

The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, February 19, 1920

No. 8

THE GOSPEL TO ALL NATIONS

THE ONE BOOK



HERE is but one Book that is full of God, or that can fill us with all his fulness. Read it. Ponder it. Not Plato, nor Bacon, nor Addison, but He that spake as never man spake, speaks there. Go up with him to the mount, and hear his sermon. Sit with him at the table, and listen to his words. Walk with him in the fields, and read his paragraphs syllabled in flowers and tares and fig trees. Take David's harp, and sweep its strings to the music, "The Lord is my shepherd." Sit at Isaiah's feet, and bow and adore, while he unveils the glorious greatness of him who "weighed the mountains in scales, and the hills in a balance." . . . God's utterance through the pens of all the inspired writers is like the breath of spring to winter's blasted herbage. The soil freshens and blooms under it, and he who bears the best and noblest fruit of a devoted Christian life is he who is most devoutly conversant with the divine Word.—E. H. Gillett.

ISAIAH

ROMANS

STUDY THE

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The Danger of Skepticism in Our Youth

MRS. E. G. WHITE

THE words of Jesus addressed to this generation may well be regarded with sorrow and awe. He asks, "When the Son of man cometh, shall he find faith on the earth?" Christ looked down the ages, and with prophetic eye marked the conflict between the antagonistic principles of truth and error. He saw how real Christianity would become almost extinct in the world, so that at his second advent he would find a state of society similar to that which existed before the flood. The world would be engaged in festivity and amusement, in theatrical shows, in the indulgence of base passions. Intemperance of every grade would exist, and even the churches would be demoralized, and the Bible would be neglected and desecrated. He saw that the desperate revelries of the last days would only be interrupted by the judgments of God.

Society is now in a state of demoralization, and this will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the flood. The degradation that is found in the world today is largely due to the fact that the Bible no longer exerts a controlling influence upon the minds of men. It has become fashionable to doubt. The law of God has been made void by those in sacred office, and what can be expected of those who have listened to their sophistry and error? What can be expected of the youth who have come under the influence of those who have cast away the law of the Lord of hosts and have despised the word of the Holy One of Israel? It is no wonder that the Bible has come to be lightly regarded.

Infidelity is increasing in our land. Our youth are sent to college, and are brought into association with those who hold skeptical views; for even well-educated young men now boast of their unbelief in the word of God. Who is chargeable for this state of affairs? Is it not chargeable to those who from the sacred desk have belittled the claims of the law of God? Is it not chargeable to those who lead men away from the path of truth by terming the law of God a yoke of bondage, and who thereby picture transgression as a state of liberty? Oh, if those who make light of the requirements of God's law, did but know what they are doing, if they did but realize that they are undermining the faith of our youth in the Bible, sending them adrift without anchor or compass on a shoreless sea, they would recoil with horror from their fearful work!

I feel the most intense anguish for our youth. I warn you, as one who knows the danger, not to be entrapped by Satan through the little knowledge of science which you may have acquired. It is better to have a pure and humble heart than all the knowledge you can possibly gain without the fear of the Lord. The youth of today will be likely to meet skeptics and infidels wherever they may go, and how necessary that they be equipped, so that they may be able to give a reason of their hope with meekness and fear. Thomas Paine has passed into his grave, but his works live to curse the world, and those who doubt the truth of God's word, will place these infidel productions in the hands of the young and inexperienced, to fill their hearts with the poisonous atmosphere of doubt. The spirit of Satan works through

wicked men to carry on his schemes for the ruin of souls.

We are living in an age of licentiousness, and men and youth are bold in sin. Unless our youth are sacredly guarded, unless they are fortified with firm principles, unless greater care is manifested in choosing their associates and the literature which feeds the mind, they will be exposed to a society whose morals are as corrupt as were the morals of the inhabitants of Sodom. The appearance of the people of the world may be very attractive, but if they are continually throwing out suggestions against the Bible, they are dangerous companions; for they will ever seek to undermine the foundations of your faith, to corrupt the conscientiousness of old-fashioned, gospel religion.

The youth often come in contact with those of skeptical tendencies, and their parents are in ignorance of the fact, until the terrible work of evil is consummated, and the youth are ruined. The young should be instructed diligently, that they may not be deceived in regard to the true character of these persons, and not form friendships with this class, or listen to their words of sarcasm and sophistry. Unless our young people have moral courage to sever their connection with these persons when they discover their unbelief, they will be ensnared, and will think and talk as do their associates, speaking lightly of religion and the faith of the Bible.

Could the eyes of deluded youth be opened, they would see the exultant leer of Satan at his success in ruining souls. In every conceivable way he seeks to adapt his temptations to the various dispositions and circumstances of those whom he wishes to entangle. He will try every device, and if the subjects of these temptations do not seek God, they will be blinded to his deceptions, and will be self-confident, self-sufficient, and in ignorance of their condition and danger. They will soon come to despise the faith once delivered to the saints. I speak to the youth as one who knows, as one to whom the Lord has opened the perils that attend their pathway. Self-confidence will lead you into the snare of the enemy. The youth

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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. 97

TAKOMA PARK, WASHINGTON, D. C., FEBRUARY 19, 1920

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Is Christ Your Personal Saviour?

It is not enough for us to believe that Christ died for the world. It is not enough for us to believe that Christ died for our brethren and sisters. We must believe that Christ died for individuals—that he died for us. Is this your faith? Are you finding in Christ a Saviour that saves from sin? Does he save you now, today? Are you experiencing his keeping power in holding you back from the pit from which he rescued you by his grace? If not, then you are living far below your privilege in Christ Jesus.

The Master, by his supreme sacrifice, has proclaimed liberty to every captive. He has opened the prison doors. It is your privilege to come out into the light of his forgiving love. It is your privilege to claim through faith the victory over the foe whom he met and vanquished. Do not let Satan deceive you into believing that your condition must be one of continual sinning and repenting. You may become a victor in Christ's name. Of yourself you will always be a sinner, and just as long as you are in this mortal body you must fight to keep under the old man of sin. The struggle cannot cease for a moment. But you are to recognize that you are enlisted under the banner of Prince Immanuel, that Christ never lost a battle, and that through faith in him you may lead a life of victory. Do not permit the enemy of all righteousness to cheat you out of this blessed inheritance.

* * *

The "Amen Corner"

WHAT has become of the "amen corner"? For some reason it seems to have taken its departure from the churches, our own among the number.

The time was once, when the word of God was being expounded, and its stirring truths came home to the soul, there was a response from the pews. As the mighty truths of redemption and the coming of the Redeemer were studied, fervent amens were heard from the lips of those whose hearts beat in unison with these sacred truths. But a change has come, and the "amen corner" has practically disappeared. There are a few remaining with us from whose lips the amen is still heard. God bless them!

One is sometimes greatly cheered while speaking to colored congregations to hear fervent amens, not from brethren alone, but from godly sisters whose souls are on fire with zeal, and who are being blessed by the word that is spoken.

But this, we regret to say, is the exception rather than the rule in churches. Fervent amens are becoming more and more rare. Those who cling to the custom are in a class by themselves, are con-

sidered by some as a bit odd, somewhat emotional; and if a sister should indulge in this ancient and godly habit, she would, I fear, be looked upon as bordering somewhat on the fanatical.

"Amen" is a common word in the Scriptures. Concerning its meaning, Cruden says:

"Signifies, in Hebrew, true, faithful, certain. It is made use of likewise to affirm anything, and was an affirmation used often by our Saviour, which is rendered in our translation, verily, verily; amen, amen, I say unto you. John 3: 3, 5. All the promises of God are amen in Christ; that is, certain and firm. 2 Cor. 1: 20. Christ himself, the faithful prophet and teacher of his church, is called the Amen. Rev. 3: 14. In Isaiah 65: 16, 'shall bless himself in the God of truth,' and 'swear by the God of truth;' which in the Hebrew is, 'the God amen.' And it is used in the end of prayer in testimony of an earnest wish, desire, or assurance to be heard; amen, 'so be it,' 'so shall it be.' The word 'amen' is used in many languages."

The "Cyclopedia of Biblical Literature," by Kitto, says:

"This word is strictly an adjective, signifying 'firm,' and metaphorically, 'faithful.' Thus in Revelation 3: 14, our Lord is called 'the Amen, the faithful and true witness.' In Isaiah 65: 16, the Hebrew has 'the God of amen,' which our version renders 'the God of truth,' i. e., of fidelity. In its adverbial sense, amen means certainly, truly, surely. It is used in the beginning of a sentence by way of emphasis—rarely in the Old Testament (Jer. 28: 6), but often by our Saviour in the New, where it is commonly translated 'verily.' In John's Gospel alone it is often used by him in this way double, i. e., 'verily, verily.' In the end of a sentence it often occurs singly or repeated, especially at the end of hymns or prayers, as 'amen and amen.' Ps. 41: 13; 72: 19; 89: 52. The proper signification of it in this position is to confirm the words which have preceded, and invoke the fulfilment of them: 'so be it.' Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounced the amen bound themselves by the oath. Num. 5: 22; Deut. 27: 15, 26; Neh. 5: 13; 8: 6; 1 Chron. 16: 36; comp. Ps. 106: 48."

From these definitions and illustrations of the use of the word, we learn that the general meaning of the word is that of assent or affirmation to the things which are spoken. It is a "so be it" to the statements of God's holy Book. It is an affirmation that our hearts respond to the truth which is spoken. This "verily, verily," or amen, has been characteristic of the godly saints in the church of God in days that are past. Why is it that this holy affirmation is heard so rarely in these days, and professed Christians often sit in the pews as unresponsive as tombstones in a cemetery? Is it because the heart does not respond as fervently to the mighty appeals of the word as formerly, and a pharisaical dignity is settling over the pews? Dignity forsooth! There is a certain dignity that pertains to a corpse. There certainly is a wide gulf between the present condition among God's people in this matter and the situation in the days of Ezra. At that time, when the word of God was read to the people, we are told that

"all the people answered, Amen, Amen." Neh. 8:6.

In that grand and inspiring ceremony in the history of the Exodus movement, when the people were assembled by command of Moses on Mt. Ebal and Mt. Gerizim, as the curses were read, those on Mt. Ebal answered, "Amen," and when the blessings were read, those on Mt. Gerizim answered, "Amen." "And all the people shall say, Amen." (See Deuteronomy 27.) How thrilling must have been this divine ceremony! Would that we could hear all the people say, "Amen," when God speaks to their hearts.

It seems clear from 1 Corinthians 14:16 that the custom in the Jewish synagogues of saying, "Amen," also existed in the early apostolic church.

We miss the "amen corner." We revere its memory, and mourn its departure from among us. Our youth are not taught either by precept or example that an amen is a proper response to make. It is considered that if used at all it must be by some one whose hair is white, and who is bending toward the tomb. But we know of no age limit in the saying of amen. The young, as well as the old, are free to give expression in this way to the promptings of the Holy Spirit in their hearts to respond to the spoken word of God.

Luke tells us that when Jesus read and interpreted the meaning of the Scriptures in the synagogue at Nazareth, "all bare him witness" (Luke 4:22); that is, they all said, "Amen," or "So be it."

If an "amen corner" was ever in order among any people since Pentecost, it is among God's remnant people. Such stirring truths as pertain to the warning message of the third angel have never before been poured into the ears of men. If they are not sufficient to bring a responsive amen from the heart, we know of nothing that will. We plead for the restoration of the "amen corner" in all our churches. Let all the people say, "Amen." G. B. T.

* * *

Financial Chaos

THESE days we have all experienced the fact that money does not have the purchasing power that it had before the great World War. "High cost of living" has become a proverbial phrase. But really the United States is enjoying a period of unusual prosperity as compared with the other nations of the world, especially the European nations. Real estate and other property values are high in this country, and money is spent freely by the average American, for whatever he may desire to buy. Leading financial authorities ascribe the continued high cost of living (which stays up in spite of all the Government can do) in a large degree to the willingness of the buyer to pay any price which may be asked, no matter how unreasonable it may be. Conservative financiers fear that as an aftermath of this reckless buying this country may experience a financial panic when values drop. As the *Washington Post* says:

"If a panic ever hits the United States—and the financial clouds are black everywhere on the world's horizon—there will be a period of hard times . . . which will make 1893 look like an era of prosperity by comparison."

And financial chaos is feared in Europe. Only a few days ago the Assistant Secretary of the Treasury, Leffingwell, told leaders of both parties in the House of Representatives that the bankers of the United

States, as well as the Treasury officials, are greatly worried over the industrial and financial situation, for the financial affairs of the world are in a deplorable state. Foreign exchange has reached new low levels. On February 4 the British pound was quoted at \$3.19 as against a parity of \$4.86 $\frac{5}{8}$, or a discount of more than 33 per cent. French and Belgian francs and Italian bills, all quoted at the one price of 5.18 $\frac{1}{8}$ to the American dollar before the war, fell to the new low levels of 15.12, 14.18, and 19.10, respectively, to the dollar. The financial world is truly alarmed, for soon the exchange will be so unfavorable that international trade will be seriously affected. Speaking of the present financial conditions, the *Washington Post* says:

"So hurtful to business are these conditions, that it is considered in the street [Wall Street] that the whole European financial position has reached a serious stage, and that unless something is done, the result will be chaos. Nothing can be gleaned in official quarters regarding any action to remedy the economic position, and while some people believe it will be best to let matters adjust themselves in the natural way, others advocate official action. A prominent member of one bank described the situation thus:

"Financial Europe at present is a sick man. The patient needs a stimulant. The question is as to when the stimulant is going to be applied."

The most critical financial conditions are those found in Germany, where the mark has gone below the low level of a cent, whereas before the war it was worth 23 4-5 cents. Speaking of the situation in Germany, the *Post* of Jan. 30, 1920, says:

"Germany is balancing on the very edge of a precipice, above the abyss of national, economic, and financial collapse, which is certain to be followed by far-reaching international reverberations in the financial world.

"The next thirty days—possibly the coming week—may determine whether the war which was won by America and the Allies in five years will be completely lost to them in as many months in the sixth year.

"That is the unescapable impression one gets here in the vortex of the Central European politico-economic whirlpool. . . .

"The most portentous shadow coming events have cast before them, is the new drop of the German mark, which touched 1 cent here and went even lower in Cologne, and in Holland, where it dropped to seven eighths of a cent.

"For the first time the confidence of the Germans themselves in their own money is beginning to disappear, as is shown by the wild scramble for foreign money at any price, especially American, Swiss, Dutch, Danish, and Swedish.

"The talk of the street today is how many days it will be before national bankruptcy is admitted. The government is helplessly drifting in the grip of forces quite beyond its control. Unless outside help comes—and comes at once—the conclusion is inevitable that it will be only a matter of weeks before the government hits the rocks and breaks up."

With starvation facing many sections of Europe for lack of available food supplies, with the national currency of European countries so depreciated in value that its purchasing power in international trade is almost gone, the inhabitants of Europe face a truly desperate condition. Should America's exports fall off, American finances may suffer; in any case the United States cannot help sharing the calamity if Europe goes bankrupt. Should we not as brethren share our present prosperity with our fellow Adventists in Europe, many of whom are actually suffering for the barest necessities of life? If we do not share now, we ourselves may not be in a position to share later. And while doing what we can to help those who are less fortunate than we are, let us recognize in this threatening financial chaos one more sign that earth's history is soon to close with the dawning of the eternal day that follows the darkest portion of this night of sin. L. L. C.

The Patience of the Saints

REPEATEDLY in the Scriptures of Truth the church of Christ is exhorted to be patient. And particularly is the admonition given to the church living in the days just preceding the coming of the Lord. The apostle Paul exhorts the believers:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 35, 36.

Through the apostle John is given to the church this promise:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

It is declared of the remnant church as they go through the trials of the last day preparatory to meeting the Lord at his appearing: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. The keeping of the faith of Jesus involves more than a mental assent to the fact that he is a savior. It means the possession of the faith which Jesus exercised during his earthly ministry. Even more than this, it means the faith which Christ has exercised all the long centuries as he has waited patiently for the fulfilment of his plans and purposes.

Heaven's Long-Suffering Patience

It is well to consider in this connection the long-suffering of God since sin entered the world. The Lord knew six thousand years ago as well as he knows today the terrible character of sin and the baneful fruit it would bear. Others did not know it. The Infinite One executes his plans and purposes not with respect to his own wisdom alone, but with regard to the finite wisdom of his created intelligences. Hence, through all the centuries he has waited for sin to develop its true character, so that when it, with all its votaries, is finally destroyed, every created intelligence will know and believe that God has dealt justly. It has required the exercise of infinite patience to await this outcome. Men and devils have united to blaspheme the name of God, to defame his character, to defeat his purposes, but he has waited patiently all the years, conscious of the justice of his cause, and confident of the ultimate triumph of right. This is the inspiring example set before us in the Scriptures of Truth.

"How Long, O Lord, How Long?"

The followers of Christ, particularly in these last days, will be sorely tried. They will see evil rampant in the world. They will see these evil, worldly principles enter the church of Christ and affect many of its members. Many times they will be led to cry out in anguish, "How long, O Lord, how long?" They will sigh and cry for the abominations that are done in Israel, as brought to view in the ninth chapter of Ezekiel. To these the words of the Master apply, "In your patience possess ye your souls." Luke 21: 19. We may see wrongs even in the lives of our brethren and sisters; we may see men of ability and pleasing address departing from the truth, but we must realize, as did the apostle Paul when Hymenæus and Philetus made shipwreck of their faith, that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let

every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19.

When we see others going astray, we should be admonished in our own personal experience to make sure of our connection with Christ. In the midst of darkness and apostasy the Lord "knoweth them that are his," and the admonition to every soul is, "Let every one that nameth the name of Christ depart from iniquity." Maintaining this relationship to God, the treason of others will incite us to greater loyalty, their coldness to greater warmth.

Two Ways of Dealing with Wrong

In what manner will those in Israel who recognize the evil that exists, sigh and cry? We do not apprehend that it will be necessarily by outward manifestation of grief. It surely will not be in parading before the world the sins of their brethren and sisters. Rather it will be in mightily crying to God for the manifestation of his salvation in the church, for his converting power to rest upon those who are going astray. Would that we saw more of the manifestation of this spirit. Would that those who are cold and indifferent in the church were subjects of prayer instead of subjects of criticism. Somehow it is easier for human nature to do the latter than the former. It is easier to go to some brother or sister, some church officer, or some minister, and exploit the evil deeds of those who do wrong, than to go directly to the persons concerned and labor for their reclamation. It is easier to gossip about their failures than to carry a burden day after day to the secret place of prayer and tell it to the great Burden Bearer. One way is the Lord's way of dealing with sin (Matt. 18: 15-18; Gal. 6: 1, 2), the other is the way of the enemy of all righteousness. One way is designed to help and to restore, the other to wound and to scatter. One way is the way of tender solicitude and Christian helpfulness, and the other is the way of cold formal-heartedness. One is the way of love, the other the way of hate. It is by the leading of the spirit of evil that we follow the way of the adversary. It is only by the leading of the Spirit of God that we follow God's way of dealing with sin and sinners.

But oh, the joy that comes to one who has been instrumental in saving a soul for Christ! The joy of no day, however bright, compares with the joy of that day on which we can say at its close, "I have done my best today to help my fellow men, to make them purer and nobler and better. By Christ's grace I have rescued some sinking soul from the pit." This is the joy in Christian service which lifts the disciple up to the seat beside his Master in heavenly places. It is the joy which will enter the heart of Christ in the last great day as he sees of the travail of his soul — the fruit of his labor — and is satisfied.

Evil in the Church

It is only as we forget the Rock of our strength that we become discouraged when we see evil in the church. We forget that the evil pertains to the human instead of to the divine. We forget the history of the church of God through the ages of the past. The church has gone through many stormy periods, it has witnessed many widespread apostasies, and yet God has never forsaken his people.

In the days of ancient Israel, Aaron, the high priest of God, led the people in the worship of the golden calf. Miriam, the prophetess, lifted up the standard of rebellion against recognized authority.

Korah, Dathan, and Abiram, and two hundred fifty of the chief men of Israel, took their stand against God and his truth. Saul, the anointed of the Lord, became an apostate. David, the sweet singer of Israel, committed a heinous crime against the Lord and his people. Solomon, the man of wisdom, forsook the Lord and followed the ways of the world. And even in the days of Christ's earthly ministry one of the chosen twelve proved traitor to the cause of the Master and basely sold his Lord; and Peter, the ardent disciple, with cursing and swearing, denied him in his hour of need. And yet God still led his people. He went before them in the pillar of fire and the pillar of cloud. And God still leads his church today. Through all the ages of the past he recognized every hand that was stretched out to him. He had regard for faithful Elijah and for the seven thousand who had not bowed the knee to Baal. He has the same regard for the faithful ones today.

And it is for the faithful ones in this hour to exercise in all their relationships to their fellow men the same spirit of love and tenderness, of long-suffering, and of waiting patience that has been manifested by the Lord through all the centuries. The Lord lives today. He still has his hand upon the helm. He has not yet forsaken this world, but is still guiding and ruling in the affairs of men, causing even the wrath of man to further his divine purposes. Instead of repining, let us stand patiently by and watch the moving of the divine hand in and out in the great loom of life, as it weaves the web of God's perfected purposes and designs. In this patient waiting we shall find the highest perfection of patience and of Christian experience.

F. M. W.

* * *

Stewards of Christ's Grace

"LIFT up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Both of these quotations are the words of our blessed Lord through his servant John. Therefore, each must bear a close relationship to the other. Jesus directs his disciples to "look on the fields." From the fields he wishes them to catch their vision, for he says, "The field is the world" (Matt. 13:38), and "the whole world lieth in wickedness" (1 John 5:19). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); "for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). "The Lord is . . . not willing that any should perish, but that all should come to repentance" (2 Peter 3:9); therefore, "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

This is the program heaven has ordained for his believing children. The only use God has for a church on earth is to enlighten those who sit in darkness, hence he says to his people, "Ye are the light of the world" (Matt. 5:14), and "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). When this entire world has had a chance to hear the gospel, then, and not till then, will the work of the church be finished. And God has prepared just such a message, and it is to be given to every nation, kindred, tongue, and people. It is to be given by a people whom the prophet saw keeping the commandments of God; and when it had been given, he saw

one like unto the Son of man sitting upon a white cloud, coming to reap the harvest of the earth. "The harvest is the end of the world." Matt. 13:39.

These Scriptural quotations, with many others we might cite, all emphasize the truth that the church upon earth cannot be separated from missionary endeavor. The church is God's evangelizing agency, existing only and wholly as a world-wide missionary society. With this view of the church, I see great beauty in that divine "wish" for it,—that above all things it might "prosper and be in health," two things most needful for the missionary and missionary extension. In order that this "wish" might become reality, God has connected with his work a great health reform system, that through its benefits his workers might be strong, and courageous in preaching the gospel everywhere, and also be prepared to minister to the infirmities of those who as a result of transgression are sick and suffering.

He has also ordained a system of giving, to support his work. He has ordained that through thus giving, the giver receives his increase. He commands all to bring their tithe into his storehouse, that there may be meat in his house; and promises those who obey, that the windows of heaven will be opened and blessings abundant will pour forth beyond room to receive them. (See Mal. 3:10.)

The wise man's instruction harmonizes with the foregoing counsel when he says:

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

The Lord today, as in the days of Abraham, blesses us that we in turn may be a blessing. So when we turn our eyes unselfishly upon the field, and bring from our temporal blessings the portion that belongs to God (the tithe), and make offerings in addition proportionately as he has blessed us, he in turn makes his own wish for us a reality by opening the windows of heaven and pouring a blessing of temporal prosperity upon us, so that our barns are filled with plenty. The devourer is rebuked for our sakes, that the fruit of our ground and our vine may produce the maximum both in quantity and quality.

As I write these words, I think of the rebuke administered by the Saviour to his disciples while they were en route from Jerusalem to Emmaus, when he said, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

The servant of the Lord, whom he chose to give counsel to the church in this covetous age, has spoken definitely and earnestly upon this question. From "Testimonies for the Church," Volume II, pages 198, 199, I quote:

"I looked to see who of those who professed to be looking for Christ's coming, possessed a willingness to sacrifice offerings to God of their abundance. I could see a few humble poor ones, who, like the poor widow, were stinting themselves, and casting in their mite. Every such offering is accounted of God as precious treasure. But those who are acquiring means, and adding to their possessions, are far behind. They do comparatively nothing to what they might. They are withholding, and robbing God, for they are fearful they shall come to want. They dare not trust God. This is one of the reasons that, as a people, we are so sickly, and so many are falling into their graves."

Again, on pages 661, 662, we find the following:

"Those who are selfishly withholding their means, need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be intrusted to a

reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means he has lent to his stewards, if they refuse to use it to his glory. Some, I saw, may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless."

These two paragraphs touch the question of the health and prosperity of our people, and intimately connect both with faithfulness in supporting the cause of God throughout the harvest field.

I sincerely trust the Lord will give us all a clear vision regarding our responsibility as stewards of his manifold grace so freely ministered unto us.

CHARLES THOMPSON.

* * *

Divine Versus Human Salvation

THE history of the human family affords a wonderful commentary on the futility of man's efforts to save himself. The Bible record is a history of the conflict between the divine and the human system of salvation. Again and again during the last six thousand years has it been demonstrated that there is no power in humanity to raise itself above its own level. Indeed, there has been no power to keep it at its own normal level, and it has sunk lower and lower. Every moral height which has been gained has been accomplished by man's taking hold of a power outside of himself.

If man possessed the power of creation, then indeed could he aspire to the position of redeemer, but one who cannot create cannot redeem, because redemption is but a second act of creation. How strikingly the Lord presented this to the patriarch Job, as brought to view in the fortieth chapter of that book:

"Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee." Verses 8-14.

Salvation indeed belongeth unto God, and he has provided a way whereby every man may escape the penalty from which his own self-righteousness can never save him. That way is through the one Saviour, the Lord Jesus Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Some of the great teachers of worldly systems of religion may enunciate righteous principles (usually a corruption of the Christian principles which they have copied from the Christian religion); they may prescribe fasts and penances as penalties for sin, but in them and in their teaching there is lacking the power to transform the life. They cannot say, in the language of the one true Saviour, "The words that I speak unto you, they are spirit, and they are life."

From the pit of their own corruption, from the depths into which their own efforts for salvation have plunged them, the Master calls his created intelligences to sonship with himself. And with this call he affords the power whereby they may come into this blessed relationship. John 1:9-12. Let us cease our own efforts to make ourselves better, and by faith take hold of the promised power through Christ.

A Challenge to Spiritualism

ACCORDING to a recent Associated Press dispatch from New York, Mr. Joseph F. Rinn, of that city, has offered a reward of \$5,000 for "a medium who could offer under scientific conditions the slightest tenable evidence of communication with the spirit world or supernatural feats of any kind."

The chief test proposed is making known the contents of a letter locked in Mr. Rinn's safe. The letter was written to Mr. Rinn by Dr. Hodgson seven days before his death, and it is claimed by Dr. Hyslop, a friend and coworker of Dr. Hodgson, that he is now receiving communications from Dr. Hodgson.

Of course no one can tell what may come of this challenge. It is not at all unthinkable that the contents of the letter may be revealed, to the great confusion and immediate conversion of Mr. Rinn. Equally strange things have happened in the past, with equally important results to the cause of Spiritualism.

Whatever may be the outcome of Mr. Rinn's challenge, his position is unscriptural, and therefore unsafe. Under various names the Bible, in both the Old Testament and the New, recognizes the reality of spirit manifestations. Spiritualism is a fraud, not in that its phenomena are all fraudulent, but because it professes to be something it is not. That there are genuine spirit communications, and even physical manifestations, due to spirits, need not be denied, indeed, we might say cannot be denied; but that these are due to the spirits of the dead is utterly false, and herein is the great fraud.

Revelation 16:14 tells us plainly the character of the spirits from whom the communications come, and reveals incidentally the nature of the so-called revelations:

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Any man, therefore, who rests his case upon the assumption that there is nothing supernatural in spirit manifestations and spirit messages, is on dangerous ground. Let him be convinced that there are real spirits able to communicate with human beings, and that they do thus communicate, and he becomes at once a convert and a champion of the whole system, as Sir Oliver Lodge and others have become.

Absolutely the only safeguard against the delusions of Spiritualism is the testimony of the Scriptures: (1) That "the dead know not anything" (Eccl. 9:5); and (2) that the pretended spirits of the dead are in reality "spirits of devils" (Rev. 16:14).

C. P. BOLLMAN.

* * *

"MANY years ago the Church Missionary Society, hoping to give the gospel to Kashmir, North India, sent two of its most experienced missionaries, with a staff of native preachers, there. Thrice were they driven out and the door closed. Then Dr. Elmslie, a medical missionary, was sent to begin a medical mission. His splendid surgery gradually broke down opposition, and a foothold was gained in this hitherto impregnable fortress of heathenism. Other missionaries followed, and today mission stations throughout Kashmir, medical work accompanied by the preaching of the gospel, are the outcome of that initial effort."

Sons of God

L. S. BARGER

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

It is the Christian's distinctive privilege here in this world to be known as a child of God. They are also called "children of light," "children of obedience," children of the kingdom," etc.

By nature we are all "children of the wicked one," "children of disobedience," "children of wrath."

The change of sonship necessitates voluntary choice on the part of the individual — an act of faith. But God repays this act of faith with his creative power, the carnal mind becoming spiritual, the old creature becoming new.

Man thus "born again" is "transformed" by the renewing of his mind. That the new birth is the work of faith is very evident, as attested by the Scriptures:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"Whosoever believeth that Jesus is the Christ, is born of God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:1, 5.

These statements are very significant, and when we sense their true meaning and apply them to our own lives, with the apostle Paul we are ready to exclaim, "O wretched man that I am!" But God hears every cry of faith and sincerity, and if we heed the invitation, "Come unto me," the power of regeneration comes into our lives, and we become his sons; for "as many as received him, to them gave he power to become the sons of God." John 1:12.

Note the difference between the true Christian and the Christian so called. The one receives Christ by faith, and thus has power to overcome sin, while the other accepts a theory of religion, "having a form of godliness, but denying the power thereof." The one has his mind "transformed" into the mind of Christ; the other a mind somewhat reformed by and through the influence of religious dogmas and church affiliations. With one there is a real hatred of sin and a genuine love for the sinner; with the other a lingering love of sin and too often a cherished hatred for the sinner.

This difference is certainly a vital one, and should never be ignored. The parable of the ten virgins affords a striking example of it. Like the wise virgins, the foolish ones had a knowledge of the truth. They were looking for the coming of the bridegroom; but as they had no oil in their vessels, their lamps soon went out. To apply the parable: The ever-present Spirit of Christ, the power of a godly life, was lacking. In reality, they had not received Christ, and consequently were not actually the sons of God. And because they had not received Christ, they had no hope of eternal life; for "he that hath the Son hath life; and he that hath not the Son of God, hath not life." 1 John 5:12.

Since it is by faith that Christ is received, the life that follows must be one of faith, as it is written, "The just shall live by faith." Heb. 10:38. And right here is danger. In our efforts to live by faith, our prayers may assume this trend: "Open the way, Lord, if it be thy will; if not thy will, then block the way." To see the way open and then walk therein, is not faith, but sight; and to move forward only to

find the way blocked, is not faith, but groping in the dark. Faith moves forward to see the way open, although apparently insurmountable obstacles may seem to block the pathway. These obstacles invariably vanish as faith advances. Only a divine assurance, an "evidence of things not seen," directs the forward movement; for "as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Abraham went out, not knowing where he was to go. His faith led him to move out, and being a child of faith, or obedience, he went forward. Now Abraham was justified by faith, his faith being made perfect through his works. Thus he is called the "father of the faithful." We, then, may become the seed, or children of Abraham through faith in Christ, our faith also being manifest by our works.

Can we, then, as the sons of God, the children of faith and obedience, consistently doubt or question any statement found in God's word? Or can we seek to divert from its true meaning any portion that may seem to conflict with our own ideas, our desires, or even our preconceived opinions? Shall we not rather accept his word as our guide infallible, and seek to fashion our lives according to its precepts?

We cannot justify the claims of higher criticism regarding the fallibility of the Bible, nor the Darwinian theory of the origin of man, for they strike a vital blow at the very foundation of faith — the creative power of God.

The true sons of God love his word, love to obey it, but not to criticize it. Like their Elder Brother, they can say, "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

We become the sons of God by being born of God; children of light, because Jesus, the Light of the world, is enthroned in the heart; children of faith, by moving forward in harmony with his Spirit's leading; children of obedience, through a proper regard for his commandments, doing "those things that are pleasing in his sight;" and children of the kingdom, because "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

Today, when great and stirring events are transpiring; when national and international problems demand solution; when questions of vital import to social, economic, and spiritual interests arise for serious consideration; when deception of every conceivable form permeates the life of the world; when all Christendom stands facing the most glorious opportunity for aggressive movements; when the "Macedonian cry" of heathen lands is loud and insistent; the need for *true sons of God* is incalculable. Their wholesome, pacifying influence is greatly needed in every phase of human activity.

Today, when our greatest statesmen and diplomats are earnestly, honestly, and in all good faith vainly trying to patch up, remodel, or rebuild the old, worn-out machinery of human government, in the fond hope of insuring to a sin-sick world the joys of lasting peace, we *emphatically need* to be the true sons of God.

O that the God of heaven would transform us, regenerate us, harmonize us! Give us a host, a legion of God's true sons, and peace such as the world cannot give, would attend us; a true league of nations would be ours, workable, dependable.

Covetousness, and the Company It Keeps

DANIEL H. KRESS

COVETOUSNESS comes to us by inheritance. By nature we are covetous. It is the most prevalent of all sins; no one is free from it. It is responsible for more crime, misery, and bloodshed than any other sin. In fact, it lies at the basis of all evil.

It is not an innocent sin, one to be made light of. In the sight of heaven it is regarded as one of the most heinous of all sins, and is classed with such transgressions as fornication, adultery, and drunkenness.

"Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 9, 10.

It is in the midst of the most awful sins it is possible to commit.

"This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

The covetous man has his part with the drunkard and whoremonger. He is in bad company.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these." Col. 3: 5-9.

Covetousness is idolatry, and the idol worshiped is self. In other words, covetousness is self-worship. To the covetous man everything revolves around and centers in self. It is impossible for him to have unselfish thoughts or aims. He may be liberal with means if he can be well thought of. He can be polite if it raises him in the estimation of others. Paul said:

"I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

It was this commandment that struck home and convinced Paul of his hopeless, sinful nature. He said:

"In me, (that is, in my flesh,) dwelleth no good thing." Verse 18.

Covetousness was so interwoven with every fiber of his being; he found that his case was hopeless from a human viewpoint. Only by being born again—born from above—could help come.

Possibly at no time of the year is there a greater exhibition of covetousness than at Christmas and New Year's. It is true, gifts are given, but chiefly to those who need them least. Why? Well, in most instances something is expected in return. Possibly if the gift received is not a little better, there is disappointment. Self is at the bottom of such giving.

The motive which leads a person to dress modestly may be as selfish as the one that leads another to dress extravagantly. Both may do it to be well thought of.

The motive which leads one to give liberally may be as selfish as is the motive of another who refuses to give. It may be done to be seen of men.

"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14.

We are not instructed to do this in order that we may be recompensed at the resurrection of the just.

To do good with this in mind would make the motive selfish.

Jesus said:

"Do good, and lend, *hoping for nothing again*; and your reward shall be great, and ye shall be children of the Highest: for he is kind unto the unthankful and to the evil." Luke 6: 35.

The reward comes for unselfish giving. It comes to those who do good, hoping for nothing in return, not even eternal life.

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

They were conscious of having done many wonderful things, but the motives which prompted the doing of them were selfish. They felt they were entitled to the reward. They had labored to secure it, and failed. No doubt they did all they claimed to have done.

To another class it will be said:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 34-40.

They did not do these things expecting a reward, or even eternal life, in return for it. They did it because it was the right thing to do. Mercy and compassion prompted the doing of it. These acts were performed naturally and unconsciously. They had been born again, and this unselfish ministry was the fruit of the new birth, as selfishness and covetousness were the fruit of the old.

Human nature cannot perform an unselfish act. It is impossible. It may give alms. It may pray. It may fast twice a week. It may keep the Sabbath. It may look after the poor. It may visit the sick and those in prison. It may do many things which outwardly are good, but with selfish motives it cannot do good.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13: 23.

Jesus said, "None is good, save one, that is, God." There is none that can do good, but one, that is God. Of Jesus we read, he "went about doing good." He did good because he was Emmanuel, "God with us." God was manifested in the flesh. To do good we must be born from above. Christ in us is the hope of glory. "I live; yet not I, but Christ liveth in me" (Gal. 2: 20), Paul said.

It is useless to attempt to improve the flesh, or to patch up the human heart. It cannot be done. We must be partakers of another nature,—the divine nature,—and obtain a new heart.

"A new heart also will I give you, and a new spirit will I put within you: . . . and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36: 26, 27.

It is the new nature that leads us to do good, not the old one patched up. Something from without has to take possession of the human heart, because

there is no good at all within it by nature. It is the new and divine nature that prompts the doing of kindly acts,—not thinking of rewards. It is as natural for it to do these acts unselfishly, as it is for the old nature to do things selfishly. Our only hope is, therefore, in a new birth, and not in the performance of good deeds. Good deeds will be the natural outgrowth of the new and divine nature.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. . . . If any man have not the Spirit of Christ, he is none of his." Rom. 8: 7-9.

The Danger of Skepticism in Our Youth

(Continued from page 2)

do not ask counsel of God, and make him their refuge and strength. They enter society with all assurance, confident that they are fully able to choose the right and to comprehend divine mysteries, because of their powers of reason, as though they could discover truth for themselves. We fear more for those who are self-confident than for any others, for they will surely be entangled in the net that has been set by the great adversary of God and man. Some associate who has been chosen as a familiar friend, who has been tainted with the corruption of doubt, will instil his leaven of unbelief into the minds of this class. By fulsome flattery of their talent, their intellectual superiority, by inciting in them an ambition for high position, their attention will be gained, and moral blight will fall upon them. Those who are exalted in their own opinions will despise the blood of the atoning Sacrifice, and will do despite to the Spirit of grace.

The children of Sabbath-keeping parents, who have had great light, who have been the objects of the tenderest solicitude, may be the ones who will leave a heritage of shame, who will sow to the wind and reap the whirlwind. In the judgment the names of those who have sinned against great light, will be written with those who are condemned to be separated from the presence of the Lord and from the glory of his power. They will be lost, lost, and will be numbered with the scorers of the grace of Christ. I would rather see my children laid in the grave, than see them taking the path that leads to death. The terrible fact that I had nurtured children to fight against the God of heaven, to swell the ranks of apostates in the last days, to march under the black banner of Satan, would indeed be a thought of horror to me.

Our youth will meet temptations on every hand, and they must be so educated that they will depend upon higher power, higher teaching, than can be given by mortals. There are despisers of our Lord everywhere, who habitually throw contempt upon Christianity. They call it the plaything of children, invented to impose on the credulity of the ignorant. Those who have not moral power cannot stand in defense of the truth; they have not courage to say, "Unless such conversation ceases, I cannot remain in your presence. Jesus, the world's Redeemer, is my Saviour; in him is centered my hope of eternal life." But this is the very way in which to silence them. If you argue with them, they will have arguments with which to meet you, and nothing you may say will touch them; but if you live for Christ, if you are firm in your allegiance to the God of heaven, you may do for them that which arguments will fail to do, and convince them of the fallacy of their doctrines, by the power of godliness.

There is no sadder spectacle than that of those who have been purchased by the blood of Christ, who have been intrusted with talents wherewith they may glorify God, turning to jest the messages graciously sent to them in the gospel, denying the divinity of Christ, and trusting to their own finite reasoning, and to arguments that have no foundation. When tested with affliction, when brought face to face with death, all these fallacies they have cherished will be melted away like frost before the sun. How terrible it is to stand by the coffin of one who has rejected the appeals of divine mercy! How terrible to say: Here is a life lost! Here is one who might have reached the highest standard, and gained immortal life, but he surrendered his life to Satan, became ensnared by the vain philosophies of men, and was a plaything of the evil one!

The Christian's hope is as an anchor to the soul, both sure and steadfast, and entereth into that which is within the veil, whither Christ the forerunner is for us entered. We have an individual work to do to prepare for the great events that are before us. The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while he may be found, call upon him while he is near! The prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—*Signs of the Times, April 21, 1890.*

* * *

A PRAYER

MARY LIVINGSTON SMITH

My lips have never yet expressed
The love I have for thee;
But, Lord, I know thou hast my heart,
And thou art blessing me.

I came to thee a beggar child,
My need thine eyes could see;
Thy love swelled forth, and thou didst give
Rich treasures full and free.

Thou gavest more than I could ask;
And yet renewed each day
Come blessings which I cannot count
As I go on my way.

But best of all that thou hast given
Is peace within my breast.
I ask for naught if peace can be
My e'er-abiding guest.

Thy peace will keep me brave and strong,
Make every trial flee.
O may I ever do thy will
Till I go home to thee!

* * *

BEAR ye one another's burdens, and so fulfil the law of Christ.—*St. Paul.*

IN MISSION LANDS

"Bom Jesus de Iguape"

F. W. SPIES

WHEN we awoke one morning on a recent trip down the southern coast of Brazil, we found our steamer had dropped anchor at Iguape, a small coast town on the southeastern border of the state of São Paulo.

Iguape is famous all over Brazil as a place for pilgrimages. The special object of interest at Iguape is a large, life-size image of Jesus, called "Bom Jesus de Iguape" (Good Jesus of Iguape). Various and amusing are the stories told as to the origin of this image. One particular thing, however, that makes it famous is the miraculous growth of its long, gray beard. As the "faithful" come to this shrine, anxious to take along a relic of their visit, they are permitted to clip off a bit of the long gray beard for a keepsake. And so it happens that when many visitors come to the place in a single day, toward evening the "good Jesus" image is minus its beard. But it does not seem to mind this, for by the next morning the beard is full grown again. This is one of the "miracles" for which this image is responsible.

Some years ago a family in this same state, who had accepted Seventh-day Adventist teachings, gave us reliable information concerning the marvelous growth of the beard of this Jesus image, and so we learned that the beard which so marvelously grew overnight, was bought by the sackful, and ingeniously pasted onto the face of the image sometime overnight, and thus on the following morning the beard had, to all appearances, grown again to its usual size, and the work of clipping it off could begin anew.

In this way the poor credulous multitudes are led to believe that the piece of wood from which the image is made, does indeed work miracles, and, of course, they come long distances to do it homage. But as the everlasting gospel message is offered the people, they do find in it something real and satisfying, and so are turning away from the weak and beggarly elements in which they were so long held in bondage.

* * *

Our Work in the Philippines

THEN AND NOW

IRWIN H. EVANS

EIGHT years ago it was my privilege to visit our work in the Philippine Islands for the first time. At that time Elder and Mrs. L. V. Finster were carrying on evangelical work in Manila, and Brother and Mrs. R. A. Caldwell were doing canvassing work. These were our only foreign workers in this field at that time.

During our stay, twelve converts were baptized in Manila Bay. This was the fruit of Elder Finster's labors, and was the beginning of our work in the Philippine Islands. There had been other workers there before, but no believers were left as the result of their efforts. At this time we organized our first little church in Manila, with nineteen members, and our hearts were made greatly to rejoice over the blessings which God had given to us.

Brother Finster had already published a few tracts and pamphlets, and was just bringing to completion a Tagalog translation of "Thoughts on Daniel and the Revelation." The book work carried on had been for the English- and Spanish-speaking peoples. We had done nothing, practically, for the natives who could not speak either of these languages. Our only school was a Bible class which Brother Finster was conducting in his home from five to seven in the evening, five days in the week. Ten young men were in attendance at these studies, most of whom have found places in the work, and some of whom have proved to be strong evangelists. In addition to carrying on this institute, Brother Finster was conducting meetings in private homes each night in different sections of the city, doing the treasurer's work, supervising the work of translation, and studying the language. The following year Brother and Sister E. M. Adams and Brother Floyd Ashbaugh joined the corps of workers in the Philippines.

It is really most encouraging to contemplate the wondrous manner in which God has blessed the work in this field. Now we have organized the work in the group of islands into a union mission, over which Elder S. E. Jackson is superintendent. We have one organized conference in the southern part of Luzon, with headquarters in Manila, and a membership of 1,248, besides sixty-two scattered believers. Last year 320 persons were baptized in this conference, and at the recent session six new churches were received into the conference. There is a strong corps of native workers, two of whom were recently ordained.

We have an excellent printing plant, under the management of Brother C. N. Woodward, and this year the literature sales will reach practically \$50,000 gold. Three periodicals are printed and circulated in different language areas, not only among our own people, but also as a missionary work.

Our training school, under the direction of Prof. I. A. Steinel, assisted by Prof. O. F. Sevrens and Mrs. Steinel, has 130 students in attendance. These young people are being trained as workers for the whitened harvest fields. Many other students would attend our school if we had a stronger teaching force and had room for their suitable accommodation.

Eight years ago we had no homes for our workers. At the present time we have five good homes, but still others are needed to accommodate the workers in the field.

At the recent session of the Central-Southern Luzon Conference there was a good representation of delegates, and there were more believers in regular attendance than is usual at the conference sessions of many of our older conferences. Every one seemed of good courage in the Lord. On the Sabbath the church building, which will seat about six hundred, was crowded with believers. Most of the former officers were re-elected. The harvest of souls won to Christ during the year was very encouraging, and the workers now go forth to pitch their tents and open up another campaign. Seven tents, manned by Filipino evangelists, will be operated. It is the plan to pitch each of these tents three times.



Boys' Dormitory and School Building, Manila, P. I.

In addition to the work in the Central-Southern Luzon Conference, a good work is being carried on in the northern part of this field, under the direction of Brother R. E. Hay. Our work has also been opened up in the islands of Cebu and Panay, where we have a good start and every opportunity for a splendid harvest of souls. There are few conferences in the homeland where the work has made better growth during the past eight years than in the Philippines. When we think that many of our old conferences at home scarcely increase their membership, year by year, notwithstanding all the force of workers which they carry, it is encouraging to know that in a Catholic mission field such as the Philippine Islands, God has greatly blessed, and in eight years a conference of 1,248 members has been built up, with but one or two foreign workers giving their time to this work. If we should count all the baptized believers in the Philippines, we should probably have a membership of more than 1,500. Surely the Lord has great possibilities for the growth of his work in many parts of the field if we only had consecrated evangelists to preach the truth.

From many viewpoints the outlook in the Philippines is most encouraging. The invitations for evangelists to preach the truth are so numerous and so pressing that it is distressing to decide which to accept and which to reject. Brother Finster told me that he had twenty-four calls where interests had already developed, and where the people were asking for evangelists to be sent to preach the message. We ought to have many more workers in fields giving such promise as these islands do. We hope our brethren in the homeland will pray for our work in the Philippines.

* *

"GIVE one sin the right of way, and it will wreck the universe."

Solusi Mission, Southern Rhodesia

ELMER E. ANDROSS

ON June 28, two weeks from the time of our departure from Nyasaland Mission, we arrived at Solusi Mission, in Southern Rhodesia. After having enjoyed the most pleasant association as traveling companions for about two and one-half months, Brother W. E. Straw and I separated, he stopping at his home in Bulawayo, and I continuing my journey in company with Elder W. B. White, who met me there.

At Fig Tree Station, Elder W. C. Walston met us and drove us out to Solusi Mission, eighteen miles distant, with his team of four donkeys.

This is our oldest mission station in Africa, established in 1894. It has an elevation of 4,300 feet, and is now considered a very healthful location. The mission owns 8,000 acres of land, 300 of which are under cultivation. It also owns about two hundred fifty head of cattle, the most of which are of a very good grade. There are three good cottages for Europeans, a church building with a seating capacity of about two hundred persons, a school building, a dining-hall, girls' dormitory, blacksmith and carpenter

shop, store, and storeroom, all of brick. There are also twenty-one huts of native construction for boys, and suitable outbuildings. The mission is well equipped for its work, and is kept in splendid condition. The country is not so beautiful as in some other parts; the water supply is limited, so it is impossible to grow the ornamental shrubbery and lawns that are found at Malamulo, but it is very homelike in its arrange-

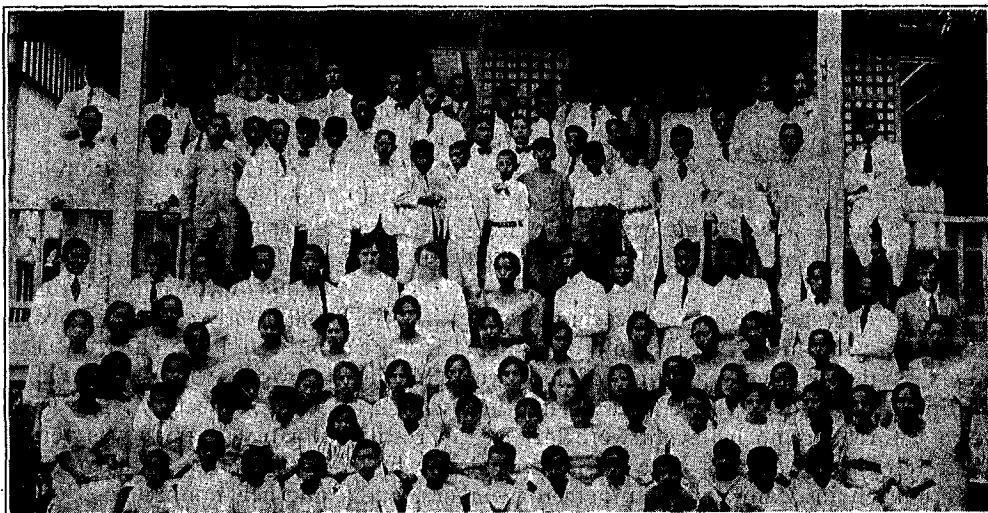
ments and cheerful in its general appearance.

It was a great pleasure to me to meet Brother and Sister R. P. Robinson, formerly of Southern California, whom I had baptized when they were but children. For several years they have had charge of the training school, and are doing very good work. They now have 115 students, 63 of whom are boarders, 45 boys and 18 girls.

Brother and Sister Hubert Sparrow are connected with the mission staff, but when we were there they



Girls' Dormitory, Philippine Academy, Manila, P. I.



Students in Attendance at the Philippine Academy, Manila, P. I.



A GROUP OF SUB-CHIEFS IN MATABELELAND

were at Rusango Mission, spending a short time assisting Brother Victor Wilson in preparing native literature. They have charge of the eleven outschools connected with the Solusi Mission. It is the plan of the mission to push forward the outschool work until the entire territory within reach of the mission shall have been covered.

Brother and Sister Walston have been in charge of the work of this large mission for many years, and have rendered most excellent service. It is expected that within a few months they will take a well-deserved furlough after such long and strenuous service. But their hearts are in Africa, and they expect to return to their chosen field.

We spent three days at the Solusi Mission, and during this time held a number of meetings with the people. We had good congregations, and a deep interest in the message for this time was manifested. Quite a number started in the service of God for the first time, and joined the baptismal class.

We have in connection with this mission some very substantial native workers. There have been several marvelous manifestations of the miracle-working power of God's grace, transforming hearts and lives that were once "in the gall of bitterness, and in the bonds of iniquity." At every mission station that we visited we saw marked evidences of God's favor in the fruit that had been gathered, and is ripening for the kingdom.

As I looked out into the great unworked fields beyond, and thought of what might be done if the same efforts were put forth there that were being put forth where we are established, I earnestly prayed that God might quickly awaken us to our responsibility, and pour upon us the Holy Spirit in its fulness and power. Hundreds of devoted

and that without further delay. Everywhere we have gone, fruit that would bring great joy to the hearts of our people if they could only see it, has appeared. This rich harvest is limited only by the number of laborers sent to this field, and by the amount of the offerings sent for the establishment and maintenance of their work.

Does not the situation existing in these fields ap-

peal most urgently to those who have property — appeal to them to sell their earthly possessions and invest more largely in the heavenly treasure? From all over the world the same urgent plea comes for more help to save the perishing while yet there is time. Many have been doing all in

their power to help in a financial way, but they can render great help through importunate, prevailing prayer. Others, if they are saved themselves, must cut loose from their earthly possessions and dedicate them wholly to God. Their prayers will be more effective when they have done this. Who will now respond?

* * *

"Not his occupation, but that to which he gives most earnest thought, sets the mark on the man."



TRAINING SCHOOL FOR MATABELES, SOLUSI STATION, SOUTHERN RHODESIA

A Visit to Ecuador

E. F. PETERSON

BROTHER E. H. WILCOX and the writer left Callao on the steamer "Chile" for Guayaquil, Ecuador. We were six days en route, as our boat stopped to take on cargoes of cotton seed and sugar at Huacho and Salavery, in Peru. This gave us an opportunity to visit the believers in Huacho at their homes, and to hold an evening meeting with the church at Trujillo, inland a few miles from Salavery. This privilege of visiting our people in these places and encouraging them in the faith and work of the Lord, was highly appreciated. They do not meet our work-ers often.

Aboard the steamer we became acquainted with a number of passengers. We had a good opportunity to give them tracts and periodicals, and to lend them books, and talk with them concerning our work. Several of them manifested an interest and asked for more literature.

Arriving at Guayaquil, we were met by Brother Cesar Lopez, our minister at that place, who soon had us comfortably settled in a hotel. It was necessary to remain in Guayaquil a day and a half, waiting for a train to Quito. While there we crossed the river to Duran, to visit the family of Brother Lopez, who were staying for a few days with a family interested in the truth.

Our journey from Guayaquil to Quito occupied two days. Brother Lopez accompanied us. En route we passed through tropical vegetation and many banana plantations, until we began to make the ascent up into the mountains. The atmosphere was very clear, so we were able to see many of the snow-capped peaks for which Ecuador is famous, some of them among the highest in South America, Mt. Chimborazo and Mt. Cotopaxi being the highest. An active volcano, Mt. Tungurahus, was also visible.

The trains here do not travel at night, so we passed one night at Riobamba, a convenient midway point between Quito and Guayaquil.

At Ambato we were greeted by Brother Isaac Visuete, who visited with us during the time the train stopped at that station. Two or three stations outside of Quito, Brother John D. Lorenz, superintendent of the Ecuador Mission, and Brother Luis Visuete, a new believer, met us and accompanied us to our destination. At the Quito station more believers met us, and gave us a welcome to Ecuador. We were soon comfortably settled in the home of Brother and Sister Lorenz, who did all in their power to make it pleasant for us during our stay in Quito.

We organized our work as follows: Colporteurs' instruction, 9 to 11 A. M.; home missionary instruction, 2 to 3 P. M.; Bible study on organization, 3 to 4 P. M.; and preaching

service at 7:45 P. M. Four brethren took the colporteur instruction given by Brother Wilcox, and three of them are now out in the field circulating our literature. A good interest was shown in the home missionary instruction also. This work had been constantly emphasized by Brother Lorenz, so that a good report was given of the work done by the active members.

The evening meetings were well attended, and a lively interest was shown in the topics presented. At the close of our first week's meetings six persons received the rite of baptism and were admitted into church membership at Quito. Many others are deeply interested in the study of the message, and we feel that the work in Ecuador has good prospects before it. Among the interested persons is a young man who will finish his dental course this year. Another interested person is a teacher in a national college in Quito. One young couple who attended our meetings for the first time during the first week, though Roman Catholics, were deeply moved by what they heard, and decided to keep the true Sabbath of the Lord, and study the Bible preparatory to being baptized. It is encouraging to see among the masses of people those whose hearts are longing for the light of the gospel message, and to see them turn to it with all their hearts.

While in Quito we visited a lawyer who is a member of the educational commission of the province of Oriente. This commission is anxious to have a work of the right kind started among the many thousands of Indians living in that district. He invited us to begin work there at once. Settlers from that district are calling for religious instructors, as there are none of any kind there at present. The whole region is without Christian teaching. Surely this is a call we cannot afford to delay in answering.

During our stay in Quito we had the privilege of seeing some of the Indians from Oriente who were visiting the city. They were not so well dressed as the Indians from other parts, and the men had their faces painted, some in gorgeous colors. No doubt their minds are darker spiritually than their swarthy skins. They need the help the living messengers of truth can bring to them,—the light of saving grace.



GROUP OF BELIEVERS AND FRIENDS, QUITO, ECUADOR

The Solomon Islands --- No. 1

D. NICHOLSON

THE confidence born of reflection upon the leading of God in connection with this advancing work is always a source of inspiration, for the divine signet rests upon the work of his Spirit. Nearly five years ago the message was first brought to the people of the Solomon Islands, and the passing of time, with its changing influences, has demonstrated that the providence which called us here and opened up doors of entrance, has also brought influences to bear which have molded and established the hearers of the word. The existing evidence of genuine conversions indicate that the gospel has taken permanent root, and is a vital, living element in the community, destined to bear an increasing harvest of souls.

For many years the inhabitants of these islands defied all efforts to evangelize them. Large numbers of the people preferred to remain under their old heathen traditions rather than permit Christianity to gain an entrance. Of late a change has come over the people. Urgent calls are coming from all over the Solomon Islands, as well as from the more populous islands to the northwest of the group. This is the day of opportunity for the people of God.

While it is true that these people have lived under the most revolting and superstitious practices, and the majority still retain ideas foreign to the gospel, yet there are those who, "having not the law, are a law unto themselves." Here and there among the people are some who by their virtuous lives have stood as a witness for principles contained in the word of God, and they have upheld these principles, though unconscious of their existence in any written record. It was with many misgivings that the old people saw their past customs, with their many petty regulations, being broken down. Under the old spiritualistic control the village life was governed by many restrictions in order to retain the co-operation of the spirit world. Sad to say many gave up their old traditions, only to learn and adopt the vices of modern civilization, with its spirit of levity and disregard for sacred things.

Some refused to connect with any mission, preferring to wait until they saw a mission with principles

that met with their approval. Among these was an old man called Tatagu, a respected and influential chief in the Marovo Lagoon. Many times he has told us of his past longing for a good mission, and his conviction that some day one would come — waiting, as wrote the prophet of old, "for His law." Even before the light of the gospel reached these islands, while still a young man engaged in head-hunting, he began to make decisions based on a recognition of righteousness. He says that in the days when his fellow men never questioned the propriety of head-hunting, he decided that murder was wrong, and withdrew his support. Later, when he married, he took one wife instead of several, as was the custom of those days. A recent incident illustrates the character of the man. One day while in a trader's store looking over some goods, he was accused of handling them with the intention of stealing. Immediately he straightened up, and said, "I am Tatagu, and not a thief," and walked out of the store. He would not allow his people to go to that station again until an apology was given. He was among the first men to give his influence and support to the mission, and from that time until the present his men have labored and sacrificed to place the mission on vantage ground. At all times, and under all conditions their services have been at the disposal of the mission. All the young men of this mission have given their services without reserve. We appreciate this help in a land where there are no roads or means of transit except by launch.

The trading community have to obtain hired labor under government restrictions, but these people have labored for the mission without pay or reward of any kind except the privileges derived from Christian fellowship. They have cleared land, planted mission gardens, made wharves and roads, built churches and other buildings necessary for a successful mission.

The Marovo Lagoon was once the home of a savage, revengeful people. Its populous villages were the dread of neighboring islands, until intervillage fighting and sickness reduced their numbers, and the civil arm interposed to prevent further raids. But a people schooled for generations under the oppressive influence of spiritualism were not easily subdued.

While apparently submissive, they were still carrying on a work of death by means of the dark, mysterious arts of spiritualism.

When we first met these primitive people, with no written language or knowledge of the living God, we wondered if it were possible for the Spirit of God to bring to them an intelligent knowledge of present truth. But what do we see today? We see a marvelous work of grace taking place in the hearts of these heathen people. Not only have many accepted the truths of this message, but they are carrying



BAPTISM OF SIX CANDIDATES AT QUITO, ECUADOR, BY E. F. PETERSON

the knowledge of a soon-coming Saviour to those still in heathenism. Here in the Marovo Lagoon and district, about 800 people have placed themselves under the protection of the mission, and every week fresh victories are witnessed for the truth of God. Seven churches have been erected by the natives, and regular church services are conducted in these every Sabbath. The church has superseded the "tabu house," and its services have become the center of native thought. These somber evergreen woods are re-echoing with songs of joy instead of to the weird cry of spirit-possessed men. There is a real inspiration in the sound of the wooden drum calling the village to praise each morning and evening.

* * *

Openings in the Philippines

S. E. JACKSON

ELDER R. E. HAY, writing from the Northern Luzon Mission, says in part:

"I am inclosing the letter from San Emelio. Oh, how we need workers! I have word from Pangasinan Province that in three towns good interests have developed, but we cannot send any one there for some time yet. At Cervantes there are several who are striving to live the truth and keep a Sabbath school in session. I wrote a letter to the young lady who is secretary, encouraging her to study the word and to seek the preparation necessary to stand when Jesus comes; and now comes the answer, in part:

"I am sorry to tell you, pastor, that however much we love the truth, it seems very hard to go forward and to see others become interested, because we have no one to teach us. We are like young sprouts from a tree, but if there is no trunk from which the sprouts are to grow, how can they spring forth and grow?

"Let me give you another illustration: Suppose there is one drove of little sheep, and there is no one to look after them, will they not be scattered because there is no one to put them in the fold, no shepherd to care for them? Also, in the same way, if we have no one to guide us or teach us and lead us into the fold, will we not be scattered? We do not want only a place on this earth, but we do want eternal life with Jesus. We like very much a good place in this life, but above all we want to strive for the life above.

"May we all be saved.

LORENXA BUENAFE."

In the same letter there is inclosed a letter from another member of the Sabbath school, begging for help—some one to teach them. The believers at Cervantes have not yet been baptized. What they know about the truth they were taught by the colporteur who passed that way scattering the messengers of truth.

These two letters are not the first that Brother Hay has received, as he is in continual correspondence with these people, and has visited them a time or two. The letter from the brother at San Emelio is signed by one, Vincente Febregos. He gives the names of thirty persons living in one place, who, he says, are keeping the Sabbath. They have never been visited by a minister. The young man earnestly requests that a living preacher be sent to them at once. He himself is under appointment by the government as secretary of the bureau of education in his province, but says, "Advise me at once what to do. I am waiting before accepting the position to hear from you, for I want to obey the Sabbath truth and have a part in teaching it to my people." He also gives the names of six others who are keeping the Sabbath.

But the most interesting letter is one written by S. D. Balatero and signed in cross and thumb marks by forty-six heads of families. It contains an earnest request for a teacher to come to Suyok, in the province of Lepanto Bontoc, to instruct them and teach

their children this truth. This brother listened to a series of meetings down in the lowlands, at Narvacan, some years ago. He did not come out fully in the light of the message at that time. Immediately following the meetings his wife sickened and died, and he was told by his physician that he had tuberculosis and had only a short time to live. He felt that he was not ready to die, therefore went up to Suyok in the mountains. Here he had plenty of time for meditation and reflection, and read himself into the truth and began working for the people. A few have accepted the Sabbath message. One of these, a sister, recently died, and in her will bequeathed a good frame house with a thatch roof, and fifty pesos in money, to our church. The house is a large one, and will provide a splendid assembly-room for the congregation, and living quarters for the minister. They have been calling for a long time for a living preacher to come and instruct them more fully in this truth. Elder Leon Z. Roda visited them about two months ago, and is only waiting for the cholera epidemic to subside so that he and his family may move up to the little mountain city of Suyok for a period of labor among them.

These calls are the more interesting because they come from the non-Christian mountain territory. Some of the people are the Christian Ilocanos, while others are from the Tinguian and other heathen tribes. This is territory that Elder Hay has been very desirous of entering. It also adjoins the mountain province of Bontoc, where Brother O. F. Sevrens is eager to begin pioneering our work. It does seem that the Lord is going before us and preparing the hearts of these people to receive this truth.

* * *

Unity

MRS. O. VICTOR

"IN unity there is strength." The wise man says, "Go to the ant, thou sluggard; consider her ways, and be wise." Prov. 6:6. There is a wonderful lesson in this for God's people at this time. May God help us to receive it.

When I arose one morning, to my surprise there was a dark line upon my table, extending up the side and leading directly to the sugar bowl. Tiny ants formed a line around the bowl about one inch wide. I know not if they had a leader, but they seemed to be perfectly united. I never saw anything to equal it. My mind at once went to our people. I thought what a wonderful work might be accomplished if we were perfectly united with Christ our leader. God wills that every soul be united as one man in faith and love, with one great purpose in view, and that all speak the same thing.

Those tiny ants were compassing the sugar bowl because it contained that which they desired to obtain. How much more should we unite our efforts to gain a knowledge of God's word, which is sweeter than honey and the honeycomb to the soul. By it we are warned, and through it we are saved. The psalmist David desired to be cleansed from secret faults. If this were the earnest desire of all the professed people of God, there would be perfect unity, and a great work would be accomplished. The early disciples were gathered together with one accord when they received the outpouring of the Holy Spirit. Acts 2:1. Do we not need this heavenly agent in greater measure than they?



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."

LOVE

WORTHIE HARRIS HOLDEN

God is Love. No other word
By mortal ever heard
So pregnant with benign
Uplifting. Here divine
Affection broods o'er grace,
And finds its 'biding place,
Since God is Love.

Yet though
So infinitely grand,
A child can understand
What angels fain would know;
But still to hoary age
Not e'en the noblest sage
May comprehend it well,
As some delight to dwell
Within the sun's warm light,
Nor know that colors bright
Are clustered in each ray;
While gray-haired searchers may
Of that great prism-store
Still study on.

Yea, more,
A wondrous change is wrought
Within his soul; for love
Begets love, and above
All else he holds High Heaven
His Sovereign.

God has given
His all that we may see
Love holds the mighty key
Of endless life or death
For man, here given breath.

And through eternity
The theme will ever be
Redeeming love. Nor can
The ages ever span
Its breadth, nor scale its height,
Nor by their ancient might
E'er fathom love.

O Love,
On thy eternal throne!
Swift may time's circuit be
Till all may bow the knee
And thy great mercy own,
To magnify thy love
All other loves above.

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Appreciation

JOHN M. HOPKINS

How many faithful men and women there are who toil on and on year after year with scarcely ever a kindly look or a word of grateful appreciation. Bearing heavy burdens, practising self-denial, experiencing but few or none at all of the joys of life and seeing scarcely any of its beauties, all they have is the raiment they absolutely require for decency or to protect life, and the plainest food; yet uncomplainingly they toil and suffer on, possibly to an old age, more likely to a premature grave. Then, when too late to afford them any joy or comfort, friends gather about their lifeless forms and tell of their

gracious qualities, and speak endearing words that, in other days, would have so cheered and gladdened their lonely, sad hours.

O how much better to produce the alabaster boxes of precious ointment while our friends are alive, as did Mary to anoint her Lord for service! How much better to break the boxes while those we love may enjoy the sweet odor! How much better to open the long-sealed lids of our hearts and cheer our dear ones while they are toiling so wearily! How much better to speak the words of loving appreciation to bless them today! Ears closed in death cannot hear. They cannot behold the beauty of the rarest gem, or inhale the fragrance of the sweetest flower when death has made them insensible.

The many kindly words spoken beside the casket; the tears showered upon the cold, lifeless brow; the flowers so lavishly piled upon the casket and the cold fresh grave,—not one of these can reflect or send backward one ray of joy or bliss to gladden the heart that no longer beats with love and devotion for the unappreciative.

Then speak the loving word today. Break the alabaster boxes today. Cheer the heart with love today; tomorrow it may be too late.

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A Word for the Aged

MRS. E. M. PEEBLES

In these days there is seemingly no end to the good advice and instruction relating to the care of infants and the training of children. We find it in nearly every newspaper and magazine where such a department would be appropriate. Over and over we are counseled to make home attractive and happy, so as to keep the children with us; and it is well, because the rising generation has many perplexing problems to face, problems such as no generation before, so far as we know, has had to meet.

It is a busy age, an age of stress and storm. We are hurrying through life at a fearfully accelerated pace, and what we do for the children must be done quickly, because it will soon be too late. They will soon be beyond our reach, out in the storm, struggling for themselves. They need the very best training that we can possibly give them. It is theirs by right. A solemn responsibility rests upon parents and guardians, a responsibility which they do well to consider prayerfully.

But there is another class to whom we are indebted, a class of whom we hear but little. It is these dear old children—"once a man, twice a child"—who are still with us, but have outlived their usefulness, or nearly so, and are left to the tender mercies of the busy sons and daughters of this busy age, the very ones who are wrestling with these perplexing problems and seem to have little time for anything else, being themselves almost overwhelmed with care. But these dear aged ones have reached the time of life

when we are told their strength shall be "labor and sorrow," and they realize that they are behind the times, and out of date. They often feel that they are in the way. They long to help, but only bungle and make trouble. They are sensitive, and cannot understand why their way of doing things is not so good as the modern way. And so more and more they are left to themselves, and are likely to become morbid.

We must not forget these helpless ones. Even if they do try our patience, we must bear with them. The children must be taught to treat them with respect. No doubt most of them have borne heavy burdens. Life for them was not all sunshine. Even their happiest days were often clouded with sorrow, and now they have reached the time when there is no hope for a brighter future in this world. They live in the past. Again they are children, with father and mother to watch over them, to anticipate their wants, and soothe their sorrows. But most of all, they listen again for the call of those children who are more than life to them. How they long to hear those childish voices bursting in from school as of old, calling, "Mother!" Then, when assured that all was well, the little folks would scamper off to play. Nothing was counted too good for "the children," no sacrifice too great if it would be for their good.

Nothing is more pathetic or more touching than the sight of a poor old mother whose mind is almost gone, stretching her wrinkled old hands out into empty space, reaching for the children who will never come to her, longing with the mother-love still glowing at white heat, as it were, for a single caress, a loving touch, and those same children, now grown, irritated beyond endurance by these expressions of love and solicitude. It would not seem as if the human heart could be so perverse and ungrateful.

"Be kind to thy mother; for lo! on her brow
May traces of sorrow be seen."

And perhaps some of those marks of sorrow were caused by your own waywardness. How faithfully she watched over you day and night through all those years of helplessness, and how she wept and prayed when you went astray. Many a time the morning light has found her still at prayer by your bedside, knowing so well the snares which Satan had set for your feet. And how she rejoiced when everything went well with you! She lived and moved and had her being in her children. Their hopes and fears were hers, and whatever touched them hurt her most keenly. You can have her but a little while longer, so be patient.

"Be kind to thy father; for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee."

Father and mother are deserving of the best that we can possibly do for them, and they will soon be gone. And we who are growing old must make as little trouble as possible. We must "grow old gracefully."

* * *

Egg Substitutes Do Not Substitute

L. A. HANSEN

JUST as might be expected, the many egg substitutes placed on the market of late and advertised quite strongly, fail to substitute for eggs. The Bureau of Chemistry of the United States Department of Agri-

culture has made examination of a number of these products and looks upon them as adulterated or misbranded, and forbids their being shipped in interstate commerce.

There are two classes of these products,—one in which dried eggs or other egg products enter into as an ingredient, and the other a product which does not contain eggs in any form. The labels may not make the direct claim that the product is an egg substitute, but it is usually intimated by such statements as these: "Not a substitute for eggs, but no eggs required;" "Twenty-five-cent package can be used in place of three dozen eggs;" "Use in recipes calling for eggs."

Baking and cooking tests in which a large number of these preparations have been used, show that of those so far examined none can be called "egg substitutes." They do not have the food value of eggs, and of course cannot impart to prepared foods the qualities they would receive from eggs. Some of the "substitutes" are colored yellow, giving the impression that they contain eggs; but yellow color does not make eggs. The cost of these preparations is far in excess of their food value.

* * *

Cultivate Your Child's Confidence and Be His Closest Friend¹

MARTHA GALAUDET WARING

A LITTLE child begins by "telling mother" everything. Bumps or bruises, joys or sorrows, all are brought to her as naturally as the child draws breath, and this continues as long as he is totally unconscious of himself as an individual.

The time for special care is when he becomes aware of himself as a separate entity. From this time on, a cold look, an indifferent air, an uninterested attitude, a word of ridicule or sarcasm may wound the child's sense of confidence or justice so deeply that he will shrink within himself and never again show his inmost thoughts or most sacred feelings to his mother or to any one else. Incalculable harm is done through thoughtlessness, even by the most devoted parents, in failing to recognize this stage of the child's development and to reverence his individuality and his right to it. The mother loses the greatest power for good she possesses, and misses the greatest joy and recompense she can have, by not sharing her child's hopes and fears, his troubles and triumphs. The bitter experience will come to her sooner or later of realizing that her child is sharing these with another person who must, therefore, be spiritually nearer to him than she is.

There are a few absolutely certain ways of avoiding this catastrophe. These have been used over and over again by wise and devoted mothers. One is, Never fail to listen attentively and sympathetically, no matter at what inconvenience, giving your best wisdom to help your child see his problem clearly for himself.

Another is, Respect your child as a spiritual being, an individual as different from all other individuals as God meant him to be. Meet him on his own ground, and do not try to make him conform to a pattern of your own.

Respect your child's confidence absolutely. Once betrayed, it may never be given again.

¹ Issued by the National Kindergarten Association, New York.

A young lad of twelve I once knew, told his mother something that greatly interested him, and asked her not to tell any one about it. Later in the day he passed under the bay window in which she and a friend were sitting with their sewing, and he heard her telling what he had told her in confidence. He was a rather quiet lad but very determined, and after the visitor left he went to his mother and said: "Mother, I passed under the window and heard you telling Mrs. Blank what I asked you not to mention to any one. I just want to let you know that as long as I live I will never again tell you anything that concerns myself until I am ready for everybody to know it." And he kept his word, although he was always a most devoted and dutiful son.

Never meet a situation which appears absurd to you with ridicule or sarcasm; this is fatal.

Perhaps the most important rule of all is, Do not be afraid to discuss any subject, to meet truth with truth, frankness with frankness, confidence with confidence. Long ago I told my children I would always give honest answers to their questions in so far as they could understand them, and would explain more as they grew older. Give them scientific truths when they ask for them, reverently and simply, and know the joy of seeing their minds open to the facts of life with appreciation of their beauty and holiness, and of watching their love and respect grow for their father and mother and for all life!

Never be afraid of confessing ignorance. A child thoroughly respects the answer: "I don't know accurately enough to tell you correctly; let us look it up together." This is where father can be brought in with effect, even if he is much away and very busy, for a child can soon learn in confidential talks with mother that father would be just as much interested, just as anxious to help, and just as good or perhaps a better adviser, if only he were there. Then whenever his advice is especially needed, the matter can be referred to him at a convenient time.

To be a parent is a vocation, not a pastime. God has given into our keeping an individual, not a replica of ourselves for a plaything; and it is not enough to give only our love, which is a natural gift; we must give spiritual insight and understanding, joy in the child's growing and developing powers, and true companionship.

* * *

Thrift Suggestions

(Gathered from here and there)

RATHER than run the risk of breaking buttons off while trying to iron the hem under them by pushing the iron between, the hem should be placed with the buttons downward upon a folded Turkish towel. Thus it may be ironed smoothly and easily, while the buttons sink into the soft material beneath.

One of the best and quickest ways to clean tan shoes is to rub the soiled parts with a half lemon. When the stain has disappeared, and the leather has become thoroughly dry, the shoes may be polished in the ordinary way.

Do you know that you can save gas by turning it down after what is on the stove has begun to boil? This is because food will cook just as quickly if simmering as if boiling fast.

Those marks made on your table by hot water can be removed by a paste made of salt and salad oil.

Make thin as a paste and then apply to the spots. Allow it to stand for about one hour and then rub well with a soft duster.

If your curtain pins seem to have rusted, do not throw them away. Put them into a tin can and boil them with vinegar, and you will be able to use them again.

Don't bother to peel your potatoes for steaming or boiling. Simply cut a narrow strip around the center of each one. After being cooked, the potatoes slip easily out of their skins when the opposite ends are pressed with the thumb and forefinger.

Always allow starch to become lukewarm before using it. Hot starch often causes colors to fade.

One mother who found that her children used an enormous amount of tablet paper in their school work, suggested that they improvise a special tablet for "scratch" paper. This was done by utilizing the wrapping paper which came on parcels. It was nicely smoothed, and if much wrinkled was pressed with a warm iron. It was then cut into the desired lengths and fastened with long stitches at the top. It proved so popular that other children in the school did likewise. Of course, this is not used for work to hand in to the teacher.

We quote the following from the experience of a busy mother: "My small son is at the 'into everything' age, and has spurned his 'pen' as too limited for his ambitious nature. But when he is inquisitively roaming about, I find it practically impossible to run the sewing machine without serious damage to baby, the machine, or his mother's nerves—or did find it impossible, until one day in desperation I hauled out the discarded pen, had the machine put into it, and followed with my chair and myself. Now sonny wanders about at will, somewhat dazed by the turn affairs have taken, but out of harm's way, and I can make rompers by the dozen!"

Rubber gloves are much longer-lived if they are turned wrong side out after each wearing, and dusted with talcum powder or cornstarch. If they are turned, the left glove becomes the right one, and vice versa. Thus the wear and tear are evenly distributed.

Many aids in the way of dumb waiters and clothes chutes are now considered as part of the equipment of the modern house, but a dirt or paper chute is not so well known, though it is a most valuable workaday asset. It is simple of construction. In a closet centrally situated in the house build a step, raising the floor some eight inches above the general floor level. Have the front of the step a sliding door which can be manipulated with the foot. A large chute rises from the basement to this door, which, of course, should be dustproof. Into this chute can be swept all the dirt and dust of the house, paper, trash, etc. In fact, anything that the housewife wants to get rid of can be dropped down this chute without even bending the back. At certain intervals the chute can be cleaned out and the refuse destroyed.

Dark cloth coat collars often show white inside where they have come in contact with the neck. The great difficulty in cleaning them is overcome by the use of a spoonful of ammonia in which enough salt has been put to make a mushy mixture. This, used as a cleaner, will remove all such discolorations, but as the mixture is very poisonous if taken internally, care must be exercised in its use.

The Family Physician

*Free Consultation for the Readers of the "Review."
Address inquiries to Dr. J. W. Hopkins, Sanitarium,
Takoma Park, Washington, D. C.*

Question.—My boy, five years of age, is very nervous, has a poor appetite, is under weight, and has recurring attacks of tonsillitis; is becoming more disobedient, and is more rough in playing with his baby sister. He craves meat and pastry, tea and coffee, but cares little for plain food.

Answer.—You should have his tonsils removed at the first opportunity; that is, as soon as the acute inflammation has been controlled. Adenoids should be removed, if present. This will make a great difference in his disposition. He will be much more obedient, and kinder and gentler with his little sister. Children should have no flesh food of any kind, nor should they have tea or coffee. Pastry is not good for children. Their desserts should consist of fresh or stewed fruits, oatmeal or graham crackers, and occasionally a plain custard. Educate your children to love a plain bill of fare, and when they are adults, they will not care for the unhealthful foods.

Ques.—We have been Adventists for two years. Before embracing the truth, we all ate heartily of beef, lamb, fish, or chicken two or three times a day; used much coffee, tea, and condiments; and were a vigorous family, my husband using tobacco. Since accepting the truth, we have seemed to be a prey to epidemic sickness—influenza, colds, sore throat, etc. What is your explanation?

Ans.—Those who are seemingly the most robust and rugged are often an easier prey to influenza and acute diseases than are those who are much less hardy. This was found true in the recent epidemic of influenza, strong men standing it less easily than those who were not so vigorous. The use of flesh foods, tea and coffee, paved the way for the onset of these diseases and made your bodies good soil for these maladies. A few more years of such a diet would not only have made you subject to recurring attacks of acute disease but would have developed chronic disease of the heart, liver, kidneys, and blood vessels. Do not become discouraged. The reward for doing right is in doing it, and not so much in the result that follows. Consciousness of having done right is worth more than all the gold and wealth of Alaska or Peru. Adhere to your present régime—leaving off unhealthful foods and using no tea, coffee, condiments, or tobacco. Use a greater variety of dry foods. Well-baked beans, whole grains, potatoes, carrots, cabbage, spinach, lettuce, and other vegetables, nuts, and ripe or stewed fruits will furnish a complete and liberal diet. Eggs and dairy products increase the variety and food value. Mushes and sweets should be used sparingly, if at all. Get proper hours for rest and sleep, and you should be able to withstand the onslaught of any disease.

Ques.—Will you please give me a few hints regarding the proper clothing for fall and winter in the climate of North Dakota?

Ans.—Clothing is used to protect the body from heat or cold; to conserve the heat of the body, thus saving the food supply; and to decorate the body. The various materials used for clothing are obtained from the animal and vegetable kingdoms. From the former we get wool, leather, and silk, and from the latter, cotton, linen, and rubber. Clothing must be rightly made, of the appropriate material, and should be properly warm. In choosing the material, it should be that which will conserve the heat of the body, not

radiating it rapidly in cold weather, nor taking up heat quickly in summer. It should not be so heavy as to overburden the body. It should be porous, allowing the air to get to the skin and then perspiration to escape, and it should not take up or give off moisture too rapidly, as in this way it would too rapidly cool the skin in evaporating the perspiration.

Linen is soft and light, but has the disadvantage of being a good conductor of heat and of giving off moisture readily, thus aiding in the evaporation of perspiration, when worn next to the body. Cotton has these disadvantages to a less degree, and silk conducts heat and transmits moisture more slowly than either cotton or linen. Wool absorbs and transmits moisture very slowly, and is a very poor conductor. It might be well, therefore, to wear linen next to the body and cover this with a woolen garment (cotton or silk might be substituted for linen). This would also be beneficial, for there would be two or more layers of air in alternation with the layers of clothing, and as air is a very poor conductor of heat, this would be a great advantage. So you will see that several layers of thin clothing are better than fewer layers of thick clothing.

Clothing should be so made and so worn that it will not restrict the movements of the muscles or disturb in any way the position and action of the various glands of the body, such as the stomach, liver, and intestines. The action of the diaphragm and of the chest should not be interfered with by tight corsets, belts, vests, etc.

As far as the color of clothing is concerned, white goods are found to reflect the light more than do dark materials, and they also transmit a certain amount of light to the body. This is important, because in training the skin to resist cold and to perform its functions, the action of light is very necessary, and a sun or light bath or an air bath is very valuable in the maintenance of health and in the cure of disease. White will thus be cooler in summer, and in the winter time it will throw off less of the body heat. Dark-colored materials absorb heat rays, causing an accumulation of heat.

The feet and limbs should be protected, as chilling of these parts causes congestion of the internal organs and is also a cause of catarrh of the throat and nose, and of acute colds. Rubbers should be worn when necessary, but must be taken off when coming in from the wet, and should not be worn to save the wear on shoes. This also is true of mackintosh coats, which should be worn only as rain-proof garments. Clothing should be suspended from the shoulders and not from the hips. Belts around the waist, and garters around the legs, hinder the circulation, causing varicose veins and cold extremities. Woolen clothing can be worn the year round by many persons, especially those who have any tendency to rheumatic troubles.

Heavy garments may be changed for lighter garments at appropriate seasons of the year, and in the fall or spring the necessary change may be made by substituting heavier or lighter outer garments. Children and old people should be carefully guarded against chilling and overheating.

* * *

"Today is yours, yesterday is gone, tomorrow may never come. If you have anything to do, get busy."



MUNCIE, IND.

THE year 1919 is in the past, and we are now advancing into the new year, with new opportunities and blessings. As a laborer in the Master's vineyard, I have great reason to thank the Lord for the many blessings of the past year, for he has abundantly blessed Mrs. Allen and me in so many ways.

During the year we had the privilege of seeing twenty new members added to the church as a result of our labors. For the first six months of the year we labored with the Ft. Wayne church, and the last six months with the church in Muncie. The Ft. Wayne church exceeded its mission quota, and its tithe showed an increase of nearly \$600 in excess of that of 1917. The Muncie church raised \$254.95 more in tithes and offerings the last six months of the year than it did during the preceding twelve months, besides raising nearly \$100 for home mission work.

We conducted a tent effort of twelve weeks' duration in Muncie during the summer. The attendance was good all the way through. Our collections amounted to \$96.50 more than our expenses. At the present time we are holding Sunday night meetings in our church, and last Sunday night almost every seat was taken.

MATT J. ALLEN.

* * *

ARGENTINA, SOUTH AMERICA

BROTHER F. L. PERRY left Chile to take up evangelistic work in the large city of Buenos Aires. After he had begun this work, Brother R. T. Baer was called to Chile, and Brother Perry was asked to take the presidency of the Argentine Conference. In a recent letter Brother Perry tells us of the progress of the work in Argentina:

"Our people are full of courage, and the work is making good progress in this part of the great field. Our work has suffered by the removal of Elder G. W. Casebeer from the field, the conference having no one to take his place. Recently we secured the services of Brother John D. Haynes. He is stationed in the large city of Rosario, the second city in size in Argentina, and a place of great importance. We have a church there of about fifty members, and we hope to see it grow under Brother Haynes's efforts.

"Up to the present we have no minister stationed in the great city of Buenos Aires. We hope arrangements may be made so that Elder Luis Rojas, from Bahia Blanca, may enter Buenos Aires. Brother James T. Thompson will settle in Tandil, where there is a rich Danish settlement, and work for the people there. Some of these people are deeply interested in the truth, and we hope to see results there. He will at the same time, as far as consistent, look after the church at Bahia Blanca.

"Recently a colporteur began work at a place called Arrecifes. He sold a book to a man who was a Protestant. This man had heard the gospel over in Spain,

and had come to Argentina about ten years previously. At that time he was full of zeal, and said that he asked the Lord to send him to a place where the Lord was not named. He landed in Arrecifes; and although his knowledge of the Scriptures was limited, he began meetings, holding them every Sunday. He has kept them up faithfully ever since, although with but little success. Upon hearing the Sabbath truth from Brother Bisama, the canvasser, he at once accepted it and changed the time of his meetings to the Sabbath day. Last week I accompanied Elder Godofredo Block out to this place to teach and organize the believers. About sixty persons are attending the Sabbath meetings there. We expect a good work will be done at Arrecifes. The people have much to learn, but seem willing to listen and to believe. There are other similar openings in different parts of the country. We could employ several more workers if we had the means to support them.

"The tithe last year [1918] was \$45,000. It was a specially good year, the brethren thought, and we did not expect as much this year. Still we have almost reached that sum now, and we shall lack very little of reaching it by the end of the year. Our mission offering goal for this year was about nine cents a week per member. We shall raise about twelve cents. We have placed the goal for 1920 at eighteen cents a week per member. The goal for the whole union is twelve cents, but we feel that the Argentine Conference ought to do better than that, as we reached that amount this year.

"Our canvassers passed their goal for the year several weeks ago. Our goal in orders delivered for next year is \$72,375 and \$38,600 for the home missionary sales. We have been obliged to secure a man to assist at conference headquarters as tract society secretary and treasurer.

"We are of good courage in the Lord. The truth never was more precious to us than it is today. Jesus is a personal Saviour, and our dearest friend. Soon the day of his coming will dawn, and we shall be permitted to see him and dwell with him forever. We rejoice to hear of the great faith our American brethren have in the message, and of their firm loyalty to the work. As they give to the world the men and the means required for the proclamation of the message, the Lord will multiply their power to give, and their joy in giving. We shall try to do our part to reflect the spirit of consecration shown by them, and to co-operate with them to the extent of our ability, in a rapid finishing of the work."

* * *

AN EXAMPLE OF PERSONAL SACRIFICE

At the Boulder Fall Council, Elder J. C. Raft read a letter from one of our workers in the Scandinavian Union, which gave a personal experience showing an unusual amount of sacrifice. We give the letter:

"Letter from Emmanuel Christiansen, Faroe Islands, Denmark

"Pardon me for relating a recent experience. I was visiting a small hospital on the island of Sudero. In one of the wards was a small, thin boy fourteen years of age. The thing that impressed me so deeply that the memory of it will never fade was that the little fellow, lying on a box with his head on a board, looked like a chunk of meat in a butcher shop. By an accident half of his body had been burned. A lamp and a jug of kerosene had exploded. The boy's underclothing burned up, and it was remarkable that he was alive. While the physician considered his case hopeless, he did everything possible to save his life. He took as much skin from the father and brother as he dared, to graft on the boy. But this supply was not sufficient. The doctor appealed to the relatives of the boy, but in vain. They were unwilling to help, yet the physician must have more skin or the boy would die. He suffered fearfully.

"When the nurse told me the story, I offered to help, and my offer was received with gratitude. Next day I went to the hospital, together with my wife. As we parted she was much moved and said, 'But what now, Emmanuel, if you never wake up?'

"Well, then, I shall awake at the sound of the last trumpet,' was my answer, and we parted.

"Just a short time after this I was placed on the operating table. I was unconscious three hours, and when I awoke the skin had been torn from my lower limbs. There followed long sleepless nights, and my suffering seemed almost unbearable. As I was lying on my bed asking God for just two hours of sleep, a picture of the poor little boy seemed to appear before me. His suffering was less, and his life was saved. When I tried to turn in the bed, I was unable to do so. I found comfort in the thought that Jesus was present to bless me, and I seemed to receive a new and clearer vision of the plan of salvation. Jesus had to die for us, Brother Raft. We are used to preaching this, but I wonder if we really sense what it means.

"The boy lives, and will get well. His parents are unspeakably happy. The evening I visited the hospital the mother had been praying to God for help. I am well again, and am going on with the meetings."

* * *

JAMAICA

ON account of sickness, it became necessary for me to tender my resignation as president of the Jamaica Conference a few weeks ago, and go to the hills for recuperation. If my health sufficiently improves, I shall take up evangelical work in the cooler parts of our fair island fields.

During the year we have experienced much of God's blessing, for which we praise his name. Financially the conference has made material growth. As a rule the churches have been faithful

in the payment of tithe and liberal with their offerings.

About the first of October a vigorous campaign was launched to secure Harvest Ingathering funds. This campaign was entered into by all the churches and companies, and engaged the undivided attention of all the workers for several weeks. The Kingston church set a goal of £100, and at this writing has reached more than £70. This amount is one half as much as the conference ever reached before. From reports coming from our workers and churches throughout the conference, a gain of at least 300 per cent over any previous year will be made for the fund. Indeed God's hand is in this Ingathering work. Many good experiences could be related, but space will not permit.

During the year more than 200 were baptized, and about as many more are in baptismal classes. One very neat church has been built at Mandeville, to accommodate the students at our training school and the believers and workers residing there. Twelve other churches are under construction. Six churches, three companies, and several Sabbath schools and young people's societies have been organized, and one church has been dedicated. We are glad to say that a good young people's department has also been organized. By another year we expect to add an educational department, and thus have all the departments on a working basis.

The West Indian Training School, situated at Mandeville, opened this fall with about thirty bright young men and women. Prof. C. B. Hughes is in charge of this school, and has four associate teachers. We have a very fine class of students, who are anxious to get a training, that they may help to finish the work. We bespeak for these dear young people a happy and useful future.

Thousands of our truth-laden books are being sold, and are bringing souls to Jesus. We have a large band of faithful colporteurs at work here. As never be-

fore, doors are opening for the printed page, and hearts are responding to the pleading of God's Spirit. Kindly remember us and the work here in your prayers.

M. E. ANDERSON.

* * *

THE PUBLISHING WORK IN THE SOUTH

In keeping with the rapid progress that is being made in the world-wide movement with which we are connected, the past year proved to be the most remarkable and prosperous of any in the history of the Southern Publishing Association. All records were broken, and the goals that had been set at the beginning of the year were more than reached.

In view of the fact that, with the exception of 1917, the home office book department sales of the Southern Publishing Association for 1918 were more than double those of any previous year, it is all the more encouraging to note that the total sales of 1919 amounted to \$343,390 more than for 1918. At the beginning of 1919 a sales goal of one million dollars was set. However, when the year ended, it was found that the goal had not only been reached, but passed by a good margin, the total sales amounting to \$1,146,638.

"The Watchman Magazine"

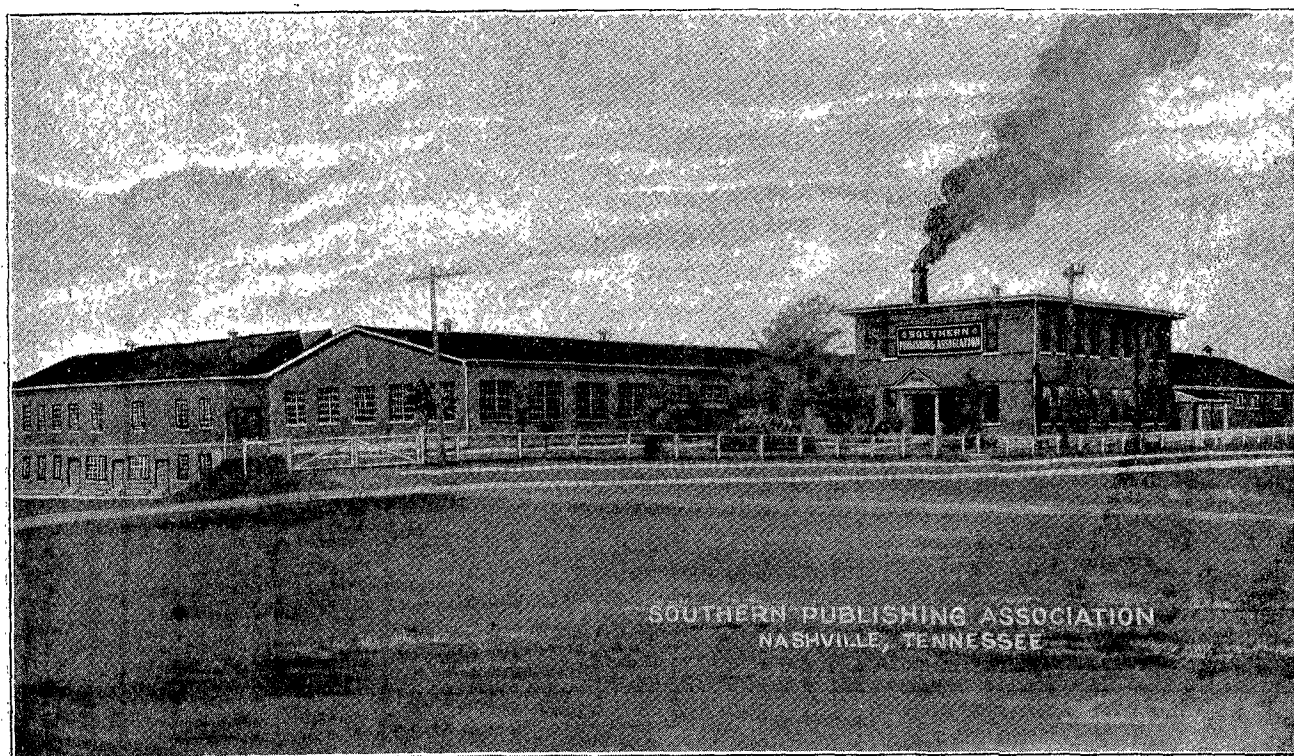
It is also very gratifying to be able to report an encouraging increase in the circulation of the *Watchman Magazine* for 1919 over that of any previous year. From the many letters received from all parts of the world, we are constantly reminded that this magazine is accomplishing a great work in the winning of souls to the third angel's message.

Beginning with the February issue this year, the *Watchman* was increased to forty-eight pages in size, while the subscription price was raised to \$2 a year, and single copies to 25 cents each. At first there were some "doubting Thom-

ases" as to the wisdom of this new move, or "venture," as some called it. The returns thus far, however, have more than passed our expectations, and we have been exceedingly well pleased with the reception which has been given the new *Watchman*. By January 20 the entire edition of the February issue was exhausted, and it has been found that the new magazine sells as readily at 25 cents as did the old at 15 cents. We are now more thoroughly convinced than ever that the 25-cent magazine is the coming one with the reading public, to say nothing of the extra commission allowed those working for it, both in securing subscriptions and in selling single copies. Another advantage is that it enables solicitors to do well financially in the country and other scattered districts, as well as in the thickly populated portions of our larger cities. Furthermore, it affords an exceptional opportunity for our young people to earn scholarships. On this new basis, it requires but 320 annual subscriptions, or the sale of 1,700 single copies, to earn a \$300 scholarship in any of our colleges or academies.

The Harvest Ingathering "Watchman"

Of the Harvest Ingathering number 1,500,000 copies were printed. The General Conference has given an initial order for the same number to be printed of the 1920 issue, for which two rather good-sized orders have already been received. One of these came from Africa, and calls for six thousand copies. The other was sent by one of the Dakota conferences, and is for 20,000. At the last Autumn Council it was voted to make the Harvest Ingathering numbers hereafter the same size as the regular *Watchman*, in order that in the future no difficulty will be experienced in obtaining sufficient stock for any additional printing orders that may be given by the General Conference. This year's issues will be increased from twenty-four to thirty-two pages, with cover.



THE HOME OF THE "WATCHMAN MAGAZINE"

At the left is the new 100 x 120 foot addition now in course of construction. When completed, it will give the plant a floor space of 50,000 square feet.

New Books

At the present time the Southern Publishing Association has five new books in process of manufacture: "Songs of the Kingdom," by Prof. A. W. Spalding; "Socialism in the Test-Tube;" "Satan; His Origin, Work, and Destiny;" "Little Pilgrim Stories;" and "Key Words." A more complete announcement will be made in due time.

The Plant

At the extreme left in the accompanying picture may be seen a portion of the new addition to the plant, now building. The size of this addition is 100 x 120 feet. It will be used by the bindery, and also for the storage of paper and other materials, and for printed "signatures." Under it will be a basement in which are to be the vault, employees' grocery store, cafeteria, swimming pool, and an electrically operated machine for baling waste paper. When this addition is completed, it will give the Southern Publishing Association 50,000 square feet of floor space.

Employees' Free Training School

Eight months during the year, four days of each week, from five to six o'clock, a free training school is conducted for our employees. Not only is the tuition free, but the employees are paid for their time while in class, providing the study is completed satisfactorily. The object of this school is threefold:

1. To enable our workers to secure a better education, though they are unable to attend a regular school.
2. To promote greater efficiency.
3. To train workers for mission printing plants.

The school is proving of real benefit to our employees, and we believe will also prove of no little help to the publishing work in some of the regions beyond. At the present time classes are being conducted in Bible, bookkeeping, higher English, and printing.

Outlook for 1920

The outlook for our work the present year is most encouraging. At the colporteurs' institutes held thus far, higher goals than last year have been set, and

our colporteurs have already learned by actual experience that our books sell fully as well at the new prices as they did at the old. It would also seem that the increase in the price of the *Watchman* has marked the beginning of a new era in our magazine work.

The workers in this field are of good courage, and have entered upon the new year with a firm determination to accomplish, under the blessing of God, a greater work than ever before in the winning of souls for his everlasting kingdom.

R. L. PIERCE.

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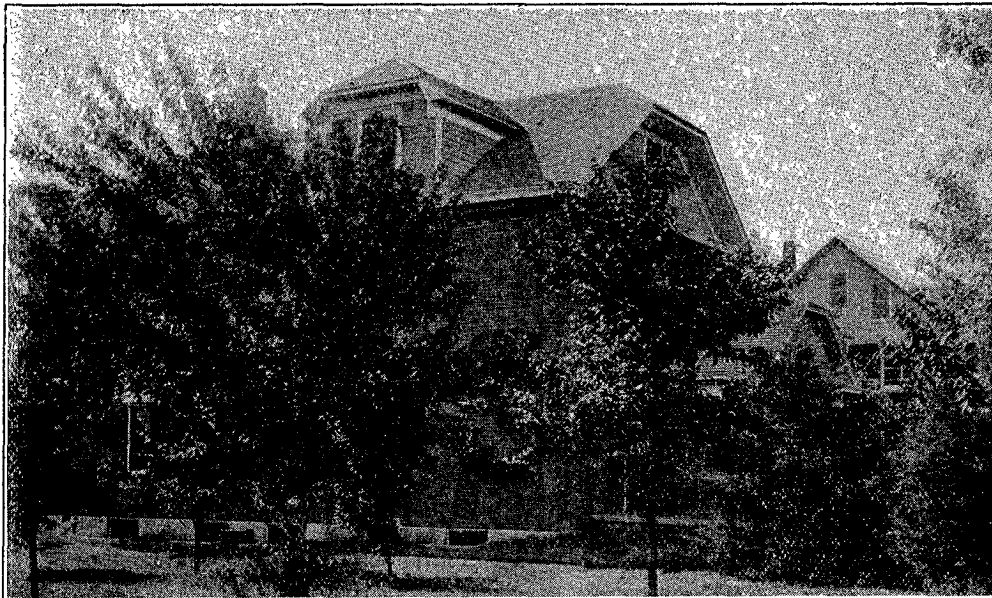
THE KANSAS ACADEMY

At the Kansas Conference session of 1918 it was decided to remove our academy plant from Oswego, in the southeastern corner of the State, to a more central location.

The plant had not been developed, and was therefore inadequate to meet the needs of the large number of young people within the State. In the spring of 1919 we were led to Enterprise, Kans., where we found a school plant with buildings, four in number. This school had been conducted by the German Methodist Conference, and had been discontinued during the war. The inventory value of the plant, including these buildings and twenty-three acres of good upland in the edge of the town, was \$65,000, and we were assured by bankers that this was a

very conservative estimate. We purchased the plant for \$10,000. Consequently, at the lowest estimate, we consider this a gift of \$50,000 to the conference. An additional fifty acres of as good land as there is in the State of Kansas, producing heavy crops of alfalfa and corn, was purchased at \$225 an acre. A fifth building, of brick, has been purchased at a cost of \$5,000. Steam-heating plants were installed in some of the buildings, and the buildings were remodeled inside where necessary, so that up to this time the total cost of the plant, including the farm land, is but little more than \$50,000.

A gentleman who was not an Adventist, died shortly after the conference session in which it was decided to establish a central school, willing us his farm of 160 acres in the eastern part of the State, near Kansas City, with other property—total valuation about \$75,000. This property was to be used in establishing an orphanage upon the farm. We could not accept the terms of the will, but entered into an arrangement with the widow whereby we renounced our title in the will, and the property came into her possession, according to law. She then deeded us the farm of 160 acres, which we sold for \$250 an acre, or \$40,000. However, there has been considerable expense in litigation in the matter, as well as real estate fees in the sale, and a settlement to make with a renter who had a five-year lease; so we will realize about



East Hall

KANSAS ACADEMY BUILDINGS

Boys' Dormitory



Academy Building

Manual Training Building

Girls' Dormitory

KANSAS ACADEMY BUILDINGS

\$35,000 on this property. This man's mother was a Seventh-day Adventist, which goes to show the power of the message over the children, even when they are not Adventists. We may therefore consider that, with this sum added to the \$50,000 received in the property purchased from the Methodists, \$85,000 has come to the conference.

In addition to this we inaugurated a sanitarium campaign among the people of the city of Wichita, which will net us about \$7,000; so we can safely say that more than \$90,000 came to the conference from those not of our faith during the year 1919. We feel that in all this there is manifest evidence of the superintending providence of God in the affairs of this message. "The wealth of the Gentiles shall come unto thee;" "the sons of strangers shall build up thy walls." Prof. E. E. Pringle, formerly of Lancaster Junior College, is principal of the academy, and we have a total enrolment of about 125 students this year, which will doubtless be greatly increased the second year of the school.

F. W. STRAY.

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THE "SIX-DAY CHURCH"

I AM sending herewith a strange but interesting story concerning the new Seventh-day Adventist church building in Honolulu, Hawaiian Islands.

I had been in Honolulu but a few days when I was told that the Adventists were building a new church on Keeaumoku Street, in a very desirable locality; and being very anxious to see the structure, I sought the place at the first opportunity. Wishing to make sure that I had

found the right place, I asked the Chinese head carpenter working there what church it was that was in course of construction. He promptly replied, "Six-day church." I was surprised and somewhat confused by his reply, but after a moment's reflection I saw the reason for his answer.

When the first missionaries came to the Hawaiian Islands and reduced the language to writing, in order to avoid the endless and difficult task of explaining how the Sabbath was changed from the seventh to the first day of the week, they made Sunday the seventh day in the Hawaiian language. Monday is the first day (*Po akahi: po*—night; and *akahi*—first, or one); Tuesday is the second day (*Po alua: po*—night; and *alua*—second, or two); and so on, Saturday being the sixth day (*Po eona: eona*—sixth), and Sunday the seventh day (*Po ehiku: ehiku*—seventh). So it has been in Hawaiian language for about one hundred years, since the coming of the first missionaries; and as the Chinese carpenter was acquainted with the native names for the different days of the week, he naturally said, "Six-day church," meaning Saturday.

The missionaries were, beyond question, noble, self-sacrificing men and women, and it is not possible that the deception about the days of the week was done maliciously. However, since the Hawaiian Islands have become a part of the United States of America, and English is taught in the schools, the Hawaiian language is becoming a thing of the past; and, what is more, the school children are learning the truth about the days of the week.

W. A. S. BEALS.

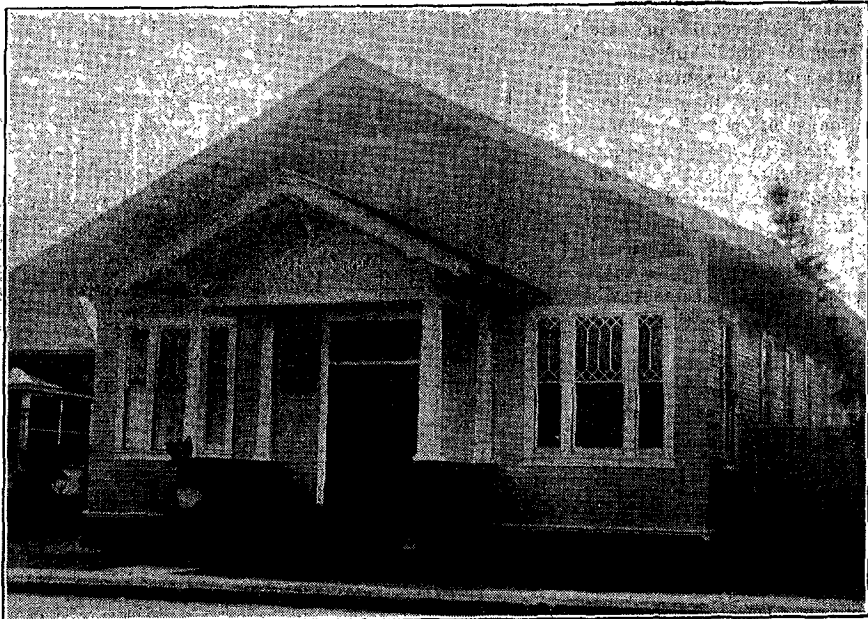
* * *

DENVER, COLO.

THE Lord is greatly blessing in our North Denver and South Denver churches. Last Sabbath he gave us a real revival; all the members made a new consecration to God for faithful service for the year 1920.

All our people have promised the Lord that with his help they will win at least one soul to the truth this year. May the Lord help all his dear people to do this, is my prayer.

G. W. ANGLEBARGER.



CHURCH BUILDING IN HONOLULU



MISSION WORKERS IN HONOLULU



MISSION HOME IN HONOLULU

Educational Department

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

EXPANSION OF OUR SCHOOL FACILITIES

ONE of the questions that loom large on our educational horizon is the expansion of school facilities to keep pace with the remarkable increase in student enrolment. The necessity of considering this question is the best commentary on the growth of our educational work. The time was when we had to "drum up" students to fill the aching void in chapel and dormitory. Now the big problem is to provide quarters for the housing of the multitude flocking to our schools from every direction. It is a delightful change, even if fraught with some perplexity.

What direction should expansion take? What general policy should govern the increase of facilities to care for our boys and girls? We must plan broadly. The present acceleration of growth in enrolment is likely to continue. Since the last General Conference we have accepted as a working goal for all time, "Every Seventh-day Adventist boy and girl in our own schools; every student in our schools a worker." Churches, parents, and the boys and girls themselves, are responding well to this idea in education, as witnessed by the unprecedented attendance in our schools of all classes. There is no reason to suppose this idea will not spread, and grow in influence as it goes. The spiritual awakening among our people everywhere favors it, and the pressing calls from mission fields emphasize its importance.

Let us take a brief survey of the school situation as it is. As nearly as we can estimate, the proportion of our young people of school age now in our own schools ranges from one fifth to three fifths in various sections of North America. The average cannot be much above one half. It is safe to say we could have 200 more elementary church schools in the United States alone if we had the teachers. This type of school is growing in strength. A considerable number are developing into intermediate schools (ten-grade day schools). The Pacific Union Conference has thirty of this type now, the North Pacific twenty-six, and others a smaller number. We have thirty academies (ten-grade and twelve-grade boarding schools, mostly twelve-grade). Here and there a new one is being built up, but the total has not increased much for several years. We have six junior colleges (academies with two years of college work in addition). Each of these serves as a training school for its union to the extent its scope covers. We have three foreign seminaries, now carrying sixteen grades of work for their respective nationalities. We have five senior colleges, with an average enrolment of about three college to four academy students. We have one medical college of our own.

The latest figures available at this writing show the enrolment in our five senior colleges to range from 300 to 425, in addition to a range of from 50 to 150 in the grade schools connected with them

—a total range of 350 to 575 in each center. How much larger should these plants become? I think I am correct in saying that our experienced college educators admit that when the student body passes 300 it becomes increasingly difficult to give the individual attention to student development that the genius of our work requires, and that when the number passes 400 we have approached the limit of teaching efficiency for the individual for our purposes.

Shall we continue to increase the size of our college plants, or multiply their number? Neither necessarily—just now. The nature of our denominational work calls for an increase in the number and distribution of centers of influence. The spirit of prophecy makes it clear we should work on this principle in developing our schools,—not alone a great are light here and there, but many lesser lights, that their rays may penetrate as far as possible to the individual; for the gospel is to "every creature." The way out on the size of our college plants would seem to be the seeking of a proper balance between financial earning power and personal efficiency in the service they give.

Shall we multiply the number of our college centers? In due time, yes. But for the time being there is another avenue to relief that will not circumscribe growth, but really promote it. About four students out of seven in our colleges are in the academy grades. A progressive turning back of these students to the academies would accomplish three important ends:

1. It would make it possible to approach an all-college enrolment in the colleges.

2. It would enable the faculty to concentrate its attention on the college students' interests (especially as prospective laborers).

3. Even more important yet, it would bring educational opportunity closer to the homes of our people.

Such a program would make it necessary to establish more academies—a much-needed development. Naturally the college has drawn from the best quality of students in academic grades. These are needed for ballast in the academies, and fortunately our academy faculties are being so strengthened as to take proper care of them. From the other side, the growing number of intermediate schools are proving effective feeders to our academies. The establishment of intermediate schools is increasing the proportion of students who go on beyond the elementary school, because of bringing educational opportunity yet closer to the people than do the academies, while avoiding the necessity of sending children from home at too tender an age.

Thus does our chain of schools become like a great net cast into the swelling sea of our boys and girls. The draft is becoming so great that we must call for help to bring them safely to land. Fortunately we are not obliged to cast the bad ones away; rather, it is ours to restore them. We must enlarge the net and spread it for a larger catch before our duty is done, and before we can hope to meet the piteous call for more fishers of men.

W. E. HOWELL.

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"THE world's need is our call to service."

Medical Missionary Department

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

MEDICAL NEWS ITEMS

OF late several calls have come for help to conduct courses in simple training on the preservation of health, in some of our churches. An urgent appeal came from Elder F. W. Paap, of Toronto, Canada, stating that the church there had already made every provision by way of funds, a suitable room, and equipment, for a course of lectures. All that was needed was a nurse to give the instruction. Misses Bernice Lakie and Edith Kimber, graduate nurses of the Washington Sanitarium Training School, responded to the call, the former to give the health instruction, and the latter to assist, and also to engage in Bible work. The reports since received, indicate that the course is progressing very successfully.

IN the New Jersey Conference, two or three months ago, Brother J. G. Hanna began to hold health meetings in our churches. The interest has grown from the beginning, and now some of the larger churches are calling for a longer series of meetings, with regular periods of instruction.

At the Northern Union Conference session, several recommendations were unanimously adopted looking to the appointment of medical secretaries in local conferences and to a general plan of instruction for church members in home hygiene, disease prevention, simple treatments, etc.

In a letter from Dr. M. M. Martinson, of Chattanooga, Tenn., he describes one of his recent trips as follows:

"Since I was with you I have been doing considerable traveling. I left here on the 14th for Anniston, Ala., in company with John Thompson, educational secretary of the Southern Union. We examined the colored school in the afternoon, and I spoke in the evening to the church. Going to Birmingham the next day, we examined the white children in the morning and the colored children in the afternoon. I spoke there that evening. Then we went to Montgomery, examined the colored school in the afternoon, and I spoke there in the evening. We then went to Mobile and examined the school there, and spoke to a large congregation in the evening. After the meeting we traveled all night, and reached Pensacola, Fla., the next morning. We examined the children, and spoke there that evening. From there we went to Hattiesburg, Miss. We examined the children in the afternoon, and went to Jackson, Miss., for the Sabbath. I spoke to our white brethren in the forenoon and to the colored brethren in the afternoon. Sunday we examined the white children in the forenoon, and the colored children in the afternoon, and spoke to the church Sunday evening before we left. We then went to Vicksburg and Greenville, Miss., and reached home Wednesday about midnight. We found most of our schools in pretty good condition, but some stand in need of a good deal of improvement.

The children's teeth and tonsils greatly need attention."

WRITING from Soonan, Korea, Dr. C. C. Landis says:

"I am very much pleased with what I see at Soonan,—the medical work reaching out and drawing people for miles in all directions; a good school, developing industries as the basis of a practical training for our students—which is far more essential in the training of the Oriental youth than in the training of our American youth, because of the inborn idea that a student is above work; and a good constituency in the surrounding country. Dr. and Sister Riley Russell are overworked, and the doctor now carries not only the burden of the medical work, but also the evangelistic work in his conference. It will be impossible for him to carry both for any period without breaking. I believe that here is one of our most urgent calls for help."

WRITING from Simla, India, Dr. H. C. Menkel says:

"Recently I conducted a baptismal service as the result of this season's effort. There were seven candidates, and six out of these were the direct result of the medical work. Among the seven are a colonel and his wife. The colonel occupies an important government position. After various theoretical experiments, I think I have at last found the way by which I can most successfully make the medical work the entering wedge for the third angel's message. The foregoing results are encouraging. Since starting the medical work in Simla and conducting it in conjunction with the evangelistic work, I have had the pleasure of baptizing thirty-two persons, while at the same time developing this institution from the beginning to where it now enjoys an encouraging practice. This has been a very interesting development, for we have learned through varied experiences to recognize God's plan."

"Our English church at Simla supports, by its tithe, the vernacular evangelists' work for the entire North India field, and by our Harvest Ingathering effort we are to a large extent supporting the vernacular school for our believers' children at Hapur."

It was recently voted to strengthen the working force at Simla.

L. A. HANSEN.

* * *

A MOVEMENT IN PRACTICAL HOME NURSING

To supply the increasing demand for nurses caused by the influenza epidemic which has swept the country the last two seasons, a number of city hospitals have given a short course in practical nursing, for women who have had no previous training in nursing.

In Chicago, certificates were given by the mayor to about eight hundred women who had completed a six weeks' course in nursing, under the auspices of the city commissioner of health, who has instituted the "Chicago Training School for Home and Public Nursing."

The Government base hospital at Washington, D. C., has conducted classes in "Home Care of the Sick;" "First Aid to the Injured;" and other subjects, giving instruction to women in the simple branches of home nursing.

There is a growing shortage of professionally trained nurses, and with the demand for qualified graduate nurses for work of many kinds, has come the insistent demand for partly trained nurses to do the simpler kinds of nursing and assume responsibility for the proper management of the patient at home. So in various parts of the country different methods are being tried to meet the demand of the public and of physicians for workers of this class.

A nation-wide effort is being made to arouse the interest and secure the aid of school officials and teachers in health education, and in the protection of the health of school children. In turn, the teachers are seeking the co-operation of the parents; hence the great importance of educating the mothers to detect the early symptoms of disease in their children and to be able to co-operate with the teachers in their efforts to establish a higher standard of health among the school children.

Should not our Seventh-day Adventist mothers be active in this advanced movement?

Neighborhood epidemics might largely be prevented if mothers were more ready to observe indications of contagious diseases and would take proper measures to aid in preventing their spread.

Recently the children in one of our church schools were receiving medical inspection, and among the many surprising defects and ailments found, it was ascertained that one of the children was totally blind in one eye. In another school, the visiting nurse noticed a child breathing through his mouth, and learned from the teacher that James was "dull" and could "not keep up in his grades," and that she thought he was "not really bright." James' mother was present, and said that "he used to be all right," but that for the last two years he had "seemed so sluggish," and was "unable to make progress in school." Examination revealed that James' nose was almost completely closed with adenoids; and that his tonsils were enlarged and diseased.

A child with a cold is a menace to the entire community. Besides being in itself contagious, a cold is so often the forerunner of some dangerous communicable disease. A child with a cold should be kept from other children. Last year Michigan lost nearly 4,000 children through contagious diseases.

We, to whom special instruction has been committed concerning the care of our bodies, should, above all others, seek to avail ourselves of every means of preparation for service in this connection.

MRS. G. B. THOMPSON.

* * *

A WOMAN living on a busy street in Portsmouth, England, it was recently discovered, has hidden her children, a male dwarf, twenty years old, and two dwarf girls, eighteen and fifteen, respectively, from the time of their birth. No one knew of their existence until a few days ago, when a former soldier took it into his head to climb over a wall into the woman's garden from an adjoining house. Because of their deformity, the mother feared the children would be taken from her. So she has concealed them all these years. It is a remarkable instance of what a mother can accomplish to hold her offspring.

Publishing Department

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

GOD'S MARVELOUS PROVIDENCES

THE Lord is good, and his mercies are new every morning. "From the rising of the sun unto the going down of the same the Lord's name is to be praised." Ps. 113: 3.

I was obliged to spend several months at the St. Helena Sanitarium last winter, following an attack of influenza. But in May I felt the Lord would strengthen me for the work once more, and that the united prayers of the dear brethren and sisters would follow me out into the field. So I started out, leaning wholly on the "everlasting arms" (Deut. 33: 27), and trusting in the promises, "As thy days, so shall thy strength be," and, "Thy God hath commanded thy strength." This latter promise of the Mighty One seemed to come to me with great power. God would give me the necessary strength. I would be sustained at all times.

At the outset it seemed that I should surely fail, but God's word was wonderfully fulfilled. I found his promises true. They did not fail me once, though at times difficulties seemed to pile up mountain high. How many remarkable providences of God I have seen during the last summer and fall! How many striking answers to prayer! Time would fail me to relate all; and his hand is still with me as I am now taking a much-needed rest.

Dear fellow workers, acquaint yourselves more and more with the power, the life, in God's word. His blessed promises of help in time of need are all for you, and you will ever find them a tower of strength. I meet many people waiting, yes longing, for this truth, and I am glad to place our truth-filled literature in many of the homes I visit. Often people come to me and inquire for the books, instead of my going to them. The success God has given me is beyond all expectation. At times, every man and woman I met gave an order of some kind; and then when the books were delivered, they ordered others. To God be all the glory! I expect to meet some of these dear people in the kingdom of God as the result of the books they have read; and by his precious saving grace I expect to be there too.

Brethren and sisters, we are living in the days of the latter rain. We may attempt great things for God and expect great things from him. One day I worked from 2 p. m. until dark, and my orders amounted to \$83 for books and helps. Now is the time to push on in the canvassing work. Soon it will be too late, and the doors will be closed to us. God is willing to show us the greatness of his power. Let us press forward.

WALTER HARPER.

* * *

MEETINGS held among the Germans in Milwaukee, Wis., have resulted in the baptism of seven persons, and the organization of a church of fourteen members. The Sabbath school has a membership of thirty.

CANVASSING FOR "THE GREAT CONTROVERSY" (SPANISH) IN ARIZONA

My wife and I arrived in Prescott, Ariz., in June, 1918, where I began work among the Mexicans, taking orders for "The Great Controversy" in Spanish. But as there were not many Mexicans there, I was able to finish in a few weeks, and then we went to Flagstaff, Ariz.

The first day I began to canvass in Flagstaff I met a Mexican woman who was a member of the Methodist Church. She said they were holding two meetings a week, and asked me to attend. At the first meeting they asked me to speak to them, then they invited me to lead in all their services; and as they were interested, I continued to meet with them for six weeks, at each service presenting some phase of present truth.

From there we went to the next town, Winslow, still working with "The Great Controversy," in Spanish. One day a woman came to the hotel where we were staying. She was looking for some one to help her get a barrel of water, as she lived in the outskirts of town. Her neighbors were all Mexicans, and she needed some one to interpret for her; so I wrote a note in Spanish, which enabled her to secure the services of a Mexican, who brought her a barrel of water. I gave her some tracts, and she expressed a desire to know more about the Bible; so we arranged to hold some studies with her. She showed a love for the truth, and soon joined us in keeping the Sabbath, and was afterward baptized and taken into the church. This was more than a year ago, and we still receive encouraging letters from her. In the last one she spoke very highly of "The Great Controversy," and said that she had a set of the Testimonies, which she was reading. She is working to win others.

I have now been canvassing with "The Great Controversy" for more than a year, and have placed more than 700 copies among the Mexicans. Sometimes the book arouses a great deal of prejudice, especially when the priest condemns it; but it certainly opens the eyes of the people when they carefully read it.

In the last town we canvassed, where I delivered 125 books, I found a woman who had bought a book two years ago, and who said she wanted a Bible. I supplied her with one, and nearly every day when I went to study it with her, I found her reading it. Before I had said anything to her about the Sabbath, she said she wanted to keep it. Later I was able to give her some readings, and to hold Sabbath school in her home.

We regret very much that we must leave these people alone, but hope the time will soon come when there will be Spanish workers here to follow up the interests created by the books in these towns.

The providence of God has sent these people among us, and we ought to give them the message during their stay in the United States. The revolution in Mexico has brought financial ruin to them, so they have had to leave their native land. Now God asks us the question, "What have they seen in thine house?"

We are glad to have a part in finishing the work, and are praying that God will send laborers into these needy fields.

Will you not join with us in praying that laborers may soon be sent to hasten the finishing of the work, for it is not time that stands between us and the end, but a task. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

W. F. MAYERS.

Home Missionary Department

C. V. LEACH
H. K. CHRISTMAN
MRS. J. W. MACE

Secretary
Assistant Secretary
Office Secretary

HOW CAN WE KEEP THE HOME MISSIONARY WORK GOING FIFTY-TWO WEEKS IN THE YEAR?¹

How to keep the home missionary work going fifty-two weeks in the year seems to be the great problem. It is an easy matter for the home missionary secretary to visit the churches, give a few rousing talks, and get the whole church aroused over the question of home missionary work. Extensive plans are made, and the members start out with much enthusiasm, but soon the enthusiasm begins to evaporate, and the church gradually becomes almost inactive. How to maintain the interest created and to keep the good work moving is a subject of great importance.

There are several essentials to be considered, which, if faithfully adhered to, will, we believe, keep this work moving throughout the year.

First, there must be a good leader. People, like sheep, love to be led. This is why an army of military men is provided with a general and other officers. The home missionary secretary of the local church has assumed a grave responsibility, and should have a proper realization of it. He should feel that his task is to keep the church at work.

In order to do this, it is necessary to call the church members together frequently for prayer and to consider plans of labor. On such occasions, choice selections from the Testimonies concerning personal responsibility in soul-winning should be read. Such books as "Christ's Object Lessons" and "The Desire of Ages" contain much instruction which is very impressive. If the leader will take the burden of this work, distribute report blanks each week, and request weekly reports from the church members, it will promote activity in this important work. A great deal depends upon the zeal and faithfulness of the leaders of the missionary societies.

Second, it is very essential that each member of the church feel that God has placed him under responsibility to do his best. In "Christ's Object Lessons," page 301, we read:

"All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that he has felt will be manifest in them. Not all can fill the same place in the

work, but there is a place and a work for all."

On page 303 of the same book it is stated:

"Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave his heavenly home and take man's nature, that humanity might touch humanity and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour."

As church members, we must get a vision of how this slothfulness on our part grieves the Holy Spirit. We must arouse ourselves from this condition, and go to work. The only way to rise above slothfulness is to respond to duty without delay, and this feeling of unconcern will give place to feelings of joy and interest in the Master's service. We must as individuals realize more than we do that God has given "to every man his work," and that unfaithfulness to this charge will mean the forfeiting of eternal life, not only for others, but for ourselves.

Third, the planning of systematic work for each individual is very important. It would be an easy matter for each individual to visit ten families each week with *Present Truth* until the whole series had been delivered, and then do the same work for ten other families. Choose a certain day each week to do this work, and keep an accurate record of the territory covered. This can be done with little effort, and if some simple plan like this were put in operation, it would help to keep the work going fifty-two weeks in the year. Such systematic effort would not only educate people in the way of truth, but would promote the spirituality of every one engaged in the work.

Let us sense the importance of personal effort. Lay definite plans, and begin working them out without further delay, and so keep the home missionary work going fifty-two weeks in the year until Jesus comes.

* * *

MONTREAL FRENCH SABBATH SCHOOL

COME with me to visit our little French Sabbath school in Montreal. As the superintendent taps the bell to begin, we look around to see how many there are: a dozen adult members and some children. But when the service opens, we are sure that each one of them is doing his best to make that Sabbath school the best one ever held.

Before the school is hung a large picture of the world field. Lines of different colors are stretched to the fields, and on these lines float British flags, full ones, or half, or part, as they reach their goal for the day. This school averaged \$1.32 per member for last year, and this year they have set their goal at \$1.50. And this amount includes the children as well. Surely this is a fine example for new believers in the message to set! This is a school where every member of the church is a member of the Sabbath school, and it includes the children who

¹ Paper read by Evangelist Allen Walker at the home missionary convention held in West Palm Beach, Fla., Dec. 21, 1919.

are not old enough to be members as yet.

Besides having the Thirteenth Sabbath Offering envelope for the older people, they have little fruit trees with fruit on them. Where this fruit is, there is a place to put a dime. This is the real fruit of the card. Several have two or more of these cards filled already. Then for the children there are little cards representing a shepherd, and each Sabbath a child is at Sabbath school a little lamb is placed on its card. This inspires the children to be there each Sabbath, and on time.

Here is a Sabbath school that has doubled its membership in six months. Would that more of our Sabbath schools would do more toward interesting their neighbors in this message and in helping them to learn more about it.

MADGE MILLER.

News and Miscellany

Notes and clippings from the daily and weekly press

— At the close of 1919 the per capita circulation of money in the United States was \$55.65, according to a Treasury report.

— This year marks the tenth anniversary of the Boy Scout movement, which was incorporated Feb. 8, 1910. The membership now numbers nearly 400,000.

— Ratification of the Treaty of Versailles took place at Paris on January 10, and peace became effective between Germany, France, Great Britain, and other Allied powers, with the exception of the United States, on that date.

— The diocese of New York is the leading and the wealthiest diocese of the Episcopal Church in this country. It controls church property to the value of \$100,000,000, of which \$38,000,000 belong to the old Trinity Corporation in New York City. This great accumulation results from early investments in New York realty.

— The "long" session of the Sixty-sixth Congress which began December 1 "let out" December 20 for the holiday recess and met again January 5. It is likely that the session will continue now practically up to the elections, next November, with perhaps a recess in mid-summer to allow the Congressmen to attend the political nominating conventions. There is an abundance of work cut out, including not only the score or so of regular annual appropriation bills, but also a long list of important general measures.

— Capt. Sir John Alcock, the first aviator to make a non-stop airplane flight across the Atlantic, died in Rouen, France, Dec. 19, 1919, from the effect of injuries received when his airplane crashed to the ground near Cottevrad, Normandy. The transatlantic flight which brought fame to Captain Alcock and his companion, Lient. Arthur W. Brown, was achieved last June, when he flew from Newfoundland to Clifden, Ireland, more than 1,900 miles, in sixteen hours and 12 minutes. Captain Alcock was knighted by King George. His achievement was one of the most daring and spectacular in the annals of life.

— The giant Lafayette radio station at Bordeaux, France, is nearing completion. Construction of the plant was undertaken by United States naval authorities about two years ago, when it was thought that the war would last a long time, it being deemed necessary on account of the delay in the transmission of messages between France and the United States by cable. When the armistice was signed, the French government besought the United States navy to complete the station, because no one except the experts engaged in the work were thoroughly familiar with the plans. It was agreed, however, that France would take over the plant when completed and pay for its entire construction. American naval authorities pronounce it the biggest and most powerful wireless station in the world. There are eight steel towers each about 900 feet high.

— The city of St. Louis is in process of erecting a 900-foot municipal dock, by means of which it may handle directly for foreign trade the raw material and manufactured produce of its section. When finished, the terminal will have a capacity of 2,700 tons, and is to be equipped with all the latest electric appliances for the most expeditious handling and storing of a great volume of goods. Weekly government sailings now being made are affording shippers on the Mississippi a 20-per-cent decrease in freight rates.

— An unknown invalid girl in Georgia wrote to the pastor of the Second Baptist Church of Atlanta, telling him that she was unable to do any active service in the great financial drive of that church, but that a strong impression had come to her that she should pray that some of his members would be stirred up to liberal gifts. The pastor read the letter to his congregation the following Sunday, and during the week received a gift of \$50,000 from one who had been touched by the reading of the letter.

— In twenty years pulp wood has risen in cost 633 per cent. Its consumption in that period has increased nearly 160 per cent. In 1890 the pulp used for making paper was nearly 2,000,000 cords; in 1919 it amounted to 4,000,000 cords. For the last five years the average consumption was 5,300,000. During the last nine years about 9,000,000 cords of pulp were imported. The American Forestry Association is urging the planting of forests to increase the production of wood for paper making.

— Years ago a priest laboring among the Indians of Western Canada adapted a shorthand system to the native language. Hundreds of Indians studied and mastered it, and parts of the Bible were translated into the sign language. Finally mimeograph bulletins in shorthand came to be issued daily. These were read so eagerly that a shorthand weekly paper was begun in Kamloops, which now boasts of a circulation of over 3,500. The paper is called the Kamloops Wawa.

— January 17, Paul Deschanel was elected president of the French Republic, for a term of seven years. His election is of world-wide interest, marking the defeat of Premier Georges Clemenceau, who was the opposing candidate.

Appointments and Notices

INFORMATION WANTED

Information concerning the whereabouts of H. C. Bagley is desired by S. H. Carnahan, of Gaston, Oreg.

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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.

An isolated reader, who gives no address, asks prayer for healing.

A sister in Montana asks prayer for the healing of her baby, who has a crippled arm.

Writing from Missouri, a sister requests prayer for the conversion of a dear friend.

"Please pray for my healing, if it be God's will to restore my health," is the plea of a Kansas sister.

A reader who gives no address, desires prayer for the conversion of her parents and brothers and sisters.

An anxious California mother begs us to unite with her in prayer for the conversion of her son, two daughters, and son-in-law.

A fifteen-year-old sister writing from Michigan, desires prayer, that the Lord may help her to overcome an impediment in her speech.

A sister in Michigan asks prayer for healing from the effects of infantile paralysis. She is especially anxious to be able to walk again.

A burdened sister in Missouri requests prayer for the conversion of her parents, who have known the truth and gone back into the world.

A brother in Ohio requests prayer in behalf of himself and his wife, that they may be relieved from great mental anguish, which is almost more than they can bear.

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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. Maycock, 333 E. Cleveland St., Stockton, Calif.

M. G. Bish, Elwood, Ind. Especially literature teaching health reform.

Mrs. W. T. Lindsay, 926 Lake Court, S. Madison, Wis. Signs, weekly and monthly, Watchman, Instructor, Life and Health, and Liberty. Do not send Review.

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NURSES' TRAINING SCHOOL

The Loma Linda Nurses' Training School will receive applications from earnest, consecrated young men and women for the course beginning Aug. 15, 1920. A portion of the time in training is spent by pupil-nurses in the White Memorial Hospital, in Los Angeles. An affiliation has also been arranged with the Children's Hospital in Los Angeles. Write for information to Superintendent of Training School, Loma Linda, Calif.

COLUMBIA UNION CONFERENCE

Notice is hereby given that the first quadrennial session of the Columbia Union Conference will be held at Columbus, Ohio, March 4-14, 1920. Each local conference is entitled to one delegate for the organization and an additional delegate for each 150 members. The purpose of this meeting is to elect officers for the next quadrennial term, and to transact such other business as may properly come before the meeting.

F. H. Robbins, Pres.
C. C. Pulver, Sec.

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LEGAL MEETING

Notice is hereby given that meeting of the Columbia Union Conference Association of Seventh-day Adventists will be held at Columbus, Ohio, Tuesday, March 9, at 10:45 a. m. This meeting will be held in connection with the first quadrennial session of the Columbia Union Conference. The object is to elect officers for the next term, and also to transact such other business as may properly come before the delegates.

F. H. Robbins, Pres.
C. C. Pulver, Sec.

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THE SYSTEMATIC CIRCULATION OF
"PRESENT TRUTH"

The systematic circulation of Present Truth not only means the placing of the periodical regularly, at stated times, in the homes of the same people, but it also means pre-eminently, that the subjects will be given to the people in natural order, and that this work will be continued until the most essential fundamentals of the full message have been supplied.—It means the giving, by our members, of a full, connected course of printed lectures to the same people. This kind of missionary work brings most encouraging results, for it gradually and effectively leads those who are susceptible to the message into deep conviction of its truth.

While the full advent message is made up of important vital parts, which are usually taught in properly associated topical divisions, there is a strong, invisible, convincing force, or current, ever present when these divisions are properly associated; but when important connecting divisions are omitted or supplied out of their proper places, the current is diminished, and often entirely broken, and its convincing force and power are lost. They are lost through failing to give the full message in all its connected, interlocking current power.

The great divisions of the message are far more powerful than man, yet the Bible assures us that in gospel work one can chase a thousand, and two can put ten thousand to flight. If one message topic alone has power enough to convict a thousand people, how many will twenty-four (the number of this year's series) connected topics convict? The number is surprisingly large, yet it does not misrepresent the power of, and the possibilities in, the connected, interlocking presentation of all the principal parts of the full message.

A better day in missionary work has dawned. The old-time, comparatively ineffective method of intermittent, miscellaneous, disconnected, fragmentary presentation of the message in printed form, is to pass away—with due respect and appreciation to the method of the past, for it was the best we knew. But now that we know better, we should, and doubtless will do better. If our ministers have found it necessary to present the truth connectedly, one complete topic at a time, when they conduct a tent or hall effort, in order to be successful, why should not the placing of the printed message in the same way have the same effect?

Systematic circulation of our literature implies a great deal more, therefore, than being regular in its distribution. It means not only that, but it means having the method of connected, interrelated, complete presentation its chief component part. There is as much increased power in associated message topics as there is in the combined efforts of men.

The 1920 series of twenty-four numbers, will be arranged especially for systematic delivery. The subjects of the different issues will follow each other in a seriate order suggested by some of our most successful workers. This series re-covers, or goes over, the most essential parts of the full message,

beginning with "The Bible the Word of God," and builds gradually and strongly a full message structure. Every number will be practically rewritten, supplied with new illustrations, and in every way be brought up to date and made as attractive and forceful as possible. This, therefore, is an opportune time to do effective missionary work with Present Truth. With a small outlay of means, a large amount of as good message matter as can be produced may be secured; and such matter when used systematically, never fails to yield definite results.

Prices

1-25 copies, each	-----\$.01
50 copies	----- .40
100 copies	----- .75
1,000 copies	----- 6.00

OBITUARIES

Porter.—Mrs. Martha Pasornow Porter, of Fort Lupton, Colo., was born in Joplin, Mo., Dec. 4, 1877, and died on her forty-second birthday. She was a member of the Seventh-day Adventist Church for two years, and died in the blessed hope of eternal life.

R. T. Nash.

Patton.—Marie Ellen Patton, two-year-old daughter of Brother and Sister T. F. Patton, died at their home in Cedaredge, Colo., Dec. 18, 1919, following a brief attack of pneumonia. The sorrowing parents are comforted by the blessed hope of a soon-coming Saviour.

W. M. Andress.

Eckert.—Died at Olean, N. Y., Dec. 14, 1919, Mrs. Frances Eckert, in her fifty-fifth year. The deceased accepted the third angel's message about fifteen years ago, and was a faithful member of the Salamanca Seventh-day Adventist church at the time of her death. She is survived by one son and two daughters.

K. C. Russell.

Dow.—Margaret Dow was born in Athens, Ontario, fifty-eight years ago. She was for thirty-five years a consistent member of the Seventh-day Adventist Church. Her death occurred Dec. 14, 1919, at the home of her daughter in Detroit, Mich. We feel confident that she sleeps in Jesus.

J. O. Ferris.

(Lake Union Herald please copy)

Hansen.—Peter L. Hansen died at Modesto, Calif., Oct. 31, 1919, aged seventy-nine years. He is survived by his wife, five daughters, and one son. The last few months of his life Brother Hansen expressed confidence in the speedy finishing of God's work in the earth, and fell asleep trusting in the soon-coming Saviour.

O. B. Stevens.

(Evangelists Sendebud please copy)

Wiswold.—Ellen Greenly Wiswold was born at Joliet, Ill., March 5, 1855. At the age of seventeen years she was married to Farris Wiswold. About twenty-five years ago Sister Wiswold accepted the third angel's message, and united with the Seventh-day Adventist church at Longmont, Colo. Her death occurred at Boulder, Colo., Dec. 24, 1919. She is survived by four children, but they sorrow in hope.

R. T. Nash.

Berd.—Mrs. Desire Berd was born in Belgium, March 26, 1848, and died at Battle Creek, Mich., Dec. 18, 1919. She was married in 1869. In 1887 the family moved to Pennsylvania, where in 1890 they heard and accepted the truth for this time. Sister Berd was an untiring worker in the church, and during the last war did much for the relief of her own people. The Belgium War Ministry recognized her services and awarded her a gold medal. Our sister sleeps in Jesus.

Arthur E. Serns.

Struble.—Ulysses S. Struble was born March 10, 1863, in Fulton County, Ohio, and died at his home near Mt. Pleasant, Mich., Nov. 16, 1919. For a quarter of a century he was associated with Seventh-day Adventists, and filled responsible positions in his local church and in the conference. He was twice married, his last wife being Mrs. Zora Cole Burns. He fell asleep hoping for a part in the first resurrection. He is survived by his wife, one son, and one daughter.

N. H. Poole.

Pierce.—King J. Pierce was born in Nashville, Tenn., April 8, 1889, and died in Tonopah, Nev., Dec. 31, 1919. He is survived by his mother, one brother, and two sisters. Interment took place in Denver, Colo.

G. W. Anglebarger.

Banta.—James E. Banta was born in Illinois, June 9, 1844, and died in Bozeman, Mont., Dec. 23, 1919. He accepted present truth in 1894, and was a member of the Bozeman church at the time of his sudden death. One daughter, two brothers, and two sisters are left to mourn.

C. F. Cole.

Whitsell.—Mary E. Whitsell died at the home of her daughter, in Spooner, Wis., Aug. 19, 1919, aged ninety years. She was a native of Kentucky. About twenty years ago she heard and accepted present truth, remaining faithful to the end of her life. She sleeps in Jesus.

J. M. Hoyt.

Webster.—Orlando David Webster was born in San Francisco, Calif., and died at the St. Helena Sanitarium, Dec. 23, 1919, as the result of an accident. He was a member of the Seventh-day Adventist Church, and a devoted Christian. His wife, four children, and many other relatives and friends mourn.

Andrew Nelson.

Burrows.—Mary M. Burrows was born in Guernsey, Ohio, in 1856, and died suddenly in Columbus, Ohio, Jan. 7, 1920. About twenty years ago she embraced the third angel's message, and remained a faithful believer in its teachings until her death. Her husband, two sons, and three daughters survive.

Charles F. Ulrich.

Giles.—Laura Bethel was born in Belmont County, Ohio, Feb. 8, 1873, and died at her home in Burnett County, Wisconsin, May 30, 1919. At the age of twenty years she united with the Seventh-day Adventist Church. Her marriage to William R. Giles took place in 1900, and the bereaved husband and one child are left to mourn.

J. M. Hoyt.

Henricks.—Jeremiah Henricks was born Feb. 18, 1860, in Medina County, Ohio. He was married to Frances Fannie Ansel, in Monticello, Ill. After an illness of two years he fell asleep at his home in Normal, Ill., Jan. 4, 1920. The deceased was a faithful member of the Seventh-day Adventist Church for many years, and rests in hope. His wife and one daughter mourn.

P. C. Hanson.

Nelson.—Clifford Joseph Arland Nelson was born near Poy Sippi, Wis., July 31, 1888, and died near Clear Lake, Wis., Dec. 25, 1919. He was baptized in early youth and united with the Seventh-day Adventist Church, remaining a faithful member until his death. He was married to Etta Patterson in 1910, who, with their two daughters, his aged mother, four brothers, and four sisters, mourns.

J. M. Hoyt.

Sample.—Jane Milton was born in Elkhart, W. Va., Dec. 28, 1854, and died near Reeve, Wis., Sept. 29, 1919. She was married to Henry Clay Sample, whose death took place just twelve days before her own. Eight of their twelve children survive. Sister Sample will be greatly missed by the Clear Lake Seventh-day Adventist church, of which she was a faithful member for more than twenty years.

J. M. Hoyt.

Brown.—Mrs. Virginia Branch Brown was born in Richmond, Va., May 10, 1885, and died at the home of her mother in Bayonne, N. J., Dec. 30, 1919. She accepted the third angel's message in 1913, and at the time of her death was serving as treasurer of the Jersey City colored church. We believe that the words, "Blessed are the dead which die in the Lord from henceforth," may be applied to her.

W. C. Moffett.

Branaman.—Elsie Ann Millay was born May 12, 1844, at Knoxville, Ill. She was married to Lemuel Moore, of Wyanet, Ill., in 1860, who died while serving his country during the Civil War. Later she was united in marriage to Addison P. Branaman, who preceded her in death. The last years of her life were spent with her daughter in Bloomington, Ill., and there she fell asleep Dec. 26, 1919. Four of her nine children mourn. In 1890 Sister Branaman united with the Seventh-day Adventist Church, remaining a faithful member until called by death.

P. C. Hanson.

Vallier.—Mabel Edna Vallier was born in Jacksonville, Fla., July 27, 1918, and died Jan. 11, 1920, from injuries received in a railroad accident. The parents, though stricken with grief, sorrow in hope.

R. W. Parmele.

Pelton.—Edwin William Pelton was killed in a mining accident at Gillette, Wyo., Jan. 5, 1920. He was buried at Enid, Okla. He is survived by his wife, six children, and one sister, who hope to meet him on the resurrection morning.

M. B. Van Kirk.

Jenks.—Frank H. Jenks, a successful canvasser in the Inter-Mountain Conference, was instantly killed in a railroad accident at Salt Lake City, Utah, Jan. 3, 1920. His wife and two children are left to mourn, but they sorrow in hope of the resurrection morning soon to dawn.

W. A. Sweeney.

Staton.—Bessie Staton, three-year-old daughter of Brother and Sister J. R. Staton of the Alabama Conference, died at Birmingham, Ala., Jan. 3, 1920. The sorrowing family are comforted by the hope of a resurrection morning, when they hope to meet their loved one again.

O. F. Frank.

Pile.—Mary Anne Finn Pile died at her home in Campbellsville, Ky., Jan. 7, 1920. She was born in Adair County, Kentucky, in 1848. She was married to Charles William Pile Oct. 18, 1868. Fourteen years ago she accepted present truth, and sleeps in hope of a soon-coming Saviour.

R. I. Keate.

Durk.—Julia Sharp was born in New London, Iowa, Feb. 21, 1862, and was married to Joseph H. Durk in 1883. She united with the Seventh-day Adventist church in Goodland, Kans. Her death occurred in Sapulpa, Okla., Nov. 9, 1919. One son and one daughter survive.

Margaret Basel.

Mosebar.—Louisa Schock was born at Fremont, Mich., Jan. 6, 1838. She was married to George Mosebar Oct. 23, 1864. In 1890 she heard and accepted present truth, and remained faithful to the end of her life. Her aged husband and their nine children mourn her death, which occurred at Yakima, Wash., Dec. 18, 1919.

Francis M. Burg.

Schaffner.—Savannah Boggs was born in Harrisburg, Oreg., Sept. 11, 1867. August 8, 1890, she was united in marriage to Herman C. Schaffner. In 1905 she heard and accepted the third angel's message, remaining a faithful member of the Seventh-day Adventist Church until her death, which occurred at Yakima, Wash., Dec. 18, 1919.

Francis M. Burg.

Ryan.—Mrs. Jennie Collingwood-Ryan was born in Canada, Jan. 4, 1844. She spent her girlhood in Michigan. More than thirty years ago she came with her husband to Washington, and they settled in Snohomish County. She died at her home near Cicero, Wash., Jan. 4, 1920. Sister Ryan fell asleep hoping for a part in the first resurrection.

T. L. Copeland.

Slaughter.—Clara O. Wills was born in Yellow Springs, Ohio, Sept. 22, 1867. She was married to Campbell Slaughter, of Urbana, Ohio, in 1886. About twenty years ago she accepted the third angel's message, and lived a consistent Christian life until her death, which occurred at Cleveland, Ohio, Jan. 10, 1920. Eight of her thirteen children survive.

H. A. Rossin.

Dobbs.—Edwin Eugene Dobbs was born in New York State sixty-two years ago. During his childhood the family moved to Minnesota, where he spent the greater part of his life. A few months before his death he went to Montana, where he died at a hospital in Great Falls, Jan. 6, 1920. The deceased was a faithful member of the Seventh-day Adventist Church, and sleeps in hope.

S. A. Ruskjer.

Ross.—Myrtle L. June was born in Manchester, Iowa, Feb. 29, 1884. At the age of thirteen she was baptized and united with the Seventh-day Adventist church at Winthrop, Iowa. After being graduated from the nurses' course in Des Moines, Iowa, in 1906, she came to California, and the following year was married to John H. Ross. Her death occurred at the home of her parents in Chico, Cal., Jan. 12, 1920. She is survived by her husband, three children, father, mother, two sisters, and three brothers. She sleeps in hope of a part in the first resurrection.

A. O. Burrill.

Hall.—Ella M. Campsell was born in New Lebanon Springs, N. Y., Aug. 27, 1847, and died in Pasadena, Calif., Dec. 20, 1919. Much of Sister Hall's early life was spent in Clearwater, Minn., where she was united in marriage, Jan. 1, 1867, to William H. Hall. In 1874 Sister Hall, with her husband, embraced the third angel's message under the labors of Elders W. B. Hill, Harrison Grant, and L. H. Ellis, of the Minnesota Conference. She remained faithful to all points of her espoused faith until her death. In 1880 Brother and Sister Hall removed to Battle Creek, Mich., where Brother Hall spent twenty-one years in active service for the sanitarium. Here the family made many friends. In 1901 they moved to Florida, where they spent ten years, coming to California in 1911. Here, living near her daughter, Mrs. Ethel P. Bovee, and surrounded by many friends and congenial neighbors, Sister Hall thoroughly enjoyed life. Her hospitable home was always open to the servants of God, and all her friends were made welcome.

Sister Hall attended service the Sabbath morning of her death; but after dinner, she complained of severe pains in her heart, and doctors and a nurse were called. The end came soon. Her daughter, Mrs. Cleora Webster, and her husband step into the home to fill the vacancy. This is a great blessing and comfort to Brother Hall. Charles M. Hall, of Detroit, the only son, was unable to attend the funeral services. At the service, held Sabbath, December 27, the Pasadena Seventh-day Adventist church was filled to the doors. The writer was assisted in the services by Elders R. W. Munson, McCloy, and V. H. Lucas, and Drs. D. D. Worster and W. W. Comstock. Brother Hall bears his loss as only a Christian can. He is nearly eighty, but well and active, taking part in the Sabbath school, and in the church and conference work. The family look forward to a speedy reunion.

G. B. Starr.

House.—Jen Cinia Jensen was born in Norway, April 27, 1855. At the age of ten years she came to this country, first living in Iowa, and later in Nebraska, where she was married to Daniel House in 1872. In 1911 they moved from Washington to California, and the last six years of her life were spent at Cedarville, where she fell asleep Dec. 28, 1919. Her husband, ten children, and a brother and sister survive. The deceased accepted the third angel's message at the age of sixteen, and remained faithful to the end of her life.

George G. Sims.

Kilgore.—Louisa M. Wright was born in Ft. Wayne, Ind., March 12, 1884. At the age of sixteen she accompanied her parents to Iowa, where the greater part of her life was spent. She was twice married, her first husband, Solomon B. Lesan, died at the close of the Civil War; and her second husband, John L. Kilgore, left her a widow in 1904. Last fall Sister Kilgore united with the Seventh-day Adventist Church, and died at Sigourney, Iowa, Jan. 10, 1920, in the hope of a part in the first resurrection.

A. L. Miller.

Hannon.—Rosalie Frisque was born near Louvain, Belgium, June 8, 1846. She came to this country in 1870, settling in Wisconsin. One year later she was married to John B. Hannon. To them were born eight children, five of whom, with her aged companion, are left to mourn her death, which occurred at New Franken, Wis., Jan. 9, 1920. Sister Hannon was a firm believer in the third angel's message, and a faithful member of the Seventh-day Adventist Church at the time of her death.

H. H. Hicks.

Brown.—Alphonso O. Brown was born May 7, 1856, in Fon du Lac, Wis., and died near Garden Grove, Calif., Nov. 15, 1919. He was converted at the age of nineteen, and united with the Seventh-day Adventist Church. In 1892 he was married to Miss Matie Henman, and four years later they came to California, uniting with the church in San Pasqual. He is survived by his wife and one son, and they sorrow in hope.

H. C. Basney.

Holmes.—Patricia, infant daughter of Brother and Sister C. E. Holmes, of Lodi, Calif., died Oct. 20, 1919, aged one year. A son, Wesley Alden, fell asleep October 28, in the third year of his age. The mourning parents find comfort in this double sorrow in the hope of a soon-coming Saviour.

D. T. Ferro.

Ford.—Theodore Willis, infant son of Brother and Sister Orley Ford, died at the Pomata Indian Mission, Peru, South America, Dec. 17, 1919, aged eight months. The parents sorrow in hope.

Reid S. Shepard.

Herman.—Florence Elizabeth Herman was born in Denver, Colo., June 4, 1911, and died there Dec. 6, 1919. Her parents, many relatives, and a host of friends mourn, but they sorrow in hope. She was a bright little sunbeam, and will be missed by all who knew her.

G. W. Anglebarger.

Holmes.—Mrs. Irene Holmes died at Meriweather Hospital, Asheville, N. C., Dec. 27, 1919. She was a faithful member of the Jacksonville (Fla.) Seventh-day Adventist church, and rests in hope of a part in the first resurrection. Her husband, two daughters, and one son mourn.

R. W. Parmele.

Tuttle.—Mahala Tuttle died at North Warren, Pa., Nov. 25, 1919, in her eightieth year. She was a devoted member of the Seventh-day Adventist Church for nearly twenty years, and fell asleep in hope of a part in the first resurrection. She is survived by five children and one brother.

I. N. Williams.

Stogner.—Mrs. Fannie Stogner was born Feb. 20, 1892, and died at Albemarle, N. C., Jan. 6, 1920, aged twenty-seven years. She was a faithful member of the Seventh-day Adventist Church for seven years, and fell asleep in hope. Her husband and one child, the parents, and several brothers and sisters mourn.

John E. All.

Wilson.—Mary Louise DeGray was born in Minnesota, Dec. 5, 1878. She was married to George D. Wilson in New Orleans, La., Sept. 3, 1895. In July, 1905, she was baptized and united with the Seventh-day Adventist Church. Her hope in God was steadfast, and she fell asleep trusting in his saving power. Four of her six children are living.

T. G. Bunch.

Campbell.—Sarah A. Campbell fell asleep in Jesus Jan. 7, 1920, aged 75 years. She was a native of Western Canada. Her aged companion, two sisters, and two brothers mourn, but they sorrow in hope. The deceased was an earnest Christian from early youth, and her trust in God never faltered. The funeral service was conducted by Elder S. H. Kime.

G. W. Johnson.

Anderson.—Robert Anderson was born in Lexington, Mo., June 17, 1846. He served his country for three years during the Civil War, and for twenty-seven years in the regular army. Upon his discharge he came to Colorado, settling in Denver. During his long illness he was a faithful soldier of the cross, and fell asleep at his home, Dec. 27, 1919. His wife survives.

G. W. Anglebarger.

McGlenn.—John McGlenn was born in Glasgow, Scotland, in 1860, and died in Modesto, Calif., Jan. 7, 1920. His early life was spent in England, and later he came to America. His marriage with Mrs. Hannah Cole, of Yreka, Calif., took place in 1905. He accepted present truth in 1912, and was a faithful member of the Modesta Seventh-day Adventist church at the time of his death.

Clarence Santee.

[The following obituary should have been published months ago, but was lost in the mail, word having come to us that it never reached the Review.]

Peterson.—Anna Louise Peterson was born in Sweden, Feb. 28, 1876, and died in Tacoma, Wash., March 22, 1919. She united with the Seventh-day Adventist Church in 1900. Two years later her marriage to V. O. Peterson took place. Her death was the result of an automobile accident. Her husband and two children, two brothers and a sister mourn, but they sorrow in hope.

Sidney N. Rittenhouse.

Putler.—Henrietta Siebenheiner Putler was born in Lewiston, Minn., May 19, 1869, and died at her home in Milwaukee, Wis., Dec. 31, 1919. The deceased came to Milwaukee at the age of twenty-one years, and four years later married George Putler, who, with three of their five children, is left to mourn. In 1895 Sister Putler accepted the third angel's message and united with the Seventh-day Adventist Church, remaining faithful until called by death.

H. H. Hicks.

Wood.—Betsey R. Wood died Nov. 19, 1919, at the home of her son in Memphis, Tenn. Her age was seventy-six years. Sister Wood embraced present truth more than forty years ago, and fell asleep hoping for a part in the first resurrection.

R. S. Donnell.

Slater.—Obed Slater died in Healdsburg, Calif., Dec. 19, 1919, aged eighty-one years. He was born in England, but came to America when a young man. He united with the Seventh-day Adventist Church in 1876, and remained faithful to the end of his life.

C. H. Hinchey.

Anderson.—Mrs. Jennie Olive Sorensen-Anderson was born in Norway, May 4, 1838. She came to America in 1866. Brother and Sister Anderson united with the Seventh-day Adventist church at Oakland, Wis., more than forty years ago, but for twenty years they have belonged to the Hundred Mile Grove Church, and of this company our sister was a faithful member when she fell asleep, Dec. 16, 1919. Her companion and six children mourn.

E. A. Bristol.

Francis.—Mrs. Adaline Meeker Francis died in Toledo, Ohio, Dec. 8, 1919, aged seventy-eight years. She was associated with the pioneers of the message in the Ohio Conference, being one of the charter members of the church at Bowling Green, the second Seventh-day Adventist church organized in Ohio. She continued a faithful and devoted member of this organization for sixty-one years. She sleeps in hope of a soon-coming Saviour.

B. F. Kneeland.

Simpson.—Catharine E. House was born in Germany, April 23, 1840, and died at Fruitland, Wash., Jan. 1, 1920. She came to America in 1850. After spending several years in Indiana, she went to Nebraska, where she was married to Ralph L. Simpson in 1861. Together they accepted present truth fifty-five years ago, and united with the Seventh-day Adventist church in Waukon, Iowa. Sister Simpson remained faithful until her death. Four children mourn, but they sorrow in hope of a resurrection morning soon to dawn.

R. A. Libby.

Fletcher.—Mrs. B. H. Fletcher was born in Dryden, Mich., Dec. 25, 1850, and died at Evanston, Wyo., Jan. 14, 1920. She was a faithful member of the Seventh-day Adventist Church for more than forty years. She was a charter member of the Seventh-day Adventist church in Salt Lake City, Utah, where she resided for twenty-seven years. We laid her to rest in hope of a part in the first resurrection.

W. A. Sweany.

Bom.—Helena Bonenberger was born May 18, 1866, at Shawneetown, Ill. She was married to Mr. Jacob Bom July 1, 1883. About sixteen years ago she accepted present truth, and until her death was a faithful member of the Seventh-day Adventist Church. She fell asleep in Jesus at her home in Barlow, Ky., Jan. 11, 1920. Her husband, ten children, three brothers, and six sisters mourn.

Glenn Carson Russell.

Ireland.—Mrs. Louise Ireland, of Los Angeles, Calif., died at the White Memorial Hospital Dec. 29, 1919, in her eighty-fourth year. For twenty years Sister Ireland was an active member of the Healdsburg Seventh-day Adventist church. One son, J. J. Ireland, and two daughters mourn their loss.

W. C. White.

Betsel.—Joseph Betsel was born in Carroll County, Indiana, Sept. 30, 1846. In 1908 he united with the Seventh-day Adventist church of Marshfield, Wis., remaining faithful until his death, which occurred Jan. 15, 1920. The bereaved relatives sorrow in hope.

W. A. Schebo.

Kaylor.—Mrs. Emma Kaylor died Jan. 23, 1920. She accepted the third angel's message in 1918, and fell asleep in hope of a part in the first resurrection. Four sons and one daughter mourn.

Matt. J. Allen.

Carlson.—Augusta Danielson Carlson was born in Sweden, March 28, 1862, and died at Mosling, Wis., Jan. 8, 1920. Sister Carlson embraced present truth in 1901, and remained faithful to the Master until the end of her life.

C. J. Tolf.

Carlson.—Margaret Caroline Carlson was born in Denver, Colo., March 29, 1912, and died there Dec. 30, 1919. The parents are left to mourn. Little Margaret was a real Christian, and longed to live and become a missionary to China. The parents are comforted by the hope of a resurrection morning soon to dawn.

G. W. Anglebarger.

Armstrong.—William Armstrong was born at Sumner, Wis., May 2, 1881. He was married to Miss Carrie Gehrke in 1902. The third angel's message came to him in 1919, and he fully accepted its teachings. His death occurred Jan. 14, 1920, and he sleeps in hope of soon meeting the Life-giver. Eight children mourn.

A. G. Johnson.

Bishop.—Francis I. Bishop was born in Quincy, Ill., May 11, 1874. He came to California more than thirty years ago, and in 1908 was married to Marie A. West. They accepted the third angel's message about one year ago. His sudden death occurred near Modesto, Calif., Jan. 16, 1920. His wife and two children mourn, but they sorrow in hope.

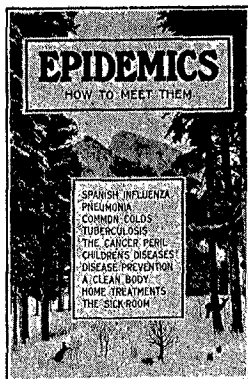
Clarence Santee.

Farrar.—James Edward Farrar was born in Maine, Sept. 12, 1837. He was married to Mary E. Fessenden July 4, 1862. More than sixty years ago Brother Farrar accepted the third angel's message. In 1904 the family moved to California and settled at Burbank, where he fell asleep Jan. 23, 1920. Two of his four children are left to mourn. Our brother sleeps in hope of a part in the first resurrection.

R. W. Munson.

Clark.—Dr. M. T. Clark was born in Nebraska City, Nebr., Jan. 25, 1874, and fell asleep at Temple, Okla., Jan. 21, 1920. He accepted present truth twenty-eight years ago, and in the practice of his profession did much for the advancement of the cause he loved. Brother Clark suffered five strokes of paralysis, the last, occurring Jan. 21, 1920, ended his life. His wife, two daughters, one son, and one brother survive.

E. B. Hopkins.



“Epidemics”

THIS is a book that should be circulated *now*. The “flu” has returned, and is raging fiercely, and some doctors prophecy that it will continue to return every thirty-three or sixty-six weeks, for some time to come.

This book gives the simple but effective treatments that have enabled our sanitariums and our people generally to combat influenza successfully, and this information is **present truth** for this time.

Break down prejudice with this little health book, and prepare the way for the Message.

Be a good Samaritan in your neighborhood.

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Review and Herald Publishing Assn.

Takoma Park, Washington, D. C.



WASHINGTON, D. C., FEBRUARY 19, 1920

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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.

AFTER a six months' furlough, Elder and Sister C. E. Boynton are returning to the West Caribbean Conference within a few days.

* *

We have omitted to chronicle the sailing of Brother and Sister Karl Snow, January 31, from New Orleans to Honduras. They go to engage in evangelistic work in that field.

* *

AFTER an excellent bookmen's convention in Cuba, Brother J. A. P. Green, general director of the book work in the West Caribbean and Central American fields, sailed from New Orleans last week for Guatemala.

* *

We learn that Elder N. P. Neilsen has accepted the call of the General Conference to the superintendency of the Danish-Norwegian Department of the Bureau of Home Missions. He continues his work, however, as president of the Hutchinson seminary until the close of the school year.

* *

We are glad to greet in Washington Brother Maurice Tieche, who has been engaged in teaching in our first French school in Nimes, France, but who has come to America by invitation of the General Conference to spend a few months in special study of our denominational school methods, preparatory to taking part in the new school work that is expected to be undertaken in France for the training of laborers for the Latin Union field.

* *

We hear good reports from the sessions of the union conferences. Some transfers and exchanges of laborers have been arranged, which will doubtless be reported later. In the Southeastern Union Elder W. H. Branson was released from the presidency in order that he might respond to the call to the vice-presidency of the General Conference for the African Division, and Elder W. H. Heckman, of Ohio, was elected to the presidency of the Southeastern Union. Elder Branson hopes to sail for South Africa early in the summer.

FROM ELDER L. R. CONRADI

We quote the following items of interest from a personal letter recently received from Elder L. R. Conradi:

"You can hardly realize how it does rejoice our hearts to have the privilege again of reading the REVIEW each week, after its long absence. Only now and then at long intervals have I seen a copy during the last five years. Poor Europe is having a rather hard time of it just now. I suppose the farther one goes from west to east the worse the situation grows, with the exception of the few neutral countries. Last winter was bad enough, but this winter seems even worse, and the worst probably has not yet come. We preached patience. We held on, expecting better days. Though much worn, we pushed on, hoping against hope that soon rest would come; but when the war was over, lo and behold! even worse difficulties arose, and we are still urged on by our surroundings as a steed that is about ready to drop.

"But while this is the state of things in general, the cause of God continues to grow. The ranks of our ministers are again filling up, our faithful canvassers are returning to their fields, and we see evidences of great progress. Thousands are being won to the truth of God, our books are selling as never before in this field, new fields are opening to the message, and the money is coming in so that we are able to keep our workers in spite of the rapidly increasing prices."

* *

RELIGIOUS LIBERTY DAY

FEBRUARY 25

Its Importance

THE great issues that are confronting us today attach a special significance to the importance of Religious Liberty Day this year. The conditions of unrest and discontent that have arisen among certain classes of people since the termination of the war, have started a reactionary movement among the religious "reformers of the nation. The unsettled conditions have given the National Reformers and others a text of apparent plausibility to bring the Sunday law issue to the front. They have not failed to take advantage of the situation. They are working with all their might in the local municipalities, the State legislatures, and the national Congress to have their pet theories of religious legislation incorporated in civil enactments. There is not a State in the United States where they are not putting forth earnest efforts to have drastic Sunday laws enacted and enforced upon all alike, without exception.

Certainly we are living in portentous times. Everything in the religious world is moving in the direction of its prophetic goal. The forces are gathering and forming themselves into battle array for the final conflict.

A special program has been prepared by the Religious Liberty Department for Religious Liberty Day, on the fourth Sabbath of February—the 28th. Every church elder and leader should carry out this program on that Sabbath; and if for some unavoidable reason it cannot be carried out on that particular Sabbath, it ought to be done the following Sab-

bath. This is the only day in the year that our people are called upon to consider the needs of the religious liberty work and the great issues we are facing on the outside and how we ought to relate ourselves to these issues. Our people should call for the program if it is overlooked.

We trust that a liberal religious liberty offering will be given this year, and that the churches everywhere will renew their *Liberty* magazine clubs for general distribution among prominent people. Let us rally around the standard of freedom, and do all we can to "defer the time of trouble," if possible, until the third angel's message has been preached and the purposes of God have been accomplished in the earth.

* *

A NEW SPANISH PAPER

FOR good or for evil, the press is one of the strongest factors in molding our thoughts, acts, and characters. This is especially true in the case of the youth. What they read today will largely decide the kind of men and women they will be tomorrow. How important it becomes, then, that the youth be provided with healthy, pure reading matter that will educate, inspire, and elevate them! In view of the urgent need which exists for such literature in Spanish, our South American Publishing House (La Casa Editora Union Sud-americana) has just begun the publication of a new young people's paper in Spanish.

"El Monitor de la Juventud"

This is a well-illustrated, eight-page paper, which will appear twice a month. Each number will be full of interesting and instructive articles,—biographies of great men and women of today and of the past, which will reveal to the young people the secrets of greatness and success, inspiring them with new and higher ideals; notes on the developments in the scientific world; and enlightening comments on present-day happenings.

Subscribe today, and you will receive the paper free for two months, for to all whose subscription begins with the first number, the paper will be sent for fourteen months for the price of an annual subscription, \$1. Order through your tract society.

* *

BROTHER H. S. ANDERSON, of Loma Linda, Calif., writes: "We surely appreciated the Publishing House Number of the dear old REVIEW. We are glad to get a glimpse of the buildings, the rooms, the machinery, where our good paper is made up, and of the faces of the faithful workers who so nobly represent our combined interests in this line. I know that I am only one out of the great family of readers and lovers of this great movement who say, 'God bless our REVIEW workers!'"

* *

THE last two years have been good ones for the book work in South Africa. Eleven thousand pounds' worth of books have been sold, which is more than double the value of sales during the previous two years.