

The Advent Review and Sabbath Herald

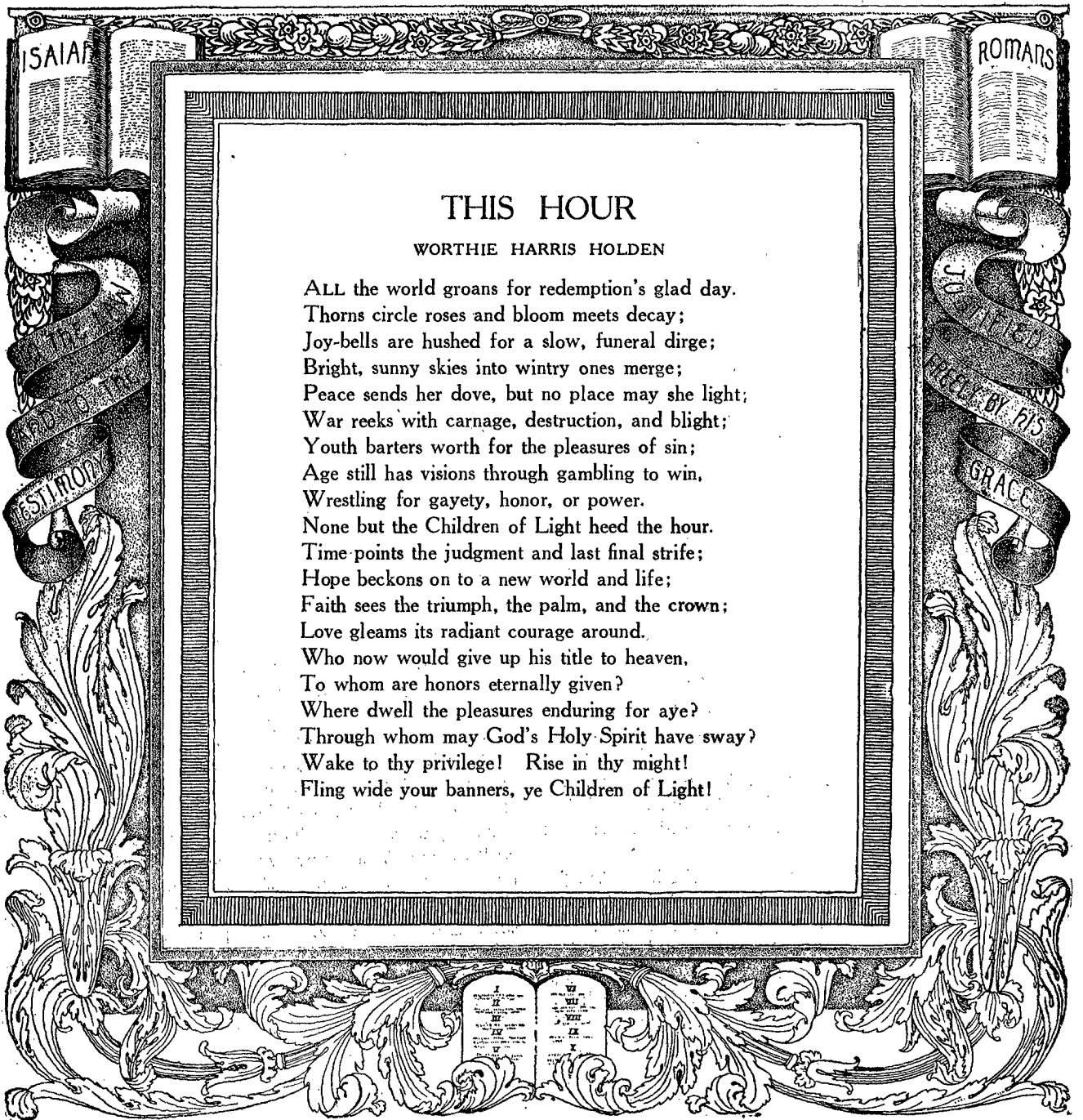


Vol. 97

Takoma Park, Washington, D. C., Thursday, March 25, 1920

No. 13

THE GOSPEL TO ALL NATIONS



THIS HOUR

WORTHIE HARRIS HOLDEN

ALL the world groans for redemption's glad day.
Thorns circle roses and bloom meets decay;
Joy-bells are hushed for a slow, funeral dirge;
Bright, sunny skies into wintry ones merge;
Peace sends her dove, but no place may she light;
War reeks with carnage, destruction, and blight;
Youth barter's worth for the pleasures of sin;
Age still has visions through gambling to win,
Wrestling for gayety, honor, or power.
None but the Children of Light heed the hour.
Time points the judgment and last final strife;
Hope beckons on to a new world and life;
Faith sees the triumph, the palm, and the crown;
Love gleams its radiant courage around.
Who now would give up his title to heaven,
To whom are honors eternally given?
Where dwell the pleasures enduring for aye?
Through whom may God's Holy Spirit have sway?
Wake to thy privilege! Rise in thy might!
Fling wide your banners, ye Children of Light!

The Glorious Consummation --- No. 4

Present World Conditions in Their Relation to the Coming of Christ

A DECADENT CHURCH

THE outlook for lasting peace and tranquillity, and for bettering conditions in the political, industrial, and social worlds, would not appear so hopeless if the great church of Christ were sensible of its high calling and solemn responsibility in these days of vital need.

That great spiritual declension exists at the present time is confessed by many leaders in religious circles. In the words of Dr. John McDowell: "Too many are treating religion today as though it were an incidental of life, rather than an essential; a luxury, rather than a necessity; a mere external form of life, rather than a vital principle of life. Men are not asking in our day what kind of religion is needed, but, 'Is religion needed?'"

An Intellectual and Moral Chaos

The world is losing its sense of sin. A spiritual apathy and indifference pervade all classes. In the great waves of crime which are sweeping over the world, men's consciences are becoming seared. A writer of prominence makes this statement:

"On the surface, in the English-speaking countries, things are going on very much as usual; but under the surface there has been a change of tremendous and terrible import. The surface is only a very thin skin, and underneath there is a wild intellectual and moral chaos unprecedented in the history of the world, except, perhaps, in the moral chaos that preceded the fall of Rome. . . . One reason for this hopeless dilemma is the almost complete downfall of religion among the so-called 'intellectuals' of Europe. . . . The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal."

A Subtle Species of Skepticism

Not alone is spiritual degeneracy shown in the life practice of many professed Christians, but as well and most significantly, in the teaching of many pulpits. The holy faith of the fathers is being honey-combed and undermined by the theories of evolution, naturalism, and so-called modernism. The Christian church is confronted with one of the most subtle species of infidelity that have existed since sin entered the world. It is an infidelity which masquerades under the name Christian, but denies its vital power. It is an infidelity which exalts Christian ideals, but discredits the only means by which these ideals may be obtained. It is an infidelity which represents Christ as divine, but denies that he is deity. It is an infidelity which ostensibly recognizes the leadings of God in the history of the church, but denies in fact his special and miraculous interposition.

This is the species of infidelity which is taught from many pulpits today. It has invaded not alone our public schools, but is even taught in institutions for the special education and training of Christian workers. Its subtle philosophy is found in many textbooks in the hands of students. Unlike the bold, crude, blatant utterances of Thomas Paine, which represented infidelity in its true character, it is subtle, specious, insinuating, adapted to the refinement of a later age, but none the less deadly and destructive in its faith-destroying work. The fruits of this baneful teaching are becoming more and more manifest in the great Christian world. Men are

mistaking license for liberty. As they sense less and less their accountability to God and the authority of his holy word, every moral restraint is being swept away. This accounts in large measure for the increase of crime now flooding the world.

Confession of a Deplorable Situation

Of the church today one Christian worker, an evangelist of wide experience and power, declares:

"A confession can be had from the lips of the pastors of most of our churches that in our midst are wicked, unholy, corrupt men who maintain their positions, and are saved from a righteous discipline either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . This departure from Christ has been brought about largely by the terrible and shameless worldliness of the churches. The drift of the churches in their social life, in their religious work, in their management, is to worldliness. One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day, 'Our church has degenerated into a great, strong, social, fashionable organization.'"

Many earnest Christians, both Protestant and Catholic, deplore these conditions. They are hoping and praying for a revival of old-time religion.

Present Condition of Christendom Foretold

We are not left in darkness as to the meaning and significance of the great spiritual declension which exists. It is set forth in the Scriptures of Truth as a sign that we have reached the closing days of earth's history. The apostle Paul declares:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

It is not of the godless world that these words are uttered, but of those who have "a form of godliness," but deny the power thereof.

The Need of the Church

The need of the church today is a revival of vital Christianity — a new vision of Christ and his saving gospel. This can be experienced only as it realizes its condition and in humiliation and repentance turns back to the way of righteousness. This great change, we fear, is too much to be hoped for from the church as a whole. Many will heed the call of Christ and turn again to him. Thousands, on the other hand, will pursue their downward way. Under the symbolic name of Babylon, those in the great Christian church of the last day who depart from the Scriptures are represented in the prophecies of the word. (See Rev. 14:6-8; 17:1-6; 18:1-4.) When this experience is reached, Christ issues a call to his disciples to separate themselves from their fellowship. Thousands will heed this call and take their stand on the side of truth and righteousness. To them the message of God comes as "meat in due season," and its reception will bring healing and regeneration. Happy the man who can read the handwriting of God's fulfilling providences and rightly relate himself to the divine purposes.

F. M. W.

The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD And Sabbath LITERATURE

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., MARCH 25, 1920

No. 13

Are You Living a Double Life?

WE were reading recently of a man in the eastern section of the United States who met his death under most compromising circumstances. He was shot in a drunken brawl in a gambling den. The incident came as a great shock to his friends, who had regarded him as a highly respectable citizen. He was a leading member of the church, a man who gave much money to charity, and was looked upon in every way as a truly model man. Unknown to his church friends and business associates, he had been living a double life, and under another name had been associated with disreputable men, a citizen of the underworld.

There are many leading double lives of this character. And there are many also living double lives in whose experience these great extremes are not manifest. How many who read these words are living in reality double lives? Does the life you are living reveal your true self? Or are you living one life in the inner consciousness of your own heart and in the confines of your own family, and quite another to the outside world? Are you conforming to certain outward requirements and regulations of moral conduct when you know that at heart you are a hypocrite and that your life is after all a mere pretense? May the Lord deliver every one of us from this sort of experience. It will only bring to us great condemnation in the end. It will not pay us to have a name to live and yet after all be dead, to profess Christianity and at the same time fail to possess Christ in our lives. We need that experience in him which will change us through and through, that conversion which works from within outwardly.

It is the privilege of every son of God to be true to his high and holy calling; to hold up his head in modest, holy dignity, recognizing that he is as clean in motive and purpose as he is reputed to be in outward life, that he is true to his own sense of right, that he is doing in the dark nothing which he would not do in the light. In this experience only is there true Christianity. Let us live with an eye single to the glory of God.

* * *

A Company of Ten

HERE is a word from the Pacific Union Conference which we want to pass on to the mission fields, but which will be equally a matter of encouragement to the readers at the home base. Elder J. W. Christian writes at the close of the Pacific Union Conference session:

"You will be glad to know that we were able to respond to the calls of the Mission Board with ten couples, who were definitely assigned to fields while Elders Daniells and Knox were here. Others are on the list for further study. I wish

you could have been with us Sabbath afternoon, when these ten appointees, with their wives, were on the rostrum, bearing a word of testimony as to the conviction that God had called them to their specific fields of service. It was indeed an inspiration. The entire congregation enjoyed it from beginning to end. It was an hour of deep conviction with many others who are contemplating an answer to these needy fields.

"It is needless to say that with the loss of these workers, we shall feel a bit perplexed in the Pacific Union Conference. We have a host of young men and women, however, and we will call upon others, training them for service in the fields beyond. So do not hesitate to call again, and we will do our best."

Thus the help is coming forward. Thank God for that host of other young men and women who must press in to fill up the gaps and yet further increase the resources for the fields. Not only from our schools, but from the ranks of believers in the churches, the help must come. There are young people engaged in business who have good accomplishments, that, with a touch of experience in the conferences, would enable them to be strong helpers in the mission fields.

The situation abroad is so different from that at the home bases. Here as the workers go and a gap is made, there are scores and hundreds and thousands of believers from whom to call for volunteers. When a gap comes in the ranks of foreign workers in most of the missions, there is no one upon whom to call. The manner in which our home conferences are setting about this work of training laborers for the great fields abroad, is one of the cheering signs of the times.

W. A. S.

* * *

Getting at the Source of Sin

To secure victory over sin we must get down to the root of the difficulty. Merely pulling off the leaves and cutting off the branches and leaving the roots of sin in the heart will do no good. Here is the rub, and explains why many do not gain victory in their Christian experience, and grow in grace. The very roots of sin must needs be searched out and dug up.

No physician can properly prescribe a remedy for one who is ill unless he is able properly to diagnose the case and get at the seat of the disease.

The Lord has made provision for a continual victory in the Christian life. He is not pleased to have blessing and cursing coming from the same lips. Yet this is the experience of many professed Christians. Some ask a blessing upon the food, and before the meal is over say some impatient, sharp, sarcastic, cutting thing to some member of the family, or grumble and complain about something, or perhaps backbite some neighbor or member of the church. They thank God at the family altar in the morning for his blessing and keeping power, and lose their temper before evening. This is not a

Christian experience. The Lord says "these things ought not so to be." James 3:10.

Resolution fails us. What is needed is to have the source purified—the mind, the seat of thought, cleansed. Nothing else will do. If the water from a well is impure, it will do no good to paint the pump, and put new putty in the cracks, and fill up the holes. Even to get a new pump will do no good. What is needed is a new well, a purification of the stream. When this is done, it will make but little difference about the kind of pump; the water will be pure. We fear that many who profess the name of Christ, often put in more time fixing the pump than in getting at the source of contamination.

We once heard of a man who took the hands of his clock to the jeweler with the request that he repair them, so that his clock would keep correct time. This is foolish, you say. Indeed it is, but it is no more foolish than to keep going to God continually with certain sins, and failing to probe to the seat of the difficulty. The trouble with the clock that would not register correct time was that something was wrong with the machinery inside. When that was cleaned and regulated and made to function properly, the hands would go all right. So when we yield up all our sins, and allow God to put them away, even the most cherished ones, the keepsakes hidden in the recesses of the soul, in some dark corner where cobwebs form, we shall have victory, and this up-and-down Christian experience—sinning and repenting—will cease.

We should not overlook the great truth that we can have deliverance over any sin at any time when we want victory. Possibly, at first sight this does not appear to be true; but it is, nevertheless. Take the person who is in a rage and is pouring out strong words of invective upon some one. If he would rather stop than go on, he would stop, of course. The trouble is he prefers to go on, and tell the person with whom he is offended what he thinks about him; so he continues his abuse. The same is true with regard to any other sin. When we sufficiently desire victory, we shall have it; not in our own strength, to be sure, but in the strength which comes to us through faith in Jesus our Saviour.

G. B. T.

* * *

Gossip

OCCASIONALLY we find people who are very much disturbed because they hear that some one in the church or neighborhood has been peddling some gossip concerning them, and they determine to ferret out the originator of the defamation of character, and see that the person makes proper amends.

There are doubtless times when it becomes a duty to rectify, as far as we are able, some wrong impressions and misunderstandings occasioned by the tongue of the busybody or scandalmonger, but as a rule it is a profitless business. If you have been lied about, don't worry; live the lie down. Maintain such a daily communion with the Master that those who know you will not believe the fabrication, and the destroyer of character will have to meet the result of his wrong-doing in the judgment, if not sooner.

The excellent example set us by an elderly colored woman is worthy of emulation. Said a white sister for whom old Aunt Hannah was washing:

"Aunt Hannah, did you know that you have been accused of stealing?"

"Yes, I hearn about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and, looking up full at the white sister, said: "De Lord knows I ain't stole nuthin', an' I knows I ain't, an' life's too short for me to be provin' an' splainin' all de time; so I jes goes on my way rejoicin'. Dey knows dey ain't tellin' de truf, an' dey'll feel ashamed an' quit after a while. If I can please de Lord, dat is enough for me."

A colored boy was once asked, "Who are the meek?" His reply was, "Those who give soft answers to rough questions." It is the business of the Christian to pour oil on troubled waters, to be cool when others are excited, to be kind when others are cross, to be patient when others are impatient, to be like the Master, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." 1 Peter 2:23. When men say all manner of evil against you falsely, commit your case into the hands of the righteous Judge, and the great Advocate will sooner or later vindicate your case.

The slanderous tongues which parade the supposed petty faults of others, magnifying molehills into mountains, are a bane to themselves and to others, and in the day of God will reap their reward. Sad indeed is the life that is so marred. But instead of becoming impatient, and unchristian, let us pray for all such, that we may indeed be the children of our Father which is in heaven. Matt. 5:44-48.

G. B. T.

* * *

"FOR the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to his working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working."—*Testimonies for the Church*, Vol. VI, p. 42.

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Inherent Liberty

HAMPTON W. COTTRELL

FUNDAMENTALLY speaking, the inherent right of individual choice embraces every feature of human liberty. It is the most precious boon Deity ever bestowed upon mankind, either before or since man's fall through sin; for in its final analysis, it may bring to him divine freedom and an endless life in Christ, who was given as our Saviour from the foundation of the world.

Liberty of choice implies similar freedom of action. And because this is true, there are those who have mistaken license for liberty. Liberty to choose and to carry out the choice in action, is not license for one man to invade the equal rights of another person, great or small, learned or ignorant, weak or strong, rich or poor.

For convenience let us view the subject from three practical angles—the religious, the irreligious, and the civil.

1. Religious liberty is in itself the assurance that every individual who has reached the years of accountability to God has the right to choose to be religious, to choose his kind of religion, whether it be the Christian religion or some other, and to carry out his ideas to the letter, unmolested by any other person or persons, provided he himself in his course of action invades not the equal rights of any other person.

2. That which is herein said of the natural, God-given right of men to choose to be religious, is equally true of every man who prefers not to be religious; and his right to carry out his ideas of irreligion should receive full recognition, provided, however, that he likewise invades not the equal rights of any other individual.

Religious liberty is not something that can be imparted to a man or to a society of men by civil government. Civil government may grant to its citizens or subjects civil rights; but it is wholly incompetent to grant religious rights, for every such right is inherent, hence outside the purview of civil government.

"Grace and peace be multiplied unto you [Christians] through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us [Christians] all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
2 Peter 1: 2, 3.

It will be conceded by every one that the grace and peace herein spoken of is the gift of God to the penitent sinner and the Christian, as this scripture declares; and that only in proportion as the individual becomes acquainted with Christ. It must be equally evident that the Christian Sabbath, the Lord's Supper, the forgiveness of sins, the doctrine of baptism, and all other religious rites and institutions, were in the eternity of the past, placed by the Lord above the purview of either civil or religio-civil legislation; for the scripture declares that "his [God's] divine power hath given unto us *all things* that pertain unto . . . godliness;" and that "through the [personal] knowledge of him [Christ Jesus] that hath called us to glory."

Seeing that all these things come to man from God's divine power, none of them can possibly be given him through an act of the legislature, parliament, or congress; neither are they imparted through a local mu-

nicipal ordinance under the color of police power, for the pretended betterment of general or local society; because they are God's gifts, and hence not from any angle gifts of civil government.

Religion being a matter of conscience, a lone individual, though an invalid and perhaps dependent on charity for support, has inherited the God-given liberty to choose for himself on every such question, and is accountable alone to God for his choice and actions, provided in his course of conduct he does not invade the equal rights of any other person.

If it were thinkable that every other person in the world stood aghast at his religious view, he still holds the inherent right of choice. Majorities cannot answer in the day of final judgment for the individual; hence may not rule in matters of religion, but in civil questions only; for "every one of us shall give account of himself to God" (Rom. 14: 12); therefore each one must decide for himself every moral question.

3. The purview of civil government is to direct, or rule, in all civil matters; to protect every man in the enjoyment of his inherent rights—religious, irreligious, or civil; and to punish the invaders of these liberties, whether rights be personal or collective.

Religio-civil legislation in the interest of a Sabbath day, whether this day be Sunday, Friday, the Bible Sabbath (Saturday), or any other day of the week, is not the gift of God's divine power to the personnel of the nation through its personal knowledge of him, for such an acquaintance with Christ the personnel of the nation does not possess; therefore, such legislation is an invasion of the divine rights which God has given not only to all men but to each man.

Prior to the entrance of sin into the world there was no demand for civil government, nor was there any such government. The entrance of sin made civil government a necessity for the protection of the innocent in the enjoyment of his rights and for the punishment of evil-doers—the intruder on personal liberty. It is the right and duty of civil government to punish for *crime*; which is a violation of civil law; and when it has done this, it has reached the limit of its authority. But after the criminal has received his just deserts from the civil government for his crime, he is still accountable to God for his sin; for sin is disobedience to divine law, which law enters into the realm of conscience, and the thoughts and intents of the heart of man; but civil law can judge only of outward acts. Matt. 5: 21, 22.

When, therefore, religious men and men irreligious, combining their efforts to induce parliament, congress, a legislature, or any municipality to enact laws affecting religion, such laws are neither Christian nor civil. They are not Christian laws, because only God can enact Christian laws. They are not civil laws, because they are intended to employ force in matters of conscience and religion, a domain in which the individual owes allegiance alone to God. Such legislative enactments are not only unchristian but un-American, because they are class legislation. In their last analysis they are religio-civil laws, and are an open and flagrant invasion of the reserved rights of God, and of his moral creatures, and tend toward an open union of church and state.

The government of the kingdom of God is democratic, and its law, or governing force, is persuasion; for it is recorded, "The love of Christ constraineth us" (Christians) to "persuade men." This also will come to be the directing power in the remnant Christian church—liberty of choice of the people, for the people, by the people. Such laws of freedom of choice—liberty—in Christian endeavor are divinely ordained of the Lord to forestall the natural will in every man to dictate arbitrarily a course of thought or action for any other person or persons,

each of whom has equal inherent religious rights with himself.

This liberty in the individual heart experience at the feet of Jesus neutralizes in the heart the former dictatorial spirit of force. True liberty is found only in Christ. Such liberty means not only freedom of action, but the power to will and to do the good pleasure of God. It was this liberty that gave Christ victory over death, forcing him from its throne; because being righteous, the grave could not hold him.

What Faith Has Done for Others It Will Do for Us

E. HILLIARD

FAITH made Abel righteous; it will make us righteous. It pleases God, and without it he is displeased. We can please or displease him. It enabled Abraham to offer his only son, whom he loved. In this heart-rending act he realized the struggle it cost his heavenly Father to give up his only begotten Son for the redemption of a lost and ruined race. The dingy robe of mockery, the thorns, and the nails were not withheld. While he died for all, only those who through faith accept the atoning blood will be redeemed from the bondage of sin and its wages and made to triumph in Christ.

Faith strengthened Jacob in his dying moments to worship God and to bless others. By it Moses forsook the prospective honors of a kingly court for the desert's trials and temptations. In his perplexities he talked face to face with his Creator and Redeemer. If we are faithful to the end, we shall behold the ineffable glory of Him with whom Moses conversed, and shall sit by his side on the throne of universal dominion. Rev. 3:21.

Faith strengthened the captive Daniel to face fearlessly the hungry lions in their den. It will enable God's remnant people to face as fearlessly the death-

threatening decree. Rev. 13:15. It enabled Stephen in his dying moments to pray for his sin-blinded persecutors, and it has enabled all true martyrs for Christ through subsequent ages to do the same.

It helped some to endure the terrible ordeal of being sawn in two. Heb. 11:37. They had overcome the world by faith; it hated them and drove them into the mountains, dens, and caves of the earth. Obedience to the last warning message will again condemn and irritate an unbelieving world. The persecuted people of God will find a refuge in mountain recesses and be fed on bread and water. Isa. 33:16.

Let us ask ourselves the heart-searching questions: Has my faith overcome the world? Is it strong enough to slay the giants of evil contending for the mastery in the citadel of my soul? "For the flesh lusteth against the Spirit, and the Spirit against the flesh." Gal. 5:17. One or the other must conquer. Which shall it be? It is no time now to dally with doubt. Our feet are touching the waters of the swelling Jordan. Is our faith increasing in ratio with the rising tide?

Montevideo, Minn.

A Sabbath Reformation

CHARLES P. WHITFORD

In the fifty-sixth chapter of Isaiah, the first and second verses, the Lord says that when his "salvation is near to come," and his "righteousness to be revealed," a blessing is in store for the man who will lay hold of the Sabbath and keep it. This language shows that there has been a letting go of the Sabbath, for no one needs to lay hold of a thing which is already in his grasp.

It is not Sunday that the people are invited to lay hold of and keep, for Sunday is not the Sabbath. "The seventh day is the Sabbath." Ex. 20:10. The Creator never designated as holy but one day of the week, and that was the seventh day. When the Bible speaks of the Sabbath, it always refers to the seventh day of the weekly cycle.

Read Isaiah 56:1, 2, the scripture to which we have referred:

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

In this scripture we have a clear prophecy of a Sabbath reformation. The expression, "for my salvation is near to come," enables us to locate the time when this Sabbath reformation will be carried forward. When is God's salvation near to come? We find the answer to this question in Hebrews 9:28. The text there states that "unto them that look for him [Christ] shall he appear the second time without sin unto salvation."

When Christ is about to come "the second time without sin unto salvation," a message will be preached in all the world calling the attention of the people to the importance of returning to the observance of the Sabbath. If the coming of Christ is near at hand, then this Sabbath message is due the world, and should be preached. Is the coming of Christ near at hand? In the twenty-fourth chapter of Matthew we find a long list of signs which the Saviour said would be seen just before his second coming. Every sign given by the Saviour to base faith upon has been fulfilled or is in process of fulfilment, there-

fore it is time for this Sabbath reformation message to be preached. Is such a reformation in progress? Yes; in every part of the world, mission stations are being established to carry forward this very work. The prophecy of a Sabbath reformation is being fulfilled.

In the fourteenth chapter of Revelation we find three special messages which are designed to call the attention of the world to the fact that the end of all things is at hand, and that preparation should be made to meet the Saviour in peace when he comes. Of the people who proclaim these messages it is said: "Here are they that keep the commandments of God." (See Rev. 14:6-12.) It is necessary that a people keep the Sabbath, to have it said of them,

"Here are they that keep the commandments of God."

The law of God is a law of love. The ten commandments are not a set of arbitrary requirements given to show the authority of God, but, on the contrary, were given to promote the happiness of the creatures whom God caused to be brought into existence. Disobedience to any of the commandments of God results in death. When we wilfully and knowingly disregard the Sabbath, we thereby give evidence that we do not have perfect love for God. To keep a day not commanded by God, because the multitudes keep that day, shows that the person so doing is not governed by the principle of perfect love for God.

Answered, yet Not Understood

JOHN M. HOPKINS

OVER and over we read in the Book of God the promises of the bestowal of the Holy Spirit, and the peace and comfort that it brings, and the strength and efficiency for service those possess upon whom God has graciously bestowed it in a large measure; and we, too, long for the Holy Spirit to be bestowed upon us, and to receive it. We know the Master said:

"Ask, and it shall be given you." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:9, 13.

We have read this again and again, and we truly believe it; and, believing, pray for the Spirit. Our Lord said further:

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name, I will do it." John 14:13, 14.

A strong promise, is it not? But we read further:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Verses 15, 16.

Immediately after his resurrection, Jesus said to his disciples:

"Receive ye the Holy Ghost." John 20:22.

"Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

Peter, on the day of Pentecost, plainly declared that the promise of the Spirit was world-wide in its application. (See Acts 2:37-39.)

A great many repeatedly read and study about the Holy Spirit and earnestly desire it, with all its attendant blessings. They pray, "O Lord, give me the Holy Spirit." For days, and weeks, they cry to the Lord for this greatest of all gifts. But they do not enjoy that sweet peace and comfort so many speak of having. Instead, they become more and more unhappy, because they see so many things that are wrong in their hearts and lives, so many things the very opposite of what they expected to see,—unlovely traits of character, really hateful things,—that they sometimes become discouraged, almost believing that God does not hear prayer at all; for their prayers do not seem to be answered. Seemingly, God does not grant unto them his Holy Spirit, for there is no joy, or peace, or comfort for them. More sins are revealed, and they are more miserable every day because of their condition.

Have you ever known people to be in that condition? Have you ever been in that condition yourself? Are you now? If you are, the title of this article applies to you—"answered, yet not understood." God has heard your prayers for the Holy Spirit, is now hearing them every day, but he is not answering in the manner you desired and expected he would. You desired and expected a flood of peace and joy and gladness to fill and thrill your soul, but you received, are receiving, conviction of sin; and that is the very first office-work of the Spirit.

"When he is come, he will reprove ["convince," margin] the world of sin." John 16:8.

He is revealing, convincing, reproving sin. He cannot fill your soul with joy and gladness, he cannot abide with you, while sin dwells in your heart; and so, in order to prepare your heart for his habitation, he must first cleanse your soul temple.

Peter, you remember (Acts 2:37-39), preached the straight testimony to those wicked Jews who had denied and crucified the Lord Jesus, and the Holy Spirit brought conviction to many: "Now when they heard this, they were pricked in their heart"—just as you are pricked in your heart. The Holy Spirit drives deeper the needles of conviction into your inmost soul, until you experience much—not comfort, but conviction, reproof for secret sins, sins hidden from human sight, but every one known to God. You stand convicted of impatience, of gossiping, of pride, of passion, of idleness, of many things of which you were never before cognizant. Isn't it so? Yes, you admit that it is.

The Lord has wonderfully heard and answered your prayers—just as far as you have permitted him to do so. But you ask, "What shall I now do?" And that is just what you should most seriously ask. It was just what those convicted Jews asked Peter when they were "pricked in their hearts:" "Men and brethren, what shall we do?" The answer that Peter made to their anxious hearts is the only one for you:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Verse 38.

That meant conversion, the putting away of all those sins for which they were reproved—"pricked in their heart"—and the obtaining of forgiveness for them. And then follows the promise of the Spirit:

"Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are

afar off, even as many as the Lord our God shall call." Verses 38, 39.

That promise is time-long and world-wide, and comprehends every grace and gift of the Spirit brought to view in all the word of God. But the conditions upon which the Holy Spirit is promised and bestowed are repentance, and faith, and obedience.

Let us turn once more to John 14:15, 16:

"If ye love me, keep my commandments."

These are the conditions upon which the promise of the Comforter is given,— "love me" and "keep my commandments." When these conditions are met, there is no more "pricking" in the heart. There has been confession and repentance—the putting away of every known sin. And what follows this?

"I will pray the Father; and he shall give you another [not reprove; no, but] comforter, that he may abide with you forever."

So you clearly see, brother, that the Lord did answer your prayers. He did send the Reprover. And now if you will humbly confess your sins, will put away those sins,—and the gracious, loving, gentle Reprover will help you,—then he will come in and speak peace and joy and gladness and comfort to your soul.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13.

Reveal them to my heart, dear Lord —
Those sin-stains on my soul;
Then wash me in thy cleansing blood —
The blood that makes me whole.

And fill my life with holy joy,
Blest Comforter divine,
And all my ransomed powers employ;
Seal me forever thine.

Roseburg, Oreg.

A Personal Message

HAROLD BOGAR

"I KNOW thy works, that thou art neither cold nor hot." Rev. 3:15.

Thus saith the faithful and true Witness.

Is this not spoken to the last church, to the remnant church of today, the church of which you and I form a part and that partakes of the characteristics of you and me? How many of us are sufficiently awake to realize that, unless we are born again, born from above, and receive a new vision of our own condition and our need of a personal Saviour, we shall eventually fall out of the ranks of God's remnant church?

Day after day some of us go about our own business, thinking our own thoughts, making our own plans for the future without consulting with God as to his plans for us, satisfied because we have a knowledge of the "truth;" but seldom do we really comprehend that day by day we are getting farther and farther from the source of life and knowledge, that our worldly thoughts and ambitions are making of us not men who will go through the gates into the heavenly city, not men who will hear the "well done" spoken, but men who will be given that which they have chosen—that which the world will receive.

"As many as I love, I rebuke and chasten." Verse 19.

Our heavenly Father does not reject us until we reject him and refuse to listen to the still small voice that speaks words of reproof and warning, words of comfort and love, to all who yield to its influence. In his love he gives us trials, that we may feel and know our own weakness and our dependence on his almighty arm. Trials are but stepping-stones in our pathway to heaven. Each trial overcome in a Christ-like spirit takes us nearer to our Father's side.

It was through love that Israel was permitted to be taken captive to Egypt, to Assyria, and to Babylon. There, amid unpleasant surroundings, they remembered the One they had forgotten and forsaken under the brighter sun and fairer sky of their homeland. Amid their disappointed hopes and unrealized ambitions, they took time to acquaint themselves with their long-forgotten Friend.

The lesson they learned we must learn. If we do not serve him faithfully and do his work in times of peace and prosperity, he will leave us to do it

amid trials and afflictions, amid persecution and war. He has given us the work to do, and if we fail to do it, he will raise up others to do it, and they will receive the reward. Like Esau, we will allow the blessing to go to another for a few more of this world's pleasures.

Can you not see the guiding hand of a kind and loving Father in calling our young men into trying places amid unpleasant surroundings? Their worldly plans were overthrown; but many of them have learned that it is only in service for God that we find true pleasure and happiness, and that it is only in making our plans in harmony with his that our highest ambitions may be reached.

Here is Christ's invitation; have you accepted it?

"If any man hear my voice, and open the door I will come in to him, and will sup with him, and he with me." Verse 20.

God wants us to become acquainted with him and know his thoughts of love toward us.

Then comes the precious promise:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Verse 21.

If you are faithful in the place God calls you to fill, you have a right to claim this as his promise to you.

* * *

THOSE whom Christ commends in the judgment, may have known little of theology, but they have cherished his principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard his voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.—"The Desire of Ages," p. 638.

Temptation

ALLEN WALKER

It was the devil that tempted Christ. The Lord has never tempted any one:

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." James 1:13.

The Lord allows the devil to tempt us for the same reason that a watch is tested before it is to be placed on the market. Temptation successfully met will enable us to conquer the devil in his most subtle attempts:

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Verses 2-4.

The most successful way to resist temptation and come off victorious is to close up every avenue through which Satan tries to approach us. It has been said that the eye is the most direct avenue to the heart; the Scriptures speak of "the lust of the eyes." It is the lust of the eyes that causes professed Christians to attend theaters and picture shows. A blind man would have no desire to attend such places. We are forbidden to look upon the wine when it is red. Satan uses the sense of sight to entice us to go a step farther, and taste. There have been many grievous sins committed because people looked at things which they knew God did not approve of. If they had refused when the devil tempted them to look, they would have been stronger to resist the next temptation of the same nature.

There are two forces that are continually dictating to us; namely, the flesh and the Spirit. Here is the test of true Christianity: "They that are Christ's

have crucified the flesh with the passions [margin] and lusts (Gal. 5:24);" and they that continually obey the dictates of the passions and lusts of the flesh are still "of the wicked one;" for to "whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16.

The Spirit of God does not dictate to us to attend the theaters and places of worldly amusement, or to do anything else that is contrary to the teachings of the word; and if we do these things, we are yielding to the temptations of the devil. But some will ask, "Why am I sorely tempted to do these things, while others do not seem to be tempted?" It is because you have yielded more often than they, and every time you have obeyed the devil, you have made yourself less strong to disobey him. "Resist the devil, and he will flee from you." James 4:7. And he will flee from you more readily the second time he is resisted than he did the first time. He cannot force you to sin, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

There are those who have been overcome by the devil so often that they have become discouraged and are about ready to give up; but there is complete deliverance in Christ for all: "for by what he has suffered, having been tried, he is able to assist those that are tried." He who created the heavens and the earth and upholds all things by the word of his power, is able to liberate those who are captives of the enemy. "He is able to save completely those drawing near to God through him, always living to interpose in their behalf."

God's Means of Communicating with His People

DANIEL H. KRESS

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

Here it is clearly stated that God's means of communication with the fathers in the past was "by the prophets." "When a man went to inquire of God, thus he spake: Come, and let us go to the seer." 1 Sam. 9:9. In the time of Moses, when Jethro, his father-in-law, said to him, "What is this thing that thou doest to the people?" Moses answered him, "Because the people come unto me to inquire of God." Ex. 18:14, 15. To inquire of God, the people possessed the same freedom they do today, but they came to Moses because they recognized God's means of communication. God was leading a people, not an individual here and there. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

There came a time when "Miriam and Aaron spake against Moses." They said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" And the Lord heard it, and said to them, "Were ye not afraid to speak against my servant Moses?"

The anger of the Lord was kindled against them, "and the cloud departed from off the tabernacle;

and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." Aaron besought Moses, saying, "My lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned." And "Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." God, in answer to his petition, healed her, but her offense was so grave that it could not be passed by lightly: God commanded that she should be shut out of the camp for seven days. Numbers 12.

This was to be a lesson to the people of God for all time. It was a serious offense to refuse to recognize God's appointed channel of communication. It is true God had spoken by Miriam and Aaron. They were prophets, but not in the sense that Moses was. When Aaron was selected to be associated with Moses, the Lord said to Moses:

"Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh." "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be . . . to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 7:1, 2; 4:15, 16.

The relation Aaron was to sustain to Moses and to God was here clearly outlined. When the time came that the burden was too heavy for Moses, God told him to select seventy men who could be associated with him. Said the Lord:

"I will take the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee. . . . And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease."

The seventy were prophets, but they still recognized Moses as the one through whom God communicated with them. When they prophesied, two of the seventy remained in the camp. The Spirit rested upon them as upon the others, and they prophesied in the camp. Joshua, the servant of Moses, who was a young man at the time and zealous of the honor of his master, said, "My lord Moses, forbid them." But Moses said, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Num. 11:16-29.

The spirit of independence revealed in Miriam and Aaron dwelt in others of the leaders, and later broke out in a more aggravated form. Korah, Dathan, and Abiram were the leaders in this apostasy. With them were associated 250 of the princes of the assembly, "famous in the congregation, men of renown."

"They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

They maintained that to the church, or congregation as a body, it was given to decide important matters, and that this was not to be left to one person. The charge brought against Moses by them was, in effect, "Thou makest thyself altogether a prince over us."

To many of the congregation these men appeared righteous. God, however, regarded them differently. Following the Lord's directions, Moses said to the people,

"Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. . . . And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. . . . If the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men." Num. 16:26-35.

But the subtle influence of their teaching was widespread; for "on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." This was to be a lesson for all time; for in the plague from the Lord that followed this general rebellion, 14,700 died, "beside them that died about the matter of Korah."

In referring to the coming of Christ, Moses said to the children of Israel:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15.

And the Lord, in referring to this Prophet, said:

"I . . . will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Verses 18, 19.

The same God who spoke by Moses, later spoke by Christ. Christ sustained to the people of his day, in this respect, the same relation that Moses sustained to the people of his day. Paul, in referring to Christ, said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Christ "was a prophet mighty in deed and word before God and all the people." Luke 24:19.

The seventy who believed, and received God's word from the mouth of Christ, prophesied, as did Aaron and the seventy associated with Moses.

The prophetic gift in the church did not cease with Christ. He himself said, "Behold, I send unto you prophets: . . . and some of them ye shall kill." Matt. 23:34. This gift was to remain in the church until its members attained a state of Christian perfection. Paul, in referring to the purpose of this gift in the church, said, "When that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:9, 10. In the first part of his letter to the church of Corinth this was made very plain. He said:

"The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:6-8.

The last church is spoken of in Revelation 12:17 as the "remnant." Her members are distinguished by the fact that they "keep the commandments of God, and have the testimony of Jesus Christ." And "the testimony of Jesus," we are told, "is the spirit of prophecy." Rev. 19:10. Those who prophesy in the last days and are prepared for Christ's second coming, keep the commandments of God and recognize the prophetic gift, as did the people in the days of Moses.

* * *

OTHERS

Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—others.

Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

"Others," Lord, yes, "others;"
Let this my motto be;
Help me to live for others,
That I may live like thee.

— C. D. Meigs.



BIBLE STUDIES



Where Are the Dead? or Our House Which Is from Heaven

A Study of 2 Corinthians 5:1-9; Philippians 1:23, 24; and Other Texts

CALVIN P. BOLLMAN

THE question, Where are the dead? is one in which we are all interested; first, because in the regular course of nature all are destined to die; and second, because we all have neighbors, near friends, and close kindred who have died. We naturally want to know both where our dead friends and kindred are and what is to be our own place and condition when our change shall come.

Doubtless we all have our ideas touching this question, but are those ideas true? We have only one way of knowing this, and that is to learn what the word of God says. What does the Bible teach us concerning the nature of man and his place and condition in death? Are our "departed" friends and kindred really dead, or do they still live? Are they conscious, or unconscious? Are they still concerned about the affairs of this life, or is the sleep of death a condition of total unconsciousness, of perfect rest? What says the Bible, the word of the living God?

Notwithstanding many plain statements to the contrary in various places in the Bible, a great many people seem to be unable to get away from the idea that it is possible for the dead to communicate with the living, and that such communications are both common and helpful. Indeed, we not infrequently hear the thought expressed that the departed are deeply concerned in the welfare of the living and often greatly exercised in their behalf. But it may well be questioned whether this, even if possible, would be desirable. Why should such a responsibility be laid upon one who, worn out with the cares and burdens of life, has closed his eyes in death? This is a serious question, and one which the Scriptures answer fully and definitely.

According to the Bible, "the dead know not anything." Eccl. 9:5. Each individual's experience with sin is limited to his own lifetime. The character is formed, and the conflict ends with this present world. This is true as regards both one's individual sins, and the anxiety and sorrow due to the sins of others. The pious parent who has passed away does not continue to carry a burden because of the sins of his children. Of such a one, in common with all the dead, it is written:

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21:

With this agree also the words of the psalmist:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

Notwithstanding such plain statements from the word of God, some have thought that the dead are

the guardian spirits referred to in Hebrews 1:14; but that text speaks of unfallen angels of God, not of departed human beings. However, it is not infrequently the case that one hears a deceased mother spoken of as still watching over a wayward, wicked son, whose career may end in the gutter, or perchance upon the gallows. But, according to the Scriptures, there is something better than continued anxiety in store for wayworn Christian pilgrims: they "rest from their labors." Rev. 14:13. (Cf. Job 3:13, 17.) When death comes, the weary, God-fearing mother falls asleep. Her work is done. When the Lord comes, she will awake in the kingdom of God. If her children are saved, she will see and know them there. If they are lost, she will understand why they are condemned, and will know that the Judge of all the earth has done right. This belief is certainly much to be desired above the state of anxiety and unrest from which the popular view of consciousness in death cannot be divorced.

God's ways are always best; and instead of being "gloomy," as some have imagined the doctrine of the unconscious state of the dead to be, it is a most comforting truth. It is the very best state possible, not only for the lost, but as we have seen, even for the saved as well.

Since the dead are at rest and "know not anything," they take no account of passing time; and so far as their sensations are concerned, the first generation of men were no farther removed from their reward than are the last generation. There is no long, weary period of waiting for anybody, nor do some enjoy the bliss of heaven before others reach that desired estate. Of the ancient worthies whose experiences are so graphically recited in the eleventh chapter of Hebrews, the apostle says:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40.

Polished Stones

When Solomon's temple was in building, "there was neither hammer nor ax nor any tool of iron heard in the house," for it "was built of stone made ready before it was brought thither." In like manner the stones of God's great spiritual temple are all prepared before being assembled. Each stone is "polished after the similitude of a palace," and is then laid away until all are ready. God's people are being prepared and gathered out of the nations now. They will all be taken home together when the Lord comes. Each is a finished, polished stone for the heavenly building; therefore, in the words of the psalmist, "precious in the sight of the Lord is the death of his saints."

Centuries Seem but Moments

But error is fertile in expedients, and when it is shown that all are rewarded at the same time, that all are made perfect together, a conscious intermediate state is suggested. But the conception of a nether world in which the dead consciously await the final judgment is pagan, not Christian. The thought is alike foreign to both Old and New Testaments. The Bible knows but one place of waiting. "If I wait," says the patriarch Job, "the grave is mine house." And there profound slumber blots out time. To the living the hours may seem to move on leaden wings, but to the dead, centuries seem but moments. One instant the brittle thread of life is snapped asunder; the next, so far as the consciousness of the dead is concerned, the trumpet sounds, and they stand before their Judge. Therefore, begin where it may, every life reaches, in effect, to the judgment seat of Christ; and to every man the second coming of the Lord practically is and ever has been an event always impending; hence the solemn words of our Saviour, "What I say unto you I say unto all, Watch."

Moment of Deliverance

The first human death was that of Abel. Probably his last view of earthly things was of his brother's angry countenance, and of the cruel club uplifted to lay him low in the dust. But instead of carrying that terrible picture in his mind through six thousand years of weary waiting for the redemption of his body (Rom. 8:23), Abel fell asleep. And since "the dead know not anything," with him measure of duration ceased. So far as any consciousness of passing time is concerned, it will seem to Abel when he is raised at the second coming of Christ, that the moment of his death was also the moment of his deliverance from the power of death.

Stephen's Vision

The beauty of this view is not less strikingly revealed in the case of Stephen than in that of Abel. As Stephen was speaking to the people, they stopped their ears and "gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:54-56.

Then they cast him out of the city. "And they stoned Stephen. . . . And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this,

"He Fell Asleep"

Stephen's vision of the open heavens and the Son of man will be completed in the resurrection, for then, instead of seeing the Son of man *standing*, looking down as if eager to come to his relief, Stephen will see his Saviour *coming*, and together with the redeemed of all ages, he will be caught up to meet his Lord and Deliverer in the air. (See 1 Thess. 4:13-18.)

To this "first Christian martyr" it will seem that the Son of man whom he saw standing at the right hand of God, at once marshaled the armies of heaven and came that same hour to his relief. So far as his sensations are concerned, the moment of his death is the moment also of the coming of the Lord. It is thus that the profound sleep of death blots out

time and brings into the compass of a few moments events that to the living are centuries or even millenniums apart.

The glorious truth that to the dead there is no such thing as time, and that, to the consciousness of those who fall asleep in Jesus, the next instant is the day of resurrection and reward, though obscured by heathen philosophy, was well known to the early church. This is shown by the apostle in

2 Corinthians 5: 1-9 and Philippians 1: 23, 24

In the first of these scriptures the present, moral state is described as "our earthly house of this tabernacle;" and the future, immortal state, or life, as "a building of God, a house not made with hands, eternal in the heavens."

By faith in Christ we have this eternal life, or "building of God," now. "He that believeth on the Son hath everlasting life." John 3:36. To have by faith this "everlasting life," or this "building of God, a house not made with hands, eternal in the heavens," is to be "risen with Christ," as says the apostle:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

Naturally, as with the weary, footsore earth traveler, there is a desire for the temporary rest which the evening brings, with its frugal meal and its lowly bed, so there is with the weary Christian pilgrim a certain longing after the temporary rest that lies at the end of the earthly journey. "Not for that we would be unclothed,"—that is, in the state of death,—says the apostle, "but clothed upon, that mortality might be swallowed up of life."

Hope of Joyous Awakening

The night is not welcomed by the weary earth traveler as the end, but because of the hope of the joyous awakening of the coming day. So with the Christian pilgrim and the brief night of death; if, like the apostle, his flesh is worn by the toil, the buffeting, the warfare, he welcomes it because of the respite it brings to him; and he fears it not; for he knows that just beyond—the next moment, apparently,—comes a glorious awakening in the morning of the resurrection.

The same thought is expressed in Romans 8:18-23, which see. In this scripture "the whole creation" is represented as groaning for deliverance from the curse of sin. "And not only they," says the apostle, "but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Clothed with Life

Note again in this connection 2 Corinthians 5:1-9, especially verse 4: "We that are in this tabernacle do groan, being burdened [with the infirmities incident to mortal flesh, that is with mortality]: not for that we would be unclothed [deprived of mortal life], but clothed upon [endowed with immortal life], that mortality might be swallowed up of life." In these expressions the apostle takes no account of the time that intervenes between death, the putting off of the "earthly house," or "mortality," and the putting on of immortality, the "house not made with hands."

That this is the meaning of the scripture under review is made still more evident by reference to 1 Corinthians 15:47-54. In this scripture we have the terms "earthly" and "heavenly" closely linked with their Biblical synonyms, "corruptible" and "incorruptible." "This corruptible" of 1 Corinthians 15:53 is the equivalent of "our earthly house of this tabernacle" of 2 Corinthians 5:1; while the words, "a building of God, a house not made with hands," mean no more than the terms, "incorruptible" and "immortality," used in the fifteenth chapter.

The Corruptible Puts on Incorruption

Says the apostle in 1 Corinthians 15:51-54:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the [righteous] dead shall be raised incorruptible, and we [the living righteous] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

It is evident from these words that the apostle did not believe he had immortality in actual possession when he wrote; nor did he expect to receive it at death, but at the second coming of the Lord, and the resurrection. This view of the matter is emphasized by 1 Thessalonians 4:15-17. Knowing death to be a profound and dreamless sleep that for its subjects obliterates time, the apostle naturally wrote of the putting off of the mortal state and the putting on of the immortal, in the seeming relation that these events sustain to each other. This thought will be made still clearer by a study of Philippians 1:21-24.

"To me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

As between the hard life he was living as a prisoner in Rome, and death (something from which men naturally shrink), Paul, the aged, had no choice. He was willing to live if by so doing he could still serve the church; but if his work was done, he would gladly die; not that he would be unclothed, that is, deprived of mortal life, but that in the resurrection, with all who shall be ransomed from the power of the grave, he might be clothed upon with immortality.

The Apostle's Viewpoint

The apostle was weary with his labors. Could he have felt that his work was done, he would have welcomed the sleep of death, even as the tired laborer welcomes natural sleep; for he knew that to him the next thing after his death would be the coming of the Lord, as he himself had described that event in his first letter to the Thessalonians. He knew, even as he had testified in that epistle, that in this way only, namely, by the coming of Christ, could he or any one else, except by a special resurrection, as in the case of Moses, or by translation, as in the cases of Enoch and Elijah, be with the Lord.

Therefore, as in death there is no consciousness of time, as the dead make no account of passing moments, hours, days, or years; inasmuch as the day of one's death is apparently (that is, so far as his

sensations are concerned) the day of his resurrection and the dawning of the day of God, the apostle wrote of his departure, or death, and of his being with Christ, as if the two events followed each other in quick succession, whereas he knew, as appears from his second letter to the Thessalonians, that the day of rewards was not then at hand. This man of God wrote:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

Faith Brought Triumph Near

The development and work of the power here described occupied centuries of time. And this the apostle well knew would be the case, yet his faith brought the final triumph near. He was willing to labor on for the good of others; yet had it pleased God, he would fain have closed his eyes in death, that thus for him the years of weary waiting might have ceased; for the grave knows nothing of time.

That such is the standpoint from which the apostle viewed this matter is evident from his words recorded in 2 Timothy 4:6-8:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"That Day"

By "that day" the apostle means the day of final accounts, when the Lord shall "reward every man according to his works." Matt. 16:27. The expression occurs also in 2 Thessalonians 1:10 and 2 Timothy 1:12, 18. In every case it refers to the judgment and the end of the world. It means—

That day to holy inspiration known,
When earth with fervent, glowing heat shall melt,
And works of boastful men shall perish all,
As withered flower of the summer field
Into the overheated oven cast.

It is at that day that the righteous are taken to be with their Lord. The apostle has described the scene in these words:

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Truly it is a grand and soul-inspiring thought that all God's children are to be gathered home together. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. Then "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Then, and not until then, shall the final rewards be given; then, and not before, the Saviour "shall see of the travail of his soul, and shall be satisfied."

"At the sounding of the trumpet, when the saints are gathered home,
We will greet each other by the crystal sea;
When the Lord himself from heaven to his glory bids them come,
What a gathering of the faithful that will be!"

IN MISSION LANDS

THE END OF THE TRAIL

EDWARD J. URQUHART

O, WHEN I CROSS the Great Divide
And reach the end of the trail,
And with the ebbing of life's tide
I reef for aye the sail;

In that all-quiet, solemn hour
May Thy unbounded love,
With its sustaining, mighty power,
Enfold me from above.

And then, for earthly aid shall fail,
Stand by my trembling side,
To cheer me as I end the trail
Beyond the Great Divide.

Seoul, Chosen.

* * *

Hawaii's Jubilee Service

L. L. HUTCHINSON

THE last Sabbath of the year (1919) a jubilee service was held in the new church here in Honolulu. The following are a few of the things that we had to rejoice over:

New church, price \$6,500, all paid for; new mission building, price \$3,760, all paid for; Harvest Ingathering, \$1,770, all in.

Another and still greater cause for rejoicing was that on the afternoon of that Sabbath day our church members gathered at a private place on the famous Waikiki beach, and after an appropriate service fifteen precious believers were baptized. This made a total of forty-nine baptisms for the year.

An item of interest in our Harvest Ingathering work was that we used just 1,700 papers and gathered in a little more than \$1,700, thus averaging a little more than one dollar per paper.

Our membership, including the company at Hilo, is about 150. The following comparative financial statement for three years is interesting:

	1917	1918	1919
Tithe	\$3,453.21	\$4,435.00	\$7,012.03
Sabbath school offerings	922.41	1,113.65	1,793.52

Sister C. R. Webster, our mission Sabbath school

secretary, has handed me the following notes of interest:

"As it is summer here all the year, our attendance is nearly 100 per cent. We have about 135 in attendance, and it would be interesting to see the many nationalities represented. We have classes in Hawaiian, Chinese, Portuguese, and English. It might seem that this would cause a little confusion, but it only adds to the interest.

"The Honolulu Sabbath school raised during the last two quarters more than \$400 each quarter. This is a most remarkable showing when we consider that the number of children and young people represent more than one half of the attendance."

The Hawaiian Mission is now self-supporting. Our working force, however, is small. We have three large islands without a worker, or even a believer, on any of them.

Brother and Sister William MacMillan have charge of our work in Hilo, Hawaii, and are operating treatment-rooms there. Brother C. R. Webster and his wife are conducting our Honolulu treatment-rooms. They are also rendering valuable assistance in Bible work and church work. Brother and Sister Robert McKeague have charge of our office work, and are also engaged in general missionary work. Mrs. Hutchinson and Mrs. Alves are conducting our church school.

Brother and Sister R. W. Smith, who by their faithful work rendered the mission valuable service, left us in October, 1919, accepting a call to work in the Australasian Union Conference.

Brother F. E. Stafford, for many years superintendent of the Kiangsu Mission at Shanghai, though employed in commercial work in this city, is doing an important work as secretary of our Oriental department. We have thirty Chinese members in our church. Prayer and social meetings are conducted in the Chinese language each week by Brother Stafford. Three fifths of the population here is composed of the Asiatic races. We have 100,000 Japanese, 25,000 Chinese, 20,000 Filipinos, and 5,000 Koreans.

Our greatest need today is educational advantages for our young people. We have fifteen young people in high school. They all say that they will gladly come to our school if we can furnish them with a teacher. Besides these we have between fifty and sixty children of church school age.

Honolulu.

* * *

"AND he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."



INTERIOR NEW HONOLULU SEVENTH-DAY ADVENTIST CHURCH

Annual Meeting in Cuba

C. E. KNIGHT

It was the purpose of the Cuban Mission to hold its annual meeting in December, 1919, until it was announced that a bookmen's and secretaries' convention was to be held at Cristobal, Canal Zone, at about the same time, and then it was decided to postpone the meeting until January 12-24, 1920. This meeting was held at Matanzas. The colporteurs' institute occupied the first five days of the time, and the remaining part was given to the consideration of other matters pertaining to the mission.

The retiring field secretary, F. E. Wilson, felt obliged to make a short visit to the States, therefore was not present. His successor, H. E. Blackwelder, on account of frequent cancelings of boat sailings, was not expected to arrive until after the close of the meeting, and consequently the responsibility of giving instruction to the colporteurs during the first few days fell upon other workers. Antonio Moreno, from Spain, who had been canvassing in Havana for a few months, took the leading part in illustrating practical methods until the arrival of J. A. P. Green a few days after the institute began. Brother Moreno was appointed temporary field secretary.

Cuba leads by a large margin all the North Latin-American fields in the sale of books. Last year 6,083 large books and about 5,000 small ones were sold, at a total value of \$28,370. There was an average of about twelve colporteurs in the field, including the usual extra ones during the summer season. A goal of \$30,000 has been set for 1920.

All departments of the work were greatly prospered in Cuba last year. For some reason (principally because I had not previously been able to visit the island) I was not aware of the results being accomplished—even under many adverse circumstances. The superintendent, S. E. Kellman, was obliged to do the office work of both the mission and the tract society for four months, thus depriving the field of much-needed visits from him. His annual report showed that the results in almost every branch of the work were double those of the preceding year. Forty-five were baptized. Fifty members were added, making the present membership 232. Tithes paid amounted to \$7,351.50; Sabbath school offerings, to \$2,452.87; other offerings, to \$683.25. A goal of twenty-five cents a week per member was set for 1920, but a fraction more than twenty-six cents was paid in during 1919.

The large increase in receipts last year demonstrates that a long stride has been taken toward making the work in Cuba self-supporting. This increase is not due to any large gifts nor to the tithes from wealthy persons, but rather to an evenness and faithfulness on the part of the members, as the monthly receipts indicate. A man having some large business in-

terests has begun to keep the Sabbath, and attended a portion of the meeting. In his neighborhood a good work is going forward, and the mission is hoping soon to have additional laborers to meet the many calls coming from various parts of the island. The Sabbath school membership is 460, or twice the church membership, and is evenly scattered in small groups throughout the island. With so many Sabbath school members in excess of the church membership, our people are awake to the fact that there should be a large number of them baptized during the present year, and are hoping to double the number of baptisms.

Changes in laborers have always been frequent in that field, and they are still going on. Two or three additional workers have been asked for, but they are not yet available. It is difficult properly to serve such a long field, with interests extended from one end to the other, by means of such a small group of laborers. The possibility of providing more help would be greater if a school could soon be established where young people could be in training for that purpose. The brethren are thoroughly aroused to its importance. Efforts will immediately be made to dispose of some property, the sale of which has been authorized, and it is hoped that the funds realized therefrom may nearly provide for present school necessities. The rapid progress of the work demands means for buildings.

The churches in the cities of Havana and Santiago feel the necessity of having their own houses of worship, and are working earnestly to gather funds with which to make a start. It is a stupendous undertaking for thirty or forty members in poor circumstances, but under courageous leadership there can be no doubt of success, although it would be a fortunate happening if substantial help could be given them from outside their circle.

Miss Ina Fischer, who has been more or less connected with the work in Porto Rico and Cuba from its beginning, and therefore familiar with it, was invited to connect with the force of workers as a Bible worker. She will also have charge of the young people's department.

On the day before the meeting closed, a general strike of railroad employees was declared, which greatly hindered the workers' returning to their fields of labor. At the time I left Matanzas it was impossi-



ATTENDANCE AT THE CUBAN ANNUAL MEETING



BELIEVERS ATTENDING THE GENERAL MEETING AT CANDON, NORTHERN LUZON, P. I.
Temporary Church in Background

ble for those to get away who had to go to the east end of the island, and there was little prospect for an early settlement of the strike. It may be a long time before some of the brethren can reach their homes, as there is no other mode of conveyance. Let us hope that the situation may not long continue, that the interests of the cause may not suffer.

* * *

Philippine Islands

IRWIN H. EVANS

THE Northern Luzon meeting was held in Candon, from Dec. 30, 1919, to Jan. 5, 1920. The Northern Luzon Mission embraces the northern part of Luzon, the largest island in the Philippine group. Elder R. E. Hay has charge of this field. Candon is about forty miles to the south of Vigan, where Brother Hay has his headquarters.

The meetings were held in a little chapel built of bamboo and thatched with palm leaves, which afforded good protection from the heat of the sun. About seventy-five believers were gathered together in this little meeting, and a deep interest was shown by them in all branches of the work.

This northern field represents about a dozen different language areas, in various sections of the territory, yet so intermingled that oftentimes one dialect, or language, area is shaded into another, and considerable numbers of both peoples speak both languages. The Ilocano, however, is the language most generally spoken.

Thousands of these people have not yet been provided with school facilities by the Government, and they are illiterate and without means of obtaining an education unless it be provided by the church. The tobacco habit is almost universal. Indeed, nowhere have I seen tobacco so generally used as in this field. I have seen a babe nursing at its mother's breast supplied with a cigarette, and the child would alternately nurse and smoke. It is common to see little

children from four years old and upward smoking large rolls of tobacco. In fact, I have seen women smoking cigars a foot long and from three quarters of an inch to an inch in diameter. One can think of the future only with foreboding when he sees mothers and little children so addicted to the use of this narcotic.

Thousands of these people are still pagan, and have never come under the influence of Christianity. Even the Scriptures have not been distributed among them, and they are ignorant, without knowledge and without God in this world. They are superstitious, worshipping spirits. Nearly every village has its little god, either of stone or wood. It is placed outside the village, where it is worshiped and fed in order that it may not come into the town to destroy or do harm.

These people are simple in their habits and dress, many of them wearing little clothing. They are very friendly, warm-hearted, and generous.

There is a wonderful opportunity to open schools among these people. They desire education, and are anxious to get in touch with what has made other portions of the island more civilized and progressive.

We have few believers among these mountain tribes, but those who have accepted the truth make good Christians, leaving off, without apparent difficulty, tobacco and other evil habits. Brother Hay has a hard field, inasmuch as it is difficult to go from one place to another; there are few railroad facilities, and oftentimes no roads. On horseback and on foot, over mountain trails, he has traveled under a burning sun again and again, often when ill, enduring without complaint physical hardships which must be experienced before they can be appreciated.

With Brethren Hay and Jackson, it was our privilege to visit Vigan and various sections of the country both north and east in the mountain territory. We ought to have a man in each language area, yet the numbers of these people are so small as compared with other great sections in the Asiatic Division ter-

ritory that it seems almost impossible for us to think of properly manning the field. But there must be a large ingathering of these precious souls, and certainly they seem responsive to all kindness, and anxious for all the help that it is possible to give them.

The workers at the Candon meeting resolved to undertake to double their membership this coming year, which will mean an increase of more than two hundred souls. We believe the Holy Spirit is working on the hearts of the people, and that this goal can be reached if each worker does his best continually for Christ.

There should be another foreign missionary sent to the Philippines immediately to begin the study of the language, as Brother Hay and his family have been voted a furlough and are in great need of this change and rest. They hope to take this furlough in the spring of 1921 without fail, and we are hoping and trusting that the General Conference will send a man to begin the study of the language at an early date. We can have as large an ingathering of souls in this field as our faith and labors will warrant.

Manila, P. I.

* * *

The Solomon Islands --- No. 4

D. NICHOLSON

ONE does not have to live a great while among these people before he recognizes that they are in communication with supernatural agencies. Everywhere are "tabu" restrictions. If the village house has any standing in the community, there are numerous spots where only men go. Each village has certain grounds dedicated to the spirits of the departed, as well as canoes which can be used only for spirit work. In fact, the ceremonies connected with their dead occupied the greater part of their time in the past. That these have a demoralizing effect upon those who engage in them is still in evidence, for those who attain to power live in abject poverty. Their houses are known as the most dilapidated in the village, for the time of a medium is devoted to the work of his calling, which takes precedence over every other duty. The most significant part of it all is that these mediums are held in subjection to evil spirits through the threat of death. They dare not disobey, and in turn the mediums hold the people in their power by the same means.

No one can doubt that it is all the planning of a master mind, for all through their ceremonies there is a misapplication of gospel principles. The similarity between the standard of their ancient laws and rules of life, and that of Bible teaching, was so pronounced that many could not discern any difference for some time. However, as the plan of salvation began to unfold, they saw that the Bible exalted Christ as the Redeemer, and the works of darkness exalted a human sacrifice and death as the gateway to life and unlimited power.

One of the most interesting studies conducted in the schoolroom was a series on the counterfeit plans of the enemy to offset the purposes of God from the days of Adam. As we studied the Old and New Testaments in the light of primitive Spiritualism, it became more and more evident that the admonitions given by God in the past were just as applicable to these people as they were to ancient Israel and the people of apostolic days. It seemed as if all that was false was blended into one deceptive system,—astrol-

ogy and ancestor and idol worship blended with visible signs and open communication from the spirit world. The sacred "tree" to mark the tabu ground existed; "rounding the corner of the head," and "printing marks" for the dead were practised. The head houses faced the east, while Orion was considered sacred, because they thought that a mystic power was associated with this constellation. However, just as soon as the light of the gospel reached the heart, the effect was just as instantaneous as that recorded in the New Testament. Not once, but over and over again, the powers of darkness have been foiled by the simple prayers and faith of these people.

The sacredness of the tithe and first fruits of the gardens, and the practice of baptism under some conditions, as well as the offering of a human sacrifice as a substitute to appease the wrath of spirits who they supposed were their ancestors, were used as a means to exalt their forefathers. It may be interesting to notice some things in connection with this human sacrifice. This rite is not carried on now, for the civil power is strong enough to hold such things in check. But there are men now worshiping from Sabbath to Sabbath who engaged in this practice in their younger days. One man chosen as a victim and brought to the Marovo years ago, is now under mission influence.

From their account we learn that the victim chosen for the sacrifice was a man obtained during one of the frequent raiding expeditions. He was brought home, adopted by the chief, and specially cared for. He was never allowed to work, but was kept spotlessly clean, not being allowed to soil his hands. He was kept in this condition until the day chosen for his death, when, as usual, he was taken for his bath. This was the means used for the final action: It was necessary that the human sacrifice should not utter a cry; if he did, the penalty was the death of the chief. So while bathing he was stealthily dragged under water and kept there until unconscious, after which he was brought ashore and slain before regaining consciousness.

The knowledge of these customs enabled us to use such Biblical expressions as, "A lamb without spot," "He opened not his mouth," with convincing power; and the Lord not only blessed in the presentation of the plan of redemption, but he set his seal of approval upon those who took his name in faith and prayer; for wherever the name of Jesus was carried, and men began to praise his name in worship, the word came back that communication had ceased with the spirit world; and thus the Spirit of God co-operated with the presentation of his word. It is an unanswerable argument, and is accomplished silently. All the powers of oratory could not have moved these people. The claims of civilization were not sufficient. The overawing arm of civil power had no effect. They had evidence which no human power could gainsay.

Today those who have affiliated with the mission despise the work of yesterday, while those still under the fear of evil influences make the distinction by calling the old things "the works of darkness," and that of the mission "the work of light." Those of us who have witnessed this silent but complete transformation, look at the ministry of Christ and his disciples with a new vision. The Spirit of God, which wrought so mightily in those early days, is working with visible power in these dark lands of heathenism today. As we repeatedly listen to these people while

they tell of victory over evil spirits and healing by prayer, we rejoice that the gospel is the power of God unto salvation. It takes the third angel's message, with its complete gospel message, to save this people from the accumulated evil of the ages.

Two new language areas have recently been entered by white workers. Our first ten converts are all out in evangelistic work from forty to one hundred miles away. More than a thousand people in the Solomon Islands are under the direct teaching of this last gospel message in its purity. We are of good courage, for we look forward to an abundant harvest.

* * *

Pukapuka, Cook Islands

H. P. B. WICKS

PUKAPUKA is a small coral atoll of the Cook group, situated about 700 miles from the main island of Rarotonga, the entrance port of the group, and about 350 miles northeast of Samoa. Nowhere is it more than ten feet above sea level, and the only food that grows there is the coconut and taro. It is charted "Danger Island," because of a long submerged coral reef extending out for about ten miles from the southwestern point. There are also several submerged reefs in the vicinity, which make it a very dangerous place, and ships generally avoid it. Thus it is very isolated.

At one time Pukapuka was well populated, but disease and frequent raids by slavers have so reduced its numbers that there are now but few more than 500 people left.

About sixty years ago a native Christian teacher from the island of Aitutaki landed there, and it was not long before the whole population forsook their idols and turned to the Christian religion, though they did not forsake many of their old customs. Today witchcraft and licentious dances are still practised.

About four years ago we received a call to go there, and Iti, one of our native brethren from Aitutaki, was sent; for the workers were busily engaged on other islands at the time. Early in 1919 the oppor-



Seventh-day Adventist Church on Pukapuka, Cook Islands

tunity presented itself for me to go and help this native brother. After a journey of twenty-three days in a small schooner I landed there, and found an earnest little company of believers. I had the privilege of staying with them five months. The king of the island and his wife are among the company, they having joined in the face of much opposition from his subjects.

They now have a substantial little church, built of native lime and thatch, with a cement floor. All labored faithfully to complete this building, each one doing his part. The women carried the sand and shingles (thatchings), and the men carried and mixed the lime, and built. Even the children helped. It was good to see the little ones scarcely three years old helping by carrying their little baskets of sand, and they thought it great fun as they ran back and forth with their little loads. It was a happy day for them all when at last they completed their church and dedicated it to the service of God.

These members have taken their stand despite much opposition and persecution — a number of them have even been fined in the court; but this has only strengthened their faith, and they are very earnest and zealous for the cause that we all love so much.

It is a pleasure each Sabbath morning to attend the Sabbath school — to see the earnestness with which the forty-eight members study their lesson.

There are eleven islands in the Cook group, and at present our work has been started on only four of them. The "Macedonian cry" continues to come from each of the others.



GROUP OF MISSIONARIES WHO SAILED FOR THE ORIENT ON THE S. S. "NANKING," FEB. 21, 1920

Left to right: Mr. and Mrs. G. Hugh Murrin, Miss Edith Johnson, Mr. and Mrs. Ben P. LeDuc, Mr. and Mrs. A. C. Hansen, Mr. and Mrs. I. L. Kent and their child.



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."

ALONE

GRACE C. MATTESON

"Nevertheless I am continually with thee." Ps. 73:23.

I STOOD upon the strand,
The sky was dark and gray;
The heavy clouds their shadows cast
Across the troubled bay.
The waves were falling on the shore
In ceaseless monotone,
Their measured beating seemed to say,
"Alone, alone, alone!"

I cast my bark upon the sea,
With many a doubt and fear;
And, driven with the wind and tide,
Despair seemed ever near.
The wind was blowing toward the shore,
With intermittent moan;
In rise and fall it seemed to say,
"Alone, alone, alone!"

The day was drawing to its close,
Uncertain was my heart,
When lo, the sky began to clear,
The clouds to drift apart;
And wind and waves sang on the shore,
In happy, joyous tone,
"God has been with you all the way;
You never were alone!"

* * *

"Honor Thy Father"

MRS. VESTA J. FARNSWORTH

MUCH is now said and written concerning the love and influence of the Christian mother. Too great honor cannot be given her, but in the Bible the life of the father, and his influence in the family, are frequently mentioned, and we conclude he is an important factor in the home. His example possesses tremendous power for either good or evil.

No greater commission is given to man than to be a Christian father. He forms the connecting link between God and his children. He is the priest of his household. He is the "house-band" that binds the family together.

There are many illustrations of father-love in the Scriptures. Enoch began a closer walk with God after the birth of his firstborn. Abraham was known as one who would command his children and his household after him. Jacob declared he would go sorrowing into the grave on account of Joseph. He could not bear to be separated from his beloved Benjamin. David wept over Absalom. Jairus came to Jesus to beg for the life of his only child. The father of the lad possessed by demons brought his afflicted son to the Great Teacher, and echoed the agonizing call of many another father heart, "If thou canst do anything, have compassion on us, and help us." Mark 9:22.

The father should be the provider for those dependent upon him. He should seek not only their temporal, but their moral and spiritual welfare. In fact, the spiritual is the most important provision

of all. Jesus could connect heaven and earth with no stronger link than when he spoke the endearing words, "Our Father."

The parable of the prodigal son illustrates the love, compassion, and wisdom of God as our heavenly Father, and also the relation that should exist between earthly fathers and their weak, straying children.

"Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home. And now as with weary, and painful steps he pursues the homeward way, he knows not that one is watching for his return. But while he is yet 'a great way off,' the father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He 'had compassion, and ran, and fell on his neck' in a long, clinging, tender embrace."—*"Christ's Object Lessons," p. 203.*

Every true father heart has warmed with sympathy for Jairus as he came and fell at the feet of the Master with his petition, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." Matt. 5:23. It may be spiritual death that threatens a loved son or daughter, but whatever the sadness or the sickness, Jesus never turns away from such a request. Jairus would not trust a servant or his nearest relative to go to Jesus with the burden of his heart. He must go himself, and he did not leave the Saviour till his child was restored to health.

There are fathers who shirk their responsibilities. Such was the husband of the Shunammite woman who entertained Elisha. A child was sent these parents as a gift from God, a reward for the hospitality extended to his prophet in their home.

One day the child wandered out into the harvest field where his father was reaping. It is probable that the heat brought on serious illness. The boy went to his father and complained of the pain in his head. We would suppose that as the father looked on his suffering child, the reaping would be forgotten, that the father would bathe the aching head, and would bear the son in his own arms to the home where friendly shade, cooling water, and the loving ministrations of the faithful mother would bring relief.

The record reveals a lack of fatherly interest and action that seems almost unbelievable. Turning from his suffering child, the unfeeling father said to a lad standing near, "Carry him to his mother," and there is nothing to show that he did not continue reaping. How could he stay in the harvest field and keep on with his work, not knowing what the outcome of this illness would be?

His attitude in this crisis may enable us to understand why, after holding her suffering child on her knees till he died, the mother said nothing to her husband of the death of their son, but simply asked means to travel to Elisha. This father seems

to have had so little interest he did not question if the child's headache was better, and if the illness was relieved. "Wherefore wilt thou go to him today?" was his inquiry. Perhaps he felt how inconvenient it would be to have the wife away from home in harvest time, but no anxiety was manifested in behalf of the dying boy.

Too many fathers who furnish food, shelter, and clothing for their boys and girls, when asked to provide Christian education for them, to discipline, and bring up their children "in the nurture and admonition of the Lord," are ready to exclaim, "Carry him to his mother. I have no time to think about such things. I have too much to do to give them attention." And so the mother is left to struggle on alone, carrying a double burden, it may be, or the children drift away, form associations that lead them from God and present truth, and they are lost.

No father has a right to be so absorbed in business that he has no time to talk to his children about their school, their work, their play, their companions, and their religious life. These interests are vital. Better have less to eat and to wear, less worldly prosperity, and know that the boys and girls are being trained for God and heaven.

The father should be the *protector* of the home. It is his privilege to be the companion of his children. One summer day a father noticed his fifteen-year-old daughter walking with a boy two years her senior. He knew this lad was a questionable character. It was not best for his Alice to be in his company.

As the daughter entered the house, the father greeted her with a smile. He very wisely refrained from questioning her, or making derogatory remarks about Clinton. He was so pleasant and agreeable that when he invited her to take a walk with him to the park that evening, she readily assented.

This father and daughter had always been "chummy," and Alice took pleasure in his company. This particular evening, as they walked they talked of her school work, and of her plans for the future. Father told of his hopes and ambitions, and thought her plan to be a teacher was excellent. Hand in hand they walked slowly homeward, while the father tenderly pointed out how needful it would be for her to be careful in her choice of friends, being on intimate terms only with those who would aid every noble purpose, and exert a good influence in her Christian life.

Then they planned a quiet, home entertainment in which mother and all the children were to take part. Some of the best young people were to be invited, and father seemed so interested that all should be happy and have an enjoyable evening.

"You are such a good father to me," said Alice as they neared their own door, and she gave his hand an extra squeeze.

It is the privilege of fathers to cultivate the sweetest friendship with their growing daughters from earliest childhood, and throw about them the protection they need in a wicked world.

A boy is proud to be like his father. He loves to imitate him in his manners and work. The lad walks in his father's steps, and this truth should cause every father to make straight paths for his feet lest the child that is lame, crippled, perhaps on account of the father's failures, may not be turned out of the way, but rather be healed.

The son should first hear truths concerning himself from no other lips than his father's. Knowing the perils and snares that are set for every boy, it should be the father's task to warn him of the temptations he will meet, and to place the highest ideals of purity and exalted manhood before him. If the father can keep the confidence of his boys, if he encourages them from their earliest years to come to him with their perplexities and questions of right and wrong, he will be a father they will delight to honor, if they find in him not only the sternness of the law, but the sweetness of the gospel.

Every boy needs the tenderness of his mother, and also the strength and love of his father. To many it is a relief to have the boys leave the home, to wander they know not where, when they should be bound to those who love them best by sympathy and strong affection, guarded and kept by a love that will not let them go.

"And what if their feet,
Sent out of houses, sent into the street,
Should step round the corner, and pause at the door
Where other boys' feet have paused often before,
Should pass through the gateway of glittering light,
Where jokes that are merry, and songs that are bright,
Ring out a warm welcome with flattering voice,
And temptingly say, 'Here's a place for the boys!'"

"Ah, what if they should! what if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within!
Ah, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting toys
To make round our hearthstone a place for the boys!"

Perhaps fathers shirk responsibility in the religious training of their children more than in any other way. They work without stint to provide a comfortable home; there are music, pictures, books; they deny themselves many pleasures to send their children to good schools, but when they long to see them give their lives to the service of Christ, many are ready to say, "Carry them to their mother. Let her talk with them." "Carry them to the Sabbath school teacher. Perhaps she can influence them." Or, "Carry them to Brother Smith or Brother Jones. I am sure they can help them surrender their lives to God." But, father, do you know that nobody on earth can lead your son, your daughter, to accept Jesus as their Saviour as well as yourself if your own Christian experience and example have been what they should be? If they have not, then tell them how sorry you are for your impatience, your harshness, your worldliness, and ask them to forgive you. They long to have you talk to them like that, but they feel afraid to tell you so. Invite them to live for Christ with you.

If God's Holy Spirit melts and breaks your own heart, there is no question as to what your child will say. The tear-stained cheek will be laid against your own, the soft arms will be thrown about your neck, and you will experience the presence and power of God. Kneel with your children and consecrate yourself and your loved ones to him in an everlasting covenant.

It is a great privilege to be a father. Who can measure the reward that awaits those who can look into the face of our heavenly Father at last and say, "Behold, I and the children whom the Lord hath given me."

THE OLD WAY HOME

SOME may like the new way
 Chuggin' up the hill;
 Splashin' through the river,
 Flashin' by the rill;
 Seein' not the beauty
 Nor the flowers there;
 Burnin' up the highway
 In the dusty air;
 But as for me I like it
 When the shadders gloam:
 Jest a horse 'n buggy
 'N the old way home.

Times are full of engines,
 Chugs, and smells, and smash;
 Shootin' like a rocket,
 Endin' in a crash;
 Gasoline and rubber,
 Oil, and dirt, and dust;
 But as fer me, I'm happy
 Snugglin' down — to just
 Jog erlong with hoss and rig
 When the shadders gloam,
 The windin' road of evenin'
 'N the old way home.

Some may like the straight road
 Runnin' like a dart,
 Straight as any arrow
 From the very start;
 But as fer me, just give me,
 Please, the road that twists and winds
 Its way among the vines
 'N trees, until it finds,
 A joggin' in the darkness,
 Wherever it may roam,
 The way of scented wild rose
 'N the old way home.

— William L. Stidger.

* * *

"Grandma's Rug Sermon"

[I have carried this story in my Bible for years, and have used it frequently in my work. So many have asked me for it that I promised to send it to the REVIEW. It was written by Kate W. Hamilton, and appeared originally in the magazine *Forward*.— E. W. WEBSTER.]

"THERE, it is done at last!"

Grandmother shook out the bright, braided rug that was to add a touch of luxury to an invalid's room, and laid it in the window seat where the admiring eyes of the family could rest upon it.

"It is pretty, and it will be a great comfort to poor Becky," remarked Mary, "but didn't you get dreadfully tired before you were through braiding it? That steady over and under gets to be so monotonous."

"Why, no, child," answered the kind voice, cheerily. "You see, I was just thinking that's what we have to do all the time if we are going to make our lives of any use, and fit them to other lives 'so that they will run smooth and even. It is over this one's odd ways, and under that one's prejudices, covering quickly over this bit of forgetfulness, and slipping quietly under that streak of selfishness — over and under all the time. It is because people do not understand this that so many lives are all knots and tangles; and so many families, instead of being a happy whole, are all loose ends and rough edges. It is strange what different dispositions come together, even in one household, and we none of us have a chance to choose just what lives we will have woven in with our own. We do not all feel alike, nor see things in the same way, and it doesn't do to be always running against the

irritable temper because it oughtn't to be irritable, nor arguing against the unreasonable opinion because we are sure it is unreasonable. There is no peace in that way, and it never makes matters better.

"We are not put here to make everybody over, but just to weave our days into the best and sweetest pattern we can, and to make the best we can of the other threads that run alongside of ours — over and under, crossing out a stain here, and holding up a weak place there. The trouble with most of us is that we want to run straight on in our own way, and have other folks do the winding in and out. But some of these others that we think so troublesome to get along with may not look half so knotty in the Lord's eyes as they do in ours. And I tell you, child, I've lived long enough to see that some of those we call most faulty and cross-grained may fit into their places wonderfully well if only there is love enough to go over and under until things grow smooth. Don't you suppose that is what the Bible means when it says, 'As much as lieth in you, live peaceably with all men'?"

"Oh, no! I didn't get tired. You see, there was the whole thirteenth chapter of First Corinthians — that one about charity — in that rug, and I didn't have time to study out half of it before I had come to the end of my braiding."

* * *

From a Father's Viewpoint

A CERTAIN barrister who had been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother; and fearing that if longer deferred, counsel would be too late, he resolved to "get acquainted" with his own boy, aged fifteen, by taking him as a traveling companion on a business trip. He did not treat him as a boy to be watched, however, but, as he afterward said in the hearing of the writer,—

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had, and how companionable he could be withal. After we had been together almost constantly for days, I was surprised as well to feel the years slipping away from me, and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of my boy by that means, however," continued the man, who was well along in years before he had a child, and who had grown gray as a jurist, "but my confidence had that effect. After I had told how I had once narrowly escaped being led into that which would have ruined my character, my son, who had listened with incredulity as well as relief written on his face, cried: 'O dad, I'm so glad you haven't forgotten how boys feel, and what they have to fight against, for now you'll understand!'"

"Then freely, as if talking to a chum, my boy told me of his own temptations, and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging as well that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against temptation.

"'But,' cried my boy, as he looked me full in the face, after bringing to view what had been a heartbreak to bear alone, 'I feel as if I can face anything now. But say, why didn't you tell me sooner, dad? for it would have saved me more than one falldown if I could have made a clean breast of everything, as I will, now that I see you'll understand.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel await him under all conditions.

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. Experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age." — *Western Recorder*.

* * *

The Baby Who Left Me a Legacy

I HAVE been left a legacy, a wonderful, heart-warming legacy! I smile through my tears, for I have been bequeathed *other people's babies!* Their smiles, their tears, their whimpers, yes, even their funny little tempers, were willed to me just before the sunniest atom left me for the Land of Far-Away.

Music there lies for me in even the stormiest baby cry, for it smites across the harp of memory and sounds forth the plaintive tones of that small sweet babe of long ago. Rainbows I find in the tears in a baby's eyes, for they bring back the bright drops that once glistened in eyes of heaven's hue. And when I kiss the tears from the eyes of another's child, it strangely eases the ache in this heart of mine.

For babies are cuddly and rose-leafy and soft and sweet. Such friends they are to the lonely, with their shy, fleeting smiles, their wise, quiet eyes, and their gurgling glee at finding a friend just over the way!

No matter how dreary, no matter how sad, this gray world has grown, if you make friends with the babies, wherever you meet them,—in train, street, or car, in carriage of state all snuggled soft in brodered covers and silken puff, or pillowed close in a tired mother's arms on the broken steps of Poverty Town,—you will find that the Grayness has somehow rainbowed into Gladness and that the shadows of life have scurried away under the magic touch of these God-given Sunbeams.

I know! For my heart is wrapped about the chubby toes and pink fingers, the sweet eyes and queer buttony noses, the rosebud mouths and the dimpled chins of all the babies that flower across my path. I know, you see, because they have all been willed to me by the Baby-Who-Could-Not-Stay. — *Mary Sweete*.

* * *

CULTIVATE a humble, childlike spirit.

HOLD MY HANDS

A LITTLE hand was clasping mine
When day was gone,
And shadows lingered everywhere
As night drew on.
A curly head was snuggled close
Against my own;
Blue eyes, all wonder-filled, looked on
A world unknown.
The tiny fingers, restless, moved,
And gripped my own with all their might;
Then through the stillness came this plea,
"Hold my hands, father, hold them tight."

When life is spent, and sunset hues
All blend to gray,
And twilight passes silently,
No more the day;
As darkness gently leads me toward
The afterwhile,
And quiet everywhere pervades
The last long mile,
Then I shall feel around me thrown
Protectingly an arm of might,
And whisper to him trustingly,
"Hold my hands, Father, hold them tight."
— *Irene C. Avery, in Sunday School Times.*

* * *

The First Starching

FOUR hundred years ago a certain Dutch woman happened to discover that the best way to improve a small deficiency in the bust of her royal mistress, Queen Elizabeth, was to stiffen her collars, frills, and laces. That Dutch woman's fortune was immediately made, for Queen Elizabeth was so pleased with the improvement that she straightway bestowed lavish gifts and great favors and privileges upon the lowly woman. In addition she elevated her to the position of chief inspectress of the court linen.

The fashion introduced by the queen was, of course, soon followed by all the women of rank in the kingdom. The fad for this new art of starching became veritably a mania. Special professors sprang up, and they established themselves in London and thrived in their profession. Among them was a Danish woman who seems to have had special capabilities along the line of starching, and those privileged to be initiated by her in the art had to pay no less than five pounds for a lesson.

The staid fashion of white starching soon began to pall upon the fastidious queen, who then added a blue color to the starch. She found that the addition of blue gave a green hue to her complexion, and being rather particular about her questionable beauty, she prohibited her subjects' wearing any other than pure-white starched linen, claiming that blue-washed linen was injurious to health. Fashion, however, soon outruled the queen, and the use of blue starch continued merrily on.— *Selected.*

* * *

"I CAN only teach my child what I myself know, and what I know quite well. The love of God must rule and reign in the home if the home is to be as God meant it to be."

* * *

"I PITY the boy who has never heard his father pray, but I pity more the father who has never prayed for his children. I wonder what answer a father will make to God when he asks him concerning the children whom he intrusted to him." — *J. Wilbur Chapman.*

The Family Physician

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

Question.—We welcome "The Family Physician" to the columns of the REVIEW. You have undertaken a good work, a very difficult work. I have read with interest this first appearance of your free consultation. I wish to state my case as briefly as possible. I have been an Adventist for twenty-five years. I gave up meat, tea, coffee, etc., shortly after accepting the truth, since which time my body has grown weaker, and I have continually lost weight, averaging nearly one pound a year. I cannot eat vegetables at all, with the exception of green peas and canned corn, and these very sparingly. I have no cancer. I catch cold very easily, which is always followed by severe pains in stomach and head. Can scarcely eat fruit of any kind. Several of our doctors have advised me to eat meat occasionally. I would not like to do this. My diet consists chiefly of a small amount of oatmeal and milk and zwieback. This seems to be a rather spare bill of fare for a poor man who has to work hard for a living. Can anything be done for such a case as this? I fear you will throw up your hands in despair after reading the above.

Answer.—This condition is known as chronic gastric catarrh or chronic intestinal catarrh. It requires several years to develop, and exists for some time before it is noticed. It may be due to nervous trouble or to disturbance of the lungs or heart. It may be caused by the use of alcohol, tobacco, flesh foods, excess of cane sugar, or by medicines used for rheumatism or for constipation. It may be due to improper mastication, irregularity or hasty eating, or defective teeth. A thorough physical examination should be made to determine the cause and to know the degree of catarrh which exists.

Coarse vegetables (as cabbage and fried potatoes), raw fruits, flesh foods, legumes (unless put through a colander), and nuts (unless very thoroughly ground up) should be forbidden. The following foods may be taken: Soups of vegetables and cereals, with the addition of noodles and macaroni or vermicelli, oatmeal, milk, and bread. Rice, tapioca, oatmeal, spinach, carrots, green peas, asparagus, cauliflower, and potatoes may be used, but should be well cooked, and are more easily taken if they are made into a purée by being passed through a colander. Discontinue the use of cane sugar.

Sweet or subacid fruits, as apples, pears, strawberries, raspberries, and prunes, are well taken by the majority of cases, prunes especially, if passed through a colander. White bread, whole-wheat bread, shredded wheat, and zwieback are also valuable, and are often best when used with some liquid to moisten them. This should, however, not prevent thorough mastication, and dry foods are excellent and more valuable, if thoroughly masticated, as they produce more gastric juice.

When hyperacidity exists, mastication for this reason should not be so thorough. If digestion is slow, fluids should be taken sparingly at meals. A few minutes of body-building exercises should be taken after a short cool sponge bath in the morning, and the exercises should be repeated before retiring. In severe cases, a rest of fifteen or twenty minutes should be taken after each meal.

Milk is often better taken if boiled, and the possible tendency to constipation may be eliminated by the use of vegetables. If there is a diarrhea existing with the catarrh, the coarser foods must be forbidden. Fresh eggs soft cooked—jellied or poached—may also be used. It is often beneficial to wear woolen

underclothing during the entire year, and a woolen abdominal bandage during the day and a moist abdominal girdle at night.

Fomentations to the abdomen and spine should be taken each night. It is better to secure natural movements of the bowels by the use of diet and an enema than by laxatives, as the latter frequently aggravate these conditions.

It seems to me the use of flesh foods is unnecessary unless the patient is unable to provide himself with the above simple foods, and then it must be remembered that flesh foods irritate the stomach and bowels and aggravate the trouble.

In your case, which is also difficult, you are justified in expecting to check the disease and see health gradually return, because you are working from principle.

Ques.—Please give some suggestions regarding the treatment of fevers.

Ans.—Water drinking is of great importance, especially if the fever is high, as it dilutes toxins and stimulates the kidneys, skin, and liver to throw off these poisons. A hot-water bag or a hot fomentation to the stomach relieves any fulness or discomfort which may be caused by free water drinking. Fruit juices, as those of the apple, grape, lime, orange, grapefruit, currant, raspberry, etc., diluted and in small amounts, will relieve thirst and furnish food. Beef tea, broths, extracts or soups of flesh foods, must be discarded, as they have little or no food value and are sources of poisons and thus burden the already overworked liver and kidneys. They also furnish good media for the growth of germs.

Thirst is relieved by free water drinking, by the use of fruit juices as above, and also by saline enemas. The diet should consist of oatmeal gruel or rice gruel or gruels made of corn flakes, shredded wheat, gluten, barley, made plain with water or diluted with a little milk or cream or flavored with fruit juice, celery salt, or salt. These supply more food than do broths made from flesh, and afford no poisons or ptomaines. Milk may be used if diluted, or as yogurt, or in the form of clean sweet buttermilk, or as peptonized milk and junket. Toast water is excellent. Small amounts of food, a half ounce or more, at intervals of from two to three hours, should be given. Headache is relieved by continued cold to the head and neck, and occasionally to the spine by means of an ice compress or ice bags or spine bags. Heat should be given to the feet at the same time. Fever is reduced and controlled by warm, tepid, or cool enemas; by sponging with warm, tepid, or cool water; by the cold compress to abdomen, chest, and head, with heat to the feet; or by the cold wet-sheet pack or graduated full bath.

Ques.—Please give recipe for making shredded wheat gruel.

Ans.—Take one shredded wheat biscuit, crush it in one and one-half cups of boiling water. Cook for twenty minutes, and flavor with a little butter, salt, and a little cream.

* * *

"How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'! How glad will be the heart of Infinite Love as his followers look up with surprise and joy at his words of approval!"



THE WORLD-WIDE FIELD



THE INTERCHURCH WORLD MOVEMENT

It was my privilege to attend the Michigan State Pastors' Conference held at Lansing, February 25-27. The conference was under the auspices of the Interchurch World Movement, and was participated in by about one thousand ministers of the different denominations. In many respects it was a most remarkable gathering, evidently with the single purpose of doing something, or rather planning to do an all-inclusive work, for world evangelization. It was as different from conventions of similar character held in past years as day is from night. Nothing of the so-called National Reform spirit was apparent upon any day in the far-reaching and heavy program outlining its activities.

With the exception of the Protestant Episcopal and Catholic Churches, about every denomination was represented, some definitely aligned with the movement, and others present from fraternal and inquiring motives. The evident desire of the promoters was to drop denominational distinctions in the interests of a Christian forward movement in behalf of bringing men and women to Christ throughout the world. A number of our brethren were present, to whom a cordial invitation to participate was extended.

There were several outstanding features which impressed themselves upon us; namely, the presence of an intensely missionary atmosphere; the ever-present conviction that reliance should be placed solely upon the Holy Spirit as the necessary agency in the work of evangelization; the loyalty to, and firm reliance upon, the Bible as the Christian's guide; and the demand for a return to parental responsibility in the religious training of the lambs of the flock. These features were vastly different from those of another convention that I attended in November, 1919, whose purpose also was the evangelization of the world, but whose weapons of religious endeavor were to be manufactured by the arm of flesh as represented by civil government.

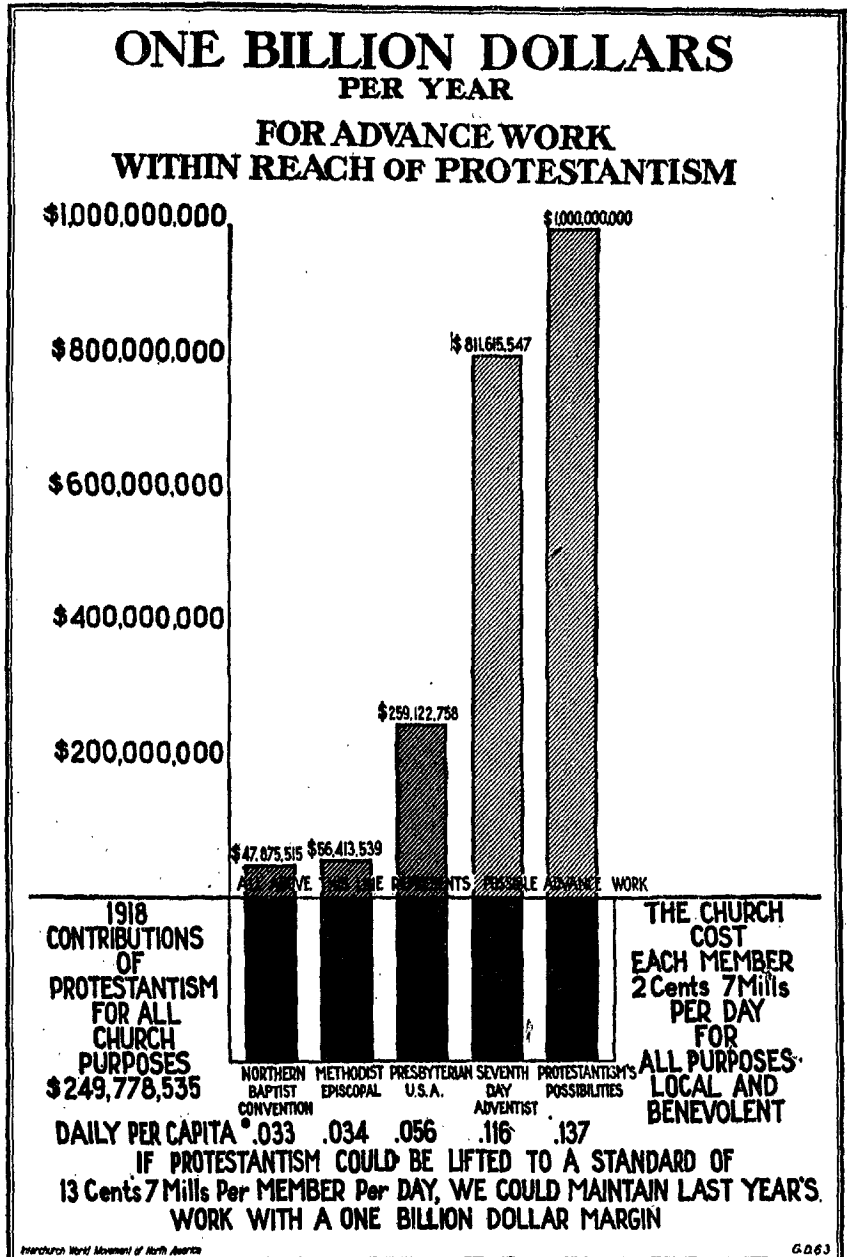
There was another outstanding feature of this conference which was not only impressive as an incident but also carried with it a lesson of responsibility that was somewhat overpowering in its effect, and that was the candid and cordial reference to the work of Seventh-day Adventists. Recognition that our movement is of an evangelical character was manifestly accorded. It was apparent also that in essentials we are orthodox. All questions concerning the meaning of the movement put to the leaders by various denominational leaders were promptly and fully answered, the most important, perhaps, being that the movement is not a plan to bring about organic union of the churches, but a plea for co-operativeness, no matter what the denomination.

In the literature of this new movement augmented by many diagrams and stereopticon illustrations, comparative references to the subject of stewardship abound; and the financial policy of the

Seventh-day Adventists, showing results in per capita tithes and offerings to the disadvantage of the stewardship of other denominations, was surprising indeed, the mention of which brought unanimous and hearty applause during one of the sessions. Texts which we use to show God's plan for the support of gospel work were thrown upon the screen; also comparative diagrams, of which the following was one:

It was quite natural that our brethren

of Seventh-day Adventists. This will necessarily bring our people before the religious world in a most prominent way. Should we not take courage and pray for the sanctifying power of God to make us faithful, not only in tithes and offerings, but in Sabbath keeping, in our educational principles, and in all lines of Christian endeavor? And should we not be more diligent in passing out the choice literature which comes from our presses, to the end that the whole



who were present should thank God for the message which made possible such an incident; but instead of feeling a desire to boast about what we are doing, we felt that there was a most serious responsibility resting upon us as a denomination and as individuals. And here it is: The program presented at Lansing, and the literature printed in large quantities for use in the 3,000 counties of the United States, will call attention to one department of the work

message for these last days may find access to weary and judgment-bound souls? And should not our activities be flavored with the sweet spirit of the Master, who counsels his little flock to be "wise as serpents, and harmless as doves"? It would seem that this people will soon witness the manifest outpouring of God's Spirit upon all flesh, and the day when thousands shall come to the brightness of this last-day message.

S. B. HORTON.

EUROPEAN RELIEF

TODAY I was called to visit a very sick — if not dying — man. I came down from Berne, Switzerland, at noon, and went to the poorhouse where the brother is lying in his plain little room (he is one of the attendants of the institution), and I was able to strengthen his faith and trust in God by merely calling his attention to the reassuring promises in the Scriptures. It is especially interesting to note how little a man cares for this world when he stands face to face with death. This brother is not well off. He is alone in the world. He has no one dependent on him. His father and mother are alive, but they can take care of themselves, and the father, who is not in the truth, holds on to his money with a very tight grip. As I incidentally referred to the joy occasioned by a telegram from our church in Vienna, announcing to me last Friday that the relief contributed by our German-Swiss churches for the suffering Seventh-day Adventist church members in Vienna had been received, the patient said: "Go quickly to yon desk; open it, and in a drawer you will find a small green 'day book.' Bring this to me." On my obeying his command, he took the book, and with trembling hands — he is so very weak — gave me a Swiss bank note for the benefit of the suffering brethren wherever I find best to use it. The feeble condition of the donor, the quivering lips, the bedewed eye, and the whole expression of the face made such an indelible impression on my mind that I cannot forget it; it seemed to me I was very near the sanctuary of God — all was so still save the hard breathing of the sufferer.

But I must give you a bit of the history of this, one of my children in Christ, whom I baptized in a beautiful highland lake less than two years ago.

If your imagination can carry you to the sunny Alps, facing the eternally snow-capped Jungfrau, then picture to yourself the bent form of his father, not a Seventh-day Adventist, and his hard-working mother, one of our truest Swiss sisters, with their typical highlander's cottage such as you often see in the pictures representing Swiss highland and mountain landscapes.

For many years this son had been away, even from childhood; but now he had returned, and by and by he was convinced of the message, so I could comply with his request for baptism, though there was as yet a great work of grace needed in his heart, as I fear he still had quite a large degree of the old Adam in him, as many of us still have. For nearly half a score of years, perhaps, a servant had had an interest in the farm and stock of this Alpine home as if he were a son. This servant was also a Seventh-day Adventist. The returned son found it hard to see a hired servant, though a brother in Christ, exercising so many rights; so they two quarreled and finally came to personal blows. One hot day last summer, I visited these two men, prayed with them, and they were reconciled; but the son felt he would better seek his field of labor somewhere else, so he went and joined himself to the poorhouse of the canton, to labor as one of the wardens, not even attempting to arrange for the Sabbath rest. Things went on. He fell ill of *la grippe*. He became very ill, and

sent a fellow employee repeatedly to the neighboring Seventh-day Adventist church to request the prayers of God's people. His mother was called, and remained with him for some days. Then at last he desired to see me also. I was so glad to go, and today the time spent by this penitent brother's bedside was a season of much blessing to us both.

How ugly his sins all appeared to him today, and how very beautiful the forgiving mercy of indwelling peace of soul granted a returning prodigal! How cheap did the world appear, and how childish his going after the things of the world! His emotions were almost overwhelming as he recalled his straying away from the fold, and remembered his shortcomings; but I am so glad he found balm and healing for his soul.

I was pleased to witness that his heart at once went out in sympathy for his brethren in famine-stricken parts of Europe. Ah, I tell you, we are all going to see things in a different light when we are looking into the grave! Would to God we could find the proper perspective before death seems so near!

I am indeed much pleased to see that the REVIEW has in its columns a list of contributors to famine-stricken Europe. On Monday, the 9th of February, we are sending from Berne a second relief expedition to suffering Seventh-day Adventist brethren; this time our French-Swiss brethren are the contributors. The former shipment (to Vienna) came from the German-Swiss cantons. There has been a very great amount of enthusiasm developed among our French-speaking brethren in Switzerland, to rush aid to those in need, and they have in some instances shown great sacrifice in letting their liberality abound toward their less fortunate brethren. We could not have sent these gifts to the sufferers had not the general Swiss Relief Committee, headquarters in Berne, granted us permission to include our shipments with their guarded relief trains for Austria and Erzgebirge. It has been one of my happiest experiences, this part of succoring our needy brethren. God also grant our friends in favored America a heart to help! I shall ere long try to send you a short report which will show the feelings with which our brethren in the stricken districts received this relief.

GUY DAIL.

* * *

BROTHER A. J. FISHELL, who for a long time was connected with our publishing work, writes the following:

"Upon receiving the January 15 number of the REVIEW AND HERALD, called the 'Publishing House Number,' I thought of writing you. As I grew up with the office at Battle Creek, it brought to my memory old times, and the things of the past, which I enjoy thinking of, and I can assure you that I prize that number of the REVIEW, as perhaps very few can. And now upon receiving the issue of February 26, dedicated to the conference presidents, with Grandpa Bates on the front page, I cannot refrain from writing you how I appreciate these two numbers. I have spent many an hour on Grandpa Bates's knee, hearing him tell of his 'ups and downs' in life — and they will follow all through my life. I also see many other familiar faces, in both numbers, and I am still deeply interested in the publishing work.

Medical Missionary Department

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

AN EXPERIMENT IN CHILD HYGIENE

CONSIDERABLE interest is being shown in the health survey and demonstration undertaken by the United States Public Health Service, in several localities in Missouri, by which it is hoped to establish standards for child hygiene work in the school and home. One reason for selecting this State is that the legislature of Missouri at its last session created a Department of Child Hygiene, providing financial support and the necessary machinery for conducting the department. Public Health Service, the only federal agency authorized to co-operate with State health authorities, was asked to assist.

While Missouri will primarily benefit in this, highly trained experts will study the health condition of thousands of children, and make recommendations to parents and teachers for necessary corrections; thus the country at large will benefit by the comprehensive investigation that will be conducted along modern scientific lines. Standards in child hygiene will probably be set, and the impetus given this field of investigation will no doubt be felt in many other States, and a general benefit to child health will be realized.

The study of child health is not a new thing, but thus far it has been conducted in a limited way. Sufficient work has been done to demonstrate the need of it and its practicability. It has been found that a large percentage of children have bad teeth, defective vision, or other physical defects and mental afflictions which, with proper attention, can be greatly helped.

In the Missouri demonstration a house-to-house canvass will be made in the localities selected. A physician and public health nurse will visit each home where there are children of the pre-school age. Parental supervision will be provided where possible or desired.

A modern health crusade will be conducted in the schools, with inspection of school children and the making of records. Health classes will be conducted. Instruction will be given regarding correct food and exercise for undernourished children, and when necessary, suitable treatment will be recommended, and facilities provided to make such treatment accessible.

This movement is in keeping with the importance that attaches to child health, and to its development and conservation. It suggests to parents everywhere the value of co-operation in every measure looking to the safeguarding of the health of children. It calls for the use of every means possible in all homes and schools looking to the proper health training of the young.

To our own people this question is as important as to any others. In our homes, church schools, academies, colleges, and institutions, the health of our children and youth should be sacredly guarded.

L. A. HANSEN.

Missionary Volunteer Department

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

THE BLESSINGS OF SABBATH KEEPING

ON the first seventh day this world ever knew, Christ and holy angels united with Adam and Eve in celebrating the Sabbath. What a grand and blessed day the first Sabbath was! This earth, fresh from the Creator's hand, was teeming with innocent happy life, with God's benediction, "very good," resting upon all. There was man created in the image and likeness of God, associated with his Creator and holy angels. He was learning from them the purpose of his creation and how to use his time so as to fulfil that purpose. What a happy, holy convocation that must have been! and such every Sabbath should be.

After resting, God blessed the Sabbath day and hallowed it. In blessing the Sabbath, Jesus put his own presence into the seventh day, so that Sabbath keeping is truly resting in Jesus. He has never withdrawn his presence and blessing from the seventh day, and by keeping it we honor him. It was designed to bring men into communion with God.

In such perilous times as these, when danger hangs over us so imminently, we need that communion and fellowship with holy beings which is vouchsafed to us in the Sabbath. "The conflict that is right upon us will be the most terrible ever witnessed." "Our time is precious. We have but few, very few days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God." — "Testimonies for the Church," Vol. VI, p. 407.

In the conflict before us, "God's tried and tested people will find their power in the sign spoken of in Exodus 31: 12-18. They are to take their stand on the living word." — *Id.*, Vol. IX, p. 16. There is an experience in true Sabbath keeping which cannot be gained in any other way — an experience which is necessary to fit us to stand through the perils of the last days.

The Sabbath is a sign not by which God may know something about us, but by which we may know something about him. Eze. 20: 12, 20. In other words, there is for us in Sabbath keeping a joy and peace and comfort in the Holy Ghost which can come only from heart-to-heart communion with God.

We speak to God through prayer. He speaks to us through his word, through nature, and through his providences. On the Sabbath, our work — the cares and duties of this life — having been finished, is laid aside, and we are free to commune with our Maker — to rest. O sweet word! How our hearts long for rest — for peace which the world can neither give nor take away! Without such an experience our faith may fail us in the hour of trial.

The Sabbath is God's family day, the day when he would gather all his children together and talk with them of their trials and perplexities and of his plans

The Boy Convict's Story

I'd rather sit here, Mr. Sheriff, — up near to the end of the car; We won't do so much advertising if we stay in the seat where we are. That sweet little dude saw the bracelets that you on my wrists have bestowed, And tells the new passengers promptly you're "taking me over the road." I've had a well-patronized trial — the neighbors all know of my fall; But when I get out among strangers, I'm sensitive-like, after all.

For I was a lad of good prospects, some three or four summers ago — There wasn't any boy in our township who made a more promising show! I learned all of Solomon's proverbs, and took in their goodness and worth, Till I felt like a virtue-hooped barrel, chock-full of the salt of the earth. And this precious picnic of sorrow would likely enough have been saved, If I had had less of a heart, sir, or home had contained what it craved.

For the time when a boy is in danger of walking a little bit wild, Is when he's too young to be married, too old to be known as a child; A bird in the lonely grass thickets, just out of the parent tree thrown, Too large to be kept in the old nest, too small to have one of his own; When desolate mid his companions, his soul is a stake to be won; 'Tis then that the devil stands ready to get a good chance to catch on!

O yes! I'd a good enough home, sir, so far as the house was concerned; My parents were first-class providers; I ate full as much as I earned. My clothes were all built of good timber, and fit every day to be seen. There wasn't any lock on the pantry, my bedroom was tidy and clean; And taking the home up and down, sir, I'd more than an average part, With one quite important exception — *there wasn't any room for my heart.*

The house couldn't have been any colder with snowdrifts in every room; The house needn't have been any darker to make a respectable tomb! I used to stop short on the doorstep, and brace up a minute or more, And bid a good-by to the sunshine, before I would open the door; I used to feed dally on icebergs, take in all the freeze I could hold, Then go out and warm in the sunshine, because my poor heart was so cold!

And hadn't I a father and mother? O yes! just as good as they make — Too good, I have often suspected (though maybe that last's a mistake), But they traveled so long and so steady the way to perfection's abode, They hadn't any feeling for fellows who could not as yet find the road; And so, till some far-advanced milepost on goodness's pike I could win, They thought of me, not as their own child, but one of the children of sin.

And hadn't I brothers and sisters? O yes! till they somewhat had grown; Then shivering, they went off and left me to stand the cold weather alone; For I had the luck to be youngest, the last on the family page, The one to prop up the old roof-tree, the staff of my parents' old age, Who well understood all the uses to which a mere staff is applied; They used me whenever convenient, then carelessly threw me aside!

And hadn't I any associates? O yes! I had friends, more or less, But seldom I asked them to visit our house with the slightest success. Whenever the project was mentioned, they'd somehow look blue-like and chill, And mention another engagement they felt it their duty to fill; For — now I am only a convict, there's no harm in telling the truth — My home was a fearful wet blanket to blood that was seasoned with youth!

Not one blessed thing that was cheerful; no festivals, frolics, or games; No stories of any description — 'twas wicked to mention their names. My storybooks suddenly vanished; my checkerboards never would keep; No newspaper came through our doorway unless it was first put to sleep! And as for love — well, that old song, sir, is very melodious and fine, With "No place like home" in the chorus — I hope there ain't many like mine!

And so, soon my body got hating a place which my soul couldn't abide, And Pleasure was all the time smiling, and motioning me to her side; And when I start out on a journey, I'm likely to go it by leaps For good or for bad, I'm no halfway — I'm one or the other for keeps. My wild oats flew thicker and faster; I reaped the same crop that I sowed, And now I am going to market, I'm taking it over the road!

Yes, it grieved my good father and mother to see me so sadly astray; They deeply regretted my downfall, in a strictly respectable way; They gave me some more admonition, and sent me off full of advice, And wondered to see such a villain from parents so good and precise. Indeed, I have often conjectured, when full of neglect and its smarts, I must have been left on the doorstep of their uncongenial hearts!

My home in the prison is waiting — it opens up clear to my sight; Hard work and no pay day a-coming, a close cell to sleep in at night. And there I must lie, sad and lonesome, with more tribulation than rest, And wake in the morning with sorrow sharp sticking like steel in my breast; But maybe the strain and the trouble won't quite so much o'er me prevail, As 'twould be to some one who wasn't brought up in a kind of a jail.

You've got a good home, Mr. Sheriff, with everything cozy and nice, And 'tlen't for a wrist-shackled convict to offer you words of advice; But this I must say: Of all places your children may visit or call, Make home the most pleasant and happy, the sweetest and best of them all. For the devil won't offer a dollar to have his world chances improved, When home is turned into a side show, with half the attractions removed!

Don't think I'm too bitter, good sheriff; I like you; you've been very good; I'm ever and ever so grateful, would pay it all back if I could. I didn't mean to slander my parents, I've nothing against their good name; And as for my unrighteous actions, it's mostly myself that's to blame. Still if I'd had a home — but the prison is only one station ahead — I'm done, Mr. Sheriff; forget me, but *don't* forget what I have said!

— Will Carleton.

for their life. Yes, he would talk with us. He wants us to spend much time on the Sabbath speaking to him of our desires, our hopes and our fears, of our joys and our sorrows, of our victories and our defeats. Then he wants us to wait in silence for him to speak. Oh, the messages of love which God gives to his children when he can have control of their minds and direct their thoughts in the quiet hours of the Sabbath. "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15.

As the word of God is studied, the power of that word takes control, calling into intense activity the highest faculties of the mind.

"No one can engage in such study without developing mental power. . . . And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development. . . .

"The creative energy that called the worlds into existence is the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature, and re-creates the soul in the image of God.

"The life thus imparted is in like manner sustained. 'By every word that proceedeth out of the mouth of God,' shall man live.

"The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of every

one to choose the topics that shall occupy the thoughts and shape the character."—"Education," pp. 124-127.

Therefore God says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

By thus devoting our time on the Sabbath to meditation and to talking of the themes of God's word, we may dwell in the atmosphere of heaven and our lives hold companionship with Jesus, with angels, and with the noblest of the human race. The time which God claims from us he returns to us enriched with his own presence and glory. "The Sabbath was made for man, and not man for the Sabbath." Mark 2:28. As God spent the first six days of this earth's time preparing for the celebration of the first Sabbath on earth, so let us spend the working portion of our weeks preparing to keep the Sabbath holy as he gave it to us. Thus may we look forward to each Sabbath with pleasure as the weeks go by, and it shall be a delight.

BURTON E. HUFFMAN.



OURSELVES AND OUR YOUNG PEOPLE

HUMAN beings are mutually dependent upon one another for their spiritual ideals. Each of us owes a service to his fellow man. We cannot escape this duty or by any means shift the responsibility of performing it. Especially are we responsible for the welfare and spiritual development of the young people who grow up in our churches. He who would shirk this task is negligent of a heavenly trust.

Young people are almost sure to have the same reverence for God and respect for the religion of Jesus Christ that the older people possess with whom they

grow up. This reverence and respect is not comprehended in the words that are said on Sabbaths, perhaps, and the way people would like to conduct their daily lives. It is comprehended in the sustained words and actions of unpretentious occasions. The chief desire of every one should be to make his doctrine of religion and his practice of religion one and the same. If this is not accomplished, the doctrine becomes a baneful mockery to the extent that practice does not harmonize with it. And young minds are the quickest to note inconsistencies of rule and life, and the keenest to observe a mockery of doctrine. Likewise it is encouraging to know that young people are equally influenced for good by a life which accords with right doctrine.

The most powerful influence for bringing young people to God is a life consistently revealing uprightness and charity through the grace of Christ, and a steadfastness in love for him. All other arguments fail; show a skeptic— young or old—a person who enjoys life, and who also loves the Lord and walks uprightly in the undisguised joy of serving him, and you have an argument which cannot be controverted. Such a person does not hesitate to mention his religion openly. He does not regard salvation, either for himself or his fellow man, as a subject to be discussed secretly and behind a veil of mystery. Certainly this question should not be thought of lightly, for it is the most solemn issue which confronts men and women; but we do need a certain openness and frankness about our religion. Then we shall be more liable to combine its principles with our conduct.

We need to be less of the Puritan toward young people. We should not harshly upbraid waywardness; rather we should grieve because of it. Even the older ones have their weaknesses, and it is well to remember them when dealing with the sins of others. Genuine sympathy for young people is more help-

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending June 30, 1919

CONFERENCES AND MISSIONS	Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles of Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North America	968	19035	8579	12260	5569	26379	7064 2442	58808	224205	34721	12634	45967	102298	41419	8011	\$1482.93	3231	1731	\$8876.64	\$4937.29	684
Australasian U.	147	3701	--	2188	1247	8175	1097 117	18466	28760	789	864	185	28710	12926	314	701	600	2152.54	97.40	37	
S. African Union	--	--	--	140	37	352	282 17	38	850	235	27	36	235	321	63	1.50	38	--	1.83	10	
South America																					
Austral Union	31	454	221	348	104	485	391 69	6708	11187	1043	275	322	2167	721	349	53.57	352	7	91.29	--	
Brazilian Union	18	244	81	57	27	252	243 23	325	142	52	45	168	706	102	12	2.75	18	--	70.46	--	
N. Brazil U. M.	10	188	48	24	23	158	99 3	1455	9	77	10	5	23	8	3	--	5	11	60.11	--	
West Indian Union																					
S. Carib. Conf.	11	352	276	68	32	340	63 --	839	74	34	70	22	242	206	43	6.39	17	--	2.99	4.19	--
North Latin-American Missions																					
Mexican Mission	2	--	--	56	18	653	198 4	5246	118	20	47	82	188	99	8	4.30	38	3	4.70	--	2
Porto Rican Miss.	6	191	77	500	381	2666	3176 50	45	923	471	144	929	9302	3211	244	7.34	727	7	165.74	59.36	13
West Caribbean *	7	--	57	53	37	198	65 --	192	411	43	61	18	172	181	22	--	29	--	8.53	13.32	4
Bahamas Mission	1	22	14	84	46	23	23 --	3	50	22	15	--	3	33	22	7.10	11	--	--	--	--
Totals	1201	24182	9353	15773	7521	39681	12701 2730	87125	266734	37507	14192	47734	144091	59177	9091	\$1565.88	5167	2359	\$11433.00	\$5113.39	755
Totals for quarter ending June 30, 1918	1251	23893	9075	18837	7022	41353	13455 2519	118379	249077	19503	9479	6728	118763	53291	8312	\$1359.37	3942	724	\$11695.24	\$4226.34	859

* For two quarters.

ful than untactful reproof; if, in fact, tactful reproof cannot be defined as genuine sympathy. Let the young people know that we *feel with* them, that we are not disgusted with them, but that we are ever hopeful for them. It is surprising how much sympathy and tact a little prayer will impart; and this is the true fountain of wisdom for any one who would exert the right influence.

THOMAS A. LITTLE.

Home Missionary Department

C. S. LONGACRE - Secretary
H. K. CHRISTMAN - Assistant Secretary
MRS. J. W. MACE - Office Secretary

SPECIAL PRAYER

Sunset Vespers, Sabbath, March 27: Mission Stations in East and West Africa

By reference to a map of Africa locate the missions, and in prayer remember the workers by name.

1. *Sierra Leone*: L. F. Langford and wife (only white workers).

"I am happy to be here, but I am writing so that you will earnestly pray the Lord of the harvest to send forth laborers into his harvest, and that you will give liberally of your means to support the recruits who we know will come."

2. *Gold Coast*: Thomas Baker and wife.

"The message is winning its way here. Recently sixty-eight persons, converts from three stations, gathered for baptism. We ask the prayers of God's people in behalf of these dear souls."

3. *Nigeria*: E. Ashton and wife (only white workers).

"In one place nearly 300 persons are gathering from Sabbath to Sabbath. A number of these are members of the church, having been baptized a few years ago by Elder D. C. Babeock. About 100 others requested baptism, but we had to refuse, feeling that they were not sufficiently grounded in the truths of the gospel. It was sad to have to leave them without any prospect of being able to send the help they need."

4. *Lake Tanganyika*: Brethren Delhove and Monnier (from England).

"These brethren with their families left the shores of England in March, 1919, and after six months of travel began their labors in this hitherto unentered territory. They write: 'We trust in God, for he cares for us. Please continue your fervent prayers in behalf of this field.'"

5. *Victoria Nyansa and Gulf Kavirondo*: E. B. Phillips.

"Vast changes are taking place in the inhabitants of this section of the country under the influence of the gospel. It is worth one's while to give his life and contribute of his means to help to lead even one such former child of Satan to become a son of God."

6. *Egypt*: George Keough.

"I could not begin to tell all the difficulties of the work in Egypt, nor how trying these difficulties really are. The work can be done only by entire consecration on the part of the worker in the field and by liberal support on the part of the people at home."

THE HOME MISSIONARY DEPARTMENT

Its Relationship to the Finishing of the Work

PROBABLY no one department of our church organization is more peculiar by virtue of its functions than is the Home Missionary Department. The term "peculiar" seems fitting because this department embraces every form of church activity, yet specializes in no one particular thing, unless it be soul-winning, which is common to all departments. Possibly this may account somewhat for the fact that few as yet have a clear vision of its possibilities, and but few utilize its services to obtain the greatest possible results for their church or conference. This department is also peculiar because, independently, it performs no task by itself, but in the largest use of the term "co-operation" assists all branches of our church activity.

With the individual as a primary factor, realizing that the standard of any church cannot be more than the total consecration and activity of its individual members, this department contributes of its service, ever working to the ideal of two attainments:

1. Individual consecration.
2. Willing service in soul-winning.

In the development of these two Christian forces, the Home Missionary Department utilizes every feature and factor that God has given to this people for the advancement of his work in the promulgation of the gospel.

In no wise does the Home Missionary Department supplant the local church organization. Its mission is purely to sustain and strengthen it. Therefore, its greatest effectiveness is as a supplemental agency, rendering practical co-operation by helping to reinforce old methods of endeavor, and by materially assisting in promoting new methods; at the same time imparting fresh enthusiasm and newness of vision, and lending a helping hand to the uninstructed.

If, through the aid of the church membership, the Home Missionary Department can encourage a person within or without the church membership to attend Sabbath school or church, it does so. And in no wise does this act destroy the efficiency of the Sabbath school or church organization.

If, through the aid of the church membership, by the distribution of literature or Bible studies, it can win a soul to Christ, it does so, and that without impairing the influence or general objective of the ministry.

If it can bring a boy or girl to the point where he or she sees the need of a Christian education, or a preparation for medical missionary work, it does so, without in any way interfering with the program of either the Educational or Medical Departments.

If it finds a way to point our youth to "the Lamb of God, which taketh away the sin of the world," it does so, and rejoices in the advancement made by the Young People's Missionary Volunteer Department.

If it can inspire men and women to take up the sale of our truth-filled books and magazines, it feels glad to see many pass on from part-time to full-time work under the efficient training of the Publishing Department.

If, by its helpful influence through the church membership, it can increase the

tithe or offerings to missions, it is not beyond the task at hand, and in so doing does not make void the efficiency of conference or local church officials.

The measure of its worth is limited only by the measure of co-operation it in turn receives within the church or conference. Of itself, the Home Missionary Department can accomplish little or nothing, because it can never supplant local leadership or do the work designed by God for the lay members to do. But when used by the local church to the fullest extent of its auxiliary powers, it can produce qualified leadership and universal service that cannot be measured by mere statistics, but which will be written upon the records of heaven.

As the Home Missionary Department labors for the individual, it also helps the home. As it reaches the home, so in turn its influence embraces the church. And in like measure its results are felt throughout the conference, the union, and finally throughout the world. Thus, that our great departmental plan may be more perfectly and harmoniously correlated and brought, as a whole, into a more efficient working unit and a much nearer relationship to the entire church membership, the Home Missionary Department stands ready to offer its fullest co-operation in willing service for the Master toward the upbuilding of the greatest undeveloped force in the world today — the church.

C. E. HOOPER.

Publishing Department

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

RESULTS FROM SALE OF TWO COPIES OF "THE GREAT CONTROVERSY"

A VERY interesting experience comes to us from the Chesapeake Conference, as told by Brother John B. Miller, which we pass on for the encouragement of others who may read it. He says:

"One day while canvassing for 'The Great Controversy' I started to my territory, about fifteen miles distant. I reached the street car after a two-and-a-half-mile walk, only to find I had left my purse at home, consequently had no money with which to pay my fare. So there was but one of two things to do, either walk the rest of the way or return home. I chose the latter.

"When I reached home I was impressed to go to a territory about two miles away that I had not yet canvassed.

"I sold only a 'Gospel Primer' at the first house at which I called. At the second house I sold a copy of 'The Great Controversy'; and at the next place I found a lady who had happened to be at the first house when I was there and had heard my description of 'The Great Controversy.' She now purchased a 'Gospel Primer,' and requested me to wait until her husband came home, as she desired him to see my large book. This I did, and sold him 'The Great Controversy.' At the same time I gave him an explanation of the Bible Sabbath. During the conversation the lady

spoke of one of her neighbors who was a member of the Baptist Church and believed in baptism by immersion. I replied that that was the only baptism the Bible taught, and that we practised it in our church also.

"Before leaving I promised to hold a Bible study with them the following Sunday afternoon, to which they were to invite their neighbors. As I passed the home of the first person who had given me an order for 'The Great Controversy,' I invited him and his family to the meeting.

"At the appointed meeting, the Lord came very near by the presence of his Spirit, and hearts were convicted of the truth, with the result that from that first meeting some began to keep the Sabbath. Among these were the man and his wife to whom I had sold the first 'Great Controversy,' and also the family living in the second house, and the neighbor who believed in baptism by immersion.

"Only three Sunday meetings were held. Later these families joined the German church in Baltimore. In all, fourteen persons accepted the truth; and out of this number have developed one deacon, one deaconess, one Bible worker, four colporteurs, and four students now attending the Washington Missionary College.

"One copy of 'The Great Controversy' that helped to do this work is now in Russia, still carrying on its Heaven-appointed task, leaving it for the judgment to reveal its full fruitage."

W. W. EASTMAN.

* * *

BELIEVERS MULTIPLYING FROM THE COLPORTEUR WORK

THE following account of an interesting experience comes from Elder O. Montgomery, vice-president of the South American Division of the General Conference, and is a fair sample of the reports coming to us from all parts of the earth:

"One of our colporteurs, about a year ago, sold a small book to a business man of Tigre, a suburb of Buenos Aires. Just recently we learned that this man is preaching the message earnestly among his neighbors and friends. He has opened his store for Sunday-night and Sabbath meetings; and when Brother Perry, the president of the conference, visited him a short time ago, he found a company of more than forty interested listeners to whom the purchaser of the book was speaking earnestly on the message for these days. Brother Perry said that as he listened he could not discover but that the man was preaching the straight doctrine. Thus the evidences are multiplying on every hand, indicating the mighty work of God's Holy Spirit.

"Some time ago one of our colporteurs, who always accompanies his book selling with personal work for souls, sold books in a certain community. Immediately after reading the books, the people began keeping the Sabbath. Such an interest was kindled that a minister was sent there, and now, after just a few weeks' labor, there are sixty persons keeping the Sabbath and attending Sabbath school. The president of the Argentine Conference just returned from there, and you can imagine that his

heart was stirred with the real soul-saving side of the colporteur work."

Note the fact that those who accept the message through reading the books, understand the truth, and are soon able to preach it to others. Is it not plain how the Lord can quickly finish his work in the earth?

W. W. EASTMAN.

* * *

REACHING HIGH EXECUTIVES WITH OUR BOOKS

AT the close of the convention in the Canal Zone in December, a colporteurs' institute was held in the city of Panama. The following experience, sent us by Brother C. E. Bowles, was of a native Jamaican young woman who attended the institute and at its close went out to start her list, beginning with the president of the republic of Panama. Doubtless she was following instruction received at the institute.

The order received was for "Heraldos del Porvenir" ("Heralds of the Morning"). The experience is told by Miss Pastoria Mosely, who took the order.

"We first went to the palace, where we were told that the president was at home, and perhaps we might see him or make an appointment. When we reached the home of President Porras, about 3:30, the police on guard informed us the president was asleep and we should return an hour later. At 4:30 we were received by a gentleman who said he was the president and wished to know what we wanted. I produced my prospectus, and he immediately said, 'Oh, you want to see the real president!' I stated we were very desirous of seeing him.

"He took us into another room, where several people were waiting. Our time soon came, and we were ushered into another room. The president walked over and sat down beside us, and wanted to know what he could do for us. I began by saying we were Christian colporteurs.

"What is a colporteur?' he asked.

"While I was explaining, I reached for my prospectus, and started to show him the book. He took the prospectus from me and said, 'Who is the author of this fable?'

"I at once explained that it was no fable, that the author, Señor Asa Oscar Tait, was a Bible student who had given much study to the subject.

"Well,' he said, pointing to a fine new encyclopedia in the bookcase, 'that set of books was just given me, but I have very little time to read. I am getting to be an old man, and might die before I got around to read your book if I had it.'

"After explaining that I was just starting out, and was very desirous to have his name head the list, he sat and thought a moment, then taking the prospectus into another room, he signed his name at the top of the page. When he returned, he wanted to know how I, being a Jamaican, could talk the Spanish so well.

"After thanking him for his order, we went downstairs, where we met Señor Guardia, secretary of finance. We explained our book to him, and he signed for it very readily, after seeing the president's signature."

The following reply to the questions asked her by Brother Bowles as to

where she was going next, shows the courage and faith of the colporteur, which is the real secret of success.

"I asked Sister Mosely whom she planned to visit next. 'The archbishop,' was her reply. 'Are you not afraid he will refuse your request?' I asked. 'The Lord is all-powerful, and if he wants the bishop to have the book, he will purchase,' was her answer."

W. W. EASTMAN.

Religious Liberty Department

C. S. LONGACRE

Secretary

"PERSECUTION FOR RELIGIOUS BELIEF"

THE above caption is the heading of an article written in the *Cherokee Scout*, of Murphy, N. C., where Sister Della Post was recently tried before the court, and acquitted by the jury, on the charge of breaking the Sunday laws of North Carolina. We made an appeal of her case from the decision of the justice of peace to the court of Murphy. Judge Cyrus Simmons, of Knoxville, Tenn., prepared a brief, which Colonel Moody, the local attorney, presented before the court and before the jury, which evidently convinced the jury and the court that it was a case of persecution, and that Sister Post ought not to be convicted. The points made in the local brief, as well as the history of her case, are written up by Judge Simmons in the second quarter issue of the *Liberty* magazine. The article which was printed in the *Cherokee Scout* of February is as follows:

"A case came to the court at Murphy recently which was of an unusual nature. Being thoroughly acquainted with all the particulars in the case, by your permission I will give them to your readers. I have no motive in passing on these facts, but to show to your readers how far the hand of persecution can be pressed against one differing in religious views and practice from another when a law of religious nature is invoked.

"Mrs. Della Post, citizen of Georgia and a Seventh-day Adventist in religious belief and practice, was in the act of taking a borrowed wagon home to her landlord, who lives just over in the edge of Tennessee, on Sunday, March 30 of last year, with two or three arm loads of wood in the wagon which was not for sale but was simply to accommodate her generous landlord, who lives in the Ducktown basin, where there is no wood, when she was stopped on the highway by a deputy sheriff, who arrested her without a warrant, and forced her to walk three miles to a justice of the peace, who issued a warrant for her, but refused to try her. She being left in the deputy's custody, it being in the night, he demanded a \$250 justified bond for her appearance on the following Wednesday, before another justice of the peace. As court was at Murphy at that time, the justice recommended that the defendant go there for trial; but the solicitor-general refused to prosecute the case, and sent it back to the justice of the peace who sent it there. Some two weeks later she appeared before him for trial, but owing to an unfair ruling of the justice,

at the request of the deputy, that Mr. J. R. Wilbur, a private citizen, who appeared as her counsel, should not be informed as to the facts in the case, while the case was being tried, she was found guilty of having violated the Sunday law, and a fine of one dollar imposed, the penalty fixed by the law. Her attorney, knowing of the unjustness of the ruling of the justice of the peace, appealed her case to the superior court. She appeared at Murphy at August term of court and remained two weeks, and did the same again in November, but for some reason the case was not called until this term of court.

"The deputy employed private counsel to help prosecute her; and another peculiar feature of the case is, said counsel, in passing on the jury, asked them if any of them were Seventh-day Adventists. Five young men appeared as witnesses for the State against her. She did not go on the stand, neither did she introduce a single witness in her behalf, her attorney, J. N. Moody, relying upon the fickleness of the testimony given by the State's witnesses and the sound judgment of the jury who was to render verdict in her case, for her acquittal. She was adjudged, by the jury, not guilty. . . .

"Owing to the opportunity for religious bigots to persecute those who differ from them in religious belief and practice, it seems strange that our legislature would pass and our supreme court would allow such a statute to remain on our law books in this land of liberty, where every one 'should have the right to worship God according to the dictates of his own conscience.' But such is the case.

"As long as such laws remain on our statute books, inoffensive citizens will be haled into our courts at the hands of their persecutors at great expense and inconvenience to themselves and will have to answer for their religious practices. May this country ever remain 'the land of the free and the home of the brave.'" C. S. LONGACRE.

Appointments and Notices

POSTMASTERS READ "PRESENT TRUTH"

The following communication sent to Present Truth by a postmaster in California, illustrates how this little paper finds interested readers when it does not reach the subscriber or when it is refused by others:

"Your publication, the Present Truth, addressed to Mrs. W. J. Blank, cannot be delivered on account of the party moving away and leaving no address. Mrs. Jack Blank, who resides here, refused to accept it; so kindly discontinue to the above addresses.

"Present Truth has been read by me with interest. While I do not agree with its interpretations, yet its heroic stand for gospel religion, morality, and social order has my sympathy and respect."

* * *

"THE MINISTRY OF ANGELS"

This book by I. H. Evans furnishes text for practically every one of the Sabbath school lessons for the quarter beginning April 1, 1920. It provides a regular course of reading called for from week to week; therefore if you desire to get the most benefit possible from the study of these helpful lessons on the ministry of angels, you should have this book.

Cloth, 75 cents; paper, 35 cents; 10 per cent higher in Canada.

Order of your tract society.

"THE DOCTRINE OF CHRIST"

To those who have purchased "The Doctrine of Christ," Part One, by Prof. W. W. Prescott, we announce that Part Two is ready; and as the supply is limited, we would advise you to place your order at once to insure getting a copy. There are 159 pages in Part Two, and the price is 50 cents a copy. Part One is out of print.

Review and Herald Publishing Association.

* * *

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.

* * *

TRAINING FOR NURSES, PARADISE VALLEY SANITARIUM

The Paradise Valley Sanitarium Training School for Nurses desires consecrated young men and women to enter the new class, which will begin Aug. 1, 1920. Through an affiliation with the Ellen G. White Memorial Hospital in Los Angeles, a portion of the nurses' time will be spent in training there. Write for application blank and calendar to Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

* * *

CONFERENCE LABORERS' RECORD

This is a handy little book, 4 1/4 x 6 1/4 inches, containing a blank page ruled report for every day and month—for sermons preached, Bible readings held, number baptized, churches visited, etc. It also contains a number of neatly ruled pages for cash account, appointments, addresses, committees, and memoranda. Easily carried in the breast pocket. Very useful to ministers, Bible workers, and department heads. Bound in neat black cloth; price, 50 cents.

Order of your tract society.
Review and Herald Publishing Association,
Takoma Park, Washington, D. C.
South Bend, Ind. New York, N. Y.

* * *

REQUESTS FOR PRAYER

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

An Indiana sister asks prayer for the conversion of her father and brother.

"Please pray for my daughter, who is losing her eyesight," is the plea of a mother who does not sign her request.

Another unsigned letter asks prayer for the healing of a child whose limbs are affected so that it cannot walk.

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.

George S. Pinkard, 409 Chestnut St., Bowling Green, Ky.

OBITUARIES

Peacock.—Craigie Algernon, infant son of Clarence A. and Mrs. Peacock, of Marlboro, N. J., died of pneumonia, Feb. 10, 1920, aged eleven months. The parents sorrow in hope of a soon-coming Saviour.
John C. Dickson.

Wilson.—Margarett B. Bushby Wilson was born July 16, 1829, and fell asleep Feb. 18, 1920. Four children mourn. Sister Wilson was a faithful member of the Seventh-day Adventist Church, and rests in hope of a soon-coming Saviour.
C. S. Wiest.

Morrison.—John Edward Morrison was born in Erie County, Pennsylvania, Oct. 16, 1884, and died at Albion, Pa., Oct. 10, 1919. He is survived by one son, his father, and two sisters, who sorrow in hope of a resurrection morning soon to dawn.
W. F. Schwartz.

Limecooley.—Mrs. Ama May Limecooley was born in Peru, Ind., and died Feb. 16, 1920, aged 48 years. She was a faithful member of the Seventh-day Adventist Church, and fell asleep in hope of a part in the first resurrection. Her husband, parents, three brothers, and one sister survive.
M. J. Allen.

Casper.—Mrs. Sarah Casper was born in New York, May 12, 1850, and died in Orchards, Wash., Feb. 10, 1920. She is survived by three sons and one daughter. Sister Casper was a charter member of the Vancouver (Wash.) Seventh-day Adventist church, and continued in full fellowship to the end of her life. She sleeps in hope of soon meeting the Life-giver.
R. D. Benham.

Heinze.—Peter Y. Heinze was born in Lehigh, Kans., Dec. 18, 1883. February 10, 1910, he was married to Miss Katie Loewen. In 1912 he united with the Seventh-day Adventist Church. His death occurred at Hooker, Okla., Feb. 12, 1920. He is survived by his wife, three children, his parents, three brothers, and eight sisters. Brother Heinze sleeps in hope of a part in the first resurrection.
G. F. Eichman.

Jacobson.—Oscar Ferdinand Jacobson was born May 31, 1857, in Gothland, Sweden. He came to America in 1881, and three years later was united in marriage to Betsy E. Olson. In 1918 the family moved from North Platte, Nebr., to College View, and the following year Brother Jacobson accepted the third angel's message, and became an ardent worker for the Lord. He died at his home in College View, Nebr., Nov. 13, 1919. His wife and seven children survive.
* * *

Green.—Mrs. Maryann Green was born at Grand Cayman, British West Indies, in October, 1840. Mother came to Ruatan in 1850, and was married to J. R. Green in 1877, and to them were born four children. She accepted the third angel's message through reading our literature, and together with her husband, was baptized and united with the Seventh-day Adventist church at Copen Hole. She remained faithful until her death, which occurred at Ruatan, in May, 1918. She sleeps in hope of a part in the first resurrection. Her aged companion and three children survive.
Archippus Green.

Harvey.—Mrs. Nora Evelyn Harvey, eldest daughter of Elder and Mrs. W. W. Stebbins; was born in Wellsville, N. Y., Jan. 7, 1867, and died Dec. 27, 1919, at the home of her parents in College View, Nebr. Early in life she gave herself to God and his work, uniting with the Seventh-day Adventist church at Newton, Kans. At the age of eighteen she attended a training school for Bible workers in Topeka, Kans., and then prepared for more efficient work by taking a special course of training in Battle Creek, Mich. In the summer of 1894 she joined her husband in Cape Town, South Africa, and they carried on self-supporting work at our first mission station in Matabeleland. Ever since returning to the homeland she has been connected in some way with our work. The last two years of her life she was in the employ of the Nebraska Conference, and her efforts at Kearney and Lincoln were successful and highly appreciated. Although she had been in poor health for some time, yet she worked on uncomplainingly, filling her last day on earth with service for her Lord. She is survived by one daughter, Ruth Lenore, instructor in music at Southwestern Junior College, her aged parents, two brothers, and four sisters. These sorrow in the assurance that her faithfulness will be honored at the first resurrection, when the Life-giver comes to claim his own.
W. W. Stebbins.

Stuckey.—Cora A. Knepp was born in Indiana, Oct. 10, 1869. Her childhood was spent in Seneca, Kans., where in 1888 she was united in marriage to B. F. Stuckey. They made their home in Oklahoma until 1915, when they removed to Jaroso, Colo., and it was here that she fell asleep Feb. 13, 1920. Sister Stuckey accepted the third angel's message at the age of eighteen years, and remained faithful to the end of her life. She is survived by her husband, two daughters, her aged parents, and three brothers.
John B. White.

Marshall.—Laura Estella Antesdell was born at Afton, Wis., Oct. 13, 1885. She was baptized in 1904, and united with the Janesville Seventh-day Adventist church. After finishing school she taught for several years, and in 1915 was united in marriage to Joseph E. Marshall, of Milton Junction, Wis. She was a devoted Christian, faithful to the end of her life. Her death occurred at Milton Junction, Feb. 15, 1920. Her husband, her parents, five sisters, and three brothers sorrow in hope of the resurrection morning soon to dawn.
H. H. Hicks.

Croswell.—Ethel S. Hughes was born in Chicago, Ill., Dec. 26, 1891. On March 25, 1914, she was united in marriage to Elbert Croswell. Her death occurred at Somers, Mont., Feb. 22, 1920. She was a faithful follower of the Master, holding membership with the Seventh-day Adventist church at Kalispell. Her husband, three children, her parents, two sisters, and three brothers mourn, but they sorrow in hope.
E. W. Hoyt.

Wright.—Mrs. Annie E. Wright was born in Birtle, Manitoba, Canada, Aug. 6, 1899. She was married to Albert Wright, Jan. 3, 1917. In April of last year she accepted the third angel's message, and united with the Winnipeg Seventh-day Adventist church, in which she held the office of treasurer when called by death. Sister Wright fell asleep Feb. 1, 1920. Her husband and one son mourn.
Geo. H. Skinner.

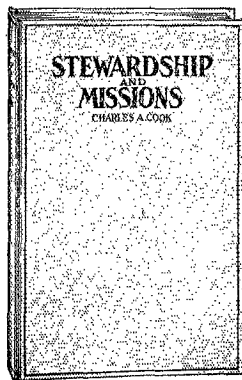
Valentine.—Mrs. Sophia Valentine was born in Allentown, Pa., June 24, 1840, and died in St. Helena, Calif., Feb. 11, 1920. She is survived by one daughter and two sisters. She was an invalid for more than thirty-eight years, and often longed for release from suffering if it should be the Master's will. In 1875 she accepted present truth, and remained faithful to the end of her life.
K. M. Adams.

Mohr.—Almedia Mohr died near Wau-paca, Wis., Feb. 20, 1920, aged sixty-four years. In 1881 she was married to William Mohr. Thirty-two years ago she united with the Seventh-day Adventist Church, remaining faithful to the end of her life.
F. F. Petersen.

Blank.—Clara Bell Blank was born in Michigan, April 19, 1884. She was baptized and united with the Seventh-day Adventist Church Aug. 22, 1915, and died Feb. 23, 1920. She is survived by her husband, two children, and her mother.
E. W. Hoyt.

The Call of the Hour

"WE are most assuredly in the beginning of one of the most wonderful epochs in all the history of the church. Nothing like it has ever before been known. The nations of earth were never so ready for the gospel as they are today. . . . Millions of people are



accessible now who were not a short time ago. . . . It is a time, therefore, for redeemed men and women the world over, and especially in this highly favored land, to realize that a stewardship of the gospel has been committed to them for the benefit of all men everywhere, and with absoluteness of living and loving consecration,

and with unquenchableness of holy zeal be true to their stewardship of personality and possessions, and in this generation give the whole gospel to the whole world."—*Stewardship and Missions*, by Charles A. Cook, p. 21.

The book from which this extract is taken contains a definite message, a very vital message, in view of the great missionary program of this denomination, and a message that should be read—yes, studied—by every Seventh-day Adventist.

Are you backing this program? We believe you are, and we want you to get the inspiration from this book that we have received. It places old truths in an entirely new setting.

This book is a part of the Sabbath School Training Course this year. Be sure to order a copy from your tract society, and read it in the home. It is inexpensive—only 35 cents, paper covers, 170 pages, illustrated. Ten per cent higher in Canada.

Review and Herald Publishing Assn.

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WASHINGTON, D. C., MARCH 25, 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 & Herald, Takoma Park, Washington, D. C.

CHRISTIAN HELP WORK

THE present affords an unparalleled opportunity for the carrying on of Christian help work in our neighborhoods and communities. One year ago the world was in the grip of a terrible epidemic—unparalleled in the annals of history. Millions of men and women, largely those in the strength of manhood and womanhood, were cut down. Thousands of those who survived were left in such a condition healthwise that they will fall an easy prey to future epidemics.

It was found during this terrible visitation that drug medication was practically powerless in coping with its ravages. On the other hand, it was demonstrated in thousands of cases that the employment of rational remedies, such as hydrotherapy, proper dietary, rest, etc., were actual panaceas for the disease.

It was fondly hoped that this year would pass without another visitation from this malady, but during the last month it has again suddenly sprung from ambush, and a great wave of the disease has spread over the land. It is gratifying to learn from many sources that the epidemic this year is of a lighter type than that of one year ago. It appears in thousands of cases to be different in form, so much so that many physicians really question whether it is actually the same disease.

Undoubtedly the future will develop many new diseases and many modifications of old diseases. This world will prove to be a great lazar house of sickness. The hearts of mankind will fail for fear, and they will stand with ready ears to listen to any reasonable suggestion which promises them relief or immunity. What an opportunity this affords for those who have a knowledge of health principles, and how industrious they should be in circulating literature on health topics.

We have wondered how many of our brethren and sisters were regular readers of our health journal, *Life and Health*. It is an excellent magazine. It was never more practical in its teachings than it is today. It contains each month suggestions which, if utilized in the home, would save an aggregate of thousands of dollars to this denomination. The readers of the REVIEW stand in their own light when they fail to avail themselves

of the help which this journal can give. It may mean not alone the saving of life, but a saving of physicians' bills. This is a good time for the circulation of that excellent book, "Epidemics," which gives special instruction for coping with influenza and similar epidemics.

Our health magazine and such books as "Epidemics" should be read and studied by our brethren and sisters in order that they may become acquainted with the principles of the rational treatment which they advocate. And this literature can be used as a mighty lever in working in the communities where we live. We have a great gospel message to give to the world. Our health principles should accompany this message. We should seek to save men from the results of sin both physically and spiritually. This is our day of opportunity for Christian help service. Let us enter the open doors which the providence of God has created, whereby we may gain access to the hearts and homes of our fellow men, carrying to them a saving knowledge of the gospel of Christ.

* *

NORTH AMERICAN NEGRO DEPARTMENT CONVENTION

Change of Date

It has been found necessary, on account of the meeting of the Spring Council of the Union Conference presidents, to change the North American Negro convention from the date previously announced to April 7-14, 1920, at Nashville, Tenn. The Oakwood corporation meeting is called to convene April 9, 1920, at 10 a. m., at Nashville.

W. H. GREEN, *Sec. Negro Dept.*

* *

WE may count one more of China's eighteen provinces on our occupied list. Kiangsi, with its 26,000,000 people, has had a band of Chinese believers in this message waiting for years for the missionary to come to settle among them. Recently the Central China Union has arranged for Brethren O. J. Gibson and H. R. Dixon with their families to labor in this province, making the city of Kiukiang their headquarters.

* *

IN a letter just received at the General Conference office from Elder W. H. Anderson, word comes of really remarkable openings for mission work along the southern border of Bechuanaland. "I never saw a field so ripe for the harvest," he wrote, after visiting places where natives are keeping the Sabbath and calling for the missionary.

* *

THIS week, from New Orleans, J. L. and Mrs. Holder and child are booked to sail for the Canal Zone, Panama. They return after furlough to continue service with the West Caribbean Conference, Brother Holder acting as leader in the Spanish book work.

* *

WE note that the Cuban Mission has called Miss Ina J. Fischer, a resident of Cuba, to service with the mission as secretary of the Missionary Volunteer department.

EUROPEAN RELIEF FUND

Donations Received to March 15, 1920

Previously reported	\$9,296.30
Dinuba (Calif.) German church	70.00
N. Larsen	5.00
Agnes Zoerb	5.00
Henry Radke	10.00
Elma Allen	10.00
J. P. Gaede	2.00
D. Ehrhardt	25.00
C. Spady	25.00
John Bluer, Sr.	5.00
Ezra Heinze	5.00
Wilbert Spady	2.00
H. H. Gaede	5.00
John Bluer, Jr.	10.00
A. S. Erlich	10.00
Katie Bailey	1.00
Amelia Bleuer	2.00
Genista Harder	1.00
Henry Ehrhardt	2.00
C. I. Siebert	2.00
Jacob Ehrhardt	2.00
C. Crispens	7.00
G. Werner	5.00
F. W. Crispens	1.00
Ravenna (Ohio) church	10.00
Christ Remboldt	1.00
Alaiedon (Mich.) church young people	6.00
T. G. Bunch	5.00
Waukesha (Wis.) S. S. Home Dept.	8.00
Mrs. R. J. Decker	5.00
Mrs. H. McAlexander	5.00
Mrs. A. Anunson	10.00
Mrs. Lena May	5.00
Jennie DeYoung	20.00
Mr. and Mrs. W. A. McCutchen	10.00
Got. Mantz	15.00
Geo. Reiswig	15.00
John Sulzle	15.00
F. H. Bechthold	10.00
Mrs. F. H. Bechthold	10.00
G. G. Mantz	10.00
Gotfred Kepplen	10.00
Jacob Miller	10.00
Jacob Schmidt	10.00
E. B. Beglan	10.00
Thomas Meckler	10.00
B. G. Kindachi	10.00
E. M. Stack	10.00
David Reiswig	5.00
G. G. Keiswig	5.00
Adam Goetz	5.00
John Rathaker	5.00
John Wagner	5.00
Mrs. John Wagner	5.00
C. G. Reimche	5.00
D. C. Leer	5.00
Got. W. Kelm	5.00
Louisa Wagner	5.00
Karl Baumbach	5.00
Lizzie Reiswig	3.10
Got. Sulzle	3.00
K. K. Reiswig	2.00
Louise Mantz	2.00
Gust Wagner	2.00
Mrs. Got. Sulzle	1.00
Mary Reiswig, Sr.	1.00
Mrs. Bentz	1.00
Henry Swartz	5.00
Fred Koch	1.00
C. C. Reiswig	8.00
A. G. Comm	10.00
Geo. Befus	2.00
Alex. Befus	10.75
Amma Befus	.25
Jacob Leisk	5.00
Geo. Leisk	5.00
Wm. Leisk	5.00
Joseph Bower	15.00
Wm. Brehmer	7.00
Mrs. Wm. Brehmer	5.00
Jacob Brehmer	.25
Albert Brehmer	.25
Anna Brehmer	.25
Maria Brehmer	.25
P. Repp	10.00
Mrs. P. Repp	.50
C. C. Beglan	5.00
Lydia J. Beglan	1.00
Maria Beglan	3.00
Rudolph Dause	5.00
J. Schumacher	5.00
No name	2.75
Wm. Seibel	2.00
Mrs. Lillie Hatter	25.00
Carrie D. Grandy	10.00
Phebe Rice	1.00
Annie Rice	1.00
C. A. Rice	1.00
F. F. Hauck	10.00
Jacob H. Mehrer	2.00
John Mehrer	2.00
F. I. Richardson	25.00
West Philadelphia church	65.65
Mr. and Mrs. J. S. Seal	10.00
U. Nickel	5.00
Total	\$10,074.30