life of ease and comfort and self-pleasure. There are difficulties, hardships, and privations. Garibaldi, the Italian patriot, calling for volunteers to save his country, said, "Young men, I have nothing to offer you but cold, hunger, and rags; let him who loves his country follow me." Thousands of Italy's youth, the flower of the nation, followed him and laid down their lives for their homeland. Can we do less? What shall be the reply of the flower of Christian manhood today?

2. *How may I know it is the Lord's will for me to go to a mission field?* We reply, The same way you may know the Lord's will in any other important question of life. Shall I go to school and finish a college course? Whom shall I choose for life companionship in marriage? What line of work shall I follow when school days are over?

In seeking an answer to such questions, the child of God goes to the great Counselor. He lays his plans before him in full surrender to his divine will. He makes use of the judgment which has been given him, and seeks counsel also from those who are older, whose experience and judgment fit them to give wise counsel. In it all he has the assurance that divine guidance will be given as he moves forward in faith.

"O, but," says one, "a call like that of Abraham or the apostle Paul, or the call I have heard Hudson Taylor or Bishop Thoburn had,—I would be satisfied with that." Speaking of the call and special experiences of some of these men, Robert Speer says:

"I believe they had these experiences, but I do not believe it is necessary that every one should have them. David Livingstone had no such call. He says himself that he went simply out of a sense of duty. William Goodell had no such call. He consecrated himself behind an old tree stump at Andover, over his Bible and the last command of Jesus Christ. Henry Martyn, William Carey, Keith Falconer, nine tenths of the great missionaries of the world, never had any such calls. Now if a call like this is necessary before a man may be sure that it is his duty to go out to the mission field, did these men do wrong in going? Do you say that the noblest men that ever served

God in the world flew in the face of Providence because they did not have the particular sort of call you are asking for?"

3. *I want to be a city evangelist. What chance is there in a mission field?* If the desire is to be a great orator, to hold large meetings where thousands hang on your words, the opportunity may or may not be yours. But are you sure it is the Lord's will that you should conduct large theater meetings in America? There are men engaged in this work that could not go to a mission field. Their health, age, and inability to learn a language would unfit them for mission service. It is possible that the apparent glory of holding large theater efforts, the pleasure of swaying large audiences, is wrongly tempting you. Ambition and natural desire are very often unworthy guides in life's work.

But there is an imperative call for city evangelists in the mission fields. Think of cities like Calcutta, Bombay, Canton, Peking, Singapore, Manila, Yokohama, and many others, with few if any workers. True, the people speak a different language, vary in manners and customs, are fettered by the shackles of heathenism; but they have hearts that respond to the impulses of Christ's love. Many such cities, with populations ranging from 100,000 to 500,000, are without a representative of present truth. The budget for 1920 calls for as many as fifty evangelists. If you can meet the requirements of foreign service, can you not leave the cities of America with the workers and church members who cannot go abroad, while you launch out farther into the deep, and raise the flag of truth in a stronghold of heathenism?

In the next article we will consider the following questions:

Must I finish a college course before going to a mission field?

Does the inability to learn a language constitute a reason for exemption?

Is the lack of vigorous health a sufficient excuse?

J. L. SHAW.

* * *

A Remarkable Editorial

THE Pittsburgh *Leader*, a daily newspaper, in its issue of October 31, presents in a double-column article on the front page and in large display type, a remarkable editorial, calling attention to the seriousness of the times in this hour of distress. It sounds like "a voice crying in the wilderness," preparing the people for the coming crisis which is gathering fury in the on-rushing storm. In part the editor says:

"Man's extremity is God's opportunity. Human management of the affairs of the universe is failing. Without divine intervention the world and its people will plunge into chaos. America is rent asunder by the spirit of defiance of law and order. There appears to be no man or men big enough in this land to stay the rising tide of disaster. The President of the United States has failed to bring order out of disorder. No public man possesses power or influence sufficient to allay the turmoil. Employer and employee cannot reach that mutual understanding, that necessary harmony, upon which the livelihood of all the people is dependent. . . . The American republic is already in the twilight of its darkest hour. It would be folly to deny the desperate conditions that exist. . . .

"Man's extremity has arrived. It is now God's opportunity. God alone can save the world. 'Make haste, O God, to deliver me,' cried the psalmist; 'bow down thine ear to me, and save me; in thee, O Lord, do I put my trust.' If the world is to be saved, if America is to be rescued, if life and happiness for all the people are to be perpetuated, then must we all echo that prayer. 'In God we trust,' is our national motto. And it is to God we must now appeal. Man's extremity is God's opportunity.

"Perhaps these trials are being thrust upon us to bring a wayward people back to the throne of grace. Our efforts, our thoughts, our labors, our progress, have all been along material lines, of the earth, earthy. There has been too little spirituality in our activities. Our bodies have grown while our souls have shrunk. Now, as the clouds darken around us, as a nation and as individuals, our physical sight grows dim and our spiritual vision increases. 'God help us,' is our plea. In prayer alone exists hope. The people of America must go down on their knees and ask for divine aid. In all our churches, of all sects and all denominations, there should be humble, united confession of error, and earnest, honest prayer to the Creator for mercy and help."

Such an earnest appeal from a secular source ought to stir the hearts of those who understand the signs of the times and the meaning of this national and world cataclysm that is facing us. Men of the world are beginning to realize that "a momentous crisis faces the world," and that human efforts are futile "to allay the turmoil." It is a remarkable fulfillment of the prophetic utterance of our Lord:

"There shall be signs; . . . upon the earth distress of nations, with perplexity. . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

It is truly a time when we should seek God for his divine favor, and should pray for our rulers "that are in authority," that they may be given special help to restore peace and quietness. Those who cannot see any last-day tokens in present-day events, must be doubly blind. It is about time to get ready to leave the old ship. The earth is waxing old. It is a question whether she can weather the storm. Unless the hand of God intervenes and grants us a respite of peace, we are bound for "a time of trouble, such as never was since there was a nation." But we must not forget that if the Lord "ariseth to shake terribly the earth," he is also "the hope" and "the strength" of his people. He is our refuge in the time of storm and our deliverer in the day of trouble. These stirring times should inspire us with zeal and consecration that we may speedily finish the work.

C. S. LONGCORE.

* * *

THE BIBLE

My Pocket Book that never fails. Heb. 13:5, R. V.
 My Medicine Book full of healing. Mark 2:17.
 My Deed Book that cannot be disputed. 1 Peter 1:4.
 My Record Book that cannot lie. 1 John 5:11.
 My Account Book, always balanced. Eph. 2:8, 9.
 My Law Book infallible. Matt. 22:37-40.
 My Book of Rules not grievous. John 15:12.
 My Guide Book always ready. Ps. 110:105.
 My Book of Books, my meditation. Heb. 4:12.
 My Book of Promises. 1 John 2:25.
 My Book of Armor. Eph. 6:10, 11.
 My Book of Truth. John 17:17.
 My Book of Grace. James 4:6.
 My Book of Construction. 1 Cor. 3:9-17.
 My Book of Salvation. Rom. 10:9, 10.
 My Book of Power. Jer. 23:29.
 My Gift Book. 2 Cor. 9:9-15.
 My Invincible Book. Eph. 6:17.
 My Prayer Book. Psalms.

— T. F. Wentz.

* * *

You are guilty, and only Christ can forgive; sinful, and only Christ can cleanse; weak, and only Christ can strengthen; wandering, and only Christ can safely guide. There is wrath, from which only Christ can deliver. You are lost, and only Christ can save. Come to him as you are, poor, needy, naked, empty, wretched; only come, and he will receive you, and be your portion forever.—Mason.

Studies in the Testimonies

The Holy Spirit

TYLER E. BOWEN

1. BESIDES being the spring of life and joy to the receiver, what is the further object to be attained in the gift of the Holy Spirit?

"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.*

2. With the thought in mind that God has given us himself in the gift of the Holy Spirit, what bearing has this upon the unpardonable sin?

"Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men wilfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul." — *"The Desire of Ages," p. 322.*

3. How is it that hearts become hardened, even to the committing of the unpardonable sin?

"It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's word, through his servants, or by the direct agency of his Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power." — *"The Desire of Ages," p. 322.*

4. What is pointed out as oftentimes leading up to this irretrievable sin?

"Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. 'Out of the abundance of the heart the mouth speaketh.' But the words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil-surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are. It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging the habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit. Jesus said, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.'" — *"The Desire of Ages," p. 323.*

5. How alone are we able to become instruments in doing work for God?

"The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments

for his work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people. There were places where the Saviour himself could not do many mighty works because of their unbelief. So now unbelief separates the church from her divine Helper. Her hold upon eternal realities is weak. By her lack of faith, God is disappointed, and robbed of his glory." — *"The Desire of Ages," p. 825.*

6. What is said of the testimony the believer bears as he is called before governors and rulers to answer for his faith?

"Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this might never hear the gospel. The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ's disciples. Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne. God's grace will be dispensed to his servants to meet the emergency. 'It shall be given you,' says Jesus, 'in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.' As the Spirit of God illuminates the minds of his servants, the truth will be presented in its divine power and preciousness." — *"The Desire of Ages," p. 354.*

7. What is accomplished for the character, nature, and mind of the believer through the guidance of the Spirit?

"His Spirit will develop in man all that will ennoble the character and dignify the nature. It will build men up for the glory of God in body and soul and spirit. 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.'" — *"The Desire of Ages," p. 341.*

8. How alone may we know the deep things of God?

"Never can humanity, of itself, attain to a knowledge of the divine. 'It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Only the spirit of adoption can reveal to us the deep things of God, which 'eye hath not seen, nor ear heard, neither have entered into the heart of man.' 'God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.'" — *"The Desire of Ages," p. 412.*

9. Who only are qualified for spiritual leadership in the church?

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church." — *"The Desire of Ages," p. 805.*

10. What is pointed out as the secret of the success attending the work of the early believers?

"The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, 'confirming the word with signs following.' These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighed with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day." — *"The Desire of Ages," p. 827.*

11. What will bring the same results today?

"So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dis-

sensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*"The Desire of Ages,"* p. 827.

12. What is promised to every trusting, contrite soul?

"The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed his protection will Christ permit to pass under the enemy's power. The Saviour is by the side of his tempted and tried ones. With him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper."—*"The Desire of Ages,"* pp. 490, 491.

Here and There

(Continued from page 2)

possibility of communication with the dead has increased, especially during the last two months. He estimates that up to date "15,000 Washington residents have accepted Spiritualism."

And Spiritualism is now becoming highly respectable. In answering Washington critics, Dr. Terry claims for Spiritualism adherents from the best ranks of society, and a religious philosophy embracing all that is good in every other religious system.

"Washington critics of Spiritualism, who claim it is a creed having only an appeal to the ignorant or the mentally unbalanced, are far from being correct in their assumptions. Doctors, lawyers, writers, artists, and scientists residing in the national capital are interested in Spiritualism to a greater extent than is commonly known. The same is true of other cities in the United States, and it is hardly necessary for me to mention the names Sir Oliver Lodge, Conan Doyle, and others of England.

"Many Washington residents who embrace the Catholic and Protestant faiths have also become strong believers in the possibility of communication with the so-called dead. They do not think that to believe in such communication means estrangement from their own religion, and they are right.

"Spiritualism is as old as man. It holds within its splendid philosophy and inspiring religious teachings all that has been and the essence of all that will be. Take the sacred books of all nations, the gospel of Buddha, the Koran of Mohammed, the legends of the Talmud, etc., and with them place the Old and New Testaments; here you have combined the spiritual history of the early ages of man. Spiritualism is the vital flame of truth in every one of these books, giving light and life to their pages; its great feature is to bring man into communion with the so-called dead, and this has been the source, the inspiration from which every religion has been born. As Moses and Mohammed went up on the mountain to talk with the Spirit, and Buddha listened to its voice within the walls of his palace, so the great founders of religious systems received their knowledge through spirit return from the ancient up to the present day."

Truly we are nearing the days when, as stated in Scripture, all but the very elect will be deceived by this great, all-embracing delusion.

The "Red" Peril

RECENTLY there were seized by agents of the Department of Justice copies of the manifesto of the anarchist communists. This manifesto was made public by the Attorney-General in order that the revolutionary designs of these men might be generally known. The following quotation will show their general plan:

"What must we do, the vanguard of the proletariat? We must consciously hasten the elementary movement of the struggle of the working class; we must convert small strikes into general ones, and convert the latter into an armed revolt of the laboring masses against capital and the state.

"At the time of this revolt we must at the first favorable opportunity proceed to an immediate seizure of all means of production and all articles of consumption, and make the working class the masters in fact of all general wealth.

"At the same time we must mercilessly destroy all remains of governmental authority and class domination, liberate the prisoners, demolish prisons and police offices, destroy all legal papers pertaining to private ownership of property, all field fences and boundaries, and burn all certificates of indebtedness, — in a word, we must take care that everything is wiped from the earth that is a reminder of the right to private ownership of property; to blow up barracks, gendarme and police administration, shoot the most prominent military and police officers, must be the important concern of the revolting working people.

"In the work of destruction we must be merciless, for the slightest weakness upon our part may afterward cost the working class a whole sea of needless blood. . . .

"We may, therefore, formulate our tactics thus: By participating in the struggle of the working class, guiding it and uninterruptedly widening and deepening that struggle, kindle and maintain the conflagration of civil war until we have torn up by the roots capitalism and government.

"We hate religion because it lulls the spirit with lying tales, takes away courage and faith in the power of man, faith in the triumph of justice here on the real earth and not in a chimerical heaven. Religion covers everything with fog; real evil becomes visionary, and visionary good a reality. It has always sanctified slavery, grief, and tears. And we declare war upon all gods and religious fables. We are atheists.

"We hate authority, that eternal preserver of slavery and foe of freedom. We are anarchists."

Undoubtedly the American Government is in a position to frustrate the carrying out of any such program, but the fact that men in this country are actually making such plans should recall to our minds with new force the words of the apostle Paul, "In the last days perilous times shall come." 2 Tim. 3:1.

L. L. C.

* * *

"YOUR REDEMPTION DRAWETH NIGH"

CLARENCE Santee

(Tune, "My Old Kentucky Home")

THE time draws near for the dawning of the day
When Jesus our Saviour will come;
Our hearts have longed to see him on the way
And to rest our weary feet at home.
The friends we loved who have left us on the road
With a tear and a sad good-by,
Are now at rest, and they've left the weary load
As they await their Saviour in the sky.

CHORUS:

Then haste, my Lord, thy coming,
O bring that longed-for day.
We will watch and wait for the signs to have an end
That tell of the Saviour on his way.

We have long been told of the coming of the Lord
And of men who would scoff and deny;
But our faith grows strong as we search the blessed word,
For it tells of his coming by and by.
We will sow the seed in the breaking of the morn,
And we'll thrust in the sickle at noon,
Then at night we will garner the vintage and the corn;
For we're looking for his coming soon.

A few more days he will guide us in the way,
Though our feet may grow weary and sore;
We can see the light of the breaking of the day,
When our journey will be safely o'er.
A few more days,—it will not be very long,—
Then we'll meet the loved now at rest;
In immortal strains we shall swell redemption's song
There to dwell forever with the blest.

* * *

"For every one of the millions who have never crowned him King in their lives, Christ wore a crown of thorns, and counted their souls worth Calvary. What do you count these millions worth?"

Christ Tempted as We Are

MRS. ELLEN G. WHITE

WE want to understand the time in which we live. We do not half-understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews! and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he himself would not render. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of Glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position.

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the framework of truth, and it was his work to free it from error and to set it before men in its heavenly light.

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people.

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had

not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character.

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was a hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How? By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil — a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them.

It was the work of Christ to present the truth in

the framework of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages.

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord.

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from

the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message? No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40:3-5. This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven.—*Review and Herald, Feb. 18, 1890.*

Prayer

J. BRUSH ANDERSON

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

PRAYER is life to the soul, and without prayer we have no power to fight the battles of life; for it is "by prayer, by the study of his [God's] word, by faith in his abiding presence," that the weakest of human beings may live in contact with the living Christ, and he will hold them by a hand that will never let go." (See "The Ministry of Healing," p. 182.)

While in prayer we should be in a reverent condition, and feel our needs; for the Lord is displeased with those who come to him with their hearts filled full of worldly thoughts and cares, not feeling their need of him.

"Ye ask, and receive not, because ye ask amiss." James 4:3.

It is "only as we live in obedience to his word" that we can "claim the fulfilment of his promises," for the "psalmist says, 'If I regard iniquity in my heart, the Lord will not hear me.' If we render to him only a partial, half-hearted obedience, his promises will not be fulfilled to us." (See "The Ministry of Healing," p. 227.)

There are certain conditions required of us before our prayers will be answered. (See "Steps to Christ," p. 99.) We understand that "those who bring their petitions to God, claiming his promise while they do not comply with the conditions, insult Jehovah."—"Christ's Object Lessons," p. 143.

We read in Isaiah 59:1-4 that our iniquities have separated us from God and that that is why many of our prayers are not answered; for if we come to God with unconfessed sins, asking him to bless us be-

fore we confess our sins, we insult Jehovah. It is only the ones who feel their need and are humble like the publican that receive.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord." Jer. 29:11-14.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

When we come to God, we should feel that we are in his presence. Then our hearts will be stirred to utter our inmost feelings, and our prayers will be like sweet-smelling incense before the throne. God loves to listen to all earnest petitions; "there is nothing too small or too large to bring to him, for he upholds worlds by his power." If we will talk to God as we do to a friend, using his name with reverence, we shall find that our desire for prayer will increase; for there will remain with us such a sweet peace when we are in his presence, that we shall want often to be shut in with God.

The nearer we live in harmony with God's word, the more we shall be tried; for Satan desires to have us. "Satan fears and trembles when we pray to God for help." God has made a way for us to escape by trusting in him.

"Prayer is not to work any change in God; it is to bring us into harmony with God. When we make requests of him, he

may see that it is necessary for us to search our hearts and repent of sin. Therefore he takes us through . . . humiliation, that we may see what hinders the working of his Holy Spirit through us."—*Christ's Object Lessons*, p. 143.

When temptation comes, our prayers should be most earnest that the power of the evil one will be driven from us before we fall under his temptations.

In the study of Job's life we find he had a hedge around him. Job 1:10. This hedge consisted of angels of God, and so long as Job was in harmony with God's law, evil angels could not get near enough to tempt him. When the Lord took away his protection, then Satan came in and afflicted him with boils and destroyed everything he possessed, trying his utmost to make Job a subject of his.

With each one of us Satan will work, and unless we have a firm hold on God we shall not be able to stand in the day of temptation. It is only when we render continual service to our Lord that he will keep us.

The prophet Daniel prayed three times a day. Our Saviour was often in prayer all night. The more we are in prayer the closer our relationship will be with God, and the nearer we are to God the more power we shall have in our lives to live without sin and to help others.

So let us praise God for his wonderful keeping power, and pray to him to keep us from evil, that we may be numbered among his saints when "he comes to receive his own."

"Go" and "Lo"

DANIEL H. KRESS

Just before Jesus ascended in the cloud to heaven, he gave to the disciples the commission, "Go ye into all the world and preach the gospel to every creature," and the promise, "Lo, I am with you alway, even unto the end of the world." It was a precious promise to them. Their Lord was taken from them, but he told them how they might still enjoy his presence and companionship. "Go," he said; "and as ye go, lo, I am with you." This was welcome news, and so we read:

"They . . . returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Luke 24: 52, 53.

They thanked God that Jesus was still with them; "and they went forth, and preached everywhere." Mark 16:20.

Absent, and yet present in a fuller and more complete sense, was Jesus to them now. Not merely was he with them; he dwelt within them. He walked with them, and talked with them still. The union was a real one to them.

As they went forth, the Holy Spirit was given to them for service. Great power attended their ministry. The sick were healed and other miracles were wrought. Converts were made by the thousands. These caught the spirit of the message, and at once united in its proclamation. From house to house the message was carried, by friend to friend and neighbor to neighbor. Thus the gospel was preached, Paul could say a few years after Pentecost, "to every creature which is under heaven."

The promise, "Lo, I am with you," was not merely given to the early disciples. Peter said:

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

So we, too, may have Jesus with us, for the promise comes to us, with the same assurance it came to them: "Go; and as ye go, lo, I am with you." If we refuse to go, we have no assurance of his presence and companionship, and our praise meetings will be few.

Jesus came to this world to seek and to save the lost. He came to bind up the broken-hearted, to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He went about doing good. This work he still designs to do, but in order to do it, it is necessary for him to have bodies

to dwell in, and it is necessary for us to yield our bodies to him to be occupied and used for this purpose. As we do this he has promised, "I will dwell in them, and walk in them." 2 Cor. 6:16.

As we go forth with the printed page we are preaching the gospel, and he says, "Lo, I am with you." As we go to the bedside of the sick and minister to them, he says, "Lo, I am with you." Thus we may have him as our constant companion. We are told:

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. . . . 'Let our literature give the message as a witness to all the world.' . . . Let us now by the wise use of periodicals and books preach the word with determined energy. . . . The third angel's message is to be given through this medium."—*"Testimonies for the Church," Vol. IX, pp. 61, 62.*

We are told:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Id., Vol. VII, p. 140.*

Every church member may be a preacher of the gospel by doing this house-to-house work with our literature.

Again we read:

"Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. *This is the work that must be done before Christ shall come in power and great glory.*"—*Id., Vol. VI, p. 438.*

Now the question is asked: "Who will go forth now with our publications?" and to encourage every trembling soul the assurance is given:

"The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. *All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on.* A great work is to be done in our world [and now listen!] and *human agencies will surely respond to the demand.*"—*Id., p. 333.*

Yes, they surely will, and they surely are responding. We have been instructed:

"Let the gospel message ring through our churches, summoning them to universal action."—*Id., Vol. VII, p. 14.*

The gospel message is now ringing through our churches, calling upon them to go; and as they go, "Lo, I am with you," Jesus is still saying to his faithful children.

What may we then expect? "When the churches become living, working churches, *then* the Holy Spirit will be given in answer to their sincere requests,"

and this gospel of the kingdom will be speedily preached in all the world for a witness unto all nations, and *then* shall the end come.

"Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good." — *The Desire of Ages*, p. 362.

The path to service leads through the upper chamber.

Knowing this, the apostles said, "We will give ourselves continually to prayer, and to the ministry of the word."

The Manna

The Antitype as Seen in the Type. John 6: 31-35.

J. L. SHULER

"I WILL rain bread from heaven." Ex. 16:4.

"I am the living bread which came down from heaven." John 6:51.

There lay a small, round thing, as small as hoar frost, and white. Ex. 16:14, 31.

Small: Humility — laid in a manger; no room in the inn (Luke 2:7); a carpenter's son (Matt. 13:55).

Round: Consistency, evenness (1 Peter 2:22, 23); all the elements of lovely character in perfect balance.

White: Purity, without spot. 1 Peter 1:19.

Sweet: Good tidings of great joy (Luke 2:10); they wondered at his gracious words (Luke 4:22).

It tasted like wafers made with honey (Ex. 16:31); like fresh oil (Num. 11:8).

Peace on earth (Luke 2:14); full of grace (John 1:14).

It lay on the ground. Ex. 16:14.

Lowliness: He made himself of no reputation. Phil. 2:7.

It fell about the host. Ex. 16:13.

Within the reach of all. John 6:37.

It was ground, beaten in a mortar, and baked. Num. 11:8.

"He was wounded for our transgressions: . . . with his stripes we are healed." Isa. 53:5.

All had sufficient, an omer for every man. Ex. 16:17, 18.

"He that cometh to me shall never hunger." John 6:35.

None came short. "This is the bread which the Lord hath given you to eat." Ex. 16:15.

"My Father giveth you the true bread from heaven." John 6:32; Mark 14:22.

Some objected to it. Num. 11:6.

"His own received him not." John 1:11.

Overcoming --- No. 1

WALTER S. CHAPMAN

A YOUNG Sabbath keeper who became interested in the series of articles recently published in the REVIEW AND HERALD on perfection of character, writes me propounding a number of questions, requesting me to answer them. As most of these questions — all relating to sinning and overcoming — are of general interest, it would seem as if the most profitable way to reply would be through our church paper, if possible; so this series of articles was submitted to the editor of the REVIEW AND HERALD for publication.

Question.—What is the cause of the failure to overcome sin?

Answer.—Because we undertake something in our own strength that cannot be accomplished.

Take your Bible and search carefully, then please report to me how many texts you have found that command men to overcome sin.

Only one Being ever overcame sin, and it cost that Dear One his life to do it. He accomplished it because he had no personal sin to antagonize his effort; he was without sin, therefore Satan found no occasion to overcome him through it.

And in that overcoming he overcame for the entire world. All he asks is that when we sin we give that sin over to him and let him take care of it.

That is all that the sinner can do. The sin has been committed; it cannot be recalled or atoned for. It is a matter of record in heaven, and the penalty will have to be met. Nothing that can be said or done can alter the situation. No sin will go unpunished. If the sinner holds on to his sin, that sin will surely confront him in the judgment. If he repents

of his sin and confesses it, he will surely be forgiven, and Satan as accomplice will pay the penalty alone, if the forgiven one continues in well-doing to the end — until the blotting-out time arrives.

Man's work precedes the act of sinning. Before sin can control, there must be a yielding to inclination to sin. Satan cannot force any one to sin, he can merely tempt the mind to commit the evil thing. It is man's place to resist the inclination to sin. This is possible to all men and under all circumstances, as will be shown. The process is so simple as to leave all without excuse. Man is left, therefore, without excuse for sin, and must come before the throne of God without "one plea" except that the blood of Christ was shed for him.

"It is not in the power of Satan to force any one to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little. Christ has been provided as the tempted one's refuge." — *Mrs. E. G. White, in Signs of the Times, Dec. 18, 1893.*

No one need sin unless he wants to do so. Except in the case of a degraded being beyond the reach of mercy, the conscience, that silent monitor from God, always sounds the warning when danger of yielding is threatened. Only when its gentle warning goes unheeded is it possible to sin.

We are born sinners. Ps. 51:5. We cannot change our natural condition. Jer. 13:23.

The law of sin is in our bodies. Rom. 7:23. We cannot help ourselves, but we can help sinning, — not overcome the sin, but resist the inclination to sin. How? you ask.

The command is: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

To reign is to be in supreme control.

It is the mind that serves the law of God (Rom. 7:25), and so it is the mind over which sin must obtain control in order to reign or obtain power over an individual.

Is it not plain, therefore, that if the mind is kept in a spiritual condition, sin cannot obtain control, and that person does not commit sin — cannot sin? 1 John 3:9.

So long as sin does not obtain supremacy in the mind, it cannot manifest itself. It is present, it is true, but it cannot become active,— cannot influence,— and the man does not sin, his mind being under the control of the Spirit of God.

Inclination to sin is the natural condition of the sinner; but being subject to temptation is not sinning. Both conditions are natural to sinners. Sin appears only when the inclination to sin is yielded to, for then sin triumphs in that it obtains an entrance into the mind, the dwelling place of the Spirit, usurping the place of Christ, while "hell rejoices."

A Strong Basis for Faith in Our Message

GEORGE W. REASER

If the Lord fixed a definite time in the history of the world when the work of judgment was to begin in heaven, a work which according to his word must be completed before the second coming of Christ, then it was manifestly not in Heaven's plan that Christ should return before the termination of the time period which located the beginning of the judgment; and, if in his plan, announcement should be made to all the world that the judgment session had convened in heaven, and if a special message must be proclaimed to all mankind to prepare the way for Jesus' return, then it was clearly not consistent to expect the Saviour to come the second time until that special message should be adequately proclaimed.

That Jehovah fixed a definite time for the investigative judgment and announced through "the sure word of prophecy" the time period which terminated in the autumn of 1844, is too well known to Seventh-day Adventists to necessitate proof in this brief article; and that he prophetically announced a special pre-advent message to be proclaimed to all mankind, is likewise clear to the advent people.

When we announce the second coming of our Saviour and King as imminent, we are sometimes met with the argument that, beginning with the days of the apostles, there have been many announcements that Christ's second coming was at hand, and that our announcement has no more certainty back of it than previous advent messages.

If we consider the foregoing facts, our message of a soon-coming King has every advantage of certainty over any announcement of his immediate second coming made prior to the time when the judgment was to begin in heaven and prior to the proclamation of the special threefold message which is intended of Heaven to prepare the world for his second coming.

It is worthy of consideration that in all the ill-timed proclamations of the second coming the threefold message of Revelation 14, which is Heaven's special pre-advent message, was not the burden of the announcement; in fact, no people were impressed of Heaven to preach this present pre-advent message until after the opening of the judgment session in heaven, and then its proclamation began on schedule time. God, as it were, held his hand over the threefold message, so that it should not be proclaimed until its promulgation should be due the world in view of the return of Jesus. Therefore when the hour of God's judgment was come, and the threefold message was proclaimed by the advent people, it is both logical and conclusive that the second advent ought to occur

just as soon as this special pre-advent message should be announced to "every nation, and kindred, and tongue, and people." It is the definite announcement of prophecy that Christ will come as King immediately following the proclamation of the threefold message. It is further evident that the nearer we are to the finishing of the proclamation of Heaven's pre-advent message to all the world, the nearer we are to the event of our Lord's return; for it is written: "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

Two things of supreme importance to the human family are: The finishing of the investigative judgment in heaven — the completing of the number of Christlike characters to be subjects of the kingdom of heaven; and the finishing of the proclamation of the everlasting gospel on earth. One of these things must be done in heaven; the other is committed to human instrumentalities. Animated by an ardent desire for the return of our Lord and King, and constrained by that love for souls which led him to endure the cross, shall we not quicken our pace in the proclamation of our Heaven-appointed message?

* * *

WAITING

G. S. HONEYWELL

I AM waiting in life's autumn
For the coming of the spring,
For the time of the refreshing
Which the Spirit's power will bring.

I am waiting on the border
Of a land supremely fair,
For the coming of the Saviour,
Who will take me over there.

I am waiting in life's twilight,
Soon the night will pass away;
Even now I see the dawning
Of the bright and perfect day.

I am resting in his promise,
While his praises here I sing;
He is coming, surely coming,
Who will be th' eternal King.

* * *

"If you are told that another reviles you, do not go about to vindicate yourself; but rather say, My other faults I find are hid from him, else I am persuaded he would have told of them also; and if *this* be not true, no one will believe it long."

IN MISSION LANDS

The Meiktila School, Burma

JOHN E. FULTON

It was the privilege of the writer to visit Meiktila, a large town in Upper Burma, where our leading school for Burma is situated. Here also we have a small congregation of believers. While there the writer held two meetings each day, one for the students and one in the town for those wishing to attend. We are hopeful that God will water the seed sown.

Meiktila is a very pretty town situated near a fresh-water lake. Along the shores of this lake some fine residences are built, where military officials and others live. The breezes from across the waters of the lake greatly moderate the temperature for those who are so fortunate as to live near its shores. At the present time Meiktila is a very busy place, for in addition to its permanent residents, there are 7,000 Turkish prisoners there. We saw many of them marching along from the picture shows, in squads of 500 each. They are given many privileges, are well cared for, and I understand they are generally happy.

The Meiktila Technical School was started years ago in the time of Brethren H. H. Votaw and R. B. Thurber. This school, as its name implies, is an institution where the industries are taught, instruction being given to boys in carpentry, cane furniture manufacturing, and shoemaking. The government has recognized the school, and has been led to give some regular grants toward its support.

It was the hope of the brethren when establishing this school, to have a place to train our young men and women; they also hoped to be able to reach with the truth of the last days' message some who might come for the technical training. We are glad that a few good young people have thus been won.

Limited dormitory space has been provided for boarding students,—boys only,—but most of the pu-

pils are from the homes of their parents in the town. At present the largest attendance in the history of the school is reported, there being 180 students in attendance. The school has many friends among both Burmese and Europeans, and the fact that numbers of the students have passed successfully the



DON C. LUDINGTON AND HIS FACULTY

government examinations, speaks well for the work done in the classrooms. Prof. D. C. Ludington, who is in charge, has worked very hard for the school, and he is ably assisted by his head master, Saya Ba, a Burmese brother, who when he first connected with the school as a member of the faculty, was not a Sabbath keeper, but who has since fully accepted the truth. Where the attendance is so large, it is found to be impossible to carry on the school without the help of some outside teachers. But it is expected to replace these with those of our own faith as fast as possible.

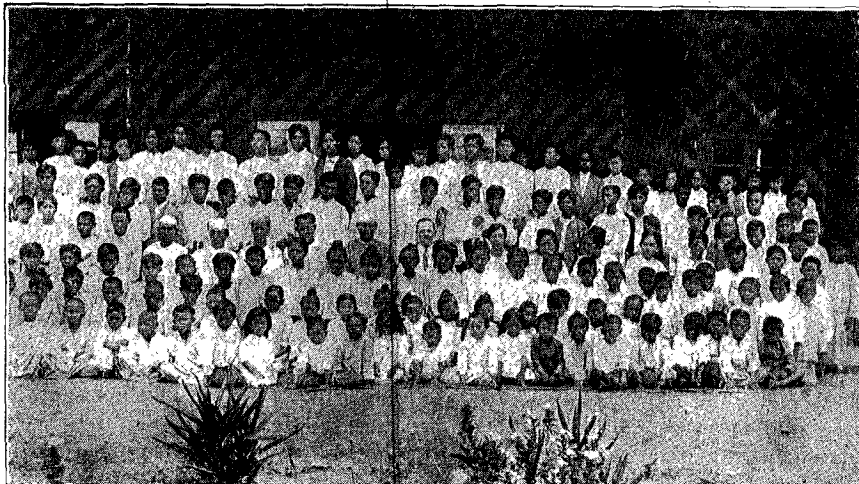
One of our native evangelists, Brother Ba Tin, has been called from the field to the school as Bible teacher. He has entered upon his duties with enthusiasm. It is hoped that the studies given every day to the many pupils who have never before studied the Bible, will have an influence for good. And the Christian teachers in the school are laboring and praying together for the conversion to the truth of both pupils and teachers who have not accepted the Saviour.

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Rangoon, Burma

G. A. HAMILTON

THERE never was so favorable a time to work in Burma as now. The mighty events taking place in our world today are stirring many from their icy indifference to ask, "What do these things mean?" Our interest here is steadily growing. Some excellent substantial people are deeply interested. We are having cottage meetings in different parts of the city to supple-



STUDENTS AND TEACHERS IN THE MEIKTILA TECHNICAL SCHOOL, BURMA

ment the public effort in the church hall on Sunday evenings. At a cottage meeting Friday evening one very fine woman said that this was the first time she had ever allowed a Seventh-day Adventist to open to her the Bible. She said that many times our missionary ladies had called and she had told them, "You are welcome to come, but don't ever mention your religion." Now she and her husband have appointed a cottage meeting in their own home and have arranged for their neighbors to come in to hear the word of God. As the prophecies dealing with our own time are opened before these dear people, they sit spellbound.

It makes us feel our great need of a closer walk with God, that self may be entirely hidden in Christ,

of our books, and we trust we shall soon be able to follow them up with a visit.

For years the vernacular work in the jungle seems to have languished. But few accepted the truth. Brother R. A. Beckner was at Mandalay. The way did not seem to open up, so he was transferred to the Irawadi Delta region, and ever since we have had baptism after baptism. I have been there twice lately. Others will be ready soon. If we can keep on baptizing two or three each month, we shall soon have quite a company of believers in that neighborhood. Some of the believers are able to teach others, and are now working in the mission.

In the four largest centers of Burma—Rangoon, Mandalay, Bassein, and Moulmein—we have not a single European worker engaged in the vernacular work. We do need workers.

* * *

Aeroplane Mail Service for Central Africa

S. M. KONIGMACHER

In reality the Dark Continent is no more. In its place we have a large, wonderful, growing country, confronted by all the engrossing questions of the present times.

Boys from this district of northern Rhodesia have been over working for the government for months, clearing away trees and leveling down the big ant hills, preparing a landing place for the mail-service

aeroplane. When the first one comes, the chiefs are to be called over, and, it is said, one will be taken up in the machine.

Then we had a strike, or walkout, on the railway not long ago, and the mail train did not come through. As the trains rolled into Bulawayo the fires were drawn, and everything was quiet till the demands of the men were recognized. A tramp—in this country called a prospector—said the men had the railroad at their mercy; for all they would have to do was to blow up the bridges over the Zambesi Falls and over



SAYA BA YIN, BIBLE TEACHER IN THE MEIKTILA TECHNICAL SCHOOL,
WITH HIS FAMILY

and that only Jesus and his great message may appear before the people. I tremble lest by one unguarded word or look I shall mar the glory of the message.

The city work here advances slowly as compared with the way it progresses in America, but every now and then one finds a precious jewel. Through the kindness of the Pacific Press we are receiving fifty copies of the weekly *Signs*. They are a great help to us in our work. Doctors, lawyers, educators, publishers, and others are reading them. Many influential people are becoming acquainted with the truth through them. We have put out thousands of copies already, and still more are going. There will surely be some fruit in the kingdom as a result of this sowing of the seed like autumn leaves.

We are having very heavy rains now, and as a consequence our attendance Sunday evenings is not large. Some parts of the city where most of the Anglo-Indians live are so low that when it rains in true tropical style the streets are flooded and people must wade to get about, so we cannot blame any one if he does not come to church when it is raining furiously. However, they take the papers and read them, and often subscribe as well.

A large proportion of the Anglo-Indian community are engaged in some line of government work, and frequently just when they are at a critical stage in their study of the truth they are moved away to some other part of India where we have no missionaries, and it is hard to follow them up and get them to take a stand. This has been an experience we have just had with one of our best families. We had hoped to baptize father, mother, one son, and one daughter soon. However, they took fifty-seven rupees' worth



MRS. S. M. KONIGMACHER AND THREE OF THE GIRLS

the Kafus, and the road would be tied up. So we have the spirit of industrial war lurking in the hearts of the people away up here in Central Africa.

People are bent upon pleasure. The trains are usually full of travelers up and down. Reservations are being opened for the natives, and it will not be long until we shall have to go many miles from the railway into the bush to reach the native. This station is twenty-two miles from the siding, and the native villages are constantly shifting.

The interest in the station keeps up remarkably well among the village people, for they come to school and to services. Our best attendance is 130 at school, and 187 at Sabbath services.

In order to develop the work, we had to take some of the village boys onto the mission premises. And



The Head Boy, Chiwanga, and His Family

the numbers of these are constantly being increased for labor of various kinds. Then they have their own work of rebuilding their villages and hoeing their gardens and reaping their grain.

In all our work in Africa we have never seen such marked advancement made in school and religious work as we have seen since coming to this district. The clean lives of our boys arouse questions from every side: "Why do you not use tobacco?" and, "Why do you not drink?" And the Sabbath comes in for its share of attention also.

I wish our people at home would realize that they are not sending missionaries to a land answering to the description of missionaries thirty years ago, but to a wide-awake country, where every talent one possesses can be used to good advantage in spreading the truth for this time. You need no more expect to find lions and leopards at every turn here than you would to find bears or wolves in New York City. One has less to fear in some ways here than at home. There are no hold-ups here, nor men trying to climb into the second-story window, nor wild motor car drivers to run you down. Yet these are all in evidence in South Africa. The great coal strikes do not terrorize us, for we have plenty of wood to burn to keep us warm on chilly nights.

What we need is consecrated men and women who want to see the Lord come, and who know he cannot

come until the people of these different tongues hear the message. We need those who will not be influenced to forget their mission, nor be discouraged with the hardships of a sparsely populated country. One of our greatest drawbacks is that the villages are so far apart.

We must be wide-awake to make the gospel services attractive and desirable. If this is done here, the native will come. It is no hardship for him to walk miles and miles if he knows that at the end of the journey he will get what he is looking for. And he is quick to discover any sham.

God says his people are like sheep without a shepherd. How we do need faithful shepherds! May God send many to Africa. It is our hope that every village within a radius of fifty miles of this mission shall hear about Jesus this season.

* * *

In Great Britain

ELMER E. ANDROSS

AFTER an interval of eleven years, it was again my privilege to spend a few days in England and Wales, where I had spent a number of happy years. I reached London September 4, after having spent twenty-nine days on the way from Cape Town, South Africa. I arrived just in time to attend the annual meeting of the South British Conference, held in North London September 4-7. Many old friends were in attendance, and some who had more recently come into the faith.

Notwithstanding all the obstacles in the way of aggressive propaganda during the Great War, the message is advancing, and during the last two years has been making remarkable progress. The opening providences of God clearly point the way to a forward movement in every department of our work in Great Britain, and the brethren are rallying under the leadership of Elder M. N. Campbell, the union conference president, preparatory to greater victories than we have yet seen in conservative Britain.

After the conference in London we went to Cardiff, Wales, where the annual meeting of the Welsh-Midland Conference was held September 11-14. Again I had the pleasure of meeting many old friends who have been true to this cause for many years.

At these two conference meetings, territory that had been divided into four small conferences, with very small memberships, was united to form two conferences, each having sufficient strength to maintain a good force of workers in the field. This plan was heartily indorsed by the delegates, and they returned to their homes with increased courage and with great confidence in the early triumph of the truth.

The two Sabbaths spent with our dear people in London and Cardiff were seasons of great spiritual refreshing. The time has surely come for the fulfillment of the precious promise of God to his chosen people:

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses." Isa. 44: 1-4.

As by faith we lay hold upon the divine promises, great transformations will be seen in our own lives,

victory will take the place of defeat, and we shall begin to experience the blessedness of the "full noon-tide of a perfect gospel faith." But, more blessed still, we shall see the message that we love so dearly and that means so much to the dwellers upon earth making new conquests, gathering strength and power for far greater triumphs than have hitherto crowned its progress, and soon the church militant will become the church triumphant.

Recently the beautiful Kingswood Estate, adjoining Stanborough Park, Watford, where our headquarters have been established for about thirteen years, has come into the possession of the British Union Conference; and when I visited it, the buildings were being occupied by the college.

This estate consists of rich land, splendidly adapted in every way to our work. I think that the entire estate, including the new purchase, forms unquestionably the most beautiful headquarters for our work we have anywhere in the world. It is surely nothing short of a direct providence of God that has placed in our hands this property, in every way so admirably adapted to our work, and my heart responds to that blessed word:

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3: 20, 21.

This adequately provides for great expansion in our work in Great Britain, and confirms me in the conviction that I have long had, that we would yet see hundreds of laborers from that field thoroughly trained and prepared to assist in the finishing of this great work in the heathen lands.

The opening providences of God in every land on earth; the wonderful victories now being won for this message in the darkest heathen lands; the whole-hearted consecration, the devotion, the courage filling the hearts of our missionaries, who, though facing apparently insurmountable obstacles to the advancement of the truth, are resolutely facing all difficulties, assured that final victory is near,—all these bid our dear people quickly to prepare for the loud cry of the third angel, the last forward movement that will bring us to the heavenly Canaan.

* * *

A Letter from Burma

BROTHER ROBERT A. BECKNER sends the Mission Board an account of some experiences which we feel sure will be of interest to our brethren and sisters "holding the ropes" here at home, so they are passed on to the readers of the REVIEW. He writes:

"We have now been in this district two years, though we moved to Henzada, the district headquarters, only the first of the year. Only ten have been baptized so far, though there are several others who are waiting for baptism. Just now the heaviest part of the rainy season is on, so it is impossible to get out among the villages. About the only places we can go to are those on the railway itself, and those on the river where the steamers touch. My last trip, which I made with two Burmese workers, was of such a nature. We went to Bassein by train, where there are two or three interested families, then by boat to Myaungmya, and Moulmeingyun, in each of which there are interested ones. We took with us some sets of our Burmese magazine to sell as we had time between Bible studies, but our faith was not large

enough in this respect. The 800 papers gave out on the fifth day. We also sold all the Chinese papers and books we had with us.

"On the boat going from Myaungmya to Moulmeingyun, a man with whom I had studied about a year ago, came aboard at a small station. Meanwhile he had been in the army, as second lieutenant. We were together for two nights and one day. He is very much interested. Just as we were leaving Moulmeingyun one of his friends came and presented him with a package of cigars. As he was smoking one of these, we had a little further talk about the use of tobacco.

"Finally he threw the whole lot into the river and took my hand on the promise that by God's help he would give it up. This man is Pwo Karen, but he uses Sgaw Karen, English, and Burmese equally well. As soon as he gets settled again, he wants me to come and hold some studies with his brothers. He holds honorary rank as a township judge, and it will be a bit hard for him to give up all these prospects; but he seems to be really in earnest, and we do hope to see him step out.

"For some time we have been in touch with some Chin villages. These people live mostly in the mountains west of the Irawadi River, and are very primitive, having a separate language, or rather several separate languages. Since the occupation of the country by the British, they have settled in the plains at the foot of the mountain, and some have even crossed over the river into the Pegu Yoma, east of the Irawadi River. Those in the plains all read Burmese, and have become Buddhists, Roman Catholics, Baptists, or members of the Church of England. A number of them are more or less interested in the message, but until the last three months none have taken a definite stand. Now a school-teacher and his wife have asked for baptism, and will probably be baptized the next time we go out there, which will likely be next month, as Elder J. E. Fulton is very anxious to visit their villages with me. I am enclosing for you a copy of a letter just received from this school-teacher:

"DEAR SIR: Though I tried many times to come to Henzada, I could not come, for my baby was dangerously ill last month. But she is getting better now. My school building is lately finished, and I am opening my school. I am now keeping the Sabbath day, with my family, and close the school on that day. . . . I shall be very glad if you can come with Saya Hamilton as soon as possible, and we shall be ready to be baptized. Kind regards to all brothers and sisters in Christ.
AUNG ZONE, *School Manager.*"

"This man and his wife are the first Chin Sabbath keepers so far as I know, and it means a new tongue in which to talk and sing the third angel's message. I hope we shall soon see many others from among this new tribe accept the truth. This man seems to have a burden for his own people.

"Each man's problem when he takes hold of the truth is different, and we have the same kinds here that you do in America. But I think the first great battle these village people have to fight is against tobacco. Every one smokes—men, women, and even children in arms. Then comes the question of the unclean fish and swine's flesh. After rice the most used article of diet is ngapi, a fish paste made of all kinds of fish preserved with salt, until it is about the constituency of thick mush. It has a smell that is really startling to the uneducated nose. The ships that carry it are said to leave a trail of odor on the

ocean that can be followed. It is not very expensive, and since a little of it goes a long way, it forms, with the rice, the daily diet of the poor people for three fourths of the year. Among the Karens especially, the raising and using of pork is one of the chief ends in life. It is hard for them to give it up, but when this message takes hold of them, they overcome these habits of generations and make as good Seventh-day Adventists as you will find anywhere. It is a real joy to go to their houses and see the improvements — they have cleaned up, the clothes are cleaner, the pigs are gone from under the house, and the very expression on their faces is different, to say nothing of the absence of the otherwise ever-present cigar, and betel chewing."

* * *

The Effect of the Gospel in India

W. W. FLETCHER

THE effect of the gospel of Christ is seen and acknowledged in India by many even of those who do not accept it. In the lives of those who do believe, it often brings forth fruit that has its own peculiar beauty, sometimes seen especially in patience and quiet endurance if the believer is called on to suffer for Christ.

The Only "Way"

After a long talk with some Indian Theosophists, in which I did not seem to be at all successful in convincing them of certain Bible truths we were studying, I was much impressed to hear one of them say by way of conclusion, with exclamations of assent from the others, that he regarded all religions as so many ways to God; but that he was willing to acknowledge, so far as he had been able to observe, that Christianity was the most successful of all in attaining the end sought; that Christianity did in some way, simply, directly, and readily, lead men to a knowledge of God — more so than any other religion.

Ah, I thought, now you have acknowledged all! Christ is the way. Men are able to "come unto God by him." There is *no other way* to God. He himself declares, "*I am the way.*" By him we "go in and out, and find pasture." This is the final triumphant proof of the truth of the gospel, that through Christ men do "draw nigh unto God."

The Inner Circle

In talking over some of the difficulties attending the work because of the conditions prevalent in this country, one of our Indian workers pointed out to me that in the days of Christ the people were attracted to the Master for various reasons, and that generally they received from him what they were looking for the most earnestly. Those who desired food were fed; those who wanted raiment were clothed; those who asked for the healing of their loved ones saw them restored to health; the blind, in answer to their request, received physical sight; but those whose chief desire was to learn the way of life and walk in it, Jesus called into his inner circle and made them his disciples. So we may expect it to be today in India. People may come to us with various motives, and it may sometimes be difficult to discern what the real motive is. This must not discourage us. The Saviour is still taking men into that inner circle, and many will truly learn of him.

The Uplifting Influence

Traveling in the train one day with some educated Indians, I entered into conversation with them, and asked if they had read the Gospels. To this they replied in the affirmative. When questioned further as to what they thought of Christ and of Christianity, they were rather noncommittal. However, at length they freely acknowledged that one thing had impressed them very deeply, and that was the wonderful work that Christianity had done for woman. One can readily see how this would impress the minds of men accustomed to the condition of women under the influence of Hinduism and Mohammedanism.

Reckon Yourselves Dead

Frequently, when a Mohammedan becomes a Christian, his friends and relatives will cut him off so completely that they regard him as one dead, and speak of him as such. One of our North India brethren, a convert from Mohammedanism, on receiving word that his relatives so spoke of him, replied that they were indeed right in regarding him as dead, for that was truly what had happened to him, and he so regarded himself. This brother gives evidence in his life of really having entered into this experience.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "For ye are dead, and your life is hid with Christ in God." Rom. 6: 11; Col. 3: 3.

* * *

In the Gateway to Tibet

JOHN N. ANDREWS, M. D.

JUNE 10, after the close of the West China Union Mission general meeting, we left Chungking for our new field on the Tibetan border, accompanied by a young believer and his family who are to help us in starting the work in Tatsienlu. We had quite a large house-boat, big enough to carry all our household and mission supplies and to give us a comfortable room for the hot weather. The journey up the river was pleasant, though slow, our boat being towed against the swift current by ten coolies. Some days were very hot, but we lived in hope of the cooler weather we should find in the high country ahead. It was a beautiful trip along the thickly populated and well-cultivated banks of the Yangtse. Perhaps the places of greatest interest to us were the different points along the course from which Brother M. C. Warren and I had been shot at or ordered to stop by robbers who held the river one year ago. The way seemed especially cleared for us this time; for, though after passing through, we learned that robbers again held the river, we heard not even a rumor of them while we were on the river.

Two weeks brought us to Suifu, where we left the Yangtse River and turned up the Min, which we were to follow to Kiatingfu. The Min River was at its height, flooding many sections and rushing on swiftly over its angular, turning course. The scenery of this section is very beautiful, many great cliffs of red sandstone helping to guide the river along its way. Idols covered some of the cliffs, carved into the stone, some nearly obliterated from the soft surface by winds of many years. Their lack of lasting qualities seemed to lose no faith for them by the people, who carve out a fresh god as the first one wears away. Along the banks are also the ever-present rice fields, and corn fields, the latter with little huts high on poles where watchers guard the crops. Through this section also

much opium is grown—in secret, however, and not in view from the main roads.

Twenty-six days from Chungking were to bring us to the end of the boat trip, but we were making good time and on the twenty-fourth were expecting to reach Kiatingfu, when suddenly we met with the only serious accident of the whole journey. When only seven miles from the town, passing a shallow point in the river the boat struck ground and a hole was torn in the bottom, and soon we settled down, with the water just under the boat floor. In the holds were our household goods and food supplies, mission literature and dispensary supplies. In time we got some small boats to come out, and by nightfall had the big boat unloaded. The next day, Friday, July 4, was spent under shelter from the rain among our wet boxes on one of the little boats. The distance to Kiatingfu was covered by two o'clock in the afternoon, and before sundown we were moved into a Chinese hotel and had many things hanging out to dry. At this place we spent a busy week getting our things into shape for the overland journey. To much of our goods—clothing and books—this wreck was no new experience. In first coming up to Chungking two years ago they had soaked in the Yangtse, been carried off and sorted out by the experienced (!) hands of Chinese coolies, and had reached us one month later, some wet and moldy and in various states of preservation. But this time we were very glad to be able to do the drying immediately ourselves, and only little was seriously injured.

From Kiatingfu the journey was made by land in two stages of several days each. It is possible to make the first stage by large bamboo rafts to Yachow, but as the river was high, and we could get no better promise than two or three weeks for the trip, we decided to go by land. All our freight had to be carried by men, making a great caravan,—sixty-nine coolies, with an escort of twelve soldiers sent by the magistrate, and ourselves. The company from which we hired the men, undertook to keep the crowd together, but caring for the goods in rain and storm fell of course to us, who appreciated their value. To a native it is no serious offense to undo the oilcloth and let your bedding roll get wet, because he wants to put therein some stolen ears of corn; or to put his filthy clothes inside the food box with the food and dishes, to keep them from the rain; all *such* things must be watched by the foreigner.

We reached the Yachow on the fifth day, and were glad to find a nice clean hotel in which to stay over the Sabbath. Some of the smaller towns at which we stayed had very poor accommodations. It seems to be a custom in many places to put rooms for guests in a dark and dirty corner or next to the pigs; at least we have been impressed with the frequency of the latter occurrence. However, in these few days one thing that compensated very fully for any inconvenience was the beautiful scenery as we followed up the banks of the river. We learned as we went along the way, that God had been caring for us in delaying us that week at Kiatingfu. During that week the river had risen suddenly about eighteen feet, covering roads and fields, trees in the orchards being mud-coated as high as our heads. In about two days the water had again receded. We thought, Had our great company been on the road at the time of that sudden rise, we should no doubt have fared much worse than we did in the river.

At Yachow began the last stage of our journey, over the high mountains. Because of the difficulty of the road the men carry lighter loads, and our number increased, with ourselves and escort, to nearly one hundred persons. Carrying up these mountains is hard work, but the men were all opium smokers, and their appetites for it drove them on. In this section opium is cheap,—it is grown openly along the main road in some places,—but the men's increasing appetites demand more and more, till all their living is consumed in satisfying the craving. We pitied the men as they struggled along, but they seemed to live on the hope of another smoke.

The road climbs by the side of rushing torrents or trails high on the mountain sides. Two passes, one of 11,000 feet and the other somewhat less, gave us beautiful views of high ranges and snow-covered mountain peaks. In some sections the hills were well cultivated or covered with dense vegetation, but in others sand and cactus were about all that was to be seen. All along the road are villages, big and little, which care for the great amount of traffic passing over this road. Thousands of carriers, loaded with tea destined for the interior of Tibet, crowded along with us. Soldiers and officials also were coming and going; for this is the great military highway built by the Chinese for the conquest of that country. We met some freight coming out of Tibet, consisting mostly of hides and wool.

The last day of the trip the road followed for twenty miles beside a rolling, tumbling, continuous waterfall, which for the whole distance has scarcely a rod of smooth water. Ever climbing, we at last reached the little opening between the mountains toward which we had been looking for fifty-two days, Tatsienlu, the meeting place between Tibetan and Chinese trade, the "gateway to Tibet."

On our arrival here we found good rooms prepared for us in a Chinese house by members of the China Inland Mission here, and so were able to feel quite at home and comfortable from the start. We have been here more than a month now, are getting prepared for the cold winter, becoming acquainted with the people by treating the sick, and have begun the study of the Tibetan language. We find Tibetans here from all over their country, traders, ready to carry the word of truth back with them when we can but give it to them. Our prayer is that soon we may be able to work in a strong way for this interesting and needy people of the Great Closed Land.

* * *

"OVER in the Philippines," we are told in the *Missionary Review of the World*, "is a young man doing a marvelous work for God. He was carried to the little nipa hospital at Iloilo hopelessly paralyzed. He stayed in that little place, learning of Jesus. He began translating hymns. He stayed there some time, then was carried home. The love of the Lord Jesus was such a vitalizing force in him that he got men to carry him to a little village, where he gathered a congregation of 300. One village where he taught and preached was in a well-nigh inaccessible region, but he was carried there. The work goes on. He was told at the hospital that he must walk. It took two men at first to get him across the road to the chapel. He persisted. After a time one man and a cane sufficed. He persisted; and now no one is needed to help. He tours in that mountainous region, everywhere taking Jesus to thirsty souls."



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."

THE RICH AND THE POOR

LILLIAN S. CONNERLY

THE rich and poor before their God above
Share equally the Father's constant care.
Life's common, daily blessings both do share,
Each one the equal object of his love.
On each the burdens of this life press sore.
Sometimes the load is heavy for the poor;
Sometimes the rich have all that they can bear;
And God remembers each is dust — no more.

Should dust fight dust with cruel hatred's dart?
Should poor desire the goods of rich to share?
Or rich refuse the cross of poor to bear?
Should thus appear to God who tries men's hearts?
O God, have mercy, and thy children teach
To bear with other as thou bear'st with each.

* * *

The Citadel of the Church

ARTHUR W. SPALDING

IN olden times, for protection and for common enterprise, men clustered themselves about some great castle built upon a crag. This was their citadel, the center and the insurance of their state. In it was born the spirit and the purpose of their policy, in it were trained their warriors and their statesmen, from it came the impulses that shaped their career and their destiny.

If danger threatened, they rallied about their citadel. The city below had walls, and these they would defend; but if breaches were made therein, if the assaults of their enemies overwhelmed them below, still they were undiscouraged, still they had good hope and heart, so long as the citadel stood firm. From it they might rally and drive back the invader. But if the citadel decayed, if its discipline became lax, its spirit low, if its gates were unguarded, its walls decrepit, then that state died, that society disappeared. There was left but a memory, a melancholy name.

The home is the citadel of the church. In the beginning the home was the church, as it was also the state. God made it one of the two institutions to survive the fall; and it was intended to comprehend the whole organization of society. Men have made other organizations since, governments of state, of church, of business, of society; but still the home remains the nucleus, the center, the surety of the stability, of every other institution. Upon its right influences depend the welfare of society, the prosperity of the nation, and the success of the church.

In a general sense this fact is everywhere recognized. True, there are, as there have ever been, assaults made upon the institutions of marriage and of the home; we are today face to face with a philosophy, a part of whose program is to make a communistic state take the place of the home, by relieving men and women of all parental responsibilities except that of procreation, and, like little heathen Sparta of old, attempt the wholesale care and education of the children its citizens spawn.

Normal men and women turn with loathing from this proposal. The higher instincts of human nature revolt against the debasement of the home into a breeding association. And so, it may be said, there is no danger that the home will be destroyed, and in consequence society crumble. But do we realize that that home-destroying philosophy did not spring full-panoplied from the head of Lucifer; but that rather it had its secret growth from the nourishing of passions and the neglect of duties that make the common fault or temptation of us all? So far, then, as we individually fail to understand and to accept the responsibilities which we incur in home-making, to that extent we are contributing to the evil that would eventuate in the destruction of the home, the substitution of lust for love, and the utter misery and degradation of the human race. It is our duty, not merely as a community or a church, but first of all as individuals, to uphold the home, in purity, in education, in co-operation, and in unselfish love; for society is not one body, but an aggregation of souls, each of whom must act for himself if he would influence the whole.

The life of the church depends upon the health of the home. Through the church, God is working out his purpose for the salvation of men. Through the truth he has committed to his church, he is seeking to purify and consecrate men and women for his work. As they receive this truth, it will do its work in their individual lives, and it will be manifest in the conditions of their homes. If it is not received, or if it is not retained, it cannot do its work, the home will suffer, and the church will be deprived of its life. The home is ever the true indicator of the condition of the church.

We have been looking to our schools to produce workers for God. It is right that we should expect this of our schools: it is the purpose for which they have been established. But without the home the school is helpless, except in so far as it makes itself a home. It must take its human material from the home; and the character of that product which the home furnishes to it, in almost every case determines the output of the school. The results of evil or faulty training in the home may indeed sometimes be partially overcome. We cannot limit the power of the Holy Spirit to transform character; glorious heroes in God's work have come from fearful conditions of youth. But when the home fails, there is most terrible waste of spiritual power; and in the vast majority of cases there is eternal loss.

We hear, perhaps, of some boy or girl gone wrong while in attendance at school. Or we hear of a young man or young woman who has chosen the profits of the world rather than the work of God, after receiving training in one of our institutions. And we say: "That school must be very faulty in its influences! That sanitarium must be made more spiritual! That publishing house must train in the truth instead of in commercialism!"

There is no doubt that our institutions need much more of the grace of God, that they should constantly seek to correct the faults in their influence and training, that they can be greatly improved in the conceptions of life, the methods of instruction, and the quality of the lives of their sponsors. But I want to tell you, my brethren and sisters, that the home which has done its duty by its boys and girls need not fear their apostasy under any untoward conditions later to be found in school or society. Joseph was but seventeen when he went from his father into Egypt; Moses was but twelve when he left his mother for a heathen school; Samuel was but a child when he left his home for the doubtful society of Hophni and Phineas. Daniel, Hananiah, Mishael, and Azariah lived as youth in the time of Israel's great apostasy, but they were loyal in Jerusalem and in Babylon because they had godly fathers and mothers and had been reared in spiritual homes.

It is true that we find cases which puzzle us, young men and women who seem to have had the best home influences, and yet who go astray. And fathers and mothers will say: "I can't see why they did it. I've done my best to teach them the truth, and there was no reason why they should not have kept it." You and I may not be able to find the reason. Certainly we cannot judge our fellow parents; and we cannot tell one another how to train the other's children. We cannot say, if we have been successful with our own children, that the same methods and influences would have sufficed to save another's children. Every father and mother who has had sufficient experience is made humble as to his own capabilities and chary about offering another advice.

But yet I believe in the truth of that word of God: "Train up a child in the way he should go: and when he is old, he will not depart from it." I believe in its plain meaning, and will not attempt to dodge it by devious explanations. And I for one, by God's grace, if my children go wrong, will not say that I am not to blame. I may believe that I have done the best I knew how; I may know that I tried to be faithful in instruction, in discipline, in life; but I am even now too conscious of my deficiencies in the home life ever to make it possible for me to say that I could not have made myself able to do better, and so have saved my children. To say that would be to charge God foolishly.

And I know the anxieties, the heartaches, the perplexities, the despairs, the severe self-searchings, as well as the joys, of the parent. The teacher—the devoted, consecrated teacher—knows something of that solicitude, as he strives for the upbuilding of character in his charges, and watches them develop from the embryonic to the mature, from the crude to the finished—or else fail to do so. And there is no reward so great as that satisfaction and joy that come out of the favorable development of character in one's pupils; there is no reward like the teacher's—except the parent's.

For the teacher can enter into the fulness of his joy only when he becomes a parent—to feel the throb of heart and pulse to which he has given life, to watch the touch and tread of infant mind feeling along the trail he long before has blazed, to sense his infinite possession in his children. Fathers and mothers are superteachers, kings and queens by divine right. If only we might realize it!

God's will is that we should have in our parenthood not torture but confidence. He has given us the faculty and the power to be parents, not that we might be worried and fretted and burdened in our ignorance and vice, but that with increasing knowledge and virtue we might joyfully march with him, leading our children in the triumphant army of grace. But we cannot drift into his service. We cannot make our homes what he designs them to be, without earnest study and effort. And he gives us great reason so to do.

The cause of God is calling for workers. We cannot find enough men and women to fill the calls. And we need more perfect men than we have to enter the work. We need, every one of us, to be more perfect for the work we have in hand. And the burden of reaching that greater perfection rests primarily upon the home. It is the first training school, the fountainhead of Christian endeavor. Here in the home must we lay our foundation, to build upon it the broad and high structure of the church's work for souls. In the home must be inculcated the virtues that fit for Christian service. The patience, the perseverance, the courage, the purity, the reverence, the system, the loving spirit of service, which are demanded in the collaborer with Christ, must be born into the character while the child is young. To parents is committed the most important work in the church; and to the fitting of ourselves for our duties we must pray, and study, and sacrificingly work.

* * *

Save the Children---No. 6

E. H. GATES

THE importance of carrying out in every detail the instructions of the Lord in our efforts to save our children, is seen in the experience of Israel on the night of the exodus from Egypt.

Nine awful plagues had desolated the land. Then God said:

"I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast." Ex. 12: 12.

The parents were directed to take a bunch of hyssop and dip it into the blood of the paschal lamb, which was emblematic of Christ's blood, and "strike the lintel and the two side posts with the blood."

This threatened judgment was to be visited on "all the first-born in the land of Egypt" except those who applied the blood to the doorposts. Not only was the blood to be applied, but God said:

"None of you shall go out at the door of his house until the morning; for the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12: 22, 23.

In "Patriarchs and Prophets," pages 278, 279, we read as follows concerning this solemn ceremony which was to prove a means of saving from death all the children whose parents complied with the conditions:

"Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord's directions, would lose their first-born by the hand of the destroyer. . . .

"The Israelites obeyed the directions that God had given. Swiftly and secretly they made their preparations for departure. Their families were gathered, the paschal lamb slain, the flesh roasted with fire, the unleavened bread and bitter herbs prepared. The father and priest of the household sprinkled the blood upon the doorpost, and joined his family within the dwelling. In haste and silence the paschal lamb was eaten. In awe the people prayed and watched; the heart of the eldest-born, from the strong man down to the little child, throbbing with indefinable dread. Fathers and mothers clasped in their arms their loved first-born, as they thought of the fearful stroke that was to fall that night. But no dwelling of Israel was visited by the death-dealing angel. The sign of blood—the sign of a Saviour's protection—was on their doors, and the destroyer entered not."

There is a most solemn lesson to be learned from that transaction in Egypt so long ago. Had the parents not separated their children from the Egyptians, had they not implicitly followed the directions to apply the blood, every first-born in Israel would have been smitten by the death angel. This lesson is for us in these closing days, when spiritual Israel is about to pass over into the antitypical land of Canaan. Many, O, so many, of the children of Sabbath keepers in our day are allowed to mingle freely with worldlings. For a few years, perhaps, they attend Sabbath school and church service; but a few years later they drift into the world, engage in its pleasures, marry among unbelievers, and soon are lost to the cause of God.

The reason for this sad condition is apparent. Many parents, busied with their worldly cares, fail to apply the blood. Instead of gathering the little ones morning by morning, and telling them the sweet story of the life and death of Jesus, careless and indifferent parents allow these precious lambs to go out to mingle with the ungodly world without first being brought in contact with the "blood of sprinkling."

Thus did not the patriarch Job. He said, "It may be that my sons have sinned, and renounced [R. V.] God in their hearts." So he "sent and sanctified them, and rose up *early in the morning*, and offered burnt offerings according to the number of them all." Job 1:5. This man of God realized the necessity of daily sanctifying the children by bringing them to the Saviour, whose blood was typified by the sacrifice of the lamb.

In a prophecy which has a specific application to the time when "the day of the Lord cometh," when "it is nigh at hand," we read:

"Gather the people, sanctify the congregation, assemble the elders, *gather the children*: . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, . . . *"Give not thine heritage to reproach, that the heathen should use a byword against them."* Joel 2:1, 16, 17, margin.

The psalmist says:

"Children are an heritage of the Lord." Ps. 127:3.

The author of "Christ's Object Lessons," on page 195, says:

"Children are the heritage of the Lord, and we are answerable to him for our management of his property."

Yes, this is so. And now with the day of the Lord right "at hand," how zealous should parents be to "gather the children," removing them as far as possible from sinful associations, and morning by morning bringing them in contact with the atoning blood, which was symbolized by the paschal service in Egypt.

But is there danger that God's "heritage"—the children—will be brought into "reproach," and that the "heathen" will "use a byword against them"? Yes, the danger is a grave one. If parents fail to

"gather" the lambs into the fold; if they do not daily "sanctify" their sons and daughters as did Job; if unremitting efforts be not made to save them from the swift-running current of worldliness, these children will be a "reproach" to God's cause, and a "byword" among the heathen.

In "Testimonies for the Church," Volume II, page 701, in a letter to a parent, is found the following:

"You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household. The meaning of 'husband,' is *house-band*. All members of the family center in the father. . . . The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening, the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, or by the mother when he is absent, will result in blessing to the family."

In the book, "The Ministry of Healing," pages 392, 393, are found the following precious words:

"In the morning, before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day.

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray."

What a transformation would this old world see if these words were obeyed by professed Christians!

* * *

Exercise for the Aging

G. H. HEALD, M. D.

THE tendency with increasing age is to diminish exercise and to continue eating freely, to work the muscles less and the stomach more. Those who live to an advanced age have been fortunate enough to do the opposite,—that is, keep up a fair amount of physical exercise and gradually diminish the quantity of food eaten.

This seems all unnatural, and the ordinary person—to his misfortune—rebels against it. The gradually increasing stiffness makes exercise more irksome; often a condition of affluence or at least of comfortable means makes physical exercise unnecessary as a means of livelihood; the street car and automobile take away the necessity for walking; and physical exertion is apt to be undignified, anyway. Not often do we see the vigorous old walker of a score or more years ago. But the advance of age does not make much change in the power to consume food. If a healthy hunger is no longer present, calling loudly for simple nutritious foods, there is a cultivated capacity to extract satisfaction from indulgence in artificial and highly spiced foods.

So between a physically inert life, and a heavy tax on the digestive organs, the average man of forty-five and more is helping to contribute to an early demise. He is planning to cheat the insurance companies out of part of their premiums by checking in promptly. The insurance companies have realized the significance of such habits on longevity, and have begun a campaign of education, the important features

of which are physical exercise and simplicity of diet. They are showing how after middle life tissue changes are slower, requiring less food, and how moderate outdoor exercise prevents to some extent the slowing up of the machine, keeping the parts well lubricated, as it were.

It is said that stiffening joints tend to cause old men to neglect physical exercise.

"I am well convinced that old people frequently fall prematurely into senile decay for want of a reasonable sufficiency of active exertion, and that stiffening of the joints, relaxation of the muscles, weakness of the heart, and hardening of the arteries, while perhaps ultimately inevitable physiological alterations, may be longer postponed by a continued interest and participation in such outdoor sports and activities as are possible without overexertion: for example, walking, fishing, riding, and golf."—*"A System of Physiologic Therapeutics,"* by John K. Mitchell, M. D.

The fact is, if exercise is carefully continued through life—not in a spasmodic way, not in spurts or great athletic events, not by straining the muscular and nervous and circulatory systems almost to the breaking point, for short periods, but in a conservative and sane manner—the body will continue supple until a more advanced age. If, for various reasons, the aging man finds that he is becoming stiffer, that it is irksome to take exercise, it is a sign—the handwriting on the wall—that he should at once begin systematic exercise; and the more irksome it is, the more faithfully he should perform it.

Calisthenics are notoriously unattractive, and too often the one who begins a course with enthusiasm soon finds an excuse to give it up. The more's the pity, for in that enthusiasm and in that exercise is a potential fountain of youth! Gardening has its advantages, but is confined to a few months in the year. The amateur gardener starts bravely enough as the days lengthen in the spring; but with the heat of summer the spirit of work lags, and finally the exercise may consist in manipulating a rocking-chair or a hammock in the shade!

Books, and especially personal courses on physical culture, have the advantage that they tend to renew the flagging interest from time to time and thus accomplish some good. Swimming is a most excellent exercise, especially for the young. In the old, if there is high blood pressure and active kidney disease—as is often the case—a full cold bath is liable to prove harmful rather than beneficial. But if there is no contraindication of the kind, swimming, because of the exhilaration, the stimulus to vigorous exercise, and the tonic effect, is one of the best of exercises; and it is one which a swimmer will not readily forego if he is within reasonable reach of a good swimming place.

* * *

System in Dishwashing

PRACTICALLY every woman in the United States washes dishes.

Few of them do it right.

There is system in washing dishes as well as in running a business office or factory, and the more system the less work.

Dishwashing is a task better suited to two workers than one; so teach friend, husband, or small son or daughter to lend the second hand, and it will cut the time and work involved in half.

First gather the utensils—a deep pan, a draining pan and wire drain rack, washing soda, soap, soap shaker, mop, wire brush or chain dishcloth for pots and pans, towels of linen for the glass, plain dish towels. The most important factor in dishwashing is hot water—in plenty.

Expert dishwashers proceed as follows:

While one worker collects the dishes and puts away the left-over food, the other washes the pots and pans, getting the heaviest, most unpleasant task over first.

Pans and pots in which eggs, potatoes, or sticky cereals are cooked should be put to soak as soon as emptied, and when the meal is finished they are ready for easy washing.

Keep a little washing soda dissolved in water, in a jar near the sink, and use with hot water to clean greasy pots and dishes, using the wire brush or mop. Dry with a heavy towel.

Meantime, the china, glass, and silver are collected, scraped, and sorted, and set conveniently near the washing pan.

Begin with fresh hot water and good suds, with a tablespoonful of household ammonia, or of washing soda solution added. Wash the glasses first, put in the drainer and scald, drying at once, while wet and hot, with a linen towel. In washing thin glasses or glass pitchers, put a silver spoon in each before scalding, as that prevents breaking.

Silver comes next; wash in very hot soapy water to give a good polish. Keep spoons, knives, and forks in separate groups, tips pointing the same way. They are thus already sorted to put away or for relaying the table.

Cups, saucers, and less greasy dishes follow the silver. Then the plates, then vegetable dishes. Rinse all greasy dishes well with clear hot water.

Finish by scrubbing sink, tables, and drainboard with small brush and soap or cleaning powder. Wash out sink strainer, towels, and mop with hot water, and pour a little hot soda water down the drain pipe to remove grease. Hang the cloths to dry in the sun, and air the kitchen to remove cooking odors.

If preferred, the dishes may be rinsed in hot water and then left to drain. In a short time they will be dry and ready to put away. Indeed this method is more hygienic, and for that reason is much to be preferred to the use of wiping towels.—*Selected.*

* * *

ANY KIND O' BOY

I DON'T know whether I was good,
I meant to be, I said I would;
But auntie *watched* me all the way.
"Now don't do *this*, or *that*!" she'd say
Before I had a chance to be
Jus' *any* kind o' boy, you see!

If she had given me a chance,
I *might* 'a led her such a dance,
An' been as bad as I knew how,
An' cut up—made an awful row!
An' then again I *might* 'a tried
To make her stretch her eyes as wide,

An' wonder boys *could* be so good!
I thought o' that, an' thought I *would*;
But she jus' *watched* me all the way,
An' "Don't do *this*, or *that*!" she'd say.
I *wish* I'd had a chance to be
Jus' *any* kind o' boy, you see!

—Jessie Andrews.



KONGO BORDER MISSION

RECENTLY I went to the Cape to attend the camp-meeting. I came back a little early to receive Elder E. E. Andross. In the meantime the postboy at Kashitu had committed a crime and had been locked up. The office was closed, and my telegram announcing the time of my arrival was not delivered.

Our boy, Chiwanga, knowing it was time for me to return, sent some boys to meet us. We called in the pupils and prepared to meet Elder Andross. The boys went to the siding three times, a distance of twenty-two miles. As there was no telegraph boy at Kashitu, we did not get Elder Andross's message, and so he went through on a train we failed to meet.

The boys began to come in to attend school, so we built another compound of seven huts. Three couples were married and still live with us. Later a fourth couple were married. The school grew until we had 130 enrolled. The services were also well attended. We introduced lantern-slide pictures, and the last time we showed them we had to go outside, as the church was too small to hold the people.

Today we sent out three groups of boys to hold village services. Two will go over into the Kongo, and the others will go in other directions. Later, others will be sent out into still other dark corners of the land to preach the glorious gospel message. The Sun of Righteousness is the greatest light that can come to any district.

We made about seventy thousand bricks and prepared our winter gardens, and now we are building an ontschool building.

The boys went out and found in the bush considerable honey, so they brought in a tubful.

We now have more than eighty boys on the station. There is much to do, but we do not allow anything to crowd out the true work of the mission, and that is to teach the second coming of the Lord. We search the papers for every sign that tells us of its nearness.

S. M. KONIGMACHER.



THE SECOND TEXICO CAMP-MEETING

THE first camp-meeting of this conference was held at Mountainair, N. Mex., and was full of blessings. Those of us who were privileged to attend the second Texico Conference camp-meeting, which was held at Clyde, Tex., this year, will long remember it as a season of rich blessing.

Those of us who visited west Texas for the first time were very much surprised and pleased to see the abundant crops there this year, including fruits. From the little town of Clyde they are shipping this year sixteen carloads of pears and twenty-six carloads of apples. Grapes are also grown in abundance.

But before the camp-meeting was over, it was evident that these are not the only kinds of fruit west Texas affords. On the very first Sabbath of the meeting a call for the consecration of heart and means to the Lord's use was made, and although there were only ninety-nine present, including the children, the response was shown in the liberal offering of \$70 in the Sabbath school and \$700 in the afternoon.

On Tuesday the home missionary lit-

erature sale was conducted by Brother A. F. Harrison, and this proved to be perhaps the most remarkable sale of literature several of us have ever witnessed. I do not have the figures representing the actual sales made, but the dear brethren and sisters literally carried away armloads of our truth-filled books, large and small, to lend and sell to their neighbors and friends.

Wednesday forenoon was devoted to the study of the various lines of home missionary endeavor, and in the afternoon the subject of the Harvest Ingathering was considered and plans laid for field day.

Thursday morning six automobile loads of the brethren and sisters, including the conference president and his wife and the other workers, went to Abilene, fifteen miles distant, and spent about two hours in field work with the Harvest Ingathering papers, and in the sale of the small books, with the result that \$41.17 was collected in the Harvest Ingathering work, and sixty-two of the 25-cent books were sold. This was followed by an experience meeting long to be remembered. Nearly half of the number who took part did so for the first time in this kind of work.

Besides the Texico Conference laborers, there were present Elder Morris Lukens, Elder Voth, Brother Harrison, Prof. A. W. Peterson, and the writer.

The meetings were held in the Union Auditorium, built and used by the churches of Clyde. The evening meetings were quite well attended by the people from the town.

A good work was conducted among the young people under the direction of Sister Bertie C. Richards, and on the last Sabbath we gathered beside a clear pool



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not far from the camp, and witnessed twelve precious souls go forward in the sacred ordinance of baptism, the majority of whom were young people.

All returned to their homes or to their work from this meeting feeling of good courage in the Lord and his cause.

E. R. POTTER.

* * *

SOUTHERN UNION EFFORT, BIRMINGHAM, ALA.

THE work of the third angel's message is spreading here in the Southland. Forty-eight have united with the church and thirty more are keeping the Sabbath as the result of the effort conducted this past season by the union company of the Southern Union Conference. Associated with the writer were Brother M. B. Watts, music director; Brother G. S. Vreeland, artist; Mrs. Clare Morgan, Miss Anna Hornung, and Miss Lucinda Jobst, Bible workers. Sister Vinnie Goodner acted as organist and helped with the Bible work the last part of the effort. During this time Elder O. F. Frank, pastor of the Birmingham church, conducted a successful effort in Sheffield, Ala.

Eight Sunday night meetings were held in the Jefferson Theater, one of which was conducted by Elder A. G. Daniells. These theater meetings were followed by Sunday night meetings in the church, purchased here recently, after which a series of tent-meetings was held in Woodlawn, a suburb of Birmingham. Every worker connected with the effort feels that the Lord has blessed in a wonderful manner, and that a good class of people have taken a stand for the truth.

The newspapers have given us liberal reports, and some of the new converts can be credited directly to newspaper publicity. Surely the time has come for us to use to the best advantage this great agency for spreading the message. One lady told us that she had taken the morning paper for many weeks just to get the reports. She was so situated that she could not get out to the services, and we did not get in touch with her until the last service at the tent.

Marked evidences of God's guiding hand were seen during the entire effort. The night that we took up the "Speaking Horn of Daniel's Vision" some business men in the city came to me and requested that I repeat the lecture in the open-air auditorium at Capital Park. They continued to urge the matter until I promised to do so. They did all the advertising, and brought out a crowd estimated at five thousand, which paid strict attention as I took up that important line of prophecy. I now have an urgent request to return and speak on the subject of "The United States in Prophecy."

During the meetings we saw many evidences that the God of the days of Jericho is still the Lord. Many direct answers to prayer have given the workers renewed courage. One or two might be a help to others if passed on. One brother, who was a specialty man in an automobile shop, the only one to do his line of work, endeavored to show me that the only way he could keep the Sabbath was to quit his job. He went through a lengthy argument to show that when any one came on Saturday and he was not there, the company would have to have

some one that was. My answer was that if the Lord wanted him there he would stay, and if not, God would provide a way for him to make a living. After a season of prayer had been held with the family, he decided to step out on God's promises even if he should have to quit. All the workers the next morning gathered at the church to ask the Lord to direct. This man went to his employer and told him that he would not be at work the next Saturday, nor the next, nor the next, nor any other Sabbath. His employer said he could not have any of that foolishness around there, and the brother went home certain that he was discharged.

The next morning his employer came to him, calling him by his first name, and said that it was all right, that there was too much work in his department for one man anyway, and that he would hire another man, thus giving him his Sabbaths off. This one experience gave all our workers a new vision of what God can do. It will be a help to many others who believe but who have not yet stepped out on God's promises.

As the time drew near for our second meeting in the theater, everything indicated that there would be a storm. The church gathered for special prayer, that the Lord would intervene and give us favorable weather. The Lord answered. In the paper the next morning was a report from Mr. Horton, who is in charge of the weather bureau here, stating that his barometer changed two tenths of an inch at six o'clock the night before, a phenomenal change. This was just twenty minutes after we had our season of prayer. Maybe Mr. Horton would not accept our explanation of the change, but as a company of workers we are satisfied that we know why it occurred.

There seems to be little prejudice against the message, and today the opportunity for aggressive work is better than at any time before. A spirit of inquiry seems to have been awakened in the hearts of the people. Elder Frank will carry on the public services, and he is planning to arrange the work of the church in such a way that every member will have something to do in following up the interest. Miss Anna Hornung is conducting a class for any members who may wish to give Bible readings, and a number are attending it. One sister plans to devote practically her entire time this winter to this work. As the union workers go on to another effort, we feel sure that the work will go forward in Birmingham.

IRVIN M. MARTIN.

* * *

GET YOUR QUOTA BY PRAYER

BRETHREN and sisters, have you distributed your Harvest Ingathering papers and received your \$5 or more, your quota toward this missionary fund? If not, perhaps my experience will give you courage to try to get your share, and not only your share, but some one else's share also.

My husband and I are isolated members near the threescore mark in years, living on a homestead in a part of the country where it is hard to collect money, especially this year, on account of poor crops.

Recently I had a chance to visit Denver for four days. While there I was burdened—yes, each day a small, wee

voice kept saying to me, "You are having a good visit, but there is something more to do, something that will bring you greater pleasure; *you have something to do for Jesus*; you must get your quota for the Harvest Ingathering fund, also your husband's, as he has no chance where he is."

Brethren and sisters, it was then that I fell on my knees and talked with Jesus. I told him I wanted to do my share, and asked him to take my hand and go with me to lead me and direct me. I immediately went to the mission office and got twelve papers, as I had only two hours till train time. I started out feeling buoyant and full of courage, for I felt our dear Saviour's presence by my side. I went to an office where I had seen a gentleman only a few times before. I told him that I had a few hours until train time and that I was trying to spend that time in doing a little missionary work, and handed him a paper. He smiled and said that was a good way to spend time while waiting for a train. He glanced over the paper, took up his check book, and in less than ten minutes from the time I stepped into his office I had a check for \$15. All I could say to the dear man was, "God will surely bless you;" but my heart kept saying, "I thank thee! I thank thee, dear Jesus!"

In one and one-half hours' work I collected \$28.50—my quota, my husband's quota, and some for some one else.

O brethren and sisters, it is just a simple story of prayer; whether you are old or young, isolated or otherwise, ask Jesus to go with you to lead you and direct you, and you will surely succeed. My heart rejoices in a loving Saviour who will hear and answer prayer, if we will only ask in faith, believing "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Try it, brethren and sisters.

LANNIE SMITH.

* * *

NEWSPAPER REPORTING AND THE HARVEST INGATHERING

DURING our evangelistic effort in the city of New Orleans last spring, reports of the sermons were sent to the three daily newspapers each day, and many of them were published in full or in part, some of them being more than a half column in length. Newspaper representatives were often present and made their own reports.

For a city of this size, we were very fortunate to get so much notice, or publicity, with no expense to us, and the results for the truth can never be estimated. The New Orleans papers circulate all over the South and in parts of South America and Central America and in the islands of the Gulf. A woman from Honduras told me that she read the reports of our meetings. Our canvassers over the State were often told of the lectures on the prophecies in New Orleans and of a desire to hear them.

Many attended the meetings as a result of reading these reports. A linotype machine operator of one of the leading papers received his first notice of the series while copying a report. He, his wife, and a friend began to attend the meetings, and accepted the message.

Letters were received by the writer from all over the city, the State, and

from adjoining States, asking for literature on the subjects. As a result the young people's society has a mailing list of about sixty names, to whom they have been sending the Present Truth Series and the weekly Signs. During the Harvest Ingathering campaign, I sent each one a paper, with a letter, asking for offerings of from \$1 to \$5. I inclosed a self-addressed, stamped envelope, with a request for a reply, telling me how the literature was being enjoyed. At the present writing more than \$30 has been received, and the letters are filled with thankfulness for the truth which has been learned through the literature.

One woman and her children began keeping the Sabbath, and she made a trip to New Orleans to ask me questions and inquire about baptism. Letters indicate that others are either obeying or planning to obey soon.

Two incidents during the meetings gave us added publicity. A reporter misquoted me in a report, and the editor of another paper used it as a basis for an unkind editorial, which made those attending the meetings so indignant that, by phone messages, visits, and letters, they asked the editor to apologize, which he gracefully did in another editorial. An anonymous letter gave me till a certain time to close the meetings and leave town, or forfeit my life. The letter was placed in the hands of the city detectives. A newspaper reporter, by some means, got hold of it, and some front-page publicity was the result.

I am an enthusiastic believer in making all the use possible of the public press in getting the message before the world, and believe the possibilities for good, by that method, are unlimited.

At least 75 per cent of the population of New Orleans are Roman Catholics, who are not permitted to study the Bible in their homes or go where it is preached, but they cannot be kept from reading the newspapers. I have heard of a number of Catholics who, not daring to attend, read eagerly every report.

During the effort soon to begin, we expect to put half-column paid reports in two of the papers every day. By this means we can give the main points of the sermon, with all texts used. Pray for the work in this pleasure-loving "city of the Southland."

T. G. BUNCH.

* * *

ENCOURAGING EXPERIENCES IN THE WORK AMONG THE JEWS

WHILE it has been some time since I made any report through the Review concerning the work among the lost sheep of the house of Israel, I wish to assure our brethren and sisters that the work has in no wise retrograded, nor has it in any manner come to a standstill. I believe that this year has been one of courage, progress, and hope.

I find that the Jewish people in general are losing much of the bitter prejudices toward Christianity which they inherited, and which were cultivated especially in European soil. The last year or two has shown to these children of Abraham that there is a kindly feeling on the part of many of the people in America toward the Jewish race. The war has brought so many of the Jews in contact with Christian people that different impressions have been made upon the Jew-

ish mind from those which they have cherished for decades and centuries.

Then, too, as our own people come in contact with the seed of Abraham, many things about our religion and our views of the Bible challenge the attention of the Hebrew people. Some features of our message are really puzzling to these Israelites, for they cannot see nor understand how it is possible for Gentiles, in these days of stress and competition, to give up position, money, and even prestige for the sake of that which the Jew has come to feel is largely out of date and of little practical value. However, the Jewish people admire our brethren who have the courage to follow their convictions with reference to the Sabbath, the tithe, and kindred truths which once made the Jews God's peculiar people.

Furthermore, our health principles carry much weight with the Jews. There is scarcely a sanitarium among us, from one end of the country to the other, that does not have several Jewish guests. There are times when they come to us in large numbers for help in sickness, feeling that we not only know how to treat the sick in a rational way, but that we also deal with the people from a truly Biblical standpoint.

I have had interesting talks with Jewish people in many of our institutions; and at times business men have given of their time and shown an interest to learn why we believe these truths, and what our motive is in following the Bible in such a simple way. I might cite many instances where men and teachers have talked with me by the hour, seeking information as to the peculiar views of our message, and trying to connect these truths of Moses and the prophets with the gospel of the Christian religion. We feel sure that all these things have their influence, and they are having an effect.

Then the reading of our literature is a strong factor in changing the views of many Jews concerning the gospel. In addition to the Yiddish Harvest Ingathering magazine this year, thousands of our regular Yiddish magazine are issued each quarter, and these are read and re-read. Many of the young people read this literature; and this tends to give these youth a different idea of the religion of the New Testament. Not until quite recently has the Jew had any idea that there was a relation between the Old Testament and the New Testament.

While at Los Angeles, Calif., some weeks ago, I met a Jew who was taking treatments at the Ellen G. White Memorial Hospital, for it must be remembered that this hospital is in the very heart of a large Jewish ghetto. This man expressed himself as very much pleased with the treatments and with the views of this denomination. He did not know at first that I was a Seventh-day Adventist, but thought that, as I was a preacher, I must belong to the Reformed Jews, and doubtless preached in a Reformed temple. So he asked me in what temple I preached. Great was his surprise when I told him I preached for these Sabbath keepers.

Then he said, "To do this, you must believe in the New Testament."

I replied, "How can a man be a good Jew and not believe in the New Testament?"

This rather amazed him; and he asked, "How can this be so?"

I said to him, "Does not Jeremiah say, 'Behold, the days come, saith the Lord, that I will make a new testament [the two words in Hebrew for new testament are *b'rith hadasha*, translated in English, "new covenant"] with the house of Israel, and with the house of Judah?' (See Jer. 31: 31.) How can a man be a good Jew and not believe in the New Testament?"

He thought a moment, and then said, "Well, this is a big question."

Many letters come to our department from brethren and sisters who visit among the Jewish people, telling of the deep interest in our work and our people they find among these seed of Abraham. They are willing and glad to read what we issue, for we are to them really signs and wonders. We know of many Jewish families who once had given up the Sabbath, as they thought they could not keep it on account of business relations. These, because of their acquaintance with our brethren, have again begun the observance of the Sabbath of the Lord. We feel sure that some of these will yet see the full truth for this time.

Several Jewish people have taken their stand for the message this year, and have identified themselves with our people. For a time such people have much to contend with from their relatives. The Jews are slow to overcome their deep-seated prejudices against Christianity in any form, especially when one of their own family is concerned. Still the Lord is working by his Holy Spirit, and helping these faithful souls to gain great victories.

One Jewish sister, the mother of several children, who was baptized in the early spring, was rather fearful of what effect this step would have upon her husband when he learned of the matter, as at the time when she gave her heart to the Lord he was nearly a thousand miles away from her. After he returned, she wrote me as follows:

"DEAR ELDER GILBERT:

"Your most welcome letter received. Kindly pardon my delay in answering. Mr. ——— was still away when your letter came, and Sister ——— advised me to wait until he came home, as she thought you would be interested to know how Mr. ——— received the news of my conversion.

"I am happy to tell you that he said I could believe what I liked, and I can bring up my children my way. . . . As for himself, he said, he cannot believe, but is willing to read our books. I praise the Lord for the wonderful truth I have learned, and have a longing in my heart to be faithful to the end."

Not long ago I had the privilege of meeting this man, and found him quite interested in our truth. He came to hear me at a Methodist church where I was preaching, and at the close we had an interesting conversation. He was anxious to secure an Old and a New Testament in Yiddish, which I gladly sent him. At the close of the conversation, with tears in his eyes, he said, "I thank you for your kind words."

We must leave further interesting features for another report; but we desire our people everywhere to pray for this work, and to pray that God will raise up workers who will have hearts of love and tenderness for this people. The

precious hope which we have they need; and we are sure that the Holy Spirit will use many of the children of the Lord as his helping hands to bring the light of this glorious truth to many of these people.

F. C. GILBERT.

Missionary Volunteer Department

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

THE MORNING WATCH

It was a beautiful home. The family consisted of father, mother, daughter, and grandmother. The angel of love had free access to every room and cozy corner. To enter was to feel the glow of warmth from love's altar fires. To leave was to carry with one a parting benediction.

The golden rays of the sun as he rose to greet the dawn came streaming in through my chamber window. A new day—untried, unknown! never have I passed this way before. I must be guided. Unseen dangers lurk along the pathway. Temptings and testings are before me. Shall I fall or falter or fail? God will open doors of opportunity before me today; shall I enter? Some hungry soul may knock at my door; have I bread enough and to spare? Some thirsting soul may pause at my door; is my cup running over? From my own store have I a fresh supply of the bread of life and of the water of life to offer hungering, thirsting souls?

These thoughts ran through my mind as I joined the happy family that beautiful spring morning. My heart was overflowing with song. I was not alone. The daughter passed to the instrument, a morning hymn of praise was selected, and our song ascended to the throne. The father took the Book from the mantel shelf. Beside it lay the familiar little calendar. The Morning Watch text was found. The father read it. He made a few simple and appropriate comments. The mother read it; the daughter; the grandmother; the visitor. It glowed with a still softer and more beautiful luster as we dug deeper down into its depths. Then the father repeated it correctly; then the visitor; the daughter; the mother; and lastly the dear old grandmother, who could love and appreciate with the ardency of younger days, but whose mental processes were not so active as in the days of youth. All hearts united in earnest prayer, which like sweet incense ascended to the throne of God. It was beautiful.

There are many ways by which the Morning Watch may be kept,—alone with God in the solitude of one's own chamber; alone with God, and near to nature's heart, amid the solemn grandeur of some mountain fastness; alone with God, shut in in the inner circle of his presence, even amid the throng; alone with God as a family circle, the world shut out, the Presence shut in.

The beautiful picture I have tried to paint was indelibly impressed upon my memory, for the father was a very busy man. He took time to pray. He was, and is, a conference president. Leaders, lead!

C. A. RUSSELL.

THE RED CARNATION

[This article appeared in the October issue of the *Expositor*. It is given here because this pastor's experience is a challenge to all of us to work for the youth around us.—M. E.]

"You'll find her in Room 19, second floor." Thus spoke the head nurse of the hospital, in reply to the inquiry of a ministerial visitor. The clergyman thanked her for the information and a little later opened the door of Room 19 and passed within. If some one had timed him, it would have been discovered that he remained in the room exactly thirty-three minutes. He emerged very quietly and closed the door softly. He held a red carnation in his hand and paused in front of the door long enough to look at the flower thoughtfully before thrusting its stem through the buttonhole of his lapel. Having done this, he walked swiftly down the long hall, downstairs, and out through the main entrance.

* * * * *

It was the usual prayer meeting at Bethany Church of some fifty loyal souls who seldom missed the midweek service. The pastor was in charge. There had been the customary half-dozen prayers and three hymns: "Jesus, Lover of My Soul," "Jesus, I My Cross Have Taken," and "He Leadeth Me." It was 8:10 by the clock, whose loud ticking punctuated noisily the periods of silence between the chain of sentence prayers. It was time for the pastor to give his usual ten-minute talk, after which the meeting would be open to all. The people glanced toward him expectantly. He arose, faced the gathering, and took from his coat a red carnation. Holding the brilliant flower so that all could see it, he said:

"I shall make this little flower the text of my talk this evening. Let me explain where and how I came to possess it.

"Some years ago there was in our Sunday school a little girl, the only child of parents considerably advanced in years. She was just a bright, busy little body, like many another of her age. She was very young when she became a member of the church, possibly eleven, and was baptized along with a number of others about the same age. I quite lost sight of her until about three years ago, when her mother died. I remember distinctly the funeral. It was singularly pathetic. Margaret was not quite fourteen then, and was left very much alone. Her father was an old man and infirm, and I thought how difficult was the lot of the girl and how very much alone she would be. It was in my mind to ask several of our members to take a special interest in this girl, but in the midst of many duties I lost sight of her and actually forgot her for a time.

"Well, yesterday some one at the hospital telephoned me that a young woman there wanted to see me at once. I went, and there I found Margaret. She was propped up with pillows, and I realized at a glance the seriousness of her case and that she had not long to live. Her face, girlishly rounded, was pallid; her lips fever-burnt; her eyes preternaturally bright. There was another young woman in the room, Margaret's friend and roommate. And that young woman, so I learned, had left her work to be at the side of Margaret. She it was who had

called me, and that loyal friend is by Margaret's bedside at this moment.

"I sat down by the cot, and from fever-burnt lips I heard Margaret's story. Her father had died in a soldiers' home six months ago, leaving that brave young girl to make her own way as best she could. And at that critical age when young girls need to be carefully watched and amply safeguarded by mothers and fathers and older brothers, Margaret was left to fight her own battles. Margaret made a noble and praiseworthy endeavor. She found work in a restaurant, which at its best is not a desirable place for a young girl. She did the best she could, but she neglected her health. Through exposure she contracted pneumonia and was in the hospital for a week. Anxious to get back to work because of the extra bills to be paid, she probably left too soon. Anyway, she had a relapse, complications set in, and now she cannot recover. She told me her short and pitiful story without any complaining or criticism, and with a beautiful spirit of love for all—just as if we had done everything possible to help her. When I got up to go, Margaret insisted that I take one of her carnations, and here it is.

"There isn't much more to tell. While I am speaking, the young life is ebbing away. Oh, the pity of it! that one who had a right to the protection and help of the church was overlooked, neglected, forgotten! Jesus committed to his church the care of the children, and Margaret is little more than a child. How many of his little ones are lost through the strange indifference of those to whom they have a right to look for help! We have our 'big meetings' annually, but I have been wondering—" the minister hesitated and looked down at the flower that was already beginning to wilt—"I've been wondering," he repeated as he raised his head and gazed steadily and soberly at the faces before him, "if it isn't high time for us to give much more consideration to the saving of those who are already upon our church rolls. Margaret's case is not exceptional. It is typical of thousands like her who are wards of the church and have been forgotten and neglected. By the memory of this red carnation and the little girl whose dear life is slipping away,—a life which ought to have been prolonged for useful and happy years,—let us bow our heads and pray to Almighty God for forgiveness and reconsecration."

Every head was bowed. It was so quiet that the ticking of the clock became ominously loud, and before the minister had spoken a word, the telephone in the near-by church office rang with annoying distinctness. Some one arose and answered the call. The minister and members remained with heads bowed—waiting. Presently the person who responded to the telephone returned, tiptoed across the floor, whispered a few words in the minister's ear, sat down quietly, and again—profound silence. Then the minister spoke very softly, with head still bowed.

"The little girl is dead," he announced. "I—I—I was about to lead in prayer, but instead of my poor words I offer as the prayer of us all just this—*this red carnation*." . . . The minister resumed his seat by the reading desk, by which token the men and women present understood the meeting was "open." . . .

For a time no one stirred, then old Mr. Sossney, for thirty years an elder of the church, who generally spoke first, rose slowly to his feet. Usually he was voluble and specially fond of dilating on his favorite theme, "The power of God to keep his children from lapsing into sin." But this evening he made no reference to irresistible grace; instead he spoke briefly and with an odd catch in his voice of the failure of Christians to follow Christ. He even included himself among the careless and indifferent.

He was followed by Mrs. Perry Wharton, a faithful worshiper, whose hobby was the return of the Jews to Palestine, but tonight she did not so much as mention the children of Israel. The children of the community and their welfare was the burden on her heart, and she spoke brokenly and with difficulty of the command of Christ, "Feed my lambs." Before sitting down she requested that they sing "Rescue the Perishing." The hymn, all four stanzas, was accordingly sung. Judge Kaylor next spoke. He was a fine old gentleman of the ancient order and liked most to expatiate on "baptism," but this evening in place of a plea for the ordinance, he read impressively, but without comment, Matthew 25: 31-46.

Thus, one after another, some seven in all, took part in brief remarks or prayer. Strangely—or was it so?—every one spoke hesitatingly, two or three brokenly, but all resolutely. In place of the apathy and formality which sometimes fell like a pall over the midweek service, despite a certain solemnity, there was fervor of passion and power. It was with reluctance that the minister brought the meeting to a close; already it had gone far beyond the hour. "I am glad to see and feel the interest of this meeting," he said. "Perhaps it will interest you to know that my theme for Sunday morning will be the same as that of tonight—'The Red Carnation.'"

EDGAR DEWITT JONES, D. D.
(To be concluded next week)

Medical Missionary Department

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

THE IMPORTANCE OF OUR HEALTH LITERATURE

As a denomination we do a remarkable work in the publishing line, at present selling about five million dollars' worth of truth-laden literature a year. Ours is a well-perfected system for quickly marketing a new book or for circulating readily a large number of periodicals. We now publish 135 papers and journals.

If, with the large amount of work we are doing and with the large mass of literature we are handling, it should be that any have lost sight of the important place our health books and journals are to fill, let the following paragraph from "Testimonies for the Church," Volume VII, page 136, refresh their minds:

"The people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall

arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people."

Now is a favorable time for teaching health principles, and such instruction is of soul value, both to us and to the world. But we must be intelligent in regard to disease and its causes if we are to render the proper kind of service.

"Those who teach the principles of health reform should be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as his dwelling place, and over which he desires us to be faithful stewards. 'For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.' 2 Cor. 6: 16.

"Hold up the principles of health reform, and let the Lord lead the honest in heart. Present the principles of temperance in their most attractive form. Circulate the books that give instruction in regard to healthful living."—*Ibid.*

How could our responsibility be more solemnly stated than in the following sentence paragraph from the same page?

"The Lord has been sending us line upon line, and if we reject these principles, we are not rejecting the messenger who teaches them, but the One who has given us the principles."

The editors of our health journals are endeavoring to give a message suited to the needs of our own people as well as to the needs of others. Our people can easily render valuable service by circulating these journals, and will find benefit for themselves in keeping abreast of the health movement.

L. A. HANSEN.

* * *

INFLUENZA

INFLUENZA was for many years the common name for every catarrhal cold however slight in nature. Patients would call upon their doctors for a tonic or ask for a certificate to present at business for a day's absence, with the statement that they had had a "touch" of influenza. But the epidemic of 1918 came along with its dreadful toll of dead, and now the word "influenza" is pronounced with awe, and the possibility of another epidemic creates feelings of dread. Influenza has indeed become a dreadful scourge. In a few short months it spread like a prairie fire all over the world, leaving in its wake a host of dead that will never be numbered. In India alone the estimated death roll was 6,000,000. Africa numbered its dead in percentages of the living. City and countryside alike were visited by this devastating plague, which cut off rich and poor, high

and low, in the very flower of life. Bodies lay unburied for weeks through lack of facilities for interment. Undertakers worked day and night until they themselves fell victims to the dreadful disease. Never will the memory of those sad days fail from the minds of those who in their ministry for the sick stood between the living and the dead. It seemed as if joy had fled from the sons of men and as if a hopeless gloom was settling on the earth.

It is possible that these experiences will be repeated, and it is of the utmost importance that never again must we be found in the condition of unpreparedness which rendered us so impotent in the last epidemic. Every person should have an intelligent knowledge of the disease and be armed with many simple but effective measures for successfully combating it if it should recur. In time of peace prepare for war; and now we should individually and nationally be building up our defenses and rendering ourselves efficient and well equipped for the prevention and treatment of influenza. Our knowledge of the disease is still very deficient, but the trying experience of last winter has taught us much that is of value with regard to its nature and treatment.

Influenza affects all ages, but the highest mortality is between the ages of fifteen and thirty-five. In our own experience very few children escaped infection in households where the germ gained entrance. The cases were often severe and long continued, resulting in great weakness and a protracted convalescence, but the mortality was very low. Many old persons escaped infection altogether, but where they did suffer, the attack was usually mild in nature. Among young men and women, however, the mortality was very great. The attack was usually sudden in onset. It was quite a common occurrence for superintendents of large factories to telephone saying that numbers of their employees were fainting at work. Many who went to work apparently well in the morning, were sent home in the afternoon seriously ill.

In severe cases the temperature ranged between 103° and 105°, occasionally reaching 106°, accompanied by severe headache and backache, and great prostration. There was usually sore throat and perhaps symptoms of an acute cold, though this was by no means the rule. The weakness was a marked feature even in the mild attacks. Loss of blood from the nose, lungs, and other parts was not at all an uncommon feature, especially among young girls.

In the successful treatment of influenza, as of most other diseases, nursing plays a most important part, and the high mortality of the last epidemic was in a great measure due to the scarcity of good nurses. Many of the most serious cases were dependent entirely upon the care of an aged member of the family. The doctor not uncommonly found all the occupants of a house ill in bed, and he had to play the part of the Good Samaritan, administering both medicines and nourishment to the patients, of whom many were too weak to raise themselves in bed.

An influenza patient should be put to bed at once. Many persons think that it is a sign of nobility of character to refuse submission to disease, and so they

attempt to throw off the attack by remaining at work. Now this may seem very commendable, but it is not wise. The strength is unduly wasted, and the disease makes progress. The patient should be put to bed in a large, airy room. Warmth is essential, and it is best to have a good coal fire kept up. At the same time the bed should be warmed with hot bottles, care being taken, of course, not to burn the patient. Abundance of fresh air should be provided, and the bedstead should be drawn away from the wall so that there may be a free circulation of air round the patient. The bedclothes should be sufficient, but heavy blankets are harmful, as they press upon the chest and restrict respiratory movements. Quilts should be discarded for this reason, and also because they prevent proper ventilation to the patient's body. An abundant supply of fresh air to the lungs keeps them in a healthy condition and aids in the elimination of poisons, and thus acts as a defense against that most dreaded complication, pneumonia.

It may here be remarked that pneumonia was the chief cause of the high mortality in the last epidemic, and every measure should be employed to prevent its occurrence. The mouth should be frequently rinsed out, the teeth well brushed, and the nasal passages kept clean. Abundance of liquid should be taken. Ordinary cold water is very refreshing, and so also is lemonade. But perhaps best of all is barley water and lemon. The barley water is best prepared in the following way: Take one quart of water and add one tablespoonful of pearl barley and stand on the side of the stove. Let it gently simmer, not boil, for one hour. Water can then be added to the required consistency.

It is very important to get the patient to perspire freely as soon as possible. For this purpose fomentations are very efficacious. This relieves the internal congestion, freeing the action of the liver, heart, and lungs. When perspiration is once induced, it is usually free. The clothing therefore must be frequently changed and the patient rubbed with a warm towel to prevent chilling. The headache is best treated by a compress wrung out of cold water, while a heating compress applied to the throat often relieves the soreness. A free movement of the bowels should be secured as early as possible by the use of a full enema, and then daily a quart of cool water may be slowly injected into the rectum. This is an efficient means for reducing the temperature. It also cleanses the bowel and by absorption of some of the water aids in the elimination of poisons through the kidneys. As long as the temperature is elevated the diet should be liquid, consisting chiefly of milk, fruit, etc. When the temperature becomes normal, more solid food may be given. On no account should the patient be allowed to get up from bed until three days after the temperature is normal.—*English Good Health.*

* * *

THE world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

— *Selected.*

Religious Liberty Department

C. S. LONGACRE - - - - - Secretary

THE NEED OF AN AWAKENING

THERE never was a time in the history of the world when the reactionary and radical forces were in more open and aggressive conflict than at the present time. In some countries the struggle for freedom is gaining strides in the treaty covenants which were drawn up at the great Peace Conference, while in other countries the citizens are being deprived of the freedom they enjoyed before the great war broke out in 1914. Some nations have taken a great forward march, while others have retrograded. But everywhere the question of individual liberty and religious freedom is the paramount discussion and contention.

I have often wondered if our ministers and people were awake to the great issues which are facing us at the present time, and whether we were taking advantage of the opportunities which present themselves to make known the glorious principles of religious freedom which the Lord has given us. God has given us these principles that we may give them to the world. Are we doing our duty at this important time when the world offers us an attentive ear and is longing for proper leadership in the right direction?

"I am more and more convinced," writes Elder F. W. Stray, "that there is great need of an awakening and an educational campaign among our people in the principles of religious liberty. During the last few years this feature of our message has been almost lost sight of in our evangelistic work, so that many of the new converts are almost entirely ignorant of the fundamental principles of this message which are embodied in the religious liberty features. I feel that I have been lax and remiss in this. I have resolved to do more in the future by way of co-operating with the Religious Liberty Department than I have done in the past. Surely it is time this people had an awakening to their danger, and an enlightenment sufficient to enable them to instruct others. When we are not clear on the principles of religious liberty, we are not Seventh-day Adventists in fact."

I have received a number of letters from conference presidents, pledging a more hearty co-operation in the religious liberty work, and pledging themselves to preach more frequently upon the principles of religious liberty and to endeavor to circulate our religious liberty literature—the religious liberty leaflets and the *Liberty* magazine.

I wish to thank our people and many of our conference officials for the way they have taken hold of the circulation of the last two numbers of the *Liberty* magazine. One hundred fifty thousand copies of the last two numbers of *Liberty* have already been circulated, and the end is not yet. We are receiving many letters of appreciation from prominent people in all walks of life who regard *Liberty* as the most timely magazine that has come to their attention. They admire the principles set forth and the way the great issues of the day are handled.

I recently called on a number of Congressmen in Washington, and nearly all expressed their appreciation of the *Liberty* magazine, and stated that it had changed their views on the subject of Sunday legislation. Judges of State supreme courts are sending in letters of commendation, and calling the editors' attention to sources of valuable legal information. State librarians want all the back numbers of the magazine for a complete and permanent file in the archives of the State libraries. The sending of a sample copy to the public libraries frequently brings about these results. An effort ought to be made to get a complete file of the back numbers of the *Liberty* magazine and a copy of "American State Papers" into every large library throughout the country.

An agitation for Sunday laws is being carried on in more than twelve States at the present time. The Sunday bill now pending before Congress is being vigorously pressed by the Lord's Day Alliance and the pastors' federation in the District of Columbia. Thousands of dollars are being expended to carry on their conventions and campaigns. A new line of reasoning and arguments is being advanced to justify the universal and compulsory observance of Sunday under duress of civil statutes. New affiliations and organizations are being perfected to bring Sunday laws and Sunday legislation prominently before the public mind, as well as to bring combined pressure and influence to bear upon legislators and public officials. Society is being reconstructed preparatory to a tremendous drive for social, economic, moral, and religious reformations.

Protestantism, Catholicism, and Spiritualism are making friendly overtures to each other, and are seeking a common working basis. Scores of books are being written whose sole purpose is to break down the old divisional barriers that were erected centuries ago. The ultimate object is to find a common ground of belief in fundamentals and a co-operative basis for a common endeavor for service. When this threefold union is perfected, it will constitute a sign to God's people that the angel of mercy is about to wing her way back to heaven, not to return until God's judgments have been poured out upon the earth.

The train of human events is moving in the direction of the prophetic outline of history. It is approaching its destined goal. We are living in portentous times. Are we discerning the signs of the times? Or are we engrossed in worldly enterprises and the cares of this life to such an extent that we have no time to lift up our heads and behold the handwriting of God on the wall—that "mene, mene, tekel, upharsin" that foretells the fate of a doomed world? If God sees fit to grant us a little respite of peace, shall we go to sleep in carnal security, or shall we wake up to our God-given opportunities and speedily arise to finish his work? If any are spiritually asleep at this time, we admonish and exhort them in the words of Paul: "Now it is high time to awake out of sleep."

C. S. LONGACRE.

* * *

No man can produce great things who is not thoroughly sincere in dealing with himself.—*Lowell.*

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.

Mrs. L. M. Roark, Wamego, Kans.

M. W. Moss, R. F. D. No. 4, Gravette, Ark. Signs, Watchman, Instructor, Liberty, and tracts.

Mrs. R. I. Jeffords, Box 724, Miami, Fla. Cannot use Review and Herald. Anything else will be appreciated.

B. H. Palmer, Fernhill Route, Laporte, Minn. Continuous supply of English publications, excepting Reviews.

Mrs. George B. Gatling, Thomson, Ga. Continuous supply of Signs of the Times, Youth's Instructor, and Watchman.

Mrs. S. M. Bennett, 708 St. Michael St., Mobile, Ala. Signs, Watchman, Instructor, Present Truth, and Life and Health.

Luzerne Thompson, 1330 Clay St., Bowling Green, Ky. Continuous supply of Signs, Watchman, Liberty, Instructor, and Present Truth.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply, especially Present Truth, Signs weekly, and Harvest Ingathering papers which have been laid aside.

British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., is anxious to obtain either old or new copies of any of the editions of the book, "Facts for the Times." State price, year of publication, and color of binding.

I am very desirous of obtaining the old four-volume edition of "Spirit of Prophecy." Perhaps some readers of this item would be willing to part with their copies, or perhaps they may know of the existence of these volumes in some library where they are not appreciated. If any reader knows where I can secure them, please address me at Hinsdale, Ill., care of Sanitarium.

J. G. Lamson, Chaplain.

* * *

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 Wisconsin sister asks prayer for restoration to health if this be the will of God. "Please pray for my mother's healing," writes a sister from Connecticut. Another sister in the same State asks prayer for her own healing.

A sister in Michigan sends this plea: "Please pray with me that God will save my life and my reason, and help me to be faithful to him."

* * *

ROCHESTER AND BUFFALO (N. Y.) GENERAL MEETINGS

It has been decided to hold a general meeting in Rochester, N. Y., December 19-21, and in Buffalo, N. Y., December 26-28.

The importance of these meetings cannot be overestimated, coming, as they do, just after the recent great meetings in Boulder, Colo.; and Brooklyn, N. Y. Certainly a new

vision of our work has come to our people, and a new power is coming from above with which to accomplish that work.

It would be perilous indeed for any Seventh-day Adventist to fail to obtain a knowledge of heaven's program for him in these stirring and eventful times.

Excellent general help will be provided for these meetings. Begin at once to plan to be in attendance at one of these meetings at least. The first service of each will be held on Friday evening.

Those desiring a room for the three nights of the Rochester meeting should write R. C. Taylor, 60 Grand Ave., Rochester, N. Y., and a room will be provided at a reasonable price considering the increase in prices. Those desiring rooms for the same length of time, while attending the Buffalo meeting, will please write to Norman P. Reynolds, 92 Hedley Place, Buffalo, N. Y.

This may be the only announcement of these meetings that will appear in the Review; so preserve this paper, and don't forget the dates.

K. C. Russell.

* * *

ADDRESSES WANTED

The First Denver Seventh-day Adventist church wishes to say through the columns of this paper that their church record contains the names of many members whose whereabouts they do not know. Therefore the church officers urgently make this appeal to the persons whose names are given below, or to any who may know where these persons are: "Please write at once to the West Denver church clerk, Mrs. Henry J. Schultz, 748 Etali St., Denver, Colo."

Mrs. Reacie Rosetha Howard, Clara Force, Mrs. Margaret E. Clark, G. M. Clark, Serena Anderson, Lela Hearn, William Jacobs, Willie Jacobs, Frederica Jacobs, Katie Jacobs, Mrs. Lydia Babcock, Sarah Brackett, Wm. W. Campbell, Carl E. Bornhouser, Katherine Bornhouser, Joan Anderson, Virginia E. Donagan, Bell Davis, Mary Elliot, Sarah E. Edmonds, Mrs. Sara Eldridge, Mrs. Minnie Fleming, Viola Fullerton, Lucile Shaw Pierce, Annie M. Shaw, Vera Martin, Vernon Johnson, Mrs. Vernon Johnson, Mrs. S. F. Jones, Mrs. Amy Kuhn, Lilly Kunkel, Mildred Loftman, Gerda Loftman, Mrs. M. C. Lyman, Mrs. Conrad Miller, Sylvia I. M. Myers, Arthur L. Myers, Annie Morgan, Grace Millison Mercer, Thelma McDonald, Leslie Martin, Edwin McGinnis, Nancy Pratt, Edna Schaffer, Mrs. Kate Ran, Pearl Stringer, Lewis Yost, Mrs. Louise Williamson, Mrs. Josephine Sherman, Hans Smith, Francis M. Stewart, Mrs. Clarissa Thornton, Evelin High, Sadie Miller Rogers, Dorothy Van Vleet Larson, Lillie Fleming, Alwine Hohne, Ruth Farrell, Mrs. Susie Fellows, Catherine Shaw, Minerva Vangunda, Helen Graybill, Mrs. M. W. Petty, Isabelle Floyd.

By order of the church board.

E. R. Lauda, Pastor.

Mrs. Fern Williams, Republican City, Nebr., is anxious to learn the whereabouts of Cecil Beach, Rosa Nichols, Grace Martin, and Harriett Martin.

* * *

THE CHILDREN'S OWN PAPER IN HOLIDAY DRESS

Fourteen boys and girls, each from a different part of the world, dressed in bright colors, are running through the letters that spell *Our Little Friend*. All this is on the front cover of "the children's own paper." On the back is a wonderful castle, also printed in bright and attractive colors.

This issue of the paper has sixteen pages. It is filled from first to last with helpful, interesting, and attractive stories and pictures—just the kind that your boy and girl, niece, nephew, or grandchild will enjoy.

There is a story and picture of a "dear little deer" that is only about eight inches high; and the "Pencil Boat" begins the first of a series of travel stories, visiting our mission stations in many parts of the world. There is a large picture puzzle of the loading of the boat.

We haven't room to tell all the nice things of interest. Some of the stories are "The Hankie Dollies," "Buffkin and Fluffkin Stay Out Late," and pictures and pictures!

Make your children happy by subscribing to their own paper. If your children have grown up, why not remember your nephews

and nieces and grandchildren? Specify that the subscription begin with this special number, with its colored covers. The children need the paper for the valuable Sabbath school lessons and the story helps and pictures.

The whole, sole aim of *Our Little Friend* is to assist your children, and all children who read it, in building strong, true, noble characters. Let the *Little Friend* help them in cultivating a right taste for good reading matter. That which children read, and the pictures they look at during the ages between four and twelve, will impress and



mold their thoughts far more than what they read after that time.

This issue of *Our Little Friend* can be easily sold by the children. They can help to earn their own holiday money for offerings and gifts. Five or more copies, at three cents each, to be sold at 10 cents a copy!

All subscriptions received before Jan. 1, 1920, will be at 80 cents a year. With the premium book, "Something to Do," \$1.25, postpaid. If you ask for it, the children will receive free with each subscription, new or renewal, an interesting device that will make them happy for hours; it is called, Mr. Funny Foldup. After the first of 1920 the subscription price will be 90 cents a year.

Uthai V. Wilcox,

Editor *Our Little Friend*.

OBITUARIES

Stine.—D. Irl Stine was born in Hickory, N. C., Sept. 27, 1896, and died at Statesville, N. C., following a surgical operation, Sept. 28, 1919. He was baptized at camp-meeting two years ago. His parents, one brother, and two sisters mourn.

* * *

Furber.—Marguerite Louise Furber, infant daughter of Mr. and Mrs. William Furber, died Oct. 26, 1919, aged two years and three months. The sorrowing parents, three sisters, and one brother are comforted by the hope of a resurrection morning soon to dawn.

L. K. Dickson.

Walters.—Teresa Ephlin was born Sept. 2, 1841, at Muncy, Pa. She was married to Willard B. Walters May 25, 1865, and to them were born four children, three of whom are left to mourn her death, which occurred Sept. 16, 1919. She sleeps in Jesus, and the sorrowing relatives are comforted by the hope of a resurrection morning soon to dawn.

W. W. Miller.

Gerhart.—C. O. Gerhart died at Poplar Bluff, Mo., Oct. 27, 1919. He was born in Philadelphia, Pa., April 25, 1874. He went to Missouri, and there was married to Miss Effie Buckley in 1895. Two children were born to them. The deceased was an earnest Christian and a devoted member of the Seventh-day Adventist Church. He sleeps in hope of a part in the first resurrection. His wife and one daughter survive.

C. G. Bellah.

NECESSARY EXPENSES KEPT LOW

THE constant aim of the Review and Herald Publishing Association is to give first-class Seventh-day Adventist service at a minimum of expense. We do not manufacture our raw materials; we buy these in the same markets in which all publishers buy.

Since 1914 the actual (average) increase of all raw materials entering into the manufacture of our books and periodicals has been $116\frac{1}{2}$ per cent. In some lines of expense, such as labor, postage, interest, insurance, taxes, rents, and other similar items, the increase in cost has been much less proportionately than the increase in the cost of raw materials. Including all expenses of manufacturing and operating, it costs us *now* $83\frac{1}{4}$ per cent more to operate than it did in 1914.

Taking the sum of the subscription prices of our different periodicals in 1914, and comparing with the present subscription rates, the increase during the last six years has been but $30\frac{1}{4}$ per cent. The great reason why subscription rates have not been advanced in proportion to the increased cost of manufacture, is the fact that, since 1914, through the blessing of the Lord upon our work, the subscription lists have been greatly increased.

You can continue to co-operate in keeping periodical costs low by renewing your subscription promptly (renew just before expiration), and by helping to increase the circulation of our periodicals. It costs less to handle several subscriptions at one time from one individual than it does to handle the same subscriptions from the same person at different times. Therefore, you can profit by taking advantage now of either the following groups:

CLUBBING PROPOSITIONS

SELECTIVE LIST

	Regular Price	Club Price
Review and Herald	\$2.50	\$2.35
Youth's Instructor	1.75	1.60
Life and Health	1.00	.90
Liberty . . . . .	.35	.25
Sabbath School Worker . . . . .	.75	.65
Church Officers' Gazette . . . . .	.75	.65
Educator	1.50	1.25
Present Truth . . . . .	.25	.20

To secure advantage of the special rates named above, three or more papers must be ordered at one time.

All papers ordered are to be sent to the same person.

If *Present Truth* is ordered to a post office where it is necessary to affix postage stamps in mailing, add 25 cents to cover extra postage.

The Selective list clubbing offer expires Jan. 31, 1920.

FAMILY GROUP

Review and Herald	\$2.50
Youth's Instructor	1.75
Life and Health	1.00
Liberty . . . . .	.35
Sabbath School Worker . . . . .	.75
Church Officers' Gazette . . . . .	.75
Educator	1.50
Present Truth . . . . .	.25
	<u>\$8.85</u>

7.25

To secure the advantages of the very special rates of the Family Group, the entire list must be ordered at one time; all going to the same person.

If *Present Truth* is ordered to a post office where it is necessary to affix postage stamps in mailing, add 25 cents to cover extra postage.

The Family Group offer is good the entire year.

Study the lists carefully. Select as many publications as possible. Orders should be sent to your Conference Tract Society.

REVIEW AND HERALD PUBLISHING ASSOCIATION

Takoma Park, Washington, D. C.



WASHINGTON, D. C., DECEMBER 18, 1919

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

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

LAST Wednesday, Brother W. W. Eastman left New Orleans to attend a convention of book workers in Cristobal, Canal Zone.

ELDER AND MRS. M. D. WOOD recently arrived in San Francisco, after seven years spent in mission work in west India. They are now having the privilege of seeing their two daughters, Clara and Ethel, which is a great joy to them after the years of separation.

ANNOUNCEMENT was made in a recent REVIEW that Brother and Sister Frank Howard sailed for Africa from San Francisco December 6. Since, it has been learned that they were unable to secure passage on that boat, but they expect to sail on the S. S. "Nile," January 27.

A WIRELESS message, sent across the Atlantic from near port, has been received, telling of the safe voyage thus far of Brethren A. G. Daniels, W. T. Knox, and W. A. Spicer, en route to Europe. Whether they have been able to secure return passage on the same boat, after about two weeks, as planned, has not yet been learned.

UNDER date of November 3, Brother Edward J. Urquhart writes from Seoul, Chosen, as follows:

"Elder C. L. Butterfield has been away from the mission headquarters for about two weeks, and will not be back for some two weeks yet. He is up in Manchuria looking after our Korean interests there. He took two native workers with him, one an ordained minister, the other a young licensed minister. Both men have families who will settle up there, and make that their field of labor. We have about a hundred Korean members up in that district now. All we foreigners here at Seoul are enjoying good health and other blessings from our heavenly Father's hand. In spite of the unsettled national conditions, our work has continued to advance throughout the year. Our publishing house sales so far this year are a little more than double what they were last year for the same period."

In a recent letter from Elder H. M. S. Richards, we are glad to learn of the advance of the work in eastern Canada. Brother Richards, who has been laboring in Ottawa, says of his field:

"This is indeed a promising field. Work here brings results, and the people in general have a religious solidity that is gratifying in these days of disorder and confusion. As a result of the work here in Ottawa this summer and fall, we have a substantial increase in membership from the very best class. Several of these new converts are ready now to enter different fields of usefulness in the cause of God."

THE following notes taken from the report of Brother F. A. Stahl for the month of June, give marked evidence of the signal blessing of the Lord in the work among the South American Indians in the Lake Titicaca Mission: "June 1, baptized 43 at Moho Station. June 4, baptized 67 at Broken Stone Station. June 7, baptized 37 at Ilave Pampa Station. June 10, baptized 75 at Pomata Station. June 13, baptized 29 at Qino-wani Substation. June 16, baptized 5 at Puno." The workers at Lake Titicaca are not able to answer the repeated calls for help. "Send us help, O, send us help!" is the pressing call from the fields.

How believers build their churches in the Philippines appears from a letter received from Pastor S. E. Jackson: "The last evening that I was at Sison they planned for the erection of a new church. Their method of procedure was interesting. One contributed a post; another contributed so many bundles of cogon grass for the roof; another so many bamboos, and another so many bolos. It began to rain before the meeting was quite over, so that they were compelled to disperse, as the meeting was held in the open, where the old men meet for counsel. This company is in the Pangasinan field, and it will be the first church to be raised up in that province."

A FEW days ago a very earnest appeal, under date of September 22, signed by our leading brethren in charge of the work in India, came to the Mission Board. The burden of this appeal was based upon "the slowness with which our meager force of foreign missionaries in this field is being strengthened." Because of furloughs home and our inability to send new recruits, they urge—"That our 1920 budget be allowed in full.

"That all the additional families provided for in the budget be sent to India early in 1920.

"That the Mission Board, in anticipation of our 1921 needs, approve now of a further increase of twenty families, to be sent to India for evangelistic work."

They also ask that a day of fasting and prayer be appointed, that all the believers in India may join those in the homeland in beseeching God to provide the missionaries needed in that great land of heathen darkness. This appeal surely comes from burdened hearts across the seas,—burdened lest the present golden opportunities for hastening the finishing of the work in India be lost.

MORNING WATCH CALENDAR

THE great army of Morning Watch Calendar readers is constantly growing year by year—so much so that we can confidently expect the number to be 100,000 during 1920.

If you have not joined in past years, do so now. There are many advantages to those who follow the devotional reading. Strength for the battle comes from personal interviews with the "Captain of our salvation."

Paul says, "That I may know him." To "know" is to become better acquainted with him, to walk with him and to talk with him, as the song suggests. Early in the morning, when the mind is clear and the heart is rested, he comes very close to the waiting worshiper. Join the band now: simply purchase the little Morning Watch Calendar and follow the study in your morning devotions.

Also help some friend or acquaintance to a similar experience by presenting him with the calendar.

CHANGES IN PRICES OF FOREIGN PUBLICATIONS

CONTINUED increase in the cost of manufacturing makes it necessary to announce the following new subscription prices on foreign papers, beginning Jan. 1, 1920:

		In U. S. where	Else-
"Christlicher Hausfreund"			
Single subscription, per year, each	\$1.50	\$1.75	
Single subscription, six months, each	.90	1.05	
Single subscription, with "Truth in Christ," premium, per year each	2.00	2.25	
Clubs of five or more to one address, for one year, per copy	1.15	1.25	
Lists of five or more to separate addresses, one year, per copy	1.25	1.50	
"Deutscher Arbeiter"			
Single subscription, per year, each	1.75	2.00	
Single subscription, six months, each	1.05	1.20	

Combination Rate

Arbeiter and Hausfreund to same address

There are only four weeks in which to send renewals of present subscriptions and clubs, and we cordially invite all to avail themselves of the opportunity of renewing at the present prices before Dec. 30, 1919.

		In U. S. where	Else-
"Evangelists Sendebud"			
Single subscription, per year, each	\$2.25	\$2.50	
Single subscription, six months, each	1.35	1.50	
Clubs of five or more to one address, for one year, per copy	1.75	2.00	
Lists of five or more to separate addresses, one year, per copy	1.90	2.15	

The combination rate on Evangelists Sendebud and Missionaeren will be discontinued Dec. 31, 1919.

Feeling that our subscribers and church societies should have the privilege of renewing present clubs, and of sending in new ones, at a lower rate, it has been decided to make the following offer, effective between Jan. 1 and April 1, 1920:

		In U. S.
Clubs of five or more to one address for one year, per copy	1.65	
Clubs of five or more to different addresses, for one year, per copy	1.80	

Please remember that these low prices expire April 1, 1920, and that now is the time to send in renewals of present clubs and to plan for new ones. Send all orders to your tract society.

PACIFIC PRESS PUB. ASSN.,
Brookfield, Ill.