

The Advent Review and Sabbath Herald

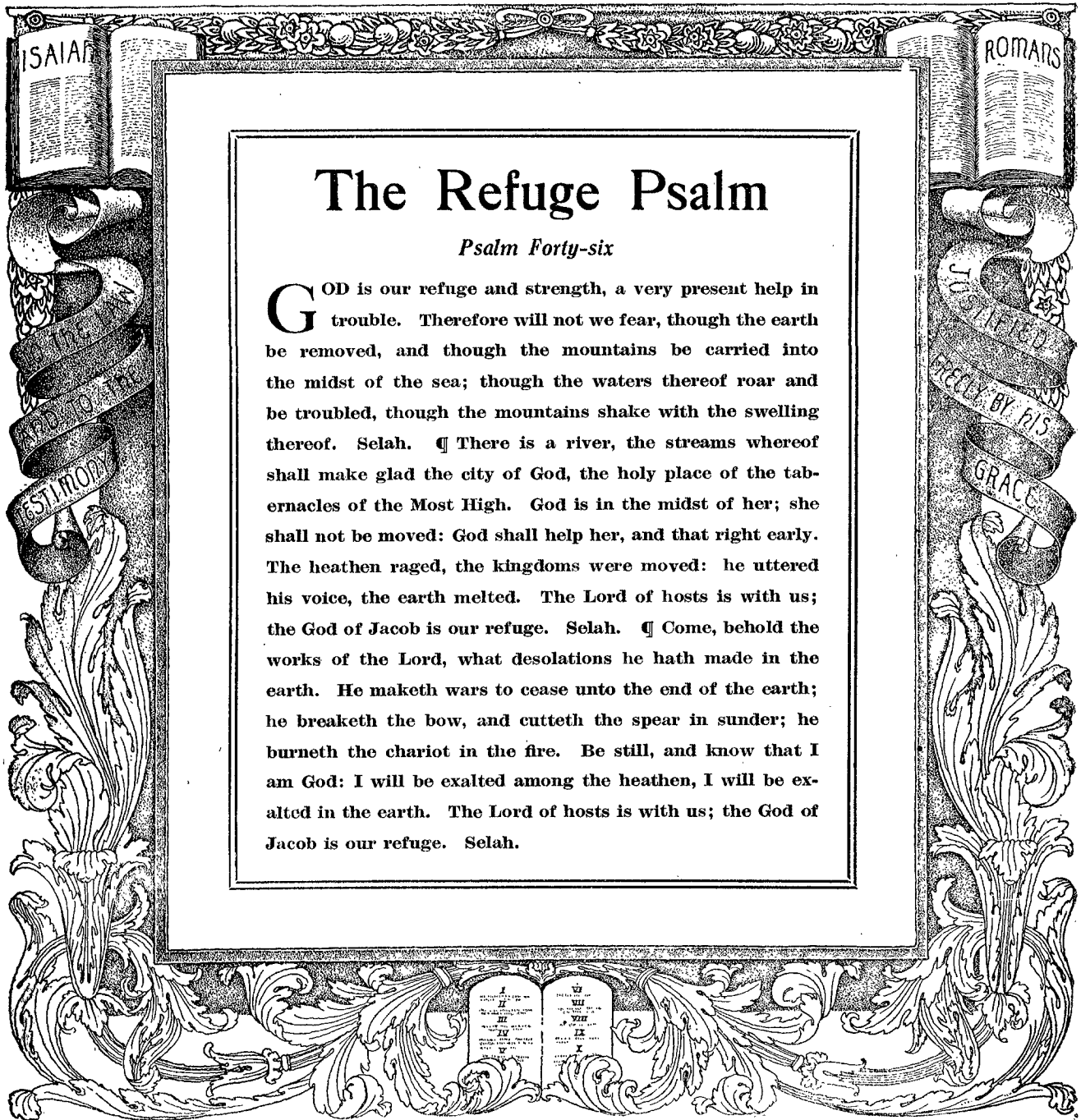


Vol. 97

Takoma Park, Washington, D. C., Thursday, March 18, 1920

No. 12

THE GOSPEL TO ALL NATIONS



The Refuge Psalm

Psalm Forty-six

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. ¶ There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. ¶ Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

The Glorious Consummation --- No. 3

Present World Conditions in Their Relation to the Coming of Christ

THE INDUSTRIAL CONFLICT

THE age-long controversy between organized labor and entrenched capital is assuming wider proportions, and is becoming concerned with larger issues. As this relationship becomes more complicated, it affords cause for grave concern. It brings perplexity even to the rulers of nations, and may properly be classed among those conditions in the world which, according to the prophecy of our divine Master, bring "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

The Situation in America

Mr. Ray Stannard Baker says of the situation in America:

"We are facing dangerous days in America; in many ways the most dangerous in our history. A tendency exists among great numbers of our people to take violent sides upon the chief problem confronting us—the relationship of capital and labor—without a clear understanding of what that problem really means, or what such a division portends.

"It is true that class feeling has been growing in America for some years. No honest observer can have failed to see it; but while actively stimulated by certain groups of radicals, it has hitherto been resisted or minimized by the more responsible leaders upon all sides. The sinister aspect of recent developments lies in a new and powerful drift toward a tacit and helpless acceptance of the idea of an inevitable 'head-on' collision. . . .

"Over and over again, since I have been investigating this dangerous industrial situation, I have felt as I did at Paris during the Peace Conference. There is the same 'slump' from the high spirit and noble idealism which characterized the war period. Never was there such unity between labor and capital as there was in America during the war, never so great a concern for generous service and high production. It was the marvel of the whole world. . . . But the moment the war ceased, the same disintegration took place in industrial relationships in America as we saw at Paris between the nations. The bottom fell out of idealism! The great moment had passed, there had been no miracle, we were back at the old controversies, selfish interests were again rampant, and the struggle was sharper than ever before."

Conditions in England

These dangers are not confined to America alone. They confront the nations of the Old World with perhaps even greater menace. A prominent English divine, in an article appearing in a leading American religious journal says this of conditions in Great Britain:

"Labor is in revolt with a bitterness we have never known before. The wildest economic heresies are accepted with blind trust. The idea that restricted output, by raising prices, will increase wages is of all delusions the most dangerous. Trade-unions have begun to wage a class war against the community, and multitudes of workers are sacrificing the political weapons of platform and polling booth in favor of direct industrial action. Sectionalism endangers the unity of even the great trade-unions and the very idea of discipline is rejected at a time when the tasks of peace require a concentration of social service quite equal to the demands of war. Disillusion and disappointment ferment like madness in the blood of the state. Our democracy is in danger, and the most venerable of our social amenities are threatened. We have won a victory without peace. The foe without has been beaten, only to give malignant opportunity to the foes within."

Conscious of New Power

The laboring man is conscious of his growing power and influence in the world. In the Conven-

tion of the American Federation of Labor held in Atlantic City, the following statement was a part of what was termed by some of the labor leaders as "a new declaration of independence for the workmen of America:"

"Conscious, as never heretofore, of its power, labor no longer will rest content under a system which treats workers as a commodity or article of commerce. Workers have reached the status and have come to that determination which demands treatment of equality with all other men and women in modern society. They now insist on full value and full compensation for services rendered on a basis that will enable all to enjoy the higher things in life, rather than merely exist near the line beyond which we find human misery, which spells human bankruptcy."

Many have endeavored to explain the real cause of discontent on the part of the laboring elements. One writer declares that the cause of labor's discontent is represented in "the high-power motor car, the great country house, feasting and pleasure seeking, the new hotels and merchants' palaces, the obvious contrast between the 'monstrous inequalities of fortune.'"

We are in hearty accord with the efforts of the wage-earners to ameliorate their condition. We believe, in the words of the premier of Great Britain, that "it should be the sublime duty of all, without thought of partisanship, to help in the building up of the new world, where labor shall have its just reward and indolence alone shall suffer want."

Disloyal Propaganda

We cannot, however, favor the drastic measures which are oftentimes employed by labor unions in seeking to accomplish their ends. And it is encouraging to know that the disloyal propaganda carried on by radical organizations does not have the support of the more responsible and conservative labor leaders. The Government has been fully justified in its efforts to curb this propaganda of disloyalty. We care not what may be one's political or religious belief, he is not justified in rebelling against the government which affords him protection. The teaching of the Scriptures is that every man should submit himself to the government under which he lives; that next to his duty to God should be his duty to Cæsar; and that under no circumstances is he justified in plotting to overthrow governmental authority.

Both capital and labor are entitled to equal protection under our laws. The rights of property ownership, whether held by rich or by poor, should be respected. The investment of capital should be encouraged. The independence of labor should be safeguarded. Laws which do not interfere with man's duty to his Maker should be obeyed by both rich and poor until they are repealed or amended.

Aspiring to Dictatorship

But labor alone is not responsible for the acute situation which exists. Capital makes equally selfish demands. Each class is seeking its own particular advantage. The danger is that each will become autocratic in its sphere of operation, making demands which do not admit of compromise or co-

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The Advent And Sabbath **REVIEW HERALD**

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

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TAKOMA PARK, WASHINGTON, D. C., MARCH 18, 1920

No. 12

Christ Is Able

CHRIST is able to do all things for his children. Read the following precious promises contained in his word:

1. He is able by the word of his grace "to build you up, and to give you an inheritance among all them which are sanctified." Acts 21: 22.
2. He is "able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9: 8.
3. If one is weak, Christ "is able to make him stand." Rom. 14: 4.
4. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18.
5. There is no limiting of his power. "He is able even to subdue all things unto himself." Phil. 3: 21.
6. His love is all-inclusive. He is able "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.
7. "He is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.
8. What Christ has promised he is abundantly able to perform. Rom. 4: 21.
9. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24.
10. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3: 20, 21.

* * *

The Certainty of Our Message

THERE is no scripture more familiar to us as a people than this:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 6-14.

Observe that this is a prophecy given to John on Patmos. Looking into the future, he saw a great gospel movement symbolized by three angels flying in the midst of heaven. The first proclaimed that the hour of God's judgment was come. The second, that Babylon was fallen. The third sounded the awful warning, If any man worship the beast or his image or receive his mark in his forehead or in his hand, the unmixed wrath of God, which is to be poured out without mixture into the cup of his indignation, awaits him. In conclusion, the Son of man is seen coming in power and great glory.

This prophecy covers the time from the opening of the judgment until the coming of Christ in the clouds of heaven. It is just as much a prophecy as is the second chapter of Daniel, or any other line of prophecy in the Bible, and it will be just as accurately fulfilled. And mark this: *The people who fulfil this scripture, who carry this message, will be a prophetic people.*

When John the Baptist was asked by those who were sent to inquire who he was, he said:

"I am the voice of one crying in the wilderness, . . . as said the prophet Esaias." John 1: 23.

He assured them that his message was a fulfilment of prophecy. John was a prophetic man, his work was a prophetic movement. The prophecy of Isaiah stood on the pages of the inspired Book for seven long centuries; but when the time came, the messenger was there, and the prophecy was fulfilled.

So here on the pages of God's Book has been a prophecy for centuries. When the time came, God began a movement and raised up a people to fulfil the prophecy; and the fulfilment of this prophecy can no more be stopped than can the shining of the sun.

You cannot stop God from fulfilling what he has said will be done. When was he ever hindered in fulfilling a prophecy? He has spoken definitely in his word, and *this line of prophecy will be fulfilled.* And it will be fulfilled *now.* The time has come; the message is here.

Talk about stopping the message! Men go around fighting the message. They argue against organization, and tell us something is wrong. Well, suppose some mistakes are made. God has always carried on his work through those who were fallible and erring. But what about the message? Is it the

fulfilment of prophecy, or is it not? Did God have anything to do with starting this work? If so, it will triumph, in spite of all the powers of darkness.

Some cavil about the message, give it up, and start on an independent track. They have a right to do this, if they see light in that way of doing; but the issue must not be confused. The question is not, Do we understand every text in the Bible, or has perfection been seen in the work? but, Is this message fulfilling Revelation 14? We believe it is doing this very thing,—that God is fulfilling in every land the great prophecy of the Patmos seer. And if he is, it will make a difference to him whether a man believes in the message and is connected with it, or is seeking to hinder its progress.

Sometimes we hear it said: "Well, the Adventists have come to town. I went to hear them, and they talked about beasts, heads, horns, and a mark. I wish they would preach the gospel."

I do not care to argue very much about the way the message is presented, or to claim that every man who preaches this message does it perfectly. It is quite likely that there is room for improvement. I suppose we sometimes make mistakes in the way we present the message, and that we ought to do it better. However, the people who fulfil this prophecy in Revelation 14 will define the prophecy concerning the beast and his image. How can we warn the world about the beast and his image and the mark, and not say anything about these symbols? The people who fulfil this prophecy must preach about these things, and tell their meaning.

Men may talk about improving the message, and spend their time seeking to find something wrong with it, and with the people who are carrying it. Anybody can do that; it requires no religion; the less religion one has, the better job he can do at it. But after all, God's message is a fulfilment of prophecy, and it will triumph.

Another point: The message of Revelation 14 cannot be started now. A man can start some other message, perhaps, but it is too late to start the third angel's message. God started his message of warning to the world at the time the judgment began, which was in 1844. And that same message that God started in the beginning will fulfil the prophecy till the end. It is just as impossible to stop this message as it would be to stop events from transpiring in the world, or the fulfilment of any other prophecy of the Bible.

I am certainly glad to be connected with a prophecy that God is fulfilling in the world now, and my great anxiety, so far as I myself am concerned, is to be sure that I stay with it.

The certainty of this message does not consist in the perfection of the people, neither does it consist in having an understanding of every text in the Bible. Light will continue to shine. The pathway will grow brighter. The certainty of this message is in the great fact that it is founded on a prophecy, and that God is fulfilling the prophecy of his word.

We may see something wrong somewhere, may see mistakes some one is making here and there, but the great thing is to keep our eyes on the message, to watch its fulfilment, and to maintain our connection with it. It is an awful mistake to allow some one's faults to obscure our spiritual eyesight.

G. B. T.

The Glorious Consummation

(Continued from page 2)

operation. Declares Mr. Basil Manley, joint chairman of the National Labor Board:

"There is an active minority of powerful capitalists and employers intent upon establishing in the United States a dictatorship of the plutocracy. There is an equally active and even more determined minority on the labor side determined to establish a dictatorship of the proletariat. Neither can succeed except by wrecking the existing industrial and social structure of the United States. We cannot have either a dictatorship of the plutocracy or a dictatorship of the proletariat except upon the ruins of American industry."

A Fulfilment of Prophecy

It is not our purpose to enter into a discussion of the merits of the industrial controversy. Wrongs exist on both sides. Human nature is the same, whether possessed by rich or by poor. Heredity, environment, association, education,—all these make men what they are. To the student of prophecy this situation holds one great lesson,—he sees in it a significant sign of the times, a forerunner of the coming of Christ, the Prince of Peace. The Scriptures of Truth clearly indicate that in the closing days of earth's history there will exist this situation that we see today. Read this statement, found in the fifth chapter of the book of James:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

A Light in the Darkness

The apostle then addresses the believers. He would not have them become unsettled in their faith nor lose out of their hearts the peace which the Master desires to give. Seeing in this class struggle a sign of the coming of the Lord, they should wait patiently that day of deliverance:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit

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of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

There will come a day of final reckoning. Every man will be adjudged at his true worth and value on the basis of character alone. The wealth of the rich man will not save him, nor will the poverty of the poor bring him into disfavor. The possession of Christ's character alone will entitle the holder to become heir of the heavenly riches.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

F. M. W.

* * *

The Bow in the Cloud

AFTER the terrible visitation of God's wrath against sin, in the flood, the Lord made this promise to Noah:

"God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9: 12-16.

It was when John was an exile on lonely Patmos that the Lord gave him a view of this bow of promise around the throne of God:

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4: 1-3.

God has given to man, buffeted by the enemy and assailed by doubts and temptations, this visible token of the perpetual covenant of his love. In order that humanity might not be terrified by trouble, by clouds and darkness, the Lord placed in the heavens the bow of promise.

This bow in the heavens is a symbol of the one that from eternal ages has circled the throne of God, an emblem of the covenant entered into by the Father and his Son that should man sin, redemption would be provided through the death of the only begotten Son.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." Eze. 1: 28.

Observe that *the bow is in the cloud*. The bow is not seen in a clear sky. But when the sky is overcast and darkened, and rain falls from the cloud, rays of light from the sun, reflected from the spherical drops of water, produce the beautiful colors seen in the bow of promise. There can be no rainbow without clouds and storm. No picture can be painted without some shadows. It was in the storm of Galilee that Christ was seen. The poet has well said:

"There never was a life so pure and bright,
But had a care."

We are pilgrims traveling through the land of an enemy. We all have trials, and experience dark hours. The cold, raw winds of adversity must be faced. Our pathway is oftentimes bleak and dreary, and our feet are sore from weary journeying. As one has said, "There is a gravel in almost every shoe."

About us on every hand we see faces seamed with care, and forms bowed under the weight of heavy burdens. But in the midst of heartache and trial we can trust his promise. Many can say with the psalmist, "I am weary with my groanings; . . . I water my couch with my tears." Ps. 6: 6. But the bow is in the cloud.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Trouble has been the lot of God's people in all ages. Joseph experienced separation from home, slavery, bonds, and imprisonment. The apostle Paul had a thorn in the flesh, a messenger of Satan. He experienced sore trials and disappointments. He was shipwrecked, stoned, imprisoned, and scourged, and suffered on the executioner's block at last. Jacob knew the bitterness of trials. He had strong tendencies to evil which he must needs conquer. His home was embittered by strife and division. The Master himself endured the agony of Gethsemane. He was mocked and spit upon, and was nailed to the cross on Calvary.

Today God's people need to view the bow in the clouds; for clouds there are. There are trials and disappointments to be borne. It is still the lot of man to open the sod and lay to rest a loved one. Homes are shadowed by coffins. Our sick toss on beds of pain, and are scorched with fever. We drink at times the cup of bitterness. Friends forsake us, and we feel that no man careth for our soul. We mourn over failures and mistakes, and in anguish of spirit see the fairest prospects of life blighted.

But it is then that we are to behold the bow in the cloud. When shut in by impenetrable darkness, we are to remember that the bow of promise encircles the throne upon which the Father and Son are seated, and that they will never forget the covenant of promise made in ages long ago to save those who put their trust in the word.

"Light after darkness, . . .
Sun after rain,
Sight after mystery,
Peace after pain."

The negative is developed in the darkness. So in our lives we are called to pass through trying experiences, that we may learn lessons of faith and trust in him who is our hope and our salvation.

G. B. T.

* * *

"HAST thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Modern Rabbis and Their Views of Jesus

FRED C. GILBERT

EVERY once in a while we find Jewish papers, in the Yiddish or the English, making remarks about Jesus. It has been said that in the year 1885 only 5 per cent of the Jews of the world knew that there was in existence such a book as the New Testament; today large numbers of the Jews read the New Testament, and many of the rabbis and teachers are quite familiar with its contents. The more the Jews read the New Testament the more they talk and write about the Saviour.

In the *American Hebrew* (New York City) for Dec. 26, 1919, there appeared some remarkable statements concerning Christ, by a number of America's recognized leading Jewish rabbis. An article by Rabbi Stephen S. Wise, of New York City, appeared, which has made quite an impression in Christian as well as in Jewish circles. His article is an answer to the question, "Was Jesus a Hebrew prophet; and if a prophet, why was he rejected; and if rejected, by whom?"

This seems a rather singular question to appear in a Jewish paper, edited by Jewish men, and propounded by one of the most prominent and influential Jewish rabbis in America. The writer and the editor must have known that these words would be read by thousands—yes, tens of thousands—of Jews in America, and that their influence would be felt by many thousands more. True, it is a proper question for Jews to ask; and we are certainly glad that the time has come when the Jews are awaking to the fact that they should be interested in Jesus of Nazareth.

In answering the question, Dr. Wise says:

"Yes, Jesus was like the Hebrew prophets, but his resemblance to the prophets is chiefly negative in character."

Certainly "Jesus was like the Hebrew prophets." Why should he not be? Was it not prophesied that God would raise himself up a prophet like unto Moses? (See Deut. 18:15-18; Acts 3:22; 7:37.) Jesus repeatedly said, while here on earth, that he came to fulfil all that was written in the prophets. Matt. 5:17. Dr. Wise says truthfully:

"And why should the fellow Jews of Jesus not have accepted him? He was no innovator; but a renovator; not a destroyer, but an enforcer of the law of their prophets."

The Jews had no grounds whatever for rejecting Jesus. Everything he said and did while on earth was in harmony with what had been written concerning the Messiah in Moses and the prophets.

In his work he appealed to Moses, to Isaiah, to Jeremiah, to Malachi, to the Psalms, to the writings of Solomon; in fact, he appealed to all the writers of the Old Testament, "beginning at Moses and all the prophets." Certainly Jesus was like the Hebrew prophets; for he came to assure the people that all that their ancestors had been taught to believe, and all that the people in his days had learned to believe, concerning Moses and the prophets, was true. His coming was the fulfilment of them all. No other person had fulfilled the writings of the Old Testament's inspired men as he had, for they could not.

The following statement of Dr. Wise is also reasonable:

"No, there was no reason for the rejection of Jesus, either in his life, which was without sin, or in his teaching, which was inwardly impeccable and outwardly exceptional."

There was no reason for his rejection by the people of his day. He came to give them just what they needed,—salvation, forgiveness of sin, reconciliation, peace, joy, hope,—what no one else ever had given them or could give them. Certainly, his life being a sinless life, the people should have been glad that a sinless being had at last appeared in the world, who could show them how to live that pure life, and who had power to enable others to live that same life.

When the doctor admits that Jesus' life was a sinless one, he tells what is truth. However, in that admission, whether consciously or not, he says that Jesus must have been divine. Prior to the time of the coming of Jesus to this world, there had never lived a man who was sinless. Many a prophet preceded Jesus whose *teaching* was pure and sinless. This was due to the fact that those persons were under the inspiration of God while they were giving the instruction. All of God's words are pure words, but the men who gave the words were not sinless. This was not true of Jesus. His life was sinless. His life and teaching were in absolute harmony with the teachings of the prophets and with the conduct predicted of God's Messiah when he should appear.

But it is unfortunate that the doctor gets away from his vision of Christ; for he says:

"Jesus, the Galilean teacher, was never rejected, but the Christ of dogma and myth was never accepted by the Jew."

What the doctor means by the "Christ of dogma and myth" is explained by himself when he says:

"The second rejection of Jesus is the more important one from our own point of view, . . . that rejection as Jews see it, which converted a simple God-like man into the Man-God of creed, and dogma, and church, the Paulinian rejection of him, to give it a name, which was the real rejection."

That is to say, the Jew rejected Jesus because he was divine. If he had not been divine, they would have accepted him; because he was divine, they refused to believe on him. This seems to be the real issue; but this was the issue when Jesus was on earth. He told the people then: "If ye believe not that I am he, ye shall die in your sins." John 8:24.

The Jews asked him: "Who art thou?" Jesus replied, "Even the same that I said unto you from the beginning." Verse 25. But what had he told them of himself from the beginning? He had told them that he came down from heaven (John 3:13); he had said that God was his Father, and that he was God's Son. He had made plain to them that all men were to honor him as they were to honor God; he said that he was the Son of God, and that he would raise the dead. John 5:17-26. In other words, Jesus told the people that if they did not believe in him as the divine Son of God, they would die; they would be lost. They rejected him on the ground of his claiming to be divine; for we read:

"The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." Matt. 26:63-65.

The only source of information that the doctor or any other rabbi has of the life, the character, and the teachings of Christ, is the New Testament. It is evident that the modern Jews have very little confidence in the fabrications and foolish fables of the Talmud concerning Jesus. They do read the New Testament, and they know what it teaches. How can they differentiate between Jesus the Jew, as they call him, and the Christ, the Son of the living God? No person can accept Christ except as the divine Son of the Highest. It is in this fact only that he is sinless. This is what makes him man's Redeemer and Deliverer.

Rabbi Gustave Gottheil, Ph. D., rabbi emeritus of Temple Immanu-el, New York, in the same issue of the *American Hebrew*, says:

"Show us the man, help us to understand his mind, draw from his face the thick veil behind which his personality has been buried, . . . and you will find the Jewish heart as responsive to truth and light and love as that of other nations."

It is too bad that a popular Christendom in the Dark Ages misrepresented the love and tenderness of the blessed Messiah. The pages of history are black with the cruel and unkind things which were done in the name of the compassionate and gentle Jesus. But his life and character were all the time plainly revealed in the New Testament. We are

glad for the privilege today of drawing aside "the thick veil behind which his personality has been buried,—has been hidden. Look at him as he is, the divine Son of the living God, the Only Beloved of God, the holy child Jesus, the Holy One of Israel, with all his love, kindness, and gentleness, as could only be manifested by him, God's dearly beloved Son.

The writer can testify that his Jewish heart was "responsive to truth and light and love" when he gained his first glimpse of Jesus as the Son of the living God, the Messiah of the Jews, the King of Israel. We believe with Dr. Gottheil that there are many Jews who will see him as he is, and who will respond to his glorious love as the Redeemer of his people. This is what is needed today; and we thank God there are hundreds and thousands who are devoting their lives, their time, and their energy to making this Jesus clear to men. But to "understand his mind," to understand him as the Sinless One, we must know him as God and man.

We are glad that many Jews are beginning to consider Christ. It is a hopeful sign. More will think about him; for the time has come when the knowledge of Jesus must be made manifest. The Jews were used once to do it, why should they not do it again? May God open the eyes of many of them to see in him their own Messiah and Saviour.

Our High Priest

ALLEN WALKER

THE word of God admonishes us to "consider the Apostle and High Priest of our profession, Jesus Christ." Heb. 3:1. There is no service that our Lord has performed in connection with the redemption of human beings that is more encouraging to us than his service as our high priest.

Jesus was not "called of God a high priest" until after the close of his early life "among men." This was because "every high priest" must of necessity be "taken from among men." Angels could not have acted in the capacity of high priest, even in the earthly priesthood service. They knew not from experience what it meant to be "compassed with infirmity," hence would have been unable feelingly to "have compassion on the ignorant, and on them that are out of the way." Heb. 5:2.

Before Jesus would accept activities of priesthood services, he came to this earth to live "among men" and identify himself by experience with every phase of human existence.

Before he came to the earth, he was "equal with God" and "in the form of God." But his love and strong desire to redeem human beings from sin and woe impelled him to divest himself of these honors, and he "took upon him the form of a servant, and was made in the likeness of men." Phil. 2:5, 6.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." Heb. 2:14-17.

Human beings come into this world clothed with "sinful flesh," and in order that Jesus might not

be superior to us in nature, God sent his Son "in the likeness of sinful flesh." Rom. 8:3.

Although Satan took advantage of this weakness to try to cause him to sin and thus fail in the redemption of the human race, we are assured that he "did no sin, neither was guile found in his mouth;" that he "was in all points tempted like as we are, yet without sin."

Most assuredly Jesus took on him the liability to sin, because human beings are liable to sin.

"God permitted his Son to come, a helpless babe, subject to the weakness of humanity. He permitted him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—*The Desire of Ages*, p. 49.

"Our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which he has not endured."—*Id.*, p. 117.

No human being will ever be tempted so fiercely as was our Lord. If he had committed one sin, he would have fallen under the penalty of death, in common with the human family, and then he could not have paid the penalty for us. This is why in the last hours of his earthly mission the devil heaped upon him abuses which are most repulsive to human nature. In meeting these severe temptations he had no advantage over us.

"He endured every trial to which we are subject. And he exercised in his behalf no power that is not freely offered to us. As man, he met temptation, and overcame in the strength given him from God."—*Id.*, p. 24.

If Jesus had taken advantage of his divinity to conquer sin, his life would have been an imperfect example. He would be asking us to do in our hu-

man nature that which he accomplished by the power of divine nature.

Thus we see that Jesus passed through every human experience, except indulgence in sin, in order that he might "be a merciful and faithful high priest." He was "hungry," that he might be able to sympathize with the hungry. He was born in a manger and experienced poverty and privation, that he might be able to enter into the feelings of the thousands of homeless human beings who have suffered poverty and want. He underwent abuse and persecution because his brethren would be called upon to do the same. He suffered physical and mental pain, that he might identify himself with those who suffer. All this was necessary "that he

might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." And "being made perfect," he was "called of God a high priest."

After the close of his earthly life, which experience fitted him for the services of a priest, he was "taken from among men" up to heaven, there "to appear in the presence of God for us."

"We have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Key West, Fla.

An Occasion for Rejoicing

D. E. LINDSEY

"THUS saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20.

These texts reveal the pleasure of the Lord, and this writing of a book of remembrance:

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

A record of this book is found in Exodus 32:31-33:

"Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

This is in harmony with the statement of the angel to John:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

Another important statement is found in Revelation 13:8, as follows:

"All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Again we read:

"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

"There shall in no wise enter into it [the city] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:27.

These texts fully show that to inherit eternal life, one must not only have his name written in the Lamb's book of life, but must also have it retained there in the final judgment. To have one's name entered in the ledger of heaven as a member of the heavenly family, one must receive Jesus—must be-

lieve on his name. John 1:12. To such, the power, or privilege, is given to become a child of God and an heir with Jesus Christ to an incorruptible inheritance, reserved in heaven for us, which fades not away. Rom. 8:17; 1 Peter 1:4. Thus we become partakers "of the inheritance of the saints in light" (Col. 1:12), even "an inheritance among all them that are sanctified" (Acts 20:32; 26:18).

In Psalms 69:28 we read:

"Let them be blotted out of the book of the living, and not be written with the righteous."

Isaiah says:

"It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa. 4:3.

In Daniel 12:1 we read:

"At that time shall Michael stand up, the great prince which standeth for the children of my people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The expression, "that shall be found," evidently proves an investigative judgment. This is provided for in God's word. We know of no system of belief which has a place for this preliminary work of judgment, except that held by Seventh-day Adventists.

"The cleansing of the sanctuary is a work of judgment." "The priesthood of Christ continues up to the time when he takes his own throne as king." "When it is finished, it will have been decided who have availed themselves of his mediation, and have thus become his people." "This involves an examination of the books." "But one conclusion can be drawn; and that is that a faithful record is kept of each one's actions, the thoughts, words, and deeds, that make up the texture of his character, and the course of his life." "If the person repents, all these recorded sins are to be blotted out of the book."

This work of judgment takes place when Christ is about to be sent the second time to this earth, and when he is prepared to come as a thief on all them that do not watch. Rev. 3:3. Two divisions of the judgment are clearly established,—the investigative and the executive:

"They that have done good [will come forth], unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29.

Revelation 20:5-7 places the two resurrections one thousand years apart.

As we carefully and prayerfully study this subject, another question of real interest arises; namely, When are our sins blotted out? Evidently the sins of the wicked are not blotted out, for their names have never been entered in the "Lamb's book of life." Only the sins of the righteous can be blotted out.

In "The Great Controversy," page 483, we read:

"When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. . . . 'When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned.' Eze. 18:24. All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. . . . 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.' Rev. 3:5."

By the yearly day of atonement many important truths were taught.

"In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world. . . . Thus the claims of the law, which demanded the life of the sinner, were satisfied. At the door of the tabernacle he [the priest] laid his hands upon the head of the scapegoat. . . . And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people. . . . The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement.

"In the great day of final reward, the dead are to be 'judged out of those things which are written in the books, according to their works.' Then by virtue of the atoning blood of Christ, the sins of the truly penitent will be blotted from the books of heaven. . . . As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or to come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation."—"*Patriarchs and Prophets*," pp. 355-358.

The importance of conversion, consecration, devotion, holiness of life, and persistent striving to obtain the crown of life, is seen in the fact that there is a possibility, after one has run the race for a while, of falling so far behind as to fail utterly to reach the goal. There is possible hope for one who has backslidden (James 5:19, 20), but there is a sin unto death, for which we are told that we should not pray (1 John 5:16). Illustrative of this truth, we turn to Matthew 12:31, where Jesus says:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Evidently this sin was committed by the Pharisees when they, with murder in their hearts, "held a council against him [Jesus], how they might destroy him" (verse 14), as he continued his work of mercy in casting out devils. The blind Pharisees, in their bitter hatred of Christ, charged him with

casting out devils through the prince of devils. The kingdom of God had come near them in the person of the Son of God, and it was by the Spirit of God that Christ cast out devils, to the joy and relief of the distressed souls about him. Verse 28.

To understand the turpitude of the sin of the Pharisees, the enormity of their crime against Christ in crucifying him, we must consider for a moment their privileges, advantages, and blessings.

To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; to them belonged the fathers, and it was of them, according to the flesh, that Christ came, "who is over all, God blessed forever. Amen." Rom. 9:4, 5. God had gathered them, an enslaved people, and carried them from Egyptian captivity to a "land flowing with milk and honey," and had established them in the land of promise. Christ was to them a "rock in a weary land," their leader by day in a cloud, and by night in a pillar of fire. He was smitten as the rock from which fountains gushed forth; he led them, as a schoolmaster, to the end of types and shadows, to the glory of the birth of a Saviour and his succeeding ministry; and finally to be charged by them with casting out devils through the prince of devils. Thus, after having been enlightened and having tasted of the heavenly gift; after having been made partakers of the Holy Ghost, and having tasted the good word of God and the powers of the world to come, having thus fallen away, it became impossible to renew them to repentance; seeing they crucified to themselves the Son of God afresh, and put him to an open shame. Heb. 6:4-6.

With great favor, light, and blessing, comes great responsibility, and great reward or condemnation. The deplorable condition of the Pharisees who repudiated Christ by declaring his work, wrought by the Spirit of God, to be done by the prince of devils, is possible in this our day. When we have confessed our transgression of God's law, believed on a risen Saviour, been justified from our past sins, received the earnest of the Spirit, been enabled to cry, "Abba Father," and to pray, "Our Father," and been blessed by the presence of the promised Comforter,—when we have experienced all this, to deny that experience in the mysteries of the kingdom, and to attribute it all to the work of the devil, is to commit the "unpardonable sin," a sin for which we need not seek forgiveness; for, like Esau, we shall find no place for repentance (or "way to change our mind," margin); "for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26.

To backslidden Israel, who had not yet committed the unpardonable sin, God appealed by the same Holy Spirit through the word of the prophet Hosea, and entreated them to return to their first love, with promise of forgiveness:

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: for the transgressors shall fall therein." Hosea 14:9.

God today calls not only to the backsliders, but to those who are faithful, and says,

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

Christ's robe of righteous character covers the sins of all who repent; and if faithful, Christ's intercession in the final judgment will secure the blotting out of the record of the sins of the offender. Otherwise, if we forsake the way of truth, we lose the cover of Christ's righteousness, and again our sins are exposed; and if we remain unrepentant, our names will be blotted from the book of life, and we shall be lost forever.

The word "atonement" is used in the Bible many times, but is found in the New Testament only once. As the things "written aforetime were written for our learning" (Rom. 15:4), we must conclude that the use of the word as found in the Old Testament will instruct us as to what the atonement is. In Cruden's Concordance we find two definitions given as follows: "Reconciliation, or appeasing of anger;" "a ransom." In the one text in the New Testament where the word "atonement" is found (Rom. 5:11), the margin renders the word "reconciliation." We find that in most texts in the Old Testament where the word is used, it is used in a subordinate sense, referring to daily offerings in the holy place. In none of these instances is there any suggestion of blotting out the record of sin, but there is the thought of an appeasing of God's wrath, following confession of sin and reconciliation. So in Romans 5:11 the word is used in a subordinate sense, and refers only to the appeasing of God's wrath by the offering, making reconciliation possible by confession of sin; and after a life of faith, a final atonement for all sin, and a final blotting out the sin record. No provision is made for the blotting out of the record of sin until the antitypical day of atonement, prefigured by the atonement on the tenth day of the seventh month, as provided for in the Levitical law. God's love and concern for us is seen in that "God sent his only begotten Son into the world, that we might live through him."

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9, 10.

"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2.

Jesus is our ransom. By his death reconciliation is possible.

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation." 2 Cor. 5:18.

* * *

More Light and How to Obtain It

W. F. CALDWELL

I HAD a dream a few nights ago which may prove of help to some. For several months I had been earnestly reviewing my knowledge of the truth, and seeking for more light, that I might be able to give to every man that asked me, a reason for the hope that is in me; and without doubt this dream is the result.

I saw a great light, and strong, shining from a definite point. The stream of light was quite narrow at its source, but widened as it stretched toward and beyond me. As my eyes became accustomed to the light, I noticed some one standing at the source. I knew this was Jesus. The light shone all about him, and emanated from him.

Soon I began to distinguish others in the light near me. Some were just passing through the light,

but did not tarry long. A few were following along in the light. But most of us seemed to be resting.

We prayed for more light, and like a flash the answer came: "There is no more light *where you are*. Go forward."

Every light is strongest close to its source. When we seek a better light, we move up to the light.

Likewise, every one who seeks more light from the throne, must move up closer to the Source of Light. And although the way grows narrow, the light streams forth brighter, stronger, more intense.

* * *

The Careless Habit

A MERRY party of young people were assembled one afternoon in a boathouse which had been scoured and rubbed over with gasoline in preparation for a banquet. One of the men, lighting a cigarette, thoughtlessly threw the still burning match on the floor. Instantly a flame arose, which spread so rapidly that in a few minutes the place was a roaring furnace. Three lives were lost and two of the party were burned so seriously that death seemed imminent. No one save himself knows who dropped the match on the floor, and he will probably never disclose the fact. He did only what he was in the habit of doing.

A careless act or word may cost a great deal and do a lot of damage. Some Christians are match-droppers in another sense. What a lot of unkind and careless words are dropped around, which cause a lot of things to be set on fire! The match of sinful gossip, the match of suggestive allusion, the match of exaggerated statement, the match of glib talk, the match of depreciating reference, the match of white (?) lying, and the match of unkind speech; how much these matches burn up!—*Selected.*

* * *

LOOK UP

MARY VALLIANT-NOWLIN

WHEN your heart is aching sore
To its very inmost core,
And the waves of trouble ever seem to roll,
O remember there is One
That you can depend upon:
He's your helper, and the Saviour of your soul.

When the night is coming on,
And the daylight all is gone,
And you have to face the dreariness alone;
When no friend is nigh to cheer,
When no loving voice is near,
O remember you have still the loving One.

There is never hour so dark
Though of light there's not a spark,
But the Sun of Righteousness is shining still.
Ever speaking from the word
Will his tender voice be heard,
Saying, "Peace, be still," to those who do his will.

Then look up, O weeping eyes;
Turn from earthward to the skies;
Catch a vision of the glory soon to come;
For your hope shall be as bright
As that vision of delight.
If you trust him, he will brighten all the gloom.

This old earth is ever drear,
But its end is drawing near,
When no more our longing hearts will wait in vain;
For every ache you've had
Will only make you glad,
When Jesus in his glory comes again.

OUTLINE BIBLE STUDIES

The Book of Leviticus

H. CAMDEN LACEY

LEVITICUS is a Latin word, and means "Pertaining to Levi." This was the one tribe set apart to conduct the services of the sanctuary. The title designates, in a comprehensive way, the general subject matter of the book, which contains the specific regulations governing the religious worship of the Hebrews. It might, indeed, be fittingly described as "the priests' directory," or "the book of Israel's ritual," or, perhaps, to use the expressive term employed by the apostle Paul, "the law of commandments contained in ordinances," or *ceremonies*, which law, he proves, was "abolished" at the cross of Christ. Eph. 2:15, 16. Containing thus the "shadow of good things to come," though "not the very image of the things" (Heb. 10:1), this book of Leviticus possesses a rich spiritual value for the Christian believer, who may see in every part of the elaborate ritual connected with the services of the tabernacle, significant and illuminative types of him who is, at once, "the Lamb of God, which taketh away the sin of the world," and the "great High Priest, that is passed into the heavens, *Jesus the Son of God*." In this book, pre-eminently, are "the things concerning *himself*," and the student who would discern in them the full beauty and power of the divinely given symbols prefiguring the atoning ministry of our Lord, needs, above all, to have the anointed eye and the opened understanding. Luke 24:45. The Holy Ghost's commentary on the book of Leviticus is the epistle to the Hebrews, and these two companion books of the Bible should be repeatedly read and studied in their mutual interconnection; for "they are they which testify of *me*." John 5:39.

The key word of Leviticus is the word "mediation." The book of Exodus closes with the "cloud of the Lord" abiding upon the tabernacle by day and by night, and the "glory of the Lord" filling it. But the Holy One of Israel, whose presence was thus visibly manifested among a sinful people, could be approached only through the mystery of sacrifice. Hence the book of Leviticus opens with the divine appointment of the offerings, followed by various purifications and mediatorial priestly functions, all of which have found their spiritual antitype in the person and work of that great "Daysman" who can "lay his hand upon us both," the "one Mediator between God and men, the man Christ Jesus."

There are four natural divisions in the book of Leviticus, suggested by certain expressions found, respectively, near the beginning of each section; namely, "Bring an offering" (Lev. 1:2), "Take Aaron and his sons" (Lev. 8:2), "the children of Israel" (Lev. 11:2), and "The feasts of the Lord" (Lev. 23:2); and the four parts thus indicated in the book deal severally with the *sacrifices* (Leviticus 1 to 7), the *priests* (Leviticus 8 to 10), the *people* (Leviticus 11 to 22), and the *Sabbaths* (Leviticus 23 to 27). Furthermore, it may be said that the central thought of each of these sections in their sequence is, that of *propitiation, ordination, purification, and dedication*.

Taking a rapid survey of the first division of the book, we find presented the various *offerings* to be

made by the sinful Israelite for his acceptance, with the divers *laws of these offerings*. Lev. 1:1 to 7:38. In this way the penitent sinner who, though redeemed from Egyptian bondage, had fallen in some temptation, might again draw nigh to God, be forgiven his iniquity, and cleansed from his sin, and so be restored to communion with his Redeemer, through the blood of the cross.

In the second section we see the priests, *consecrated* to their holy office (Leviticus 8) *initiated* into the sacred ministry of the sacrifices (Leviticus 9); and, sad to say, almost immediately two of them *desecrating* their most sacred function in the sanctuary service, by burning the incense on "strange fire before the Lord, which he commanded them not." Their instant death at the hands of God betokened the divine abhorrence of their impious sacrilege. Leviticus 10.

In the third section of Leviticus are found the laws regulating the "meats and drinks, and divers washings, and carnal ordinances, imposed on" the people of Israel, "until the time of reformation." Heb 9:10. Here is a veritable "textbook on holiness" for the *individual* (Leviticus 11 to 15), the *nation* (Leviticus 16 to 20), and the *priests* of the sanctuary (Leviticus 21 to 22). Nor should the Christian of this dispensation regard as in any way valueless the minute instruction given by the Lord to his ancient people for the governance of their personal and social lives. Beneath this sanitary and sacred code of laws committed to the Jews, may be discovered many hidden treasures of spiritual wisdom and understanding, comprising the "deep things of God,"—things that pertain unto the life and godliness of the Christian "under grace."

The final section of this book may be styled a "textbook on worship." It enumerates the various days of *holy convocation* which were to be dedicated to the public worship of God, including the weekly Seventh-day Sabbath of the Lord, the memorial of creation, and the numerous annual ceremonial Sabbaths which were the "shadow of good things to come." Leviticus 23. Reference is then made to the two *symbols of consecration*, the oil and the showbread; and the section ends with a list of sundry laws involving various phases of the public worship of the sanctuary, and of its maintenance. Leviticus 24:10 to 27:34.

Turning again for a somewhat closer examination of these several divisions of the book, we observe, first, that there were five leading kinds of offerings, grouped, however, into two great classes. To the sweet savor class—so called because there was no sin imputed to them, and they were regarded, not as consumed on the altar so much as ascending to God in flame, like sweet incense—belonged the burnt offering, the meal offering, and the peace offering. To the non-sweet savor class—so termed because sin was there by imputation through confession and the imposition of hands—were referred the sin offering and the trespass offering. All these varied oblations represented so many different aspects of Christ's one perfect offering for us, and our personal appropriation of its spiritual values.

The BOOK of LEVITICUS: "MEDIATION"

A "Bring an Offering" The Sacrifices PROPITIATION 1 to 7	B "Take Aaron and His Sons" The Priests ORDINATION 8 to 10	C "The Children of Israel" The People PURIFICATION 11 to 22	D "The Feasts of the Lord" The Sabbaths DEDICATION 23 to 27
<p>1. The Offerings. 1: 1 to 6: 7.</p> <p><i>a.</i> The Sweet Savor Offerings.</p> <p>(1) The Burnt Offering. 1. For Dedication. What the Israelites Ought and Sought to Be.</p> <p>(2) The Meal Offering. 2. For Satisfaction. What Jesus Is.</p> <p>(3) The Peace Offering. 3. For Communion. What Jesus Has Done.</p> <p><i>b.</i> The Non-Sweet Savor Offerings.</p> <p>(1) The Sin Offering. 4. For Cleansing. What the Israelite Was.</p> <p>(2) The Trespass Offering. 5:1 to 6:7. For Forgiveness. What the Israelite Had Done.</p> <p>2. The Laws of the Offerings. 6: 8 to 7.</p> <p><i>a.</i> The Burnt Offering. Perpetual Fire.</p> <p><i>b.</i> The Meal Offering. Partly Burned on Altar, Partly Eaten by Priests.</p> <p><i>c.</i> The Sin Offering. Blood Sprinkled in Sanctuary, or Flesh Eaten by Priests.</p> <p><i>d.</i> The Trespass Offering. Flesh Eaten by Priests.</p> <p><i>e.</i> The Peace Offering. Flesh Eaten Only by the "Clean."</p>	<p>1. The Consecration. 8.</p> <p><i>a.</i> The Preparation.</p> <p><i>b.</i> The First Anointing.</p> <p><i>c.</i> The Sacrifices.</p> <p><i>d.</i> The Second Anointing.</p> <p><i>e.</i> The Seven Days.</p> <p>2. The Initiation. 9.</p> <p><i>a.</i> Offering for Priests.</p> <p><i>b.</i> Offerings for People.</p> <p><i>c.</i> The Twofold Blessing.</p> <p><i>d.</i> The Divine Acceptance.</p> <p>3. The Desecration. 10.</p> <p><i>a.</i> Strange Fire Offered.</p> <p><i>b.</i> The Judgment Executed.</p> <p><i>c.</i> Resultant Warnings. No Wine When Officiating.</p>	<p>1. Individual. 11 to 15.</p> <p><i>a.</i> Food. 11.</p> <p><i>b.</i> Childbirth. 12.</p> <p><i>c.</i> Leprosy. 13 and 14. (1) Readmission to Society. (2) Readmission to Sanctuary.</p> <p><i>d.</i> Uncleanness. 15.</p> <p>2. National. 16 to 20.</p> <p><i>a.</i> Day of Atonement. 16.</p> <p><i>b.</i> Sacrificial Regulations. 17.</p> <p><i>c.</i> Social Purification. 18.</p> <p><i>d.</i> Sundry Laws. 19, 20. Idolatry and Vice.</p> <p>3. Priestly. 21 and 22.</p> <p><i>a.</i> Mourning. 21.</p> <p><i>b.</i> Marriage.</p> <p><i>c.</i> Physical Perfection.</p> <p><i>d.</i> Personal Purity. 22.</p>	<p>1. The Holy Convocations. 23.</p> <p><i>a.</i> Moral. The Sabbath of the Lord. Memorial of Creation. 23: 1-3.</p> <p><i>b.</i> Ceremonial. The Feasts of the Lord. Shadows of Good Things to Come.</p> <p>(1) The Passover — Christ's Death.</p> <p>(2) The First Fruits — Christ's Resurrection.</p> <p>(3) The Unleavened Bread — Apostolic Church.</p> <p>(4) The Pentecost — Outpouring of the Holy Ghost.</p> <p>(5) The Blowing of Trumpets — The Advent Movement of 1834-44.</p> <p>(6) The Day of Atonement — Threefold Angelic Message, 1844 — ?</p> <p>(7) The Tabernacles — After Christ's Second Coming.</p> <p>2. The Symbols of Consecration. 24: 1-9.</p> <p><i>a.</i> Oil.</p> <p><i>b.</i> Showbread.</p> <p>3. Sundry Laws. 24: 10 to 27.</p> <p><i>a.</i> Blasphemy. 24: 10-23.</p> <p><i>b.</i> Sabbatical Laws. 25.</p> <p><i>c.</i> Blessings and Curses. 26.</p> <p><i>d.</i> Vows and Tithes. 27.</p>

Into the details of these significant sacrifices, considerations of space forbid us to enter further than to say that these five offerings represent, in their entirety, the one way of approach between a holy God and sinful man; God standing, as it were, at the burnt offering end of the series, and man at the trespass offering end. Thus, when the penitent Israelite wished to be reconciled to his offended Maker, he had first to bring a *trespass offering* for the forgiveness of his transgression. This stood for the specific sin that he had committed, and the rites connected with this sacrifice meant the cancellation of that sin from out of the experience of the sinner. He was then to bring a *sin offering* for his own personal *cleansing*; for not only had he been guilty of some outward violation of the divine law, but he had again shown himself to be a sinful fallen being, inwardly depraved in "the thoughts and intents of the heart" no less than in the activities of his hand. And so the sin offering stood for *what the Israelite was* in sinful character, rather than for what he had done in unlawful conduct.

Then, when by these non-sweet savor offerings the penitent Jew had been thus forgiven his trespass and cleansed from his sin, he was ready to offer the three sweet savor sacrifices prescribed for worship. There was, first, the burnt offering, wholly consumed in a perpetual fire on the altar, representing the absolute and eternal dedication of the life and its all to the service of the Master,—*what the Israelite ought and sought to be* in Christ; after that came the meal offering, bloodless because not expiatory, composed of fine flour, salt, oil, and frankincense, part of it burned upon the altar and part eaten by the priests, and representing *what Jesus is* in his own spotless character, the life, and love, and light of the world, and the supreme *satisfaction* of both God and man.

Finally came the sacrifice of peace offerings, the heart of the whole series, one portion ascending to the Lord in a flame that mingled with those of the burnt and meal offerings; another portion going to the officiating priest; and the third reverting back to the grateful offerer, who feasted upon it with rejoicing on that and the following day, provided he had no "uncleanness upon him." Thus beautifully was typified the finished work of Christ for sinful man, *what Jesus has done*, restoring him back to unbroken communion with his Maker in a banquet of spiritual joy and fellowship shared alike by God and man and the Lord Jesus Christ himself. And so the entire range of Christian experience was wonderfully represented in these five sacrificial offerings of the Levitical system.

With reference to the consecration of Aaron and his sons to the priesthood, we observe, first, their *preparation* for the ceremony, consisting in a washing with water and an investment with the sacerdotal insignia in the presence of all the congregation; secondly, the *anointing* with oil of the tabernacle and all its contents, and of Aaron as the high priest; thirdly, the various *sacrifices* of consecration with Moses chiefly officiating, of which the most significant ceremony was the sprinkling with the blood of the ram, of the right ear and right hand and right foot of Aaron and his sons; then, the *second anointing* of them all with oil and with blood; and finally, the duration of this ceremony of consecration for a period of *seven days*, thus giving to all the host

time sufficient to see something of what was being done, and, above all, to learn the divinely appointed distinction between the priesthood and the people; for the ministry is a most holy and sacred office, and "no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4.

On the eighth day, Aaron offered sacrifices, first, for himself and sons and then for the people, thus revealing the essential inferiority of the whole Levitical system to the priesthood of Melchizedek. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is *perfected* [margin] forevermore." (See Heb. 7:16, 17, 27, 28.) *The twofold blessing*, pronounced, first, before Aaron entered the tabernacle, and then after he and Moses came out, prefigures in a wonderful way the double blessing given us by our "great High Priest" as he ascended into the "true tabernacle" (Luke 24:50), and then again as he comes "the second time without sin unto salvation" (Heb. 9:24, 28). It was after this latter blessing pronounced by Aaron that "the glory of the Lord appeared unto all the people," and the fire of God descended upon the burnt offering, showing *the divine acceptance* of the people's worship.

Then follows immediately the sad story of the priestly *desecration* of their sacred office, by using in their incense offering other fire than that commanded by the Lord; namely, the fire from the altar of burnt offering. The two sacrilegists, Nadab and Abihu, were at once smitten unto death for their disobedience, and the resultant warning not to use intoxicating liquors when ministering in the tabernacle, makes it probable that the guilty men had been under the influence of strong drink when they committed this sin.

"I am the Lord that bringeth you up out of the land of Egypt, to be your God: *ye shall therefore be holy, for I am holy.*" Lev. 11:45. This is the reason for the minute regulations given touching almost every detail in the life and conduct of his ancient people, Israel. As to their diet, the Lord specified the clean and unclean foods, forbidding all those creatures which typified, in their natures or their use, moral and spiritual evil, and commanding, on the other hand, only those which represented holiness and spiritual life. For example, two distinguishing characteristics of the child of God are faith in God, and loving meditation on his word. Hence, the Israelite was allowed to eat only those animals which both part the hoof and chew the cud, and those fish only which have both fins and scales (Hab. 3:19; Ps. 18:33; Joshua 1:8; Ps. 1:2); and particularly were they forbidden "every creeping thing that creepeth upon the earth," for they come very near, in appearance, to the serpent, upon whom the curse has been pronounced. But aside altogether from these spiritual and typical considerations, experience has abundantly demonstrated the dietetic superiority of the "clean" foods as here listed over the "unclean," in digestibility, assimilability, freedom from disease, and general fitness for human consumption. Man's original dietary was to be fruits and nuts and grains, but when the use of flesh was permitted after the flood, the Lord safeguarded the health of his people by pointing out only those kinds of living creatures which his servants could eat most safely. It is best always to heed the commandments of God, for they are

based on his love for us, and he said to his people through his servant Moses in reference to these varied injunctions: "For it [obedience to the words of this law] is not a vain thing for you; because it is your life!" Deut. 32:47.

The purification at *childbirth*, of the mother, not the child, shows that the effects of the fall still abide, and that we cannot bear fruit without sin. The case of Mary, the mother of our Lord, proves that there is no exception to this rule, even when the offspring was spotlessly holy. Luke 2:22-24. In the light of this latter fact, what shall be said of the Romish doctrine of the immaculate conception?

Leprosy, as a type of deeply rooted sin,—virulent, contagious, deadly,—is dealt with in great detail in chapters 13 and 14. This disease was a kind of living death, excluding one not only from the services of the sanctuary, but also from all association with his fellows. Hence two stages are to be noted in the process of restoration,—first, that of *readmission to society* through the mediation of the two birds, the cedar wood, and scarlet wool and hyssop; and then, that of *restoration to the sanctuary* by ceremonies that resembled the consecration of the priests. Rich treasures of spiritual wisdom lie hidden here for the earnest seeker, but it must suffice to pass them all by now with the bare remark that the notable case of leprosy in a house is an undoubted type of sin in church life, teaching an important lesson of church discipline, and the putting away of all evil from the congregation. Ceremonies removing the *uncleanness* of man's natural infirmities—natural, but which yet, says the Lord, "defile my tabernacle that is among them"—occupy the closing chapter of this subdivision.

The most solemn day in all the Jewish year was the tenth day of the seventh month—the great "day of atonement." This was celebrated as a "sabbath of rest" and a "fast" day so strict that all food and water were to be untouched from sunset to sunset, and the people were to "afflict their souls" throughout that day; for their high priest was to make an atonement for all their sins once a year, thus cleansing them and the sanctuary. With such awe was that day of atonement regarded, that the Jews believed the very angels of heaven ran to and fro throughout its hours, crying, "Lo, the day of judgment has come!" More than that, they looked upon it as a day of *investigative* judgment, for we are told in their tradition that on every New Year's Day three books are opened,—one for the wholly righteous, one for the wholly wicked, and one for the intermediate class,—and that while the first are sealed to life, and the second to death, "the fate of the third is suspended till the day of atonement!" The connection of these facts with the first angel's message (Rev. 14:6, 7) is immediately obvious. And we who live in the antitypical day of atonement, in the great realities of which all these Jewish ceremonies were the divinely inspired prefigurement, should not only become thoroughly familiar with the details and significance of the various rites recorded in Leviticus 16, but also bring our lives into perfect harmony with their present-day application. The varied contents of the remaining subdivisions of this section can be sufficiently gathered from the titles in the accompanying diagram.

Nor have we room to add much more to what has already been said touching the final section of this book. In passing, let it be merely remarked that the seventh-day Sabbath will abide throughout all eternity as a perpetual memorial of the creative handiwork of God; that of the seven ceremonial feast days, we may say in language used elsewhere and in another connection, "Five are fallen, and one is, and the other is not yet come:" for the Passover has met its antitype in Christ's crucifixion; the first fruits, in his resurrection; the feast of unleavened bread, in the early apostolic band; the Pentecost, in the Holy Ghost's descent upon the one hundred and twenty in the upper room, and the memorial of the blowing of trumpets, in the Great Second Advent Movement of 1834 to 1844. We are now living in the antitypical day of atonement, during the period of the threefold angelic message of Revelation 14:6-12; and there yet remains the last great feast of tabernacles, which, "in a little while how short! how short!" (Heb. 10:37, Greek) when "he that shall come will come, and will not tarry," Christ himself will celebrate with his ransomed people translated to the heavenly Jerusalem. "He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." "The Spirit and the bride say, Come. . . . And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 19:9; 22:17.

Thus the book of Leviticus is a wonderful mirror of the mediatorial work of Christ. Herein we see reflected the great things of his heavenly ministry from the time of his one great *Sacrifice* on the altar of burnt offering, through the periods of his priestly *service* in the outer and inner apartments of the heavenly temple, on to the time when, like Aaron of old, he will appear in garments of glory and beauty, coming out of the holy of holies to bless his waiting people with *salvation*. The length and breadth of our Saviour's mediation, the height and depth of our own Christian experience, are all unfolded in this "gospel according to Leviticus." As we catch a somewhat clearer glimpse of this wealth of Scripture teaching, and venture to appropriate to our hearts a little more fully some of its rich spiritual values, let us say, as did the psalmist of old, "I rejoice at thy word, as one that findeth *great spoil*." Ps. 119:162.

* * *

REAL success in life lies not in surpassing others, but in bringing out the very best within ourselves. This can never be done while we attempt to push another behind us, or while we rejoice at his misfortune. The best in us must be reached by overcoming, not our rivals, but the baser qualities within ourselves. . . . The very first great truth which every young woman and young man should absorb, is that it is not what the world thinks us or calls us, but what we *are*, that counts. . . . There is no fame, or admiration, or popularity which can result in anything but misery to us eventually unless we have the qualities and gifts which produce it legitimately; and to a noble nature there is tenfold the happiness in *being* more than the world appreciates, than there is in being praised for qualities one does not possess.—*Selected*.

IN MISSION LANDS

IN KOREA

EDWARD J. URQUHART

I SIT upon the hillside; far below
Lie little hamlets at the valley's side;
Within their mud-walled houses, thatched and low,
The plain-clothed peasants of the land abide.

Just there, beneath my feet upon the grass,
Her golden hair the sport of every breeze,
In happy, childish play, my little lass
Is tripping back and forth among the trees.

How dear to me, this little girl of mine,
Her every act is pleasing as a song;
E'en as the ivy doth the oak entwine,
Her life clings to my own with tendrils strong.

The dearest gift that ever heaven gave
To cheer a father's heart along the way
That leads to life, and help him to be brave,
Is such a child within his arms to lay.

Out there the country through, beyond the hill,
Like these, ten thousand other hamlets stand,
While sixteen million toiling people fill
These villages that spread across the land.

The peasants poor who in these houses dwell,
God loves as I this little babe of mine,
And fonder, aye so truly fond and well
That I can't fathom half that love divine.

Then give me, Lord, a larger, fuller sense
Of thy great love for lost humanity,
That I, child of thy love's deliverance,
May help to lead these lost ones home to thee.
Seoul, Chosen.

* * *

Gospel Fruit in Santo Domingo

H. D. CASEBEER

It is remarkable what the gospel of the kingdom will do in transforming the lives of those sitting in darkness. Since the days of Columbus, the common people of the so-called Dominican Republic have been the victims of oppression, from both the church and the state. But now, under the protection of American marines, the heralds of the truth have free access to every province of this republic.

The message recently introduced here has taken hold of the people in a remarkable way. Their greatest joy, after learning of the true plan of salvation, is to pass along the good word to others. More than sixty believers, converted mostly from Catholicism, have been baptized, and are rejoicing in their new-found hope. Plans are being laid for a church building, and a home for the foreign worker stationed in the capital, Santo Domingo City.

The REVIEW readers may be interested to hear a word from some of these new believers. The first I shall mention is Cassiano, who learned to read from a Bible given him by a good Christian Protestant woman. This woman, after fifteen years of investigation, has accepted the truth, and is now a baptized member of the Seventh-day Adventist Church. Little did Cassiano realize the great change this Book would make in his life. Soon he lost interest in the wild dances of the village. Because

he would no longer be sociable with his old friends, they told him the Book was making him crazy. But this change in him was because a bright light had dawned in his darkened mind. Listen to his personal testimony, as I have many times:

"The Lord has brought me out of great darkness. He has taught me to keep his holy Sabbath, and to look for his soon coming. My heart rejoices more than I can tell to see so many in my country accepting this great truth. I have lived to see a wonderful change. I rejoice that the mission has sent us teachers to show us the true way."

In a recent letter a young lady convert in Santo Domingo says:

"We are rejoicing in the work of the Lord."

Another new believer says, in part:

"I am a brother that has been only two and a half months in the church, but have received great blessings from God, for which I am very content. Each day I am striving for more courage. I have decided to lay aside the pleasures of this world and to follow Jesus until his coming."

Testimonies from others are as follows:

"We are firm in Christ, and the work is going on by faith."

"I give thanks to God for his blessings."

"Count me as a true sister in Christ."

"Thank God, I am able to say that I am keeping the first Sabbath of the quarter, and have been trying my best to keep it in the right way."

"I am of good courage in the work of the Lord, receiving many blessings. Every day I ask for strength to walk in the straight path of rectitude in the holy precepts, that I may be worthy to preach the gospel of peace."

"I desire that the Lord will make me more courageous. Since I have known the gospel, I find myself with more knowledge and contentment than when I was walking in sin. It seems that I cannot find words to express praise to God for his blessings to me. He is always good to us."

This is a sample of the results of mission work in these Spanish islands. Thousands of souls are waiting who have never heard the gospel call. While we feel thankful for the good beginning, we feel very desirous that others sitting in darkness shall see great light.

Sancturce, P. R.

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A Visit to the Islands of Cebu and Panay

I. H. EVANS

In company with Elder S. E. Jackson, president of the Philippine Union Conference, and Brother J. J. Strahle, field secretary for the union, Mrs. Evans and I had the privilege, in December, of visiting the work in the southern Philippine field. It was my first opportunity to visit these outstations, as hitherto our time had been so limited that we could not visit elsewhere than in Manila. Dr. Carlos Fattedbert is in charge of the work in the island of Cebu and other neighboring islands whose inhabitants speak the Visayan language.

In Cebu we held a ten days' meeting with the workers and colporteurs, together with about forty other believers. These services were held in the little chapel provided in the house occupied by Dr. and Mrs. Fattedbert. Bible studies were conducted each day by Elder Jackson and the writer, and in-



CHURCH AT BACOLOD, NEGROS, P. I.

struction in the distribution of literature was given by Brother Strahle.

We were very glad to meet our people here, and found them loyal and faithful to all parts of the threefold message. The island of Cebu is one of the Philippines' most beautiful islands, being a narrow, prolonged elevation comprising about two thousand square miles of territory, with a population of about 800,000. To one approaching the island from the ocean, Cebu, its chief city, seems a beautiful place. The buildings are almost completely hidden by the tall, well-loaded coconut palms. Behind the city, at a distance of about a mile and half, rises a long chain of low mountains, giving the place a most picturesque appearance.

Our work has not developed to any great extent among the people of this island, yet considerable literature has been sold, and there are about sixty believers in this message. Dr. Fattedbert's health is not good, and it is imperative that he have a rest. Dr. and Mrs. Fattedbert have been in continuous



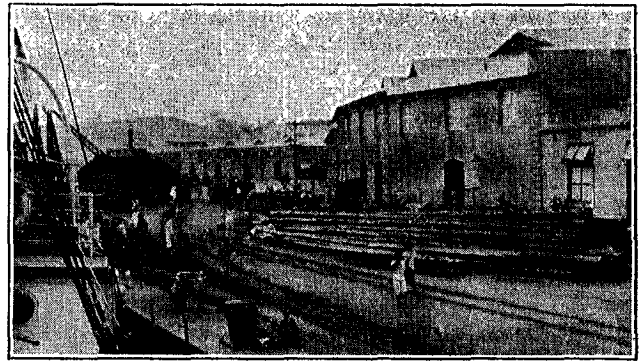
RIVER SCENE ON THE WAY TO BACOLOD, NEGROS, P. I.

service in the islands since they came over, and besides learning the language, have carried the entire responsibility of the treasury work, getting out literature, and editing the paper. We had a very pleasant stay in their home, and left on Sabbath afternoon for Iloilo, on the island of Panay.

We found Brother and Sister R. E. Stewart in charge of the work on this island and adjacent territory during the absence on furlough of Brother E. M. Adams and his wife. We found Brother Stewart's family not very well, as the children were suffering much from whooping cough. We had the privilege of visiting two of the churches on this island, and also of attending the session of the local committee when it was planning for the future of the work.

We also visited the island of Negros, where we had the pleasure of meeting with two of our little churches. We are very thankful for the good spiritual

condition of our members, and also for the financial prosperity of this island. We were surprised to see about fifty automobiles at the boat, waiting to take the passengers inland on their arrival; and from the numbers on these cars, it would appear that upwards of 4,500 are to be found on this island. Our work has only begun, and is directed by the superintendent of the Panayan field. Our evangelists are all natives. A large part of the success met with so far is the result of the literature that has been distributed. In one place a company of twenty were in attendance. When asked how



DOCKS AT CEBU, P. I.

the message came to them, every one said it was through the reading of literature.

Great possibilities lie before us in the Panayan field, if only we can have laborers to prosecute the work. I was pleased with the band of colporteurs and evangelists who are preparing for service, and whose aim it is to carry the glad news of salvation in this mission field.

Brother Stewart's family are in great need of a furlough, as they have been here six years, and soon must have a change. While the climate here is very inviting to the newcomer, it has a tendency to impair one's strength little by little; and unless our workers can have a change from the monotony of the climate, and also from the foods which are obtainable in these places, they do not keep strong physically. Prices are very high in the Philippine

BELIEVERS IN VALLADOLID, OCCIDENTAL NEGROS, P. I.
This is the home of the believers, where meetings are held.

Islands, and our workers face a continuous struggle to keep themselves supplied with food and clothing.

The soil of the islands is very fertile, and could be made to yield products locally so that there would be an abundant supply; but from lack of initiative, there is constantly a shortage of vegetables of nearly every kind, and sometimes prices for the most common foods are so high that our workers are unable to live as they should.

We were greatly pleased with the possibilities and opportunities in these islands. The Panayan field has made a good growth during the last year, and already there are about two hundred Sabbath keepers. Without question, through proper effort a large ingathering of souls can be made. The working force is very small in number, from the standpoint of leadership, and it greatly rejoiced the hearts of the believers to know that the General Conference is doing its utmost to send recruits to this field. Our stay here seemed altogether too short, but we had to hasten back, owing to outstanding appointments.

We were happy to have the privilege of visiting these islands, and to meet the brethren and sisters who are giving their lives so unselfishly for the prosecution of the work here. We believe that God has many honest-hearted people in the Philippines, who will believe the advent message before the end. We need more reapers, and trust that our brethren everywhere will pray that the Lord may send help to these whitened harvest fields.

* * *

The Solomon Islands --- No. 3

D. NICHOLSON

THE women of these islands once lived under the depressing influences so common to all heathen systems of worship. They were not expected to have any mind of their own, and consequently very many had none. So many restrictions were placed upon them that they were little more than slaves. Some of these women took their first trip to a neighboring village in the mission launch.

The women's principal duty was to plant gardens, prepare the evening meal, and do all the preparatory work for the continuous round of feasts for the dead. But although they assisted in the preparation, no woman ever took part in the feasts, nor could she learn the secrets of the *tambu* system. The penalties announced for violation of any rules were so severe, and had such far-reaching consequences, that none ever dared violate the customary regulations.

One of these rulings prevented women from walking on a floor under which men were resting. It was supposed that the culprit would either break out in incurable sores or cause the death of the chief. This and other superstitions came to light incidentally as the gospel won its way to the hearts of the people.

In order to help the women, we formed a sewing class. The first day a large number of eager workers were present, but the following week no one came. Upon inquiry we learned that the leading men had forbidden women to come to the mission home, because the men were in the habit of resting under the floor, which was raised on piles six feet from the ground.

We called the leading men together, and told them that we could not permit the restrictions of their villages to apply to mission buildings. We requested the men not to go under the house if women were to be debarred from the home, and told them that it would only be just to place men and women on an equal footing in visiting the home. There was a hurried council, and all present said they had no objection. It was divulged that a witch doctor had led them to their former decision. So we asked those present if they would allow their daughters to come onto the floor. Upon receiving a favorable answer, we again invited them up. We shall never forget the scared look on those girls' faces as they ascended the steps. It was a labored effort until the top step was reached. But once inside the house, they forgot their fear, in the novelty of viewing the interior of a white man's home.

A few days later, word came to the mission that the natives had agreed with our decision, and for the future would not seek to apply the *tambu* restrictions to mission property.

Thus the first victory was won in breaking the fetters which held the women in bondage. But we decided that it was necessary to have some young women as regular pupils in school in order to lead them to complete freedom. So we continued to agitate toward this end. Many objections were raised, but finally eight women consented to come. The experiment was watched with intense interest by the older people. They declared that it was too late to save them from the mold of the village life, and suggested that we leave them to their own ways and endeavor to train the children.

Two years have passed, and today one of these women can read the English Bible. She is able to give acceptable Bible studies, and is working for her parents and other women. Six are in the latest class for baptism, and the eighth is standing stanchly for the truth among unbelieving relatives. These young women have not only vindicated the truth, but have been the means of breaking down barriers which prevented others from becoming Christians. So far as we can learn, licensed immorality is a thing of the past.

There is now no difficulty in getting young men and women to come to us, for the older people recognize that the gospel has made them virtuous, energetic, and faithful in their village.

The Lord is blessing the faith and trust of these old fathers and mothers in heathenism, by causing the blessing which their children have received to redound to their own good.

The best testimony to this effect is the encouraging reports presented in the Telina Young People's Society from week to week. Truly the Lord is fulfilling his word that he will "turn the heart of the fathers to the children, and the heart of the children to their fathers," when an ordinary week's report like this is presented: "Fifty-four Bible readings; seven treatments and prayers for sick; 214 hours' Christian help work; thirteen articles made for an organ fund."

"As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:27, 28.



Pupils and Teachers of the Preparatory School, Old Providence Island, Colombia, South America

Mission School Work in the Colombian Islands

J. BERGER JOHNSON

DURING the year 1919 we had an average attendance in the San Andres school of about thirty-five, and in the Old Providence school of about seventy. In each school about half of the pupils were Seventh-day Adventist children. We look for a larger attendance this year.

In the San Andres school the regular course of study was the same as that in the States, and to a great extent the same was true in the Old Providence school. Many of the children did very acceptable work, although the textbooks were very different from the ones they had studied before.

The school in Old Providence greatly needs a larger teaching force adequately to handle the work. Should they carry all the subjects in the curricula, the two teachers would not be able to conduct satisfactorily all the grades. It is of course highly important that this be done, so that the high character of the school shall be maintained. It must correctly represent our work.

It may be remembered that a year ago I wrote an article in which I stated that I had gone to San Andres to take the school there, simply because no one from the States could come, on account of the war. There is a greater dearth of ministerial laborers in the conference now than at that time. We have tried hard to get a man to take charge of this San Andres school, but have been unable to find one. [At present a couple are under appointment by the Mission Board to take this school work.] The West Caribbean Conference includes about six million people, and there are only two white ministers (including myself) and one native man. We receive many pressing calls for tent efforts in different parts of the conference, but we have not the workers to send.

I am inclosing pictures of these schools, thinking the REVIEW readers may be interested in the class of students we have. We ask an interest in your

prayers for these schools, that they may be all they should be under God for training the young to become workers for him. May a steady stream of men and means flow out to these needy fields to gather the ripening harvest. The magnitude of the work to do, and the meager facilities with which to do it, many times almost stagger us. May the day soon come when there shall be many more laborers in the mission fields.

* * *

What a Tract Did

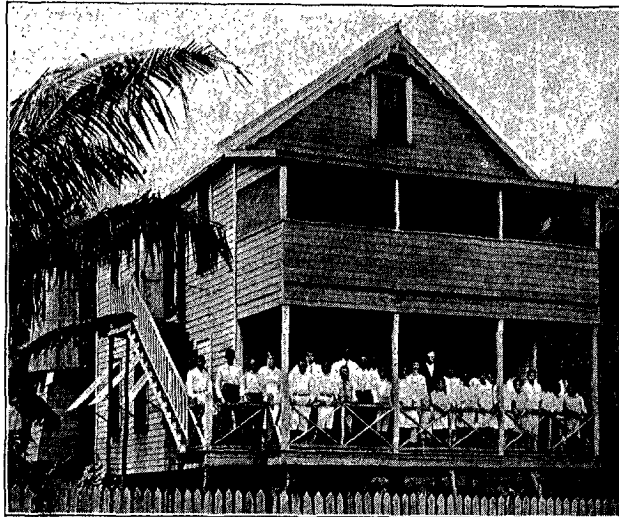
R. E. HAY

IN January, 1915, I visited Candon, P. I. While there, I held several Bible studies and gave away a number of tracts. One of the tracts fell into the hands of Eugenio Sanidad, who, a few months later, went to a seminary in Manila. The tract was given to a fellow student, who became very much interested in the Sabbath and wanted to seek further light, but Eugenio opposed going to the Adventists for the truth. A little later, while attending a band concert given at a public park, he was handed a tract, entitled "The Seal of God." This and one of our books which he read later made a great impression upon his mind.

While he was debating the Sabbath question in his mind, one night he dreamed that he was in great trouble, and that a man stood before him holding in one hand a chart with the ten commandments written upon it, and pointing with the other hand to the fourth commandment, but saying nothing.

A few days later one of our evangelists visited him, and called his attention very definitely to the Sabbath and the fourth commandment. He and his wife both accepted the truth, and now Brother Eugenio Sanidad is one of our licensed ministers:

We are glad to welcome him to the ranks of our workers. The natives laborers have many advantages over foreigners, among which are knowledge of the language and intimate acquaintance with the methods of thought of the people.



San Andres Schoolhouse Below. Mission Home Above



Teachers and Pupils of the San Andres Training School, San Andres, Colombia, South America

Seeking Overcoming Grace

S. E. JACKSON

At a general meeting held in Candon, P. I., in Pastor Hay's field, some very interesting testimonies were borne. Brother Rebolledo, who is seventy-five years old and the father of Sister Matchie, our Bible woman, said:

"Brethren, I am glad to be permitted to attend this meeting, and I want the victory over a bad temper. I know it is not pleasing to Jesus. Pray for me."

Brother Bartolome Rebolledo, nine months in the truth, who had been a great gambler and tuba

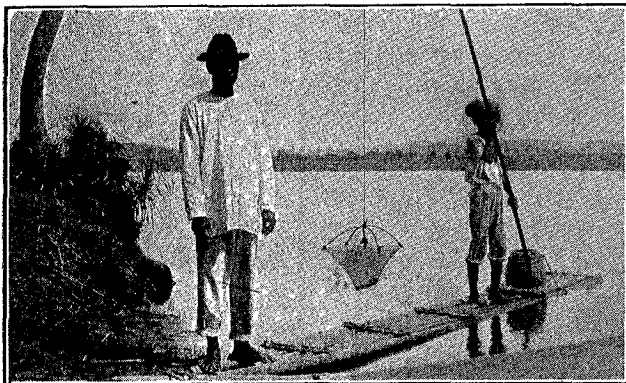


Photo by R. E. Hay
Bartolome Rebolledo, the converted gambler, is standing on the bamboo raft. With the crab just caught he expects to pay his tithe.

drinker, arose and with tears trickling down his cheeks, said:

"Last week I came where some men were gambling. They asked me to join them, and after a while I yielded and began playing. Finally I was sorry, and left them. I know it is wrong, and I ask you to forgive me. Pray for me that I may be kept from this sin."

Another asked prayers that he might be given grace and wisdom from the heavenly Father to order his home aright.

The yearnings of the contrite soul are the same whether in the far-off Philippines or in the homeland. We do thank our Father in heaven that he satisfies these yearnings and gives strength to overcome every besetment.

Cautious or Calloused?

S. H. CARNAHAN

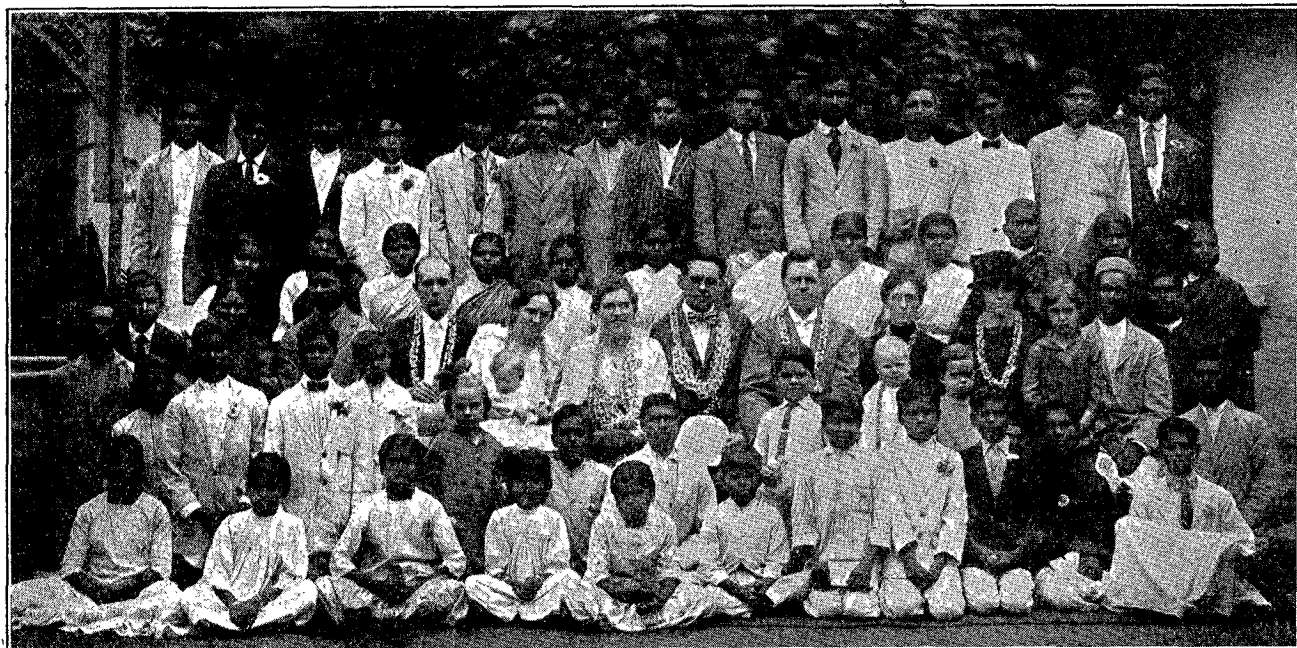
In one of the large railroad depots the writer noticed a placard bearing the following question, "Cautious or Calloused?" It then called the attention of the public to the increase of accidents, and warned all not to become calloused and reckless, but to exercise more caution and carefulness.

We think with horror of the 60,000 lives sacrificed in our army in the Great War, yet few consider the greater loss — 75,000 lives — by accident in the United States in 1917. The former lives were given for a cause, but the latter were lost through carelessness.

A plan is being tested by a few American cities, of giving lessons on the subject of safety, and this instruction is proving of value in lowering the casualty rate. In St. Louis, for example, every Friday especially, lessons on this subject are given in the different grades at the various recitations; such as, reading, arithmetic, drawing, and composition. Then, in geography, special thought is given to the work at the life-saving stations; and, as opportunity affords, pupils attend coroners' inquests over accidental deaths, and are given some practice in doing traffic police work.

We look about us and see what the more conservative people of the world are doing to stop the tide of recklessness — the efforts that are being put forth and the means expended to protect from accident and disease our present temporal lives. Oh, how we who know the doom soon to fall upon the world through the coming calamities, should seek to have our hearts softened by the Holy Spirit, that we may warn the distressed multitudes around us of the impending danger which threatens not only their present existence, but their eternal life!

Woe unto us if we do not give the warning! for if we have not in us the spirit of saving others, how shall we conserve our own lives? Did not the Saviour say, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it [the earth] be salted"? The salt itself becomes only fit to be cast out as worthless.



WORKERS AND BELIEVERS AT BANGALORE, SOUTH INDIA



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."

SUNSHINE — A RECIPE

MABLE SHAFFER

To make a batch of sunshine
When the day is cold and drear,
Take a measure full of courage,
And the same of hope and cheer.

Add a pound of love the purest,
Just a dash of mirth and wit,
Tact and prudence are required;
Pour these in and stir a bit.

From ambition sift all envy,
Rivalry, and jealous thought;
Add some strong determination,
Plans to lay with duty fraught.

With the milk of human kindness
Mix all smooth and soft and light.
Give to all of those around you:
Gone the gloom, and all is bright.

* * *

How to Shine

ARTHUR V. FOX

"I HAVE looked, and behold a candlestick all of gold. . . . This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 2-6.

The church is to be a candlestick. Her first duty, her calling, the purpose for which she exists, is to give light. She is set in a dark place. As, in Zechariah's vision, the oil would burn brightly, steadily, noiselessly, without any fear of failure, because of the abundant supply, so, not by force of arms or with great tumult and commotion, but by the gentle, unceasing work of the Holy Spirit, God's kingdom is to be extended and his name become known upon earth. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Failure is impossible if one follows the divine plan.

Christ, the light of men, is in heaven; so the church must make up for the Saviour's absence by shining steadily with the light he gives her. Such a light is not selfish. It shines, not for its own glory, but for the world's good. And every Christian is saved to serve. Shining is steady, noiseless, unostentatious,—not by fits and starts, with much noise and by great effort. A light shines because it is its nature to shine. It cannot burn without shining.

The true Christian is "a burning and a shining light,"—the fire ever burning upon the heart's altar, the light ever shining forth to the dark world. Of course the light may be covered over, "put under a bushel." But then it is likely to go out. If the light is to keep burning, it must be allowed to shine.

And shining is both effectual and conspicuous. Bring a light into a dark room, and everybody must know about it. Does everybody about you know you are a Christian? A light is not worth much that cannot be seen. There is something wrong with our shining if it does not help others to see the way. A burning candle, be it ever so dim, gives more light than a thousand fireless lanterns. Christianity can-

not be invisible. It is false humility which makes one afraid to shine lest he seem conspicuous.

Light is not self-conscious. The Christian does not see his own light. He burns with love to Christ, and as he burns he shines; but he thinks nothing of it, for the shining power is not in himself. Let an oil-less wick burn, and where would the shining be? It is the pure, rich oil that gives the clear, soft light. The wick takes no credit for the light; it all belongs to the oil.

And the wick has no fear as to the continuance of the light. As long as the wick lasts, the oil will keep it shining. Many Christians are afraid to shine lest the light should not last. You do the wick's part in receiving the oil, and the oil will keep up the shining. The wick can do nothing except to draw up the oil to feed the flame. It cannot even hold a store of oil. The supply is in the bowl, not in the wick. The wick only receives what is needed for the moment's consumption. The oil flows slowly but unceasingly from one end of the wick to the other. The power to shine is received moment by moment, as the oil is drawn to meet the flame. The Christian's need is met moment by moment, as he abides in Christ.

If at any point the flow is hindered, the light begins to fail. A layer of dead wick may keep the oil from reaching the flame. This must be cut away or the light will not be clear. Constant cleansing from self is necessary if we are to shine brightly for Jesus. There may be a knot or flaw in the wick; only the sincere and true-hearted can shine. Or the wick may just fail to reach the oil; so, through carelessness and unbelief we may get out of touch with Christ. And when faith ceases to receive the Spirit, the shining power fails too.

God's love never fails. There is only one way to shine in this difficult world: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Lewiston, Idaho.

* * *

Sugar a Nonessential

GEORGE H. HEALD, M. D.

THE grapes out of reach are likely to be to us "sour grapes." The man who is hopelessly poor often despises the wealthy, and all the luxuries and the foolishness that wealth can buy; but let this same poor man fall heir unexpectedly to a fortune, and wealth will have a new meaning to him.

During the war we learned that we did not need such supposed essentials as white flour, wheat flour, etc. And some learned that they did not need so much meat, sugar, etc. But when war restrictions were removed, many forgot the lesson they had learned, and went back to old pre-war luxuries. In fact, there was a seeming mania to turn the Liberty Bonds into nonessentials, and an orgy of spending followed the season of enforced thrift.

The present sugar crisis is again reminding some of us at least that sugar is not an essential. The following editorial from the *New York Medical Journal* of October 11, is to the point:

"The use of sugar in the dietary has become so universal that it is usually classed among the essentials. The per capita consumption of sugar grew steadily up to the time that its production was crippled by the invasion of the beet fields of France by the Germans. Since then the world has been on a restricted diet of sugar, and the United States has endeavored to divide up the world supply fairly through its Sugar Equalization Board.

"But before man turned to agriculture, the sole source of sugar was wild honey—a very limited supply of which was available at any time. As late as the days of Queen Elizabeth, sugar was little more than a curiosity in England, but the per capita consumption of sugar in Great Britain in 1914 was estimated at about forty-eight pounds, while the United States consumed about seventy-five pounds annually for each member of its population.

"It is true that sugar is a food in a most concentrated and palatable form, and for this reason it is a valuable food for persons doing heavy manual labor, though they are the ones who get relatively less than their share. The consumption of candy, which has grown enormously of late years, is fraught with danger, mainly from two viewpoints: First, that it is eaten between meals, and tends to prevent the use of a normal amount of ordinary foods at the regular mealtime; the other danger is that, when eaten between meals, it clings to the teeth, and is likely to cause fermentation, producing an unhealthy condition of the gums. While it would be extremely inconvenient to have to forego the use of sugar in our table drinks, sugar is by no means a necessity, and the health of the community will probably be improved rather than undermined by the sugar shortage."

So we may philosophize during the period of sugar shortage, but if sugar again becomes plentiful and cheap, shall we forget our philosophy?

* * *

More Suggestions on Home Nursing

L. A. HANSEN

IN the morning, give the patient a warm sponge bath, unless the attending physician orders otherwise. While it is spoken of as a "sponge bath," a sponge is rarely, if ever, used. Sponges absorb and hold dirt, and cannot well be disinfected or cleansed without boiling, which ruins the sponge. The water is generally applied with the bare hands or with a cloth.

In giving the bath, expose the patient as little as possible. Have the room warm and the windows closed. Provide a basin of water and several towels. The patient should be wholly undressed, but covered with the bed clothing. Place towels so as to protect the bed.

Bathe only a part of the body at a time, drying at once. Expose an arm and apply water the full length, from hand to shoulder, then dry and cover. Then bathe the other arm, covering the chest to prevent exposure and wetting. Bathe in order the chest, the abdomen, each leg, and the back.

In applying the water, long strokes are preferable, being more soothing to the sick. After drying, a few long, easy strokes with talcum powder are desirable, especially on the back, which gets quite tired.

To rest a patient somewhat, his position may be occasionally changed. A straight-backed chair, placed so the back of the chair supports the patient's back and shoulders, will serve as a back rest, if the patient is able to be raised in the bed. Place a pillow lengthwise at the small of the back and one crosswise higher up, for the head and shoulders. Place a cushion at the foot of the bed to prevent the patient from slipping down.

To rest the legs or relax the abdominal muscles, place a pillow under the knees; or a rolled blanket

or comfort slipped into a pillow case may be used. Another change of position is for the patient to lie on his side, with a pillow at his back near the hips to brace him, and another between the knees.

Do not allow a heavy weight of bedding to rest on the patient's chest; bring the surplus to the foot of the bed. Blankets are preferable for covering, being light, warm, and washable. A clean sheet will do for a spread.

The hair should be combed or brushed every day. If the patient is a woman, plait the hair in two braids, one on either side. This prevents tangling and keeps it out of the way. If it is done up in a knot on the back of the head, it makes an uncomfortable lump to lie on.

The mouth should have special care during sickness. Brush the teeth at least three times a day. Remove and wash artificial teeth after each feeding. To cleanse the mouth use bits of absorbent cotton or squares of gauze on toothpicks. Give attention to the gums, tongue, roof, and every corner. Simple mouth washes are listerine and water, boracic acid and water, six or eight drops of pure alcohol in half a glass of water, and limewater with a few drops of rose water. Common salt and water may be used.

Do not "fuss" too much about the patient, tiring him with overattention or asking too frequently how he is feeling. Anticipate his wants as much as possible. Move about easily and quietly.

Provide plenty of fresh air, but avoid drafts. Fresh air does not necessarily need to be cold air. It may be necessary to let the fresh air into an adjoining warm room first. The patient's bed should not be placed between the air inlet and outlet. If necessary, use a screen to protect the patient from draft.

Always avoid chilling the patient, especially after he has perspired freely. The patient should not go to the bathroom unless fully able, and should wear bath robe and slippers when doing so. Use a hot-water bottle, hot bricks, or other suitable articles for warming the feet, but always wrap these articles well to prevent burning.

* * *

IN his haste to become civilized, man has neglected to provide compensations for the departure from normal conditions of life which civilization necessarily involves. We need not return to savagery to be healthy, but we must see that the air we breathe is as clean as that which the savage breathes, that the food we eat is as wholesome and pure as the water he drinks. We must give our pale skins more contact with the sun and air, and we must keep the inside of our bodies as clean as the outside. We must cultivate clean blood, instead of blue blood.—*J. H. Kellogg, M. D.*

* * *

"FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

* * *

HE who waits to do a great deal of good at once, will never do anything.—*Samuel Johnson.*

We Seek a Better Country

CHARLES P. WHITFORD

PRESS on! The country thou seekest to win
Is unclouded by sorrow, unsullied by sin:
Press onward through trial, while yet there is day,
While light is around thee to point out the way.
Bright angels and seraphs, when vict'ry is won,
Will welcome thee home, when thy work here is done.

The sands of the desert may gather in might,
And sweep from thy pathway all beauty and light;
But fear not to climb the perilous steep,
For angels are with thee to guide and to keep.
Then onward and upward! for soon shalt thou rest
In the mansions prepared for the good and the blest.

Press on, bravely on! Thou seekest to win
A country unclouded by sorrow and sin,
Where free from the trials that here we have borne,
We all shall be happy in Eden's fair home.

Oh, who does not long for a resting place there,
In that beautiful country, so bright and so fair;
Where Jesus, and angels with harps of pure gold,
Together with prophets and martyrs of old,
Will make all the heavenly arches to ring
In the song of redemption? for joy will they sing.

Then onward, press onward, through sorrow and care,
Remembering that Jesus will hear every prayer;
And angels of glory commissioned will come,
To aid and encourage toward Eden thy home.

Both the Old and New Testaments state in the plainest and most explicit terms that the curse that has for thousands of years rested so heavily upon this earth will finally be removed, that Paradise will be restored, and that the people of God will live here forever. Yet a large majority of Christians have not the least faith in this doctrine. Their hope is that when they die, they will go immediately to heaven and live there as immaterial spirits, concerning which hope the Bible says not one word. The Bible does tell us, in the most simple language, where the people of God will finally dwell:

"Blessed are the meek, for they shall inherit the earth." Matt. 5: 5. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7: 27. "Behold, I create new heavens and a new earth." Isa. 65: 17.

And again—

"We, according to his promise, look for new heavens and a new earth." 2 Peter 3: 13.

John says:

"I saw a new heaven and a new earth." Rev. 21: 1.

This is the hope of the Christian as taught in the Bible, from Genesis to Revelation, and that for which every Bible Christian should look.

* * *

Making the Most of Sabbath Afternoon

How frequently we hear mothers asking, "What can I do with the children on Sabbath afternoon?" Many earnest mothers want to make Sabbath a pleasant and religiously profitable day for their children, and would do so if only some one would show them how.

Mrs. Brown says, "Johnnie is so restless, and Mary won't pay attention. I really have tried to teach them Bible verses and their Sabbath-school lessons, but I just can't do anything with them."

Mrs. Goodwin says, "I have bought books for the

children that tell them what to do on Sabbath afternoon. They will not use them."

Is there nothing that can be done for the children in the home that will make them familiar with Bible characters, scenes, and events, and give them a rich fund of memorized verses as a foundation for the deeper religious life that is to come later only with experience? Mrs. Stoner has well said, "The path of knowledge should be a joy to all children." If this is true of the attainment of secular knowledge, how much more true is it of things pertaining to God and our relationship to him!

Let us visit a home where the parents have met with some success in attempting to solve this problem.

Dinner is over at two-thirty, and five eager little faces are looking questioningly at mother, waiting for something to do. Does she put them on five straight-backed chairs in the parlor and stand stiffly before them, Bible in hand, frowning on the least evidence of overflowing of spirits, as she drills them on the commandments and Psalms? Oh, no! She says, "Grant, run and bring your blocks—the wooden construction blocks and the stone building blocks." The dining-room table is cleared while the children crowd eagerly around it.

"What shall we make?" asks mother.

"The temple," answers twelve-year-old Fred.

Quickly the little children form Solomon's porch, while the older ones build the temple proper out of the stone blocks.

When it is completed and each child has passed judgment on it, mother says, "When do we first hear of Jesus in the temple? Where was he, and what was he doing?"

Elizabeth points to Solomon's porch, saying, "Here he was found, in the porch, talking to the doctors, when he was twelve years old."

"What happened here?" asks mother, pointing to the court of the Gentiles.

"I know, I know," cries Fred enthusiastically, jumping up and down and almost tilting the table. "Jesus drove out the cattle, overturned the tables, and expelled the money changers."

"Can any one tell me what he said?"

"I think I know," says thoughtful little Grant. "'My house shall be called the house of prayer; but ye have made it a den of thieves.'"

"In what part of the temple did Jesus spend his time during the Passover week?"

"In the court of the Gentiles, teaching the groups of people who gathered about him," answers Elizabeth.

"Now," continues mother, "who can tell me what happened in the temple during the dark hours of the crucifixion?"

There is a moment's pause, then Fred says, "I don't know, but I can find out." Running for his Bible, he turns to the last of Matthew, then says, "I have found it. 'The veil of the temple was rent in twain.'" Elizabeth shows the little ones where the veil was—separating the holy of holies from the court of the priests.

Leaving the temple on the table for father to see, they turn to the blackboard. Mother draws a shepherd's crook, and the first one who can give a verse suggested by it says, "'There were in the same country shepherds abiding in the field, keeping watch over their flock by night.'"

Next a star is drawn, and that suggests the story of the wise men.

Baby Mary is elated when mother draws a picture of the rushes and a basket, for she knows it is baby Moses.

Before the blackboard game was over, father came downstairs, and, thanking the happy family for letting him have a good nap, said he had a new game to suggest. So all went into the parlor and entered enthusiastically into father's plan. Then with songs and a Bible verse contest the happy afternoon went quickly by.

Another Sabbath afternoon mother brings out the box of Bible pictures showing scenes in the life of Christ. She lays them all face down, and then raises one at a time just long enough to set the children to guessing. When they have grown tired of these, they take turns in giving word pictures. "I see a sick man by the roadside, and a man with a donkey who is going to help him." They all shout, "The Good Samaritan." Or they have living pictures in which the children represent Bible characters.

"But," says some one, "does this not take a great deal of the mother's time? Does it not involve sacrifice?" What has the Lord given the mother time for? To answer the letters that have accumulated through the week, to make a social call, or take a nap so that she may be better able to do the drudgery of the coming day? No; she might better take a half day off through the week, or neglect some household duty. It will mean so much to the boys and girls to have these hours to look back to when they are far from the home nest.

One mother, in speaking of her four boys, says, "My time with them is short. The church and society will have them when my nestlings are gone from the home forever." Is it too much of a sacrifice to ask of mothers that they give themselves to their children?

Two women reared their children in the same town, the same church, the same school. Today one mother welcomes back to the old home a distinguished pastor, an able lawyer, and a capable business man, all paying to her the highest tribute. They say, "Mother made us what we are by her unselfish devotion and love." The other, in sorrow, reads of the unprincipled business transactions of her two boys. She had little time to give to them when they were children. Now they bring to her only sorrow.

Which mother, think you, made the greater sacrifice?—*May H. Barclay, in the Western Christian Advocate.*

* * *

"Discoveries"

WE quote the following interesting notes from *Good Housekeeping*, a magazine which conducts a lively experience department each month, under the above heading:

"THE greatest discovery I have made during fifteen years of housekeeping is that the earth revolves on its axis and all other important events take place just the same whether I iron on Tuesday or Wednesday, or clean on Thursday or Friday. When I hear my friends decline an invitation, perhaps giving up a long beautiful day out of doors, because it is 'ironing day' or they had planned to do so and so, I feel like patting myself on the back for having found my *great discovery* several years ago. I am considered a good housekeeper, but I never miss a day's pleasure for the sake of carrying out any *ancient customs*. If I can conveniently iron on Tuesday—well and good. But I can go very happily to my party or picnic and do

the ironing on Wednesday with just as good grace. Else why is it of any advantage to be one's own mistress in one's own home?

"There must be a day of reckoning the last of the week, I hear some one say. Just so, there often is, but it always comes out all right, and there are pleasant memories to make one forget that there is extra work."

"WE mothers often read bits of wise counsel from master minds, and wish our children might have the benefit of them. But we all know how hard it is to bring these things to them in an effective way. Now, whenever I read some helpful thing, I cut it out and pin it over the telephone, at the entrance to the stairway, or in some other conspicuous place. Of course my children's curiosity is aroused, and they carefully read, usually without comment on either side. One day I cut out an especially good little article on a subject we are all anxious about; pasted it on a thin piece of cardboard, and slipped it in the mirror in the boys' room. It was never mentioned; but one day, in passing their door, I heard my eldest son say to a friend, 'Say, Mutt, you had better read that piece stuck up in the mirror. It wouldn't hurt you.' I felt encouraged, and decided that my plan was not a failure."

"WHENEVER my little daughter says she is afraid to go upstairs alone, I ask her to bring me a ball of yarn which I keep at hand in a drawer. She takes the end, while I hold onto the ball, unwinding it as she leaves me and goes upstairs. Knowing that she is in touch with me, she forgets all about being afraid, in fact makes a game of it. As she comes down, I wind up the yarn again. She has about overcome her fear of the dark, and I feel it is due largely to this little plan of ours."

"Do not give children horns, whistles, or any toys they are likely to put into their mouths. Every child who comes to see them will try these toys, which makes them not only insanitary, but positively dangerous. I had a demonstration of this a few days ago when I was sewing in the nursery, where my children were playing with some visiting children. And some of the children had tubercular tendencies."

From Here and There

WHEN the egg beater slips the cogs, it can be very easily repaired by placing it so that the head of the bolt holding the large wheel to the frame is resting upon an iron. Using a nail punch and hammer, a few blows on the opposite end of this bolt will take up the play that has been causing all the trouble, and the beater will work again as well as when new.

BUY a piece of ordinary wire screening and have the "man of the house" cut it up into squares to serve as griddles on the gas stove when using saucepans too small to rest on the racks over the burners. You do not have to wait for them to heat through, as for the iron griddles; they are very light to handle, and also inexpensive. Brass wire netting is more durable than ordinary screen, but also more expensive.

A SPOOL of fine wire is a useful addition to the button box. Sets of similar buttons may be strung on short pieces of the wire and the ends of the latter hooked together. To remove a button, it is an easy matter to unfasten the wire and to fasten it again afterward.



THE WORLD-WIDE FIELD



NORTH BRITISH CONFERENCE

FROM Brother Alfred E. Bacon, president of the North British Conference, comes this good word regarding the progress of our work in this field:

"The church at the headquarters of this North British Conference gathered the sum of £265-14-2½. With a membership of forty-two, this figures out at £6-6-6½ (\$30.81) per member.

"In this union we figure our per capita on the membership of the field Sept. 30, 1919:

"North British Conference, £1,830-5-6, a per capita, £2-2-0 (\$10.22).

"British Union Conference, £5,667-16-9, a per capita, £1-13-6 (\$8.16).

"But if we figure our per capita, as I believe you do in the United States, on the membership of June 30, 1918, we have the following interesting figures:

"North British Conference, per capita, \$11.17.

"British Union Conference, per capita, \$8.89.

"We thank the Lord for the progress made, and take courage to press forward. Our goal for next year is set higher than ever, but we believe we shall more than reach it."



MEDICAL MISSIONARY WORK IN NEW YORK CITY

Two mottoes I should like to see hung up in every church, in addition to the ones we already have. One is, "Every Church a Training School for Christian Workers;" and the other, "Every Member a Medical Missionary."

God speaks by his providences just as truly as he does by his word. A few years ago an epidemic of infantile paralysis swept over certain portions of America, causing the death of thousands of infants and children, and leaving thousands of others maimed for life. Science was baffled. Various remedies were advocated and tried. Great claims were made for each, but each in turn failed. The epidemic began with a mortality of 15 per cent, without experimentation, and closed with a mortality of 35 per cent in the hospitals where these experiments were tried out.

At a meeting of the American Public Health Association, one physician from the South claimed to have treated eighteen cases without a death, and furthermore, that all his cases made a splendid recovery, being left with no deformity of any kind. His treatment, he said, consisted of repeated hot poultices of moist clay applied along the spine. With this simple treatment he claimed these marvelous results. These hot poultices tended to draw the blood away from the inflamed and congested spinal nerve centers, and thus prevented their destruction by heat and pressure.

Drawing the blood from the spinal nerve centers was one of the chief objects of the experimental treatment practised in the hospitals in puncturing the spinal cord with a long, hollow needle, and withdrawing a certain amount of

the spinal fluid. The hot clay poultices answered admirably in place of hot fomentations.

As I went from one hospital clinic to another, and witnessed the suffering of the poor helpless victims undergoing the torture of having the spinal cord punctured, I often wished a place could be found in New York City where hydrotherapy could be employed intelligently in the treatment of these cases. There is no doubt that results equal to that reported by the physician from the South would have been secured, and a remarkable reduction in the death rate witnessed.

The epidemic of infantile paralysis is in the past, but how soon another epidemic of a similar nature will make its appearance we know not. One thing is certain,—should another epidemic overtake us, science would stand before it as helpless as it did before the last one.

Three years after the epidemic of infantile paralysis disappeared we were visited with an epidemic of what, for the want of a better name, was termed "Spanish influenza." The true nature of this disease is even today unknown. When it appeared, it seemed to travel with lightning speed throughout the civilized and semicivilized world, leaving in its pathway, not thousands, but millions of dead, and leaving other millions with ruined constitutions, to die later of tuberculosis or some other resultant disease.

Science did her utmost to ascertain the origin of this disease and to find some remedial agency. Many experiments were advocated and made, with no results. Like a great Juggernaut car it passed through the land, crushing out the lives of old and young. This year it appeared again, fortunately in a milder form, but as far as treatment is concerned, science has nothing to offer better than that advocated last year.

The best results obtained in both epidemics came from the intelligent employment of hydrotherapy. Where these water treatments were used by physicians in private practice and in our institutions, the mortality was less than one in every hundred cases treated. This is truly marvelous when we consider that the mortality ran 25 per cent and higher.

This proves the efficacy of the simple treatments to which God's servant has repeatedly called our attention. For years we have been urged to familiarize ourselves with these measures, but for some reason we have failed to do so. When the first epidemic occurred, we found ourselves totally unprepared for the emergency. We were not merely helpless so far as ministering to our neighbors was concerned, but we knew not what to do for our own. Many perished for lack of knowledge. However, this experience tended to arouse us. We felt that God was now speaking to us in no uncertain tones to prepare for future visitations. What the messages which came to us through the spirit of prophecy failed to accomplish, these epidemics have done.

A few weeks ago, when New York City was in the throes of an epidemic of influenza and the health officials were at their wit's end to know where to turn for help to treat the sick and suffering, we were glad we were able to inform them that fifty-eight members of our New York churches had offered their services. The commissioner of health inquired into our method of training our church members for service, and at once called upon Miss Pulis, the instructor in the Greater New York training school, to co-operate with the city in combating the disease and in aiding the sufferers. The calls that came and were referred to Miss Pulis were supplied with help from members of our churches. Many doors were thus thrown open to us. We were informed that the very poor were looked after by the city, and that the rich were able to secure graduate nurses at fabulous prices, but that there was a middle class for whom the city had made no provision, and who could not afford to pay extravagant sums for attendants. These were the ones they wanted us to help.

While we had encouraged the church members to take this training purely for benevolent purposes, the city granted them from seventy-five cents to one dollar an hour, or from five dollars to ten dollars a day.

We have so far in the city of New York more than fifty who have taken the course of instruction given, and have received their certificates from the Red Cross organization. There are about one hundred now in training who will soon be ready to respond to calls. When these are through, others will take their places. In this way the Greater New York Conference hopes, in time, to train all her church members. Every Church Member a Medical Missionary, is the aim of the conference.

More than fifteen years ago the following word came:

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

Then we are told: "Before the true reformer, the medical missionary work will open many doors."—*"Testimonies for the Church," Vol. VII, p. 62.*

This work is the right hand of the message, which will open the doors for the truth to enter. This is the work referred to in "Testimonies for the Church," Volume IX, page 126.

"In visions of the night representations passed before me of a great re-

formatory movement among God's people. Many were healed, and other miracles were wrought. . . . On every side doors were thrown open to the proclamation of the truth." "Hundreds and thousands were seen visiting families, and opening before them the word of God."

May God hasten the day when not only in the Greater New York Conference but in every conference throughout the world this work will be done.

D. H. KRESS, M. D.

Home Missionary Department

C. V. LEACH *Secretary*
 H. K. CHRISTMAN *Assistant Secretary*
 Mrs. J. W. MACB *Office Secretary*

SOUTHERN NEW ENGLAND CHURCH OFFICERS' CONVENTION

IN the Hartford Seventh-day Adventist church there convened January 22-24 a convention of the church officers of the Southern New England Conference. The president of the conference, A. T. Robinson, stated, in the opening meeting, that he believed this meeting would prove to be of more far-reaching influence than a camp-meeting. It was pointed out that here were assembled the leaders of fifties and the leaders of hundreds, that they might catch the vision that had prompted the laying of the plans that were being handed down by the General, union, and local conferences.

It has been the writer's privilege to attend several church officers' conventions this winter, but the attendance at Hartford was the best, sixteen of the twenty churches in that conference being represented. It has given us much pleasure to see the increased number of these conference conventions this winter. We cannot hope to carry our plans to the little groups of believers, scattered here and there throughout our conferences, unless we gather together the leaders of these small groups, and train them for their work.

Our friends in the publishing work have sensed the value of getting together, at least once each year, the experienced and inexperienced colporteurs, for a period of about ten days, for the purpose of bringing to their hearts new inspiration, and of training them for more efficient service. This institute work has developed until the smallest conference has its annual institute just as regularly as it has its camp-meeting.

If it pays to bring together these splendid personal workers,—the colporteurs,—to give them new courage and more efficient training, will it not pay to bring together the leaders in the churches who must not only direct themselves, but must lead the church membership in personal work? If you had seen these local leaders come together from meeting to meeting, and had heard their expressions of appreciation of the new vision they were getting of the possibilities in this laymen's movement, you would readily agree with us that all the expense involved in holding such a meeting is fully justified.

The convention was favored by the presence of the president of the conference at every meeting. D. H. Kress gave timely instruction at the devotional hour. W. A. Butler, home missionary secretary of the Atlantic Union, rendered excellent help. We were glad to have with us Brother W. W. Rice, home missionary secretary of the Massachusetts Conference. Because of illness in the family, Brother Charles Dunham was not able to attend regularly, but his presence was appreciated when he could be with us.

At the close of the convention recommendations were passed covering the missionary plans for 1920. Some of them were as follows:

"That the missionary committee of every church meet not less than twice each month to plan for the missionary activity of its members.

"That a field day be held in each church each month.

"That steps be taken to train one or more persons in each church to give Bible readings in house-to-house work.

"That an individual goal of \$10 per member be set in the Harvest Ingathering campaign this year."

It was urged that any special interest awakened by members engaged in general missionary work, be carefully followed up by workers appointed by the church until a decision is rendered. It was recognized by all that much had been lost in the past by not carefully following up these openings.

Those attending the convention turned their faces homeward feeling that it was good to have been there. We believe the work in Southern New England will be greatly benefited by this convention, and that the missionary records of 1920 will show that it paid to hold such a meeting.

C. V. LEACH.

* * *

SPECIAL PRAYER

Sunset Vespers, Sabbath, March 20: Our Work and Workers in the Inca Union Mission

NOT many years ago, while engaged in business as a dry goods salesman in the northern part of Michigan, the call of the Master to leave the nets of commerce and become a fisher of men, received a ready response by a young man who, at the present time, is superintendent of the Inca Union Mission, in South America,—E. F. Peterson.

In each of the local mission fields in the Inca Union—Peru, Ecuador, Bolivia, and Lake Titicaca—the work of the third angel's message is steadily moving forward. Brother Peterson writes:

"Our total membership is greater by more than six hundred than one year ago. The number baptized is limited only by the number who can receive instruction from our experienced workers. In every field a spiritual awakening is seen. Many are anxious to hear the gospel message. We not only hear the Macedonian cry, 'Come over and help us,' but from far and near, unsolicited by our workers, persons come to us for spiritual instruction and help. Several new workers have come to us during the year, but sufficient only to replace those compelled to leave on account of ill health. The unwarned millions on every hand should be an appeal to send on more recruits."

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. Pray also for the workers who of necessity must make many personal sacrifices and meet many hardships in establishing the work in this portion of the Neglected Continent: Brother and Sister E. F. Peterson, at Lima, Peru; L. D. Minner, of the Peruvian Mission; W. R. Pohle, of Bolivia; J. D. Lorenz, of Ecuador; and Brother and Sister F. A. Stahl, at Lake Titicaca Mission. Associated with these mission superintendents are a score or more of faithful workers who, while their names are not mentioned here, should have our prayerful interest, for their faithful and untiring service is a great factor in the encouraging progress which is apparent in the Inca Union Mission.

* * *

A LIVING TESTIMONY

DURING the Harvest Ingathering campaign of last year, we witnessed an unusual interest among our English-speaking people in many parts of the country in the circulation of the foreign Harvest Ingathering papers. The demand became so great that the publishing house was unable to fill all the orders that came in. With these papers thousands of dollars was secured by our people among their foreign neighbors and friends. In fact, according to reports that have come to us, more money was received on an average per paper among the foreigners than among the English-speaking people. As never before, this interest became country-wide. In order to meet all the demands for papers for 1920, we shall at least have to double the editions in most languages.

One of our sisters in the State of Pennsylvania has recently written to us, relating her experiences in the Harvest ingathering work among the foreigners in her neighborhood. Her experience, we believe, describes the experience of many others. Unable to secure the 1919 papers, she made use of what she did have, and had excellent success with the 1918 issue. While this plan is not to be recommended, yet the results show how eager and anxious these people are to get our literature, and also to contribute to the advance of the gospel.

We quote a few paragraphs from her interesting letter:

"DEAR BROTHER:

"I am writing this letter that you may know we still remember the foreign work. The Lord has given me some experiences just recently in which I think you will be interested.

"One day a few of us were deciding where to go with our Harvest Ingathering papers, and one suggested a place a few miles from Indiana, Pa. In a moment, however, another said, 'Most of the people there are foreigners.'

"That always seems to settle the matter; but something within me stirred, and I said, 'Why not go there? they are human beings, and they need the 'truth.'

"So the next day some went among the English-speaking people, and three of us went to Luzerne with one-year-old foreign magazines. We worked two hours and a half, and received a little more than twenty dollars. Oh, how eager they were to get the magazines! A group of children followed each of us, and they re-

peatedly asked, 'Are you coming to my house?' When we told them we were, they would run home and tell their parents. In all the homes we visited not a cross word was spoken to us; and when we knocked at their doors, they would call out, 'Come in.' The men had not been working for two months, and a few did not have any money, and it could be plainly seen that such were very sorry. They told us to come back another time.

"One lady was visiting when I found her, and she ran home and brought her offering. She told me to give it to the lady who called at her door.

"In another home the lady was Slavic, but could not read. So I read a few paragraphs to her in Slavic about Christ's sacrifice, and as she listened, tears came to her eyes. She gave me an offering. Then she looked at the pictures of Christ on the cross. Her little girl wanted to touch the magazine, but she said, 'No, no, this is a holy book.' Who can say that this soul does not love all she knows of Christ?

"That day we gave out literature in Italian, Slavic, Polish, German, Hungarian, and Russian. We had nothing for the Croats, so they took Slavic magazines and tried to read them. They could understand a word in every sentence perhaps. I am so thankful that we have this literature. You will find my card inclosed in this letter. It is full of names inside and out.

"I have the truth, but what about others? There is so little done for them in West Pennsylvania. I would gladly go out and canvass among them, but I have two little children, who, I feel, are my first duty. Sometimes I think I can stand the burden no longer, and that I must get some one to take care of the children, and then go out to work for these people. The burden is with me night and day. I often wonder why I feel this weight when there are perhaps others who can go. I can hear them saying, 'Come in,' over and over again every day. Oh, that God would give others of my people the opportunity he gave me! When I cannot work, I will pray.

"Sincerely your sister in Christ,

"MRS. A. E. HOLST."

We wish it were possible to reproduce her solicitor's card. There are names on all four sides, penciled down by these "strangers within our gates." Donations range from 25 cents up to several dollars; in fact, it is surprising to notice how many gave at least one dollar. We call it a successful day's work when three sisters can collect more than twenty dollars in less than three hours in a foreign settlement.

We earnestly hope that this living testimony will inspire others to go and do likewise during the 1920 campaign. These foreign-language-speaking people are everywhere. We shall have papers in sixteen foreign languages this year, and expect to have them ready by the time the English papers come off the press. Plan early for working these foreign settlements, learn what nationalities are to be found there, and then order your papers early, and you will find that your efforts among these people will be crowned with wonderful success; your vision of the possibilities in this unique home foreign field, will be enlarged, your own soul will be watered, and as a result souls will be saved at last in the kingdom of God.

STEEN RASMUSSEN.

EARLY EXPERIENCES IN THE BIBLE WORK¹

In 1882, at a camp-meeting in California, on a very rainy day, when the people had assembled for preaching service, Elder S. N. Haskell gathered a group of them together in a dry part of the tent. He gave out texts to be read in answer to questions which he asked, and this was the first formal Bible reading ever conducted in the denomination. The Lord wonderfully blessed the people in this way of studying the Bible.

Elder W. C. White went to his mother's tent and told her the kind of meeting that had been held. Sister White then related that she had seen in vision, hundreds and thousands of our people going from house to house with the Bible under their arms, teaching the people the truth in that way.

This gave Elder Haskell a great inspiration, and he prepared two Bible readings—one on the coming of the Lord, and the other on the Sabbath. One of these readings contained 150 questions.

My husband and I were then working in the city of Worcester, Mass., with a company of students from South Lancaster Academy, taking short-term subscriptions to the *Signs*, preparatory to the holding of a camp-meeting in the city later in the season. Elder Haskell sent us his two Bible readings, told us what Sister White had said, and suggested that we give Bible readings to the people. Not understanding his plan very well, we began to prepare to give the readings he sent us, by committing the texts to memory. When Elder Haskell returned from California, my husband went to see him to learn more about the plan.

After the camp-meeting we were left in the city to follow up the interest, and Mr. Robinson began to conduct Bible readings in the homes of the people, and I accompanied him. The Lord blessed these efforts, and soon quite a little company assembled for meeting each Sabbath at our home.

In order to stimulate the preparing and holding of Bible readings, the next year the General Conference published a monthly magazine of twenty-four pages, called the *Bible Reading Gazette*. The offer of a subscription to the *Gazette* for one year was made to those who would prepare and send to the publishers four Bible readings. My husband sent in four readings, three of which were published during the year. More than 12,000 copies were used by laymen and missionary workers, and the demand became so great that the twelve numbers were published in a bound volume, entitled "Bible Readings." This book, which ushered in the Bible-reading era, has since been enlarged and revised, under the title, "Bible Readings for the Home Circle," and millions of copies have been sold to the public.

¹The evening of Jan. 24, 1920, Sister Robinson gave an interesting talk on the subject, "Bible Readings and How to Give Them," at the church officers' meeting held in Hartford, Conn. As Sister Robinson related the early experiences in the development of this most effective way of giving the message, it dawned upon us that she was perhaps the first lady Bible worker in the denomination. At our request, this article was prepared.—C. V. L.

In 1883, in company with other workers, we were asked to take charge of a mission in Boston. We had a reading-room and lecture hall fitted up in the house in which we lived. In this small hall the few members of the Boston church met on the Sabbath. Brother J. R. Israel and my husband gave Bible readings in the homes of the people, and conducted Sunday evening lectures in the hall. Brother Israel, who was holding readings each week in sixteen homes, was called to Worcester to follow up the work that had been begun in that city. He asked me to take his readers, which I thought I could not possibly do. He invited me to attend one of his readings, and insisted that I should conduct it. I told him I could not, for I had no reading prepared to give. He was equal to the occasion, having taken with him a reading that I had prepared on the subject of faith. So I made the attempt with great fear and trembling, giving my first Bible reading. I took all his readers, and have been engaged in the blessed work of giving Bible readings much of the time since. A lady who was a very fluent talker said to me, "O Mrs. Robinson, if I knew as much about the Bible as you do, I could tell it." I was reminded of Isaiah 28:11, which reads: "With stammering lips and another tongue will he speak to this people." It was really wonderful to me, how the Holy Spirit brought texts to my mind to answer the questions asked by my readers. In those days we had not the helps in Bible study that we now have. In 1884 we had charge of a similar mission in the city of New Bedford, the one-time home of Elder Joseph Bates, where we trained a new company of workers.

In 1885 we were asked by the General Conference to take charge of a mission in Brooklyn, N. Y. It nearly broke my heart to leave the family of workers who had become as dear to me as my very own. But the Lord has always given grace for each move that he has called us to make. There were but four Sabbath keepers in the city of Brooklyn at the time we went there. We had from eight to twenty in our family of workers. We all did house-to-house Bible work. Mr. Robinson held Sunday night meetings in a hall. His Sunday night studies were printed in leaflet form and circulated during the following week. How happy we all were when fifteen dear souls—the first fruits of the Brooklyn mission—gave their hearts to God and were baptized by my husband. These became the nucleus, or charter members, of the first Seventh-day Adventist church in Brooklyn.

During this time Bible training missions were established in Oakland, Calif., in charge of Brother and Sister N. C. McClure; in Chicago, in charge of Brother and Sister G. B. Starr; and in several other places.

In a vision recorded on page 126 of Volume IX, of "Testimonies for the Church," we read:

"Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. . . . There

seemed to be a reformation such as we witnessed in 1844."

Does not this wonderful statement of what will take place before this work is finished, suggest a revival of the Bible work along the lines upon which it was begun? I have sometimes wondered if, had that work been continued and fostered, there would be the dearth of trained Bible workers that there is at the present time; and if the work of warning the millions of souls in our great centers of population might not have been much farther advanced than it is today. MRS. A. T. ROBINSON.

Missionary Volunteer Department

M. E. KERN Secretary
MATILDA ERICKSON Assistant Secretary
MRADE MACGUIRE Field Secretary

WINNING OUR GIRLS TO CHRIST AND HIS SERVICE

No one questions the importance, the necessity, or the difficulty of work for girls. Our girls are here; the danger of drifting toward the world, and other dangers before them, are imminent. The question confronting us is, How can they be saved to God and his service?

Those who accomplish this great work must have a knowledge of God, a power to talk to him, not *about* him. They must have a "working knowledge" of the souls they would lead to God. Mr. Moody spoke of it in this way: "When you want to introduce two people, you must be near to them both."

The nearness to God is found through prayer, the guidance of the Holy Spirit, and the study of God's word and works. This takes time,—time to study, to meditate, and to pray. The following statements from S. D. Gordon may be helpful on this point:

"Prayer changes things. It changes things at the other end. It changes things at this end—the praying end. When our Lord Jesus can reach his pierced hand into your life and make any change he chooses there, then—listen softly with your inner ears—then you may reach up your longing, needy hand and make any change you choose in human lives and circumstances. When God can do as he likes in us and with us, we—are you listening very reverently?—we can do as we like with God."

Do not condemn this statement as being too strong till you have considered the "God-doing-as-he-likes" part. It is the work of the Holy Spirit to bring us to this point, to be our teacher in this great school of prayer. Are we willing to pay the tuition? It means to put out of our lives everything that breaks connection with God. Are we willing to let Jesus make any change he chooses in our lives? If we are, rest assured we shall be brought near to him. It is easy to believe and to teach, and to help others to believe and to know, that Abraham, Elijah, and other Bible characters were near to God; but "no greater service can be rendered our girls and boys than to help them to believe and know that God was never nearer to men than he is today."

The next step is to come near to the one whom you long to win or to introduce to Jesus. It is well to remember

that, many times if not always, the nearest way to the heart of a light-hearted, apparently frivolous girl is by means of the throne of grace. We have heard much about personal touch, and here is the time and place to show its power. It is not to give a sermonette of facts and ideas; it is not to show intellectual power; but like the mighty, silent workings of nature, *it is life*. It is a power that is felt,—a power such as called forth from the two disciples who walked with Jesus to Emmaus: "Did not our heart burn within us, while he talked with us by the way?" We may not be able to explain how one life leaves its imprint on another, yet we see and experience the power of this unconscious influence. But if we would lead one toward the right, we must be right; we must have clean hands and pure hearts, hearts filled with love to God, love for lost souls about us, and hands cleansed from earthly stain. Then can the effectual personal touch be truly given.

But this silent, indefinable influence is not all there is to soul-winning. We must walk with those we wish to reach, and talk with them. Girls in the "teen" age have great ideas of a "good time," as they are pleased to call it. They are all-absorbed in it. They cannot be won by condemning these good times, but they may be lifted to higher ideals by right example and by tactful leading. It is another link that binds when they see that you have not forgotten when you were in the same path in which they are now treading. Their confidence may be won by showing that you are a real friend and companion. One said of Henry Drummond, "It was the way he laid his hand on my shoulder that won me to Christ." The touch of sympathy of a real friend will vibrate and win.

Here is the report of one who was won to Christ in her teens:

"I realize now that it was the personal touch method that she used. She encouraged her girls to be her companions. The means she used were varied. Sometimes she invited one or two (usually one) to go home with her from the Sabbath school held in the afternoon, and stay to lunch. Never will I forget those delightful walks to and from her home, and the happy hours spent in her home. The lunch was always simple and easily prepared, but the fellowship was sweet. The after-supper hour came to be the hour of confidence, and many a problem was solved, and many a noble ambition was fired, by her side.

"She worked in a down-town office, and we were made to feel that it gave her pleasure to have one of us drop in at the hour for closing to enjoy the walk home with her. Were there church papers to be folded or similar work to be done, she sought our help. She knew how to write letters, and she was generous with her pen, ink, and postage. Some of those letters are among my most cherished possessions."

Note that there was provision made for utilizing the ever-present activity of girls. They are full of life, and if this desire to be doing something is not turned to useful service, it will be turned the other way.

There is a way to win our girls, and they who choose to do so, will find it. Our girls can and will be won to God and his service.

MRS. C. N. SANDERS.

DEAD, BUT ALIVE

MANY of our Missionary Volunteer Societies have had the experience of being dead, so far as real activities are concerned; but even in this state it is possible to resurrect them, as was demonstrated in the following instance:

A certain society was almost dormant, no one taking any special interest in it except to attend the meetings. Very little missionary work was done, not much interest was taken in the Reading Courses or Standard of Attainment, and only a few dollars were given to missions during the year. In fact, nearly all the young people were more interested in the things of the world than in saving souls. But what a change took place in the society! How did it come about?

A new enthusiastic leader who had the Missionary Volunteer work at heart, came in. It wasn't long until a marked change took place. The reports were large, orders went to headquarters for blanks, books, Standard of Attainment Manuals, etc. Where no missionary work had been done, thousands of pages were distributed. The society is now one of the most active in the State. Last year every item in their goal was reached but one, and more than \$233 was raised in the Harvest Ingathering campaign. Twenty young people have been baptized, and added to, or reclaimed to, the church. The leader, one of our lady evangelists, has a class of twenty studying for the Standard of Attainment.

Does it pay to give our youth attention? The results answer.

A. C. MADSEN.

"SONGS OF THE KINGDOM"

THIS is a new volume of poems filled with the spirit of the second advent message, by Arthur W. Spalding. Under the divisions, "Almost Home," "Crowned of Life," "For the Day of Death," "My Sanctuary," "Ah, This Sweet World," and "Songs of the Exiles," here is a collection of lyrics and epics which voice the hope, fortitude, and courage of the last-day church.

There have been many requests that these poems, which have appeared in our periodicals, be published in book form. In so presenting them, the publishers have taken pains to set them in attractive form, with full-page illustrations in four colors, and beautifully bound in olive cloth with gold stamp. The book makes an acceptable gift for those who have a part in "the blessed hope." Price, \$1. Order of your tract society.

* * *

ELDER J. E. FULTON, vice-president of the India Union Mission, sending in an article for the columns of the REVIEW, says: "We are just now preparing for our biennial meeting for the India Union Mission. We have been so fortunate as to secure the summer quarters of the Behar and Orissa government. The buildings are very good. It will be very pleasant for the delegates. We have a great work, and we need the help of the Lord in it all."

* * *

NEVER keep a trouble half an hour on your mind before you tell it to God.—*Spurgeon*.

The Gospel Ministry

ATTAINING A LOGICAL METHOD IN SPEAKING¹

THE purpose of preaching is so to present truth that it shall appeal to the minds of the people and be accepted by them. To do this it is necessary to follow the thought processes which are common to one's audience. It is not sufficient for the preacher to satisfy himself of the correctness of his position; he has not succeeded unless he has also satisfied the minds of his hearers. Every sermon should be a lesson, not a monologue. The speaker should be sensible, not that he has made an oratorical flight into the clouds, but that he has followed the thought-trail of his auditors to their homes in the jungle of life.

In doing this he will be logical. "Logic" comes from a Greek word meaning thought, or reason; and it is to the processes of thought or reason, in the attempt to grasp truth, that logic relates. Not every one has studied the science of logic; and not every one who has studied it, has become logical. For while a systematic knowledge of the laws of reasoning is helpful, and sometimes vital, yet the apprehension of truth is far more dependent upon more primal principles, which may be possessed by the unlearned as well as by the schoolman.

First among these is the love of truth; second is self-control, both physical and mental; and third is sympathy. He who richly possesses these qualities may hope to become logical in the large sense, and therefore successful in the inculcation of truth; he who does not possess them at all, whatever rules he may devour, can never become logical. And exactly to the degree of their possession will a man be successful, not in the moral sense alone, but also in the literary. From these qualities as substance he may form his power of exposition, out of their granite carving the marvelous form of thought. But of what use to him is a chisel if he have no stone?

Let me, however, in order to treat of weightiest things last, leave these for later consideration, and speak first, briefly, of the mechanical arrangement of subject matter in discourse.

No man should go before his audience unprepared for the marshaling of his thoughts. It is unfair to an audience, as well as disgraceful to the speaker, to subject them to a rambling, incoherent speech which begins nowhere and ends at the same place. I do not limit the nature of that preparation. I am not saying that a man must take a week, or a day, or a minute even, to select and arrange and fix his ideas. The preparation may have been subconscious, coming through his life experience; it is none the less actual. He may be inspired at the moment with thoughts from God; but only if his previous contact with God has been of a nature to produce that inspiration.

But ordinarily the preparation of a discourse requires some time for study and arrangement. Even if it be a subject familiar to the speaker, and one he has often handled, if it is to be

fresh and alive it must receive new consideration from him before he gives it again. Sermons improve or else stagnate.

We may group sermons into three classes: Narrative, homily, argument. Each of these requires a logical arrangement of thought, according to its character.

1. Narrative is in some respects the simplest form of discourse, though perfect story-telling requires both natural ability and training. The logical presentation of the story is easiest, because it is the form in which the majority of people think, when they think at all. And it is therefore less difficult to convey truth to them by this means than by modes of thinking to which they are less accustomed. We all think narratively. We learn of a certain course of events, beginning with some action which causes other actions, and, with contributing causes, results in a concluding act. We are inspired thereby to reason from cause to effect. For example: Joseph by his purity provoked the hatred of his brothers; they sold him as a slave; his uprightness procured for him advancement; his brothers were brought into need; finally they were forgiven and succeeded by him. Moral: Righteousness brings reward, etc.

Now it would not occur to the storyteller to begin the story of Joseph with the incident of the silver cup, nor with the scene in Potiphar's house. Ordinarily the story carries its own logical arrangement, which is chronological. While it may for some certain purpose be started farther along, and previous facts be incidentally introduced, this makes a more complicated form, which appeals less to the unsophisticated mind. Therefore the story, simply and naturally constructed, is the form of discourse most universally appealing and least difficult for the speaker to use; the easiest avenue for conveying truth, because it is the simplest logic. It would be well for speakers to employ it much more commonly.

2. The homily is a discourse conveying abstract truth. It is frequently mingled with narrative; and accordingly as one or the other predominates, the discourse becomes a story with observations upon morals, or a homily illustrated by incidents. We may instance as pure homily the greater part of Ecclesiastes; as homily with illustrating narrative, the book of Jude; and as narrative with appended homily, parables like that of the vineyard in Isaiah 5 and that of the unjust steward in Luke 16. Indeed, all parables contain at least the germ of homily; that is, a moral.

The logical arrangement of the homily is only less simple than that of narrative. If it consist of a single idea (for example, reverence in the house of God), it embraces the statement of a duty, perhaps contained in a text, as Ecclesiastes 5:1, and then divisions of the thought: let us say, forms of reverence and their contrasting irreverence, with perhaps instances of reward or punishment for one or the other; for example, Moses at the burning bush, and the Bethshemites opening the ark; Isaac before Abraham, and the children of Bethel before Elisha. If the homily be extended to a number of ideas, these should be arranged

in relation to their precedence, either of occurrence, or causation, or importance. For example, if the subject be "The Law of God," it may be divided into: (a) The foundation of God's government; (b) The model of human government; (c) Its immutability; (d) Its relation to the gospel. Or it may be divided into: (a) The majesty of God at Sinai; (b) The sweetness of God at creation; (c) The love of God at Calvary; and (d) The justice of God at the judgment day.

In any case, it is necessary for the speaker to have in his mind, and to school himself to follow more or less rigidly, an outline of his subject according to its character. Thus, with practice, will he be enabled both to confine himself to a proper length and to include all the phases of his subject he desires. It is a good practice, though not one to be slavishly followed, to make a brief written outline as one prepares his discourse, giving in suggestive phrase his heads and subheads, together with his principal texts. He may, of course, be able to carry this outline wholly in his mind, especially after having delivered the discourse several times; but most men are not able to do so in the first instance.

3. Argument is the most abstract form of thinking. It is the reaching of decision as to right and wrong by the comparison of experiences or the application of laws. It appeals not to emotion, as does narrative, nor to conscience, as does homily, but purely to reason, the sense of the fitness of things. In itself it contains no motive power, and in the Christian work is of use chiefly to establish "a foundation of acknowledged truth, upon which may be built the living faith and love which have to do with warmer attributes of the mind. Brief narrative is of course often employed with argument, as giving sustaining testimony; and homily is often conscripted as its handmaid.

The groundwork of argument is the syllogism, which consists of three propositions, the first two the premises, major and minor, and the third the conclusion, or judgment, reached by combining the first two. In religious argument there may be said to be always one prime major premise; viz., Whatever God says, is true. This may be transposed, by the doctrine of the inspiration of the Bible, into the premise, Whatever the Bible says, is true. The minor premise is established by showing that the Bible declares some certain thing; it then follows that that thing is true, or, in other words, is an article of Christian faith. For example:

Whatever the Bible says, is true.

The Bible says the dead are unconscious.

Therefore the dead are unconscious.

Our major premise being of a nature to be established as a universal rule, our argument usually consists simply of showing that the Bible declares a certain thing, therefore it is true, and we believe it.

Or our argument may be a negative one, as, for instance, They who do not accept Christ cannot have eternal life. We may take as the major premise of this a conclusion established by a previous argument, viz., Christ is the source of life. We have then,

¹ Paper read before the ministerial section of the Southern Union Conference, Nashville, Tenn., Jan. 29, 1920.

In Christ alone is eternal life.
The sinner is not in Christ.
Therefore the sinner has not eternal life.

Now the speaker, in presenting his argument, must see to it that his premises are accepted by his audience, else they cannot with him reach the conclusion. The state of mind, the education, of his hearers chiefly determines the character of his proof. If they accept the Bible as authority, he has his major premise already established; if they do not, he has the burden of proving it authoritative. In our day it is not so commonly believed as we sometimes think, that the Bible is an infallible guide; and there may be necessary a longer or shorter preliminary study, in which oftentimes narrative discourse does more than argument to bring the hearer to an acceptance of this prime rule. Today we have not, as our fathers in this message had, an almost exclusively Christian audience; we face, indeed, an intellectual world more largely pagan than Christian in its philosophy; and our efforts for the conversion of souls must take account of this.

The argument, whatever it is, should be outlined in the speaker's mind, and on an outline card. For example, the subject of the Sabbath: here is a typical, though of course not an exclusive, outline:

- a. Prime principle established: The Bible is the rule of faith. 2 Tim. 3: 16.
- b. Institution of the Sabbath at creation. Gen. 2: 1-3.
- c. A memorial of God's creative and redemptive power. Eze. 20: 12.
- d. Observance in pre-Levitical times:
 - (1) Scriptural Evidence. Ex. 16: 22-26; 5: 4; Gen. 4: 3.
 - (2) Logical evidence: Absence of criticism for Sabbath-breaking.
- e. Jewish observance: Ex. 20: 8-12.
 - (1) Why repeated to Israel. Deut. 5: 15.
 - (2) Why mentioned through Jewish history. Neh. 13: 15-21.
- f. Christian observance:
 - (1) Christ honored and kept it. Luke 4: 16; etc.
 - (2) The disciples observed it. Acts 17: 2; etc.
 - (3) Is contained in the law which cannot be abolished. Matt. 5: 18.
- g. Will be kept in the new earth. Isa. 66: 23.
- h. The blessing upon those who keep the commandments. Rev. 22: 14.

This illustrates the following of a certain selected line of thought. Whatever the line proposed, the speaker must have it so thoroughly in mind, or must have such helps at hand, that he can proceed without error in the exposition of the truth he is handling. And it may not be out of place to suggest finally that brevity is not alone the soul of wit, but of thought also. The shorter and simpler an argument is, the more easily is it grasped. Better one proof text than ten. Better one thought firmly fixed in the mind of the hearer than twenty dimly remembered.

But yet, with all our analysis of our subject, our systematic arrangement, our proofs, and our conclusions, we shall not certainly have attained to a logical presentation of our subject. There enter into the problem, as I said in the

beginning, other, more vital principles. Oftentimes, taking counsel only of our own experience, education, and consequent bias, we assume that what is proof to us is valid proof to every one else. And you have often heard the typical statement, made by clerical as well as by lay members: "Well, they have had the truth presented to them, and if they reject it, it is their own fault; my skirts are clear." Yet the speaker, however convincing to himself, may have utterly failed to appeal to the experience and the education and the consequent habits of thought, of those to whom he thinks he has made truth clear. He has then failed of giving a logical presentation of truth; for logic must match, not a code but an experience.

Let us briefly consider, in reverse order, the three prime essentials of logic we have mentioned.

1. Sympathy. The sympathetic mind is one which can take the point of view of another, not necessarily to keep it, but to understand the mind which holds it. For example: I am of a class which suffers from lack of fuel when there is a coal strike. My experience and my interests incline me to take the view of the consumer rather than that of the producer. I shiver with cold; my children are made sick; my means of employment is shut off; and I see as the cause of all this the selfishness of the miner who demands a six-hour working day and a 60 per cent increase in pay, or—strike! In such a situation it is easy for me to find reasons why a coal strike should be declared treason. But the coal miner does not see it so. He presents his side of the case: The irregular employment, the disagreeable and dangerous work, the dependence for wage rate upon the judgment or the caprice of the mine owner, the poor housing, the indifference of officials to his comfort and health, the high price of provisions. He invites me, to inspect the shafts and drifts where he works, to breathe the powder smoke and the fetid air, to dodge the cave-ins, to pile the cars; he tells of the brutality of superintendents and company doctors, of charges for food and for hospital service, and of final disability without pension. Then he declares that lightening of his burdens and increase of his pay are a legitimate reward; and to get these the strike is his only weapon.

As I am a Christian, I cannot refuse to go with him and see the conditions, and thereby learn to feel with him, or at least to sense the feeling he has under his hard conditions. I may not be convinced of the full justice of his case when I take into consideration all the factors outside his horizon; but I am brought to understand the cause of his bias and to suit my argument to his understanding. I am, moreover, by the grace of Christ enabled to show him a love and some co-operation in the attainment of his just desires. Without this spirit of sympathy I become merely a partisan and haranguer, satisfied perhaps that I have the truth, but not convincing another of the truth.

Now it may be more difficult for me, as an unconscious sectary, to find and appreciate the point of view of religious opponents; yet if I would reach them convincingly with the truth, I

must find a way to sense the mental states of the Campbellite, and the Catholic, and the Theosophist. If I do not, if I merely content myself with drubbing them with the sticks of my creed, I may perchance have given them a good beating, but I shall not have given them the truth.

I may be a great doctrinaire, whose intellect men may admire, and who from far cold heights can pour down upon the public floods of glacial light; but without this quality of sympathy, this ability to see other than my own point of view, to associate myself with the experience and habits of thought of those I would teach, I shall fail in my logic.

2. Self-control. Lack of self-control, whether physical or mental, makes for sensuality; and sensuality is decay, disintegration. The sensuous mind cannot follow clean-cut lines of thought; it tends to dally, to turn aside, to luxuriate, to stagnate. Not for nothing has God given us in the cause of truth the high principles of hygiene which we hold—and often hold *down* in unrighteousness. Let me quote you these words of Thoreau:

"All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do one of these things to know how great a sensualist he is. . . . From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind."

This sluggish habit of mind is exhibited more often than perhaps we recognize. It is the origin of fanaticism; the fanatic is a sensualist. He may or may not be lascivious, he may or may not be gluttonous; but through one or more of the avenues of sense he shows his sensuality. His mind, instead of running in strong, even lines upon great truths, swerves aside, relaxes, and sits to feast upon some tropical pottage that pleases his depraved sense. All things he touches he thrusts into this favorite pot, twisting and distorting and ruining their truth for the sake of adding to his only dish.

Now many a man has started upon the road to fanaticism who has not yet gone so far as to be recognized as a fanatic. But he has not a clean-cut mind; he wants something pleasing to his mental habit, and he has not the self-control to deny his desires and seek for virtuous truth. Perhaps he slips into a crass use of symbolism: because he reads in a certain place that waters are peoples and multitudes and nations and tongues, he makes all mention of waters symbolic upon demand, and finds in "the sea and the waves roaring" (Luke 21: 25) the howling of mobs, and in the smiting of "the river in its seven streams" (Isa. 11: 15) new light upon the gradual disappearance of Turkey. He will take any text anywhere as invaluable Biblical proof if it suits his idea, unmindful of its context or authority. So he is as likely to quote Beelzebub as Moses for his authority, or to establish a doctrine like the unconsciousness of the dead upon a passage which to those of an opposite mind proves natural immortality, and to an analytic mind has no reference to the subject at all.

I do not claim that attention to physical hygiene will create a logical mind; but with Thoreau I am well convinced that sensuality finds expression in either or both physical and mental habits, and further, that indulgence in one form conduces to indulgence in another, while self-control in any one helps to the attainment of self-control in every other. It may not be out of place, then, to assert that a far more intelligent and complete acceptance of the principles of "health reform" among us would have happy results in our exposition of truth.

3. Love of truth. I do not say, "Love of *the* truth," because that term has come to have for us a technical and limited meaning. I mean love of truth, whether it be truth that we know or truth that we have yet to discover, truth which is truth because it is straight and not because it is connected with some system. Only the mind that loves truth can be logical; and no one can be logical and love truth only on convenient occasions. He must be so wedded to love of truth that not only is he veracious in his own statement of facts but he will accept no thing, however it might accord with his desire or be to his interest, unless he perceives it to be truth. This I know is a statement of perfection; and none of us are at a perfect state; but it is a state for which we are to strive and which we are to hope to gain. The habit of following truth results in clear and vigorous thinking; the habit of evading or tampering with truth tends to render us incapable of perceiving and expressing logical ideas.

While in proper humility we may pay deference to the opinions of others greater or more capable than we, we nevertheless owe it to ourselves, to our audience, and to God, to have an independent mind. It is not possible that there should be any two minds of exactly the same opinion, any more than there are two leaves of a tree exactly alike. And if there appear to be two minds so related, it is simply the lifeless reflection of one in the other, as the green of the grass is seen in the glass of a mirror. We should, then, allow for variation in opinion, and while all uniting upon great and vital truths, as the stars harmonize in the sky, and the forests and the fields and the waters upon the earth, yet allow to each in minor matters individuality of opinion.

It is dishonest (when it is not simple muddling) to seek to establish truth by distorting texts into proof they do not contain. We do not help the truth by such evidence, but only discredit it.

Chief of all essentials in the attainment of a logical style in thinking and speaking is this intellectual honesty, this love of truth. The subservient mind, the sluggish mind, the sensuous mind, will be content to take the theology some human oracle provides; but the disciplined, truth-loving mind will be concerned, while humbly accepting teaching, yet to prove all things. It will prefer, rather than to stumble in the interpretation of a scripture, to say frankly, "I do not yet know; I will study." For it is not to be expected, however well acquainted we are with the Bible, that we shall know all truth; and the mind which loves truth will be the first to acknowledge its ignorance

in things which it does not understand. Vanity poses; sincerity labors.

Let us then, in seeking to present truth logically and convincingly, first of all by the grace of God build the foundation of a love of truth, self-control of mind and body, and sympathy with our fellow men; and upon this the rhetorical graces that crown the clear exposition of truth.

ARTHUR W. SPALDING.

Appointments and Notices

REQUESTS FOR PRAYER

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

A sister in Oregon asks prayer for the conversion of her son.

"Please pray for the conversion of my husband," writes an Ontario sister, "and also that I may be healed."

"I am a Seventh-day Adventist under twenty years of age," writes a friend from Alberta, "and am greatly afflicted. Will you not pray with me for healing?"

A sister who does not give her address asks prayer for the healing of herself and daughter; also that she may hear from her oldest son, whose whereabouts has been unknown for seven years.

A California sister writes: "My mother is eighty-five years old, and has such very poor eyesight that she has been unable to read the Review for several months. She asks prayer for healing, so that she may be able to read the paper she loves."

* * *

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. J. L. Morgan, North McAlester, Okla.
L. H. Connolly, Oakwood Junior College, Huntsville, Ala.

F. H. Hall, Christianstad, St. Croix, Virgin Islands. Review, Signs weekly, and Present Truth.

P. S. Henry, 119 South Oak St., Sapulpa, Okla. Signs, Watchman, Liberty, Instructor, and Little Friend.

B. H. Palmer, Fernhill, Minn. Especially Church Officers' Gazette and the pamphlet "The Marked Bible."

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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.

NURSES' TRAINING SCHOOL AT HINSDALE

There will be opportunity for fifty consecrated young people to enter the nurses' training school at Hinsdale, Ill., beginning July 1 this year. The course is three years in length for women and two years for men. Only those need apply who wish to devote their lives to service in God's vineyard as true medical missionaries. One of the greatest needs of the world today is the consecrated Christian nurse. Are you ready to help fill that need? Send for literature and application blank. Write early. Address Dr. Mary Paulson, Hinsdale, Ill.

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ADDRESSES WANTED

Information concerning the present location of Mrs. Ula L. F. Adams, Miss Ora M. Faddis, and Miss Evalyn L. Faddis is desired by the General Conference, Takoma Park, Washington, D. C.

* * *

NURSES' TRAINING COURSE

The Glendale (Calif.) Sanitarium and Hospital announce the opening of their next nurses' training class Aug. 15, 1920. A complete three-year course is offered, which, in every way, meets the requirements of the California State Board of Health. Our situation so near the large city of Los Angeles, and our affiliation with the White Memorial Hospital, give our student nurses a wide experience. Write for our school calendar.

* * *

NEW ENGLAND SANITARIUM AND BENEVOLENT ASSOCIATION

Notice is hereby given that the annual constituency and board meeting of the New England Sanitarium and Benevolent Association will be held at the sanitarium, in Stoneham Township (post office, Melrose), Massachusetts, March 21, 1920, at 10 a. m., for the purpose of attending to the usual business and to other important matters pertaining to the welfare of the institution.

E. K. Slade, Pres.
W. A. Ruble, Clerk.

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THE SENTIMENTS OF THOUSANDS

The following letter is typical of the many letters that are coming to Present Truth almost daily. Some days there are quite a large number of such letters. We cannot print all of these, because, in the main, they are the same:

"Dear Sirs:

"Some friend of mine here in — just mailed me two copies of Present Truth, and I wish to subscribe for it right away. Inclosed find 25 cents for subscription. May success attend your every effort in the great work before you.

"Permit me to add that these Present Truth papers are the most comprehensive and explicit expositions of truth that have ever come under my observation, and are invaluable and priceless to all truth-lovers."

Present Truth presents the plain message in topical, connected form. It possesses the power of the message it bears. It furnishes the material at the lowest possible cost; and with it any member may give, in printed form, as full and as effective a course of lectures as it is possible for the best ministers to present personally, and at much less expense. It is becoming one of the strong factors in finishing the work of God in the earth.

OBITUARIES

McDowell.—Lottie M. McDowell was born in Michigan, June 7, 1891, and died at Florence, S. Dak., Feb. 5, 1920. Interment took place at Oconto, Wis., where funeral services were held. She was a believer in the third angel's message, which she accepted several years ago.

S. C. Hannon.

Yaw.—William Henry Yaw was born in Madison County, New York, July 13, 1840, and died near Hysham, Mont., Jan. 24, 1920. He is survived by his wife, one daughter, and three sons. Our brother fell asleep trusting in the blessed Christ whom he had loved and served.
G. F. Watson.

Holmes.—Joseph Holmes died in Elizabeth, N. J., and was buried Feb. 3, 1920. He recently accepted the third angel's message, and was a candidate for baptism at the time of his death. He is survived by his wife, five children, and his parents.
N. J. Grant.

Francis.—Thelma, beloved daughter of W. J. and Celia Francis, was born Oct. 30, 1903, at Sandusky, Ohio, and died in Detroit, Mich., Jan. 2, 1920. She is survived by her parents and four sisters. Thelma was a loyal Christian, and a member of the Seventh-day Adventist Church.
W. A. Westworth.

Fiske.—Died Feb. 9, 1920, after a brief illness, G. F. Fiske, at Danvers, Mass., aged sixty-seven years. Brother Fiske accepted the third angel's message in 1877, and for many years was an elder of the Danvers church. He is survived by his wife, two daughters, and a brother.
F. C. Gilbert.

Hibbard.—Mrs. S. J. Hibbard died at the home of her daughter in New London, Ohio, Jan. 29, 1920, aged seventy-eight years. Six children mourn, but they sorrow in hope. For many years the deceased was a member of the Seventh-day Adventist church at Norwalk, Ohio, and she "kept the faith" to the very end of her life.
Chas. A. Beehe.

Knapp.—Mary E. Knapp was born at Shelby, Mich., in 1879. In 1904 she was married to Clenton B. Knapp. Sister Knapp was baptized four years ago, and united with the Seventh-day Adventist Church. Her death occurred at Anacortes, Wash., Dec. 23, 1919. Her husband, three children, three sisters, and four brothers mourn.
G. Hugh Murrin.

Ford.—Lydia Emaline Bitgord was born Feb. 26, 1838, in Murray, N. Y. She was married to Augustus Ford Feb. 15, 1859. Sister Ford was a devoted member of the Seventh-day Adventist Church for years, and fell asleep near Augusta, Mich., Jan. 19, 1920, in hope of a part in the first resurrection. Three of her four children are left to mourn.
S. B. Horton.

Huntington.—Lucia E. Huntington was born in Provo, Utah, Oct. 8, 1856. She was married to Don C. Huntington in 1878. The light of present truth came to her in 1897, and she became a charter member of the Provo Seventh-day Adventist church, remaining faithful until her death, which occurred at Springville, Utah, Jan. 11, 1920. She is survived by her husband.
W. A. Sweany.

Clarke.—Lucy Amanda Davis was born in Brookfield, N. Y., Aug. 9, 1829. She was married to W. D. Clarke in 1857, and to this union were born six children, three of whom mourn her death, which occurred Nov. 2, 1919. Sister Clarke was a member of the Seventh-day Adventist church at Milton Junction, Wis., and sleeps in hope of a home in the earth made new.
A. G. Johnson.

Walls.—Mrs. Margaret Walls was born in Sheffield, England, Oct. 7, 1866. She was married to Daniel Walls in 1884, and six children were born to them. She accepted the third angel's message in 1902, and united with the Seventh-day Adventist church at Cincinnati, Ohio. Her death occurred at her home in Norwood, Ohio, Jan. 24, 1920. Her husband, five children, and one brother mourn, but they sorrow in hope.
J. H. Behrens.

Collins.—Mrs. Mahel V. Collins was born in Onoville, N. Y., Sept. 24, 1896. She was married to Perry A. Collins, of Russell, Pa., in 1914. Her death occurred Dec. 29, 1919, as the result of a surgical operation. Three years ago she accepted the third angel's message, and united with the Warren Seventh-day Adventist church, of which she remained a faithful member until her death. A devoted husband, two children, and her mother mourn.
W. F. Schwartz.

JASPER WAYNE

The many friends and acquaintances of Brother Jasper Wayne will learn with sadness of his sudden and unexpected death. Though nearing threescore and ten years, he was in vigorous and usually good health, with the exception of attacks of heart trouble, which of late became more frequent and severe. As the result of one of these attacks his life was suddenly cut short. His death comes as a loss to the entire denomination, for to him belongs the credit of conceiving and fostering the Harvest Ingathering work. While he was not personally so well known as many who have been engaged in public labor, yet but few individuals have been instrumental in setting in operation any plan of work that has proved to be of such world-wide influence and blessing. Brother Wayne was a man of quiet disposition and unassuming in his life, but very earnest and persistent in promoting what he believed to be a heaven-born plan—the Harvest Ingathering work for missions.

He was the son of James N. and Cynthia Wayne, and was born in Crawford County, Wisconsin, June 16, 1850. He died of heart failure at Waukon, Iowa, Feb. 5, 1920. He was first married to Emma Horsefall, to whom were born four daughters, all of whom are still living. With these are left to mourn Mrs. Ida Wayne, to whom he was married Oct. 30, 1918, and their little daughter; an adopted daughter; also two brothers and two sisters.

Brother Wayne was a man of noble character and true purpose, desiring to be a blessing in this world. For a number of years before his death he had been interested in a line of philanthropic hospital work, having opened several hospitals in the State, one of which, at Waukon, was under his management at the time of his death. His object in this work was not personal gain, but the good that he might do in the community. For about a third of a century he had been a believer in the Adventist faith, and a devoted member of the church for twenty years.

About seventeen years ago, as he handed out from time to time literature in missionary effort, friends gave him some small amounts of money for the cause of missions, until during the season he had gathered a glass tumblerful of small coin for that purpose. From this incident he conceived the idea that by a systematic effort in a well-organized campaign, by the distribution of a suitably prepared publication setting forth the needs of missionary effort in all lands, a great amount of money could be gathered for the cause of foreign missions. He persistently set forth the plan before the leaders of the church until others saw light in it, and as a result there is now carried forward annually by the whole Seventh-day Adventist denomination a successful campaign known as the Harvest Ingathering work. The campaign is now engaged in annually by many thousands of our people, not only in this but in other countries, until there are distributed each year more than a million copies of a beautifully prepared missionary magazine, handed out freely to all who make contributions to foreign missions. The work is received so favorably by the general public that the denomination is already realizing annually more than one third of a million dollars for missions, and the work promises to continue developing in influence and magnitude as the years pass. Eternity alone will reveal the good accomplished by the hundreds of missionaries in all lands who are supported by the funds thus gathered.

So Brother Wayne, though a humble layman, was instrumental in God's hand of setting in operation a movement, very small at first, that has grown to be a mighty factor in behalf of world-wide missions. The movement has come to be a great blessing to both our home and foreign work. As a pebble thrown into a lake creates waves that widen and enlarge until every shore is reached; so likewise this work, so small in the beginning, has spread until all the earth is touched by its influence. In the language of the prophet we can but ask, "Who hath despised the day of small things?" Zech. 4:10.

The funeral service was conducted from the hospital home at Waukon, Iowa, Monday, February 9, at 10:30 a. m. The remarks were based upon the very appropriate words found in Revelation 14:13. Truly his works will "follow him."

A. R. Ogden.

Moore.—Frances Livina Moore was born in Toledo, Ohio, in 1887, and died at her home in Columbus, Ohio, Feb. 1, 1920. She accepted present truth in 1912, and was a consistent member of the Seventh-day Adventist Church until her death. Her husband, parents, two sisters, and one brother mourn, but they sorrow in hope.
Charles F. Ulrich.

Boll.—Herman G. Boll was born in Germany, Aug. 22, 1850, and died at Sylvia, Kans., Feb. 11, 1920. He was married to Miss Kate Schroeder, and to them were born seven children. Brother Boll united with the Seventh-day Adventist Church twenty-three years ago, and sleeps in hope. His wife, one son, and one daughter mourn their loss.
A. B. Campbell.

Mohr.—Floyd Mohr was born near La Crosse, Kans., Nov. 21, 1900, and died at Enterprise Academy, Feb. 7, 1920, of pneumonia following an attack of influenza. He was an earnest Christian, and a diligent student. The school family sorrow with the immediate relatives, who in their grief are comforted by the hope of the soon-coming Life-giver.
Bernard Voth.

Donnell.—Died Nov. 25, 1919, at her home in Memphis, Tenn., Mrs. Nannie F. Donnell, in her sixty-eighth year. She embraced present truth some forty-four years ago through the efforts of Elder George I. Butler. She accompanied her husband, Elder R. S. Donnell, in his labors, taking an active part in the singing. Her husband and daughter survive.
D. P. Wood.

Jensen.—Andrew Jensen was born in Denmark, Feb. 7, 1844. In 1874 he was united in marriage with Mary Larson. They came to America in 1882. In 1891 he was baptized and united with the Seventh-day Adventist Church, remaining faithful until his death, which occurred at Northport, Wis., Jan. 20, 1920. His companion and eight of their nine children survive.
W. J. Walter.

Kundret.—Mary Ann Kundret was born in Ohio, Sept. 11, 1843. In 1865, she, with her husband, who preceded her in death less than a year ago, accepted present truth under the labors of Elder H. W. Decker. She remained faithful, and we have confidence that she will receive the crown of life promised to those who love and obey the Lord. She fell asleep at Portland, Oreg., Feb. 7, 1920. * * *

Cole.—Mrs. Sarah A. Cole died in Healdsburg, Calif., Feb. 5, 1920, aged eighty-nine years. She was born in Georgia, and later moved to Dallas, Texas, where, about 1875, she embraced the doctrines held by Seventh-day Adventists, and united with the church. Throughout her life she rendered faithful service to the Master, and fell asleep in hope of a soon-coming Saviour. Nine children survive.
C. H. Hinchey.

Humphreys.—J. H. Humphreys was born in Fort Scott, Kans., April 22, 1863. He was united in marriage with Miss Sarah E. Dunlap, who, with their eight children, mourns his death, which occurred Jan. 28, 1920. Brother Humphreys died triumphant in the faith, having accepted the third angel's message in 1896. Funeral services were held in the Seventh-day Adventist church at Gaston, Oreg.
W. W. Steward.

Jensen.—Bertha Christena Jensen was born in Denmark, March 20, 1834. She came to America in 1863, and in the same year was united in marriage with Hans Jensen. Years ago Sister Jensen accepted present truth. On Feb. 5, 1920, at the home of her younger son, in Exira, Iowa, she fell asleep, with a firm belief that the Life-giver will soon come to awake his sleeping saints. Two sons survive.
G. E. Leffler.

Dodds.—Sarah Isahell Dodds was born in Butler County, Pennsylvania, Sept. 28, 1868, and died at the home of her son in Mars, Pa., Feb. 11, 1920. She became a Seventh-day Adventist more than twenty years ago, and although much of the time she was isolated from others of like faith, her last testimony was that she expected to meet her Lord on the resurrection morning. Three children, three sisters, and two brothers survive.
R. M. Spencer.



WASHINGTON, D. C., MARCH 18, 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 time spent in the General Conference Treasury Department, Brother Chris. Pedersen, subtreasurer for Europe, returns this week to Denmark, sailing from New York.

THE latter part of February H. E. and Mrs. Blackwelder, of Texas, sailed from New Orleans for Havana. Brother Blackwelder takes the field missionary secretaryship of the Cuban Mission.

RETURNING, after six months' furlough, Elder C. E. Boynton and family were booked to sail from New Orleans for Colon, Panama, on the 10th. Brother Boynton will settle in Bocas del Toro, one of our old Central American fields.

A GOOD word comes from South Africa. At a camp-meeting for Natal-Transvaal and the Orange Free State, held at the Spion Kop school farm, the brethren subscribed \$12,500 one morning for the further upbuilding of the South African Union College enterprise. Truly the brethren in South Africa mean to train the young people for service.

THIS week Elder E. Max Trummer, with Mrs. Trummer and infant, are booked to sail from New Orleans for the Canal Zone, Panama. Brother and Sister Trummer, formerly of South America, have spent some years in the Washington Missionary College, and now gladly turn toward the Spanish fields again. Elder Trummer takes the presidency of the West Caribbean Conference.

ON the 17th, from New York, by the ship "Vauban," Brother and Sister W. H. Wohlers and their child, of Bethel Academy, Wisconsin, were booked to sail for Argentina, to unite with the faculty of the training school for Spanish-speaking South America. By the same boat Miss Lillian Voris returns to Argentina, from furlough; and Miss Mabel F. Patterson, of Emmanuel Missionary College, Berrien Springs, Mich., sails for Brazil, to act as preceptress in the Brazilian school.

BY mistake last week Dr. Miller, in his report of the Washington Sanitarium, was made to say that their patient mortality amounted to five per cent. This should have been five tenths per cent, which all will recognize is exceedingly low.

THIS week, from New Orleans, Dr. S. T. and Mrs. Johnston and J. H. and Mrs. Elvin are sailing for Peru, to join the Lake Titicaca Indian Mission. These workers are from the Loma Linda College of Medical Evangelists.

BOOKBINDERS, ATTENTION!

ANY experienced bookbinders who wish to connect with our organized work may communicate with the superintendent of the Review and Herald Publishing Association, Takoma Park, D. C. We desire information particularly regarding those who are Canadian born, those who are now living in Canada, or those who are definitely interested in developing the work in that field.

A WELL-DESERVED APPRECIATION

WE are glad to see appreciation expressed of living men, and not leave all the kind words till the day of their decease.

IT was a well-deserved appreciation expressed by the Central Union Conference of the labors of its retiring president, Elder R. A. Underwood. After years of strenuous labor in this cause, filling many responsible official positions, Brother Underwood has been obliged, on account of his health to retire from the heavy responsibilities of the presidency of this large union. The following resolution was unanimously passed by the conference session:

"We, the delegates of the Central Union, in conference assembled, hereby express our high regard and heartfelt appreciation of our esteemed brother, Elder R. A. Underwood, for his consecrated, straightforward, Christian life; and for the long years of strenuous and successful labor which he has devoted to the cause of God. While we regret losing his services in the Central Union Conference, we feel that the work which he has accomplished for us during the last six years has been so full and complete that we shall ever be able to look upon it as a monument to him and his life's work.

"We should like especially to express our appreciation of his sterling Christian qualities, which manifest themselves by fair, just, and charitable treatment of his collaborators, even when they disagree with him in judgment."

WE are glad that Brother Underwood still has health and strength to labor on in the cause he loves so well, in preaching and in writing for our denominational papers, and we hope that his life may be long spared for this continued service. We need the continued counsel of our older brethren, whose long experience in the work has made them familiar with its every phase. These brethren may retire from active participation in the general work, but they are not retired from a large place in the affections of all our people.

WE learn by letter that Brethren J. L. Shaw, W. E. Howell, and Charles Thompson reached Panama February 9, and hoped to obtain a boat for Valparaiso February 16. Brother Shaw writes encouragingly of the substantial progress made by our work in Panama, particularly in building facilities.

WE hope to hear frequently from these brethren, and we know that not only here in Washington, but throughout the whole field their progress and work will be followed with the deepest interest. May God protect the messengers and speed the message.

EUROPEAN RELIEF FUND

Donations Received to March 8, 1920

Previously reported	\$8,169.12
Mr. and Mrs. John L. Merkel	50.00
Mr. and Mrs. Christ Merkel	50.00
Mrs. H. R. Mitchell	20.00
Eva A. Piper	10.00
C. A. Stoddard	5.00
A Friend	2.00
J. A. Stonecipher	2.00
A Brother	3.00
E. M. P.	5.00
Mrs. Fred and Miss Mary Schrader	25.00
Norwich (N. Y.) church and S. S. (Additional)	1.50
Emil Maier	5.00
C. C. Stotz	5.00
Chas. Stotz	5.00
J. J. Trefz	5.00
Mrs. J. C. H. Maier	5.00
M. Ballinger	5.00
J. C. Stotz	5.00
J. P. Stotz	10.00
Mrs. J. J. Trefz	2.00
C. Stotz	10.00
J. C. H. Maier	10.00
Mrs. Katherina Bieber	10.00
John Schafer	5.00
Mary Schafer	5.00
J. J. Schiffner	1.00
K. M. Schiffner	1.00
J. B. Haffner	5.00
Katie Haffner	5.00
Will Schiffner	1.50
Barbara Schiffner	1.50
Mr. and Mrs. Henry Bernhardt	10.00
Mr. and Mrs. Jacob Riswick	2.00
K. M. Scheirman	2.00
Geo. Haffner	4.00
Hulda Haffner	4.00
Conrad Haffner	4.00
Mollie Haffner	4.00
Edward Haffner	1.00
Laota Haffner	1.00
C. E. Haffner	1.00
Lydia Haffner	1.00
Peter Haffner	1.00
Mary Haffner	1.00
Fredrick Weber	1.00
Mollie H. Weber	1.00
Mollie Bernhardt	5.00
Geo. Bernhardt	5.00
C. J. Schaffter	1.50
Josie Scheffler	1.50
J. W. Haffner	2.50
Hanna Haffner	2.50
M. A. Blehm	2.50
Mary Blehm	2.50
Mr. and Mrs. Jacob Lukas	5.00
Mrs. M. E. Benny	2.00
A Friend	5.00
D. G. Steinert	10.00
Farmington (Wash.) German church	11.25
Nekoma (Kans.) church	87.00
Mr. and Mrs. O. F. Bowen	15.00
Mrs. C. Riehl	1.00
John Dederer	15.00
Katie Kerbs	1.00
Mrs. E. Umlandt	3.00
Mrs. Laverne Shellman	5.00
Mr. and Mrs. C. P. Hall	10.00
West Philadelphia church	39.63
Cush Sparks	10.00
Louis Biesterfeld	5.00
Mrs. Anna Hartley	25.00
J. C. Mikkelsen	10.00
Emma Mikkelsen	5.00
A Friend	5.00
C. E. Sinning	24.00
Matilda Erickson	5.00
Mrs. John A. Markle	5.00
Mr. and Mrs. Pohlman	10.00
Shattuck (Okla.) church No. 1	478.30

Total to date \$9,296.30