

# The Advent Review and Sabbath Herald



Vol. 96

Takoma Park Station, Washington, D. C., Thursday, April 10, 1919

No. 15

THE GOSPEL TO ALL NATIONS



"Lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtledove is heard  
in our land;  
The fig tree ripeneth her green figs,  
And the vines are in blossom,  
They give forth their fragrance."

# The Peril of Worldly Education

The Danger of Its Introduction into Our Own Schools]  
Sandwiching the Bible Between Infidel Authors

By Mrs. E. G. White

To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education. To these I would say, Bring your children to the simplicity of the Word, and they will be safe. This Book is the foundation of all true knowledge. The highest education they can receive is to learn how to add to their "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." "If these things be in you, and abound," the Word of God declares, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 5-11.

When the Word of God is laid aside for books that lead away from God, and that confuse the understanding regarding the principles of the kingdom of heaven, the education given is a perversion of the name. Unless the student has pure mental food, thoroughly winnowed from the so-called "higher education," which is mingled with infidel sentiments, he cannot truly know God. Only those who co-operate with heaven in the plan of salvation can know what true education in its simplicity means.

Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth, until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and apostles and prophets.

And there are some who, having secured this worldly education, think that they can introduce it into our schools. There is constant danger that those who labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things the world studies, and become familiar with the things the world becomes familiar with. We shall make grave mistakes unless we give special attention to the searching of the Word. The Bible should not be brought into our schools to be sandwiched between infidelity. God's Word must be made the groundwork and subject matter of education. It is true that we know much more of this Word than we knew in the past, but there is still much to be learned.—"Counsels to Teachers," pp. 15, 16.

## The Knowledge That Endures

I am given words of caution for the teachers in our schools. The work of our schools should bear a different stamp from that borne by some of the most popular of our institutions of learning. Many of the textbooks used in these schools are unnecessary for the work of preparing students for the school above. As a result, the youth are not receiving the most perfect Christian education. Those points of study are neglected that are most needed to fit them for missionary work in home and foreign fields, and to prepare them to stand in the last great examination. The education needed is that which will qualify students for practical service, by teaching them to bring every faculty under the control of the Spirit of God. The study book of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

The Lord requires our teachers to put away from our schools those books teaching sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. He will be honored when they show to the world that a wisdom more than human is theirs, because the Master Teacher is standing as their instructor.

There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are the seeds of sin will not be received and cherished as the truth. Let not any suppose that a study of books which will lead to the reception of false ideas, is valuable education. Those ideas which, gaining entrance to the mind, separate the youth from the Source of all wisdom, all efficiency, all power, leave them the sport of Satan's temptations. A pure education for the youth in our schools, unmingled with heathen philosophy, is a positive necessity.

We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief. The sophistries regarding God and nature that are flooding the world with skepticism, are the inspiration of the fallen foe. Satan is a Bible student. He knows the truths that are essential for salvation, and it is his study to divert minds from these truths. Let our teachers beware lest they echo the falsehoods of the enemy of God and man.

It is a mistake to put into the hands of the youth books that perplex and confuse them. The reason sometimes given for this study is that the teacher has passed over this ground, and the student

must follow. But if teachers were receiving light and wisdom from the divine Teacher, they would look at this matter in a very different way. They would measure the relative importance of the things to be learned in school. The common, essential branches of education would be more thoroughly taught, and the Word of God would be esteemed as the bread sent down from heaven, which sustains all spiritual life.

We are slow to realize how much we need to understand the teachings of Christ and his methods of labor. If these were better understood, much of the instruction given in our schools would be counted as of no value. It would be seen that much that is now taught does not develop the simplicity of true godliness in the life of the student. Finite wisdom would receive less esteem, and the Word of God would have a more honored place.

If the teachers in our schools would search the Scriptures for the purpose of securing a better understanding for themselves, opening their hearts to the light given in the Word, they would be taught of God. They would love and practice the truth, and would labor to bring in less of the theories and sentiments of men who have never had a connection with God, and more of the knowledge that endures. They would feel a deep soul hunger for the wisdom that comes from above.

(Continued on p. 28)

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GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 96 APRIL 10, 1919 No. 15

Issued every Thursday by the  
Review & Herald Publishing Assn.  
Washington, D. C.

### TERMS: IN ADVANCE

One Year . . . . \$2.50 Six Months . . . . \$1.50  
Two Years . . . . 4.50 Three Years . . . . 6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all drafts and express money orders payable to

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

# The Advent And Sabbathly REVELATION 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.

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 10, 1919

No. 15

## Satan's Master Deception

### Increasing Power of Spiritualism

SEVENTY years ago, when modern spiritualism first began its manifestations, it was the butt of ridicule and contempt in practically every social circle. Its influence on the minds of men was practically negligible. It had but an insignificant following. But even in those days it was predicted that the time would come when this error would assume such proportions and gain such influence that it would become unpopular, and be considered even blasphemous to speak against it. We have reached that time. The servant of the Lord says in "Early Writings," page 59:

"August 24, 1850, I saw that the 'mysterious rapping' was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan. . . . I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan's power would increase, and some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men. I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power."

The great change which has come over the public mind with respect to this delusion since the time these words were written, is worthy of remark. As expressed by one writer, we are passing through "a wave of spiritualism at the present time."

The special New York correspondent of the St. Louis *Times* writes to that paper of the influence which spiritualism is exerting in the great Western metropolis. His statement is a striking comment on the trend of the times:

"There used to be considerable spoofing of Spiritualists in pungent paragraphs and zippy editorials in New York newspapers. Even the green cub felt at liberty to poke a quip or so at any story with the psychic atmosphere."

"Conditions have changed, however. The other day a respectable old New York journal waxed facetious in its editorial columns to the extent of a half column at the expense of Spiritualists and their belief."

"The storm of disapproval that came down upon the newspaper by mail, telephone, and telegraph swept the editorial advisory board off its feet. Nearly half the city, it seemed, believed in spiritualism or believed that it should not be held up to ridicule."

"There were letters from plutocrats, letters from classy East Side addresses, doctors, lawyers, and merchant princes, as well as from the *bourgeoisie*. The letters were vigorous and ominous, and left no room for doubt that a similar course would mean a loss of circulation and advertising."

"It was pointed out that no respectable paper will hold the Catholics, the Methodists, Presbyterians, Christian Scientists, or other church folk up to ridicule, and consequently it was a breach of journalistic manners to scoff at the Spiritualists."

"In a bit of back-tracking the newspaper pointed out that there are 15,000,000 acknowledged Spiritualists in the world and that the article was not intended the way it was received."

"I am not a Spiritualist, and I do not believe I could ever

become interested in the subject—but the storm of protest is a healthy sign. It is an indication that it is the twentieth century, and the thoughtful man will no longer laugh or scoff at the religious belief of any one."

In similar vein Stephen Leacock writes regarding spiritualism in *Maclean's Magazine* for November, 1918. He says:

"The whole civilized world today (I leave out Germany and Turkey) seems to be passing through a wave of spiritualism—much as our globe is said to plunge every now and then through the nebulous tail of a lost comet. The thing is everywhere. It fills our magazines. It runs riot in our newspapers. We are back again, though we do not admit it, in the days of the astrologers. We keep away from the old words and the ancient terms. We speak of séances and mediums and psychic telepathy. We do not care to talk of witches and wizards. But it is all one and the same thing."

Of the character of some of the men and women who stand as the apostles of this movement. Mr. Leacock writes as follows:

"But to come back. We are saying that in point of mere weight of authority we can no longer rule spiritualism out of court. Sir Arthur Conan Doyle, who has just published for us his 'New Revelation in Spiritualism,' is not a fool. Sir Oliver Lodge knows more about psychical science than I do; more than I want to. Sir William Barrett has a reputation that you and I cannot shake. So that we can no longer turn aside from the 'messages' and 'revelations' and 'communications with the dead' as the mere product of ignorance."

This writer, however, we are glad to see, notwithstanding the spirit of irony and ridicule with which he deals with this subject, seems to recognize the true source of the phenomena associated with this movement. He declares unmistakably that the spiritualism of today is but a modern manifestation of the spiritualism existing in the days of ancient Israel against which the Lord uttered such definite and specific warning. Defining some of the terms of spiritualistic lore, Mr. Leacock says:

"A medium is a 'witch.' A clairvoyant is an 'astrologer.' Telepathy is the 'black art.' A séance is 'raising the dead.' Sir Oliver Lodge is a 'wizard.' A ouija board that runs back and forward under the fingers of the assembled inquirers is 'possessed by the devil.' A 'psychic phenomenon' is nothing more or less than a 'ghost.'"

"All this, I repeat, is no argument whatever against spiritualism. It only shows that the whole business is a good deal older than many of its modern practitioners take it to be. The fact that 'witches' and 'ghosts' and 'haunted houses' were ruled out of court a hundred years or so ago is neither here nor there."

"They were ruled out and they have come back. That is all. So have many other things, both better and worse."

This writer's estimate of the origin and nature of spiritualism is undoubtedly correct. While much is palmed off upon a gullible public for spiritualism that is nothing but quackery and sleight-of-hand performances, the one who has investigated the phenomena associated with this movement cannot doubt for an instant that there is a supernatural power connected with its manifestations. The question is concerning the source of this power.

Spiritualism proclaims as its mission the demonstration to the world that the soul is immortal and that the dead have power to communicate with the living. To admit this claim is to reject the plain, positive statements of the Scriptures to the contrary. The Scriptures teach that life and immortality are brought to light through the gospel (2 Tim. 1:10); that immortality, instead of being possessed by man, is to be bestowed upon him as a gift, as the object of his seeking (Rom. 2:6, 7); and that immortality will be given at the last great day, when the Lord shall come to take his children home (1 Cor. 15:51-55). Consonant with this teaching is that of the Scriptures relating to the state of the dead. The prophet of God declares:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

When a man dies, his thoughts perish. Ps. 146:3, 4. The dead are silent in the grave between death and the resurrection. Job 14:10-14. During this time man has no knowledge of anything that befalls his relatives in this world or mankind in general. Job 14:21.

Accepting the Scriptures of Truth as our authority in questions of faith, we must forever deny the claim that man possesses an immortal, undying soul, and that the dead are able to communicate with the living.

To what source, then, shall we attribute the supernatural phenomena revealed in spiritualistic manifestations? To either one of two supernatural sources—good or evil. The Word of God recognizes the agency of two classes of angels, good angels and evil angels,—the angels associated with the Son of God in his ministry, and the angels associated with the prince of darkness in the ministry of evil. We cannot ascribe to the agencies of God the manifestations of spiritualism, for the very reason that the fundamental claims of this system are directly contrary to the plain teaching of the Word of God. They claim a source of power which the Scriptures of Truth clearly deny them. There is only one agency to whom these supernatural manifestations may be surely attributed, and that is the agency of evil.

And in this application we have full Scriptural warrant. We are told that in the closing days of earth's history there will be developed just such a wonder-working power. This is described in Revelation 13. The prophet declares that this power shall deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Again the prophet states of this miracle-working power:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

In the great controversy between truth and error in the days before us, men's souls will be tried to the utmost. The children of God will be brought face to face with such delusive snares that they must take their stand upon the plain statements of the Word of God as against the evidence of their senses.

"Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sym-

thies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils. Just before us is the 'hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' All whose faith is not firmly established upon the Word of God will be deceived and overcome. . . . 'Because thou hast kept the word of my patience, I also will keep thee,' is the Saviour's promise. He would sooner send every angel out of heaven to protect his people, than leave one soul that trusts in him to be overcome by Satan."—*"The Great Controversy,"* p. 560.

In such a time as this it is the privilege of the child of God to say as did our blessed Lord when confronted by the archdeceiver, "It is written." The Scriptures of Truth and the promises of God will prove the only bulwark against this master delusion. It behooves us in this day of quietness to store our minds with the promises of God's Word, so that we shall not be overcome in the day of special temptation.

F. M. W.

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## Tithe Paying in the Methodist Church

TITHING is God's plan for the support of the gospel ministry, and when this Heaven-ordained plan is followed, the windows of heaven are opened, and the rich blessings of the Lord are poured out, not only upon the individual, but upon the church as a body.

Some of the most prominent and most spiritual leaders in some of the large denominations believe in tithing and teach it. Under the heading, "Thousands Practicing Stewardship," the *Christian Advocate* of March 6, 1919, gives some testimonials concerning the blessings which certain members of the Methodist Church have experienced because of their recognizing the true principle of Christian stewardship. As these are of an encouraging nature, and will be a help to the thousands of our own people who have been faithful tithe payers for many years, we quote a few of them:

"I have tithed since I earned my first dollar, more than twenty years ago," writes a Nashville business woman. "I have let nothing stand in the way—sickness, debt, illness. Seven years ago the Lord prospered me so much that I could give him one fifth of my income. So I have been a double tither ever since. It is one of the greatest sources of happiness that I have. I rejoice greatly that from many quarters the people of God are being stirred to this way of financing his kingdom. May it soon be practiced over the entire face of the earth."

"A Western banker had been giving but a dollar a week to the church. 'My wife and I went to the parsonage one night,' he writes, 'and told the pastor that we had thought through the tithing system separately, but had arrived at the same conclusion, that we had decided to tithe our income. We wished to know the basis on which to figure, for we did not want to be too close with the Almighty.'

"The pastor explained the principles of tithing, and now is authority for the information that the banker is giving \$600 yearly to the church.

"Tithers are the richest people in the world, even though they may be without a dollar for their own purposes," an accomplished musician, a graduate of Syracuse University, testifies. "I was a tither when I went to Syracuse," she continues, "and it was sometimes hard work, for I had to earn my way. My sole regular income was \$3 a week, paid me for taking care of a child from two to six every afternoon. Out of this I had to pay \$2 for my room, but before I even did that I always took out my tithe of thirty cents."

### "The Lord Always Provides"

"I sometimes came up to Friday, with my room rent due on Saturday and no money to pay it. Invariably, before Saturday night, a gift of money or some way whereby I could earn the requisite amount would come to me."

"But throughout my course at college, I proved, as I have many times since, that when we honor the Lord he honors us."

"The greatest day in the history of Whedon Church, Evanston, Ill., was Sunday, February 16," writes the pastor, Mark J. Fields. "Stewardship was the subject of the sermon. At the close of the morning service one of the prominent church officials rose and stated that he wanted positively to declare himself for the principle of tithing. Coming to the altar to consecrate himself and his property, he was followed by the entire congregation. This means a new day for this church."

"About one third of our members are tithers," reads a letter from a Cincinnati layman. "They pay more than three fourths of the money received by the church, do three fourths of the work, and constitute three fourths of the attendance."

"Tithing spiritualizes the tither because it carries God into the office, workshop, and home, sanctifies toil and traffic, and makes Jesus Christ a silent but effective partner in every business of life. I know of none who are dissatisfied with tithing. I know of a few who discontinued the practice, much to their sorrow, and have now returned to it."

"Twenty-seven years ago," writes a Colorado pastor, "I began tithing. I discovered that so long as I gave without method or system, I would sometimes be caught without anything to give. However, if I set apart a tenth of my income and carefully administered it as a steward, I was able to meet all claims upon my stewardship. Moreover, the Lord seemed to prosper me in the giving."

"The fervent testimonies for tithing might be multiplied almost without limit. Experience seems to show that those who undertake it find it so successful and prolific of blessing that they never give it up. Suffice it to cite one more testimony, that of a more recent tithing adherent."

#### "Four Reasons for Tithing"

"Four years ago," his letter says, "I took up tithing after much prayer and thought. I have continued it ever since. I now find no trouble in keeping my account with God. Tithing appeals to me as the right way to give to the support of his kingdom."

"I believe in tithing because it is God's way, because it is systematic, because it is practical, because it brings blessings, and because by it we recognize God's ownership of all that we have."

"While I do not think that we ought to give, expecting that God is to give back to us, yet if we are cheerful givers, God recognizes that. If he does not always give us increased material blessings, he surely gives us spiritual blessings, which are far greater and far more enduring."

There is no greater blessing promised for following any of the requirements of the Lord than that for paying tithe. Read Malachi 3:8-12. The Lord here asks us to "prove," or put him to the test, and see if he will not open the windows of heaven upon us.

Reader, have you ever tested God in this matter? If you have, you can testify to a blessing. If you have not, begin now. Bring into his treasury that which he says is holy, and receive from the Great Provider a bountiful blessing.

G. B. T.

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## Delivered on the Battlefield

It was from the man's own lips in Europe, shortly after his conversion, that the writer heard the story. The narrator was a plain, practical, intelligent man of middle life. Asked for the story of his deliverance and conversion, he said:

"Before the war I was an irreligious man. I had been drawn to listen to the lectures on prophecy of a Seventh-day Adventist evangelist in my town; but not having a mind to be a Christian, I put away all thought of what I had heard. Then came the Great War. I was called to service, and was on the field in the battles on the Somme, in 1915."

"One day while crossing the open fields with my company, I was stricken down by shrapnel. My comrades had gone on, and there I lay, bleeding and helpless, in a bit of a hollow. The battle was on, and I could hear the humming of bullets in the air above me. No Red Cross people could go onto the field."

"Next morning I was faint from loss of blood and hunger. I had a little food in my knapsack, but was too weak to turn over or to unbuckle my straps to get it. There I lay in my blood, helpless and giving myself up to die."

"Just then a hen came out from a farmhouse and laid an egg next to me. I reached out my hand and took it and ate it."

"Next morning the hen came again, and laid another egg by me. I took it."

"Next morning again it came; and the next, and the next—five days, and every morning an egg, that just kept life in my body."

"Then the storm of battle had passed, and the sanitary corps was out on the field to search for any living. I saw them, and had just life enough to cry out, to let them know that I was alive."

"I was taken to the hospital, and began to recover. As I found my life was evidently spared, I thought of my remarkable deliverance. I felt that surely God had been merciful to me, a sinner. I began to thank him, and give him my heart. And when I was sent to my home, I hunted up the people whose lectures I had attended, gave myself to the study of the Bible, and now I am rejoicing in the 'blessed hope.'"

As the man told his story, there was not a note or suggestion of the visionary about the narration. He had been baptized into Christ, was giving himself earnestly to systematic Bible study in preparation for gospel work, and hoped to become sufficiently strong and well to engage in soul-winning service for others in the colporteur field.

W. A. S.

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## Lifetime an Educational Opportunity

IN olden days the explorers thought to find the fountain of perpetual youth. Though in some cases they thought they had found it, it always proved an illusion; yet there is an attitude toward life which when maintained makes for maintenance of youthfulness of mind and even to an extent of body. One time a group of educators was calling on the great American poet, Whittier, at his home near Amesbury, Mass. In the course of their visit they asked Whittier how he always stayed so young. His reply was, "I grow a little new timber every year." Like the tree, that grows and stays green as long as life lasts, this great man, by continued growth, remained young in his attitude toward life.

Man's age really is not a matter of years, but of his attitude toward life. It is easy to distinguish an old person by his unwillingness and inability to take on new ideas, or to see new viewpoints. It is not necessary, however, that any should come to this nonprogressive stage even in old age. Doubtless many of the readers of this article have among their associates friends who, while they have lived long, are still growing, and are therefore young in their experience.

As we have been told in that wonderful book of Mrs. E. G. White's, "Education," the attitude which many assume that education covers a certain number of years of study, followed by other years of action, is wrong. This whole life is but a preparatory school for the school above, and we are assured that if the life of Jesus controls us, we shall continue to develop, and there is no limit to which we may not go in our educational research. Even in modern educational literature, this recognition of education as something more than study during school days, is coming to be recognized. Prof. Franklin Bobbitt, in "The Curriculum," 1918, says:

"Educational experiences must take place where they can be normal. Frequently this is not at the schools."—Page 34.

And again, speaking especially of hygiene, the author enunciates the principle which applies in the study of any subject whatsoever when he says:

"If the children got the facts in mind well enough to recite and pass the examinations, they were considered educated."



Application of the information has been looked upon as a thing to be done by the pupils only *after* the examination has attested the completeness of their education. The application has been looked upon as being in no sense a part of the training process; certainly not a part of the school's responsibility. Recently we are becoming better informed. We are discovering that the application of the information is the culminating process of education; that without the processes in which the knowledge is put to work, education is only half done. We are coming to see that education in hygiene is accomplished, not in the moments of acquiring the preliminary technical information at the school, but in the moments of using that information in the control of conduct; and in the recurring moments of such actual use of knowledge while health habits are being fixed."—*Pages 36, 37.*

Inasmuch as all life is or should be educational, it is well for us all to recognize the existence of two schools of thought as to what education should be. As Bobbitt expresses it:

"Current discussion of education reveals the presence in the field of two antagonistic schools of educational thought. On the one hand are those who look primarily to the subjective results: the enriched mind, quickened appreciations, refined sensibilities, discipline, culture. To them the end of education is the ability to live rather than the practical ability to produce. . . .

"On the other hand there are those who hold that education is to look primarily and consciously to efficient practical action in a practical world. The individual is educated who can perform efficiently the labors of his calling."—*Page 3.*

Each viewpoint, however, has its truth, and both should be recognized.

"The culture-people are not wrong in demanding an education that looks to the widening of vision, the deepening of the general understanding, the actualizing of one's potential powers, the full-orbed expansion and maintenance of the personality, the harnessing up of native interests, the development of enthusiasms and ideals; or briefly, the full humanization of the individual. They cannot too much insist.

"The practical-minded people are not wrong in affirming that man's life consists, and must consist, largely in the performance of responsible duties; that these are to be capably performed; that responsibilities are to be efficiently absolved; that there is need of technical accuracy, dependableness, industry, persistence, right habits, skill, practical knowledge, physical and moral fiber, and adherence to duty whether it be pleasant or painful; and that these results are not to be sufficiently achieved without education of the practical work-type. Upon these things they cannot too much insist."—*Pages 6, 7.*

Not only is it our privilege to continue to learn throughout life, but it is our duty to do so. In the parable of the talents it is made plain that we are expected to utilize all the ability which God has given us. And again, Christ himself commands, "Occupy till I come."

Is our vision wider today than it was yesterday or last week? Are our powers greater and our understanding deeper? On the other hand, are we growing in technical accuracy and skill in the specific job which is ours to do? It is not only our privilege thus to grow continually in general outlook and technical skill, but it is our duty to do so, not as men pleasers, but as servants of the Most High, who gives us life and opportunity and all the responsibility that is implied in the same.

Let us be faithful in the utilization of the days as they come to us, for, as we are told, all the true education gained in this present life will be but a preparation for the life hereafter, a life in which we shall study and learn more of God and his works and his dealings with men through all eternity.

L. L. C.

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"God has given to every man his work in making Christ known to the world."

## No Condemnation

"THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1.

"No condemnation:" thank God for these words! Some preach a gospel of condemnation. They go with Christ to Gethsemane, and stay there forever. They never get to victory beyond. Hope dies in the heart of the sinner; he feels condemned and beyond the reach of mercy.

But we are admonished to comfort Zion. We are not to condemn, but to speak comfortably, because her warfare is accomplished. As ministers we must assemble the people around Sinai, that they may hear God speak and behold the terrors of the law. But we are not eternally to camp there. The same voice heard at Sinai was heard in the Sermon on the Mount. We must gather the people around Calvary, and point lost, discouraged souls to the sacrifice made for sin. It is sin that condemns; Jesus does not. He came to put away sin by the sacrifice of himself. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Having confessed our sins, we are to lay hold, by faith, of the great fact that Jesus has forgiven all our sins, that we are free from the curse, or condemnation, of the law. We are to claim the forgiveness provided by the Saviour, and instead of continually mourning over our failures and mistakes, we are to rejoice in the blessed truth of deliverance, and thank God that we are free from condemnation.

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die."—*"Steps to Christ," p. 57.*

There is *real* joy in the Christian religion. The mission of Jesus is to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61: 3.

Burdened sinner, has the Spirit of God brought conviction to your heart? If so, confess your sins to God; then rejoice in the forgiveness which he gives, and the righteousness which he imparts. G. B. T.

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## Appeal for Prayer

THAT the national representatives assembled around the peace table in France are dealing with questions of greater and more far-reaching importance than ever confronted a similar gathering in the history of the world, there can be no question. The admonition of the apostle, which would lead us to pray for kings and for those in authority, should lead us to remember in prayer the national representatives gathered at Versailles. The following appeal for prayer, sent out by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, should be heeded by every one who believes that God still controls in the destinies of man and in the affairs of nations. We could well wish for a modification of some terms used in this appeal referring to "Chris-

tian nations," and to "Christianizing our international relations," but can heartily unite in the spirit which prompts it, and in the object it places before us:

"We stand in the presence of critical decisions. After four and a half years of war marked by unprecedented sufferings and appalling losses of life, we have come at last to the days when the conditions of peace are being formulated. Issues of incalculable importance are at stake in the negotiations of the Paris Peace Conference. These decisions fix the future policies of Christian nations. They likewise affect the welfare of millions of people in non-Christian lands. They involve the major portion of the human race in agreements whose binding force reaches far into the future and affects every sphere and relationship of life, whether political, industrial, commercial, social, or religious. The decisions of the Peace Conference bear an intimate and determining relation especially to the future of vast populations which have been the object of our foreign missionary effort. Shall political conditions within these areas be marked by Christian principles of justice and service, or shall they subserve selfish and unworthy ends? Shall religious freedom and missionary liberty be established or shall they suffer limitations? Shall reasonable and genuine missionary activities be safeguarded and extended or shall they be hampered and reduced? Shall conditions be established which make easier and more effective every effort to uplift the race or shall they be such as to contradict the gospel of the Christ we seek to carry to all the world?

"Unquestionably the difficulties are great. In spite of high intent and unselfish motives, how difficult to define the right pathway! How may divided opinions at Paris be reconciled? How shall the wide differences in racial viewpoints and national attitudes be bridged? And should unworthy motives enter in, how greatly will the difficulties be increased! The whole problem of Christianizing our international relations is now brought to the front. Those who at this critical moment have come into most intimate touch with the actual situation, declare that our supreme confidence must lie in the mighty power of the Spirit of God. His wisdom alone will suffice. Only his skill can fashion the decisions of the nations to subserve the infinite possibilities of coming days. No power but his can adequately rule and overrule.

"Let our appeal, therefore, be unto him in these days of crisis and far-reaching decisions. It is the peculiar function of the Spirit of God to impart wisdom unto those who know and fear him—and let us thank God for the God-fearing men who are members of the Peace Conference. Nor is the power of the Spirit of God limited to those who know and fear him. He who said to Cyrus, 'I have called thee, though thou hast not known me,' is able to lead those who are strangers to him so that they shall build better than they know. He who is able to turn the hearts of kings as the rivers of water are turned, may, through our supplication, order all the decisions of the peace delegates for the advancement of the kingdom of God.

"To this end we issue this appeal for prayer, asking that the Christian public of the United States and Canada and also our missionaries abroad give themselves to such regular and occasional individual intercession as may be possible until the peace negotiations shall have been completed; that they remember these great needs at the family altar and at all public services; and that the noon hour of each day be used as a momentary reminder of this great obligation to prayer and as an opportunity for such intercession."

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## Will the Jewish State be Rehabilitated?

SOME months ago it was reported that the British ministry had given assurance to the representatives of the Jewish race that they would favor the re-establishment of the Jewish state in Palestine. More recently President Wilson expressed his hearty approval of this declaration of the British government. In a letter addressed to Rabbi Stephen S. Wise, of New York, and published in the *Washington Post* of March 10, President Wilson expresses the following views:

"You may quote me as having said as for your representations touching Palestine, I have expressed my personal ap-

proval of the declaration of the British government regarding the aspirations and historic claims of the Jewish people in regard to Palestine. I am, moreover, persuaded that the Allied nations, with the fullest concurrence of our own Government and people, are agreed that in Palestine shall be laid the foundation of a Jewish commonwealth."

As we have stated before in the columns of the *REVIEW*, we do not believe that the future will witness a revival of the Jewish state in the land of God's ancient people. We feel confident that the fond hopes of the leaders of this propaganda are doomed to bitter disappointment and failure. The great restoration of Israel, to which the Scriptures point, is the restoration of the spiritual and not the literal seed. There will come a time—and may the Master speed the day—when the spiritual seed of Abraham shall come from the north, and east, and south, and west, and unite under one banner, that of Prince Immanuel. Christ the Lord, the Son of David, the Seed of Abraham, will sit upon the throne. We wish with all our hearts that this glorious hope might inspire the heart of every Israelite at the present day. To the spiritual seed, who are looking forward to this glorious consummation, there will come no disappointment.

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## The War's Fearful Harvest

THE cost of the great World War in blood and gold is continually being augmented by the reports which come in from various sources. According to the statement of Secretary of War Baker, in a speech recently made in San Francisco, and reported in the *Washington Post* of March 19, "the cost of the war in money alone was \$197,000,000,000, or \$11,000,000,000 more than the total property value of all North America. The deaths from wounds in battle numbered 7,300,000, and the total deaths in all the armies reached 9,000,000. No child born in a civilized nation in the next one hundred years will escape paying a considerable portion of the debt this war has brought about."

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### IN THOSE OLD DAYS

SOMETIMES, as I my Bible read, and ponder o'er those days  
When Jesus dwelt on earth with men, and knew their thoughts  
and ways,

I envy those who had the chance to see his blessed face,  
And touch his hand, and hear his voice, and feel his tender  
grace.

To have his gentle, loving touch upon a fevered brow,  
To lean upon his pitying heart! Ah, me; would it were now,  
That I could see, and talk with him, and sit at his dear feet,  
To learn the lessons he would teach of truth and mercy sweet!  
To place within his human hand this trembling hand of mine,  
And look into his human face, aglow with light divine;  
To hear the tones of Christ's own voice, what rapturous joy  
'twould be

To ask a blessing of my Lord, and hear him answer me!

Ah, well, 'tis given us by faith to talk with him today;  
By faith to hear his answer when to him we kneel and pray;  
By faith we feel his tender touch; by faith his face we see;  
By faith we feel him near us when we cry, "Lord, walk with  
me!"

His lessons are before us; we still may read and learn;  
We know he never fails us when for his love we yearn.  
And, though he sits in glory upon his throne above,  
His spirit dwells within us in faith and hope and love.

— Mary D. Brine.

\* \* \*

"THE hero we love in this land today  
Is the hero who lightens some fellow man's load—  
Who makes of the mountain some pleasant highway,  
Who makes of the desert some blossoming road."

# Practical Christianity

G. A. ROBERTS

LET not any foreign missionary or any other child of God, however humble may be his circumstances or limited his facilities, or even with no facilities at all, refrain from doing his utmost to carry the last message of mercy to perishing souls.

While Jesus was upon earth he did not establish a college, nor did he write a book or a poem. He was not a ruler of any kind, was never a king of any country, a governor of a State, or mayor of a city or town. He erected no cathedral nor was pastor of any great church. He made no scientific discoveries, nor did he invent any new thing in the mechanical world. He did not bring to men's knowledge the wonders of steam or electricity, nor did he by travel and discovery give to the world any new lands. He never built a bridge, dug a canal, or bored a tunnel. He gave to the world no new means of travel. He did not even improve the methods that already existed in his time. No, he simply "went about doing good," using what men then had, but nevertheless demonstrating the truly great things of life. His discoveries were of an altogether different nature; they were eternal.

Knowing that to touch the loftiest thoughts of man God must stoop, and that the simplest truths he had to impart were so much higher than anything this world had ever known that truly "the wisdom of this world is foolishness with God," he boldly severed himself from the world's standard of greatness, then or now, and brought vividly to men's attention the wonderful, glorious, and living truths that "a man's life consisteth not in the abundance of the things

which he possesseth;" that we should "love" our "enemies;" that "it is more blessed to give than to receive;" that out of the heart "are the issues of life;" and that we should "do good unto all men." He taught these and other everlasting truths by precept, but particularly by example. In healing the sick he used no power that has not been available to every child of God every day of this earth's history. He used no means of travel that is denied to any one in the world today. With no facilities but his two hands, not even a home to which he could invite interested persons for study and prayer, with simply his confiding trust in God and a life conformable to his own great law, he did the greatest work this earth has ever witnessed. Yet he did no great or unattainable things; only things that we are asked to perform and which lie in our power. He gives us a world full of wonderful facilities, and asks us to use them, as he used the meager facilities in his time, for the sole purpose of blessing our fellow men.

Manifesting the same zeal and consecration that he manifested, and wisely using the facilities and opportunities Heaven places within our reach, be they great or small, we are assured that we may do the greatest work for God that has ever been attempted in this world, even the finishing of this message in this generation. Let each one work in his place "over against his house," so that Jesus can say of him as he did of the woman who broke the alabaster box to render loving service, "He hath done what he could;" and the work given him to do, will be done.

*Kingston, Jamaica.*

## Meeting the Test

ERNEST F. PETERSON

"THE great day of his wrath is come; and who shall be able to stand?"—*Rev. 6: 17.*

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*"The Great Controversy," p. 593.*

The above quotations from the Bible and God's trusted servant, depict the time of test to God's people, and one means of preparation against the day of wrath.

"Meetings should be held in every church for solemn prayer and earnest searching of the Word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of his Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the Word of God. . . . When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's Word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. . . . Envy, jealousy, evil-surmising, will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truth will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of Leaven will be open for the showers of the latter rain."—*Mrs. E. G. White, in Review and Herald, Feb. 25, 1890.*

"We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit."—*Id., June 4, 1889.*

"No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the Word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth."—*Id., Feb. 18, 1890.*

"Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw right back upon Satan when he comes with his temptations, 'It is written.'"—*Id., April 10, 1888.*

"If it [the Bible] were appreciated, there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil."—*Id., Aug. 21, 1883.*

"Just as soon as there is the diligent study of the Bible that there should be, we shall not fail of noting a marked difference in the characters of the people of God."—*Id., April 9, 1889.*

"May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his Word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, 'Although the fig tree shall not blossom, neither shall fruit be in the vine; 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.' As I do this, the light of the glory of God fills my soul."—*Id., March 11, 1890.*

Summing up, we find that the storing up of God's Word in our minds will fortify us against the evils of the last days; that the faithful study of the



Word, aided by the Holy Spirit, will bring a new experience to us, and banish envy, jealousy, and evil-surmisings; and that consequently the promises of God will fall with burning words from the lips of his servants, and prepare the church for the lat-

ter rain. We shall also find that a marked difference will be noted in the characters of God's people when the Bible is studied diligently. Let us be more diligent in the study of the Word, aided by the Holy Spirit, the great Teacher of truth.

## Daniel's Diet

F. D. STARR

It is recorded in Daniel 1:12-16 that Daniel and his three companions were given pulse to eat instead of the questionable viands provided at the Babylonian court. Pulse is understood to signify leguminous products, such as peas, beans, lentils, etc. These are excellent foods, but the Septuagint, the first translation ever made of the Hebrew Scriptures,—the Greek version,—informs us that these noble youth were not restricted to that line of eatables alone. That version states that they requested and obtained *spermata*,—"seeds,"—the same Greek term being used in this case as in Genesis 1:30, which reads as follows: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Whatever the term "seed" meant in the bill of fare given to Adam, would be included in the liberal allowance made for Daniel and his fellows; they were granted and enjoyed a vegetarian diet.

It is not to be supposed that all the varieties of delicious fruits and grains, etc., that were found in Eden were accessible in Babylon, but surely enough of them to constitute a very nourishing supply for

these early reformers in diet and drink. It is not the ox or the goat, or any other animal that is represented as being the support of human life, but the fruit tree. "Thou mayest eat of them, . . . (for the tree of the field is man's life)." Deut. 20:19. We love to think of the blessed promise recorded in Isaiah 65:22, "As the days of a tree are the days of my people," and we conjecture that that tree may be the tree of life. But we need not stop to conjecture; the Septuagint translation actually states it so. Here is the statement: "As the days of the tree of life shall be the days of my people."

Daniel and his fellows understood the relation they should sustain to both moral and physiological principles; and by proving true to God amid the corruptions of the Babylonian court, they were amply rewarded by standing at the head of their class, being ten times better "in all matters of wisdom and understanding" than the rest of the class. Accordingly the rest of the class would have been marked about ten per cent in their grades in comparison to the Hebrew vegetarians. Have you heard the call, "Come out of Babylon," and realized that it refers to diet as well as to drink, dress, drugs, doctrine, and destiny?

## "Abide in Me"

TYLER E. BOWEN

THE burden of Jesus' last hours with his disciples seems to have been the one of impressing their hearts with the truth that his presence would continue to abide with them. He told them that he would be betrayed into the hands of wicked men, die, and rise again. But these last remaining hours with his loved ones were used in reiterating in different ways, and enforcing by striking illustrations, the comforting assurance that he would live with them, and that they should dwell in him.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:18-20, 23.

Think of it! The God who stretched out the heavens, and spoke into existence the earth and all the shining orbs on high, offers to come in unto us and take up his abode with us! This seems too wonderful to be true. But here is Jesus' promise, made to us before he left the world, that it should be even so with the one who truly loved him and kept his words.

Our poor finite hearts cry out, How can this be? But we do not have to solve the problem of *how it can be*; that is God's part. Our part is to fulfil the conditions and believe the promise; he will do the rest.

Jesus gave us an illustration to help us comprehend the blessed, all-important truth of his promise. He set forth the vine for us to study. "I am the vine, ye are the branches." We know there is a life-giving current running through the vine into the branches. No one can explain all the qualities and virtues of this nourishment; but every one knows that no branch can live severed from the vine. Cut off from this life-producing current of the vine, how soon it withers and dies. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The life-giving current, the abiding presence of the Father and the Son, seems to be bound up with the presence and infilling of the Holy Spirit:

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:7, 13, 14.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour

would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high."—*The Desire of Ages*, p. 669.

The medium of communication between Christ and his followers, even though he be in heaven and his believing children on earth, is illustrated by the sap in the vine. The Holy Spirit is spoken of over and over again as *filling* the soul of the believer. "Ye shall be baptized with the Holy Ghost not many days hence," is the promise. "Ye shall receive power, after that the Holy Ghost is come upon you." When he came, the record says, "They were all *filled* with the Holy Ghost."

After evil-speaking, self-seeking, and all other forms of selfishness were put away, the Holy Ghost *filled* the souls of these believers, fitting them up for service, for witnessing, much as a vessel would be filled with water. These people were born of God, born of the Spirit, on that day, and were verily made by God into new creatures in Christ Jesus. And was not this the day that Jesus and his Father came in

to dwell with them? Had they not come to take up their "abode" with them?

But the blessedness of it all is, God *dwells* with us. There is no doubt about that. He comes in to sup with us. And this gives us the opportunity to sup with him. And what is more, he comes to abide, to stay with us; to live with us. He does it that he may get us ready to live with him in heaven. He comes into our hearts to live, that he may do in us the works we are unable to do. "The Father that dwelleth in me, he doeth the works." Then, with the apostle Paul, we may say:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

This is the only way we can live the victorious life. It comes by our abiding in him. The praise and glory for it all is due "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

## Great Periods and Great Truths

E. E. FRANKLIN

ALL the works and ways of God have each their time. Truth has its seasons, and the kingdom of God has its periods. Great periods have been marked by great revivals, and great revivals have been characterized by the development of some great truth made prominent and powerful in its application to the experience and life of the church for that time.

The great truths which now have their unchangeable position in the faith of the church have been born into the world one by one; and one by one they have taken their positions in orderly array in the course of history. The greatest principle of truth is yet to be more clearly understood, though it has already battled its way to its place in the faith and holds its position in triumph against the assaults of every enemy. Each truth came in its own time and each in its own way.

The question may have arisen, But why is the great principle of justification by faith, which is the privilege of all, to have greater prominence now than in the past? The answer is, Now the time has come for its full development. That it is no new thing, practically, is clear. Abel doubtless was made strong for martyrdom by it. Enoch lived it, and was translated. Noah built his ark in the faith of it; and Abraham, in the power of it, forsook the home of his birth and dwelt among strangers, and waited patiently for the fulfilment of God's promise. Martin Luther preached it. Prophets, apostles, reformers, and the great and good of every age have exemplified it. It is nothing new, and yet now, as never before, the time has fully come to give it world-wide prominence.

It is beautiful to mark the time and manifestation of truths in their connection with the orderly march of events, as in single file, with solemn tread, they came forward at the command of the Lord.

The translation of Enoch was just at a time when the heavens had been overcast with dark clouds of unbelief. The flood came when the fear of God had died out, and violence had filled the earth—just in time to let all future generations know that there is a God of justice and judgment ruling over all.

The overthrow of Babel and the confusion of tongues came when the pride of man concentrated and culminated in that great city and tower. The plan of the mighty hunter, Nimrod, had been laid and was almost completed. The pride of the people and their feeling of security rose with every successive course of bricks upon the tower. Dependence upon God had ceased. Just then it was that God overthrew their city, confounded their speech, and broke up their confederacy,—a timely lesson to the whole world that there is no tower of safety but God alone, and no abiding city save the city of God.

The call of Abraham came just at the time when idolatry was beginning to rise, and when, therefore, it was needful for some one to counteract the evil; when it was needful to separate a nation from all the world to receive the oracles of God and to preserve his worship. Then it was that Abraham was called and commissioned to become the father of all who should believe in the true God.

The exile, four hundred thirty years later, and the laws and institutes given from Sinai, were just in time to vindicate the cause of Jehovah before an idolatrous world, as well as to prepare the way for the Messiah who should fulfil the types.

The change from a commonwealth to a kingdom, its rapid rise in power under Saul, David, and Solomon, and the building of the temple, were all just in time, again, to give imposing power to the religion of God in the eyes of the world.

The captivity in Babylon, when Babylon itself was a combination of the whole world into a single empire, was just at that moment when the Jews needed to be humbled for their overwhelming pride and idolatry.

The coming of Christ is marked by the apostle as just when the fulness of time had come. The Pentecostal outpouring of the Holy Spirit came just when the appointed time for it was fulfilled. Just then a demonstration of the Saviour's power was needed to revive the disciples. It inspired them with wisdom and strength for their great commission of giving the gospel to the world.

The Reformation, again, passing by the events of

fourteen hundred years, came just when all things were ready. The condition of Rome was such that all good men longed for reform. The darkness had become so great as to be felt. Just then the light of the Bible brought unspeakable joy to those longing for truth. The Reformation gave the church a great impulse upward, and the great central doctrine of justification by faith was revived.

And now in the last century — oh, how great events have thickened! The old, slow march seems to have hastened into double-quick time. Through the multiplying power of Bible societies, the Bible has been brought to the doors of all nations. Missionaries have risen up, and Christianity is being proclaimed in heathen lands. As years roll on, the natural sciences unfold and lead even skeptical minds to abandon atheism and pantheism before the evidences of God's handi-

work. Machinery is improved. Steam has been harnessed to be our servant on land and sea. Electricity has also been drafted into service. The printing press has increased by a thousandfold its productive power. And just now, in the midst of all this, God comes down in the power of his Spirit and arouses the laymen as well as the clergy of the church to meet, pray, and work for the carrying forward of the message to all the world. And what is needed? What now is the timely truth? There is now, more than ever, needed two things: first, Christian character and life; and, second, spiritual strength and endurance to carry the church onward and upward through the conflict and triumph before us. These two are one, and this one is the experience of full salvation through implicit trust in the Lord Jesus Christ.

*Summit, III.*

## Backsliding; Its Cause and Prevention

J. A. RIPPEY

"THINE own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." Jer. 2: 19.

If every backslider could realize what an evil thing it is to forsake the Lord, surely there would not be so many who would backslide.

One does not fall away from God all at once. Little by little one slips away, until he has gone so far into sin that he realizes his lost condition, and then he forsakes all and follows his own way.

Often in the home the child little by little begins to disobey, until at last he entirely ignores the instruction of the parents, who are willing to do anything they can to help their boy or girl through life; yet the child has forsaken his parents, spurned their love. You say, What an evil thing! But how much greater the evil, to forsake our heavenly Parent, the one who has done so much for us! Reader, are you guilty?

Backsliding has been so prevalent among God's people that he has been compelled to say:

"My people are bent to backsliding from me." Hosea 11: 7.

The reason for this is set forth in another scripture:

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle." Jer. 8: 5, 6.

The Lord here asks the question, "Why then is this people . . . slidden back?" Then he answers: Because "no man repented him of his wickedness." This scripture shows that the true cause of backsliding is man's failure to repent of his sin; and every backslider knows this is true. As he looks over his life, he can see sins that he has committed but has failed to confess. This brings discouragement, and he begins to look at the faults of others instead of looking to Christ; and then he falls, and often blames others for his fall.

The writer remembers meeting a man several years ago in one of the Western States who had once been a member of one of our churches. He was a man who had carried heavy burdens in this denomination, but had given up the faith. He was a gentleman of good address, holding a position in a bank — manager, I think. After visiting awhile with him, I asked

why he gave up the message. I shall never forget his answer. He stated that he took his eyes from the Shepherd and began to watch the bellwether, — "a thing which I ought not to have done," he said; "I am wholly to blame." If he had only repented of his sin before he left the Saviour, he would not have fallen. He had strayed so far from God that he lived only to please self, like other men of the world.

The Saviour through Jeremiah says, "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me." As the treacherous wife gradually loses affection for her husband, and finally separates herself from him altogether, regardless of all kindness that might be shown toward her by her husband, so the backslider separates himself from God, and is in a lost and undone condition, without hope and without God in the world.

### The Backslider's Privilege

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3: 14.

Reader, what a statement for the great God to make — that he is married to the backslider! Do you hear him say it? Listen once more: "For I am married unto you." Are you a backslider? If you are, Jesus loves you, and wants to save you; so why not yield to him today? But you say: "I have gone so far into sin that there is no hope for me. But listen to the call: "Turn, O backsliding children, saith the Lord." If there were no hope for the backslider, the Lord would not ask him to turn. He even tells him how to turn:

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord." Verse 13.

For one to acknowledge his sins is all that the Lord requires. When the backslider will do this, the Lord will accept him; and "he will abundantly pardon." Isa. 55: 7.

The plan of salvation for the fallen race could not be more liberal. God says, "Whosoever will, let him take the water of life freely." Rev. 22: 17. The invitation is not to some particular sect or class, for it says "whosoever." Then when one does come, and falls away again, the Lord is always ready to receive him, if he will only acknowledge his sin.

As the prophet Micah thought upon the goodness of God, he asked the question:

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19.

Did you notice what the prophet said? Listen to him once again. First he asks, "Who is a God . . . that pardoneth iniquity?" Our God, then, is a sin-pardoning God. Then notice the next statement. He says he "passeth by the transgression of the remnant of his heritage." The remnant people are the last end of God's people upon the earth, and are taken out of the most wicked generation that ever lived upon the face of the earth since the days of Noah. The Lord takes the remnant people from this generation, and many of them are people who have backslidden from God; others have been great sinners; but the Lord says he passes all their sins by, regardless of what the sin has been. Then he says he will "cast all their sins into the depths of the sea." The sins are gone forever. Sinner, confess all your sins to him. Backslider, confess your sins and make your wrongs right; return to him and have your sins covered.

#### How to Keep from Backsliding

"Watch ye and pray, lest ye enter into temptation." Mark 14: 38.

Watching unto prayer is the Christian's only hope; a praying man will strive to walk in the ways of Christ.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

This scripture exhorts one to examine his life, to prove his works by God's standard of righteousness. The man or woman who will do this will never fall.

"The law of his God is in his heart; none of his steps shall slide." "Thy Word have I hid in mine heart, that I might not sin against thee." Ps. 37: 31; 119: 11.

When a person is weak and tempted on certain points, if he will look up all the scriptures bearing on the weakness, or temptation, and fix them in his mind, the truth of God's Word will be his shield and buckler. Ps. 91: 4. God's Spirit will bring to his remembrance the words which he has hidden in his heart. (John 14: 26), and raise up a standard against the enemy (Isa. 59: 19). Oh, what protection is thrown around the one who will walk with God, hiding his Word in his heart!

But to the careless, to the one who studies the Word but little, there is but little protection. It is this class who backslide and fall away. If there is one thing above another that we as a people need today, it is to study the Word and acquaint ourselves with the things of God; and this we must do if we stand in the storm that is before us. We cannot be saved unless our character is formed according to God's Word. O that all would heed the words of the apostle Paul!

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

Roseburg, Oreg.

## "For Ever and Ever"

ARTHUR L. MANOUS

"Her smoke rose up for ever and ever." Rev. 19: 3.

THE same identical original Greek phrase (*eis tous aionas ton aionon*) here translated "for ever and ever," occurs sixteen times in the Greek New Testament, and is rendered each time "for ever and ever" by the translators of the King James Version.

The texts are: Gal. 1: 5; Phil. 4: 20; 1 Tim. 1: 17; 2 Tim. 4: 18; Heb. 13: 21; 1 Peter 4: 11; Rev. 4: 9, 10; 5: 13; 7: 12; 10: 6; 11: 15; 15: 7; 19: 3; 20: 10; 22: 5. See also 1 Peter 5: 11; Rev. 1: 6; 5: 14, where the Greek phrase is not given complete.

The term "for ever and ever" is also found in Revelation 14: 11. But the original there is without the articles (*eis aionas aionon*): "The smoke of their torment ascendeth up for ever and ever."

Commenting on the words "for ever," Mr. Ferrar Fenton, F. R. A. S., M. C. A. A., says in a note on Genesis 13: 15:

"The reader should carefully guard against taking the words 'for ever' as meaning 'eternity' or 'without any cessation,' as popular commentators have been wont to do. It is used in the Bible, as we use it in daily life, to indicate only a long or indefinite period."—*The Holy Bible in Modern English*.

In a note on the word "torment" in Revelation 14: 11, Mr. Richard Francis Weymouth, M. A., Litt. D., says:

"Torment.—This noun also occurs in 9: 5; 18: 7, 10, 15. A noun, unlike a verb (or 'time-word,' as the Germans call it), does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering. In a similar way the word 'punishment' or 'correction' in Matthew 25: 46 gives in itself no indication of

time. Cp. Gen. 19: 28; Jude 7."—*The Modern Speech New Testament*.

And the learned Dr. C. F. Hudson, advocating the same view, remarks:

"Daubuz, one of the ablest and most learned commentators on the Apocalypse, and one who states very strongly the common view of the destiny of the lost, finds no proof of the doctrine in these passages [Rev. 14: 11; 19: 3]. He illustrates the view we have given of them by citations from Homer (*Iliad*, xxi, 522), Virgil (*Æneid*, iii, 2, 3), and Seneca (*Consol. ad Polyb.* c. 1), and says: 'So then, the smoke ascending for ever and ever, is not to signify a continual burning; but by a metonymy of the efficient for the effect, to signify that it is burnt for ever, and never to be restored.' This derivation of the language is sustained by Cocceius, Eichhorn, Newton, Fuller, Clarke, Hengstenberg, Stuart, and denied, perhaps, by none."—*"Debt and Grace,"* pp. 212, 213. Boston, 1857.

May not the reader do well to preserve these briefly condensed facts for future reference?

\* \* \*

DWELL deep! The little things that chafe and fret,

O waste not golden hours to give them heed!

The slight, the thoughtless wrong, do thou forget;

Be self forgot in serving others' need.

Thou faith in God through love of man shalt keep;

Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring

Neglect of duty; consecrate each thought;

Believe thou in the good of everything,

And trust that all into the wisest end is wrought,

Bring thou this comfort unto all who weep.

Dwell deep, my soul, dwell deep!

—James Buckham.

# IN MISSION LANDS

## HIS STATELY STEPPINGS

WORTHIE HARRIS HOLDEN

Do you hear the stately steppings of the blessed King of kings  
As they press the heavenly highway while the choral cadence  
rings?

Soon shall mortal view behold him, every eye shall clearly see,  
When he comes to claim his jewels, robed in royal majesty.

Have you heard him by the doorway of your fearful, anxious  
heart?

How his presence makes foreboding and the awful dread de-  
part!

Turns the dirge to cheerful music, sings the life in joyful key,  
When the door is thrown wide open to his grace and sympathy.

Here he walked with weary footsteps, all our rightcousness to  
win,

And alone he trod the winepress, to redeem from self and sin;  
Now he walks among his churches, as he pleads with you and  
me

That we love his stately steppings when he comes in majesty.

While the tramp of many nations wakes the world for doom  
and death,

How the startled earth beholds them plunging on—with bated  
breath!

But the saints are looking upward, hear his steps, and raise the  
cry,

"Lo, he comes for whom we waited—comes to take us home  
on high!"

✱ ✱ ✱

## Faithful unto Death

MRS. THEO WANGERIN

KIM TUK HANG fell asleep in the Lord July 10, 1918, at the age of seventy years. She was the oldest member of her church company. It was more than ten years since she had heard the gospel story. About three years ago she decided to keep the commandments of the Lord.

As we review her life we see that she lived a beautiful life of faith and prayer. Every day before sunrise she arose and went over to the church to pray. She did this for several years. As she advanced in years she was unable to walk to the church, so she chose another place for prayer. This time it was out under a tree in her back yard.

Several days before she died she called her children and church brethren around her bedside and gave them a farewell message.

She gave them some good counsel, and said, "I cannot rise again." Then she showed them a purse, saying, "I felt very sorry when I could not meet with you and give my offering with yours. As I could not meet with you, I worshiped alone, and every Sabbath I put my little offering in this purse. Altogether it is only five yen. I should like to have you take this and give it to the Lord for me."

Although five yen is

not much, we believe the Lord will bless this offering which was given by our sister who was so devoted to him.

Can any one doubt that mission work pays?

Seoul, Korea.

✱ ✱ ✱

## From Singapore to Lucknow

ELMER E. ANDROSS

DECEMBER 2, 1918, in company with Elder C. W. Flaiz, the writer left Singapore, Straits Settlements, on the French steamer "Paul Lecat," for India. After five days of as smooth sailing as I ever enjoyed on any sea, we landed Sabbath morning, December 7, at Colombo, Ceylon. The night following we left for Lucknow, north India. This was in response to an earnest request from Elder W. W. Fletcher, superintendent of the India Union Mission, that we attend the annual meeting of their committee, which was to be held in Lucknow, beginning December 12.

Elder G. G. Lowry, superintendent of the South India Mission, met us at Colombo, and accompanied us to Lucknow. Not only did we greatly enjoy his company on this long railway journey, but we found his help very acceptable indeed. Traveling in India is quite a different matter from traveling in America, especially for one who does not speak any one of India's many languages. If one is provided with bedding and a well-filled tiffin (lunch) basket, he finds long-distance traveling quite pleasant. I am told, however, that traveling through the hot season is a very different matter from traveling in the winter, and I am quite prepared to believe it.

We did not stop to visit Ceylon, as it was necessary for us to take the first train north in order to reach Lucknow in time for the beginning of the committee meeting. We were met at the station in Madras by Elder P. C. Poley, who has charge of our work in that interesting city. Brother Poley embraced the truth in England while I was laboring there, and it was a great pleasure to meet him and his good wife in India. Old acquaintanceship was renewed, and the larger part of one day was pleasantly passed in his home and in visiting the most interesting parts of the city.



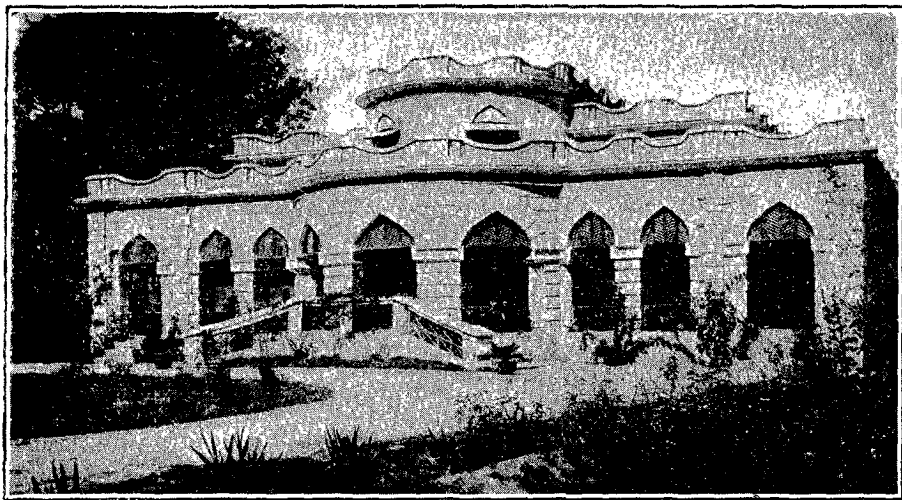
MEMBERS OF THE INDIA UNION MISSION COMMITTEE



Monday evening we resumed our journey, and Wednesday morning found us in Calcutta, for many years the capital of India. We were met at the station by Brethren W. H. Stevens and L. A. Semmens; the latter, with his wife, recently arrived in India from Pacific Union College, California. We were first driven to the treatment-rooms, which are efficiently conducted by Brother and Sister J. H. Reagan. After our dusty ride over the dry plains of India, an hour at the treatment-rooms was very agreeable. A number of the workers at Calcutta met us at the hospitable home of Brother and Sister L. J. Burgess, where we were entertained. In the afternoon we visited the boys' school conducted by Brother and Sister Burgess, and the girls' school conducted by Sister W. H. Stevens. It was a real pleasure to meet the boys and girls from the homes of our people of Bengal, and to know that they are preparing to carry the truth that we love so dearly to as many as possible of the fifty million people of that province.

Wednesday evening found us once more on our way to Lucknow, where we arrived Thursday about 3 P. M. Here we met kind friends whom we had known in former years, as well as some whom we met for the first time. We were entertained at the home of the secretary-treasurer of the India Union Mission, Brother A. H. Williams. The first meeting of the committee was held that evening.

The committee consists of the president and secretary, the superintendents of the five mission fields of India and Burma, and the department secretaries. Four days were spent at Lucknow in studying the many problems of this great field, with its 321,000,000 inhabitants, nearly all of whom are enshrouded in the deepest darkness, and enthralled in superstition that seems unbelievable to one who has known the blessed light and liberty of the gospel. Another day was spent together at Mussoorie in the study of some of the difficult and perplexing problems that confront the missionary in India. This gave us a splendid opportunity at the beginning of our visit to this mission field to become better acquainted with the men



INDIA UNION HEADQUARTERS, LUCKNOW, INDIA

who have been chosen in God's providence to lead out in the great work of giving the last message of mercy to India, the "Gibraltar of heathenism."

The headquarters of the union mission are at Lucknow, also the publishing house. Brother Walter S. Mead is manager of the publishing house, which employs about twenty-five workmen. They are printing in eight languages: English, Bengali, Hindi, Urdu, Marathi, Gujarati, Gurmukhi, and Burmese. They have a very good property on one of the prominent streets of the beautiful city of Lucknow.

Prof. I. F. Blue, the educational secretary for the union, in addition to his duties in this office, conducts a training class in Urdu for young men who are preparing for evangelistic work in that language. Two of the students shown in the accompanying cut—those on the right side—were once devout Mohammedans, but are now true Christians and ardent advocates of the third angel's message.

\* \* \*

## Where a School is Needed

W. F. HARDT

THE commission, "Go ye into all the world, and preach the gospel to every creature," also includes the isolated republic of Honduras. These Central American republics seem so small and insignificant in comparison with the rest of the world that they are often neglected. Nevertheless we know that from even these small nations, some shall be saved in the kingdom, and *all* must receive the warning of his soon coming.

We came to this field from Guatemala by way of Salvador. It took us just seven days to reach this place (Siguatepeque) from the border of Honduras, a distance of about 125 miles. This will give some idea of the difficulties attending the giving of the message to the villages and hamlets scattered throughout the Central American field. Coming as we did, we had the opportunity of meeting and speaking with the natives. They are kept



PROF. I. F. BLUE AND HIS WIFE, WITH THE NATIVE URDU EVANGELISTS IN TRAINING

in ignorance and are dominated by the Catholic clergy. The people are truly in darkness, groping for light.

One of the families with whom we stayed during our journey asked us many questions about the Bible and its teachings, and as we talked with them, telling them the simple story of Jesus and the great plan of salvation, they exclaimed, "Verily we have been deceived!" And then they added: "Won't you please send us a Bible?" Many similar instances could be related, showing the eagerness of many honest hearts for the light of the gospel. There is a great dearth of workers for these Latin fields, and it is imperative that native young people be trained, as they will not have to learn the language. To this end our brethren have seen fit to establish a school, centrally located, for Central America. It is our purpose to bring into this school these bright young people who have accepted the truth, and have no place to go to receive a Christian education, and fit them to go out into these needy fields.

The work is just fairly begun, and we are without many of the necessities of an equipped school, to say nothing of conveniences.

*Siguatepeque, Honduras.*

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## Home Missionary Work in the Lake Titicaca Mission

REID S. SHEPARD

"God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time." So reads the introduction to the subject of home missionary work, in Volume IX of the Testimonies. As we bring the truth for this time to the Indian, we realize that he, too, is included in this commission. However, it is a bit difficult to find ways in which the Indian believer can do his duty by his neighbor.

How easy it would be for him to hand his neighbor or friend a neat new copy of the *Watchman* or of the *Signs*, or to send him a copy of *Present Truth* each month. And let me assure you that your Indian brother would delight to do this at every opportunity. Even his worst enemy would not refuse such a gift either. But we have no such missionary papers in the language of the Indian. Few of the people would be able to read such literature even if we were so fortunate as to have it to give them. Still, it is God's plan that each believer shall stretch forth his hand to his neighbor.

How your Indian brother would enjoy it if he were able to take his Bible under his arm and visit one of his friends and spend a quiet hour reading the promises of God! In order to do this the Indian must be

able to read Spanish and to translate it into his native tongue. So you see that the giving of Bible readings is also surrounded by difficulties. But still the commission stands.

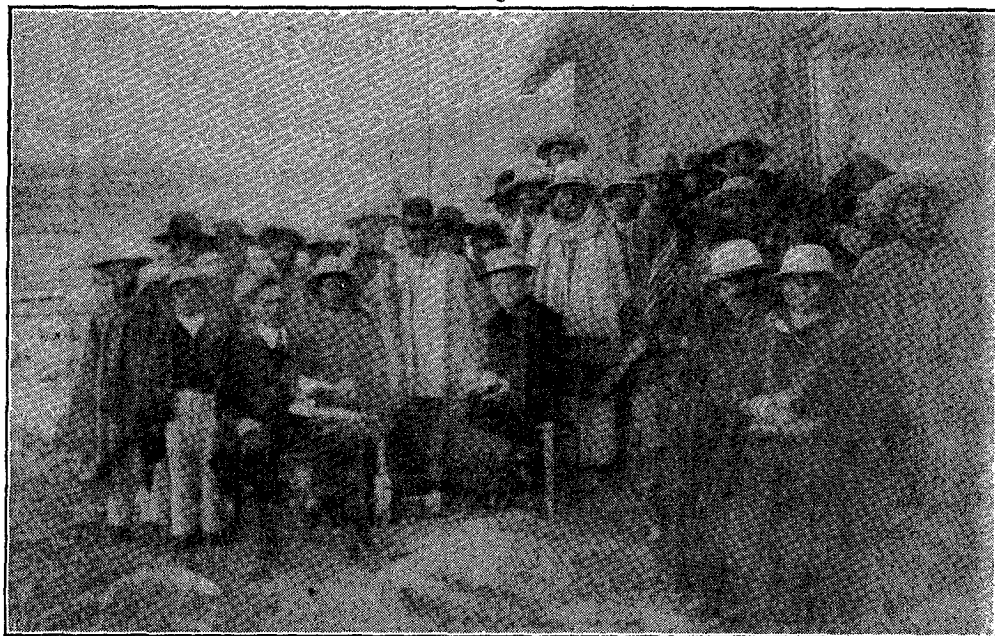
There is one kind of missionary work every Indian convert can do. He can faithfully attend the Sabbath meetings and repeat to his neighbor the things that he has heard. This the Indians do.

It seems such a little thing, my good brother, for you each week to make out a report of the missionary work done by you during the week. But suppose that you could not read the report blank, and even if you could read you were unable to write, then you surely would have an excuse for not reporting.

I hope that every Christian will be encouraged to do his duty as he reads the report of this missionary meeting and sees how, in spite of all these difficulties, his Indian brother is doing what he can in this mission field. I was much encouraged by attending this meeting at the Moho church. It was conducted by Sister Howard. Of all our missions, the work in the Moho Mission seems to be the best organized.

Get the picture: A long, narrow church built of stones, with mud for mortar; crooked, gnarled poles for rafters, plainly visible from the inside, covered with a native grass-thatched roof; no seats, a few wooden benches as substitutes, only about one half as many as are needed, the men occupying these, the women sitting on the dirt floor near the front; Sister Howard standing on a small platform beside a rude pulpit, both platform and desk made of mud, without adornment.

However, there are bright spots in the picture. A large missionary map of the world is suspended above the platform, the same kind of map I looked at every day as I entered the chapel at Emmanuel Missionary



"TRUE MISSIONARIES" OF MOHO

College. Who could say that it had not influenced my life? And surely its influence will be felt by all who behold it. But brightest of all is the eager look in the faces of the Indians who expectantly await every word. Their earnest faces assure you that they have not been idle in the Lord's work. After a short simple lesson—you can guess the text—and a few words of encouragement to each to be faithful, come the reports.

In response to the question, "Who have done missionary work this past week?" a good brother in the back of the church rises with a happy face, and says, "I have made five visits." Of course all the reports are given in Aymara and are translated into Spanish by the interpreter for our benefit. It is not hard to catch the spirit of the meeting, even if you cannot understand the Aymara. Old men, young men, old women, young women, stand up and give their reports, until 119 missionary visits are reported. One man says, "I brought two neighbors to church." All these reports were carefully tabulated, Sister Howard writing the name and the kind of work done.

Surely God has placed the burden of his work upon these earnest people. Only those members of the Moho church who reported missionary work done for that week are in the accompanying picture. The picture was taken near the church door. Brother and Sister E. P. Howard are seated in the foreground.

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### *Itinerating in North China*

W. E. GILLIS

Just four years have elapsed since the word came that a company of believers in the far southern end of Kiangsi Province had written the brethren in Hankow that they had been reading the tracts and papers brought to them by a colporteur and were anxious to be visited and baptized and organized into a *giao hwei* (church). Four years, and because so many burdens constantly pressed upon the thin line of foreign laborers, no one had yet been able to find time for a visit! In the meantime, however, a chapel had been opened there by pressing a colporteur into evangelistic work.

And now, on a schedule that allows of only seven days' halt, I find myself, in company with the president of the union, in this rather picturesque little city of Gan Djou. Since that first message came, numbers have increased and decreased as the word has found lodgment in the various heart soils, and time has given opportunity for the harvest. The enemy has not neglected to sow the tares, and so the field has fallen far short of the predicted yield. But there are a few honest souls, and these, with their many unmistakable evidences of discipleship, now rejoice in the means of grace that bind them together in church fellowship.

The first days were passed in visiting in the homes of the people. Some were well to do and some were poor; but according to our Western standards, there was very little difference in their comforts. There are flies, bugs, fleas, and mosquitoes in the best homes, supplemented by lice in the poorer quarters. Many of the homes we visited are in compounds. On leaving the street, one enters an alleyway, or narrow court, lined on both sides by quarters that are counted home by from three to eight persons, and finally ending in a better-class home occupied by two families, with a common guestroom facing the court.

Here are chairs and small tables upon which the tea is spread immediately you have taken your seat. The side of the room from which you enter is open to air and sky. The two sides are adorned with scrolls such as age-long custom dictates, while at the rear stand the altars and tablets sacred to the memory of dead ancestors. And how strange it seemed in one place to see on one side the paraphernalia of paganism, — incense burning and food for the spirits, — and on the other side, in place of memorial tablets to the dead,

a large chart containing the ten commandments of the God of heaven; and in the place of the feast made to the departed spirits, the Bible and hymnal. How thin the partition that separates light and darkness! How close together may lie truth and error! Two neighbor families, but how different their aspirations and hopes!

In some of these homes the husband believed the gospel; in some, the wife; while in others, only the children believed. And what a difficult problem faces the man with two wives and children by each! And the children, whose changed belief destroys the fond hope of the aged parents that when they die there will be those left behind who will keep their memory fresh on earth by timely feasts and burnings of the paper money that defrays the expenses of the spirit world — they have their difficulties too. Ah! these are real problems, and to break away from the iron-like chains of these customs takes fortitude and determination. The candidate must be possessed of the real virtues that will make a good Christian.

Disease is everywhere. God greatly blesses the efforts we put forth, and many wonderful cures are effected. There are cases of boils — five, ten, twenty, and even fifty on the bodies of the poor children, constantly exposed to the flies and dirt. There are demon-possessed men and women; the palsied, and the paralyzed. Tuberculosis throws its deadly mantle over every fourth person in many districts, and at the least fastens its deadly tentacles upon every seventh person one meets. On every hand there is sinister evidence of moral depravity — syphilitic sores and the many spinal deformities resulting from hereditary infection.

These people are turning from their ancient temples and directing their eyes, so unaccustomed to the light, toward the direction from which the rays seem to come. They are looking to the Western clock for the correct time, and are listening for the watchmen to cry the hour that prophets have foretold. What response shall be made to these men and women of Sinim? The awakening is on in earnest. Shall they learn the tenets of gospel peace or the direful arts of war?

What an incubus of responsibility weighs upon one's soul at the thought of these perishing millions of human beings groping for light in this the transition period of China's history, and only one Seventh-day Adventist messenger for every five millions of the population! If he could speak but one minute to each one, it would take him every moment of twenty-four hours of every day for a period of nearly ten years to utter the few brief sentences allotted to each of his vast congregation. How tremendous the task! When will it be accomplished? Where are the messengers? Kiangsi Province, with a population of twenty-four million, with ninety-two walled cities yet to work, is still without a resident Seventh-day Adventist messenger from the homeland. Has Isaiah's God stopped calling, or are the ears so dull that they do not hear?

\* \* \*

We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—John G. Whittier.

# 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."

## MOTHERS—AND OTHERS

OTHERS weary of the noise,  
Mothers play with girls and boys.

Others scold because we fell,  
Mothers "kiss and make it well."

Others work with patient will,  
Mothers labor later still.

Others' love is more or less,  
Mothers love with steadiness.

Others pardon, hating yet;  
Mothers pardon and forget.

Others keep the ancient score,  
Mothers never shut the door.

Others grow incredulous,  
Mothers still believe in us.

Others throw their faith away,  
Mothers pray, and pray, and pray.

—Amos B. Wells.

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## The Mother's Harvest

SUSAN CHENERY

(Author of "As the Twig is Bent")

My sister, Helen and I are getting along. We can't call ourselves young any more. Her daughter Margery is married, and her son Frank is in the senior year at college. Helen has reason to feel perfectly satisfied with her work as a mother. Both Margery and Frank would be a credit to any family. They have their faults, but these are not noticeable. What I admire most in them is their absolute sincerity; there seems to be not only no striving after effect, but complete unconsciousness of it. I question whether this is entirely desirable in a boy of Frank's temperament. If he were not kind-hearted, his bluntness would at times give offense. Still he is obliging, and that saves the situation. I asked Helen if she thought that Margery would follow along her mother's lines in the training of her children.

"Why, no," said Helen, "I hope she'll improve on them. You must remember that the children rarely had occasion to know my motives. Perhaps they think every child is trained as they were. I never tried to impress the children with my personality. What I aimed at was what most mothers should desire for their children, the good old standard virtues which we all ought to have, such as truth, honor, charity, obedience, faith. Those seemed essential. There were other things I wanted for them, such as neatness, courtesy, and thrift. There were still others that I hoped they would have, but did not especially strive for: I feared to meddle too much with their individuality. Do you know I could wish now that I had aimed at more in their training! Is it not amazing that every virtue I wished them to have, they have? As I look back I can't see that I worked hard to get them, either. I seem to have simply

kept those things in mind and headed the children in that direction. I wanted the children to have certain qualities, and they have them."

"One reason why your children are straightforward and sincere, Helen, is because you never 'pretended' with them. How will children learn the truth from parents whom they frequently hear telling what isn't true? How will they learn honesty when their parents tell them to deceive the conductor about their ages? Those who are taught to be polite only before company are not likely to be truly courteous. Some parents ought to train themselves instead of training their children.

"O, of course we must be in earnest," said Helen. "I'd like to say to every young mother: Begin early and keep in view the qualities you want your children to have, and they will surely have them. Begin before they know that the world contains opinions different from yours. Get ahead of the enemy that sows the tares. Your tiny trees will be all right if you look after them in season. There's nothing hard in bending or straightening a tree while it is little. If you keep it in sight afterward and see that it stays straight, that is all that is necessary; it will almost certainly grow up as you started it."

"Keep the children 'in sight,' indeed!" said I, who see all sorts of children in my school. "Why, Helen, then the mothers could not go off on their own good times! Children nowadays grow up as they happen to. Most mothers would not listen to you."

"Some of them might," said Helen.

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## My Rubbish Burner

HERETOFORE my burning of old papers and letters and similar trash has been a neighborhood menace.

The light leaves of flaming stuff, borne on the breeze, would float high into the air, alighting on distant roofs or falling on dry grass in my neighbors' yards.

And I accumulate a prodigious amount of old paper, so that I frequently cause the neighborhood to hold its breath.

But now that is all over, for I have bought a rubbish burner. The contrivance is simply an open wire barrel, with an open wire top. I crowd in the paper, shut the top, apply the match, and let her go.

The barrel is on legs, so that I can use it in the snow or mud. The wind has free access through the open mesh. The papers burst into swift flame with a roar.

But only flame comes from the rubbish burner—not a floating leaf, not the lightest brand, to carry fire, nothing but a clean, red blaze, stretching and waving for about a foot. I could burn my rubbish near a powder mill.

And I have been wondering if it is not possible to devise a rubbish burner for our mental and spiritual waste, the worthless notions of which we must rid ourselves lest our minds choke and our spiritual housekeeping go altogether awry. Usually we get



rid of these trashy ideas at public inconvenience. Usually the entire neighborhood is watching the bonfire, and wishing the wind would go down. Sometimes the fire "catches," and the fire department is called out. Such a bother over old ideas!

For myself, at any rate, I intend henceforth to contrive a mental rubbish burner, and consume my trashy notions without peril or anxiety to the neighbors.—*Amos R. Wells.*

\* \* \*

### *Some Benefits of Literature Study to Mothers*

MRS. AGNES LEWIS CAVINESS

THOSE who live in far, out-of-the-way places greatly appreciate study by correspondence. Here, for example, is a mother living sixteen miles from town. It is the last of January, and the snow which fell December 17 is still on the ground. She says: "The road has been broken out so that the mailman can make his trips now. The snow is melting rapidly, but it still takes two days to make the trip to town. I have not been to town since November 5."

No wonder, under such conditions, that she enjoys her studies in literature. "I read Whittier's 'Snow-Bound' to the children one evening," she says. "We certainly know how to appreciate it. I am enjoying my studies greatly. This is my first acquaintance with literature. I could not have told before whether Wordsworth and Cowper were English or American. This sounds unreasonable to you, I know, but it is true. I feel now that a new world has been opened to me, or that I am coming into touch with the world I have been in all the time."

Many other mothers would do well to relieve the monotony of a humdrum life, and to keep in the lead of the growing minds of their children, by pursuing the literature studies of the Fireside Correspondence School.

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### *To Clean Lace*

In this day, when lace is in its element, the professional cleaners must be reaping a fortune simply from the pieces of lace that are brought to them to be made spotless; for most women are afraid of lace. They will tackle gloves and shoes, velvet, silk, and chiffon with a will, but they balk at lace.

In reality lace is no more difficult to clean than any other fabric, if you know how to do it. But, of course, to be successful as a lace cleaner you must take the trouble to learn something about the various methods of cleaning and drying.

Wash net can be washed and dried and ironed just like any other cotton fabric. It should be carefully ironed, of course, so that it will not be pulled out of shape. There is little danger of stretching it; in fact, it shrinks a little. But as it must be ironed when fairly damp in order to come out fresh and new looking, it is easily pulled out of shape in the ironing.

The secret of washing lace successfully is to get most of the dirt and dust and grime out of it with as little rubbing as possible. First shake the lace in the open air and give it a bath in the sunshine. Sunshine, by the way, and fresh air are friends of lace, just as dust and darkness are its worst enemies. Then, after sunning and airing it, soak it in lukewarm soapsuds. For this suds dissolve shavings of Castile or other

white soap in boiling water, and to every gallon of water add two tablespoonfuls of borax.

If the piece of lace to be cleaned is small, the easiest way to clean it is to put it in a big fruit jar, cover it with soapsuds, and let it stand for four or five hours. In the days when coal fires were the rule, even in summer kitchens, good results were had from putting the jar containing lace and suds in a cool oven at night and leaving it there until morning. The heat of the oven kept the temperature of the soapy water at a low heat, which was effective in extracting every grain of dust and dirt.

While the lace is soaking, shake the jar from time to time. If it is very much soiled, change the soapy water two or three times. Of course, if the piece of lace is too big to get in a jar, soak it in a big granite saucepan or a tub.

When the lace seems clean, rinse it in three or four changes of clear, lukewarm water. Don't rub the lace when it is in the soapy water, and don't wring it when it is in the clear water. To get rid of the water, simply press the lace firmly between the hands, or press it between two clean bath towels.

If it is necessary to stiffen the lace, dissolve a little gum arabic in water and add this to the last rinsing water. In the case of pure white lace, a little bluing should also be added to this water.—*Washington Star.*

\* \* \*

### *Kill Flies — Save Lives*

LOUIS A. HANSEN

It is fly time — that is, time to kill flies. Now is the best time to prevent the destruction of life that may be caused by flies during the coming summer. One swat now will save a thousand swats later. One fly killed now counts much more than many killed two or three months from now. A female fly will lay 150 eggs. It is estimated — conservatively — by careful study, that the first batch of eggs of one fly, laid April 15, would, with the weather conditions at Washington, D. C., multiply by September 10 to a total of 5,693,613,559,320 flies, if there were no preventing conditions.

The house fly is no longer considered an innocent, clean little sort of pet. It is more than a crawling, tickling pest. It is now known positively to be one of the most dangerous creatures. It is a carrier of disease of the worst type. Both the fly as a disease carrier and the diseases it carries are of the worst type.

Here are some of the dangerous diseases which flies are known to spread: Typhoid fever, diarrhea, dysentery, cholera, tuberculosis, diphtheria, smallpox, anthrax, and infantile paralysis. There is also charged against the fly the dissemination of leprosy, Egyptian sore eyes, and African sleeping-sickness. The eggs of intestinal worms, especially those of the tapeworm, are often carried by flies.

The hairy nature of the body of the fly enables it to carry many disease germs, more than 6,600,000 having been found on one fly. The fly is a creature of filth; it is hatched in it, lives in it and on it, and transmits it wherever it goes. It comes from manure heaps, cesspools, privy vaults, dead animals, and every imaginable dirty thing, to our sleeping-rooms, kitchens, dining tables, and to our person. The communication of disease germs from their source to the living human being, baby or adult, is a direct one.



Germs do not die when passed through a fly, so both by contact with the fly and by the deposit of "specks" disease germs are scattered.

Swatting flies does some good. Trapping them is helpful. Preventing their breeding is the best of all. The presence of flies is a direct evidence of the existence of filth in some form, and may indicate careless housekeeping.

Garbage cans should be covered, and emptied frequently and cleaned. The home should be thoroughly screened, with special regard for protecting food-stuffs. Keep netting over the baby if necessary.

An effective and convenient fly poison is the following: Add three teaspoonfuls of a forty-per-cent solution of formaldehyde, or commercial formalin, to a pint of water. Nearly fill a glass tumbler with the solution. Place over this a piece of white blotting paper cut in a circular form and somewhat larger in diameter than the tumbler, and over this invert a saucer. Invert the whole device, and insert a match or toothpick under the edge of the tumbler to allow access of air. The blotting paper will remain in the proper moist condition until the entire contents of the tumbler have been used, and the strength of the formaldehyde solution will be maintained. A little sugar sprinkled upon the paper will help to attract the flies.

Powdered sodium salicylate may be used instead of the formaldehyde, using same amount, three teaspoonfuls to a pint of water. Either of these preparations may be safely used where there are young children, although the addition of sugar is not then recommended.

Manure heaps are responsible for the breeding of ninety-five per cent of flies, so stables should be kept clean and manure pits tightly constructed or well screened. Yes, it means work to guard against flies, but it saves a lot of nursing, and may save undertakers' bills. Send to the United States Department of Agriculture for Farmers' Bulletin, No. 851. It will tell you all about the care of manure to prevent flies.

\* \* \*

### For the Kitchen

#### *Hundred Dollars' Worth of Work in Dollar's Worth of Tools*

"It's the little things that tell"—those little, inexpensive kitchen tools that enable the housewife to come out of the kitchen a bit earlier in the day. Call in these kitchen efficiency experts:

Spatula .....	\$ .25
Plate scraper .....	.10
Egg separator .....	.05
Measuring spoons .....	.10
Measuring cup .....	.15
Grapefruit knife .....	.25
Vegetable brush .....	.10
Total .....	\$1.00

Madame Housekeeper, have you reduced your kitchen equipment to a scientific basis? Do you get full help value out of every pot, pan, dish, knife, or other cooking tool in your food workshop?

If not, this is a good time to clean house, weeding out the nonessentials, sorting and organizing, replacing wornout utensils used every day, and adding to the equipment such pieces as have proved real time- and step-savers to numberless housekeepers.

Most kitchens are cluttered with tools seldom or never used—with pots and pans too large for use except on special occasions. These large utensils should be retired to upper shelves or storeroom, where they will be out of the way and yet ready if needed. Then there is usually a motley collection of chipped enamelware, tins a little rusty or dented, chipped china and earthenware and assorted pieces not used, but "too good to throw away." All such things should be mercilessly cleared out and sold to the junk man. They are space wasters and dust collectors. The table drawers where forks, knives, spoons, beaters, fancy cutters, etc., are kept will also stand an elimination contest. Implements seldom used should be put in a separate box and set out of the way of the daily helpers. A few tools of the proper kind and in good condition should replace all the doubtful or imperfect ones.

It is surprising with how few tools a good housewife can manage, and also surprising at what small cost some of the best kitchen helpers can be purchased.

A spatula, that long, thin-bladed, flexible knifelike tool, is one of the treasures of a good housewife—and can be bought for twenty-five cents. The spatula is the ideal tool for scraping bowls and pans free of dough or batter, to lift dough shaped for cookies or doughnuts from board to pan, to lift cooked food from pans, and to aid in getting puddings, jellies, etc., out of molds. A dozen other uses will suggest themselves to the cook.

The hater of dishwashing will praise and adore the simple plate scraper made by inserting a flat piece of hard rubber in a metal holder and giving it a handle. It costs the whole sum of ten cents, and is worth its weight in silver in the mussy job of scraping up after a meal. To keep sanitary, wash carefully in hot water after using and then harden the rubber in cold water.

An egg separator costs five cents and is worth a dollar when it comes to baking day. Separating the yolks and whites of six eggs is no job at all with this help. Set it over a cup, break the egg over it, and the yolk falls neatly into the center, while the white slips through the slits into the cup.

Small aluminum measuring spoons—three on a ring—measure one-quarter, one-half, and one teaspoonful. They save the bother of leveling a spoonful and dividing it, and provide for exact measurements.

The glass measuring cup is the next convenience. It costs fifteen cents, and is worth it in its saving of spoiled dishes by insuring correct measures. A little pitcher spout for pouring liquids adds to its value.

The grapefruit knife is useful in loosening orange and grapefruit pulp from the skins, in getting the eyes out of potatoes, coring apples, and in many other places where a curved knife blade is handy.

Perhaps the ten-cent vegetable brush is handiest of all. It is essential in cleaning root vegetables and is an ever-ready friend about the kitchen sink and stove.—*Biddy Bye, in Washington Herald.*

\* \* \*

On the tombstone of Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and through the grace of Christ, though unworthy, I shall reign."



## TORONTO, CANADA

TOURISTS who went south for the winter missed pleasant weather here this year. Ontario has had delightful sunshine and very little snow thus far.

Our work has been especially blessed in all its departments. You will be glad to read an account of some advance moves. Three new church buildings have just been completed. The accompanying photograph shows our new Toronto church. The conference and tract society offices are on the ground floor, also the church school and a large prayer-meeting room. The main auditorium has a seating capacity of four hundred. This building has every convenience, and is a credit to our work in the city. Elder J. W. McComas has been pastor of this church, and the Lord has greatly blessed his untiring efforts.

A beautiful church building has just been finished at Ottawa, the capital city. Elder W. J. Hurdon started the plans for this church home just a little more than five months ago. Our people rallied to his support, and the Lord has helped our Ottawa brethren in every way. This church is situated in a beautiful part of the city, and all residing in that section are proud of our new building.

The newest brick church building we have is in the city of Brantford. N. H. Saunders, Missionary Volunteer and educational secretary, also local elder of that church, led out in a campaign for a new building this winter, and in a few weeks the building was ready for occupancy. All these buildings have church school accommodations, and everything to make it pleasant for our people. Ontario now has more than \$35,000 invested in good substantial church homes, with the prospects of more.

Our record for missions last year was 29½ cents a week per member. This year we hope to make it 35 cents. We are now laying plans to make the 1919 Harvest Ingathering campaign the best ever launched in the province.

The tithe for 1918 amounted to \$25,241.46. It exceeded that of the previous year by \$3,842.74.

The Sabbath school offerings show a gain over those of 1917 of \$945.66.

Two tents for evangelistic purposes have lately been purchased, and plans are being laid for four strong tent efforts this summer.

The Ontario work is growing, and we have much for which to be thankful. There is a strong determination throughout the constituency to push the message more than ever. The home missionary wave that is rolling over our denomination is largely responsible for the numerous activities throughout the conference. The people have a mind to work. A spirit of unity is everywhere seen, among

both the people and the workers, and all confidently expect still greater things of the Lord this year.

We ask the prayers of all our brethren for the continued prosperity of the Lord's cause in Ontario. B. M. HEALD.



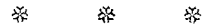
## MALAYSIA

DURING the past year souls have been won to the message in all the local fields comprising the Malaysian Union Conference, and there seems to be a growing interest in our work. Through the Harvest Ingathering campaigns the attention of people of the best classes has been attracted, and business men are recognizing the good we are accomplishing for the native peoples of the East, and are giving financial support to our cause year by year. In 1917 about \$2,500 was donated in this way, and this year we hope to receive \$4,000. Encouraging re-

ing given in English, Chinese, and Malay.

There is a real demand for medical evangelism in various parts of Malaysia, and we should as soon as possible start to train our students in the elements of simple treatments and in healthful living from a scientific standpoint, so that they may prove to be a blessing to their people in teaching them how to care for their bodies. A good physician would do well in medical practice in Singapore, and at the same time could give instruction to those who are training for mission service.

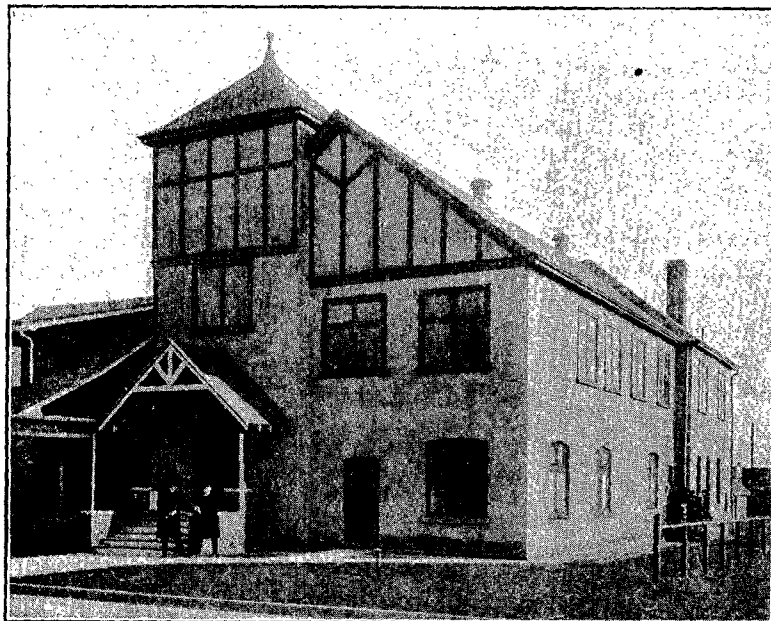
F. A. DETAMORE.



## JAPAN

We have just closed our annual conference meeting and workers' institute, and face the coming year with courage and confidence. We believe that, the Lord working with us, the plans laid for advance in all lines will be realized, and we expect to see greater results the coming year than have been heretofore witnessed.

In planning for the best interests of the work it was thought to concentrate our forces more, and to strengthen the efforts especially in the large and more strategic centers. We have arranged for strong evangelical campaigns in Tokio, where the conference officers are located and where H. Kuniya and other Japanese workers are doing regular city mission work; in Wakamatsu, where H. F. Benson is leading out, with several Japanese



NEW CHURCH AT TORONTO

helpers; in Kobe, at which place the work has been strengthened by the addition of T. H. Okohira and others; in Fukuoka, and Moji, under the direction of P. A. Webber; and in Nagoya, which has been left without any foreign worker through the calling of A. N. Anderson to field missionary and editorial work, but where a corps of native brethren will continue the work under supervision of the conference office. Our work in the island of Hokkaido, where S. G. Jacques has been stationed, has also been strengthened by the addition of one more Japanese laborer. The work is still being carried on in Kagoshima, Kanazawa, and Kuji by native workers, while some other places, where there are interests have been left temporarily without workers. Calls from still other cities and towns remain unanswered because of our insufficient force of laborers.

During the past year the work has been crippled because of the necessary absence from the field of some of our workers. Brother and Sister W. D. Burdon have

ports are already coming from various parts of the union telling of the increased interest shown by the friends of our work, and more liberal offerings than ever are being received.

During the year a beautiful tract of six acres of land on a hill, facing a tram line that runs directly to the center of the city of Singapore, was purchased as a site for our union headquarters, our publishing work, and our training school. Work has begun on the publishing house, the printing outfit has been purchased, and in a few months we shall be turning out books in the vernaculars from our own plant. During 1918 thousands of dollars' worth of literature in the Malay, Chinese, Dutch, and English languages, was sold, but much more will be accomplished when we are able to produce our own literature.

The attendance at the training school has been good this year—greater than during any previous year. From this source we look for native help for all departments of the work. Training is be-

been away on furlough nearly the whole year. Just recently Brother and Sister H. Stacey were forced to leave for their home in Australia because of ill health, but we look for them to be able to return and take up work again this autumn. Brother and Sister J. N. Herboltzheimer will also return to the homeland for the first time after twelve years of hard service in Japan. On the other hand, we rejoice over the addition of one new family, Brother and Sister A. N. Nelson, who have recently arrived, and are now engaged in the study of the language.

The past year has been an unusual one, with unsettled conditions resulting from Japan's participation in the war, the phenomenal rise in the cost of living which has occasioned some serious rice riots, and several floods and storms that have been very destructive to life and property. Yet the work of God has made progress and substantial gains. Homes have also been provided for two of our foreign families who were living in the interior in rented native houses.

B. P. HOFFMAN.

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### THE SOUTHEASTERN UNION CONFERENCE

THE year 1918 was a very prosperous one for the work in the Southeastern Union. With few exceptions our laborers had little difficulty in arresting the attention of the public, and most of them had splendid results. The net increase in membership for the year was 418. The membership of the local conferences stood as follows Jan. 1, 1919: Cumberland, 1,162; Florida, 1,386; Georgia, 905; Carolina, 926; making a total membership for the union of 4,379. A goal has been set to increase this membership to 5,000 by the close of the year 1919, and present prospects indicate that it will be reached. Several strong evangelistic efforts are being planned for the coming season, and we hope to see memorials established in some of our cities where as yet we have no believers.

All the departments of the work have shown growth during the past year. The tithe income shows a remarkable increase over that of the previous year. By conferences it was: Cumberland, \$16,707.06; Florida, \$31,469.13; Georgia, \$20,783.32; Carolina, \$26,619.62; making a total for the union of \$95,579.13. This represents a gain of \$27,494.57 over that of 1917. This remarkable increase has enabled our conferences to carry on their work in a much stronger way than heretofore. Whereas three of them have been receiving material support for the white work from the General Conference, only one will ask for such assistance in the future. We are very thankful, indeed, to see these Southern conferences, where the work has gone so hard, coming to the place where they will no longer need to receive financial assistance in supporting their evangelical work.

The amount given to missions for 1918 was \$41,347.97. This shows an increase of \$7,843.80 over that of the previous year. We a little more than passed the goal of twenty-five cents a week per member, and we trust that in the future the South will be able to raise its full share of all funds necessary to spread the message in distant lands.

Our book work has likewise shown growth. The total sales for 1917 amounted to \$102,000, while in 1918 they reached \$160,426. This shows a substantial gain of \$58,426, or fifty-nine per cent.

One of our present and most urgent needs is for four or five strong evangelists to enter some of our large cities where the truth is not as yet established, and we trust these workers may be secured in the near future. We are looking into the future with good courage, and expect great things from the Lord.

W. H. BRANSON.

## Educational Department

W. E. HOWELL - - - - - Secretary  
O. M. JULIN - - - - - Assistant Secretary

### RURAL COMMUNITY WORK IN THE SOUTHEASTERN UNION CONFERENCE

RURAL community work is being conducted along three different lines: First, — and the one which we hear most about, — is the rural school work; second, rural medical missionary work; third, rural community center work.

The first line of work is conducted in ten different places in our union. We have four rural sanitariums and health retreats in the union. In a number of places in this field our brethren are living and teaching the truth to the people without attempting to conduct either a school or a small sanitarium. These lines of work are usually combined, and are carried on at most of the centers of community work in the union.

#### Rural Schools

The rural schools and sanitariums own about two thousand acres of land. This year the enrolment of community students in these rural schools is about one hundred fifty. In the majority of our schools our own textbooks are used. The True Education Readers are used in all of them. The purpose of these schools is to teach the children the principles of true education, and through the children to interest their fathers and mothers. From the school as the center the community is reached. The practical side of education is emphasized. The workers are not confined to the schoolroom, but they hold cottage and schoolhouse meetings, and in various other ways interest the people in the work of the school.

Last year one of our brethren conducted a two-weeks' short course in agriculture, and thirty of his neighbors came in, and they studied together methods of farming and principles of education. One of our schools districted its territory and is placing *Present Truth* in every home, and thus is attempting to reach the people of its community.

#### Rural Medical Missionary Work

The rural sanitarium is reaching two classes of people. It is reaching the weary city dweller who desires a place to rest and recuperate. The sanitarium building is usually only a cottage and can accommodate but few patients. Its methods are simple, and thus the expense is not very heavy. But perhaps the most important phase of its work is that for

the surrounding community. In one of our centers one of the workers spent practically her entire time in caring for the sick. This winter, during the influenza epidemic, the calls for help were more numerous than could be answered. One man, after seeing the way in which the workers treated influenza and the success that attended their work, sent word that he had been watching them, and wanted them to come and care for his four children who were sick with the "flu." This man had refused our workers the schoolhouse for holding meetings. Under the simple treatments and the blessing of God, his children soon recovered. This man is now the friend of our people, and the schoolhouse is open for services. Many other incidents of like nature come to our workers in these centers.

#### Community Work

Perhaps of the three methods of reaching the people, the best — the one which has been emphasized in the spirit of prophecy more than any other — is the plan by which families move into communities where the truth is not known, and become living examples before the people. They do not need to conduct a school or a small sanitarium. They quietly move into the community. By better methods of farming they make their farms an example to their neighbors. By attending Sunday school and prayer meeting they get acquainted and work with their neighbors. One brother doing this kind of work last year conducted three Bible studies a week. He brought with him to the camp-meeting two of his neighbors, — strong men and heads of families, — and had the privilege of seeing them baptized and taken into the church. It is this kind of work for which the Lord is calling in hundreds of communities in the Southland. This work can be done by many families who could not conduct a school or sanitarium, but who can give away our literature, hold Bible readings, visit their neighbors, and give simple treatments. There are hundreds of such openings.

#### Plans for the Work

The Pisgah Institute, situated at Candler, N. C., sixteen miles from Asheville, in the very heart of the mountain section of the South, is now prepared in a small way to aid our brethren who desire to do this community work, in getting started. This institute has a farm and small treatment-rooms, and those who desire can come and spend a few months with the workers here, learning the methods of mountain farming, the general conditions of the South, and methods of reaching the people. These workers especially desire to help families who are interested in this community work. Instead of coming to the South and settling on a farm and spending a year or two learning how to farm in the mountain section, it would be better for those who desire to do this work to come and spend a few months with these brethren who have gone through the experience themselves, and thus gain by their experiences. In this way we hope to assist many families who desire to come and do this community work.

J. A. TUCKER.

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"THEY who say there is no God, mean only that they have no appreciation of him."

## Missionary Volunteer Department

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

### SOME YOUNG PEOPLE'S PROBLEMS

PROBABLY many of our young people, if they would express themselves frankly, would acknowledge having entertained some of the sentiments expressed in this letter. It gives some aspects of the problems peculiar to those who have been reared in the message, and who have the theory but not the real experience of religion.

"DEAR BROTHER:

"Your studies the past few evenings have been very interesting to me. You said that you would be glad to help any one if you could, and believing that you were sincere, I am venturing to bother you with a few lines.

"Even if I had not already been convinced that the religion I had could never save me, it would be impossible not to know it now. I do not know whether I am worse than others, or whether the very strict bringing up I had in my early life has made my standard of a Christian life higher than that of many others, but most of the time when you have called for an expression of the congregation, I have been unable to stand and do it honestly, so I just kept my seat. But that makes me feel very uncomfortable.

"I am frightened worse than my pride will allow me to admit to many. There must be something seriously wrong with one's experience when one does not want the Lord to come soon; when one goes to church only when one feels like it, and to quarterly meeting only once in several years, and when an interesting story is more likely to occupy his time than the Bible. These are only a few of the things that make me sure I am not prepared for the events soon to take place.

"And really the devil has me bound when it comes to testimony meeting. I know that I should speak, but I have no power to do it. I was one of the few who did not speak at the recent meeting. How could I get up and say that I love the Lord when in my heart I know I am not willing to live up to all the light I have? Most people get far enough at least to believe their sins are forgiven when they are baptized, but honestly I do not know that I did.

"Some of us who have always known the truth are able to go a long way on a good father's reputation, and I think that even the Lord bears longer with us because of our parents' prayers.

"It is not my wish to weary you, so I shall close by asking you to pray for me that I may gain something from this week of prayer. As it is, I dread to have it come, and had nearly made up my mind to stay away from the meetings. Perhaps I shall, if they upset me as badly as the recent meetings have done.

"Yours sincerely,"

There certainly should be some remedy for sad conditions like these. Unfortunately, while there are many all about us, with this kind of experience, we seldom really get close enough to them so that they will frankly tell us their condition.

They belong to the church and go through the forms, and we never discover that their experience is hopelessly superficial. And that is one of the surest indications that our own experience is not very deep.

What is the trouble with such a person? Primarily, it seems to me, it is the fact that Christ has never been made a reality to him. Consequently this message is not a reality, and religion itself is only a form. The law has been preached as an abstract theory, and so has not been attended by the conviction of the Holy Spirit. The person, having lived a so-called moral life, is not conscious of the awful nature of sin, nor that he is a terrible sinner, and hence that he needs a Saviour. He braces himself against all emotion, against the exercise of the faculty most susceptible to the Holy Spirit, and so becomes as cold and hard as a stone.

Those who are acting as leaders cannot understand too deeply and fully the significance of John 3:1-21. It must be studied until it becomes an ever-fresh, glowing, personal experience.

MEADE MACGUIRE.

## Home Missionary Department

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

### A GREAT MEETING

A MEETING which has marked the beginning of a great revival in home missionary work in the Central Union Conference was held in Kansas City, Mo., February 17-20. This home missionary convention brought together the presidents of all the conferences in the union, and the missionary secretaries, together with a large delegation of ministers, workers, and church leaders from Missouri, Kansas, and Nebraska. Elder J. S. James, union missionary secretary, acted as chairman.

From the very first meeting the delegates seemed to gain a vision of the importance of the great missionary movement; and the vision grew upon them as the work of the convention proceeded. In this meeting Elder R. A. Underwood, president of the union, emphasized the great world need, the church's opportunity, and what may be expected when the leaders actually take the lead. Elder R. D. Quinn, president of the Atlantic Union, whose help had been secured, brought an experience gained in the seven missionary conventions just held in his own union conference, that wonderfully inspired our delegation.

"I am intensely interested in this movement," he said. "I believe it is the last development of the work of God. I believe that when this movement has been brought up to the place in the work of God that he intended it to occupy, the Spirit of God will be poured out upon us, the work will be finished, and we shall be going home. Surely the winds are being held in check for a definite purpose—that we may receive the Holy Spirit, go out and proclaim the message more fully, and be sealed for Christ's coming. I feel as if God has extended to us a few

days more of apparent peace, at least, in which he will hold every one of us responsible for the most intense activity that has ever been witnessed in any time or any place.

"Nine weeks ago, in New York City, we sat down and studied this situation earnestly. The result was the holding of seven conventions, the last of which closed last week in Boston. God was with us. In my judgment, that which made these meetings successful was that the leaders took the lead absolutely. I know that as leaders we have all done house-to-house work, gone out canvassing, done Bible work, visited from home to home. We started down there and worked up. Finally the brethren laid responsibility upon us, and we have been asked to do official work, administrative work, committee work, etc. We have left those days behind when we went out and came in direct contact with the people. Personally, I feel that I cannot any longer deny myself the privilege of getting out and coming into contact with the people.

"The world is perishing for the thing which we have. If ever we come into the fulness of the Holy Spirit's power, in my judgment we will know more about real active service for Christ than we have known in the past. There comes a time when we should get the upper chamber experience, but there also comes a time to get out of the upper chamber and dispense the things we have learned in the upper chamber. This is the program to which I believe the Lord is calling us today, and which we shall see carried out in the very near future on a larger scale than we have ever seen before."

Similar opinions were expressed by Elders F. W. Stray, D. U. Hale, J. S. Rouse, W. A. Gosmer, and N. T. Sutton, as they presented topics dealing with the relation of our conference presidents, ministers, and church leaders, to this great home missionary movement.

The three days' program was filled with practical consideration of every phase of home missionary work,—organization of the church for work, work of bands, methods, missionary programs, relation to other departments, financing the work, reporting, field days, and other topics of interest.

Some actual field work, a feature not on the program, but allotted to the first two hours of the second day, brought life and enthusiasm, and gave a practical turn to the convention that could not otherwise have been gained. The entire delegation was divided into bands led by conference presidents, missionary secretaries, and ministers; territory was assigned, and an hour and a half were spent out among Kansas City's homes. We carried "Our Lord's Return." A glorious experience meeting followed. Every one went, and practically all the books taken out were sold—more than three hundred copies—as well as fifty copies of the current number of the *Watchman*. All enjoyed a rich experience and were impressed anew with the open doors and open hearts on every side. Names of a number of interested persons were taken.

From this convention the workers returned to their fields filled with a new vision, and a determination to throw themselves into this home missionary movement with greater zeal than ever before.

J. R. FERREN,  
Sec. of Convention.



## Publishing Department

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

### PUBLISHING DEPARTMENT CONVENTION IN TAKOMA PARK

THE last one of the three Publishing Department Conventions planned for this year was held at the Washington Missionary College, Takoma Park, D. C., February 18-23, for the Review and Herald territory. All the union and local field missionary secretaries and tract society secretaries were present from the Atlantic, Columbia, Eastern Canadian, and Lake Unions, which comprise the territory supplied by the Review and Herald. Several of the conference presidents also were present, and their help and counsel in the convention were very much appreciated.

#### Spiritualizing Our Publishing Work

Elder A. G. Daniells sounded the keynote of the convention in his talk at the opening meeting. After giving the delegates a very interesting review of the beginning of the book work, back in the days of Brother George King, our veteran canvasser, he emphasized the importance of the spiritual forces which we should bring into this branch of our cause. He said in part:

"I believe that the most important thing in our Publishing Department is to bring the Spirit of God into it. I feel that the most important thing for every bookman to think about is the winning of lost people to the kingdom of God. I feel that when he goes out to sell books, he should be dependent upon the spiritual influence that he will exert, and that the book will exert, to reach people and impress them to take their stand for the truth, and be saved.

"It is not the big record you make. I have no objection to a man's working

hard to make a good record; that is all right, but it must not be the supreme thought of his mind. It is not the salary you will get out of it. It is not to put up charts showing big records. That is all right, but brethren, there must be in our minds all the time, a burning desire to save people. I am coming to believe that that must be the supreme thing with every one of us.

"That is the thought I wish to leave with you this morning. I bid you God-speed. I am sympathetic with your work. I read your reports in the REVIEW and keep track of them, although I don't write about it or take any active part in it. But you have my sympathy, and good will, and prayers that God will greatly bless you in 1919. I believe this work is destined to be far larger than it is."

In the morning devotional hour, as we studied together "Patriarchs and Prophets" and "The Great Controversy," all present got a new vision of the importance of these two books and their adaptability to the present world conditions. When the question of what books should be sold during 1919 was considered, the following recommendation was enthusiastically voted:

"WHEREAS, The spirit of prophecy urges the circulation of 'The Great Controversy' and 'Patriarchs and Prophets;' and,

"WHEREAS, Comparatively few of these books are being sold in the Review and Herald territory;

"We recommend, That in deciding, at our institutes, on books to be handled, the colporteurs be advised to give consideration to these books."

We believe that the carrying out of this recommendation will be a blessing not only to the people who buy the books, but also to our colporteurs who handle them.

The principal feature of the convention was the practical outline worked out on the duties and work of union and local conference field missionary secretaries, and the careful consideration of tract

society problems. All entered heartily into the discussions, and all were well pleased with the helpful suggestions and instruction given.

#### Big Weeks

The field men in the Review and Herald territory voted to unite with the South and the West in selecting July 13-19 as the "big week" in the colporteur work, when the union and local field missionary secretaries, ministers, conference laborers, and those in the offices will join the regular colporteurs in an active campaign in the field with our subscription books.

It was further voted, as in the two other conventions, that the proceeds from all sales made on Monday, July 14, be given to foreign missions as a thank offering to the Lord. During 1918 the "big weeks" were a great blessing and inspiration to our colporteur work, and we look for good results from this universal "big week" for the whole country.

#### Reading Course

Several times in our conventions in the past, requests have been made that we have a departmental reading course. The question came up again this year, and it was voted:

"a. That we request the secretaries of the department to create a Publishing Department Reading Course.

"b. That in each year's course there be one inspirational book, one educational book, and one book on salesmanship."

#### Bookkeeping for Colporteurs

Very careful consideration was given to the question of colporteur finance and accounts. Among other things suggested was the following:

"That a simple plan of bookkeeping for colporteurs be arranged, that the books be prepared by the publishing house and placed in the hands of the colporteurs by the tract societies, and that in the institutes the colporteurs be instructed how to keep their accounts."



DELEGATES AT THE RECENT BOOKMEN'S CONVENTION HELD IN WASHINGTON, D. C.



## Goals

For 1918 the world goal for literature sales was placed at three million dollars. The sales of the Pacific Press were \$1,056,000; of the Southern Publishing Association, \$803,000; and of the Review and Herald, \$859,000; thus making a total of \$2,718,000. With such sales in this country alone, we are rejoiced over the prospect of having reached our world goal within a quarter of a million dollars. The exact report will be published later.

## \$4,000,000 for 1919

The goals of these three publishing houses for 1919 are as follows:

Pacific Press ..... \$1,250,000  
Review and Herald ..... 1,000,000  
Southern Publishing Assn. .... 1,000,000

With such a prospect before us in North America, we have made bold to set our world goal for 1919 at four million dollars. As some of the fields are reporting a gain of one hundred per cent for January and February, we believe we shall reach this goal.

At the constituency meeting of the Review and Herald Publishing Association, which was held during the convention, all present were greatly rejoiced to hear of the prosperity which our senior publishing house had enjoyed during 1918. For years we have looked forward to the time when our publishing houses would be out of debt, and be able to donate a greater portion of their earnings to the General Conference for work in the mission fields. Thank God this time has come to the Review and Herald. Our hearts were thrilled when at this meeting the following action was taken:

"5. We recommend, a. That this association make a thank offering by transferring from its capital account to its donations reserve a sum equal to one half the net earnings for the year 1918; namely, \$19,242.20.

"b. That it be made the policy of the Review and Herald Publishing Association in future years to set aside in the donations reserve annually, an amount equal to not less than one half the net earnings of the association, as authorized by Article VI of the by-laws, the same to be in addition to the tithe."

On the last evening of the convention, the delegates in attendance and the Review and Herald family, together with a goodly number of other friends in Takoma Park, were invited to participate in a very enjoyable reception given by the Review and Herald.

## The Farewell Service

At the close of the business of the last session, the delegates were asked to express the sentiments of their hearts in single sentence testimonies. The response was inspiring, the fifty-one present each taking part and the entire service occupying only eight minutes.

## A Vote of Thanks

A spontaneous expression of thanks was voted to Prof. B. F. Machlan for his untiring efforts to see that our every need was supplied during our use of the college buildings. N. Z. TOWN.



## A GOOD BEGINNING FOR 1919

THE reports received from the Review and Herald Publishing Association for January and February, 1919, show a gain of \$18,547.26, or 38 per cent, over the corresponding months of 1918.

## COLPORTEURS' SUMMARY FOR FEBRUARY, 1919

UNION			BOOKS		PERIODICALS		
	AGENTS	HOURS	VALUE 1919	VALUE 1918	NO. COPIES	VALUE 1919	VALUE 1918
ATLANTIC							
Eastern New York	3	133	\$ 409.20	\$ 651.80	2540	\$381.00	\$160.80
Greater New York	8	316	1275.96	808.30	6291	943.65	613.50
Maine	18	1726	2340.80	.....	885	132.75	91.50
Massachusetts	12	896	2134.35	1210.35	3504	530.10	183.75
N. New England	8	853	1333.00	283.15	296	44.40	94.50
S. New England	11	618	1057.50	1084.00	1843	276.45	228.90
W. New York	17	1826	3472.30	477.36	3435	515.25	201.75
Totals	77	6368	12023.71	4517.96	18884	2832.60	1574.70
CENTRAL							
Colorado	4	217	262.35	160.20	662	99.30	107.70
Kansas	4	346	596.50	1895.50	1495	224.25	91.95
Missouri	8	423	810.75	1235.90	2252	337.80	116.25
Nebraska	3	143	441.10	862.95	611	91.65	66.00
Wyoming	..	...	.....	578.80	180	19.50	2.25
Totals	19	1129	2110.70	4733.35	5150	772.50	384.15
COLUMBIA							
Chesapeake	8	366	1088.30	655.90	1033	154.95	299.25
District of Columbia	11	560	2217.70	1629.76	490	73.50	45.00
E. Pennsylvania	14	627	2282.75	1141.75	1327	199.05	311.55
New Jersey	10	1092	2546.50	300.00	2210	331.50	830.90
Ohio	20	1482	2140.40	2115.70	3700	555.00	552.75
Virginia	11	328	1114.00	1228.15	370	55.50	44.25
W. Pennsylvania	15	497	1564.70	1705.15	2079	446.83	94.95
W. Virginia	11	1100	2581.80	1454.97	250	37.50	204.75
Totals	106	6121	15336.15	10231.38	12359	1853.85	1883.40
EASTERN CANADIAN							
Maritime	3	90	290.00	321.00	956	143.40	120.00
Ontario	1	83	211.05	257.85	2183	327.45	168.30
Quebec	..	...	.....	.....	200	30.00	7.50
Newfoundland	..	...	.....	.....	...	.....	.....
Totals	4	173	501.05	578.85	3339	500.85	295.80
LAKE							
Chicago	14	716	1100.35	228.55	7830	1174.50	489.30
E. Michigan	8	561	1067.15	2030.10	724	108.00	33.75
Illinois	8	517	971.50	1498.48	835	125.25	88.20
Indiana	16	1234	2083.85	1962.78	1021	153.15	18.75
N. Michigan	7	517	791.05	743.30	150	22.50	72.00
N. Wisconsin	3	322	579.65	528.55	190	28.50	84.60
S. Wisconsin	3	34	58.50	1274.00	1135	170.25	123.75
W. Michigan	13	915	1283.10	820.80	547	82.05	98.85
Totals	72	4816	7935.15	9086.56	12432	1864.80	1009.20
NORTHERN							
Iowa	3	186	422.35	377.75	855	128.25	435.75
Minnesota	5	501	601.40	867.70	1463	219.75	261.15
N. Dakota	3	...	821.15	151.50	340	21.00	122.70
S. Dakota	..	...	.....	146.75	57	8.55	316.50
Totals	11	687	1844.90	1543.70	2517	377.55	1136.10
NORTH PACIFIC							
Montana	..	...	.....	.....	1375	206.25	120.00
S. Idaho	..	...	.....	938.50	390	45.00	16.20
S. Oregon	..	...	.....	214.00	195	29.25	1.35
Upper Columbia	..	...	.....	144.50	410	61.50	105.00
W. Oregon	..	...	.....	1283.65	1635	245.25	213.75
W. Washington	..	...	.....	1184.93	2393	358.95	298.05
Totals	..	...	.....	3765.58	6308	946.20	763.35
PACIFIC							
Arizona	2	170	370.95	185.60	885	132.75	33.75
California	4	170	514.82	325.90	3426	513.90	607.50
Central California	3	293	458.35	187.35	252	37.80	85.50
Inter-Mountain	2	60	158.65	1364.15	28	4.20	6.00
California-Nevada	5	509	729.45	342.10	620	93.00	124.95
S. California	6	371	700.35	69.50	4400	600.00	210.00
S. E. California	3	335	552.80	154.40	420	63.00	31.50
Totals	25	1908	3285.37	2629.00	10081	1504.65	1099.20
SOUTHEASTERN							
Carolina	12	1032	6212.00	3735.80	254	38.10	168.45
Cumberland	8	901	2232.15	1195.85	1455	218.25	416.25
Florida	10	821	2116.75	667.50	590	88.50	241.50
Georgia	16	2230	6044.10	3870.95	524	78.60	400.65
Totals	46	5890	16605.00	9470.10	2823	423.45	1226.85
SOUTHERN							
Alabama	5	215	419.60	1592.15	610	91.50	58.05
Kentucky	19	2151	3613.35	2199.20	435	65.25	242.25
Louisiana	2	100	478.90	669.55	700	105.00	63.00
Mississippi	13	774	2036.10	1500.00	25	3.75	36.15
Tennessee River	9	1192	1931.50	540.80	725	108.75	82.65
Totals	48	4432	8479.45	6501.70	2495	374.25	482.10
SOUTHWESTERN							
Arkansas	10	713	2138.30	688.70	10	1.50	81.15
N. Texas	9	824	895.50	2140.75	298	44.70	59.70
Oklahoma	14	701	1342.40	1372.20	925	138.75	224.25
S. Texas	3	312	1849.10	1170.60	1660	249.00	154.80
Texico	3	200	460.30	127.75	115	17.25	116.25
Totals	30	2759	6485.60	5500.00	3008	451.20	636.15
WESTERN CANADA							
Alberta	..	...	.....	.....	340	51.00	60.75
British Columbia	..	...	.....	.....	339	50.85	69.00
Manitoba	..	...	.....	.....	965	99.75	145.20
Saskatchewan	..	...	.....	.....	272	40.80	129.30
Totals	..	...	.....	.....	1616	242.40	404.25
Foreign and miscellaneous					6065	909.75	1424.85
Mailing lists					18226	2733.90	7809.45

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	66	3585	\$8400.51	\$	46950	\$1459.98	\$	2637.05
British	52	2695	2573.42	772.24	100391	4074.20		
Scandinavian	73	5364	5709.24		5587	316.88		
Latin	15	1013	1375.29	1562.97	7087	302.30		303.54
S. African	15	752	2091.24		15586	1118.20		
Hawaiian *	2	153	619.75	196.75	500	62.00		
Japan				123.21				97.60
N. China	23	993	1540.50		11094	693.60		
S. China	7		725.04		6626	353.60		
Korean	16	1055	37.91	19.78	2974	214.85		180.70
Malaysian *	2		1163.12	800.00				
Salvador	3	150	219.00					
Cuban	8	559	2052.30	1478.70				
Porto Rican				1540.70				
Jamaica	8	460	365.70	841.00				40.00
Mexican	2	332	60.50			98.17		
West Caribbean	14	235	684.00	811.50		260.20		117.50
South Caribbean				97.50				
Venezuela	3	215	352.20					
Brazilian *	50	12144	5633.91	3483.73		807.16		
Inca	7	394	260.55			24.80		
Austral	39	2203	6177.29	4774.24		348.80		128.51
Foreign totals	410	32302	\$ 40041.37	\$16002.32	196795	\$10134.74	\$	\$ 3504.00
N. Amer. totals	447	34283	74807.08	58558.18	105253	15787.95		20129.55
Grand totals	857	66585	\$114848.45	\$74560.50	302048	\$25922.69		\$23634.45

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan., 1919, 182,192 copies, value \$9,935.07.  
February, 1918, 168,396 copies, value \$3,504.90; Feb., 1919, 196,795 copies, value \$10,134.74.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1917	1918	1919		1917	1918	1919
January †	104517	137723	127738	July	202270	97324	
February	129591	134197	105253	August	237711	230127	
March	107703			September	164438	164573	
April	201556	330318		October	122188	103332	
May	140580	117178		November	136271	177361	
June	141169	220177		December	63219	146646	
Totals					1751163	1859456	

COMPARATIVE BOOK SUMMARY

	1914	1915	1916	1917	1918	1919
January	\$ 59997.52	\$ 46773.58	\$ 60418.25	\$ 68045.00	\$ 68276.77	\$111467.25
February	67140.45	47943.61	74298.80	82346.89	74560.50	114848.54
March	75962.31	72414.23	92431.51	100551.86	241063.34	
April	85685.35	78974.96	94066.35	103042.73		
May	87024.10	107987.69	106002.30	136453.74	160112.53	
June	153480.96	151199.10	174415.86	237914.24	276413.96	
July	199116.62	170546.02	192033.15	265004.04	336262.65	
August	105391.65	119773.18	143185.26	203010.57	207615.34	
September	74359.96	78364.70	96001.38	172855.15	137462.98	
October	60357.25	76102.53	85128.41	116501.72	133893.11	
November	57388.95	69660.16	86248.56	107545.23	101093.49	
December	57496.17	69145.88	71060.56	87121.50	117592.42	
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	

\* For two months.

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

The Southern Publishing Association reports show a gain of \$16,326.10, or 53 per cent, for the same period. They also report shipping their first carload of books to their Atlanta Branch. The shipping of Seventh-day Adventist books in carload lots from our main publishing houses has now become a common occurrence.

The Pacific Press reports a gain for January and February of \$7,283.64, or 15 per cent, which gives us an average gain in sales for the three publishing houses in North America for the first two months of 1919 of 35 per cent.

Our colporteur sales in North America for January amount to \$60,971, or a gain of 68 per cent over January a year ago, while the colporteurs outside of North America report \$50,496 in sales, or a gain of 59 per cent. All the reports for February are not yet in, but those received show a good gain in most instances.

W. W. EASTMAN.

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SENSING THE BURDEN

THE day of opportunity for our people has come. Men in the business world have built great warehouses as a breakwater against the tide of misfortune. They have taken advantage of every facility in the way of improved machinery to increase the output of their plants. It is the most natural thing for them to bend all their energies to mak-

ing their business pay in dollars and cents.

But to us as a people has been given a more important work than the production of this world's commodities.

"In every period of this earth's history, God has had his men of opportunity, to whom he has said, 'Ye are my witnesses.'" "The Lord will provide ways and means for those who will seek him with the whole heart. He has in readiness the most precious exhibitions of his grace to strengthen and encourage the sincere, humble worker." "Then reflect to others the light which God has caused to shine upon you. Those who do this bring to the Lord the most precious offering. The hearts of those who bear the good tidings of salvation are aglow with the spirit of praise."

"The Lord wants men who see the work in its greatness, and who understand the principles that have been interwoven with it from its rise. He will not have a worldly order of things come in to fashion the work in altogether different lines from those he has marked out for his people. The work must bear the character of its Originator."—"Testimonies for the Church," Vol. VII, p. 209.

"In these days of travel, the opportunities for coming in contact with men and women of all classes, and of many nationalities, are much greater than in the days of Israel. The thoroughfares of

travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing press, with its manifold facilities, is at our command. Bibles, and publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. Christians who are living in the great centers of commerce and travel have special opportunities. Believers in these cities can work for God in the neighborhood of their homes."—"Gospel Workers," p. 352.

We read in Haggai 2: 4: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Zechariah 8: 16 says: "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." We are to give the last warning of God to men; the light is to shine upon their path; and that light is in the books and publications that are filled with his message of mercy to a perishing world.

Terrible deceptions are soon to be practiced by the enemy of souls, and God wants his people, scattered here and there, to know about these things. Soon the great day of trouble will burst upon this world, and he wants his people to know this. He wants his scattered sheep to know of his great love for them. Many of them are discouraged, and know not the way of life. Soon in the great drama of deception, Satan will impersonate Christ, and millions will be deceived, and will worship Satan, believing that he is Christ.

Shall we defer our work until then, and at that time go among the crowds telling them that they are deceived? It may then be too late. Why not now turn our attention to the books written by Sister White—the books which will bring to the people the message that must be given before that mighty famine comes which is spoken of in Amos 8: 10-14?

Bearing the Divine Credentials

"Elder Haskell was presenting strong reasons why the books which contain the knowledge that has been communicated to Sister White,—the books containing the special message to come to the world at this present time,—should be more freely circulated. 'Why,' he inquired, 'do not our people appreciate and circulate more widely the books bearing the divine credentials?'"—"Testimonies for the Church," Vol. IX, p. 67.

Why is it that the sale of other books is pushed and those bearing divine credentials are allowed to lie on the shelves? There can be but one answer. Let those who have the oversight of the field work encourage the sale of these good books, not with a view to a great record, but that souls may get the message God wants them to have.

W. HENRY GEORGE.

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A VERY successful theater effort is in progress in Wilmington, Del., under the direction of Elder A. S. Booth. Despite intense opposition on the part of the churches of the city, there is a deep interest in the truths presented, and a good attendance at the meetings.

## The Gospel Ministry

### EFFECTUAL PRAYER

As has been pointed out, effectual, prevailing prayer is an indispensable element of evangelism, if success in winning souls is to be confidently expected.

By prevailing, or effectual, prayer, more is meant than a benevolent desire to see souls saved. What is meant is prayer that obtains the blessing it seeks. It is that kind of prayer which effectually moves God to grant the request. The very idea of *effectual* prayer is that it effects its object.

All the things which go to make up prevailing prayer cannot be enumerated here. We can consider, however, some of the things which are essential to it, some things without which prayer will not be effectual.

The instances of prevailing prayer which are recorded in the Bible, those prayers which effected their purpose, are all of one kind. They had a definite object. They were prayers having but a single purpose. That is not effectual prayer which is offered at random, without a distinct, definite object. There are many workers who perhaps have a set time for secret prayer, and when the time comes they go away to their closets. They fall on their knees and pray for whatever comes into their minds, for whatever their imagination rests on at the time. Before their mind there is no definite object. And when they are through they would find some difficulty in recalling what they had asked for. Just as if some petitioner of a legislature should say to himself, "Winter has come, and the assembly is in session, and it is time I was making some petitions," and he would petition at random. Such petitions are not calculated to move the legislature. Nor are such prayers effectual.

There must be some definite object before the mind. Effectual prayer cannot be offered for a variety of objects at the same time. The human mind is not so constituted that it can fasten its desires intensely upon many things at once. Wherever the blessing sought for in prayer is obtained, it will be discovered that the prayer which prevailed had that one thing for its definite object.

Secondly, prayer, to be effectual, must be persevering prayer. The suppliant whose thoughts are apt to wander away, or be easily diverted from the prayer's object to something else, is not prepared to offer effectual prayer. To pray once for an object and then leave it, is only to reveal the lack of an intense desire for it. Unless prayer is offered with a very agony of desire it is not effectual. Paul speaks of it as travail of soul. Of Jacob it is written that he wrestled all night in prayer, his mind absorbed and exercised with desire for that which he sought. Going away alone over the Jabbok, he poured out his very soul in an agony of prayer through the silent night. And as the day broke, and the Angel of the covenant said, "Let me go," Jacob's whole being, agonized at the thought of giving up, cried out, "I will not let thee go, except thou bless me." God honored his faith by giving him the desired blessing. That is effectual prayer.

Those who are genuinely distressed for the souls of men, who have a real burden

for souls, will offer effectual prayer. Their spirit will not be different from that of Paul, who travailed for souls, and was ready to wish himself accursed from Christ if that would result in the salvation of others. In a similar way was the psalmist exercised when he declared: "Horror hath taken hold upon me because of the wicked that forsake thy law." Ps. 119:53. "Rivers of waters run down mine eyes, because they keep not thy law." Ps. 119:136. It will not be different from that of Jeremiah when he cried: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19, A. R. V. Nor will it differ from that of Mordecai when he saw his people in danger of being destroyed, and "rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry." Esther 4:1.

The greatness and extent and enduring quality of evangelistic endeavor will be in proportion to the manifestation in connection therewith of this spirit of persevering, prevailing prayer.

On this point of persevering in prayer we are told that "many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work. These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of his spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened. Not a pause for a moment in his presence, but personal contact with Christ, to sit down in companionship with him,—this is our need." —"Education," pp. 260, 261.

Perseverance in prayer is a test of character, for while importunity makes no change in God, it nevertheless creates in us such a transformation as God sees fit to reward. To break off making special request before it is granted may thus be the result of distrust of God, or indolence, or indifference, or even some secret, and perhaps unconscious, rebellion against his will.

Learn to pray through. A. J. Worledge, in his book on "Prayer," page 205, says:

"A child who had wandered from a mountain road, in the summer of 1900, lost his life among the Brecon Beacons. Had he walked only a few yards farther from the spot where his body at last was found, he would have seen his home in the valley just below the mountain, and have been easily guided to the pathway descending to it. He paused in his weariness at a point where nothing met his eye but the bare hills around. In that pathetic incident is there not a parable of much spiritual loss? The gift that might have been cultivated, the blessing that might have been won, the grace by

which weakness might have been transformed into strength, the temptation that might have been subdued, the work that might have been so useful in the church's cause, lost at a point where only one more effort was needed to secure it."

If you are praying in accordance with the will of God, weighted down with a burden for souls, do not permit anything to lead you to stop until the blessing is obtained. Estelle W. Stead, in her book, "My Father," page 280, relates the following experience:

"I sat in a quiet corner unseen, with locked hands and the tears dripping on them, pleading, pleading, God would use him as the instrument to draw those men that night. Deeper and deeper grew the feeling as he told, quietly and briefly, the story of what he had seen and heard, and what he believed God was doing in Wales, and questioning was he going to do it in England? My pleading had become a veritable agony,—the Holy Spirit's brooding presence is an awesome thing in its solemn intensity,—when suddenly he said something that held me and drew me. I lifted my head and listened—was transfixed by his face and words—stopped my pleading and followed him intently. Once he looked uneasily toward me. I did not know what he meant. His words were burning with fire and beauty. Then something happened; he was swung off in another direction. Men caught their breath, the tension lessened, he sat down, and though every soul was deeply moved—scores of their eyes were wet—yet the tongues of flame were held back; they came not that night. And we sat, two sad and disappointed creatures; and when at last the meeting was over and he came down from the platform to my side, he seized my arm fiercely, saying, "You were praying for me tonight, were you not?" I nodded. "And you stopped in the middle of my speech. Oh, why did you, why did you? All the power went out of me, I could feel it go, and could not imagine what was the matter with me, till I glanced at you and saw you listening. Never, never do that again. To think we might have been in the thick of the revival this very night, if you had been faithful!" C. B. HAYNES.

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### THE PERSONAL TOUCH

"THE best way to save the world in time is to save the individuals one at a time."—Henry Clay Trumbull.

"It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. . . . All who receive the life of Christ are ordained to work for the salvation of their fellow men. . . . Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals."—"The Desire of Ages," p. 822.

The angels are waiting to co-operate with each of us in the great work that is to be done in the earth, and the most effective way to win souls is in personal labor for them.

Christ has given to each his work, and he says, "Whatsoever thy hand findeth to do, do it with thy might." Then if we really have the spirit of Christ in our hearts we will work for him in the congregation and with the individual, whether we are in the foreign field or in the homeland.

Christ has set the example, and we are to follow in his footsteps. It is a blessed thought that we do not have to tread the path first, nor alone, for he has gone before and promises to be with us all the way. We find Christ at the well in Samaria teaching truth to one individual, and she in turn gave it to others. Again, in Bethany he went to the home of Lazarus; here he taught the precious truths of God, and Mary treasured them in her heart.

We are to sow beside all waters: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Jesus says, "Follow me, and I will make you fishers of men," and we find that his disciples did follow him in personal service. Andrew immediately found his brother and brought him to Christ. Philip also called Nathanael. These are beautiful examples of beginning at home to do our personal work.

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's Word unless the stewards of his grace enter their homes and point them to the higher way." —*"Gospel Workers,"* p. 187.

"The minister cannot save the people. He can be a channel through which God will impart light to his people; but after the light is given, it is left with the people to appropriate that light, and in their turn, let it shine forth to others." —*"Testimonies for the Church,"* Vol. II, p. 121.

"The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church."

"Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons." —*"Testimonies for the Church,"* Vol. VII, p. 21.

The personal worker must cultivate an attractive personality. He must be cheerful, pleasant, kind, and above all, sympathetic and loving; for love never faileth. 1 Cor. 13:8.

"Many would receive help if the Lord's workers would approach them personally, with a kind manner, a heart made tender by the love of Christ." —*"Christ's Object Lessons,"* p. 231.

"Nothing is more essential to success in personal work than learning how to pray." In 1 Thessalonians 5:17 we are told to pray without ceasing. In Philippians 4:6 we are admonished: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The crowning characteristic of the splendid, noble, genuine Christian life is intercession. We are to plead with God. Let us be faithful in the work given us, whether it be in the pulpit or with individuals, in the congregation at church or in their homes.

Unless we are diligent and earnest, there will come a time when, in anguish of soul, we shall pray as did Helen Hunt Jackson,

"Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun."  
MAGGIE MCCOY.

## Medical Missionary Department

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

### MEDICAL WORK IN INDIA

#### DEAR FRIENDS IN THE HOMELAND:

Some time has elapsed since we told you what was happening in this part of the world. Events have been occurring, however, and we have many things for which to thank God.

We and one other family are the only white representatives of this message in the whole northwestern part of this great land. Please take a large map of India and find Delhi. From there follow a line almost due north about three hundred miles to Simla, then draw a line straight east to the border of Tibet. Returning to Delhi, extend your line south for five hundred miles and then straight west to the shore of the Arabian Sea. All the territory north and west of these lines to the border of Afghanistan and Baluchistan on the northwest, with an area equal to at least one third the area of the United States, and a population equal to about half its population, comprises our missionary field. Only one other family is in this field. Think of only two families to warn all the people east of the Mississippi River!

Then when one stops to consider the vast difference in working conditions,—the various strange languages, the intense heat (of a very different type, and much more deadly than in Western lands) for most of the year, and the dense ignorance, superstition, vice, and caste bondage of the people,—it will be apparent at a glance that the task is no easy one. If only there were more families to help in this vast territory! What can we do?

This is now the best grain-producing section of India. On account of the scanty rainfall in all this region, the government has, in the last few years, installed an extensive and efficient system of irrigation, which has enabled the farmer to reap immense crops not only of wheat but of all kinds of grain, cotton, and vegetables, until it has come to be called the "granary of the East," not only shipping trainloads of food to all parts of India, but to Mesopotamia, England, and other European countries as well.

Naturally all these resources make this a very active, flourishing part of the country, and the population could not do otherwise than increase rapidly, so that now villages and larger towns are to be seen almost everywhere. Many of the people are prosperous and well to do, and it is surprising how many of them have a good bank account. A man dressed in a dirty, ragged old cloth, who looks as if he were a veritable beggar in

the direst want, comes to see the medical missionary. The missionary scarcely has the heart to ask him anything for medicine, but when he finally does pluck up courage to ask a few pice, to his surprise the man draws from his turban or some inner fold of his clothes a good-sized bag of shining rupees. Such is one of the many surprises that these Indians present to the newcomer. It is only by extended residence among them that one comes to know them at all, and even then one is likely to be mistaken.

Here at our station we are beginning to gain a little foothold, not only financially, but, we hope, in the hearts of the people. We have a dispensary and a small hospital that are entirely self-supporting. We planned to conduct a nurses' training school for native young men and women who show an aptitude and desire for that kind of work; but because our associates in the work had to leave on furlough, so many duties have fallen upon our shoulders that it seems impossible to attempt much until more help arrives. However, we will do the best we can for any who come to us.

We have been passing through some very sad and trying experiences lately. The Spanish influenza has been sweeping through the country in all directions, working widespread havoc among the native population, who have very little knowledge of how to protect themselves from its attacks or what to do when it once begins its work. Two things a missionary has to contend with in this kind of work is the distrust these people have of anything foreign, and their indolence in doing anything for their sick. Usually the patient is left to lie around (on a bed or on the ground), with his cloth thrown over him, for several days before any notice is taken of him, until he gets in such a serious condition that the family realize something must be done. Usually a native doctor is then called, with his concoctions and incantations, and these are tried for a few days more. If these fail, he is brought to the missionary's dispensary, and the worker there is supposed to make him better at once, and well in two or three days. If not, the foreigner's medicine is worthless.

During the influenza epidemic patients flocked to us from every direction and in all manner of conveyances,—on beds, on horseback, by means of camels, some even in automobiles; and those who were able to walk, came on foot,—in all stages of the disease. By far the greater majority, however, were so far gone that there was little hope of saving them. We did all we could, and if they were able to leave their homes long enough, placed them in our hospital in order that more constant attention could be given them. Thus we were able to help some, but many could not be induced to remain, and started on their return journey, either to die on the way or shortly after reaching home.

Not only was our hospital kept well filled and the dispensary besieged from morning till night, but calls kept constantly coming for some one to go to the surrounding villages and attend those who could not be brought, thus keeping one or two busy most of the time going from place to place. It surely was pitiful—those poor, helpless sufferers looking up into our faces with large, pleading eyes (often almost glazed in death) and





—A. Mitchell Palmer, alien property custodian during the war, has been selected by President Wilson to succeed Attorney-General Gregory, whose resignation was recently accepted.

—January exports from the United States, valued at \$623,000,000, have been announced by the Department of Commerce as exceeding any previous month in the history of American commerce.

—Sixty million dollars is the amount Kentucky distillers and brewers will lose when prohibition becomes effective, according to the estimate of Thomas M. Gilmore, president of the Model Liquor License League. Distillers will lose approximately \$50,000,000 and brewers \$10,000,000.

—Levy Mayer, chief counsel for the distillers of the United States, makes a statement to the effect that the fight to have the prohibition amendment declared null and void will be waged simultaneously in every State in the Union, irrespective of whether the States have referendum clauses in their constitutions.

—Thirty-five per cent, or more than a third, of the non-Teutonic world's merchant marine today lies at the bottom of the sea as a result of the Great War. This formidable war "casualty" represents 15,000,000 tons of shipping, the equivalent of 5,000 vessels—enough to form a line entirely across the Atlantic Ocean, with the units half a mile apart. Most of these ships are lying in the Atlantic depths. Of this loss, Great Britain suffered most. She lost ten times as much shipping as the United States and twice as much as all other Allied and neutral countries.

—Paper promises to play a significant part in reconstruction work in northern France and Belgium. Waterproof pasteboard houses, easily handled and put together, are probably the most important development. Such dwellings have oiled paper in place of glass windows. They will be put together with screws made of wood pulp, screws that are equally serviceable in wooden houses, and which have the added advantage of taking colors of the material in which they are placed. Tables, chairs, and other bits of furniture are now being made of paper. Even kitchen utensils are so constructed.

—It is but a few months since the British took Bagdad from the Turks, but in that time the city has been transformed. Sewers have been built, electric lighting installed, and some of the streets paved. New industries have been established, and conditions of living greatly improved in this old capital of the caliphs. The same reconstruction is taking place through all the Near East. The highlands of Palestine and Mesopotamia, which have lain fallow for centuries, are being brought under cultivation by the most improved methods. The manufacturing potentialities of the water power of the Jordan River will soon be utilized. Baron Hirsch proposes to devote millions to this project. It is claimed that the Jordan is capable of furnishing power for manufactories of every conceivable kind. The location of Palestine, between the East and the West, with its undeveloped resources, will make it one of the influential countries of the future.

—William G. McAdoo, former Secretary of the Treasury, will open law offices in New York April 5. His health is said to be much improved.

—When the new Congress assembles, reorganized with a Republican majority, Representative Frederick H. Gillett of Massachusetts will occupy the chair in the House, as Speaker.

—President Wilson led the Welcome Home parade for the District of Columbia troops returning from service overseas, as it marched up Pennsylvania Avenue, February 27. At one time during the demonstration, twenty-three airplanes and a dirigible flew above the veterans along the line of march.

—Converting bituminous coal into an equivalent of hard coal is a late development, described in the *Popular Mechanics* magazine, that will have a far-reaching effect on American industry. The new fuel is entirely smokeless, and under the new process, by-products now wasted are recovered. These largely compensate for the cost of the conversion. A plant has been in operation in the East for some time, perfecting the process and making tests of a practical character.

—Field glasses, binoculars, spyglasses and other optical instruments which enlisted for the term of the war are being honorably discharged. Returning to private life, they bear the wounds and scars of their services. Leather coverings have been soaked off by the salt sea water, exposing the brass beneath. Cases are battered and torn, lacking buckles and straps. An engraved certificate evidencing the participation of the article in the war is being prepared and will be sent each person who lent glasses.

—Argentine ants by the thousands of billions have made their appearance in certain parts of the United States. Immense quantities of food and many gardens and orchards are being destroyed. In some instances dwellings have had to be vacated as a result of the invasion of these destructive pests. After an exhaustive study, Ernest R. Barber, a Government expert, has discovered that this particular specie of ant made its first appearance in this country at New Orleans several years ago, arriving there on coffee-laden vessels, from ports in Brazil. Since then it has been spreading rapidly in all directions from that city. The plague has now assumed almost South-wide proportions, and unless checked in the near future, it is likely to become nation-wide.

—Manuel Aguirre Berlanga, *secretario de gubernacion* of the Mexican government, has officially announced that construction is now in progress on about 700 miles of new railway. All the work, including the production of materials, is being done by Mexicans. "It is simply a question of time," asserts Señor Berlanga, "before Mexico will take her place as a great producer. As soon as the world is ready to trade, then the great nations will bring to Mexico what we need in raw materials and the finished products, and Mexico will export to them what they need in all those materials so richly abundant here." In the past Mexico has been a "great producer" of trouble and revolutions. It is pleasing to note that now it is her ambition to become a producer of things worth while.

## Appointments and Notices

### A \$1,000 LIBERTY BOND FOR PRESENT TRUTH

Recently, a man residing in Texas, after receiving three copies of *Present Truth*, which some one had sent him by mail, wrote to the Review and Herald Office, and asked if the house would guarantee a judicious, free circulation of 200 000 copies of Number 31, and accept as full pay for this number of papers a \$1,000 Liberty Bond he held. Being assured that this work could and would be done upon receipt of the bond, a registered letter containing the bond immediately followed. But the sender asked that Number 38 be substituted for Number 31, he having seen Number 38 after he had made request for the circulation of Number 31, and liked better the way Number 38 handled the Sabbath question, the subject in which he is much interested.

This bond matures next year, and has three interest coupons of \$21.25 each, one being due March 15 of this year. No one solicited this bond before it was offered. The presence of *Present Truth* alone with this man caused the decision, thus demonstrating its influence and power upon the minds of strong men. Do we have a record similar to this case in the history of our work?

The conditions upon which these free papers may be had are as follows: Any of our people who will send the following pledge personally signed, with his or her order sent through the conference tract society, may secure, free of charge, from 200 to 1,000 copies of *Present Truth*, Number 38:

#### The Pledge

"I hereby pledge personally to place, free of charge, ---- copies of *Present Truth*, Number 38, in as many carefully selected homes, and that these copies will not be handed out in a promiscuous, indifferent way.

Name-----  
Street Number-----  
Post Office-----  
State-----"

Orders sent in for Number 38 without this pledge, signed by the party who is to distribute the papers, will be billed at the usual prices. The pledge distinguishes a free order from one to be charged. The publishers cannot reserve papers without definite orders accompanied by the individually signed pledges. They will accept orders as they come in with the signed pledges, and when the 200 000 copies are taken, no more free copies can be had until some other interested person sends in another Liberty Bond for a similar purpose.

Those who are using *Present Truth* in systematic distribution, and are not ready for the presentation of the Sabbath question, can order Number 38 now and hold the papers until they are ready for them, but these papers must be carefully placed in homes some time in the course of their work.

The practice of turning in Liberty Bonds for the publishing of the message in these closing days of the world's history has been unquestionably launched by this the first published account of such an act. It will not be the last. There are millions of dollars invested in these Liberty Bonds which have rendered a great service in securing peace for the world, and which now can and will be turned over to our publishing houses, to be held by them for maturity, and made to serve in heralding "the good news" of the soon coming of the great King of Peace.

*Present Truth* stands ready to accept all Liberty Bonds offered for such a purpose. What better use can our people make of their Liberty Bonds? If people who do not possess a full knowledge of the message, think it is a good investment to use their bonds in publishing the message, how should our people consider it? Better save souls with them now, when it can be done without interfering in the least with the wishes and plans of the Government, than to hold them for those who may not be interested in soul-saving work.

This Liberty Bond order, amounting, practically, to \$1,021.25, is the largest individual order for a periodical in the history of the denomination. About 100,000 of these free papers have been ordered up to the time this announcement is published in the Re-

view, notice having been given to regular Present Truth workers through correspondence. There is yet opportunity to secure 100,000 copies. D. W. Reavis.

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#### WASHINGTON SANITARIUM NURSES' COURSE

There will be opportunity for fifteen young women and six young men to enter the next class of the Washington Sanitarium training school for nurses at the beginning of its next year, which opens June 1, 1919. All interested and those desiring such a training should write for calendar and application blanks, which must be filled out and returned to us by May 1. The Washington Sanitarium is a 120-bed institution, with provision for medical, surgical, and obstetrical cases, maintaining a full three years' training course, the entrance requirements being a minimum of nine grades of school work and a minimum age of nineteen. Those whose requirements fall below these stipulations may be entered in the preparatory nurses' training course, which opens April 1, and will be admitted to the next class, beginning after the completion of their preparatory work. Those desiring this special preparatory work should also make application at once by addressing the Superintendent of Nurses, Washington Sanitarium, Washington, D. C.

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#### MADISON SANITARIUM SCHOOL FOR NURSES

The next class at the Madison Sanitarium and Hospital Training School for Nurses will begin July 10, 1919. The school affiliates with the Chicago Lying-in Hospital and the Children's Memorial, Chicago, where the student nurses receive a portion of their training. Write for information and application blank to Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

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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.

A sister who is suffering from after-effects of the influenza asks prayer that she may be restored to health.

A sister in Pennsylvania begs us to unite with her in prayer for the healing of her son, who is suffering from mental trouble, and that the way may be opened for her to obtain the custody of her granddaughter, who is with worldly relatives.

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#### A NEW MAGAZINE READY

For some time there has been a great demand in the field for a magazine in the Slovakian language. We are pleased to announce that such a magazine is now ready for distribution, and orders can be filled immediately.

In general appearance and size, it resembles our other foreign magazines, having twenty-four pages, with a beautiful three-color cover. This is the first Slovakian periodical ever published by Seventh-day Adventists, so far as we are able to learn, and it marks a new era in our foreign publishing work.

According to Government statistics, there are more than eight hundred thousand Slovaks in this country. They are at times called Slavs, and of course are a branch of the Slavic people in general; but the language they speak is a distinct tongue called Slovakian.

Another magazine which we have been issuing for several years is the Bohemian, which is being read by the other branch of the Czecho-Slovaks, as they are now often called since the establishment of their new republic.

The Slovaks are scattered all over the country, and there are thousands of them, especially in our larger cities and mining

centers, who are anxious to hear and ready to accept the message. They are an intellectual, religiously inclined, and liberty-loving race. We believe that this beautiful and interesting magazine will appeal to them.

From the contents we quote the following headings: "Inspiration of the Bible;" "Truth Unchangeable;" "The King's Dream;" "The Plan of Redemption;" "The Scriptures Better than Tradition;" "Personal Religion;" "World Conditions Foretold in the Bible;" "Christ's Love for Children."

The magazine, which is called the Signs of the Times, contains seventeen beautiful illustrations. The price is the same as on our other magazines,—five to forty copies, eight cents each; fifty copies or more, seven cents each; single copy, fifteen cents.

We invite your co-operation in the circulation of this latest product of the press, and trust that many thousand copies may be scattered among the Slovakian people, who surely will have their representatives in the great league of nations in the kingdom to come.

Pacific Press Publishing Association,  
per Steen Rasmussen.



#### COUNTRY LIFE NUMBER OF THE "WATCHMAN MAGAZINE"

"A Son of the Soil." Keyed to the cover page design of the sower who went forth to sow. In Adam's experience, and in our own, there are spiritual and practical lessons to be learned from the soil with which God bade man work. Here is Floyd Brallier's teaching of some of them.

"God Stoops Down and Whispers." A most convincing experience, told by Martha Warner, who left for a visit among city friends, and came back to the happiest visit with the greatest friend.

"Tested Seeds." Mothers, if you are planting, these days, in garden ground and heart soil, you must not miss this lesson by Maud Wolcott Spalding.

"Why Do You Pray?" The last question in this series that Meade MacGuire will ask you. Why do you pray?

"Will Socialism Rule the World?" The question of God's methods of curing the world's ills is here brought up by Elmer L. Carday. Graphically supported in the central pictorial section, "Bring Out Your Social Remedies!"

"A Fogged View." A forceful editorial that shows what evolution is doing to the world's imagination, and reason, and religion, and character. Opposite the full-size illustration in colors on page 9.

"When Right Conquered Might." In a study of the eleventh chapter of Revelation, William E. Videto portrays the war upon the Bible in the French Revolution, and the final triumph of the Word.

Nor have we forgotten the usual departments: The Outlook—holding up the world's mirror; The Register—filled with important seed thoughts; The Simple Truth—presenting the Christian's marriage ceremony. "Baptism."

## OBITUARIES

**Goss.**—William Covington Goss was born Oct. 2, 1858, and died Jan. 28, 1919. He is survived by five brothers and four sisters. Owing to an accident in childhood, he was afflicted the greater part of his life, but he fell asleep trusting in the Saviour.

G. E. Leffler.

**Thompson.**—Bertha May Thompson was born at Culbertson, Nebr., March 1, 1898, and died at the home of her parents near New Raymer, Colo., Feb. 21, 1919. Her parents, one sister, and four brothers survive. Words of comfort were spoken by the writer.

J. H. Allen.

**Weber.**—Henrietta Weber was born in Germany, Feb. 3, 1843, and died in Oakland, Calif., Jan. 9, 1919. She accepted present truth thirty-five years ago, and remained firm and steadfast to the end of her life. She is survived by three daughters and two sons.

H. S. Shaw.

**Merickle.**—Irvin Edwin Merickle was born Nov. 30, 1890, at Mankato, Minn., and died at Loma Linda, Calif., Feb. 9, 1919. He was baptized during his childhood, and his Christian fortitude and consistent life were an example to all who knew him. He is survived by his wife, parents, four sisters, and five brothers.

J. A. Burden.

**Harrison.**—Susan Brunk was born Jan. 16, 1847. She was married to Thomas Harrison in 1875, and four years later, in 1879, accepted the truths held by Seventh-day Adventists. Her death occurred at Grasscreek, Ind., Jan. 28, 1919. Her husband and children mourn, but in the hope of the resurrection morning soon to dawn.

W. A. Young.

**Evans.**—Mary Christiana Wilson was born in Ontario, Canada, July 31, 1880. She accepted present truth in 1901, and the following year was married to Albert Evans, at her home near Portland, Mich. She fell a victim to the dread influenza, Jan. 28, 1919. Her husband, three children, her parents, and one brother survive.

Mrs. Lizzie Lakin.

**Nash.**—Cleotis Nash was born in Howard County, Indiana, Dec. 28, 1895. In 1914 he united with the Seventh-day Adventist church near Winamac, Ind. He died at the Wabash Valley Sanitarium, Jan. 11, 1919. His wife and children, his parents, two brothers, and three sisters mourn, but not without hope.

W. A. Young.

**Hafner.**—Georgia Mae Wheeler was born in Millbrook, Kans., April 24, 1888. She was married to S. B. Hafner at Enid, Okla., in 1916, and they made their home in Denver, Colo., where she died in a hospital as the result of a surgical operation, Jan. 26, 1919. Her mother, stepfather, two sisters, and one brother mourn their loss. Sister Hafner was baptized in 1915, and sleeps in the blessed hope of eternal life.

M. G. Huffman.

**Ellis.**—Mary C. Lewis was born at Cicero, Ind., Sept. 16, 1871. At the age of fifteen she accepted the advent message, uniting with the church at Idaville, Ind. She was married to John M. Ellis in 1890, and they labored for years in the Indiana Conference. She fell asleep at the Wabash Valley Sanitarium, La Fayette, Ind., Jan. 16, 1919, trusting in the Saviour whom she loved and served. Her husband, one son, and one daughter mourn.

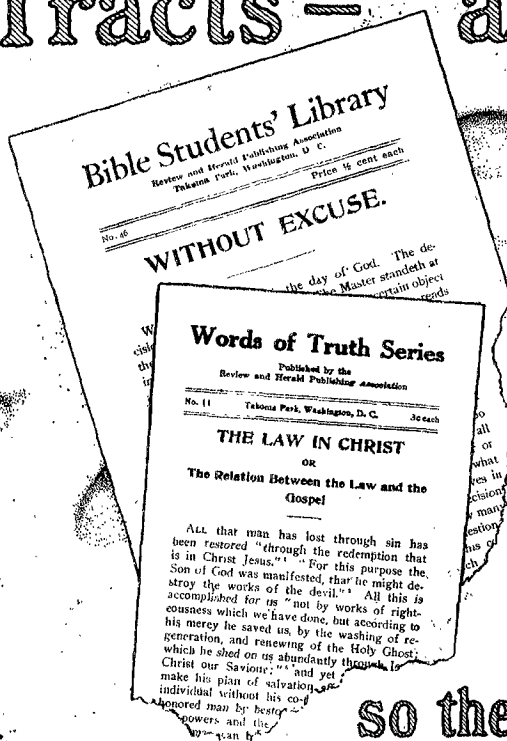
C. W. Curtis.

**Disher.**—John Emory Disher was born in Fayette County, Indiana, Jan. 26, 1845. He was married to Albina Iden in 1866, and to them was born one daughter. His wife died in 1869, and later he married Nancy Nye, who mourns his death, which occurred at the family home in Olmstead, N. Dak., Jan. 3, 1919. Seven children, one brother, and one sister also survive. Brother Disher was a member of the Seventh-day Adventist church, and will be greatly missed and mourned by all who knew him.

Richard Graham

(Northern Union Reaper please copy)

# Tracts — and Tracks



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should be spelled  
Tracks”

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WASHINGTON, D. C., APRIL 10, 1919

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

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

ELDER N. Z. TOWN recently attended the colporteurs' institutes in Erie and Parkesburg, Pa. He is now in the Atlantic Union Conference in the interests of colporteur work.

MR. AND MRS. A. E. IVERSON sailed from San Francisco, April 1, on the steamship "Santa Cruz," bound for Singapore, Straits Settlements. Brother Iverson goes to Malaysia as union secretary and treasurer.

UP to the present date nearly one hundred twenty-five thousand copies of "World Peace" have been ordered. Four thousand copies per day is the average rate. This book contains much of present truth, and is worthy of a large circulation.

RECENTLY a gentleman, not a member of the Seventh-day Adventist Church, became interested in the work of *Present Truth*, and donated a thousand-dollar Liberty Bond for the free circulation of Number 38 of that paper. Read about this on page 29 of this issue. We shall see many more such gifts as this before the work closes.

A LETTER from Elder A. G. Daniells, written from the Glendale (Calif.) Sanitarium, informs us that he reached that institution quite ill from his long journey and as the result of a severe cold contracted while en route. As a result of the skilful care he was receiving at this institution, he was well on the way toward recovery, and hoped to meet with the brethren at Loma Linda, as he had anticipated. One who feels that the journeys of our leading brethren are taken for pleasure, would be thoroughly undeceived if he were to follow their itinerary of labor. But few realize the strenuous life lived by those who have the burden of leadership in this growing cause. To their earnest unifying efforts, under the blessing of God, much of the harmonious operation of this work is due. Let us uphold in prayer the faithful men who are leading out in every department of this great movement.

We have before us Number 5, Volume I, of the *Madison Survey*, a small paper issued weekly by the Nashville Agricultural and Normal Institute, Madison, Tenn., as the organ of its work. This number strikes a clear, decided note in favor of consecration to the work of God, and the sacrifice of worldly ambitions which it must entail in order to bring success to the worker. Sent free on application.

THE REVIEW for next week will be a special symposium number, devoted to a discussion of Christian education. It will contain articles from the officers of the General Conference and our leading educational men in North America. It seems desirable to compass the entire symposium in one number; it will therefore be necessary to print practically the entire paper in 8-point type in place of our usual type. We shall return to our usual style the following week. This symposium number is worthy of careful study on the part of every one interested in the prosperity of our schools. It contains much valuable information from leading workers, and should not only be studied now, but treasured for future reference.

ELDER O. MONTGOMERY writes concerning a splendid meeting he recently attended in Brazil. "I think," he says, "we had about the fullest agenda paper considered at any meeting I have ever attended in Brazil, and broad plans were laid for advance moves in the field. One of these, in which you will be especially interested, was the starting of the North Brazil Union Mission." He speaks of the change of boundary for the North Brazil Union Mission, the mission having been given a part of the best territory in Brazil, and then says: "The present boundary line between the two unions will be the west line of the state of Rio, and the Central Minas Railway to the San Francisco River, which will be the dividing line between the East Minas and the West Minas Missions, putting the East Minas Mission into the new union. This will give the North Brazil Union Mission a constituency of about 850, leaving the Brazil Union Conference a constituency of about 1,880."

ELDER G. F. ENOCH, Elder and Mrs. R. A. Hubley, A. J. and Mrs. Denoyer, Miss Belle Shryock, and Miss Elnora Reid constitute a party that sailed from San Francisco for India on the steamship "Santa Cruz," April 1. We are thankful to be able to announce the departure of this company. These workers have all been waiting for months to get their permits for passports to enter India, and after receiving these, have been delayed many weeks waiting for steamship accommodation. Brother Enoch returns to India for city evangelistic work. Sister Enoch expects to follow in a few months. Elder Hubley, of Newfoundland, will take up city evangelistic work, probably in the city of Calcutta. Brother and Sister Denoyer return to Burma for mission station work. Sister Reid will go to west India to engage in work among the Marathi people. Sister Shryock returns to north India for medical missionary work among the Hindustani people. These workers will receive a warm welcome to India.

THE Drs. Hillborn, of Akron, Ohio, have been visiting our institutions and churches in and around Washington during the last two or three weeks, taking a much-needed rest from their earnest labors, and at the same time passing on many good words of courage and instruction to those who have been privileged to listen to the several talks which they have given.

We have received from the Foreign Missions Conference of North America, 25 Madison Avenue, New York City, a copy of their year book on foreign missions. "It is issued in response to a demand for a handy, concise volume giving the very latest information available regarding foreign missions." Our own work is represented with other church missionary societies. The price is fifty cents, postpaid.

### "SOURCE BOOK FOR BIBLE STUDENTS"

In the history of our denominational publishing work, probably no book has been issued upon which more careful work has been done, or larger expense incurred in preparation, than this "Source Book for Bible Students."

For several years the editors in the General Conference and the Review and Herald offices have worked together to contribute in selecting the very best material available for this book. It consists almost entirely of quotations gathered from the world's best authorities, relating to the history, doctrines, and prophecies of the Scriptures.

To a certain degree this book may be considered the successor of that invaluable book, "Facts for the Times," though in its plan and scope it is quite different. Each important or leading topic is treated independently, and the topics are arranged in alphabetical, rather than in logical, order, following the general form of an encyclopedia. The contents of the book may be said to belong in four classes:

1. Matter bearing directly upon the Scriptures as divine revelation, including their source, authenticity, authority, sufficiency, etc.
2. Scripture prophecy, the evidences of its fulfillment, including many historical statements showing such fulfillment.
3. Matter bearing on various Christian doctrines, whether true or false, especially such as have been most discussed.
4. The history of the church and of apostasy, especially with reference to the great papal apostasy, and to the final conflict between the forces of truth and the adherents of error.

This book will fill a long-felt need of ministers, writers, editors, and other Bible students, for such a collection of valuable quotations. In fact, it will prove of inestimable value to all our people who are interested in proving "all things," and holding fast "that which is good."

The book, consisting of about six hundred pages, is printed on Bible paper, and is similar in size and style to the new trade edition of "Bible Readings for the Home Circle." Cloth, \$1.50; flexible leather, \$2.25.

It is hoped that the "Source Book" will be ready to mail about May 1; orders should be sent to your tract society.

E. R. PALMER.