

# The Advent Review and Sabbath Herald



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No. 8

THE GOSPEL TO ALL NATIONS

## A Tribute

To One Who Loves His Fellow Men

*There are men that time but mellows as it ever onward goes;  
There are hearts that carry fragrance as the fragrance of the rose;  
There are greetings that are warmer for the snowy, frosted head;  
There are memories we shall treasure e'en till memory has fled.*

*There are faces time has furrowed, where are joy and sorrow blent;  
There are feet that ne'er grow weary when on deeds of kindness bent;  
There are souls that bid defiance to each worldly, selfish creed;  
There are men we love to honor for each thought and word and deed.*

*There are those who are as sunbeams as they go their daily round.  
They are worthy of remembrance, for but seldom are they found.  
So I write this humble tribute, though it needs a worthier pen,  
To a prince of nature's molding,—one who loves his fellow men.*

—Samuel Wyatt.



# The Impact of Paganism in My Own University

Are Our American Universities Pagan?

## A Recent Graduate Continues His Astonishing Revelations

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I STARTED my second year at the university with a transformed life, following the new spiritual experience of the summer. The living Christ was in my life as a personal companion, guiding each day and bringing to me abundant, supernatural life. I went back to the philosophy classroom where I had vainly struggled to overthrow the subtle arguments of human wisdom, and it was as though a flood of light was shed upon the product of men's minds, and I could see clear through to the fallacies lurking in them. Thicker than ever seemed to be the fiery darts of unbelief, but they fell harmless against the shield of faith. I suffered even more from the impact of that subtle something that filled the atmosphere, and my heart burned to rescue some of the younger fellows who were having the fight of their lives to gather up some fragments of the religion of their childhood.

One young student to whom I was particularly drawn had come fresh from a home of exceptional spiritual power. His father was a soul-winning evangelist, his mother a saint whose husband and children testified that she lived a life of constant abiding and victory in Christ. The eldest son came to college and joined the Student Volunteer Band, entered eagerly into the Christian activities, and came, so far as I could see, in absolute innocence of any questions regarding the faith of his parents or the Word of God. Living a particularly guarded life, he struck me as one of the purest boys I had ever known and freest from the ordinary taints of youth. In six months this lad was questioning about every great truth that he had ever accepted as from God, and was plunged into a struggle that continued year after year, to believe the "orthodox" view, which he so wanted to hold but which he found it impossible to reconcile with the "knowledge" his college course had given him.

I knew now that the answer to his difficulties and to those of my other friends was not through the intellect but through having the kind of experience that God had graciously brought to me. I was not to have the opportunity, however, of continuing with the friends in college. Before I finished that term I had a clear call to enter definite Christian service, and left college with about a year's work necessary to complete the course, and without knowing whether I should ever finish it. But it transpired that this was not to be the end of my touch with the paganism of American universities.

For a year or two after I left college I kept somewhat in touch with my university through evening courses. It was rather to be expected that in courses on sociology and related subjects, rather "advanced" views should be taken of the Christian faith. So I was not greatly

surprised, and rather tempted to be amused were it not so tragic, when our professors explained about Jehovah and other tribal gods of primitive peoples.

The book of Jonah was taken as an illustration. The reason that "Jonah rose up to flee unto Tarshish from the presence of Jehovah" was because the writer of the book of Jonah regarded Jehovah as a tribal god, who did not have influence in Tarshish. It seemed not to occur to the professor of sociology, who himself had been a Christian minister, that the writer of this book of Jonah pictures Jehovah, this tribal God of little, despised Israel, as sending his prophet to the mightiest empire on earth, threatening the destruction of that empire in three days unless its people repented of their sin against Jehovah. And at the close of the book the Bible writer revealed Jehovah as asserting the same rights of personal possession over the people and cattle of Nineveh as he had over Palestine and all other portions of the earth. This was but one illustration of what cropped out again and again in these shallow criticisms of the Bible.

The professor who taught the classes in New Testament Greek, a cultured doctor of philosophy whose ignorance of the Bible was amazing, sat in judgment on religious things and gave the impression that the "orthodox" ideas were relics of a barbarous past. He, in common with most of the other professors, believed in being "Christians" and doing good, but the idea that such doctrines as the resurrection or the deity of Christ were important was to him and the others hopeless bigotry. This Greek professor greatly admired John R. Mott and Robert E. Speer, and spoke of their contribution toward real Christian faith. When I told him that Mott and Speer regarded the resurrection of Jesus Christ of supreme importance and at the heart of all their teaching and their power, he was astonished, and readjusted his comments on these men by saying that it was their work and spirit he admired, not their theology.

I was to learn, however, that there was something far more dangerous than this superficial criticism of the Bible on the part of men who should have confined themselves more closely to the fields in which they were really trained. (This, by the way, was one of the curious elements in the religious situation in my university. While each man would defer respectfully to the experts in a different branch of learning, each specialist, whether in English, in mathematics, or in languages, considered himself perfectly qualified to pass on questions relating to the Bible and the Christian faith. The consequence was that they were guilty of historical and scientific errors as grotesque to one who knew the subject as the dramatic criticisms of a schoolboy would

be to a master playwright. Yet these superficial references to the Bible and the ridicule of deep Christian fundamentals passed current with many of the students, and were received by them as of equal authority with opinions in the field in which the professor was qualified to speak.)

After leaving the regular day courses in college I lived for five years in an atmosphere that was as far as possible removed from the university atmosphere of unbelief and question. I lived in close contact with the miracle-working power of Christ, and came into touch with lives that were filled with his supernatural life. At the same time there were exceptional opportunities to study the currents of unbelief, the New Theology, the growth of rationalism, the development of evolution with its influence on Christian conceptions. These movements in many of their phases I had opportunity of studying at first hand, coming in touch with the leaders through their writings and through personal contact, at the same time being blessed with the atmosphere of apostolic faith.

After such an experience of five years, the Lord's guidance in my life plans led me back for a period of several months to my old university, with the purpose of completing my studies there. I came in one sense as an expert in the knowledge of the Bible—at least as compared with that which most of the teachers in the

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# The Advent HOLY BIBLE REVIEW AND SABBATH HERALD

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

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No. 8

## "Europe in Transition"

UNDER this heading Mr. Frank H. Simonds, one of the most reliable of the war correspondents, contributes an illuminating article to the February number of the *Review of Reviews*. Mr. Simonds pictures the really pitiable conditions into which Europe has fallen in consequence of four years of devastating war, and the Herculean task before the nations in transforming war conditions into conditions of peace and tranquillity.

Twenty-five million men are being released from war establishments; less than one half of these are returning from actual participation in the war at the front, but all of them have contributed in some measure to the carrying on of hostilities. There is found no parallel to this condition in the wars of the past. In the Napoleonic wars only a very small per cent of the population, comparatively, was called to the colors in any country. France had only 500,000 men in the Waterloo campaign, from a population of 25,000,000, while Serbia in the present war, with a population under five million, has had more than 400,000 men in fighting service.

The return of the army to civil life in the days of Napoleonic meant no great disturbance in social or economic conditions. The soldiers were readily absorbed in the larger population. But the task will be far more difficult at the present time with the much larger percentage of men returning to civil life.

Then, too, during the absence of these men, women have in many instances been called to do their work, and this has opened before the women a field of activity unknown before, and a field which they will be loath to surrender. Particularly will this be found true in England, where equal suffrage has been given to women, and where a large per cent of the factory work has been done by them.

The one great industry through the four years of war has been the making of war munitions. With the cessation of hostilities it will take many months to turn these factories back to their old-time uses. Says Mr. Simonds:

"Mobilization and demobilization cannot take place in the same way. Millions may be called to arms in a relatively restricted time, but even there wise authority waits upon immediate necessity, but millions cannot be demobilized in a month or even a year without dangers incalculable, political quite as much as economic."

Speaking of the conditions existing in Germany, and the handicaps to the resumption of her peace activities, this writer says:

"But not only is Germany invaded; she is still blockaded. Her great ports are as idle as they were at this time last year. Her fleet, her commercial fleet, is still locked up in home or neutral ports, and it remains a matter of doubt as to whether it may not immediately pass to Allied control, and pass permanently, to make good the loss of Allied marine incident to the undersea warfare of the past four years.

"Again, Germany is deprived of all possible chance to import those raw materials necessary to her industry. She cannot start her factories, even when she has transformed them to peace uses again, unless she gets permission. To this must be added the fact that the French have retaken the Lorraine iron fields, stolen from them in 1871, and will hold them henceforth. Thus Germany loses a very important source of her iron supplies. In addition the Poles are almost certain to take the great coal fields of Upper Silesia. The French may retake the coal districts of the Saar, taken from them by the Germans in 1814 and 1815. . . .

"But if the machinery of national business in Allied nations has in a large measure run down, that in Germany, despite the absence of devastating invasion, has gone still more to general rack and ruin. Her railroads are in worse condition than the British and the French. Such essential materials as rubber have long been lacking. Her cities, once the cleanest, have become the dirtiest in Europe, and her population, while never starved, has suffered more from underfeeding over a long period than that of any other great nation in the war."

Millions of men are now without occupation. Indeed, they are left without any immediate prospect of settled employment before them. "How shall they resume their old-time tasks, and who will feed and clothe them till they can support themselves?" These are questions of living import at the present time, questions with which every one of the governments of Europe must grapple and endeavor to find a practical solution during the next few months. Idleness is a prolific source of crime, of sedition, of revolution. Without settled occupation men become the prey of every evil propagandist and exploiter. Bolshevism would never have made in Russia the great gains which it has, had it not been able to make prey out of the idle, hungry multitudes.

Other nations face the same menace to established order. Many of the principles of Socialism have received a marked impetus during the last four years. The laboring man as never before has sensed his growing power. Already strong movements are on foot to hold the influence gained, and increase the prestige of the labor unions. In Great Britain the country is confronted by a demand on the part of the laboring men for a forty-hour week. Similar demands are arising in other countries.

That we are on the eve of a fierce and prolonged struggle between the forces of capital and labor appears evident. Undoubtedly the prophecy of the fifth chapter of James, which pictures a great economic struggle in the last days, will meet a larger fulfilment in the future than it has in the past. With the cessation of the international conflict, questions of internal and domestic concern will become paramount in every nation. This old world has little promise of settled peace. Every day we are admonished that we are living in the perils of the closing hours of earth's history. The apostle Paul exhorts the believers that because they know the times they should awake out of sleep. This admonition comes to us today. The trend of events in this world's history is

plainly evident. We know from the prophetic word the meaning of the things that are coming on the earth. With one voice they speak to us of the end of all things, of the soon coming of our Lord. We should be faithful in preparing our own hearts for that great event, and in giving to others a knowledge of the meaning of these conditions, that they may prepare to meet the Lord in peace. F. M. W.



Photo by J. E. Fulton

ISLAND MISSIONARIES AT THE CONFERENCE

## Australasia Shares the Burden

THROUGH the years, as the Australasian work has grown, we have seen it taking over the entire south-sea island field, and giving a helping hand in the East Indies and the Asiatic continent.

At the recent union conference session an action was taken releasing one large source of income to flow hereafter into the general mission treasury. The action was as follows:

"WHEREAS, Our hearts are closely united to those of our brethren of the General Conference in the great aim of finishing the work in this generation, and we therefore have a deep interest in their world-wide work; and,

"WHEREAS, The needs of the work have led the General Conference Committee to undertake a much larger work than their available sources of receipts are sufficient to finance;

"Resolved, That the Thirteenth Sabbath Offering, to be taken in our Sabbath schools from quarter to quarter, be donated to the General Conference, to be applied to the specific field or object which is to benefit by such offerings taken in other fields, as shall be determined by the General Conference Committee; and further, that this resolution first apply to the offering to be taken on Sabbath, March 29, 1919."

The conference also voted two of its experienced

workers to India, the secretary-treasurer of the New South Wales Conference, Brother Frank J. Butler, and an evangelist, Brother Nelson C. Burns, of Victoria. It is not because they have no need for more workers that the brethren release this help to India. Continually we hear the cry for workers to occupy the openings in Australasia and the islands. The revival of interest among the island tribes presses for enlarged effort. "A thousand unentered islands!" is the call that rings in the ears of the brethren. But, like every union conference, this one loves to give special help beyond its usual endeavors. In speaking to the vote of workers to India, the union president said:

"We felt once that we could not give our workers to Asia when we needed men so much in our own field. But from the time we let them go we seemed to get into a tide of blessing and of development that has given a new impetus to our work."

And is not this the lesson taught in every field by the experience of testing God? The effort for regions beyond has reacted in blessings for the home base. It is the law of the kingdom.

W. A. S.



WORKERS OF THE NEW SOUTH WALES CONFERENCE

## How Will It Be Done?

ONE evening a few weeks ago I stood for a time beside an elevated street car station in one of our large cities. I watched the people ascend the stairs in crowds. They came by the thousands—from skyscrapers, from department stores, from basements, from offices. The stream seemed to be endless. Some were gray and feeble; the most of them were in the prime of life. Some looked sober and careworn. Probably a few were Christians. Most of them were without God or hope in the world.

I went to another street corner, one of the most congested spots in the world. Thousands were moving in all directions. The street cars were following each other in an endless train, as close together as they could run. All were jammed. It was near Christmas, and the people were going home with gifts for friends and loved ones.

I thought of the many large cities in this country where a seething mass of humanity is daily rushing along in the mad struggle for bread. Then my mind went to other lands, where the same ceaseless tide of human beings are each day going to and fro. Then I placed my finger on my pulse, remembering that for every beat, somewhere in the world, a human life goes out, most of whom must meet the Judge of all without Christ as their advocate.

But the thought which came to me with staggering force as I considered all this was, How are all these people to be warned of the events which await the world, and hear the news of the return of Jesus, in this generation? Time is short. The lengthening shadows indicate that the sun of human history is about to go down.

I believe and preach with others that in the remnant of time which yet remains, all these unwarned millions will hear the message. You believe this too. You are sacrificing your children and all you have on the altar of the message, and you are expecting that, before this generation passes, not only will the pleasure-crazed millions in our cities hear the message, but also the millions of benighted heathen as well. But how? What we are doing to arrest the attention of the masses is, comparatively, like dropping a pebble in the midst of a sea.

Have you in any satisfactory way determined how this stupendous work will be accomplished? Probably not; for man can never forecast the working of Jehovah. I do not raise this query to suggest doubt, but to encourage faith and a laying hold on God for help. The Lord knew all about this seething mass of human souls before he said he would warn the world in this generation; and the work will be done. But God must do it.

Ancient Israel did not see how they could be delivered from bondage, but they were delivered. By their unbelief they limited the Holy One of Israel.

For the accomplishment of his work, the Lord has agencies we know nothing about. His kingdom does not come by observation, but oftentimes, like the silent seed, it works its way unseen. The Lord works through human instrumentalities. He will do his great work through you and me, if we will but yield to him.

This is the most crucial and momentous hour the world has ever seen. It calls for a faith that will not waver, for a consecration that keeps all on the altar, for a surrender that knows no reserve. If as a people

we make this unconditional surrender, the Lord will make bare his holy arm as he did in bygone days, and will finish in this generation the work which the prophecy outlines.

G. B. T.

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## Opening Doors

WE have all been interested in the plans of Dr. J. N. Andrews to establish on the Tibetan border a printing and distributing point for Adventist literature in the Tibetan language, hoping thereby to bring the advent message to that hermit kingdom. Now comes the word that the door to that great closed land is opening for missionary work. The *Missionary Review of the World* for January tells of the circumstances leading to this change. We quote:

"Dr. A. L. Shelton, a missionary of the Foreign Christian Missionary Society, on the Chinese border of Tibet, recently visited Gartok and Chambdo. At Gartok, five days southwest of Batang, he found several thousands of troops from various districts of Tibet, even from Leh and Ladakh. They were armed with Enfield rifles, and were well disciplined. The commander, a very interesting man, discussed religious questions freely and quite reasonably with Dr. Shelton and said that while the former attitude of Tibetans toward foreigners was hostile, the 'Younghusband Expedition' had taught the Tibetans to regard the foreigners with favor. In discussing the question of mission work in Lhasa, the commander was very favorably impressed, and forwarded to the Dalai Lama a letter in which Dr. Shelton requested permission to open work in Lhasa.

"During the fighting on the Tibetan border last summer Dr. Shelton went to Chambdo at the request of Mr. E. Teichman, the British Consul from Ta cheinlu and the Galön Lama. This Galön Lama is a personage of great authority, only the two kings of Tibet and the Dalai Lama having authority over him. The doctor found unspeakable conditions among the wounded soldiers who had been lying for two months without medical aid. One man had all his lower jaw shot away and all the wounds were stinking. Dr. Shelton operated for four days, working each day as long as he could stand.

"The Galön Lama ordered that all the needs of the doctor should receive prompt attention. Speaking of foreigners, the Lama said that the Tibetans had been forced to keep out foreigners because of a treaty with the Chinese; but that now the treaty is no longer in force. The doctor has a great reputation in that country and was promised help if he would come to Chambdo and build a hospital. At parting, the Lama presented the doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver, expressing the hope that they would be friends for life. All this, coming from one of such high authority, cannot be too strongly emphasized.

"Dr. Shelton noticed many changes amongst the masses of the Tibetans. Most of them wore foreign hats and many had foreign shoes. One had a camera and could use it well. The presence of foreign cloth, foreign sugar, foreign tobacco, foreign shoes, the craze for foreign goods, and the development of manufacturing (the Tibetans manufacture ammunition for Hotchkiss field pieces) are signs of Tibet's new life.

"Three main reasons for the changed attitude of Tibetans are (1) the weakening of Chinese influences; (2) 'The Younghusband Expedition;' and (3) the visits of Tibetans to foreign countries.

"Since the year 1720 China has controlled Tibet's foreign policy, which followed China's former hostile attitude toward foreigners. Tibet was commanded to have intercourse with China alone, and the minds of the Tibetans were filled with an exaggerated account of the early Chinese notion of missionary work. But the Chinese injustice, treachery, and cruelty toward the Tibetans has caused them to throw off the Chinese yoke and rise in defense of their rights. Thus Tibet is now practically an independent nation.

"The 'Younghusband Expedition' broke the spell of ignorance which the Chinese had cast around the Tibetans. It was a great revelation to them to find that a foreign army could march into their capital, do no looting, show acts of kindness, and retire peaceably even to the last man. The treatment of Tibetan captives at the hands of the British went to the Tibetans' hearts, for they had never seen anything like it.



"Then the Tibetans began to travel abroad. At Chamdo, Dr. Shelton met a Tibetan colonel, who had visited all the important countries of Europe, Asia, and Africa, and was only sorry that he could not afford to visit America. One officer spoke English. Another had a son in London. The observations of these travelers are reported at home, and make tremendous impressions. Foreign ideas are being readily adopted, including foreign military tactics, dress, and treatment of prisoners.

"This situation must appeal with irresistible force to every Christian. We have been waiting at the closed door of Tibet for the past fifteen years. Now that door is open. We must enter or perish, like the Israelites in the wilderness. The Christian is a savior. Saving others is the function of the Christian life. To resist the appeal of this open door is to quench the spirit of Christ, and to invite spiritual death."

Another mission door is opening wider than ever before, the door of approach to the great Mohammedan world. As Adventists and believers in a world-wide message to be given everywhere, we still have done scarcely anything for the Moslems. Of the greater opportunities for Christian missionary work in Turkey and other Mohammedan fields the *Missionary Review of the World* says:

"A great change is taking place in the political geography of Turkey as a result of the war. Arabia is already completely separated from the Turk; and that means that the latter has lost his guardianship of the Moslem shrines of Mecca and Medina. This alone makes a tremendous difference in Turkish influence. Furthermore, all but one of the other important Moslem centers are lost—Bagdad, Jerusalem, Damascus, Aleppo, are gone. Constantinople alone remains at present; and it looks very much as if the Peace Conference will not leave that great city under Moslem domination. In other words, the political power of the Turk—which for the past century has been the greatest obstacle to the progress of Christ's kingdom in that region—is gone, and gone forever.

"It is not possible to overestimate the importance of this fact in its bearing on the missionary outlook. Access to the Moslem populations of the country is now assured without governmental terrorism. And the scornful spirit of superiority, that has kept the Turk from willingness to listen to any other religion, is sadly broken. God can make a broken spirit contrite, and then real spiritual results may follow. The prospect for Christian work among the Turks is the most wonderful outcome of this Titanic struggle in the Near East. And its possible reverberations in the distant parts of the Moslem world are thrilling to contemplate. When Christ gets a real hold on the people, who for centuries have been looked upon by their fellow Moslems as their political representatives and defenders, other Moslem races are certain to hear of it and wonder."

These are but two of the many doors that are opening before us. Let us push forward through these two and many other open doors of opportunity, that the work may be done quickly which must be done before the return of Jesus can take place. L. L. C.

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## The Hand That "Came Between"

WHERE intolerant superstition reigns unbroken, the missionary pioneer has sometimes to meet the forces of darkness indeed. Then it is that the worker for God needs the comforting assurance that a divine hand is ever within reach to guard and save.

A narrative of delivering providence comes from Argentina. It is one of those incidents that serve to suggest how often the divine hand may be interposing when the child of God is all unconscious of the danger that is warded off. It is for deliverance from perils and dangers unknown as well as known that we must ever give thanks to God.

The story is told in the *South American Messenger* of January, 1912, organ of the Evangelical Union of South America. The writer is a missionary laboring in Argentina. He says:

"One morning in the month of February of this year (1911), my wife, on waking, told me of a peculiar dream that she had had: she thought the priest of the locality had sent a man to stab her with a knife, and that she had had a struggle with him. But it was only a dream, and of course no more notice was taken of the matter.

"The next day I had occasion to go to Buenos Aires, accompanied by a lady helper in our mission work. I had intended to return by a late train, but about half-past four I received a telegram saying, 'Come home immediately.' I arrived to find the house thronged with people, and soon learned what had happened.

"About one o'clock in the afternoon, a man had knocked at the door and asked my wife—whom he had seen through an open window—if she would go and see his wife, who was ill. First she said she would, but on learning that it was a case for a nurse qualified in the country, she told him she could not go. Thereupon he pleaded poverty, and she offered to give him a little money, also to write him a letter to one of the local nurses, who would thus treat him with consideration. Just as she was going to get these things for him the man drew out a long knife and told her that he was going to kill her. She turned round quickly and grasped his wrist with both hands, and for some time the two struggled, the man making continued efforts to stab her.

"Aiming at her heart, he succeeded in inflicting several wounds in her left upper arm, and when at length, through much loss of blood, she fell to the ground, he judged that his purpose was accomplished, and went off, closing the door behind him.

"For a time my wife lost consciousness, her last impression being the satisfied exclamation of her assailant, '*Ya está muerta la inglesa.*' (Now the Englishwoman is dead.) On regaining consciousness she made known to others in the house what had happened: the police were advised, and hurried in all directions, bringing in three men on suspicion, none of whom was the author of the assault. As all the efforts made to take the man were unavailing, we prayed continually and definitely that he would make himself known and confess his guilt, so that the origin of the affair might be traced.

"Several weeks passed, and various other attempts were made on my wife: on two occasions the man who was to do the deed was dressed in female attire; another time the attempt was made by two men on horseback, armed with revolvers; but in each case she escaped unharmed. One afternoon while distributing tracts in the town, she found herself before a group of men, and on handing a tract to one of them suddenly recognized in him her would-be assailant. She therefore invited him to come to the gospel meeting the next evening, which was a Sunday. I was the preacher that night, and had barely commenced my address when word was passed to me that the man himself was listening outside the door.

"After a while my wife went out and spoke to the man, telling him that she knew who he was. Thereupon he told her everything, and said: 'If you like to send for the police to take me now, I will make no attempt to resist or escape.' He was evidently much touched by the fact that, though recognized on more than one occasion by my wife, he had not been denounced to the authorities. The reason for this she now told him, and added that the gospel which we preach enables us to love even those who do us harm.

"The man then said that he and a cousin had arrived at the town just before the first attempt made on her life. They were anarchists, and had been in many evil deeds, so that to take a person's life was not at all against their inclinations or their consciences. They were approached by some one who offered them a large sum to kill a bad woman who was doing a lot of harm in the town. Not knowing anything about us, they jumped at the offer, and so the affair began. He said that they followed her over and over again, and many a time were on the point of dealing the fatal blow, when '*some hand came between to prevent it.*' Not being able to do what they wished, they had received 200 pesos to keep quiet, which they did until this confession was made."

The planning of the attack was evidently, the writer says, the work of the local priest, who shortly after his agent was found out left Argentina for Europe. The man who had been used as the tool, accepted a gift of a Bible and left the town, vowing that never again would he be drawn into such an undertaking; and the result was increased sympathy with the Protestant effort in the community. W. A. S.

## The Secret of Paul's Greatness

THE apostle Paul, though a chosen vessel, was but a man—a man of like passions with others. With God there are no favorites, and Paul had received nothing from him that he is not willing to bestow upon others. The secret of his greatness is found in these words:

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1: 20.

The apostle was not seeking for human applause. It was not the approval of men he sought, but their salvation.

A story is told of one Pousa, a Chinese potter, who was ordered to produce a great work for the emperor. He tried long and hard, but in vain. Finally, driven to despair, he threw himself into the furnace, and the effect of his self-immolation on the work then in the fire, was such that it came out the most beautiful piece of porcelain ever known.

So in the life of Paul. He put all there was of him into his work. Self disappeared, and Christ alone was seen. This immolation of self is the secret of his matchless power and greatness. Whether he lived or died mattered not to this chosen vessel of God, if only Christ was magnified.

To the church at Corinth he wrote, "I seek not yours, *but you*." 2 Cor. 12: 14. It was not salary or ease or the filling of some office that was his supreme ambition, but the saving of those who were lost and ruined by sin. He did not measure his success by the applause he evoked or by the number of sermons he preached, but by the souls saved. These he counted his "joy and crown of rejoicing."

We too may be great in the same way in which this hero of the cross was great—in the sacrifice of our ambition, in the putting aside of self, in earnest devotion to God, and by reaching out a helping hand to those who are in temptation and need. Our opportunities are as great as were his, for heavy hearts are all about us, and the time for the salvation of souls is growing short. Let our aim be that Christ shall be magnified in our lives, whether by life or by death.

G. B. T.

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## Growing Appreciation of the Spirit of Prophecy

WE well remember when, worn out with his arduous labors in connection with this movement, Elder James White was laid to rest. Opposers of this movement said, now that the great apostle of the Seventh-day Adventists had died, the work he inaugurated would disintegrate, and two or three decades would make of this denomination only a memory. They little realized that the work, in place of being built upon Elder James White, rested upon eternal principles of truth; that Elder James White and his associates were only God's heralds, raised up by him to give his message to the world.

Similarly, several years ago, when Mrs. E. G. White laid down her life upon the altar of service, many similar expressions were made regarding the influence of her life work. It is gratifying, in this connection, to record the fact that since her death her published works have exerted a larger influence in the church than ever before in their history. Last

year witnessed the sale of more than five thousand sets of the Testimonies. Many who never had engaged in a systematic study of her published writings have done so with earnestness and with confessed benefit to themselves. The message she bore through the years still lives, and this we believe is in God's order.

This movement owes much to the earnest watchcare and labor of this servant of the Lord. Again and again through the years of her long ministry did she sound the note of warning against the approaching evil. Constantly she sought to rally the church to greater earnestness, to call them to a higher plane of living. Faithfully she pointed to the Word of God and exhorted them to earnest study of the Scriptures. These warnings have borne fruit through the years. We believe they are destined to bear fruit to the end of time.

Next to the Scriptures of Truth every Seventh-day Adventist should have in his possession copies of these writings. We hope that the present year will mark a larger and increasing sale of Sister White's books.

F. M. W.

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## The Editor's Mail Bag

FROM one of our physicians in the West we have received the following letter, expressing the burden of heart which he feels regarding the present situation, and the duty which rests upon the church at this time. He does not send the letter for publication, but we believe it is worthy of passing on to our readers.

"I have just read the article in the REVIEW of January 16, entitled 'The Hour of Greatest Danger.' I believe this is a most timely message for all our people. I wish every church could hear a stirring sermon of this sort, based upon Luke 21: 20. If I remember rightly, it was only four years from the time of Cestius' withdrawal from Jerusalem until its siege by Titus. The present time of comparative peace cannot be proportionately much longer. How long none can say. It seems to me that this present respite is the only time we shall have to arrange business, finances, etc., so that we shall not be caught with property which at the time of the next great war—the immediate prelude to Armageddon—will be almost valueless and cannot be sold or scarcely given away. We need a sane and sensible realization of the times just before us.

"This influenza epidemic has given us as a people one of the greatest opportunities to gain the confidence of the people that we have ever had. And yet we have not improved it as we should. Here in the southwest, where fads and quackery are so rife, many of our own people have failed to arise to the occasion as they should, and have leaned on the broken reeds of osteopathy, medicines, etc., which in no way tend to give the credit to God or to his rational methods. Here in this place where I am at present, the success of hydrotherapy in influenza and pneumonia is the talk of the town. The family of the Baptist minister uses it. The wife of the Presbyterian minister (who was nursed by my wife) is now going about with a set of fomentation cloths treating influenza patients. Two women of the Brethren Church have also done most valiant service, with the credit given to hydrotherapy. It is distinctly recognized as an agent used by Seventh-day Adventist physicians. Some even call for me because I am a Seventh-day Adventist, not knowing me in any other way.

"The day will come soon enough when even rational methods will be powerless before the scourges of the last days; but until then we should study to become more proficient in these methods, and work as we have never worked before. Classes in simple hydrotherapy should be held with every church company. Both men and women should be taught the use of these simple remedies, as they can be used in all homes. This should be done before another epidemic (of whatever sort) comes, so that we shall not be so unprepared as we were in this one.

"Cannot our ministers and the medical secretaries so plan that this instruction can be given at once, even while the pres-

ent epidemic is still active? No instruction is so helpful as that which is practical and meets an immediate need. While I have used skilled help (nurses) in pneumonia cases, yet I have used any one and every one in the uncomplicated cases of influenza, and with such marked relief to the patients that their gratitude and faith are almost unbounded.

"This is a little off the subject I began with, but nevertheless it is certainly a part of the preparation we should make. We need to press together, work together, and harmonize our efforts. Let us lay aside our differences and divisions, improving to the utmost the very little time of unhindered labor which is now left us."

Surely the time in which we live and the conditions in the great world constitute a clarion call to the church of Christ to enlarged and more earnest service. Every home today should be a sanitarium; every Seventh-day Adventist a worker in some capacity for the Master. God has given to every man his work. He has intrusted some talent to every believer. Let us be careful that we do not seek to excuse ourselves with the argument that our ability is so small there is nothing we can do, and in this way fall under the condemnation of the man with the one talent.

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### THE TWENTY-FIVE-CENT-A-WEEK FUND

HEREWITH is submitted the final report of receipts on the Twenty-five-cent-a-week Fund for the year 1918. It is, all things considered, the most remarkable and encouraging report of this character ever presented to our denomination.

In 1917 our standard of mission gifts was twenty cents a week per capita, the first fifteen cents being devoted to foreign missions, all above this amount going into the relief fund for institutions in North America. Thus the income of the General Conference was largely confined to an amount equivalent to fifteen cents a week per member. At the fall council of 1917, held in Minneapolis, this arrangement was altered, the standard being placed at twenty-five cents a week, with the understanding that one fifth should be retained for certain relief measures in North America, and four fifths of the fund, and all in excess of twenty-five cents a week per member, should be devoted to missions.

The report shows that every union conference, and all but twelve of the local conferences, have exceeded the new standard, the overflow amounting to \$235,956.09.

### STATEMENT OF TWENTY-FIVE-CENT-A-WEEK FUND FOR TWELVE MONTHS ENDING DEC. 31, 1918

CONFERENCES	MEMBER-SHIP	AMT. AT \$13 PER MEMBER	AMOUNT RECEIVED	AMOUNT SHORT	AMOUNT OVER
<b>ATLANTIC UNION</b>					
Eastern New York	873	\$11,349.00	\$14,971.26	\$.....	\$3,622.26
Greater New York	1665	21,645.00	25,811.98	.....	4,166.98
Maine	611	7,943.00	9,616.17	.....	1,673.17
Massachusetts	1603	20,839.00	28,888.36	.....	8,049.36
Northern New England	559	7,267.00	8,524.93	.....	1,257.93
Southern New England	575	7,475.00	8,568.42	.....	1,093.42
Western New York	882	11,466.00	16,444.26	.....	4,978.26
Bermuda	51	663.00	655.60	7.40	.....
<b>Totals</b>	<b>6819</b>	<b>88,647.00</b>	<b>113,480.98</b>	<b>7.40</b>	<b>24,841.38</b>
<b>CENTRAL UNION</b>					
Colorado	2140	27,820.00	32,187.91	.....	4,367.91
Kansas	2648	34,424.00	34,429.00	.....	5.00
Missouri	1442	18,746.00	21,159.29	.....	2,413.29
Nebraska	2239	29,107.00	30,542.35	.....	1,435.35
Wyoming	620	8,060.00	12,461.78	.....	4,401.78
<b>Totals</b>	<b>9089</b>	<b>118,157.00</b>	<b>130,780.33</b>	.....	<b>12,623.33</b>
<b>COLUMBIA UNION</b>					
Chesapeake	782	10,166.00	15,407.58	.....	5,241.58
District of Columbia	1047	13,611.00	16,917.32	.....	3,306.32
Eastern Pennsylvania	1400	18,200.00	23,738.88	.....	5,538.88
New Jersey	1107	14,391.00	16,438.44	.....	2,047.44
Ohio	2360	30,680.00	45,726.30	.....	15,046.30
Virginia	461	5,993.00	6,912.00	.....	919.00
Virginia *	556	811.20	1,291.83	.....	480.63
West Pennsylvania	1002	13,026.00	17,713.76	.....	4,687.76
West Virginia	298	3,874.00	5,946.62	.....	2,072.62
<b>Totals</b>	<b>8613</b>	<b>110,752.20</b>	<b>150,092.73</b>	.....	<b>39,340.53</b>
<b>EASTERN CANADIAN UNION</b>					
Maritime	262	3,406.00	4,414.93	.....	1,008.93
Ontario	669	8,697.00	10,281.18	.....	1,584.18
Quebec	209	2,717.00	2,717.78	.....	.78
Newfoundland	61	793.00	1,282.30	.....	489.30
<b>Totals</b>	<b>1201</b>	<b>15,613.00</b>	<b>18,696.19</b>	.....	<b>3,083.19</b>
<b>LAKE UNION</b>					
East Michigan	1746	22,698.00	26,138.15	.....	3,440.15
Indiana	1620	21,060.00	21,588.28	.....	528.28
Northern Illinois	1746	22,698.00	32,977.91	.....	10,279.91
North Michigan	1003	13,039.00	10,186.55	2,852.45	.....
North Wisconsin	751	9,763.00	9,067.45	.....	795.55
South Wisconsin	1950	25,350.00	26,170.62	.....	820.62
West Michigan	2636	34,268.00	34,046.19	.....	221.81
Southern Illinois	721	9,373.00	11,060.86	.....	1,687.86
<b>Totals</b>	<b>12173</b>	<b>158,249.00</b>	<b>172,736.01</b>	<b>2,852.45</b>	<b>17,339.46</b>
<b>NORTHERN UNION</b>					
Iowa	2648	34,424.00	48,541.17	.....	14,117.17
Minnesota	2000	26,000.00	30,131.38	.....	4,131.38
North Dakota	1470	19,110.00	22,839.78	.....	3,729.78
South Dakota	1140	14,820.00	23,759.33	.....	8,939.33
<b>Totals</b>	<b>7258</b>	<b>94,354.00</b>	<b>125,271.66</b>	.....	<b>30,917.66</b>
<b>NORTH PACIFIC UNION</b>					
Montana	709	9,217.00	12,169.45	.....	2,952.45
Southern Idaho	1029	13,377.00	14,002.34	.....	625.34
Southern Oregon	829	10,777.00	8,146.52	2,630.48	.....
Upper Columbia	2397	31,161.00	45,059.55	.....	13,898.55
Western Oregon	2280	29,640.00	44,595.83	.....	14,955.83
Western Washington	2267	29,471.00	42,391.31	.....	12,920.31
Alaska	12	156.00	323.00	.....	167.00
<b>Totals</b>	<b>9523</b>	<b>123,799.00</b>	<b>166,688.00</b>	<b>2,630.48</b>	<b>45,519.48</b>
<b>PACIFIC UNION</b>					
Arizona	508	6,604.00	5,367.52	1,236.48	.....
California	1647	21,411.00	25,348.98	.....	3,937.98
Central California	1748	22,724.00	29,681.43	.....	6,957.43
Inter-Mountain	750	9,750.00	9,766.88	.....	16.88
Northern California	1615	20,995.00	28,248.68	.....	7,253.68
Northwestern California	1382	17,966.00	22,792.78	.....	4,826.78
Southeastern California	1692	21,996.00	28,466.00	.....	6,470.00
Southern California	2293	29,809.00	36,727.18	.....	6,918.18
Nevada	252	3,276.00	4,718.41	.....	1,442.41
<b>Totals</b>	<b>11887</b>	<b>154,531.00</b>	<b>191,117.86</b>	<b>1,236.48</b>	<b>37,823.34</b>
<b>SOUTHEASTERN UNION</b>					
Cumberland	524	6,812.00	7,333.26	.....	521.26
Cumberland *	125	650.00	793.29	.....	143.29
Florida	909	11,817.00	11,818.95	.....	1.95
Florida *	194	1,008.80	2,489.46	.....	1,480.66
Georgia	439	5,707.00	5,710.57	.....	3.57
Georgia *	269	1,093.80	2,940.55	.....	1,853.75
North Carolina	450	5,850.00	3,867.86	1,982.14	.....
North Carolina *	196	1,019.20	1,786.71	.....	767.51
South Carolina	195	2,535.00	2,617.96	.....	82.96
South Carolina *	247	1,284.40	1,989.36	.....	704.96
<b>Totals</b>	<b>3488</b>	<b>37,770.20</b>	<b>41,347.97</b>	<b>1,982.14</b>	<b>5,559.91</b>
<b>SOUTHERN UNION</b>					
Alabama	387	5,031.00	5,094.94	.....	63.94
Alabama *	268	1,393.60	1,424.34	.....	30.74
Kentucky	506	6,578.00	5,295.49	1,282.51	.....
Kentucky *	212	1,102.40	1,795.88	.....	693.48
Louisiana	371	4,823.00	4,617.62	205.38	.....
Louisiana *	152	790.40	1,526.63	.....	736.23
Mississippi	188	2,444.00	5,912.20	.....	3,468.20
Mississippi *	203	1,055.60	1,504.39	.....	448.79
Tennessee River	738	9,594.00	8,039.10	1,554.90	.....
Tennessee River *	149	774.80	1,134.59	.....	359.79
<b>Totals</b>	<b>3174</b>	<b>33,586.80</b>	<b>36,345.18</b>	<b>3,042.79</b>	<b>5,801.17</b>
<b>SOUTHWESTERN UNION</b>					
Arkansas *	316	3,286.40	5,034.04	.....	1,747.64
Arkansas *	50	260.00	232.69	27.31	.....
North Texas *	954	9,921.60	12,797.02	.....	2,875.42
North Texas *	50	260.00	290.20	.....	30.20
Oklahoma	1871	24,323.00	27,347.37	.....	3,024.37
Oklahoma *	79	410.80	111.38	299.42	.....



Texico **	477	\$4,960.80	\$4,463.24	\$497.56	\$ .....
Texico *	59	306.80	161.76	145.04	.....
South Texas **	376	3,910.40	7,683.16	.....	3,772.76
South Texas *	54	280.80	172.51	108.29	.....
Totals	4236	47,920.60	58,293.37	1,077.62	11,450.39
WESTERN CANADIAN UNION					
Alberta	1010	13,130.00	16,264.02	.....	3,134.02
British Columbia	478	6,214.00	7,945.79	.....	1,731.79
Manitoba	257	3,341.00	5,396.71	.....	2,055.71
Saskatchewan	690	8,970.00	16,534.09	.....	7,564.09
Totals	2435	31,655.00	46,140.61	.....	14,485.61

SUMMARY

UNIONS					
Atlantic	6819	\$ 88,647.00	\$113,480.98	\$ 7.40	\$24,841.38
Central	9089	118,157.00	130,780.33	.....	12,623.33
Columbia	8613	110,752.20	150,092.73	.....	39,340.53
Eastern Canadian	1201	15,613.00	18,696.19	.....	3,083.19
Lake	12173	158,249.00	172,736.01	2,852.45	17,339.46
Northern	7258	94,354.00	125,271.66	.....	30,917.66
North Pacific	9523	123,799.00	166,688.00	2,630.48	45,519.48
Pacific	11887	154,531.00	191,117.86	1,236.48	37,823.34
Southeastern	3488	37,770.20	41,347.97	1,982.14	5,559.91
Southern	3174	33,586.80	36,345.18	3,042.79	5,801.17
Southwestern	4236	47,920.60	58,293.37	1,077.62	11,450.39
Western Canadian	2435	31,655.00	46,140.61	.....	14,485.61
Totals	79946	1,015,034.80	1,250,990.89	12,829.36	248,785.45
Net amount over		235,956.09		235,956.09	
		\$1,250,990.89	\$1,250,990.89	\$248,785.45	\$248,785.45

\* Figured at ten cents per member.

\*\* Figured at twenty cents per member.

This gives to the General Conference from this source alone a gain over 1917 of \$400,000, and furnishes us with the handsome total of \$1,250,990, or an average for our entire North American membership in excess of 30 cents a week per member.

Two of the principal items entering into this million and a quarter dollars, are the Sabbath school offerings, amounting to \$651,213.02, and the Harvest Ingathering campaign returns, amounting to \$198,116.76. It is our hope to be able to present to the readers of the REVIEW AND HERALD in its next issue a complete report of the receipts and expenditures of the General Conference for 1918, which will more fully reveal the truly remarkable developments made in recent years by the denomination in its effort to carry this message to the world.

W. T. KNOX, *Treasurer.*

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“Creating a New World”

THIS, in fact, is the task which the representatives of the nations have before them at the Peace Conference now in session in France. To the men upon whom the burden of this task rests the Peace Conference is no gala-day affair. It is the cynosure of all eyes. The destiny of empires is being decided. Speaking of the problems with which the council has to deal, the editor of the *World's Work* for February makes the following statement:

“The representatives gathered at Versailles are engaged not only in one of the greatest tasks that ever confronted practical statesmen, but one of the most hazardous. They are proposing to destroy the political structure that has existed in Europe for centuries, and to substitute another one in its place. Their task is not merely that of ‘rectifying’ boundary lines, of assessing indemnities, of patching up differences; it is really the creation of an entirely new world. The four great empires that have controlled the destinies of hundreds of millions of peoples east of the Rhine have been destroyed, and in their place are to rise half a dozen or more new nations—Poland, Czecho-Slovakia, Jugo-Slavia, a new Austria, a new Hungary, a new Rumania, to say nothing of the several independent sovereignties that are to be carved out of the Ottoman Empire, and, probably, out of Russia. The world has been so thrilled at the disappearance of these age-long tyrannies and the creation of these new independent democracies that certain dangers which are inherent in the program have escaped popular attention. That peoples who have lived under crushing despotisms for centuries should suddenly blossom into free, self-governing commonwealths—this is a

splendid and wondrous achievement; yet the thing is not so simple as that. Most of these peoples are inexperienced in government; racial animosities within their own boundaries are a constantly disintegrating force; practically none of them have a homogeneous population—in sections Slavs are hopelessly mingled with Italians, Germans with Rumanians, Poles with Russians, Hungarians with Croats and Slovenes—the whole of central Europe, indeed, is a Macedonian salad of races, languages, and religions. It is hardly necessary to ask whether these elements will live together peacefully after the Peace Conference has once drawn the national boundaries; the fact is that the fighting among them has already begun. Hostilities now rage between the Ukraine and Poland; Jugo-Slavia even now stands on the brink of war with Italy. The creation of these new nations simply means that Balkan conditions will extend north of the Danube over the larger part of central and eastern Europe.”

Every Christian believer should pray that God will so overrule in the affairs of men that such decisions shall be made as will work out the purposes of heaven, and that as a result of the greater liberty and freedom presaged by this gathering, the gospel may have as never before free course for its closing work.

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The Great American Navy

ARGUING that a great American navy does not stand as a menace to the future world peace, the editor of the *World's Work* for February summarizes the following reasons why it is demanded:

“The Monroe Doctrine makes the United States the protector of all of South and Central America; our position in the Philippines and the Pacific necessarily implies a large naval force; while our two long coast lines will oblige us to keep a large fleet in both oceans. Even though we acquire no new responsibilities as a result of the Versailles Conference, the United States already has sufficient employment for a great naval force. In the future we shall do our own policing and rely upon ourselves for our own protection; any other position is simply unthinkable. . . .

“A great American navy will always stand as a bulwark of American justice and American democracy; it is, indeed, the one certain guaranty that these splendid gifts to the world will endure.”

We do not question this demand for increased naval armament from the standpoint of the statesman. We question very sincerely, however, whether it will guarantee to the world the principles of justice and democracy. These principles must first be established in the human heart, and with human nature unchanged, the tendency toward autocracy and oppression will exist just as strongly in the days before us as it has existed in the days of the past. No government of man can guarantee the maintenance of the principles of justice and integrity. These qualities belong alone to the everlasting kingdom of peace, and they will not rule the hearts of men until that kingdom has been established.

\* \* \*

I SEE not a step before me  
As I tread on another year,  
But the past is still in God's keeping,  
The future his mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

—Mary G. Brainard.

# *The Deception of the Ages*

## *The Righteousness of Christ vs. the Righteousness of Man*

WINIFRED BURKITT JARRETT

FROM the very beginning of the conditions that made a scheme of salvation necessary to the human race, there have been two opposing basic principles of religion. Upon one has been erected the divine plan of escape from sin and its consequences, and upon the other men have built up various systems of religion, which, though differing more or less in detail, are alike in their fundamental conceptions. The one is the principle of justification by faith; the other, of justification by works.

In all ages and among all nations, men have trusted in themselves, or in other men, to work out their salvation; and because this impulse is so universal, and is now increasing in extent, and is therefore dangerous, it may be well to consider some of the ways in which it has exhibited itself in the past, and the way it is now gathering force and power for the final conflict in the great controversy.

God has provided for a wonderful future for the children of men. He has placed infinite possibilities in every human soul, and it is his design that through the "working" of Christ, "whereby he is able even to subdue all things unto himself," we shall finally come to a state of perfection, which was planned for us before the foundation of the world was laid. Eph. 1:4.

But this high destiny to which we are called is nothing less than to be partakers of God's own nature (2 Peter 1:4), to become like him,—like him in character, for that is the ideal of attainment held up by our Saviour, who bids us to be perfect, even as our Father in heaven is perfect (Matt. 5:48); and even like him physically, for he "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Since this is a possibility within the reach of every human soul, the desire to be like God has always throbbed in the heart of man, and it is right that he should have this longing, if only he seek its realization in the right way.

What that way is, the Bible points out plainly. The sacrifice and mediation of Christ are the only provisions for salvation from sin and its penalty that have ever been made: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Through faith in the work of Christ as our great High Priest, all our transgressions are forgiven (Eph. 4:32), and his righteousness is imputed to us (Rom. 4:5, 6). An actual regenerative process takes place in the soul. We are born again, and by this new birth the Spirit of God comes into the heart (John 3:3, 6, 7), and by the power of this Spirit the righteousness of God is developed in the life (Rom. 4:8). Day by day, as we behold in his Word, as through a glass, the character of our Saviour, we are changed into the same character by the power of this indwelling Spirit of our Lord. 2 Cor. 3:18. And then at last, when we shall see him in all his glory, the Spirit completes the work (Rom. 8:11), and we come into a perfect likeness to him, for "we shall see him as he is" (1 John 3:2).

But Satan, the great deceiver, has perverted this passion of the human soul for godlikeness by infecting it with his own poisonous ambition. He, too,

wanted to be like God, but not in God's way. O no; his plan was altogether different! We find it briefly recorded in Isaiah 14:13, 14: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High." That is, he sought to be like God by exalting himself above Christ. The likeness to which he aspired was not, of course, a likeness in character. His only desire was to be equal with God in power, but the means by which he hoped to attain this likeness was one that he has managed to make fundamental in every scheme of salvation, which the mind of man unaided by divine inspiration has ever formulated.

A casual glance at some of the leading religious doctrines that have been the faith of different peoples makes this fact stand out apparent. However much the minor conceptions may differ, the leading idea runs like a red thread of error through them all—that man must be his own Saviour, that he must atone for his own sins, and that he must, and can, by his own efforts make himself like God. Christ as a sacrifice for sin and the source of power in overcoming sin, has no place in a human scheme of religion. And this is only natural. Nothing less than the mind of God could conceive a gospel plan of salvation,—the guiltless to die for the guilty; the righteousness of the Creator to be exchanged for the sins of the creature. No human mind can fathom such a plan, much less originate it. It is something that even the angels desire to look into. And the fact that it does not appeal to human reason is the greatest proof of its divine origin. The human conception of self-salvation looks more reasonable. That is why it has so many advocates. Even those who believe in the gospel of Jesus have sometimes found it necessary to fight the feeling in their own hearts that in some way the works of righteousness which they have done will be a factor in their salvation. In fact, the world is full of it. The believer in "new thought," who deifies the higher self, who says that "the fear of offending God is the fear of offending the divine self within;" the moral man who believes that his morality will save him; the lodge member who thinks that his particular lodge will do him as much good as any church; and even the church member who has never had a vital experience in the sanctifying power of Christ,—all these are unconsciously hoping to become like God, or near enough like God to be saved, by exalting self above Christ.

And the man who believes he can make himself "good enough," usually believes he can do it in his own way. If he finds, as Spurgeon says, that he cannot elevate himself to meet God's requirements, he believes that he can lower God's requirements to meet his ability. If a divine command requires too great a sacrifice, he sits in judgment on it and decides whether or not he need make the sacrifice. Not only does he exalt himself above Christ as his Saviour, but also as his King. Like Satan, he exalts his throne above the stars of God.

A noted lecturer and educator once said that Luther believed the soul and the Bible to be all that was necessary in deciding on matters of right or wrong. "But," said the lecturer, "we have gone a step far-

ther, and we now know that man's own soul is all the guide he needs." The self exalted above Christ! The impulses of the human soul preferred above God's Word!

But while this tendency to self-exaltation is universal and crops out everywhere,—in the saint as well as in the sinner,—it is only in certain forms of religion that it is deliberately made a plank in the platform of salvation. And this use for it is as old as time; it is as old as the gospel story itself, for both of them came down from Eden. The one began with the promise of a Saviour who would eventually overcome Satan and sin; the other originated in the lie of Satan, the belief of which led to the fall of the human race.

Cain and Abel were among the first exponents of the two methods of salvation. Abel tried God's plan, and was saved thereby; Cain, yielding to the instigations of Satan, tried to work out his own salvation in his own way, and being rejected of God, fled from the Creator's presence a murderer.

The next notable attempt to be saved by human efforts in a human way was made on the plain of Shinar, when with brick and mortar the descendants of Noah sought to build for themselves a road to heaven. This was, after all, but a concrete expression of the principle that led to Satan's fall, to Eve's transgression, and that still lives in human hearts.

But this principle has not come down alone to us through the ages. It has always been attended by another error, on which it is founded and without which it could not exist. This concomitant deception is the theory that man possesses inherent immortality. Both sophistries originated in the same mind; they were first presented in connection with each other; and they have been so connected nearly ever since.

Note the form in which the temptation came to Eve — as a question:

"Yea, hath God said, Ye shall not eat of every tree of the garden?" When Eve explained the restrictions imposed on them and the consequences of disobedience, Satan replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof . . . ye shall be as gods, knowing good and evil." First, he flatly contradicts the divine threat of death, and then he persuades Eve that through some act of her own (and in this case, an act of disobedience) she can become like God.

"Ye shall not surely die." The statement has often been made that this was the first sermon on the immortality of the soul. And so it was; but it is more than that: it is the nucleus from which the whole body of man-made theories of salvation is developed, and it is the prop on which it leans. God told our first parents that on the day in which they transgressed they should surely die. He did not mean a physical death, at least not instantaneous physical death, although undoubtedly the process of disintegration did commence the instant they disobeyed; but they were to die spiritually—to be cut off from the source of life, and this would be the cause, following which an eventual cessation of existence would be the effect.

Therefore man's only hope of righteousness and immortality lay in being again connected with the source of life. This is accomplished by the new birth, whereby the Spirit of God once more comes into the soul, and the life lost in Adam is regained through our Saviour. 1 John 5:12. This, and this alone, produces in the life the fruits of righteousness (John 15:5), and eventually imparts to the soul the gift of immortality. Rom. 8:11.

(To be continued)

## "My Grace is Sufficient for Thee"

L. A. HOOPES

MANY attempts have been made to define grace. But divine grace, like its author, is infinite. It is an attribute of the Indefinable One, and by searching we cannot find it out. So replete with favors unnumbered and unmerited are the operations of grace that we have been wont to coin a definition for grace, and call it "unmerited favor." We are so accustomed to this definition that nearly every one gives that answer without a second thought. Just as well call all the movements of the atmosphere wind. Wind is a short word, and why not let it cover all the movements of the air? And for all the operations of grace, why not just use the word "grace," and not give any definition at all?

Our English Bible holds the supremacy in the use of small words which have the most comprehensive meaning. Brief, concise, and authoritative; see them: Grace, faith, hope, love, hate, sin, lust, and death. We cannot add to or diminish the depth of their meaning; but as in the case of the wind we may cite some peculiar aspects and dwell on these, so may we deal with some of the special aspects of grace, and see some of the beneficence of our God.

"My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9.

The apostle had just been imploring his divine Master to remove the thorn from his flesh. There

were many things which he saw needed to be done, and which he could not do on account of his physical disability; but God would have him understand that there was a mighty, strengthening, uplifting power, that, though unseen, could accomplish the very things which he saw needed to be done. God would have him understand that these would be done through instrumentalities of his own choosing, so that man might know that it is God's, and not man's power, that does the work. To all of this God gives the dignified yet simple title, Grace.

"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Rom. 8:1-4.

This is grace. It is Christ enthroned within, the hope of glory, and when he is enthroned within, one is thus enabled to do what otherwise he could not do.

"The carnal mind . . . is not subject to the law of God, neither indeed can be." Verse 7.

But "he that doeth righteousness is righteous, even as He is righteous." John 3:7.

In these last quotations two cases are portrayed; one cannot, and the other can. The one is devoid of grace, while the other is filled with grace. This priceless treasure, grace, is within the reach of both. Both are by nature carnal; both are in need of a power

outside of and above themselves, to lift them out of their helpless, hopeless condition, and place their feet on vantage ground, and to supply a motor power, as well as a motive; for both the physical and spiritual powers must be strengthened. To each is offered, for each is provided, the necessary ability to connect with infinite power and wisdom. This is grace. Both choose: one chooses to reject the grace, while the other accepts it.

It is well that we make a personal application of this lesson to our own lives. Have we rejected or have we accepted this grace? We may know whether we have or not. If we have accepted, then there will be a change in our lives. Our hard heart will become tender. Our temper will be mild, gentle, not easily irritated under provocation. Those harsh, censorious, cruel criticisms will be exchanged for a kind, tender, merciful, lovable disposition.

Grace sweetens the life and fills it with good cheer.

It takes the tired, unstrung nerves and puts them in tune with the Infinite. It calms the troubled heart, and causes it to beat with a steady pulsation.

Grace takes the blessed Scriptures and makes them the real creative energy in supplying our every need. Wherein we were weak, therein are we made strong. We are transformed from our wavering, vacillating unbelief, to a firm and determined faith. Long-cherished sins, which have held us under cruel bondage so long and almost caused us to lose hope, have had to yield under the regenerative influence of that wonderful attribute, grace.

"My grace is sufficient for thee," for "by grace ye are saved." 2 Cor. 12:9; Eph. 2:5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

## Early Experiences—No. 6

### Enlargement of Views

J. O. CORLISS

As Abraham moved onward in response to the divine command, he went forward not knowing whither he was going. Heb. 11:8. Similarly, the early Adventists followed on in God's providence without any distinct idea of what was before them. It was not best that they should know; for had they comprehended the great work to be accomplished by them, in preparation to meet the Lord, even those of the firmest purpose might have questioned their ability and have halted by the way.

The writer easily recalls his own views of the matter, in common with others, during those early days. The belief was then firmly held that the message would end with the complete arousal of the people of America. How the message would by this means be promulgated to all nations, as prophetically outlined, was not so clear, but it was generally suggested that since representatives from all nations had settled in this land, in some way the proper witnesses would be provided through them. It could not then well have been otherwise, although now, with our present advanced light, such views would be thought hopelessly inadequate. But had the present enlightenment then been possessed, the time of the Lord's coming would have appeared very distant, and the zeal of the evangelist would have been tempered accordingly.

That was simply the way of the Lord's leading. His people were then only in the primary grade, and therefore not prepared to enter upon the advanced studies yet in store for them. As in the days of the Saviour's personal teaching, the Lord had many things to say to his people which they were not yet ready to hear. John 16:12. But as in apostolic days, this people were to be taught by the "Spirit of truth," which would point out things to come, as they could be received, and in ways adapted to attending circumstances. It was designed only to reveal to them the proper course to be taken, in different stages of church progress, as occasion demanded.

But to return to the experiences of the early advent message. Open visions were the rule in those days, given thus for a certain purpose. In these the entire pathway to the heavenly city was clearly marked, and

danger signals erected in their proper places, as related in "Early Writings," pages 14-20. Faith in the guidance of prophetic oversight was to be established, but like the Jews of old, early Adventists would not believe except they saw signs and wonders. To meet this requirement they were permitted to witness the "open vision," and hear the voice of God speak through it. But when the Spirit's testimony became a fundamental article of Adventist faith, the open demonstrations ceased, and "visions of the night" gave the needed instruction. These, however, proved equally as inerrant in counsel.

Up to the year 1868 no really large gatherings of the people had been convened, but small quarterly meetings for the general encouragement of the two or three churches concerned, were held by a minister provided for the occasion. No specific program was formulated for these meetings, and each gathering, during its two days' meeting, was treated to whatever line of thought the attending minister saw fit to present. If he had some favorite themes uppermost in mind, these were naturally the ones to be dwelt upon. Of course, the people, having no preaching in those days except on their quarterly occasions, were well satisfied with what they heard.

But it can be quite readily understood that these gatherings, conducted by men of varying minds, and having unrelated objects in view, could not tend to unify sentiment toward any great general enterprise. Sometime in midsummer of 1868 Elder John Matteson came to the home of Brother and Sister White, and the subject of foreign missions was talked over. What made the theme of so great interest to him at the time was the peculiar experience he had formerly undergone. Briefly stated, it was this: When the message went to Wisconsin he was among those who embraced it. But he could not be satisfied to keep the knowledge of it in his own breast. He therefore proceeded to Battle Creek in search of literature for those of his nationality, but was told that nothing of the kind had been published there, and that no funds were in hand for its production. Greatly disappointed, he made inquiry as to the amount needed to start such a work,

and learned that \$1,000 would probably suffice. Returning to Wisconsin, he raised the amount, and in due time reappeared in Battle Creek, only to be told that no available help was at hand to set type in his native tongue. He then applied for the privilege of learning the art, and in a short time was able to produce the first literature in the Scandinavian language.

Another circumstance was also at that time calling attention to the needs of foreign lands. Years before, a Polish priest by the name of Czechowski, had received the Sabbath in western New York, under the preaching of Elder M. E. Cornell, and soon went to Battle Creek. But in those days of financial straits, he did not receive the encouragement he wanted, so went East and allied himself with the First-day Adventists. Before these he pleaded a burden for the people of Europe, and offered to go thither with the message of the Lord's speedy coming, provided they would furnish the means for his outfit. The arrangement was made, and the messenger started on his mission. But while waiting in New York for the

steamer to sail, he had an experience which led him to regard the Sabbath command as still binding.

So Czechowski went to Switzerland, where he succeeded in winning to the Sabbath truth about forty members. The news of this had just come in 1868, and the report was that soon the Swiss Sabbath keepers would send a representative to Battle Creek to report their standing, and also to ask for some one to be sent there who would further instruct them in the truth. Such incidents were well calculated to serve as monitors to instruct the believers that the work was not to be confined to the bounds of America.

The question of how to provide for these new openings was therefore a grave problem. If the little strip of oak trees a few rods north of the White home could speak, they would tell the story of the groans of the prayer season held there. It is enough, however, to say in closing this article that that year was destined to prove to be one of wondrous doings. But this story of the mysterious leadings of divine Providence must be reserved for another article.

## A Broader Evangelism—No. 3

CARLYLE B. HAYNES

THE power which one intelligent being possesses to communicate to another those thoughts which occupy and move his own mind, would seem to us more wonderful, and its development and culture would be clothed with a greater importance, were it not for the fact that it is one of the commonest things of life.

A still nobler effect is produced when the communication is made, not from one single individual to only one other, but when, as a result of what one utters, hundreds, perhaps thousands, receive into their minds various ideas, sentiments, and diversified feelings. And when the one who speaks is God's messenger, a minister of his gospel, and the hearers listen to truths which involve their future existence, there is a sublimity to the occurrence that cannot be surpassed.

There is not a nobler work on earth than that of presenting to the minds of men those Scriptural truths which, if accepted, will result in salvation; nor is there a nobler profession than that of the true minister of the Lord Jesus Christ, fully warranting, as it does, the profound aspirations and persevering energies of the consecrated soul.

The true minister of the gospel is engaged in God's service, moved thereto by the Holy Spirit, which has called him. As a consequence he performs his work, not with eyeservice, as a man pleaser, but as a servant of Christ, doing God's will from the heart. His eye is single to the glory of God, and he performs his ministerial duties as unto the Lord and not to men. Moved by his conviction of a divine call, and acting in accordance therewith, he looks to the future life for his rest and for his "recompense of reward." His life he counts not dear unto himself, that he may finish his course with joy, and the ministry that he has received of the Lord Jesus, to testify the gospel of the grace of God. (See Acts 20:24.)

To fill up a certain proportion of his time in order that those with whom he is officially connected may not have cause to complain, is not his object; he seeks rather to fulfil his prescribed duty as in the sight of God.

In his public service and in his private relations, his life and actions are prompted by a deep sense of

the importance of the work he is called to do, and of his personal responsibility for its proper discharge. Ever present before his view is the danger to which the souls of men are exposed and the sacrifice of Christ to save them from that danger.

In the pulpit he does the work of God in the very presence of God. All his powers are requisitioned, not for mere display, but to move men toward God. He is not a Hezekiah, throwing open his treasure house to exalt his own riches; but a Solomon, bringing to God the vessels of gold and silver, and consecrating them for the service of the temple. Every word spoken is intended either to illustrate the truth or to deepen its impression on human hearts. He preaches as one having heard the solemn words:

"Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear."

The advice Nehemiah Boynton gave to the theological students of Oberlin Theological Seminary in his address to them on "The Ministry," may well be heeded by every minister of the message for today:

"Be real men! Preach real sermons! Discover real audiences! Do not be 'dapper young lady preachers!' You have the most glorious of all earthly callings, if you live it gloriously. It will satisfy you in proportion as you sacrifice for it. Hard, splendidly hard it is, also noble, magnificently noble. Adorn it with the wealth of your enthusiasm and of your fidelity, and its very difficulties will be revealed to you as its resplendent treasures."

Bishop Wm. Quayle, in his book "Pastor-Preacher," says:

"When God calls very loud at the time you are born, standing at the door of life, and he says, 'Quarter of a man, come forth!' that man is not for the ministry. 'Half a man, come forth!' No: that will not do for a preacher. 'Whole man, come!' that is *you*! The man must be a man, and a full man, that is going to be a true Christian minister, and especially in those things which are farthest removed from selfishness and the nearest in alliance with true divine love."

\* \* \*

"TAKE hold wherever you see there is work to be done."



# IN MISSION LANDS

## HID IN CHRIST

MRS. ADDIE ROBINSON PRESTON

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

TAKE thou my life, O Lord,  
And mold it to thy will,  
Give me a heart and strength  
My duties to fulfil.

Oh, give me grace each day  
Sufficient for my needs;  
And may I every hour  
Walk where my Saviour leads.

O Lord, may self come last,  
That friends and neighbors see  
That in my daily walk  
My life is hid in thee.

When comes the glad "Well done!"  
How happy I shall be;  
That through this sinful world  
My life was hid in thee.  
*Banks, Oreg.*

\* \* \*

## The Chinese and the Bible

O. B. KUHN

To the average Chinese, whether he be Christian or unbeliever, the Bible is a very interesting book. The Bible abounds in Oriental ideas and illustrations. The general and specific settings of its teachings, stories, and records are largely from Oriental life. Many of its incidents are seen duplicated today in the common life of the people. The style of language employed to express its teachings and tell its stories is the same as is constantly heard on all sides expressing the wishes of the people, describing their condition, and telling of their deeds. Missionaries who have been in the cities of China and Palestine say that they are very much alike. Some of the residential districts of Changsha are said to be nearly an exact duplicate of those of Jerusalem.

Street scenes today in Changsha and other interior cities of China are very similar to those witnessed by the writers of the Bible thousands of years ago in Palestine. Country life as described in the Scriptures is practically the same as in the great farming districts of China. The same methods of work are still employed in the trades and in agricultural pursuits, having been handed down through the centuries unchanged. The bargaining in the shops; the hiring of laborers in the marketplace; the apparently idle strolling along the streets; teachers in long robes,—all remind one of the Bible. Indeed, the scribes and teachers, the doctors and lawyers and rulers, of China today are much as were the same classes in the Jerusalem of long ago; and the people grinding at the mill, drawing water at the well, and spinning at the wheel, have the same great need as when the Lord walked among men.

All this helps to make the Bible a better understood and a more fascinating book to the Chinese. The fact that it teaches a religion vastly different from their own presents no great difficulty to them. They already have several religions. The religion of any one

heathen man is a mixture of several religions, with the particular feature he likes best predominating, and it is this selected feature that gives the name to the mixture. The addition of another religion, especially when found in a book of Oriental thought, whose characters were men of the Orient, offers no difficulty. To the Chinese mind there is little objection to the Bible in itself as a book. And Christianity is not altogether new to China. In the sixth century A. D., the Christian religion was one of the most popular religions in China and was nearly chosen as the state religion.

### Why Not More Converts?

If all this is true, why are there not many thousands more converted yearly than there are? Why does the work of the gospel go so slowly in China? First, the Bible, while such a delightful and interesting book to the Chinese, is not as yet a widely distributed book in this land. It has connected with it the foreigner, and this is perhaps one of the chief reasons why the Bible is not more generally purchased and read. The objection is to the *foreigner* and not to the Bible itself.

This objection to foreigners is a deep-seated prejudice, and is the result of misunderstanding of the missionary and his motives. This prejudice was planted long, long ago, and was first attached to Western commercial men and politicians. Much of this prejudice was the result of injustice done the people of China by foreign governments, and because of covetousness and unfair advantage taken in business dealings. These things have presented greater objections to the Chinese than anything in the life of the missionary or the religion that he teaches.

It is also true that superstition has built up strong prejudice as well. Bigoted leaders have led an ignorant people, and self-centered men have purposely misinformed others concerning the foreign commercial man and missionary. When China was thought by its people to be the "middle kingdom,"—"Djung gwoh,"—and all other nations but the fringe around its edges, these leaders told the people that the foreign business man would eventually buy their sun, and then China would be a cold, dark place. Also that the missionaries' chief object in being here was to buy or steal the young men and women. It was published that these two classes of foreigners would soon ruin the country. And this root of bitterness of long ago is still sending up shoots today, though they may differ somewhat in appearance from the earlier ones.

Then, too, it must be known that in many cases the reason why the religion of the Bible is not received is because it demands a new birth in the individual, a transformation of life, a different style of living, and higher standards in all social and business relations. The great mixture of heathen religion does not ask for any such change as does the Christian teaching of a new life.

To overcome the present prejudice and persuade the people to yield to the higher claims of the Scriptures of Truth, is the work of the missionary. When this is done, the Bible to the Chinese becomes the most valued of books.

*Changsha, Hunan, China.*

## ENTERING THE BELGIAN KONGO

J. L. SHAW

WE have before us a map of southern Kongo, sent by our brethren in South Africa, showing the proposed site of our first mission station in Belgian Kongo. This map also shows the route taken by Elder W. E. Straw, superintendent of the Rhodesian mission, and Brother F. R. Stockil, of the Barotseland Mission, when they went into that region last June; also the various places through which they passed, and the location of Protestant and Catholic missions in that part of Africa, as well as the location of our Kongo Border Mission.

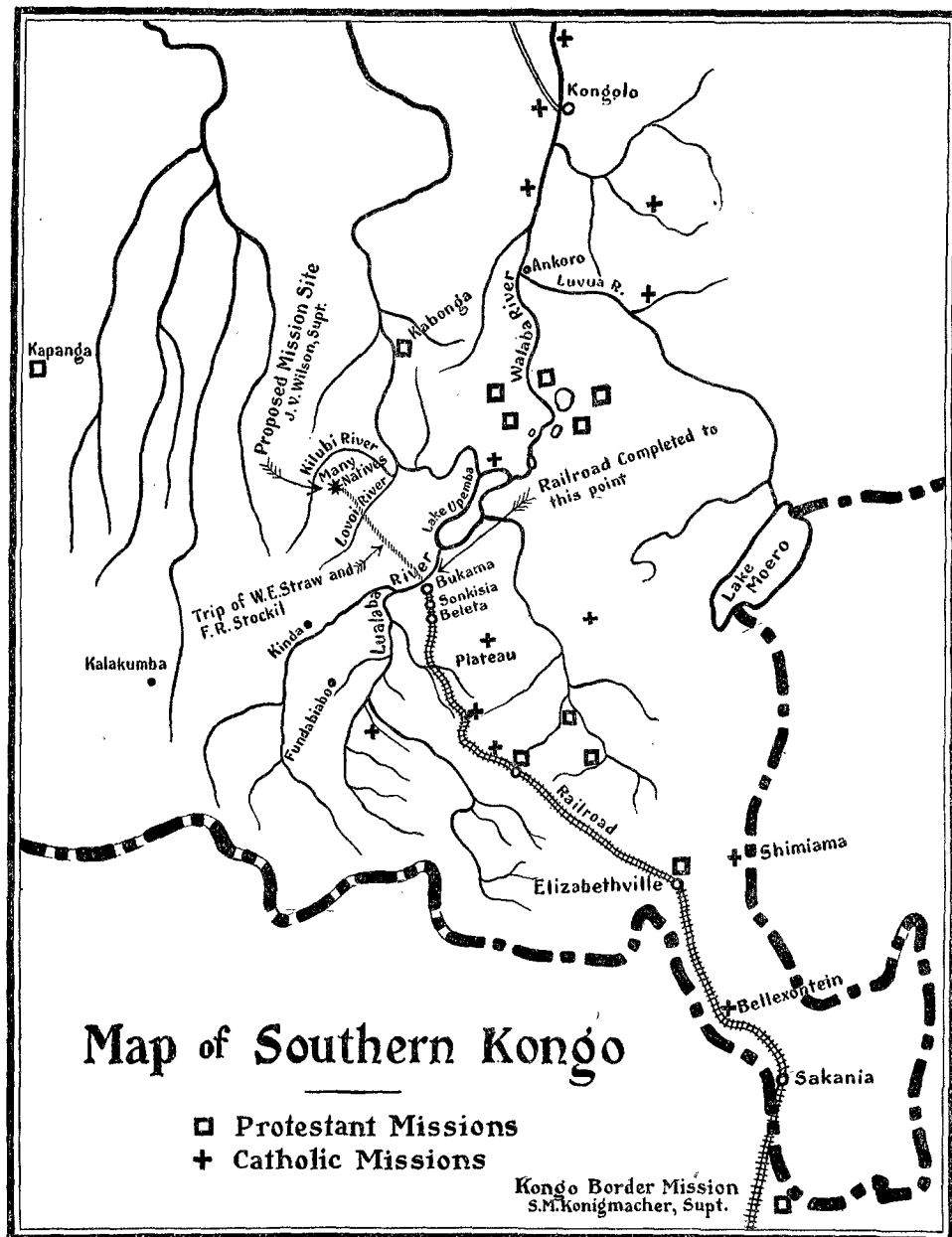
Ever since the opening of a mission station on the border of the Kongo by Brother S. M. Konigsmacher, and even before, there has been a strong desire that this yet unentered land, with its multitudes of people, should be added to the list of lands where our missionaries have made an advance. Elder W. B. White, president of the South African Union Conference, in writing of their desire to establish the work in the Kongo, says:

"We feel that God is opening the way now, so Brother Victor Wilson, of the Pemba [Barotseland] Mission, is going this month to definitely select a site and secure the same. We must not wait. The work in the earth can never be finished until it is finished in the Kongo; so in we go, about five hundred to seven hundred miles into the interior, with the glad tidings of the soon-coming Saviour, and another land is entered."

Reporting on their trip into the Belgian Kongo, Brother F. R. Stockil writes:

"Late this afternoon we crossed the Lualaba in a large canoe in company with our guide and carriers, and stayed overnight at a village about three miles on our way. Up in the morning while the stars were shining, we made an early start, and after a five-hour walk were glad to rest for breakfast in the shade of large trees on the banks of a fine stream of clear running water. Two days more of quick tramping saw us across the pretty and rapid-flowing Lovoi River, having camped at night under waving palms and banana trees, beside native villages.

"Over the Lovoi we visited a large village, where the chief and his people made us very welcome. All natives in this part of the country are anxious that a mission school be opened among them. The country is well populated by the Baluba people, who appear to be fairly intelligent and of a good class. Their villages are prettily situated by the side of running rivers, among palm and other beautiful trees. The country is fertile and well watered, and evidently produces a good balanced ration in the form of nuts, palm oil, roots, grain, and bananas. In our opinion there are several places where, on a high elevation near running water, a healthful site might be selected for a mission."



The Belgian Kongo, lying between the fifth degree of north latitude and the twelfth degree of south latitude, covers a vast territory of 900,000 square miles, and has a population of about 15,000,000, occupying the basin of the Kongo River. It was explored by Henry M. Stanley, the famous African explorer, in 1874-77. Palm nuts, palm oil, and ivory are exported in large quantities. Development of the immense tropical resources of the country has only begun.

We can readily see that it requires courage to stretch the line of advance so far as this move contemplates. It means at the first a missionary family, with native assistants, stationed four or five hundred miles farther on in Central Africa. It means meeting all the inconveniences, difficulties, and hardships incident to pioneer mission work, among unknown people, far removed from railway communication and the assistance of fellow missionaries and believers. It means raising more funds and sending other recruits. Yet we believe our people generally will not only be interested in this advance move among the multitudes of people in the Kongo, but will support it with their prayers and offerings.

For many years these black people have been appealing to the white man to come and teach them. During McKinley's Presidency, a message was sent

by Ndombe, a leading chief, to King Leopold of Belgium, and to McKinley, urging that teachers be sent to his people.

"Ndombe to the great kings and to their white children, according to the Word of God, of which I have heard much of late, Greeting:

"Ndombe requests the great white kings to send out to his country men who have good hearts to help the black people, to teach them, to keep the peace with them, and to be their friends. To such men our hearts are open, and behold! the land is theirs. When these things shall be done, all shall be well in the country of Ndombe, from the waters of all the great rivers even unto the mountains of the setting sun."

We shall watch with interest the mission near the Lovoi River. May the Lord greatly bless our brethren in South Africa in this undertaking. May it prove to be but one of others which shall follow until the message shall have been told in the tongues of all the black people of Central Africa.

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## *A Missionary Tour Through Entre Rios, Argentina*

ROSCOE T. BAER

RECENTLY, in company with Brethren C. E. Krieghoff, C. P. Crager, and A. A. Cone, I made a trip through Entre Rios, one of the most productive provinces in Argentina. In this province there are 560 believers, mostly Russian Germans, which is a little more than half the constituency of the Argentine Conference. There are four churches with more than one hundred members each, and all, with one exception, are in the country. The majority of our brethren are farmers, and very large areas of their land are put into wheat and flax. Last year was an exceptionally good year for grain, and so the majority of our people are in fairly good circumstances financially.

At this time of the year our people are not so busy with their farm work, so we made out a program which covered several days with each church or company. Letters were sent out several weeks in advance of our coming, and nearly all were looking forward with deep interest to the meetings. At every place we visited, large numbers of our people had gathered to enjoy the preaching of the word of God. The territory of this conference is very large, and the workers are few, so these brethren do not often enjoy a series of meetings, and when they learn that our workers are coming to make them a visit, they all plan to be ready to attend every service.

We held meetings at the following places during our recent trip: Ibicuy, Urdinarrain, Villa Mantero Basovilbaso, Galarza, Crespo, Segui, Viale, Camarero, and Parana. With one exception, we found our brethren of good courage, and though alone much of the time, with only the local elder to lead them, they

have held on to the Lord and have made some progress. This is perhaps more to the credit of this people than one would at first perceive, for we do not have the material for leadership in the local churches that is found in the homeland. We are obliged to take the best we can get and try to build them up and make leaders of them. This is a slow process, but we can see very marked improvement in some of our local elders, and in time we hope to strengthen all our church leaders.

A regular program was closely followed in every church. The instruction was practical and designed to help our people reach a higher plane of Christian living. Brother Cone led out with practical instruction, teaching our people how to work for their friends and neighbors with tracts and papers. Hundreds of copies of our missionary paper were ordered, besides tracts and various kinds of literature. Brother Crager worked for our young people, meeting with a hearty response. There is a material gain in this department over last year. The same plans so successfully used in the United States, are succeeding with our young people in Argentina. We have between two and three hundred promising young people in this field, and while the efforts of Brother Crager, who has been looking after this department for us, are much appreciated, yet we are in need of an experi-



PLAZA MAYO, PARANA, ARGENTINA

enced person to have charge of this department in the Argentine Conference. Brother Krieghoff acted as translator in all the meetings; and as conference home missionary secretary, seconded the efforts of Brother Cone, the Austral Union home missionary secretary.

For some time it has been the plan to hold the annual elections of church officers in connection with these general meetings, when the conference officials can be with the local churches to give counsel and to help them in the principles of church organization. This was carefully handled, and we believe the Lord greatly blessed in the business affairs of the churches. Much interest was taken in the business meetings, when carefully prepared reports were presented representing every department of the local church. The conference auditor, Brother Krieghoff, did faithful work in assisting our secretaries and treasurers to write their reports. The departments showed marked progress, and we look forward with courage to a year of prosperity for the work in this part of the field.

The local treasurers' reports were very encouraging, and in some churches the tithe amounted to \$75 per capita. Some of our churches were behind in their quota of mission offerings, and when we asked them what they would do about it, they voted to make a call and try to raise it. This method was followed in every church where there was a deficit. Our people are anxious to see the work go forward, and, like our people in the homeland, they are willing to do what they can for the great world-wide work. In addition to the many calls for means to sustain the general work, they responded willingly to all the calls of the local work. We presented the needs of our tent- and camp-meeting fund, and received nearly \$2,500. This amount is made up of cash and pledges. Our pledge lists in this conference are good for ninety-five per cent, so we are always pleased to see our people willing to make a pledge for the advancement of the work.

We were very glad of the privilege of spending a day at our sanitarium and college in Camarero. We were tired from the long trips in the country, and a few hours' rest at the sanitarium was a real treat. We held a union meeting of the church and students, and a very large attendance greeted us at the usual meeting hour. We were glad to see so many students whose object in going to school is a place in the Lord's work in this and other fields. The sanitarium was enjoying a good patronage, and Dr. R. H. Habenicht was busy all day long and a good portion of the night.

From the sanitarium we were taken by auto to the city of Parana, the capital and largest city in the province of Entre Rios. It has a population of 40,000. Two years ago we began a series of meetings in that city, and two camp-meetings have been held there, so now we have there a company of Sabbath keepers numbering about thirty-five. We expect to organize a church soon in that city. The last of our general meetings was held there.

Our trip covered a period of six weeks, and during that time we visited twelve churches and companies. We held meetings every day in the week, and often three meetings on Sabbath and Sunday; and in addition we made scores of visits among our people from house to house.

I am sure that our people received a great blessing, as their testimonies indicated. Many who had grown cold and indifferent, renewed their covenant with the Lord and began to live a new life in Christ. Others who had been inactive along missionary lines, received new visions of the times before us and the daily need of a consecrated life. Many of the youth were brought back to the fold, and parents and children were united in the bonds of love and confidence. Surely the Lord visited his people in great power as the testing truths of his Word were presented from day to day. The third angel's message has the same real ring down here in Argentina that it has there in the homeland and other parts of the world field. The outlook is more encouraging as time passes, yet there is so much to do and so few to do it. We would solicit the prayers of the brethren in America for the speedy finishing of the work in Argentina.

\* \* \*

"THERE will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven."

## Inca Union Mission

E. F. PETERSON

A FEW days ago, L. D. Minner, superintendent of the Peruvian Mission, returned from a four weeks' trip into the interior of north Peru. He was accompanied by E. H. Wilcox, missionary field secretary. Much of the traveling was done on horseback. Three were baptized at Trujillo, fifteen at Ascope, and nineteen at Canlumaza. At Canlumaza, another man and woman wanted to be baptized, but this our brethren could not do, as this couple had not been married, though they were living together. They have tried for some time to get married, but the priest is the civil officer of the town, and refuses to marry them, although he accepted payment of the fee some time ago.

Another man living at Trujillo, whose wife is a Catholic, wishes to get married, so as to be baptized, but the priest will not marry him unless he confesses and comes back into the Roman Catholic Church. This he will not do.

These are examples of the tyranny which exists where the Roman Catholic priests control affairs, as is the case in the larger part of Peru. The reason there are so many people living together unmarried, is because the price charged by the priests and civil authorities is so high as to be unreasonable and out of reach of the purses of the common people. Further, the law of Peru forbids a Protestant minister's performing a marriage ceremony.

Our brethren had to discontinue their evening meetings at Canlumaza because of the opposition which has arisen there. Our place of meeting was stoned, and even in the daytime, whenever our brethren went out on the street, a crowd would soon gather and follow them, crying out their opposition to the Protestants. But in spite of these difficulties, the work is progressing. Men of faith and courage are needed to go to these interior districts to instruct and baptize the believers. These people have been brought into the church by our colporteurs and native church members. Many of them have waited for a year, and some even three years, for the visit of an ordained minister. We know of other such places now awaiting help, and plan to answer the calls as soon as possible.

Two churches were organized by Brethren Minner and Wilcox on their trip, one at Ascope with twenty-nine members, and one at Canlumaza with twenty-five members. The dragon is wroth with the remnant church, that keeps the commandments of God; but God makes the wrath of man to praise him, and the remainder of wrath he restrains. The truth goes marching on, and by God's help, we will raise the standard for his people.

\* \* \*

### RESOLVE

To keep my health.  
To do my work.  
To live.  
To see to it I grow and gain and give.  
Never to look behind me for an hour.  
To wait in weakness, and to walk in power,  
But always fronting forward to the light,  
Always and always facing toward the right.  
Robbed, starved, defeated, fallen, wide astray —  
On, with what strength I have!  
Back to the way.

— Charlotte Perkins Stetson.

\* \* \*

"MEMORY is the treasurer of the mind."

# Studies in the Testimonies

## Unity in Christ

TYLER E. BOWEN

1. WHEN trials arise, either in the home life or in the work of God, what are we to do?

"Look constantly to Jesus. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection, they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and to help passes all comprehension. Open the door of the heart, and let Jesus enter, to fill your life with his peace, his grace, his joy. Then you can say: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.'"—*Mrs. E. G. White, in REVIEW AND HERALD, Jan. 5, 1911.*

2. When it seems that others are unappreciative or make the way unnecessarily hard, what victory is possible for him who flees to the divine Refuge and refuses to retaliate in any way whatsoever?

"Be determined not to please the enemy by allowing words of unfavorable criticism to lead you to retaliate, or to depress you. Make the enemy's efforts a failure so far as you are concerned. Then the Lord will draw near to you, and will give you a rich measure of love and peace and joy, so deep and full that even in the midst of the trial of your faith, you can bear triumphant witness to the truth of the word of promise. You will have a sense of the divine presence. The eyes of your understanding will be enlightened, and the truth that at times you have seen but dimly, you will then see clearly. You will be able to tell the story of the cross with a deep appreciation of the Saviour's love; for this love will have melted your heart. You will hear about with you in the daily life the witness that Christ is formed within, the hope of glory."—*Mrs. E. G. White, in REVIEW AND HERALD, Jan. 5, 1911.*

3. Is it possible to be at variance with our brethren and maintain tender, sincere, unity with Christ? What is true religion sure to accomplish?

"In loving sympathy and confidence God's workers are to unite with one another. He who says or does anything that tends to separate the members of Christ's church, is counterworking the Lord's purpose. Wrangling and dissension in the church, the encouragement of suspicion and unbelief, are dishonoring to Christ. God desires his servants to cultivate Christian affection for one another. True religion unites hearts, not only with Christ, but with one another, in a most tender union. When we know what it means to be thus united with Christ, and with our brethren, a fragrant influence will attend our work wherever we go."—*"Gospel Workers," p. 484.*

4. When the heart, through toil or otherwise, becomes agitated and troubled, what should we do?

"Fix your thoughts upon the Saviour. Go apart from the bustle of the world, and sit under Christ's shadow. Then, amid the din of daily toil and conflict, your strength will be renewed. It is positively necessary for us to sit down sometimes and think of how the Saviour descended from heaven, from the throne of God, to show what human beings may become if they will unite their weakness to his strength. Having gained renewal of strength by communion with God, we may go on our way rejoicing, praising him for the privilege of bringing the sunshine of Christ's love into the lives of those we meet. Those with whom we associate will be helped as they come within the sphere of our influence. In listening to our words and watching our actions, they will be strengthened to press forward in the heavenly way."—*Mrs. E. G. White, in REVIEW AND HERALD, Jan. 5, 1911.*

5. What are the burdens which cause us the greatest trouble? How are we exhorted to live each day?

"Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words, Wisdom's 'ways are ways of pleasantness, and all her paths are peace.' They may meet with trial and difficulty, but their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright.

"We must live by the moment, and every moment we are to watch. We cannot tell when the hour will come for our probation to close, our work to end. We know that often those who go out from their homes never return again alive; therefore, when you arise in the morning, rise with the praise of God on your lips, and when you go out to work, go with a prayer to God for help. If you have a large amount of work to do, then you have need of much prayer as well. If you have heavy burdens, then you are to seek the throne of God with greater earnestness; and as you seek after God, he takes your hand and lays it in his own."—*Mrs. E. G. White, in REVIEW AND HERALD, Jan. 5, 1911.*

6. What is said regarding those destitute of sympathy, tenderness, and love? What will the truth of God accomplish in the lives of those who seek not pre-eminence but how they may most resemble the character of Christ?

"Those who are destitute of sympathy, tenderness, and love, cannot do Christ's work. Before the prophecy can be fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord' (Zech. 12: 8), the children of God must put away every thought of suspicion in regard to their brethren. Heart must heat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, 'Draw together, draw together.' The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others,—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus?"—*"Testimonies for the Church," Vol. VI, p. 42.*

7. What is said of the grave responsibilities that one assumes who through criticism lessens the influence of God's servants? What is most dear to the heart of God?

"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. Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*"Testimonies for the Church," Vol. VI, p. 42.*

8. What is set forth to be the religion of some?

"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them,—on some one else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they



reform, there will be no place in heaven for them, for they would find fault with the Lord himself."—*Testimonies for the Church,* Vol. I, p. 145.

9. What reproof was administered to certain individuals who felt it their duty at one time to set things in order at Battle Creek?

"I saw you looking to Battle Creek with jealousy and suspicion. You would place your hands in there, and mold their acts and doings to what you consider would be right. You are noticing little things that you do not understand, that you have not the least to do with, and that in no way concern you. God has committed his work at Battle Creek to chosen servants. He has laid the burden of the work upon them. Angels of God are commissioned to have oversight of the work; and if it does not move right, those who are at the head of the work will be corrected, and things will move in God's order without the interference of this or that individual. . . .

"I saw that you had mistaken notions about afflicting your bodies, depriving yourselves of nourishing food. These things lead some of the church to think that God is surely with you, or you would not deny yourself, and sacrifice thus. But I saw that none of these things will make you holy. The heathen do all this, but receive no reward for it. A broken and contrite spirit before God is in his sight of great price. I saw that your views concerning these things are erroneous, and that you are looking at the church and watching them, noticing little things, when your attention should be turned to your own soul's interest. God has not laid the burden of his flock upon you. You think that the church is upon the background, because they cannot see things as you do, and because they do not follow the same rigid course which you think you are required to pursue. I saw that you are deceived in regard to your own duty and the duty of others. Some have gone to extremes in regard to diet. They have taken a rigid course, and lived so very plain that their health has suffered, disease has strengthened in the system, and the temple of God has been weakened."—*Testimonies for the Church,* Vol. I, pp. 204, 205.

10. What is it Satan's studied purpose to do? But what does God call upon us to do as we near the end?

"Satan will invent every possible scheme to separate those whom God is seeking to make one. But we must not be misled by his devices. If the medical missionary work is carried on as a part of the gospel, worldlings will see the good that is being done; they will be convicted of its genuineness, and will give it their support.

"We are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, Here are they that keep the commandments of God, and the faith of Jesus. He calls upon his people to work in perfect harmony. He calls upon those engaged in our medical work to unite with the ministry; he calls upon the ministry to co-operate with the medical missionary workers; and he calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to be spoken to discourage any, for this grieves the heart of Christ and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from censuring and disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the coworkers with him are carrying. Press together; press together, are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat."—*Testimonies for the Church,* Vol. VI, pp. 292, 293.

11. What comforting assurances are given those who, without trying to adjust every difficulty or settle every question, go forth each day in faith to undertake the duties awaiting them in life's pathway?

"Into the daily life there come many perplexing problems that we cannot solve. There are those who wish to adjust every difficulty, and to settle every question before they begin to work. Such will surely fail. In the end, the future will be just as indistinct, and the problems just as perplexing, as when they began to speculate about them. It is in following light given that we receive greater light. Those who go forward in faith will find the solution of the problems that perplex them. Light will shine on the pathway of the workers who go forward without questioning. God will go before them, giving them skill and understanding to do that which needs to be done. Having committed themselves to the work and having asked wisdom from God, let them trust in him. They can-

not carry the burden of their responsibility alone. This Christ does not ask them to do. He will carry, not a part, but the whole of the weight of their burden; for he is a mighty Saviour. . . .

"The voice of duty is the voice of God,—an inborn, heaven-sent guide. Whether it be pleasing or unpleasing, we are to do the duty that lies directly in our pathway. If the Lord would have us bear a message to Nineveh, it will not be pleasing to him for us to go to Joppa or Capernaum. God has reasons for sending us to the place to which our feet are directed. There may be souls pleading with God for light in the very place to which God calls you,—souls to whom you can make plain the way of salvation."—*Mrs. E. G. White, in REVIEW AND HERALD, Dec. 29, 1910.*

12. What is promised those who seek to preserve unity through consecrating body, soul, and spirit to the service of God?

"Heavenly intelligences are waiting to co-operate with human instrumentalities, that the world may see what human beings may become through a union with the divine. Those who consecrate body, soul, and spirit to God's service will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the life of his life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us, we may achieve victories which, because of our defects of character and the smallness of our faith, may have seemed to us impossible. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Mrs. E. G. White, in REVIEW AND HERALD, Jan. 5, 1911.*

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#### A VISION OF THE NIGHT

"No, Lord, I cannot, cannot take that cross!

Thy hand is holding it to me, I know;  
But it involves too much of pain and loss,  
Such crushing down of self, and things below!"

Thus spake I to my Lord, and he replied,

With, oh! such mournful pathos in his tone,  
"I bore much more for thee—for thee I died;  
I may not bear *this* too, alone, alone.

"I only ask thee just to *share* its weight,

To take thy part in bearing it with me;

If thou refuse, I can no longer wait,

I must seek help, but not again from thee."

He turned to go: methought I saw a tear

Stand for a moment in his calm, sad eye;

Then with a sudden bound, a sudden fear,

I sprang toward him with a bitter cry.

"O Lord, dear Lord, go not from me away;

I could not live if thou wert gone, my Light!

I will do anything—*except that cross!*

I cannot share its weight with thee *tonight.*"

One sigh he breathed, then mournfully once more

Set forth to journey on his weary way:

My heart stood still, my strength was almost o'er,

"Help me, dear Lord!" was all that I could say.

Immediately he turned, and with a smile

Again approached me with the dreaded cross;

"Lord, give me strength," I whispered low the while,

"Help me to bear that bitter shame and loss!"

But when I reached my hand that I might hold

That cross I dreaded to my heaving breast,

My Saviour's own strong arms did me enfold,

And in their shelter I had perfect rest!

—Charlotte Murray.

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WHEN a deed is done for Freedom, through the broad earth's  
aching breast

Runs a thrill of joy prophetic, trembling on from east to west,  
And the slave, where'er he cowers, feels the soul within him  
climb

To the awful verge of manhood, as the energy sublime

Of a century bursts full-blossomed on the thorny stem of Time.

—Lowell.



# 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."*

## "PILGRIM, WAIT"

A. L. HOLLENBECK

BROTHER pilgrim, worn and weary,  
 Cumbered with a load of care,  
 Seems the pathway long and dreary,  
 And the burden hard to bear?  
 Onward press, nor faint with fearing,  
 Now so near the pearly gate,  
 List to Patience' counsel, cheering,  
 As she whispers, "Pilgrim, wait;"  
 For the day of peace is nearing,  
 And our blessed Lord's appearing,  
 And we'll wait for that glad morning—  
 For the resurrection morning—  
 "Pilgrim, wait."

And amid the deepest sorrow,  
 Let no murmur ever fall,  
 For there'll come the glad tomorrow,  
 If we trust the Lord of all.  
 Cease to be bowed down in spirit,  
 Lift the cross that weighs you down,  
 Soon you may the earth inherit,  
 There to wear the victor's crown;  
 For the day of peace is nearing,  
 And our blessed Lord's appearing,  
 And we'll wait for that glad morning—  
 For the resurrection morning—  
 "Pilgrim, wait."

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## Home Influence

MRS. GRACE BORGAN

"WE oft hear the plea for trying to keep  
 The lambs of the flock in the fold:  
 And well we may. But what of the sheep?  
 Shall they be left out in the cold?  
 The lambs will follow the sheep, you know,  
 Wherever the sheep may stray,  
 If the sheep go wrong, it will not be long  
 'Til the lambs are as wrong as they."

Perhaps it is not possible to realize to its fullest extent the real weight of parental influence. You may recall the story of the little fellow who, following his father, stepped carefully in his tracks, and the spiritual impetus the father received when he realized that his son was following exactly where he led the way. We are told that "by beholding we become changed," and this is especially true of children during those early years when the plastic minds may be molded so easily.

In the market place of a famous Italian city stands a statue of a beautiful Greek slave girl. This statue attracted the attention of a ragged, uncombed little street child one day while she was at play, and she stopped to gaze in admiration at its classic outlines. Gradually the idea of contrast between this beautiful girl and her own untidy self began to dawn. Moved by a sudden impulse, she hurried home, washed her face, combed her hair, and mended her tattered garments. And thus the marble statue worked a transformation in her life. By beholding she was changed.

It is said that what a child is taught during the first seven years of his life invariably molds his future. A. H. Kinney relates this incident:

"Recently I met a fine-looking man of the world, well dressed, exhibiting many evidences of worldly success. Well do I remember when, at the age of thirteen, he returned to me a package of religious literature, the contents of which had been given to him at different times in the hope of helping him to decide for Christ. With this package came a courteous note in which he said, 'I do not care for any of these things.' For three years we had labored faithfully with him, but we had not gotten hold of him early enough. The first ten years of his life had been spent under the influence of his rationalistic father, who scoffed at religion. The impressions then made were so strong that we could do nothing to change them. And so at thirteen he had deliberately chosen to reject the claims of Christ."

The Lord tells us to train a child in the way he should go, and that when he is older he will not depart from it. How can we be sure that we are training him in the proper way? Remember, first of all, that we are teaching by example as well as by precept. We must ourselves be what we wish our children to be. Irritability, impatience, and such characteristics do not come from God. A little boy came home one evening, and hearing voices in the kitchen, asked: "Pa, who is in the kitchen with ma?" The father answered, "No one, I think; only some of the family." "O yes, there is," confidently answered the lad, "for ma has on her company voice." There are many Seventh-day Adventist homes where the parents have a "company voice," but for their own only harsh and impatient words that bruise and wound.

Let us deal with our children as our heavenly Father deals with us. He does not deal constantly with our shortcomings. Do not discourage the child by scolding. Tell him to try again, and to do better next time. Require obedience. Do not enforce it by harshness, but by a kindly firmness. Remember Abraham and Eli. Abraham's household consisted of more than a thousand souls, and required a firm leadership. God said: "I know him, that he will command his children and his household after him." Yet his authority was enforced so wisely and tenderly that all hearts were won to him. Eli was indulgent. He shrank from crossing the will of his sons, or from punishing them. They grew up without restraint, and entirely unfitted for their life work. God rejected their service, and his curse fell upon them.

If children do not learn to render strict, unquestioning obedience while they are forming character in the early years, how are they going to be made to realize that God is particular? that he means what he says? How many more souls might our workers gather for the Master if men could be made to realize the importance of obedience to God. Parents too often obey their children in these days. When your word is the alpha and omega of the law to your little folks, then it is not hard to shield them from harmful practices and habits. And how much lighter will the burden be when they are older!

O that we would awake to a realization of the importance of the little things! We have this warning from "Christian Temperance and Bible Hygiene," page 76:

"When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who have made them what they are. Who but the parents must bear this fearful responsibility?"

Petted and spoiled children cannot be tolerated in heaven, for its peace and harmony would thus be destroyed. Enforce obedience by corporal punishment if necessary, but do it in love. Never punish a child in anger; but teach him that you always mean absolutely what you say. Turn a deaf ear to coaxing, and expect and demand perfect, prompt obedience.

Last but by no means least, if we would see our children saved, we would do well to follow Abraham's example and set up the family altar. In every family there should be both morning and evening worship. It is the duty of parents to make this service intensely interesting. Though but one parent and one child be present, unite your hearts together in humble prayer for help to live patient, loving, cheerful lives each day. We, as parents, need this help as much as the children. It has been truly said:

"The home in which there is no family altar cannot expect the divine benediction. The misbehavior of many of the children of professedly Christian parents, is often due to the neglect of family worship, or cold formality at the altar of prayer. We have seen parents allow their children to play or run about during worship and later wonder why their children were not more inclined to seek the Lord at the family altar."

Do you wonder why? They were actually taught irreverence at home, and irreverence is one of the first steps toward the world. The very sad result of this lax method is seen in the house of God, not only during preaching, but in song and prayer, in the conduct of those who are old enough to have learned this precious lesson. How can we send our inexperienced children and young people forth, unprotected, amid the temptations and snares of an experienced enemy? Oh, let us hold them up in the arms of our faith before the face of our God, and ask him to build a hedge about them. One woman has said:

"The best children's meetings I ever attended, were the ones mother used to hold with us. She was a hard-working woman, but in the afternoon she would tidy herself, and take the Bible and read to us. Then she would put her arms around us and pray. I never could forget those prayers."

Nor should we make it entirely impossible for our children to ever, coming suddenly upon us, find us in secret prayer. If we are found there often, be sure the child is learning this lesson better than a book could teach him.

Home training, or the lack of it, is evident on the street, at church, and everywhere. If parents have a "company voice" as well as a "home voice," is the child not taught deception and hypocrisy, which is only a sham religion? If reverence is not taught and exemplified at home, how can we expect the small child, or the older one, to show it elsewhere? If we cannot teach our children to talk with our Father as friend to friend, and go to him with disappointments and for strength for each day, can we expect that they will grow into earnest members of the church body? After all, this life is simply a preparation for the life to come, and if we fail to prepare ourselves and our children for eternal life, what have we gained? It is evident that by doing our duty faithfully, we, with our children, are sure of a home in the kingdom of God, but if we are unfaithful in these things, we may be sure their blood will be found on our garments.

Duluth, Minn.

## Why Hurry and Why Worry?

L. A. HANSEN

ONE of our worst health-destroying habits is that of undue hurry. Laziness is not a virtue, but trying to do double duty is a fault equally bad, and possibly worse. The human machine is not built to run in high gear for very much of the time. He who crowds it and pushes it and strains it is sure to break it in some way, and there are many physical wrecks that bear witness to this fact.

The motto, "Nothing is gained by hurrying," is worth putting in large type. We may, by rushing, catch the street car just ahead, do an extra errand or two, complete a special job, secure a better seat, cook an additional dish, make another garment, or do a little more of this or that; but on the whole we gain nothing. Things obtained in this way, cost too much. The energy expended represents value; and the price we thus pay by straining our strength is more than ordinary, and is too high.

We may not realize at the time that we are paying dearly for what we get by our hurrying, but sooner or later the bill will be presented, and we shall find ourselves that much the poorer. Physical strength, nerve energy, and vitality, when much drawn upon in special amounts, will run low, and finally become exhausted if not properly replenished. Nervousness, feeble digestion, sleeplessness, and various forms of physical depletion show the cost of our hurry. Haste is most injurious, affecting the very functions upon which the body depends for rebuilding itself.

Would we learn from nature we would see that hurry is unprofitable. Nature is not guilty of it, and cannot be made to hurry in her processes, at least to any real advantage. Plants can be forced, but hothouse flowers are not the kind to last. In the healing processes, we must wait on nature, something most people find it hard to do.

The true conception of life brings us the realization that we have the privilege of beginning eternity here. Men and women who are in eternity have little need of hurrying. And this strikes a vital point in this whole matter of hurrying, and that is that it is due largely to the seeking of things of our temporal life. We work overtime, move at a double-quick, and keep on the run, much because it means the making or saving of something.

The living that has to do with the present only, creates many artificial desires. These make living the more pressing in its demands and require an abnormal pace to satisfy them. After all, there are not many essentials in the normal, healthy life. Genuine happiness does not come from the things we possess. Real contentment is a state of the mind, and is not dependent on the body's running at high pressure. On the contrary, hurry has just the opposite effect. The chief associate of hurry is worry.

Worry makes more people sick than any other one thing. It is commonplace to say that it is worry, not work, that kills. Volumes have been written on the evils of worry. Nearly every one knows that worry never helps at all, yet we go on worrying over things that never happen, or that have happened, or that might happen, spending thought that should be given to things that can be helped.

We ought to be in the best possible condition in order to do our share in the work of the world. We cannot do our part by hurrying and worrying. In-

stead, we need to move steadily, calmly, and sensibly. Quick decisions and ready action are in place, but rushing is not. Anxiety and worry unfit us for service. Help for present tasks does not come from thinking about what might have been or in brooding over the thing that has happened. Perhaps it was the best thing anyway—at least we might think so.

Here again we can look at life in its reality. It is our privilege to have faith in God. Relying on divine power to accomplish what needs to be done, we may overcome our worry. Living by faith gives no room whatever for worry. Trusting in God, we feel no need of hurrying, for our hurrying will not change God's plans. On the contrary we must "wait upon the Lord."

Hurry and worry do not belong to life. Why hurry? Why worry? Why?

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## Our Papers for Students

C. B. HUGHES

IN our colleges and academies we generally have a copy of each of our periodicals in the library, and in each of the dormitories. But during twenty-seven years' experience in our schools, we have often found this provision insufficient to give all who desire to do so, an opportunity to read our good papers. During later years, since the number of our students has so largely increased, this is particularly true. The Sabbath is the time when students most desire to read our papers; but the day is so divided by services that there are only brief intervals for reading. The few papers do not meet the demand. As a result, some students read our papers much less at school than at home.

When we came away to Jamaica and left our daughter in college, her mother suggested that we meet this difficulty by subscribing for our papers for her. By this plan, if she has a little leisure time in her room, and wishes to read one of the papers, she is sure to do it. If she wishes to take a paper with her to read during her Sabbath walk, she can do it. We know from her letters that she is making good use of the opportunity we have given her. When we read articles of very special interest in the *REVIEW*, *Instructor*, or any of our other papers, we feel that we have made an excellent investment in making it sure that she can read them too. The number of papers to be sent would vary according to the age and inclination of the student. But I believe that if some parents would do this, they would find that their money had been well spent.

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## TO GET RID OF MOTH MILLERS

WE had a plague of moth millers, and how to get rid of them was the question. We discovered a remedy almost magical in its effectiveness. Place about four ounces of kerosene in a tin washbasin. Hold this vessel under an electric-light globe, where the moths congregate. In a few minutes all the moths will be gone, for as soon as they touch the coal oil they shrivel up and die. Try it!—*Selected.*

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"THIS work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God."

## TWO LITTLE OLD WOMEN

MRS. L. D. AVERY-STUTTLE

Two little old women I'll tell you about,  
Who lived long ago—long ago;  
And one little woman had jet-black eyes,  
And hair like the driven snow;  
And one little woman had eyes as blue  
As the beautiful summer skies,  
And this little woman had heart as true  
As the blue of her kindly eyes.

And the other old woman,—O dear, dear me!  
Pray what shall I say of her?  
Her tongue was sharp as a needle's point,  
And her voice like a chestnut bur.  
And nobody loved this woman at all,—  
Not a man nor woman nor child,—  
For the words she spoke were bitterest gall,  
And they say that she never smiled.

"It's a mean old world, to be sure," she said,  
"And there's nobody good but me;  
All the decent people are surely dead,  
Or ready to die," said she.  
But the other old lady, she said, "No, no;  
I'm very certain it can't be so.

"There's so many good folks in the world," she smiled;  
"So many good folks," said she;  
"And every man and woman and child  
Are brothers and sisters to me."  
Yes; *this* old lady,—how good she was,  
And gentle and kind and true!  
Now, look in the mirror, and tell me quick:  
Which little old woman are *you*?

\* \* \*

## IF I SHOULD DIE TONIGHT

If I should die tonight,  
My friends would look upon my quiet face,  
Before they laid it in its resting place,  
And deem that death had left it almost fair,  
And laying snow-white flowers against my hair,  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress,  
Poor hands, so empty and so cold tonight.

If I should die tonight,  
My friends would call to mind with loving thought,  
Some kindly deed the icy hand had wrought,  
Some gentle word the frozen lips had said,  
Errands on which the willing feet had sped.  
The memory of my selfishness and pride,  
My hasty words, would all be set aside,  
And I should be loved and mourned tonight.

If I should die tonight,  
E'en hearts estranged would once more turn to me,  
Recalling other days remorsefully;  
The eyes that chill me with averted glance,  
Would look upon me as of yore, perchance,  
And soften in the old familiar way;  
For who would war with dumb, unconscious clay?  
So I might rest forgiven of all tonight.

O friends! I pray tonight,  
Keep not your kisses for my dead, cold brow;  
The way is lonely, let me feel them now;  
Think gently of me, I am travel worn,  
My faltering feet are pierced with many a thorn;  
Forgive! ah, hearts estranged, I plead!  
When dreamless rest is mine, I shall not need  
The tenderness for which I long tonight.

—Henry Ward Beecher.

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"SOULS are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die."

\* \* \*

"HOME is the rainbow of life."



## COLPORTEURS' INSTITUTE IN BRAZIL

RECENTLY twenty colporteurs, with a few other persons, gathered to study colporteur methods in the little interior city of Juiz de Fora, Brazil.

For months before this gathering I was burdened, and many times I found a quiet place alone, where I could talk with the Lord about our work here in this great needy field. Dear home brethren, one feels different in a field like this, where there are not so many to take hold and help. One feels much as if he were away out in the ocean in a small boat. I prayed that the meeting should be a success, and that the workers might experience a real outpouring of the Holy Spirit.

I can say that I was happily surprised when I arrived at the place of meeting, to see such a large number gathered to prepare for the work of the Master. I could feel a different spirit from that to which I had been accustomed. All seemed to be so agreeable to one another.

I spoke to Brethren J. E. Brown and C. E. Rentfro about it. I said to them, "I believe we shall have the best institute this time that we have ever had here in Brazil." "Yes," they replied, "that is just what we have been praying for; and if it is not realized, we shall be disappointed."

The meeting started off unusually well, and we began every day's work with a prayer and testimony meeting. This consecration meeting took place at six o'clock, and usually lasted fifteen minutes. At eight o'clock we had our daily Bible study, which lasted one hour.

Three days had passed, and one bright sunny morning I rang the bell for all to come to worship. After singing, "God will take care of you," Brother Brown translated from Volume VIII of the Testimonies, page 331, Sister White's words concerning the experience of Enoch — her statement that we must have the same experience he had — we must walk with God as Enoch walked in times of old. Scarcely any comment was made

upon the words read. He then asked a humble boy to offer prayer. After the boy finished his prayer, another one prayed, and then another, until all were sobbing and pleading for forgiveness of their sins. Confessions were made to one another and to God. Hearts were united that had been separated for months.

Never before had we witnessed such a meeting. It seemed as if we were before the judgment bar of God, such a spirit of intercession we all felt. Attempts were made to stop the meeting, but it was impossible. We could only say, "O God, let thy Spirit work," which came in fulfillment of his promise in Acts 1:8. This meeting lasted until almost nine o'clock, and most earnest consecrations were made to the Lord. Some testified that they had decided to work in the message until the second coming of Jesus.

Two such meetings were experienced during the institute; and I am glad to say that the good spirit was not limited to the time we were together, but that the same spirit prevails among the workers today, and they are having splendid success in the work.

Brethren, we need your prayers here in this great needy field. "The harvest truly is great, but the laborers are few." Our desire and aim is to reach with the third angel's message the thousands of souls here in darkness.

R. M. CARTER.



## WEST MICHIGAN

WE are reminded that a report of the work in West Michigan, through our good denominational paper, is due, and past due. This is especially true, since no report was made of the work in our field at the time of our conference last spring.

In the first place, I will say that it is a great enjoyment to me personally to be back among old acquaintances and co-workers in the good State of Michigan.

We have been greatly aided in the work by the splendid spirit of co-opera-

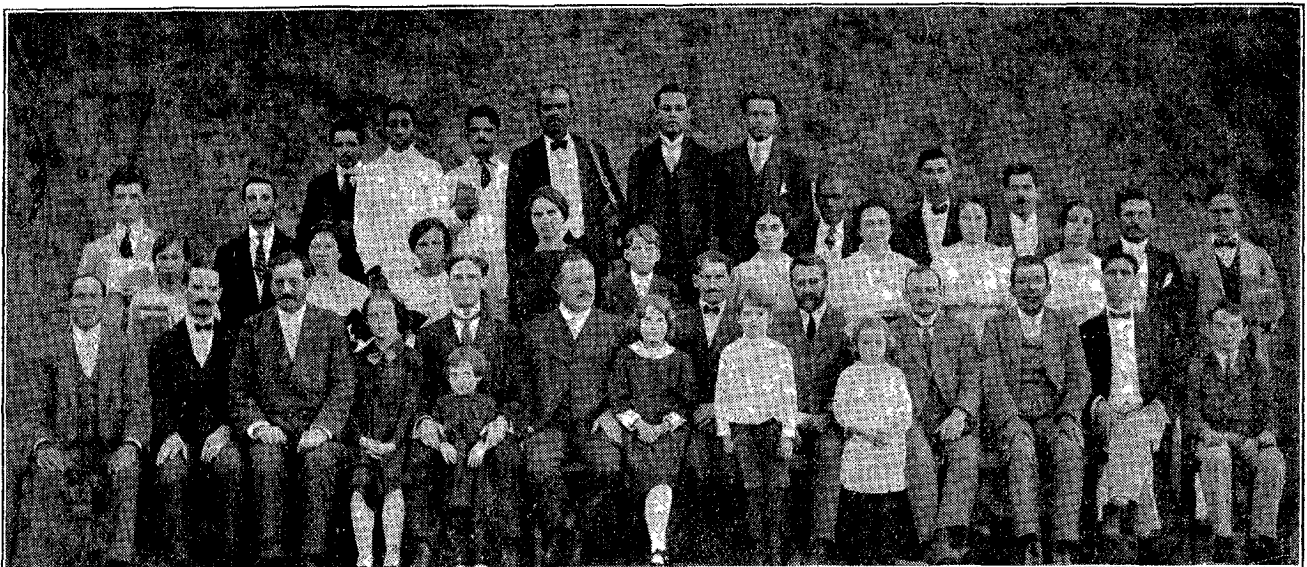
tion and earnest labor manifested by all in this field.

West Michigan is the home of many of our oldest churches. As is usually the case with the churches organized in country places at the beginning of our work, many of these have become weak through removals and death. For this reason it is more difficult to meet the various conference goals and quotas in a conference like West Michigan than in newer fields, and in the churches in our cities. We are greatly pleased, however, at the progress that is being made in our work in all departments and throughout the field. The membership has reached three thousand. A large addition was made to our membership last summer through the eight tent efforts that were conducted in the field.

The educational work in this old conference occupies a high plane. We have twenty-five church schools, with the prospect of forty the coming year, if suitable arrangements can be made and teachers provided. Though the territory is old, our colporteur work is progressing splendidly. It is seen that books can be sold in this oldest territory as well as elsewhere. Steps are being taken to organize every church and company in the conference for strong and aggressive home missionary efforts. Our Missionary Volunteer work is well organized, and successful results are seen.

The work in Battle Creek is in a very favorable condition, and we believe that advancement is being made in all departments in this important center. Elder O. F. Gaylord and his coworkers are giving earnest attention to the work there. The Battle Creek Academy has an enrollment in excess of three hundred students. Elder W. J. Blake, the principal, has associated with him a faithful corps of workers, and we are glad to report that the educational work in this center is being carried forward in a very acceptable manner.

Last year Cedar Lake Academy had a very hard time, owing to epidemics. We are glad to say that the work is progress-



COLPORTEURS' INSTITUTE IN BRAZIL



ing nicely at the academy this year. The enrolment is considerably more than it was a year ago, and all conditions are more favorable. Many large and needed repairs have been made, thus placing the property and equipment upon a much better basis there. Prof. G. H. Simpson, the principal, with a faithful corps of workers, is endeavoring to raise this institution to a high plane.

We are pleased to have among us Emmanuel Missionary College, which is carrying on a very strong work this year. The enrolment of the college has recently passed the three-hundred mark. Prof. Frederick Griggs, president of the college, is giving the very best of his energies and long experience to make this institution all that it should be in our educational work.

We are gratified to be able to report so favorably on our finances. The tithe receipts for 1918 were approximately \$83,000, which is an increase of \$15,000 over those of the preceding year. Our offerings for missions amounted to about \$35,000, representing a gain of \$8,000 over 1917. The total in tithes and offerings for the year was \$118,000, representing a gain of \$23,000 over the preceding year. Our tract society business for 1918 amounted to \$27,000, which is \$10,000 in excess of that of the preceding year. In our Harvest Ingathering effort, as well as in the offerings from our Sabbath schools, there is a decided gain over the former year. In view of the fact that we are raising \$32,000 for the enlarging and equipping of our educational work, we feel this to be a very favorable showing. The hearts of the brethren and sisters in the West Michigan Conference are set for the finishing of the work, and we are looking for a strong, progressive campaign in all phases of our work during the present year.

E. K. SLADE.

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### THE DISTRICT OF COLUMBIA CONFERENCE

THE year nineteen hundred and eighteen has passed into history, leaving a record of missionary endeavor far surpassing anything before accomplished by the denomination.

This conference comprises not only the District of Columbia, but extends 150 miles south of the city of Washington, including fifteen counties in Maryland and Virginia. In this territory are a number of churches and small companies; however, the city of Washington, with its population of nearly four hundred thousand, is our main mission field.

Last summer two evangelistic efforts were conducted in the city, in which the promises of the gospel were proclaimed, and a deep and stirring interest was aroused. As a result, many new members were added to our city churches. At the present time a theater effort is being conducted in the city, under the direction of Elder Carlyle B. Haynes, and it is evident that a great many will learn the truth, and souls will be gathered out for the kingdom.

A beautiful church building, costing approximately \$19,000, was purchased for our colored brethren, who are also hastening to carry the message to their comrades.

The conference, with a membership at the present time of 1,074, has surely

shared in the blessing of the Lord during the past year. Our tithe receipts amount to \$48,031.88, an increase over the preceding year of \$14,338.50. The Sabbath school offerings were \$7,999.99; and the Harvest Ingathering, was \$4,136.15. The total offerings for missions were \$22,032.25, which is an approximate average of \$20.50 a member.

We enter the new year with faith and courage, believing in the guidance of our Lord. A spirit of earnestness and activity characterizes all our laborers. We have pledged ourselves to this work, and by the grace of God we will be true until it is finished.

R. E. HARTER.

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### THE NORTH DAKOTA CONFERENCE

IT may be of interest to the readers of the REVIEW AND HERALD to have a word from this part of the Lord's vineyard. This is almost exclusively an agricultural country. Wherever one goes, the broad prairie extends as far as the eye can reach, and in favorable seasons immense quantities of grain are harvested. Stock raising and mining are coming to be leading industries. Fine coal beds lie near the surface in many parts of the State. Less than a million people, however, are scattered over this territory, which is about the size of Nebraska, Missouri, or Oklahoma, and about half the size of Montana. We have no large cities in this conference, the three largest being Fargo, with a population of about twenty-five thousand; Grand Forks, with about fifteen thousand; and Minot, with about twelve thousand.

We have forty churches, with seventeen hundred believers, distributed quite evenly over the State. The past five years have been years of great progress for the work here. We have one academy, situated at Harvey, near the central part of the State. This school carries three regular departments: German, Russian, and English. About two thirds of our membership is German, and these members are very loyal to the Government. We have experienced no trouble in our work during the war. Our tent companies have gone forth presenting the message in the German tongue, undisturbed, because the loyalty of these people was unquestioned. The remaining third is made up of English, Russians, and Scandinavians. Our tithe last year was a little more than \$56,000. The Sabbath school donations amounted to about \$9,000; special offerings to missions, about \$23,000. We have forty workers who give more or less of their time to the scattering of this message among the people. Some of these are young men attending the academy, and spend only the summer in conference employ. But all these strengthen our working membership, and they are faithfully carrying the truth to the million inhabitants in North Dakota, and to the world. Five new churches were added to the conference last year, and four so far this year. Three new buildings are in course of construction this year, and the work is gaining a foothold in new places continually. A number of Sabbath schools have been added during the past year. Jamestown is the center of our work. The office is here; also a few of the workers live in this center.

Drawer N is our office address. Steps have been taken, and more than one half of the money has been raised, to erect a new building in Jamestown. A new German church has also been recently organized here. This is a rich field for the colporteur, always responding abundantly to faithful labor. The people are intelligent and progressive.

Many of our boys were drafted last summer for the army, which reduced our work somewhat. The drouth over the western part of the State hindered also. Only about \$22,000 worth of literature was sold. We expect a large increase the coming season.

The winters are somewhat severe, the thermometer running down to forty and fifty degrees below zero. However, the low temperature is not felt nearly so much here as it would be in damper climates. A person in ordinary health enjoys this invigorating climate.

E. L. STEWART.

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### AMONG THE CHURCHES

LEAVING Detroit, Mich., Jan. 10, 1919, I began my new year's work by visiting the church at Chicago, Ill., where Elder W. D. Forde has been laboring faithfully for nearly ten years. God has increased the membership there from only a very few to more than 235, and the tithes and offerings have increased to several thousand dollars. These brethren have a fine church building, recently purchased at a splendid bargain, situated in a good neighborhood for reaching the people.

Leaving Chicago, I next stopped off at Springfield, Ill., where there has been a small church for several years. Elder F. C. Phipps has been stationed there for about two years, and is doing good work. He is planning to conduct a strong effort elsewhere in the State the coming summer.

Leaving Springfield January 15, I went to St. Louis, Mo., where I stayed over Friday and Sabbath. Elder U. S. Willis who formerly established the message there, is back, and is doing well in setting church affairs in order, and building up the work. The church is now making preparations to build. They have purchased lots adjoining their present location.

Early the nineteenth I went to Indianapolis, Ind., where Elder J. M. Campbell is now stationed. He has been laboring diligently the past few months, and the prospects are fair for the establishment of a good work, if he can now receive help and encouragement in securing a well-situated church building there. I hope he has already secured a place of worship, for he now has a church of about fifty members, who are meeting at his house.

From Indianapolis I proceeded to Detroit, Mich., stopping a few hours at Logansport, Ind., and two days at Berrien Springs, Mich., at the Emmanuel Missionary College, where the college board and union conference committee were in session. I find that the work in Detroit has made great growth in membership, and has prospered financially under the leadership of Elder T. B. Buckner, who has recently been stationed there. This church is greatly hampered by not having a place of worship. Though they have a nice sum of

money on hand with which to purchase, the extremely high prices make the securing of a suitable building difficult.

At all the places visited I spoke to the people, and pleaded for the work of the department before the committee. Here I wish to thank the Lake Union Conference president and the presidents in that union, with the whole committee, for their hearty co-operation in giving help and encouragement to this branch of the Lord's work.

W. H. GREEN.

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### THE SOUTHWESTERN UNION CONFERENCE

THE work in the Southwestern Union Conference steadily progressed during the year 1918, notwithstanding changes in official leadership, crop failure in some parts of the territory, the Spanish influenza epidemic, and other hindrances.

The membership had a substantial growth. The tithe received by the local conferences aggregated about \$10,000 in excess of the amount received the previous year. The average gifts to missions for the year throughout the union amount to twenty-six cents a week per member, which is one cent more than the average for 1917. If conditions had been normal during the closing months of the year, the financial showing would have been much better. Some of the strongest churches were closed on account of influenza, and the quarantine was on at the time when we were expecting the largest remittances of the year. Severe snowstorms in western Oklahoma also hindered the gathering of funds during the month of December. Elder M. Lukens, union conference president, and Elder J. T. Boettcher, of Clinton, Mo., were visiting in this section when the worst snowstorm came, and they were snow-bound for almost a week. Horses could not travel the snow-filled roads, and Elder Boettcher had to walk five miles to the railway station, and pull his suitcase and traveling bag on a small hand sleigh.

We expect to receive a big January remittance, as a large part of the December funds did not come in, and that will give us a good start on the new year. We are indeed thankful for the Lord's blessings that attended the work in general in this field the past year. We take up the work before us for 1919 with renewed courage, and all leaders and workers are united in an effort to reach every goal.

C. E. SMITH, *Secretary*.

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### TORONTO, CANADA

SINCE our last report to the REVIEW readers, more than a year ago, it has been our privilege to hold two tent efforts and one theater meeting in a building which will accommodate sixteen hundred persons.

While this work was going on, our people unitedly voted to erect a new church building; so on the grounds where the old church stood, we erected a new building, after tearing down the old one.

Elders A. G. Daniells and G. B. Thompson visited us during Christmas week. This was much appreciated by our people. At the same time all the laborers from the union conference were gathered together in our new church for

a workers' institute. The studies took hold of the hearts of all present, and a deep consecration followed.

We are happy to report that many precious souls are rejoicing in the message as a result of the meetings held in the city.

Spiritualism has been creating considerable excitement the past few weeks in our city, in consequence of a doctor's claiming to have received some special messages through the ouija board from Abraham Lincoln, R. G. Ingersoll, and others. The people were aroused, and the dailies were alive with his messages for several days. Our brethren decided to rent a theater which would accommodate sixteen hundred people, and present the subject of Spiritualism from the Bible viewpoint. Long before the time to begin, the building was packed, and hundreds were standing outside unable to get in. The police ordered the doors closed and the front lights turned off until the crowd disappeared.

Elder H. P. Gray came up from Hamilton and sang some of the old-time gospel hymns for us.

Many small books on the subject of Spiritualism were sold, and an offering of \$85.67 was received. This amount more than covered our expense for the meeting. Now there is an urgent demand for us to secure a larger place and deliver the same lecture.

Satan is surely at work, and is fast bringing his forces together for the last stand just before the end of all things.

The writer is just beginning meetings in our new church, and thus we hope to bring the blessed message more fully to the people in this large city. We solicit the prayers of our dear people for the success of the work in this field.

J. W. McCOMAS.

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### WINNIPEG, MANITOBA, CANADA

THE readers of the REVIEW will be interested to know about the work the Lord is doing in Winnipeg, the great gateway to western Canada. This city has a strong strategical value both to commerce and religion, as all travel from the East must go through this city to get to the West.

Two years ago, at the call of the General Conference, we came to this important field, and at once began Sunday evening lectures for the public, and also began to train Bible workers. The interest soon outgrew the little church we had on the north side, and we rented a large hall in the central part of the city, where the attendance has been excellent ever since. About a year ago the brethren purchased an automobile for the city effort, which enabled us to do a great deal more calling; but even with this aid, we have never been able to make the number of calls for which there seemed urgent need.

On a recent Sunday evening, as the people gave careful attention to a presentation of the Sabbath question, one could plainly see that the Holy Spirit was at work. One lady grasped my hand and said, "I want you to tell us more about this thing." Others said, "There is no other way, you people have the truth." And so the work goes on. We have baptized sixty-seven persons, and there are more than twenty-five new Sabbath keepers who have not yet united

with us. The tithe has grown from \$900 to \$4,000 in the two years, and the Harvest Ingathering amounted to more than \$600.

We feel deeply indebted to the newspapers for their help. All through the epidemic of the "flu" we had free insertions of sermons each week, and of course this gave us a good deal of publicity.

Once the Canadian people know a thing is genuine, they want it at any price. We have made many friends among the good people of this city; and as we are preparing to leave for another field, we hope the Lord of the harvest will send a good worker to Winnipeg. This is a place where faithful work will bring sure results.

C. A. HANSEN.

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### LOCAL CHURCH ORGANIZATION

#### EXPERIENCES IN BALTIMORE, MD.

It may be of interest to churches that are planning on dividing their membership into bands, to learn of the success of the Baltimore No. 1 Church, which has followed this plan for two years.

In order to reduce a church debt of \$5,500, this church felt that something more than usual must be done. Therefore plans were laid to divide the membership into bands. The church council met, and band leaders were appointed. These band leaders were then assembled, and by consulting the church list, all the members were assigned to some band.

The church then set a financial goal for six months of \$1,250. Each band was to raise a certain amount, a goal being set for each member—every one to do something. Our magazines, *Present Truth*, and *Signs* weekly were used in the same way as we use the Harvest Ingathering paper. The literature was given to the people, and opportunity granted them to give a freewill offering. Thousands of pages of literature were used in this manner. The result of the campaign was \$1,602 for the church.

This sum was raised during the first half of the year 1917. Immediately after, another campaign was launched that realized \$1,600.

The year's work closed with the Ingathering campaign, the bands continuing to serve, and in two months \$902 was secured, thus making more than \$4,000 received for the cause of God.

The past year two campaigns were conducted,—the first covering the time from the beginning of the year to the first of October, when the Ingathering campaign began. The goal for the first campaign was set at \$1,500. Literature of all kinds was used in the campaign, including the REVIEW AND HERALD. When this campaign closed, it had netted the sum of \$2,200. Two thirds of this was applied on the church debt, and one third was given to missions.

With these workers drilled in going to the homes of the people with our literature, we set a goal of \$1,250 for our Ingathering campaign. To our joy this campaign closed with an amount in hand of \$2,654.26. This means that the church, in the Ingathering work alone, received per capita \$14.91. This was twenty-eight cents a member on the weekly offering, or more than their quota for missions.

A report of the church finances for 1918 will show God's blessing in other

lines as well. The average tithe per capita for this church has been \$55.10; Sabbath school offerings, \$10.10; offerings for missions, including Harvest Ingathering, more than 63 cents per capita; grand total of all offerings of the church for the year, \$19,329.06; an average of \$108.59 per member.

The goal for each member in the Harvest Ingathering campaign was set at \$5—\$100 for each band. Every person who made his goal was given a star. Every band that secured \$100 received a crown. Two bands secured three crowns each. Fifteen bands each secured one crown. One sister alone secured sufficient to make two crowns. One hundred eighty-five members reported something done. One of the Missionary Volunteer bands secured \$345. Another one secured \$235. The six young people's bands secured altogether \$961.18. The primary department raised \$154.26. All offerings for this department for the year amounted to more than \$500.

I give these figures to show the advantages gained by thoroughly organizing the church for more aggressive work. Thousands of thousands of pages of literature have been placed in the homes of the people. Some of our most faithful workers received the truth by this manner of giving the message. A spiritual revival has come to the church. Though the Sunday laws are rigid in Baltimore, yet the day is improved by our people in going to the homes of the people with our literature. God's word will not return unto him void. Literature that is scattered as the autumn leaves will surely bring people into the truth. God can do a mighty work through a well-organized people. For all blessings we are indeed thankful to him.

A. S. BOOTH.

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### THE CALIFORNIA CONFERENCE

It is a blessed privilege to be identified with God's work on earth; it is the only enterprise in all the world that will win in the end. This blessed work is constantly taking on larger dimensions; it is growing and expanding, new recruits are offering themselves to aid in advancing the cause, and the financial burdens continually increase. It is a pleasure, however, to have the work so organized as to make it possible for every lover of the truth to have some active part in its advancement, and we may rejoice together as we hear of the victories gained, and be encouraged as we see the work going forward everywhere.

It is in this generation that the gospel work is to be finished. God is calling his people to greater faithfulness and more earnest effort in the fast-closing work. When we read of the courage and faith of our dear missionaries, of how the work is growing even in such trying circumstances as those under which many of them labor, we sometimes wonder why more is not accomplished in the homeland. The work is all one, and the same Lord is over all, and he will see that the message is carried to every nation, tongue, and people.

There has been manifest in our conference a very deep interest in the growth of the work in all lands, and having invested so much, both in men and means, in the blessed cause, it has kindled an

interest in our hearts that is not easily quenched. In view of unmistakable evidence that the blessed Lord will soon come, our people seemed to have renewed their interest the past year, and put forth greater efforts than ever to help along every line of Christian endeavor.

It will be of interest to many to know that the present California Conference is composed of what was formerly known as the Northwestern California and the California Conferences. Some months ago, at a meeting of the delegates, it was voted to unite the two conferences into one, with headquarters at 537 Twenty-fifth Street, Oakland, Cal.

We have in this conference three of our largest institutions: The Pacific Press Publishing Association, the Pacific Union College, and the St. Helena Sanitarium. Each of these institutions is being prospered and greatly blessed of God. The membership of our conference now numbers about 3,600.

We are thankful for the degree of success that has attended the faithful laborers and believers. Every department shows advancement over previous years. Three churches were admitted into the conference during 1918; other churches were greatly strengthened and encouraged; and as a result of united effort, one hundred eighty-six persons were baptized. We greatly rejoice at this ingathering of souls. We recognize, however, that there should, in view of the solemn times in which we live, be a much larger number this present year. The supreme effort and all-absorbing interest of our lives should be to win souls to Christ.

Our loyal and honest believers showed their faith and confidence in the stability of this advent message to some degree at least, by their investment in it. The tithe paid in by what was the California Conference in 1918 amounted to \$57,257.77, and the offerings were \$25,348.98; in the Northwestern California Conference, the tithe was \$45,662.28, and the offerings \$22,802.78, making a grand total for the united conference of \$102,920 in tithes, and \$48,150 in offerings for missions. The goal for missions was passed by more than \$11,000. The increase in tithes and offerings over those of 1917 was more than \$42,000.

We are pleased to make favorable mention of the splendid work done by our Sabbath schools in raising funds. The amount sent through this channel reached the sum of \$22,750.

Our tract society did a good volume of business; the records show that our sales were \$30,700. This was made possible by the faithful and earnest work of our colporteurs, magazine workers, and the laity.

The Missionary Volunteer, educational, and home missionary departments all did their share in helping us build up the cause. Each department made encouraging growth.

God has blessed the efforts of his people in all the earth; and we have shared in the heaven-born blessings. A good degree of success has attended the work in this conference. For all the blessings, victories, and achievements, we ascribe praise and honor to God. We are deeply grateful to him for the increase in funds so needful at this time, and appreciate very much the co-operation of our churches. We have confi-

dence that God's people will stand by the work, and with their prayers, means, and personal help, reach out and accomplish even greater things. As we surrender our hearts to the management of the Holy Spirit, we may go steadily forward and finish the work God has given us to do, and triumph at last when Jesus comes.

G. W. WELLS.

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### FT. WAYNE, IND.

SABBATH, January 25, we had the privilege of baptizing a fine young man who has had three years' study for the ministry with another denomination. At the close of that year's work he engaged in business in this city. We pitched our tent on a lot close to his place of business, and he became interested in the studies, and finally accepted the truth. He sold his business in order that he might give more time to the study of this message. He expects to take a short course in one of our colleges to fit himself for the ministry. The day after he was baptized he accepted a position as city salesman for a drug company at a salary of \$250 a month, with the Sabbath off. Surely the Lord worked for this young man.

He is the forty-third new member added to the Ft. Wayne church since a year ago last June. At the time Mrs. Allen and I came to labor here, there were only twelve members in the church. Our total receipts for 1918 were \$732.79 in excess of the receipts of 1917, and \$1,841.77 more than those of 1916. So we praise the Lord for what he has done for us here. Ft. Wayne is a very strong German Catholic and Lutheran city, and it is not easy to get our message before the people.

M. J. ALLEN.

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### RURAL SCHOOLS

WHEN the work of the South is mentioned, many get the idea that all the work in this field is in the rural schools. There seems to come prominently before the mind a picture of poor buildings, poor people, and poor surroundings. This picture the writer would like to take from the minds of the REVIEW readers, for there is in the South as beautiful farming districts, with homes as fine, as exist anywhere else in the United States.

Possibly about one third of the population is colored, and a large number of these people at the present time are crowding into the cities. It is true the country in some parts abounds with them, but the major portion are following the example of the white people, and are moving to the crowded districts, attempting to live by daily work in institutions and public places.

The rural school districts—where it is desirable to establish a rural school—by no means form the major part of the South, though they are a very important part, and should be considered carefully by the denomination. There is a large population in the hill and mountain districts of this field who have not had many privileges educationally. Most of these people are anxious to avail themselves of the opportunity to secure at least an elementary education, and hundreds of doors are open to the efforts of well-qualified teachers. A large number of these people in the moun-

tainous districts are religiously inclined, and have a high moral standard.

Evangelistic work is being carried on in the South as well as in other parts of the field; medical missionaries are establishing their work, and books are being sold by the thousands through the efforts of our faithful colporteurs. During the year 1918, in the Southern Union Conference alone, the literature sales reached the sum of \$171,000.

We must not, however, depend upon the Bible workers, ministers, and colporteurs to do all the work, for there has been definitely outlined a work for the rural districts, and we trust our people everywhere will carefully study the Testimonies to learn what has been said relative to this field. If God impresses you to unite your efforts with those of others in the Southern field, we trust the impression will not be unheeded. Laborers are praying for more workers to come into this field to help carry this great gospel message, especially to the rural districts, where so little has been done.

Money is needed to promote the work, and it is imperative that financial help be given speedily. This work should have a liberal donation at the coming day of offerings for rural schools, April 5.

S. E. WIGHT.

## Medical Missionary Department

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

### FIRST FRUITS OF THE MEDICAL MISSIONARY WORK IN CHINA

It was through the medical work in China that the first convert from the higher classes was won from heathenism to a knowledge of God and present truth. The person referred to, Mrs. Liu, was the wife of a Chinese mandarin (a civil official) and a member of a large and influential family. Bitter experiences had hardened her heart. She smoked tobacco to excess, and always carried her big copper tobacco pipe with her. The ancestral tablets were in one room of her house; and as she had been intrusted with their oversight, she was very zealous in carrying out all the rites of ancestral worship. She was looked upon as a wealthy woman because she owned a number of houses and quite a large tract of land.

Upon opening a mission station in the city where this woman lives, we rented some buildings adjoining her compound. Our rented premises were so situated that she had to pass through our courtyard to get out to the road. She regarded this as a calamity beyond any that had ever befallen her, for she detested foreigners and the foreign doctrine (the gospel). My first meeting with her was anything but pleasant, for she reviled me for renting a place near her home, and said our stay there would prove a curse to her and to all in the community.

Having been in China but a short time, I did not have enough of the language to discuss the matter with her. We repaired the property and proceeded

to open a dispensary. This was in 1904, only four years after the Boxer massacre, and the anti-Christian feeling was very strong in that community. In spite of this, the people came to the dispensary for help. Of the women who came, the majority used so many colloquialisms that Mrs. Selmon had difficulty in understanding them and in making herself understood. She decided if possible, to enlist the services of Mrs. Liu to help in the task of talking with these women. Mrs. Liu, seeing the sick coming day after day, already had a curiosity to see what was happening in the dispensary. The work that was done for the sick and their expressions of thankfulness impressed the woman. She took it upon herself to come to the dispensary regularly and help in every way she could.

It was not long until we could see evidences of a change. She smoked less; she was more friendly. Although an official's wife, yet she could not read. She accepted Mrs. Selmon's offer to help her get a start. The reader used was a small gospel primer, and as lesson after lesson was studied, there was opportunity for conversation. In this way the seeds of truth were planted in her heart, and there were many evidences that they were growing. In the course of time this woman was baptized.

For a woman of thirty-five years or more, she made good progress in learning to read. One day she made the suggestion to Mrs. Selmon that she would like to do something toward helping some of the girls and young women in the city to learn to read. This led to the opening of a girls' school, with Mrs. Liu and Mrs. Selmon as teachers. This was the first church school started in China, except the girls' school opened in Canton a year or two previously.

Mrs. Liu, from the time she became a Christian up until the present time, has been the recognized leader of the little company of Sabbath keepers in the district where she lives. For several years she has been matron in one of our schools.

Ministering to the sick is preaching the gospel so that even the deaf can hear it and the blind see it. Sickness will lead a man to ask and accept help from even his worst enemy. Jesus, by his story of the Good Samaritan and by the fact that he "devoted more time to healing the sick than to preaching," showed how high a valuation he placed on this method of preaching the gospel.

In a hospital out in the mission field an exceptional opportunity is offered for effective evangelistic work. The physician goes into the wards daily and gives a gospel talk. The audience is composed of those whom he has ministered to, or is ministering to, daily. This puts the speaker on vantage ground. The nurses, both foreign and native, have a part in this same work. An evangelist and a Bible woman can talk with the sick one by one, and teach them the gospel line upon line. Properly conducted mission hospitals have ever proved to be a most effective evangelizing agency.

A. C. SELMON, M. D.

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You cannot run away from a weakness: you must sometime fight it out or perish; and if that be so, why not now and where you stand?—Robert Louis Stevenson.

## OUR SANITARIUMS AND THE GOSPEL

SHORTLY after the sanitarium at Wahroonga, Australia, was opened, a young man by the name of Lewis came to the institution for treatment. He was in a very much run-down condition. Although nearly six feet tall, he weighed less than one hundred pounds. While there, he was very much impressed with the spiritual atmosphere of the place and the consistent lives of the workers. Through the blessing of God and the régime of the sanitarium, he gradually regained his health.

During a general meeting of the Australasian Union Conference, he was invited to attend. While there we roomed together. One morning before starting for the meeting he said, "Doctor, why do you keep the seventh day for the Sabbath?" In a few words I told him why. To my surprise, he said, "I have made up my mind to keep the day." We knelt down and had prayer together, and Brother Lewis began to observe the Sabbath day with us.

When his mother, a very well-to-do and intelligent woman, heard of it, she felt greatly distressed. She wrote me, stating she thought Walter had made a mistake. A few weeks later I had occasion to go to the city of Melbourne, and while there she came to see me. She told me that she thought her son had been influenced by the lives of those connected with the institution, and that this had led him to conclude, without sufficient investigation, that our doctrines were right. But she added, "I am afraid to oppose him, for I have been praying that God would convert two of my children, and I fear I might say or do something that would lead him to become discouraged." She acknowledged that there was a marked change in his life.

I then said to her, "I will tell you what to do; come to the sanitarium and study the doctrines with your son, and then together you can decide whether they are right or wrong."

To this she consented. A few days later she arrived, with her daughter Mabel. Elder Starr and his wife conducted Bible studies with the three. The result was that the daughter became convicted and decided to join her brother in the observance of the Sabbath.

The mother was now more distressed than ever, but she recalled her prayer to God to give her two of her children, and wisely concluded to offer no opposition. In a short time, however, the mother's prejudice was removed, and God opened her heart to the truth, and the three have been united ever since. They have aided the work very much.

Mabel expressed a desire to take the nurses' course. The mother at first thought it was rather undignified for a young woman who had quite an income of her own, and who had never found it necessary to do the kind of work that nurses in training were expected to do, to enter the class. Finally she said, "I will give my consent for her to enter the classes, but she ought not to do the work others do." Mabel, however, said, "Mother, if I enter, I want to enter as others do. I want no distinction to be made between them and myself."

Mabel became a member of the next class, and throughout the entire time of her training she was one of the most

willing and cheerful workers we had. She would wash dishes, scrub floors, and in fact, do anything she was asked to do; and everything she did she did cheerfully. I cannot recall one word of complaint ever falling from her lips.

A couple of years after her graduation she was married to Brother W. W. Fletcher. Brother Fletcher was recently chosen to take the work in India laid down by Brother H. R. Salisbury. Brother Fletcher and his wife are now in India, and are occupying a most responsible place in the spread of this truth in that field. Thus we see that—

“God moves in a mysterious way

His wonders to perform.”

Walter, the brother of Mabel, is also engaged in the work of spreading the truth. The mother has always been liberal with her means. What a comfort it must be to the mother, who had for years been praying that God would give her at least two of her children, to find that prayer answered, and two of them actively engaged in the spread of the last message of mercy to a dying world. God indeed leads, as we would choose to be led, could we see the end from the beginning.

D. H. KRESS, M. D.

## Publishing Department

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

### THE SUMMARY

THE results revealed by the December reports strengthen the hope that we reached our goal of three million dollars in literature sales during 1918. The total value of orders taken for books during the year, as shown in this summary, amounts to \$1,854,347, a gain of \$178,915 over 1917. The magazine sales also show a gain of more than 108,000 copies. There is also a small gain in foreign periodicals. If the total literature sales from the publishing houses show a corresponding increase, we shall easily have reached our three-million-dollar goal.

The total value of orders taken in North America by unions presents an interesting picture. They are as follows:

Atlantic .....	\$100,615.55
Central .....	87,690.89
Columbia .....	244,525.86
Eastern Canadian....	29,396.13
Lake .....	155,067.26
Northern .....	84,349.41
North Pacific .....	29,927.49
Pacific .....	40,499.00
Southeastern .....	197,596.26
Southern .....	180,424.50
Southwestern .....	151,534.25
Western Canadian....	13,182.65

It will be noticed by this table that the Columbia Union leads with total sales of \$244,525.86, a gain of \$78,800 over 1917. The total gain of all the Unions of North America for the year amounts to \$160,000.

We are grateful indeed to be able to present such a splendid showing from our colporteurs for 1918, and we are still more grateful for the word that has come in from different unions, saying that they are planning for even greater things during the present year.

N. Z. TOWN.

### COLPORTEURS' SUMMARY FOR DECEMBER, 1918

UNION			BOOKS		PERIODICALS		
	AGENTS	HOURS	VALUE 1918	VALUE 1917	NO. COPIES	VALUE 1918	VALUE 1917
ATLANTIC							
Eastern New York	4	201	\$1114.60	\$1435.09	3072	\$460.80	\$ 20.00
Greater New York	4	135	733.58	1263.45	5641	846.15	370.00
Maine	5	203	439.05	783.65	1312	196.80	68.00
Massachusetts	7	255	666.70	562.45	3047	457.05	61.90
Northern New England	5	171	289.15	447.26	560	84.00	32.20
Southern New England	8	492	1054.60	1123.04	1210	181.50	196.80
Western New York	7	480	938.31	534.75	640	96.00	9.50
Totals	40	1937	5235.99	6149.69	15482	2322.30	758.40
CENTRAL							
Colorado	5	107	164.40	626.20	1904	285.60	43.60
Kansas	10	471	730.83	1171.90	776	116.40	30.90
Missouri	3	483	973.00	1309.45	592	88.80	33.50
Nebraska	3	233	483.65	903.50	418	62.70	8.50
Wyoming	8	282	554.60	243.40	77	11.55	4.00
Totals	29	1576	2906.48	4254.45	3767	565.05	120.50
COLUMBIA							
Chesapeake	6	381	1686.40	562.30	2324	348.60	3.20
District of Columbia	8	197	2754.85	1243.32	1399	209.85	70.60
Eastern Pennsylvania	9	472	949.20	1521.10	3201	480.15	45.50
New Jersey	11	804	1652.35	689.45	1151	172.65	63.00
Ohio	17	1524	2442.60	1032.50	2456	368.40	73.60
Virginia	8	344	1728.70	1310.50	563	84.45	39.00
West Pennsylvania	11	958	6527.30	1575.00	1421	213.15	24.30
West Virginia	11	651	1981.80	2397.85	270	40.50	6.30
Totals	81	5331	19723.20	10332.02	12785	1917.75	325.50
EASTERN CANADIAN							
Maritime	..	....	.....	.....	275	41.25	12.00
Ontario	..	....	.....	1496.80	2620	393.00	76.00
Quebec	..	....	.....	.....	100	15.00	10.00
Newfoundland	..	....	.....	.....	....	....	....
Totals	..	....	.....	1496.80	2995	449.25	98.00
LAKE							
Chicago	13	575	874.68	216.18	8045	1206.75	138.50
East Michigan	9	492	588.96	308.85	313	46.95	127.00
Indiana	..	....	.....	916.92	1150	172.50	18.60
North Michigan	6	159	248.10	622.25	257	38.55	18.90
North Wisconsin	3	65	69.80	198.95	357	53.55	21.50
Illinois	12	990	1782.62	916.72	255	38.25	1.50
South Wisconsin	3	78	789.35	429.95	1515	227.25	32.50
West Michigan	..	....	.....	294.40	816	122.40	6.50
Totals	46	2359	4353.51	3904.22	12708	1906.20	365.00
NORTHERN							
Iowa	6	445	676.52	449.95	1048	157.20	121.00
Minnesota	6	351	652.37	697.95	2839	425.85	501.00
North Dakota	6	87	1034.65	651.65	199	29.85	....
South Dakota	10	....	258.53	248.75	60	9.00	208.50
Totals	28	883	2622.07	2048.30	4146	621.90	830.50
NORTH PACIFIC							
Montana	..	....	.....	.....	335	50.25	2.50
South Idaho	..	....	.....	.....	166	24.90	10.70
South Oregon	..	....	.....	.....	175	26.25	47.50
Upper Columbia	..	....	.....	.....	914	137.10	44.50
West Oregon	..	....	.....	.....	2252	337.80	96.10
West Washington	..	....	.....	.....	4570	685.50	140.90
Totals	..	....	.....	.....	8412	1261.80	342.20
PACIFIC							
Arizona	3	322	917.30	773.20	395	59.25	21.00
California	..	....	693.05	484.75	5482	822.30	110.70
Central California	4	10	51.80	300.10	282	42.30	13.70
Inter-Mountain	3	37	55.15	545.15	..	..	..
N. California-Nevada	7	227	443.25	229.90	267	40.05	59.00
N. W. California	..	....	.....	311.25	10	1.50	..
Southern California	28	469	846.45	396.45	6765	1044.75	153.10
S. E. California	15	307	992.90	711.10	913	136.95	10.00
Totals	60	1372	3999.40	3751.90	14114	2117.10	367.50
SOUTHEASTERN							
Carolina	12	1179	3528.06	2081.00	592	88.80	150.50
Cumberland	8	431	535.00	969.65	2150	322.50	208.50
Florida	8	610	674.07	969.55	660	99.00	34.00
Georgia	9	487	1257.05	1391.45	818	122.70	10.00
Totals	37	2707	5994.18	5411.65	4220	633.00	403.00
SOUTHERN							
Alabama	12	855	676.55	382.40	957	143.55	..
Kentucky	19	1592	3827.70	783.75	480	72.00	20.50
Louisiana	7	430	557.75	284.75	163	24.45	21.00
Mississippi	18	642	515.40	284.85	122	18.30	7.00
Tennessee River	6	338	362.30	307.40	3163	474.45	25.40
Totals	62	3857	5939.70	1993.15	4885	732.75	73.90
SOUTHWESTERN							
Arkansas	11	732	1430.65	1223.41	406	60.90	5.00
North Texas	20	1201	909.15	2787.40	572	85.80	84.00
Oklahoma	26	1112	1834.91	729.40	1006	150.90	122.50
South Texas	3	203	1238.25	727.50	576	86.40	25.60
Texico	2	50	628.60	83.50	240	36.00	15.00
Totals	62	3298	6041.56	5551.21	2800	420.00	252.10
WESTERN CANADIAN							
Alberta	..	....	.....	.....	110	16.50	40.50
British Columbia	..	....	.....	.....	92	13.80	11.00
Manitoba	..	....	.....	.....	1380	207.00	41.00
Saskatchewan	..	....	.....	.....	190	28.50	31.00
Totals	..	....	.....	.....	1772	265.80	123.50
Foreign and miscellaneous	..	....	.....	.....	8070	1210.50	617.70
Mailing lists	..	....	.....	.....	50490	7573.50	1644.10



FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	51	3366	\$ 2849.27	\$9582.60	77948	\$ 3163.39	\$1985.15
British	107	22479	29228.47	1390.91	21944	1921.64	2006.87
Scandinavian *	8	770	761.95	1379.01	2042	52.12	195.49
Latin	16	866	2276.00	1807.50	9773	348.30	354.76
South African	1	191	555.35	149.50	500	62.00	154.68
Hawaiian	10		9.00	106.31	5316	239.20	76.45
Japan *	29	4044	3225.20	.....	26088	1276.15	302.14
North China *	7		78.28	.....	10694	564.04	.....
South China	17	2838	67.78	16.80	4334	490.89	102.35
Korean *	33	3596	4641.70	4262.16	.....	185.50	298.80
Philippine	3	277	357.00	238.50	.....	.....	.....
Salvador	10		.....	365.00	.....	.....	.....
South Honduras	10	376	1096.50	947.50	.....	247.85	.....
West Caribbean *	7	500	437.81	365.31	.....	.....	121.75
Jamaica	7		.....	977.10	.....	.....	.....
Porto Rican	7	453	1048.75	2628.14	.....	.....	.....
Cuban *	3	63	394.80	.....	.....	.....	.....
Venezuela	1	292	35.58	.....	2115	115.54	.....
Mexican *	48	3604	2150.60	4666.29	.....	.....	.....
Brazilian	10	1278	2679.20	.....	.....	67.00	.....
Inca *	34	2718	8883.09	5818.90	.....	.....	132.45
Foreign totals	402	47711	\$60776.33	\$42228.11	160754	\$8733.62	\$5730.89
North Amer. totals	445	23320	56816.09	44893.39	146646	21996.90	6321.90
Grand totals	847	71031	\$117592.42	\$87121.50	307400	\$30730.52	\$12052.79
* For two months.							

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1916	1917	1918		1916	1917	1918
January †	177107	104517	137723	July	151297	202270	97324
February	222470	129591	134197	August	153309	237711	230127
March	154019	107703	133018	September	111833	164438	164573
April	98217	201556	117178	October	101997	122138	103332
May	117917	140580	220177	November	97439	136271	177861
June	154701	141169	.....	December	98488	63219	146646
Totals	.....	.....	.....	.....	1673894	1751163	1859456

COMPARATIVE BOOK SUMMARY

	1913	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66640.42	75962.31	72414.23	92431.51	100551.86	241063.34
April	73520.45	85685.35	78974.96	94086.35	103042.73	160112.53
May	101640.01	87024.10	107987.69	106802.30	136453.74	260112.53
June	137373.06	153480.96	151199.10	174415.86	237914.24	276413.96
July	140576.24	189116.62	170546.02	192033.15	265004.04	336262.65
August	111660.64	105391.65	119773.18	143185.26	203010.57	207615.34
September	73732.14	74359.96	78364.70	96001.83	172855.15	137462.98
October	84015.80	60357.25	76102.53	85128.41	116501.72	133893.11
November	73949.60	57388.95	69660.16	86248.56	107545.23	101093.49
December	59749.92	57496.17	69145.88	71060.56	87121.50	117592.42
Totals	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	1854347.09

† Multiply number of magazines in any month by fifteen cents to get value.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147 copies, value \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.

June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.

THE MOUNTAIN VIEW CONVENTION

THE Field and Tract Society Secretaries' Convention for the Pacific Press territory was held at Mountain View, Cal., January 20-27. In all about one hundred delegates were in attendance. From first to last, during the day and night sessions, the convention was one continuous scene of activity.

During a major portion of the time, the convention was divided into two sections, Brother H. H. Hall acting as chairman of those employed at the office end of the work, while the writer met with the field secretaries. In this way two lines of instruction were carried on at the same time, both sections coming together in joint session for the discussion of subjects of general interest.

July, 1917, 206,715 copies, value \$7,450.15; July, 1918, 213,456 copies, value \$7,209.78.

August, 1917, 253,026 copies, value \$11,264.29; August, 1918, 208,702 copies, value \$9,393.42.

September, 1917, 231,408 copies, value \$10,926.97; September, 1918, 209,869 copies, value \$9,927.84.

October, 1917, 184,764 copies, value \$8,437.74; October, 1918, 216,460 copies, value \$10,572.84.

November, 1917, 165,154 copies, value \$6,239.98; November, 1918, 160,540 copies, value \$6,817.95.

December, 1917, 159,306 copies, value \$5,703.89; December, 1918, 160,754 copies, value \$8,733.62.

The good Spirit of the Lord was present from the first, bringing in harmony and good cheer, and enabling the convention to make rapid progress in the consideration of the various questions carefully outlined in its previously prepared program.

The first hour of each day was spent in the study of "The Great Controversy Between Christ and Satan," conducted by Brother H. H. Hall. These studies proved a great blessing, impressing our hearts anew with the importance of the truths contained in this wonderful book, and the need of placing it in the hands of the people as quickly as possible.

Although the convention closed Sunday, the twenty-sixth, most of the delegates remained over Monday to attend the annual meeting of the Pacific Press

Association. The day was one of unusual interest, as the reports rendered by the general manager, branch managers, and heads of departments, showed unprecedented progress by the association. The total retail value of sales representing all classes of literature issued by the association passed the million mark for 1918, the exact figures being \$1,056,800.79, a gain over the previous year's business of \$235,161.80.

A report rendered by Brother Hall, general circulating manager, and manager of the foreign department, showed that ninety-nine tons of literature had been shipped to thirty-three different countries during the year, the value of these shipments being \$208,063.05.

The institution showed a total operating gain for the year of over \$80,000, the largest in its history.

The brethren rejoiced that the Lord had so greatly blessed and prospered the Pacific Press, as well as the work in the field, and the delegates returned to their work with renewed courage and confidence, and with plans for a still larger work for the year before us.

W. W. EASTMAN.

\* \* \*

THE PRAYER GOD LOVES TO ANSWER

WHILE connected with the canvassing work in Alberta, Canada, God gave an experience in answer to prayer which will perhaps illustrate a principle upon which our prayers should always rest. To Abraham God said, "I will bless thee; . . . and thou shalt be a blessing." All our requests should be made with this second blessing in mind, else our motive in asking is a selfish one, which God cannot honor.

I was on my way by train to see Brother Peter Rick, who lived twelve miles east of the railway. As the train slowed up at the station, I remember very distinctly this short prayer was heart-breathed: "Lord, if it is for my good and will glorify thee, provide a way that I need not walk; but if it is best, I am willing to walk."

It was a bright Sunday morning, and as I stepped from the train, my eyes at once scanned the street for signs of an answer to my prayer. Down the street stood a team of ponies hitched to a buggy. Since faith must work, I made for the sign, and found a man untying the team.

To my question, "Do you know of any one going a few miles east this morning?" he replied, "A friend and I are going right now, and you may ride, if that suits you."

A question as to the nature of my work turned the conversation at once to religious themes. He made light of the thought that God has any work for us or has anything to do with our plans, and if such a being exists, he has left us to shift for ourselves. Thus the question was discussed mile after mile, but Bible proof and personal experiences failed to touch his heart.

At last I thought of my prayer, and how God had planned this very ride I was taking. The impression came to tell this experience, but another voice said, "He will only scoff at such a thing." Then came the reminder, "God gave you this ride, not alone for your good, but for the good of this man, that God may

be glorified. Tell it, for I have blessed thee that thou mightest be a blessing."

Then I told those men that I believed God was interested in all our needs, and how I had asked the Lord to provide a ride for me if it was best, as I had a large bag of books to carry out to Mr. Ricks's place.

With a surprised look the man said, "That is the very place we are going."

"Do you think it just happened," said I, "that I found you going out this way? and did it just happen that you are going to the very house I desire to reach, when there are hundreds of other homes all around here?"

Instead of scoffing, he replied, "It certainly looks as if God did answer your prayer, and has something to do with our plans, for we didn't plan this."

His whole attitude changed as he realized that God had used him to answer my prayer. But suppose I had failed to tell him! God will answer the prayer that has in mind the second blessing, even as Jesus said, "Father, . . . glorify thy Son, that thy Son also may glorify thee."

W. O. JAMES.

Santa Ana, Cal.

## THE IMPACT OF PAGANISM IN MY OWN UNIVERSITY

(Concluded from page 2)

university had. I came also from the very heart-center of real Christian activity.

One of the first impressions on getting back into the old college halls was a strong and unstinted admiration for the student body. They represented a splendid type, clean, alert, wholesome,—fine specimens of young American manhood. In outward appearance, at least, there were but few signs of moral degeneracy. I recall being not a little surprised at the physical beauty and strength of these young men. Most of my old professors were there, and these had lost none of their intellectual vigor. There was everywhere an atmosphere of life and forward-looking. We were in the midst of the World War, and while this had cast its gloom over some, in general it was a stimulus to intellectual activity and to the formulating of the programs that were to remake the world.

But these and many other impressions on my return to college were incidental to the shock of a new world into which I was plunged. It was not so much the conversations of students who would repeat with good-humored glee the clever blasphemies of one of the teachers in commenting on the garden of Eden and other Bible narratives, though these occasional outcroppings did cut me deep. Nor was it the bold atheism of some of the philosophy teachers who saw no need for a God. These things I had met before. It was the intangible spiritual force that underlay this new world, which I was finding to be at every point at enmity against the world where I had been living for five years.

When I had recovered somewhat from the shock of the first impact of this new world and was able to analyze the situation, I found that its most striking feature was the impression everywhere given that the question of a supernatural religion was not something that needed to be seriously argued. There was not so much noticeable an active opposition

to the revelation of the Bible, as the calm assurance that the question was settled. It was taken for granted that no freshman, much less an upper classman, could seriously accept the "Sunday school religion" of his childhood. (Some one has noted that it is a great tribute to the influence of the Sunday school that the final word of scorn for a man's religious convictions is to call them Sunday school ideas. The leaders of the "advance movement" in the Sunday school, by the way, are doing their utmost to remove this honorable stigma, and if their radical counsels continue to prevail as they have been doing, it will not be many decades before the American Sunday schools will be effective allies of the religious leaders of the universities, and "Sunday school ideas" will be a mark of honor, a sign of a "liberal" religious foundation on which to build the evolutionary structure of university teaching. May God prevent this!)

University professors make their polite bow to the Lord Jesus Christ, and profess to admire him and recognize him as one of the world's great teachers. But most university professors—and certainly the very large percentage of those with the greatest molding influence in the classrooms—trample underfoot with quiet, perhaps unconscious, scorn, or with outspoken, coarse ridicule, the fundamental verities of the Christian faith. They do not deign to stoop to argue against such ideas as the fall of man, or atonement through blood, or the inspiration of the Bible—or of the Koran! The argument is all over. These things are interesting as relics of matters that our forefathers really considered serious and vital.

What then shall I call the thing that met me on my return to college?—*I was feeling the awful impact of Paganism, the Paganism which is the essential characteristic of every American university of prominence.* My own university I believe is less consistently pagan than most of her sister institutions.

Let it not be supposed for a moment that this description of our universities is given in the spirit of calling names. This "Paganism," as will be seen, is not something that the university leaders are ashamed of. They are proud of it. And it is not a name that I have given to the spirit of these institutions; it is a description that is accepted by the farseeing university leaders themselves. There are yet more startling things to be told about this "Paganism" in and out of my university, and I believe the facts in these articles would be recognized by those familiar with the situation, not as an "attack" upon American universities, but the making clear of conditions which are hailed with delight by the prophets of the new age and its "new religion."

## News and Miscellany

Notes and clippings from the daily and weekly press

—Harvard University has a seventy-year-old student. Col. George Lyon, a prominent banker, was graduated from the institution in 1879, and has now re-entered to take a course in public speaking.

—Walter D. Hines, a lawyer of wide reputation, has been named to succeed Mr. McAdoo as Director-General of the American railroads.

—Horace Fletcher, the famous diet expert, and the father of "Fletcherizing," died in Copenhagen, Denmark, January 13, at the age of seventy years.

—President Wilson plans to sail for home on February 15. Elaborate preparations are being made for his welcome in both New York and Washington.

—An Indian prince, the Maharajah Kumar, of Tikara, has bequeathed his personal estate, 20,000,000 rupees, for the education of the women of India.

—The first full session of the Peace Conference convened January 18, at the French Foreign office. President Poincaré formally opened the meeting, and Clemenceau occupied the chair.

—Attorney-General Thomas W. Gregory has tendered his resignation, to take effect March 4. President Wilson has regretfully accepted his withdrawal. Mr. Gregory retires, as did Mr. McAdoo, for "pecuniary reasons."

—The widow of Theodore Roosevelt has been granted an annual pension of \$5,000 by act of Congress. Similar pensions were granted to the widows of Presidents Polk, Tyler, Lincoln, Grant, Garfield, and McKinley.

—Ignace Paderewski, the noted Polish pianist, was wounded by a bullet fired by a would-be assassin recently. Mr. Paderewski has taken a prominent part in the political crisis through which his country has been, and is, passing, and has been elected premier by his grateful countrymen.

—Vance McCormick, chairman of the National Democratic Committee, has resigned, in order to give his full time to his duties with the American peace commission in Paris. It is reported that Homer S. Cummings, vice-chairman of the committee, will succeed to the chairmanship.

—Prince John, the youngest son of King George and Queen Mary of England, died January 18. He was buried three days later in the Sandringham churchyard with simple ceremonies. All members of the royal family were present. The British court was in mourning for one month—until February 20.

—A committee composed of fifty of the leading public men in the United States has been appointed to work in conjunction with similar national committees being named in Europe for the restoration of the University of Louvain. This noted seat of learning was founded in 1495, and its recent destruction by the invaders of Belgium is a matter of international regret.

—In a recent speech delivered in New York City, Carter Glass, the new secretary of the Treasury, indicated that the next Liberty Loan will be floated for five or six billion dollars, and will draw a higher rate of interest than previous loans. Mr. Glass expressed the belief that patriotism would not be found wanting in the American people in this time of readjustment and reconstruction following the Great War.

# Appointments and Notices

## PUBLICATIONS WANTED

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

Jessie M. Dimmick, 1011 S. 17th St., Tacoma, Wash. All publications except Review.

J. L. Wagner, Little Birch, W. Va.

Emily E. Petet, Star Route, Niangua, Mo. Watchman, Life and Health, Signs (weekly and monthly), and tracts.

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## REQUESTS FOR PRAYER

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

An aged friend in Colorado asks us to pray that she may be strengthened physically and mentally, and be able to fully trust the future to the Lord.

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## ADDRESS WANTED

Information is desired concerning the whereabouts of Lynn Blaisdell. He went to Vermont to canvass, and when last heard from, about the middle of September, he was in Troy, N. Y. Address Mrs. Ruth C. Blaisdell, Salisbury, Mass.

# OBITUARIES

## ARTHUR JOHN HOLETON, M. D.

Arthur John Holeton was born in Wenonah, N. J., March 21, 1895, and died in France, Dec. 21, 1918. On the night of the above date he was killed in a railway accident in a tunnel near Bordeaux.

This is the first death to be recorded among those who have been graduated from the medical course at our College of Medical Evangelists at Loma Linda, Cal. Brother Holeton entered with the class which matriculated in 1912, after having completed his course in the Wenona Military Academy. He took the degree of M. D. in 1917. From July 1, 1917, to June 6, 1918, he served an internship in the county hospital at San Diego, Cal. On June 12, 1918, he entered the United States Army service. After spending three months at Camp Greenleaf, Ga., and graduating from a special course in Röntgenology, he went overseas in the service of his country. After his tragic death, as above mentioned, he was laid to rest, Dec. 23, 1918, in a cemetery three miles from Bordeaux, which is now used for an American burial place. His casket was wrapped in an American silk flag, and a deputation of fifty army officers escorted his body to the place of burial. After the committal service was read by the chaplain, the burial exercises

were concluded with a salute from the firing squad.

Dr. Holeton was married at Loma Linda, Sept. 23, 1915, to Miss Alice J. Musson. His wife is very sorely bereft by his untimely death, but is sustained by the "blessed hope." He leaves also his father, mother, a brother, and a sister to share with his wife in this bitter sorrow.

In letters written to Sister Holeton from "over there" he said:

"I have learned many real, practical lessons since I have been here, and I am going to put them into practice. Seeing what many have sacrificed on the fields of battle, it spurs me to want to show some real sacrifice for the Master."

"Here I am safe and sound, and only waiting to come home. Still I want your prayers that I may do the right thing when I get home. I am specially concerned about what I shall do in California,—not so much what I can do, but that I shall do the right thing. I am sure that there will be many places for me to go, but I want to do the right thing. I want you to ask for special guidance that the right thing will open for me when I get home. My ambition is not to make a lot of money, but to do the greatest amount of good and save souls."

These good words from Dr. Holeton, former student, classmate, and fellow member of the Loma Linda family, bring courage to our hearts; and we hope to see many others stirred to like devotion to God and his work as a result of their stay in our medical missionary training school.

A memorial service was held at Loma Linda on Sabbath, February 1. He sleeps to awake when the Life-giver calls.

Francis M. Burg.

Ellis.—James M. Ellis was born April 22, 1896, and died in France, Dec. 18, 1918. He was called to service in 1917, and went overseas last May. He was wounded October 29, while on lookout duty in "no man's land," and sent to the base hospital, where he died from complications following bronchial pneumonia. He was a member of the Seventh-day Adventist church of Mankato, Minn. His father, mother, and two sisters survive.

A. W. Kuehl.

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WASHINGTON, D. C.

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WASHINGTON, D. C., FEBRUARY 20, 1919

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## SPECIAL CONTRIBUTORS

A. G. DANIELLS I. H. EVANS W. W. PRESCOTT

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

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

TELLING of the progress of the work in Nyasaland, Elder W. E. Straw writes: "Brother G. A. Ellingworth and Brother H. J. Hurlow were both called to military service, leaving Brother C. Robinson alone with his natives to look after the work on the main station, the outstation, and all the outschools. But in spite of this, 125 good, loyal Seventh-day Adventists have been gathered in, and the prospects are that at least as many more will be added to our membership next year." These reports of the advancement of the message, notwithstanding the hindrances of the war, make clear that a power greater than man is moving on hearts and turning them to the truth.

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## FEBRUARY 22

JUST a last reminder that Sabbath, February 22, has been set apart as an occasion when all the membership of North America will be called upon to give for the benefit of the work in Europe, and the mission fields dependent upon it, also to provide assistance for those of our brethren who may have suffered loss of property in the war zone. This work of reconstructing and strengthening our work in Europe is one that surely will appeal to all, and a liberal offering is hoped for.

W. T. KNOX, *Treasurer.*

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## THE SEATTLE STRIKE

WE have received a letter from Brother Earl A. Rowell, of Seattle, Wash., regarding the situation existing in that city in consequence of a strike of the Trades Union. He says:

"The situation here is nothing short of revolutionary—it is not the usual strike. The temper of the people is different from anything I have ever seen. It would seem as if we were plunged back into the Dark Ages. The unions are absolutely determined there shall be neither heat nor lights, and that all restaurants, elevators, street cars, telephones, and jitneys shall be unable to operate. No deliveries of milk or food or supplies of any kind are to be permitted. Newspapers are not expected to be printed. In a word, the endeavor is to bring the whole fabric of civilization to a complete standstill, regardless of the loss of life.

Even garbage is to be uncollected. An attempt is being made to shut off the city water. Fortunately, we have a strong-handed mayor, who has promised light and water, and has intimated that he will see that the street cars are run."

Such occurrences afford striking fulfillment of prophetic prediction as to the days in which we live. We have wired Brother Rowell for an article on the situation, accompanied by photographic views, which we hope to have soon for the readers of the REVIEW.

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## A SUNDAY LAW FOR THE DISTRICT OF COLUMBIA

A MASS meeting was held Sunday, February 9, in the Calvary Baptist Church, of Washington, D. C., for the purpose of launching a campaign for a stricter observance of Sunday. This meeting was held under the direction of the Pastors' Federation. It was explained that a bill is now being drawn for introduction in Congress, whereby places of amusement will be closed on Sunday in the District of Columbia, and other regulations providing for a better observance of the day will be enacted. A fund of \$1,000 was raised for campaign purposes. We shall have an interesting report of this meeting for publication in the REVIEW next week from Elder C. P. Bollman.

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## A DISCUSSION OF CHRISTIAN EDUCATION

WHY should we not have a discussion of the principles of Christian education by our leading educators in the columns of our church paper? This question has been forced upon us as we have read the articles which we are now publishing from the *Sunday School Times*, on paganism in our American universities. We believe that this question of Christian education is worthy of an earnest, serious discussion, and that at this particular time it would be most profitable to all our readers. We should clearly understand the underlying difference between the purposes and principles of Christian schools and the schools of the world. We should understand our relation to our system of denominational schools, and what we may reasonably expect they will do for our sons and daughters who enter them as students.

These considerations led the editor to address a letter regarding this problem, under date of February 12, to the president and secretary of the General Conference, and to the secretaries of the General Conference Educational and Missionary Volunteer Departments, to the principal of the Fireside Correspondence School, and to the presidents of our senior and junior colleges in North America. These men particularly have much to do in shaping the ideals and directing the purposes of the youth of this denomination. In this letter we propounded to these leaders in our work the following questions, asking them to reply through the columns of our church paper:

1. Do you consider our own system of schools a necessity? If so, for what reasons?

2. Do you consider it essential that our youth and children should obtain and complete their education in our denominational schools?

3. What should be the primary consideration in forming our courses of study—to meet the special demands of this advent movement in speedily preparing our youth for efficient service in giving the message, or merely to pursue the aims of a general education?

4. Should our curricula and standards be made up with reference to affiliation with a university or other educational body, or exclusively to serve our own special needs?

5. Do you consider attendance at some university essential to reaching the highest ideals of life, and necessary to the most efficient service in the advent movement?

6. Do you consider it necessary that those who complete courses in our colleges should go to the universities for postgraduate work? If in your judgment this should be done in exceptional cases, how should the exception be made, and in what way should this exception be safeguarded?

7. How do you regard the special instruction which has been sent to the church through the servant of the Lord (Mrs. E. G. White) with reference to the dangerous tendency in worldly education? What attitude should our schools take regarding this instruction?

We have received from a number of those to whom the letter was addressed, an acknowledgment stating that they will be glad to reply to these questions through the REVIEW. The letter from the editor, with the answers thereto, will appear in the REVIEW sometime in the month of March or the first of April. We believe that this symposium will be read with interest.

\* \*

## A NEW TRAINING SCHOOL

WE have received the new (1919) catalogue of the Singapore Training School. The announcement appears in English, Malay, and Chinese; and the teaching is conducted in all three languages. With the opening of the new session on January 15, the school began its fifth year. The announcement informs us:

"The school was founded in January, 1915. The opening attendance was thirty-six, the enrolment that year reaching eighty-two. The enrolment for 1916 was one hundred twenty-two, and in 1917 it reached one hundred forty-two. At the beginning there were only two students in the school home, while now there are about fifty. When the school started, there were no Chinese and Malay departments, but now, in each of these languages, there is a strong band of students gaining a preparation for gospel work. There were two teachers in the school at the beginning, but now there are six teachers devoting their entire time to school work, and several assistants are teaching part time. Already twenty-three students have entered the work and are spending their energies for the salvation of others. Plans are on foot to erect permanent buildings for the accommodation of the school, and land has already been purchased as a site for them."

Truly the Lord has blessed, and we pray that he may continue to bless our brethren of the Orient in this very worthy enterprise of preparing workers for the great Malaysian field.