

The Advent Sabbath
Review Herald
THE FIELD IS THE WORLD

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MODERN PALESTINE UNDER BRITISH RULE

Why the Discussion?

Why is the "Review" Saying So Much About the Dangers of Popular Education?

Specific Warning from the Servant of the Lord

SEVERAL have inquired as to why the REVIEW has recently given so many warnings regarding the danger of the downward trend in the educational world at the present time.

We answer, Because thousands of our young men and women are still attending schools of the world, and because evils which threaten the schools of the world threaten our own schools. There are hundreds of our youth of college age and attainments attending worldly schools, where they are brought in constant contact with the spirit of infidelity against which the REVIEW has been sounding a warning. Then, too, there is danger that this infidel teaching will be introduced into our own schools through the use of popular textbooks.

Seventh-day Adventists are facing today in their experience the same kind of insidious danger which they faced twenty years ago, only in an aggravated form. Then the seductive philosophies of pantheism, atheism, higher criticism, naturalism, and evolution sought entrance into our literature. The warning which we received at that time against these evil influences pertained to only one book. These subtle teachings are now found in thousands of books throughout the world, and are seeking to insinuate themselves into our own schools—if, indeed, they are not to be found in some of the very books which our sons and daughters are studying in classroom or library. The essence of this seductive philosophy is represented in the following quotation referred to by the "university graduate" in the articles from the *Sunday School Times*:

"I believe in joy, in lifewardness, in self-expression. I believe in the world and in the flesh. I believe in the natural man, the health of his instincts, the purity of his functions, and in his divine potentialities. I believe in the soundness of the human heart, the goodness of life, the beauty of all experience."

In principle this is precisely the same evil against which the servant of the Lord warned us years ago. We quote her words:

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to his greatness and majesty.

"Pantheistic theories are not sustained by the Word of God. The light of his truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give license to inclination. Separation from God is the result of accepting them."—*Testimonies for the Church*, Vol. VIII, p. 291.

The evil fruit which would follow the acceptance of these theories was faithfully pointed out. They would lead to the rejection of Christ, and of the whole plan of salvation, and would place man and his wisdom in the place of God.

"These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own savior. These theories regarding God make his Word of no effect, and those who accept them are in great danger of being led finally

to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but God being removed from his position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's Word and his Spirit are rejected, we know not to what depths one may sink.

"Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life.

"The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study is to divert minds from the great truths given to prepare them for what is coming upon the world."—*Id.*, pp. 291, 292.

Back in the days when this warning message was first sounded it was said that this was the alpha; that the omega would follow later; that the remnant church would again be called upon to meet these very principles. Of this Sister White gives us definite warning:

"The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.

"It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray.

"I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, 'Be not deceived; God is not mocked.'—*Id.*, pp. 293, 294.

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

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The Advent And Sabbath REVIEW HERALD

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 8, 1919

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Reading God's Word

SOME years ago I had the privilege of hearing an elocutionist who gave special attention to sacred readings, render the Lord's Prayer. It was simple, but wonderful. This beautiful prayer that I had read so many times was clothed with new beauty and meaning; so much so that I seemed to have heard it for the first time. Other passages of God's Word were read with similar results.

I was impressed anew with the beautiful art of reading. I felt greatly humiliated to think how inefficient I was in this matter. Surely those who read the Word of God, especially in public, should study to be able to read it so those who hear will get the meaning intended by the mind of the Spirit.

I recently read about a minister who spent hours in his private study reading and rereading passages from the Bible before he read them in public. As a rule we spend but little time in a careful and intelligent study of *how* to read the Bible—of how, by proper articulation, emphasis, and intonation, to bring out the real meaning of the text. Why should this be so? Much time and study is necessary in order to be a good singer. Why so much training of the voice to sing, and so little training to read? Why should our schools turn out good singers, and not good readers of the Word?

In a little pamphlet, entitled "The Reading of the Word of God in Public," the late A. T. Pierson gives some hints and illustrations which are helpful and suggestive. As an example of the blundering manner of reading he cites the following:

"I once heard a man read that passage in First Corinthians [1 Cor. 1: 17]: 'Christ sent me not to baptize, but to preach—the gospel.' Such a pause and emphasis imply that Paul was distinguishing between baptizing the gospel and preaching it." —Page 11.

Concerning the value of emphasis he gives a few clear illustrations:

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother.' The antithesis is not between 'father' and 'mother,' though they are corresponding words in the parallel, but the contrast lies in the words 'wise' and 'foolish,' and 'glad' and 'heaviness,' and there the emphasis must lie. To lay stress on 'father' and 'mother,' is stupid, and yet there is a great deal of such carelessness and indifference in the reading of the Scriptures." —Page 10.

"Take again the dialogue in John 13, between Peter and Jesus. Peter did not say, 'Lord, thou shalt never wash my feet,' but, 'Lord, thou shalt never wash my feet.' And after Christ's answer, he replied, 'Lord, not my feet only, but also my hands and my head.' Peter did not mean that his feet should never be washed, which was a common custom in the East, but that the Lord must not stoop to such a menial act. And then, afterward, when the Lord said, 'Whither I go, thou canst not follow me now; but thou shalt follow me afterwards,' Peter said unto him, 'Lord, why cannot I follow thee now?' The emphasis is not on 'follow,' but on 'why' and 'now.' No little study is needed to bring out these thoughts; but it will amply repay." —Page 15.

"When Christ, in the sixth chapter of John, expounds the doctrine of eating his flesh and drinking his blood, and when all are stumbling at it and saying, 'How can this man give us his flesh to eat?' he says to his disciples, 'The flesh profiteth nothing.' If one should read that, 'The flesh profiteth nothing,' such rendering robs the words of their force. 'The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' And when Peter on the day of Pentecost refers to the excitement that prevailed, and interprets it by the prophecy of Joel, observe how much depends on three little words: 'This is that which was spoken,' etc., as though calling attention first to the prevailing excitement and then to the prophetic explanation." —Pages 16, 17.

"How beautifully may that fifty-third chapter of Isaiah be rendered, by careful and appreciative reading: 'Verily, he hath borne our griefs, and carried our sorrows: nevertheless, we did esteem him stricken, smitten of God, and afflicted.' The idea is, we thought he was under divine judgment, whereas, the fact was, he was vicariously bearing our sins and carrying our sorrows." —Page 31.

William Wirt, a noted American orator, tells of a preacher whose reading of the crucifixion of Christ was in effect a picture of that awful tragedy.

"When he read this passage of Scripture, we saw the faces of the Jews, with rage and enmity and hatred imprinted on them. And I involuntarily clenched my hands as though about to assault the man who was insulting Christ. When he came to the prayer of Christ for his enemies, the audience actually sobbed with emotion.' What rendering of Scripture that must have been! He made the whole a living scene, without a gesture, simply by intonation, inflection, and emphasis, and a deep participation in the spirit of events. There ought to be, and there must be, the spiritual anointing." —Page 34.

Why should we not study how to read the beautiful descriptions of the scenes depicted in God's Word so that they will be clothed with life? We should study the text until its meaning is clear to us, and then read it so that its meaning will grip the soul of those who listen. Some of the most sublime utterances in the Bible pertain to the events connected with the closing scenes of the history of the world, and the coming of the Lord. These should be read to the people in such a way that they will impress the hearts of those who hear, and fix them in the mind.

Paul exhorted Timothy, "Give attendance to reading." 1 Tim. 4: 13. While this admonition refers doubtless to *what* he should read, it includes as well *how* he should read. This is a good motto for all: "Give attendance to reading." G. B. T.

* * *

Where Thousands Call

How can we explain the new situation in the South Sea Island fields? Not for years has there seemed to be any special demand pressing upon us from these regions. There was always work to do, and always some encouraging progress on the part of the slow and moderate class.

But within three years the situation has changed. Where before there was a report of plodding work to awaken interests,—although encouraging fruitage appeared,—now the interests press upon the

workers, demanding attention. Literally, thousands are stirred up to call on us for help, and urge that it be given immediately.

After Elder G. F. Jones, of the Solomon Islands, had told us at the Australasian Union Conference of the thousand and more islanders who have placed themselves under our mission, and of many more in the same parts who look to us to care for their souls, he went on to speak of calls from regions beyond the entered islands:

"Doveli lies forty miles still farther north. Three years ago the natives there invited us to start work for them. There are about five hundred people there. Two months ago I drew up the papers for a lease of mission land. I was ashamed to pass by such a good field, and they are now clearing land and building a native house for a white missionary. I feel we must not neglect these calls any more, for we shall lose their confidence and the confidence of others if we do not attend to them. We expect to return with a well-educated married couple for Doveli. While there, a chief from another island still farther away, pressingly invited us to send them our missionaries, as they had thousands of people. And so we pray for a few more couples at once for our Solomon Island field.

"Invitations of this kind are constantly coming. They are not merely human, but the voice of God pleading with us to go forward. Had we the workers, the movement in the Solomon Islands would be three times stronger than it is today."

What is the explanation of this new situation that we face today—thousands of people, sunken in heathenism and multitudes of them in wild savagery, insistent upon getting help? We know it must be the fulfilling of the word of God spoken through Joel the prophet.

The Lord is pouring out his Spirit upon all flesh, and the time has come for the uttermost parts of the earth to hear the message. These people feel that they cannot wait. Our missionaries say that after calling and calling long for us in vain, some hundreds of individuals have gone in search of other societies and have placed themselves under them for instruction.

Well may we cheer our Australasian brethren on in their effort to rise to meet this new and thrilling demand.

The eventful days of which the prophet Joel spoke are come.

W. A. S.

Banda Sea, East Indies.

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The Honor Roll

As the readers of the REVIEW know, we have adopted as our goal, The REVIEW in every English-reading family. On this basis the goal list has been figured out for each conference and mission in the North American Division field. It will be interesting to our subscribers to know that according to the report of the month ending March 31, the following conferences and one mission have more than reached their goal:

Northern New England, Western New York, District of Columbia, Virginia, West Virginia, Montana, Inter-Mountain, Mississippi, Carolina, and the Alaska Mission.

It is indeed encouraging to us here at the office that the Honor Roll includes so many. There are a number of other conferences that are very close to the mark. With very little work, the subscription list of our church organ can easily be brought up to the full goal list. This is notably true in the following fields:

Southern New England, Manitoba, British Columbia, Wyoming, West Pennsylvania, Ohio, East Michigan, North Wisconsin, Minnesota, and South Dakota.

Will not our readers unite with us this year in a drive which will actually reach the full goal which has been set for us by the spirit of prophecy in these words?

"The REVIEW is a valuable paper; it contains matters of great interest to the church, and *should be placed in every family of believers* [italics ours]. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families."

L. L. C.

* * *

Advertising Church Services

As a denomination we are very aggressive in our efforts to take the printed page, with its truth-laden message, to the people. Not only do we feel that this should be done through the circulation of our books and papers, but we have a Press Bureau to educate and aid in the preparation of articles for the public press. There is, however, one phase of publicity that has not been emphasized as it should be. This is the proper advertisement of the churches in which our meetings are held. In the case of special efforts, advertisements are often placed in the newspapers, as well as special announcements circulated among the people. There is in practically every great newspaper a page devoted to notices concerning church services. If on these pages the address of our local church, and some statement concerning the services, were inserted, even at slight expense, it would be money well spent.

Many of our people, in traveling from place to place, find themselves in communities where they are not informed as to the location of our services. In my own experience I remember one very embarrassing occurrence of this sort. Having spent the summer canvassing in the State of Wyoming, I took advantage of the very reasonable railroad rates to attend the exposition at Portland, Oreg. On the train, I and the man with whom I had been canvassing fell into conversation with a young man who was also on his way to the exposition. He showed himself very friendly, and on our arrival at that city he expressed a desire to enjoy our company in going about the exposition grounds sight-seeing. As we were arriving late Friday afternoon, we explained to him that the next day was our rest day, and that we could not, therefore, go sight-seeing, but would attend our church, and would be glad to have his company Saturday night after sundown. When the young man heard that we were Seventh-day Adventists, he expressed a desire to attend church with us.

We saw no statement concerning our church services in the daily paper, but looked up a city directory, and after considerable difficulty located one of our churches. So, on Sabbath morning the three of us took a car, only to arrive at our destination to find the church building closed, and no notice posted on the door, nor any information to be obtained in the neighborhood, as to why no services were being held on that day. Then we looked up a second church in another part of town, where we found the same situation.

To make a long story short, we were unable to take this friendly young man to church because we could not find where our services were being held. Later, we were informed when we did get in touch with our people, that a union meeting was in session at Tacoma. How gladly we would have taken this young man to

this union meeting had the matter been properly advertised for the information of those who might be strangers, and who would need to rely upon newspapers or other current sources for information!

Our churches in Portland, however, in this respect are really better advertised than the churches in many other cities, in that they do appear in the city directory, which is not the case in many cities in this country.

We have the truth for the people of this time. Shall we not in every proper way bring to the attention of the people the places where they may go to hear the presentation of the truth? Let us make more use of the advertising pages of the daily papers, and in every case let us place the name and address of our churches in the local city directory. If this is done, we feel certain that the Lord will call the fact of their existence to the attention of many, and bring to our places of worship those who might otherwise never come.

L. L. C.

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Why the Discussion?

(Continued from page 2)

It behooves us to be on our guard lest souls be turned from the simplicity of the faith as it is in Christ Jesus, lest this movement with which we are connected be corrupted by the specious principles of infidelity which are working havoc in the various divisions of the Christian church. As never before in our history we need to give heed to the specific instruction which has come to us from the servant of the Lord as to the character of our schools.

We greatly rejoice that those who stand at the head of our schools recognize the danger. We have always felt great confidence in the earnest men who stand at the head of our educational work. This confidence has been strengthened, if possible, as we have associated with them in the recent educational council, where they have given faithful consideration to the instruction which has come to us through the spirit of prophecy, and have earnestly studied how to mold our schools and to shape our curricula of studies after the divine pattern.

We have a splendid system of Christian education. From our schools have gone out year by year many earnest young men and women into the great harvest field of the Master. We are reliably informed that ninety-eight per cent of the graduates of our schools have entered some department of our denominational work. Many times as we have faced the student body in our various educational institutions, we have thanked God that we have so many thousands of youth who are turning their backs upon the fashions and follies, the inducements and material advantages, of this world, and have decided to cast in their lot with the remnant people of God, dedicating their lives to the promulgation of the third angel's message. We have recognized that in them lies the hope of our church, the hope of the triumph of this movement. Scores who have entered our schools unconverted have gone away rejoicing in a new-found hope in Christ. This is surely cause for great gratitude, and furnishes abundant reason why we should rally to the support of our educational work, sustaining our teachers with our counsel, our sympathy, and our prayers.

And we are confident, from the spirit of the recent convention, that our schools will be made in the

future even more potent factors in the furtherance of the cause of truth than they have been made in the past. As we turn to God with all our hearts, and seek him for guidance, his blessing will attend our efforts. And if we seek by every means in our power to safeguard our youth and shield them from the subtle influences of the infidelity which exists in the world, we believe that we can confidently expect the blessing of Heaven to rest upon our efforts.

But we need in this warfare to be constantly on our guard. Satan will steal a march upon us if possible. By every means in his power he will seek to deflect us from the straight course, to turn our feet from the narrow path, to corrupt the simplicity of the gospel in our lives, to lessen our faith and cloud our hope. Our only safety is in absolute loyalty to the right, divorcing ourselves from every unholy influence, breaking every worldly alliance which would ensnare us. We must seek for ourselves and for our sons and daughters the path of righteousness and obedience.

There should be carried forward a most earnest campaign to secure as students at our own schools every young man or woman in our ranks needing an education. Let us gather into the fold our youth and children. Let us not rest until this is accomplished — not for fifty per cent of our young people, but for one hundred per cent, the entire membership.

Let us seek, as those to whom has been committed the custody of precious souls, to make our schools such centers of holy Christian influence that our youth and children shall go forth from them so armored for the conflict, so secure in their faith in the Word of God and in the spirit of prophecy, so anchored in the principles of eternal truth, that nothing shall swerve them from their allegiance to God and from their mission of holy ministry to their fellow men.

F. M. W.

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The Failure of Zionism

MUCH discussion is now going on as to the future of the Jewish nation. Will the Jewish state be rehabilitated in the land of Palestine? There is a strong movement on looking to this end, and the plan has been promised strong support in England. There are, however, many Jews who look with disfavor upon the plan. Mr. Oscar S. Straus is quoted as seeing little prospect of success in the proposition. He says:

"I am not a Zionist. Perhaps that is because I am too practical. But I have a strong spiritual sympathy with Zionism as an idea. I shall not live to see the day when Jews in any numbers will be emigrating back to the land of their fathers. It may happen long after I am dead, perhaps; but who can tell of the future?"

Congressman Julius Kahn, an Israelite of California, expresses definite opposition:

"The reason I am opposed to a Jewish state is that experience has shown that the Jew becomes a good patriotic citizen of any country giving him full citizenship and civil and religious liberty. In the war that has just closed there were thousands of young Jews from every walk of life, who gladly went to the colors of their country and were ready to give up their lives in defense of its flag and its rights. I do not think a single one of those soldiers expects to go away from this country. They will want to live and die Americans. Some of the leaders of the Zionist Movement believe in what they call multiple loyalties. I, on the contrary, believe that a man can have loyalty for one country alone. I believe all his allegiance belongs to that land which shields and protects him and of whose benefits and opportunities he takes advantage.

Not an Internationalist

"Frankly, I am afraid that many avowed Zionists are also internationalists. I am not. I believe that we in America should stand for this country and its institutions against all the world. In fact, I believe that as nationalists we make of our religion a secondary matter. Our country comes first. Our Judaism is simply our religious faith. I feel that hundreds of thousands of the American Jews no longer shed tears over the history of the past. We recognize that ever since Christianity was recognized as a state religion the Jews have been persecuted and oppressed in many lands. We hope that similar days of oppression will soon disappear altogether in those countries where pogroms and persecution still occur.

"We recognize the fact that the emancipation of our coreligionists has been slow and gradual. We feel, however, that the world is beginning to understand the Jew better and better. We feel that enlightened Christians shudder with horror just as we do whenever the newspapers detail the horrors of a Jewish massacre, and so the modern American Jew looks forward and not backward. 'Onward and upward,' is his motto. He simply asks for justice and an equal opportunity for his people, and he knows that they will rapidly show the world that they are as patriotic, as loyal, and as devoted to the country which accords them full rights, as any other citizens.

Not Opposed to a Haven

"There is no opposition to a haven for oppressed Jews in those countries where persecution still exists. If I remember rightly, it was only a few years ago that Great Britain offered a large territory in Africa for such a purpose. Mr. Zangwill thought it might be a good solution of a very serious problem. Nothing came of it, however. The objection to Zionism is to the establishment of a Jewish state, and that is an entirely different thing. Some of the rabid Zionists seem to feel that the Irish situation is similar to that of the oppressed Jew in Rumania and Russia, or even Poland, but the cases are not analogous. The Irish have lived in their country for centuries. Ireland is their country. They are asking freedom for the land which they have inhabited for a thousand years or more.

"The Zionists want a Jewish state in Palestine, where there are not more than one hundred thousand Jews. This number constitutes but a mere fraction of the total population. If the Zionists, heeding the demands of the Jews who have dwelt in the pale of the settlements in Russia, were to demand representative government in that area, the proposition would be more analogous to the situation in Ireland or Czecho-Slovakia or the land of the Jugo-Slavs.

"The proposition of the Zionists seems to be that they desire a very small minority of the people of Palestine to be given the right to found a Jewish state in Palestine, or to remove a large number of Jews who have up to the present time had no opportunity for self-government, to Asia, so as to provide enough population to warrant the founding of a state. This appears to many American Jews unwise and harmful.

"That Jews might go to some haven where they might be free from persecution—to this no Jew would object; but if the world will grant equal civil and religious liberty to the Jew, with the freedom to settle anywhere he wishes, there will be no Jewish question. It will solve itself. The experience of America shows that the Jew is quickly assimilated. He makes a patriotic and loyal citizen, who is glad to obey the laws of his country and worship the God of his fathers after the fashion of his ancestors.

"Some of my coreligionists have asked me to appear before the Peace Conference in behalf of those Jews in this country who are in accord with the movement supported by the Alliance Israelite and Major Lionel Rothschild. Of course, the primary object of my going to Europe is to observe the military situation over there, and if in addition I can find time to devote to this other matter I shall be glad to co-operate with the English, French, and Italian Jews, who, like the anti-Zionists in this country, do not believe it will be of advantage to the Jews of the world to have Palestine organized as a Jewish state government."

It is barely possible that some little success may attend the movement to establish a Jewish state, but this will fulfil no prophecy. The only restoration promised in the Word of God to the seed of Abraham is the spiritual restoration which will be bestowed, not upon the literal descendants, but upon the children of faith through Christ Jesus. We would that the heart of every Israelite might find in Christ the true Messiah, and look forward with hope and re-

joicing to the time when Christ as the seed of Abraham and the son of David shall sit upon the throne of Israel, and from the north and east and south and west the spiritual seed of Abraham shall be gathered into the everlasting kingdom of God.

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The Cambridge Man and the Cannibals

THERE came out from England to the New Hebrides a Cambridge scholar to study native life. He was of the non-Christian kind. But as a safe place in which to settle for a time, and yet be among the raw tribesmen, he chose the little island of Atchin, where our mission is established.

After a time Missionary A. G. Stewart found that the man was warning the natives against Christianity and the teaching of the mission, urging them to hold to their tribal ways.

"Why do you do this?" the missionary asked him.

"I believe it better for the native to keep his own religion," said the scholar.

"Why then do you not go over to the Malekula mainland, and teach those people this, rather than these who have been under the instruction and influence of the mission?"

"O that is impossible; they would kill me over there."

"And you forget," said Missionary Stewart, "that the only reason you can safely live here and influence these natives against our teaching is that the leaven of this teaching has changed their lives since our mission came among them."

The Cambridge man was without answer; for the facts were too patent. He dared not trust his philosophy of natural religion out of range of the Christian influence in that region of savage cannibalism.

Sad to say, his work proved a real hindrance, a reaction against Christian teaching setting in for a time. Thus the work on Atchin was made harder. But the missionaries are holding on and hoping to see ere long the first complete triumphs of grace in Atchinese hearts. And they are at work on the mainland also.

No wonder that before all the learning and philosophy of Greece and Rome the apostle Paul cried out exultingly: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

W. A. S.

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"Bishop Bashford Crowned"

THE above is the heading of an article in a recent number of a church journal, in which is given an account of the life and labors and death of Bishop Bashford. We judge from the account that he was a worthy man. As a result of his industry and consecration, the Lord had wrought through him a great work. He had occupied many positions of trust, and filled them faithfully. We doubt not that he died triumphant in the Christian faith. Did his triumphant death mark his crowning?

To this we must take exception. Bishop Bashford has not yet received any crown of glory. Nor have the other godly bishops and ministers of Christ who have died through the centuries, received any. The apostle Paul is still waiting for his crown. He declares in his letter to Timothy:

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

The apostle Paul is sleeping in the dust of the earth. Like all the faithful who have died in Christ Jesus from the beginning of time, he is waiting for the sound of the last trumpet, for that day when mortality will be swallowed up in life (1 Cor. 15: 51-55), when Christ shall change his vile body into a body like Christ's glorious body. Phil. 3: 20, 21. Then it is that Paul will be ushered into the presence of his Lord, to realize the grand fruition of the hope which sustained him through all his arduous labors. And then it is that Bishop Bashford, if counted worthy, and all the faithful in Christ Jesus, will receive the "crown of glory that fadeth not away."

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Effects of Influenza in India

IN a report issued by the Indian government March 31, the astonishing statement is made that a conservative estimate of the deaths from influenza in India alone aggregated six million—"equivalent to more than half the mortality attributable to plague in the twenty-two years during which plague has been epidemic in this country." This epidemic has proved to be the most terrible recorded in all the annals of history. We may believe that it is the precursor of the more terrible visitations to fall upon this earth in the near future, a forerunner of the seven last plagues which will be visited upon the world after the close of probation. Happy the child of God who can claim in the peril before us this blessed promise: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91: 9, 10.

* * *

Making Christ King

WHEN Christ's misguided followers two thousand years ago sought to take him by force and make him king, he refused the proffered honor and withdrew himself from their companionship. No more can Christ be forced into the kingship of any nation at the present time. The kingdom of Christ can never enter through the gateway of politics. Acclaiming the name of the Lord in the Constitution will not make the nation Christian. The editor of the *Sabbath Recorder* says in a recent number:

"Much is being written in these days about making the nation a Christian nation by law. Some seem to think that to force the word 'God' into the Constitution would make this a Christian nation with Christ as its King. Others claim that the great need of our country is a Sabbath established by law and enforced by legal penalties. In one form or another strong pleas are being made for legislation upon matters of religion, and the claim is that the state can thus be made religious.

"There is no question as to whether the *people* in a nation should be religious. Every Christian recognizes the fact that all men are under obligation to accept God's claims upon them. But there is a serious question as to whether the nation as an organized institution should recognize any particular form of religion, or strive by law to establish any rite or tenet of Christianity. According to our fundamental law the state should be neutral in all matters of religion. Absolute separation of church and state was planned by the framers of that law. The democratic ideal more than once expressed by wide-visioned thinkers is, 'A free church in a free state.'

"All matters of religion should be left to the discretion of the individual. Only by the conversion of the individuals com-

posing a nation can that nation become Christian. And men may place God's name in the Constitution until doomsday, still that will never make a Christian nation.

"The Constitution is not a religious document; it is purely political. The religious fathers who framed it and who had suffered from the interference of the state with the church in the Old World, knew what they were about when they put into our Constitution the item that prohibits the state from interfering with the free exercise of religion. Notwithstanding all this, certain religionists of our time insist upon exercising legal and forcible constraint against other religious people who cannot believe just as they do!"

* * *

A Plague of Grasshoppers

THE Scriptures declare that in consequence of sin and the curse which rests upon the earth because of man's transgression, plagues and pestilences of various kinds will be visited upon mankind. We see striking fulfilment of this in some of the great scourges of insects which have visited the earth. To their depredations Joel evidently refers in the second chapter of his book. He speaks of these destroyers as "the northern army." A description of the work of a division of this great army is sent us by Brother H. Hunt, of Bravo, Mich. Brother Hunt says (evidently concerning conditions during 1918):

"That the prophecy of Joel is at the present time being literally fulfilled in the State of Michigan by the depredations of grasshoppers, all who read the following statements of a writer in a recent issue of the *Michigan Farmer*, will, we believe, freely admit. The species doing the most damage is known as the lesser migratory locust. During the last three years their increasing numbers have brought great destruction to crops in about a dozen counties in the northern part of the lower peninsula. The writer above referred to says:

"I have known them to eat leaves from peach trees and then strip the flesh from the ripening fruit, leaving just the pits hanging on the trees. Even the bark on the tender twigs is eaten by these ravenous insects, which have been known to gnaw the handles of pitchforks, hoes, and rakes in order to secure the salt left upon them by the perspiring hands of the farmer.

"Twenty acres of young apple trees were stripped of their foliage, and eventually died. Any number of cases have been reported of grasshoppers eating the silk of forming ears of corn. In still other localities they did not stop with the silk, but ate the leaves, stalk, and all."

"Another writer says, in speaking of this locust plague: 'Our farmers have been teased with frost and drouth to a hitherto unknown extent, but the thing that has caused them the greatest loss is the grasshopper. I have never seen such a sight as I saw this year. Oat and rye fields have been literally decapitated, and the straw cut with mowers for bedding cabbages, onions, etc., was eaten from the face of the earth, until the ground stood so bare that one would think nothing had been planted on it.'"

* * *

THERE is an unentered region lying east of the Society Islands—the Tuamotu Archipelago. It is said to be an unhealthful region, where the European cannot live. But there are dwellers there; and somehow, before the word, "It is done," is spoken, we know the message must reach the Tuamotuans.

"We have a good man in Tahiti," said Elder F. E. Lyndon, "who volunteers to go to Tuamotu." There are so many more populous and more accessible places to be entered first that Tuamotu must wait; but as we look at the remotest islands and wonder how the truth is to be carried to such places, it is good to hear of men like John, of Tahiti, who are carrying the burden for those beyond the highways of travel, and who are ready to go with the message "wherever human hearts and human woes abound."

W. A. S.

These Evil Days

The Hope and Assurance of the Church

CARLYLE B. HAYNES

THE anarchists, the Radical Socialists, the I. W. W., and other groups holding extreme views in the United States, are combining for the avowed purpose of overthrowing by a "bloody revolution" the American Government, and creating in its place a Bolshevik republic, if we can accept as facts the disclosures contained in a memorandum prepared in the United States Post Office Department by Solicitor-General Lamar of that department, and read into the records of the Senate Propaganda Committee, on March 10, 1919, by Major Hume, counsel to the committee.

This memorandum formed the preface to about one hundred excerpts from radical publications which, since the signing of the armistice, have been seized in the mails by authority of the Post Office Department. The memorandum is as follows:

"These excerpts will readily convey to you the forceful activities of these organizations and the methods they advocated to accomplish the object of their purpose.

"This propaganda is being conducted with such regularity that its magnitude can be measured only by the bold and outspoken statements contained in these publications and the efforts made therein to inaugurate a nation-wide reign of terror and overthrow of the Government.

"In classifying these papers they are submitted in their major, or general, class as follows: I. W. W., anarchists, Radical Socialists, and Socialists. It will be seen from these excerpts, and it is indeed significant, that this is the first time in the history of the so-called radical government in the United States that these radical elements have found a common cause (Bolshevism) in which they can all unite. The I. W. W., anarchists, Socialists, radical and otherwise, in fact all dissatisfied elements, particularly the foreign elements, are perfecting an amalgamation with one object, and one object only, in view; namely, the overthrow of the Government of the United States by means of a bloody revolution, and the establishment of a Bolshevik republic.

"The organization of the Industrial Workers of the World is perhaps most actively engaged in spreading this propaganda, and has at its command a large field force, known as recruiting agents, subscription agents, lecturers, etc., who work unceasingly in the furtherance of 'the cause.' This organization also publishes at least five newspapers in the English language and nine in foreign languages.

"It is the announced intention of this organization to publish their literature in practically every foreign language spoken in the United States, to change their monthly magazines into weeklies, their weeklies into dailies.

"In a recent issue of one of these publications there appears a notice to the effect that beginning in March a publication in the Chinese language will be published in New York, in the interests of the Chinese I. W. W., who have recently been organized.

"It will be seen from the foregoing that this organization will be able by this method to reach every foreign element in the United States and by means of its propaganda to weld them into one big 'revolutionary' unit.

"It also appears that the Socialists have joined the Bolshevik movement and are using the party organization to further the cause, and this will be seen from the various excerpts from socialistic publications.

"The anarchistic class, already outside the pale of the law, are to be found among the staunchest supporters of Bolshevism and have eagerly seized this opportunity to join forces with other radicals to overthrow the Government."

If the anarchists and Bolsheviks of America succeed in making a Bolshevik republic out of this country, some idea of the conditions which will then prevail may be had by a study of the situation in Russia, which is the heaven of the Bolsheviks. In Russia today, according to the reliable reports of fugitives from that country, life under the Bolsheviks has become like "a nightmare in a lunatic asylum."

Cabling from Geneva, the special correspondent of the *New York Times*, in a dispatch appearing in that paper on March 11, says:

"These unfortunates continue to straggle into Switzerland. I have talked with many of the victims of the Bolshevik madness, who are still haunted by the terrible scenes they have witnessed, and unnerved by the mental and physical tortures they have endured, and the tales they tell are full of grotesque horror.

"The city of Moscow,' one of them says, 'is reduced to about 1,000,000 inhabitants. Before the Bolshevik régime it had 3,000,000. The population is dying of starvation and plague, decimated by executions, rotting in prisons. Flight is almost impossible, for the trains have stopped running. In the streets tragic and terrifying scenes are enacted. A horse falls exhausted with hunger, and is immediately attacked by a score of famished dogs, who begin tearing it. Red Guards with loaded revolvers keep off the crowd which soon assembles, watching the horrible sight with ferocious looks of envy. But sometimes the guards do not arrive on the scene in time, and then men and women cast themselves upon the carcass, slashing it with their knives and fighting with the snarling dogs for the bleeding strips of flesh, which they devour on the spot, not having sufficient will power left to carry their booty home to cook.

"Such is the communist paradise which the Bolsheviks promised their miserable dupes. Fear and famine have engendered a veritable epidemic of insanity. The asylums are overcrowded and for the last two months have been unable to accept new patients. Lunatics and maniacs of all kinds stalk raving through the streets. The prisons are full of madmen. In the maternity hospitals the death rate is incredibly high. According to the managing physician of one of these establishments, ninety per cent of the mothers die after childbirth, and infant mortality is scarcely lower. Funerals, like everything else, are nationalized. That is to say, the dead are carried away in carts and dumped into a vast common grave at the cost of the state. No religious ceremony is performed, and no crosses may be erected over this gruesome pit. The nationalization of women has been carried out in various provincial towns, but so far Moscow has escaped this crowning infamy. In some districts, however, the local Soviets have gone even farther, and have instituted a sort of conscription of women for immoral purposes."

We do not believe the extremists will succeed in overthrowing the United States Government, but we do confidently believe these disorders and disturbances in the various nations of the earth today are precursors of the time when the Spirit of God shall be entirely removed from the earth. All the passions of the flesh are being given free rein today, and the Bible declares, "My Spirit shall not always strive with man, for that he also is flesh." Gen. 6:3.

The leaders in the world of thought and statesmanship recognize the danger in the bitter feelings of envy and revenge, and in the increase of class hatred. Clouds of evil presage hang low over the earth. All the elements which produced the French Revolution are ablaze in the hearts of men today, and that great tragedy pales into insignificance in comparison with the things which have transpired in Russia. The future is dark with terrible menace for the inhabitants of the earth. It will not be long until the lightnings begin to flash and the storm will break — such a storm as this world has never yet witnessed.

"When he [Christ] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected his mercy, despised his love, and trampled upon his law. The wicked have passed the boundary of their probation; the Spirit of God, persistently

resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

"A single angel destroyed all the first-born of the Egyptians, and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when he permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere."—*"The Great Controversy,"* p. 614.

And what will the people of God do in such a time as this? The Lord himself answers:

"Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91: 3-11.

Missionary Work

A. T. ROBINSON

A MISSIONARY is "one who is sent on a mission."

Jesus Christ was the greatest missionary the world has ever known. He says:

"I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38.

"My meat is to do the will of him that sent me, and to finish his work." John 4: 34.

The object of his mission is stated thus:

"The Son of man is come to seek and to save that which was lost." Luke 19: 10.

The purpose for which Jesus was sent is again stated in these words:

"We have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4: 14.

To communicate the light and blessings of the gospel to our friends and neighbors, as suggested by the inspired apostle, is a sacrifice most pleasing to God:

"To do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13: 16.

The fact that we do not know what may be the results of even the smallest efforts along missionary lines, should prompt us to diligence and faithfulness:

"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." Eccl. 11: 6.

An illustration to the point: A few days ago a sister, herself feeble in health and at the time somewhat discouraged, after giving a tramp something to eat, handed him a little tract, entitled "We Would See Jesus." The tramp cared nothing for the tract, and handed it to a man he met on the street. At our next Sunday evening lecture in the church, this man and his wife attended the service. At the close of the service he mentioned that some one gave him the little tract above referred to, which was the first he had ever heard of Seventh-day Adventists. He purchased a copy of "A World in Perplexity," and the following Wednesday evening came to the prayer meeting. At the close of the meeting he told us that he had been reading from the little book at noontime to his fellow workmen in the shop where he worked; and so many wanted the book that he purchased twelve more copies to supply the demand. This much we were permitted to see of the results that came in three days' time, of a feeble sister's handing out a little tract to a poor tramp. Who can imagine what

the judgment may reveal as the full fruition of that small missionary effort, or how much could never have been told if that little tract had not been handed out!

What blessed assurance is given to the one who faithfully sows the gospel seed?

"He that goeth forth and weepeth, bearing precious seed [seed basket," margin], shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Here is a timely admonition to every missionary worker, and should apply to every church member, because when the Master went away he "gave to every man his work."

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

The Master said, "The harvest is the end of the world." The nearer we come to the time of harvest, the closer together the sowing and the reaping time will come:

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." Amos 9: 13.

When the time of harvest comes, the bountifulness or scantiness of the reaping will depend upon the amount of gospel seed that has been scattered:

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6.

To whom did the greatest of all missionaries turn over his begun, but unfinished work?

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." John 20: 21.

The greatest of all missionaries was made perfect, as a soul-winner, through suffering:

"It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10.

Reproach was one of the forms of suffering that he endured:

"The reproaches of them that reproached thee are fallen upon me. . . . Thou hast known my reproach, and my shame, and my dishonor. . . . Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." Ps. 69: 9-20.

He left a measure of this suffering to be filled up by his followers:

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. 1: 24.

His all-consuming zeal led Christ to leave the comfort and bliss of his heavenly home and come to this dark, unfriendly world to bear reproach and shame for us:

"Even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15: 3.

Every follower of Christ is invited to share with him this same kind of reproach and suffering:

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13: 12, 13.

Only those who share in his reproach and suffering here and now, will share in his glory hereafter:

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2: 12.

If we are ever joint heirs with him in his glory, in the world to come, it will be because we shall have been joint heirs with him in his suffering in this world:

"If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17.

* * *

Called of God

FRANCIS H. TRIPP

"WE know that all things work together for good to them that love God, to them who are the called according to his purpose."

There are many things that come into our daily lives which we cannot understand, unless we are thoroughly acquainted with God, and familiar with his manner of dealing with his people.

We inquire, Why has this trial, this bereavement, this temptation, this great sorrow or distress come upon me? We shall not understand why this is so unless we know how he has dealt with his people all through the ages. We are apt to think these things are a hindrance instead of a help to us in our Christian experience, and we say, as did Jacob of old, "All these things are against me."

We hear the words of the grief-stricken father, and they come to us like a wail of anguish from a broken heart, when Jacob said: "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." And yet they were not. It was all of God; for we read the words of Joseph to his brothers: "It was not you that sent me hither, but God;" "for God did send me before you to preserve life."

So we say in the words of the text, "We know that all things work together for good to them that love God." But we must not stop there. It is to those who are the called according to his purpose that all things work together for good. Are we called of God? Then all things work together for our good, and this promise is ours. We may rely upon it.

* * *

MY brethren, we are living in a most solemn period of this earth's history. There is never a time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before.—*Special Testimony.*

Soul, or "Nephesh," in Leviticus

ARTHUR L. MANOUS

ACCORDING to Hebrew-English authority, the Hebrew word *nephesh*, from which comes the English word "soul," occurs about sixty times in the book of Leviticus alone. But it is never, in the Authorized Version, rendered "spirit," "immortal," nor yet "never-dying soul." Note the following thirteen terms, or words, by which the king's translators have rendered it:

"One," once. 4: 27.
 "Body," once. 21: 11.
 "Thing," once. 11: 10.
 "Heart," once. 26: 16.
 "Persons," once. 27: 2.
 "Any," twice. 2: 1; 24: 17.
 "Creature," twice. 11: 46 (twice).
 "Yourselves," twice. 11: 43, 44.
 "Beast," thrice. 24: 18 (thrice).
 "Dead," thrice. 19: 28; 21: 1; 22: 4.
 "Life," four times. 17: 11, 14 (thrice).
 "Souls," seven times. 16: 29, 31; 17: 11; 18: 29; 20: 25; 23: 27, 32.
 "Soul," thirty-two times. 4: 2; 5: 1, 2, 4, 15, 17; 6: 2; 7: 18, 20 (twice), 21 (twice), 25, 27 (twice); 17: 10, 11, 12, 15; 19: 8; 20: 6 (twice); 22: 3, 6, 11; 23: 29, 30 (twice); 26: 11, 15, 30, 43. Total, sixty times.

In the foregoing we have found the word *nephesh* translated by thirteen different English words, including their singular and plural forms, and this, too, in the book of Leviticus alone. But not once have we found it translated by the terms of popular theology, "immortal soul," or "never-dying soul," etc. A careful study of the word *nephesh*, its meaning, use, and various translations, will reveal the fact that there is no natural immortality whatever connected with it.

According to the Scriptures, man is a "frail," "mortal" creature. The psalmist says:

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. 39: 4. (See also Ps. 144: 4.)

And the good old patriarch Job asked:

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4: 17. (See also 2 Chron. 14: 11, margin.)

That man is not in possession of any natural immortality is also plainly taught in the New Testament. Men are not usually taught to seek for a thing which they are already in possession of. But the apostle teaches us to seek for "immortality." His language is:

"Who [God] will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2: 6, 7. (See also 1 Tim. 6: 16.)

Man is not now in possession of immortality, but it is a gift of God, to be bestowed upon the righteous at the second coming of Christ and the resurrection of the just. (See 1 Thess. 4: 13-18; 1 Cor. 15: 50-54.)

Dear reader, that we may so live and relate ourselves to God and the plan of salvation that we may be among those who shall "put on immortality" at the coming of our blessed Saviour for his own, is the writer's humble prayer.

Nashville, Tenn.

Perfecting Character — No. 1

Waiting for Power

W. S. CHAPMAN

THE spiritual condition of thousands of professing Christians is a source of grief to God, and of discouragement to the persons themselves. Their lamentation ever is:

"I don't know what is the matter, I have no spiritual strength, I do not enjoy the Spirit of God." — *Testimonies for the Church*, Vol. II, p. 264.

They worry and chafe over their spiritual condition, but gain no vantage ground. Why? Because "they are men and women of the world. They have cultivated worldly propensities until their faculties have become strong in that direction. Yet they are as weak as babes in regard to spiritual things, when they should be strong and intelligent." — *Id.*, pp. 264, 265.

Speaking of such professors, God's servant says:

"It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understandings, the light which has shone on the soul, but which has been neglected or refused, will condemn them."

How many among these, uneasy over their spiritual condition, are seeking to comfort their hearts by a hope that Christ will, at his coming, exert some mighty influence over them, so transforming them into saints. But O the disappointment!

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves." "Pride, self-love, selfishness, avarice, covetousness, love of the world, hatred, suspicion, jealousy, evil-surmisings, must all be subdued and sacrificed forever. When Christ shall appear, it will not be to correct these evils, and then give a moral fitness for his coming. This preparation must all be made before he comes. It should be a subject of thought, of study, and earnest inquiry, What shall we do to be saved? What shall be our conduct that we may show ourselves approved unto God?" — *Id.*, Vol. V, pp. 261, 705.

"It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change." — *Id.*, Vol. V, p. 466.

Others, in desperation, take up the fight with sin, vainly hoping to gain the victory in their own strength, forgetting that sin is a spiritual condition requiring the power of God to overcome.

"There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith." — *Id.*, Vol. IX, pp. 165, 166.

This, it will be found, is true religion, the true worship of God.

"Except a man be born again," the Saviour said, "he cannot see the kingdom of God." John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his require-

ments. This is true worship." "O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust!" — *Id.*, pp. 156, 155.

Let us ever keep in mind that only those with characters like God's will enter the kingdom of God, and that it is man's work to develop his own character out of the talents and opportunities God grants him.

"We are living amidst the perils of the last days. We are wisely to cultivate every mental and physical power; for all are needed to make the church a building that will represent the wisdom of the great Designer. The talents given us by God are his gifts, and they are to be used in their right relation to one another, so as to make a perfect whole. God gives the talents, the powers of the mind; man forms the character." — *Id.*, Vol. VIII, p. 174.

Character forming is no instantaneous process, no spiritual change through the touch of God's finger, as many imagine. A saint is not made in a day; nor does consecration signify a change, but only an expression of a desire for one. A character has to be worked out by a patient continuance in well-doing day by day until perfection is reached.

"Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living head." "Nothing less than entire consecration to his service will Christ accept. This is the lesson which every one of us must learn." — *Id.*, Vol. V, pp. 500, 42.

In building character a foundation must first be laid, and that is ceasing from sin. There is but one way to serve God acceptably, and that is in spirit (mind) and in truth. It is therefore utterly useless to attempt such a service until the mind is firmly set upon this determination to cease from sin. So long as the mind is inclined to do evil continually, God cannot prosper a service that dishonors him, and our best efforts will be fruitless.

Some assert that this cannot be accomplished; that unless God performs a miracle in behalf of the sinner, and transforms him at once into a saint, this perfection of character is impossible of accomplishment. If this were really so, then there could be no gospel; for, as has been shown, the Lord furnishes the power, but perfection of character is the work of a lifetime. Yet it is the goal set before us, to be reached in God's strength before Christ comes.

"But many of you say, 'How can I help sinning? I have tried to overcome, but I do not make advancement.' You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise and say, 'Through the grace of God I will be an overcomer.' Put your will on the side of God's will, and with your eyes fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, 'Jesus is my Saviour, I love him, because he has first loved me.' Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the Word of God to the letter." — *Mrs. E. G. White, in Review and Herald, Sept. 20, 1892.*

"Christ died to make it possible for you to cease to sin." — *Id.*, Aug. 28, 1894.

"At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement." — *"Education," p. 106.*

St. Petersburg, Fla.

IN MISSION LANDS

A Light in Venezuela

W. E. BAXTER

A FEW weeks ago, in company with Brother G. D. Raff, I visited two men in the city of Turmero, to the west of us, between Caracas and Valencia. These men became interested in the truth through the work of Brother Lopez, one of our colporteurs, who came to Venezuela from Porto Rico. Brother Lopez sent me their names and asked that literature be sent them. We complied with the request. On this visit we found them very glad to see us and much interested in the truth.

Brother Lopez was canvassing for "Coming King" in this part of the country when the influenza visited us, and as the government forbade travel, he stopped in Turmero to wait until the worst would be past. But he was not idle. Finding Mr. Galeno, a lawyer and man of influence to whom he had sold a book, interested in Protestantism, he began studying the truth with him, and at his invitation spent a week or more in his home. Through Mr. Galeno he became acquainted with another man, a friend of his, for whom Brother Lopez worked a few days gathering coffee and cutting wood, at the same time studying the truth with both of them.

At the time of our visit we found Mr. Galeno keeping the Sabbath and studying the truth as best he could. He told us what he desired most to know, and together we went to the home of this friend, so that all would have the benefit of the studies. We could spend only two days with them, but this time was well improved.

In the forenoon of the second day Mr. Galeno climbed with us a few hundred feet up the mountain side at the edge of town to a quiet place where we had an interesting visit, at the close of which we united in prayer, asking God to make him a light in the city of Turmero. He joined with us in prayer, which, I suppose, was his first public prayer offered to the Father in the name of Jesus instead of to the Virgin Mary or some saint.

In this picture, which Brother Raff took while we were in the mountain, can be seen a portion of the large valley in which Lake Valencia is situated. At the right can be seen a few houses in Turmero. Mr. Galeno is at my left. He is a man about thirty years of age, a Spaniard with some Indian blood, and speaks both the Spanish and the Indian tongues.

When we left he said, "Now don't forsake me. Write to me, and visit me again soon." I want to visit him soon, and also several interested families whose names I have received lately, but it is impossible to do so until more help arrives. This we are expecting before long.

Caracas.

Finding the Interested in Salvador

U. M. COOKE

LITTLE Salvador is about as fruitful a field as any in Latin America. We have a beautiful country, with a delightful climate. The heat is never oppressive, a condition one always associates with climate whenever the word "tropic" is mentioned. Our temperature averages during the day between 75° and 85° the year round, while at night it is from 60° to 70°, usually 65°. Some nights, however, during December and January it goes as low as 55°. Bed covers are needed nearly every night. Our seasons are six months of dry weather, and six months of rainy weather. It does not rain every day during the rainy season, and nearly all the rain is at night, thus making conditions still better. In such a mild climate one can grow nearly all the plants known to the temperate zone, as well as all

the tropical products. It makes a person heartsick to see such a beautiful garden spot almost wholly given over to the growth of coffee and tobacco. Yet there are enough rice, corn, beans, and other vegetables, besides fruit, grown to feed Salvador's million and a half people. This little speck of a country is about the size of the State of Massachusetts.

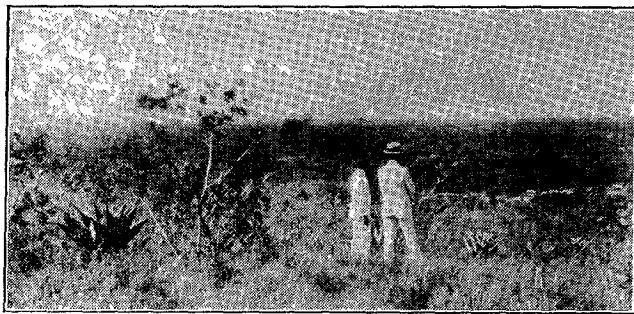
Everywhere I go I find the people anxious and willing to learn. One man said, "It will be a happy day for us when the Americans come to teach us." You cannot converse with any one even for a few minutes without hearing this expression, "*Estamos muy atrasado*," which means, "We are very backward, or behind." At one town where I canvassed, the hotel man said, "My heart is with you missionaries. We need you to come teach us." I might say that the town where he lived had less than a thousand inhabitants, and I worked it in two days, taking forty orders for "Heralds of the Morning." My deliveries lacked only eighty cents of being \$100 gold.

At another place several of the Catholic women subscribers refused to take the book, saying that the bishop had prohibited it. One of our native colporteurs went around to see the bishop about condemning a book which he had never seen. Said the colporteur, "I was brave, and went right in, saying, 'I want to talk to the Señor Obispo.'" His secretary, who was another priest, said that the bishop was very busy, and could not see him, but that he would talk for the bishop. So the native colporteur said:

"Why are you condemning our book when you have not seen it?"

The secretary replied, "Why, we have said nothing about your book. We do not know what book you are selling."

The young man then showed the book to him and said, "You ought to buy this book and read it, then you will have a right to say it is either good or bad."



W. E. Baxter and a new Sabbath keeper looking out over the plains in Venezuela, in territory where the message is entering.

The secretary replied, "Surely we will buy it and read it. We bought a book from your company about two years ago. It was a Protestant book, but it is a good book [referring to "Practical Guide"]."

At the time we sold "Practical Guide" to this bishop we placed more than one hundred copies of the book in that town. When I went again, with "Heralds of the Morning," everybody spoke well of "Practical Guide."

The people realize their condition. They are begging for help. Now is the opportune time to give them the truth. When I say the truth, I do not mean merely sermons from a pulpit. It can never be done in that way. These people have been preached at for four hundred years, and to some extent for years by Protestants also. The only way they can be won is by having the truth of the gospel demonstrated to them. They must see that we have something that will benefit them in every way. Then they will listen to the gospel. It must be lived among them.

And we also need farmers to come and live among these people and teach them. Those who have a little means and who have their hearts full of the love of Jesus for their perishing brothers could accomplish much good by coming here as self-supporting workers, not with an eye for business, to make money, but to mingle with the people and live the principles of the truth as an example. The Lord has promised that the bread and water shall be sure. No better missionary work could be done than for Christian families of America who know this truth to come to these countries and settle on a few acres; then teach the people how to cultivate the soil, how to live in cleanliness, how to prepare food, and to eat clean food, at the same time being true neighbors by helping in time of sickness among the people.

These people cannot comprehend deep Bible doctrines preached at them, or, I ought to say, preached over their heads from the pulpit. They need the gospel demonstrated as a testimony. Whenever and wherever you see such demonstrations of the gospel carried out by those whose lives are full of it, there you see our heavenly Father working through signs and wonders to confirm the word of their testimony, and to convince the world that he is still the living God.

I know many will say that it is almost impossible for families with only moderate means to come to these countries. But are they not all the time moving from Maine to California, and from New York to Arizona, and from Michigan to Texas, and from Texas to Oregon? To move a family from any of the coast States to Central America would not involve much, if any, greater expense than to make one of the above moves.

As to the duty of lay members to go out into the work, we do well to consider the following admonition from the spirit of prophecy:

"When the Israelites entered Canaan, they did not fulfil God's purpose by taking possession of the whole land. After making a partial conquest, they settled down to enjoy the fruit of their victories. In their unbelief and love of ease, they congregated in the portions already conquered, instead of pushing forward to occupy new territory. Thus they began to depart from God. By their failure to carry out his purpose they made it impossible for him to fulfil to them his promise of blessing.

"Is not the church of today doing the same thing? With the whole world before them in need of the gospel, professed Christians congregate where they themselves can enjoy gospel privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation into regions be-

yond. They refuse to fulfil Christ's commission, 'Go ye into all the world, and preach the gospel to every creature.' Are they less guilty than was the Jewish church?"

"Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died. . . . Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles of health reform into the communities that to a large degree are ignorant of these principles."—"Testimonies for the Church," Vol. VIII, pp. 119, 148.

We can see by the use of the expression, "regions beyond," and by the reference to Christ's commission to the church, that the "new territory" mentioned in this extract means more than unentered communities in the homeland. So let us hope and pray that some at least will rally to the work and come up "to the help of the Lord, to the help of the Lord against the mighty."

* * *

The Truth Planted in Santo Domingo

H. D. CASEBEER

It has been a little more than a year since evangelistic work was begun in Santo Domingo, and we are thankful for the visible results. We have now a vigorous young church of almost sixty members, and a large class preparing for baptism.

Several of our members were transferred from Porto Rico when the work was organized here. Among these were several good colporteurs, who steadily sow our literature on both the north and south coasts. The central part of the island consists of a high range of mountains, the highest in the West Indies. Owing to the *gavilleros*, or bandits, this part is unsafe to enter, despite the many months of earnest effort on the part of the United States Government to rid the island of them.

The Government is also opening many public schools, and compelling the parents to send the children. It is sad to see so many intelligent people who can neither read nor write their own names. It is embarrassing, before handing a bright-looking, nicely dressed young woman a tract or a paper, to be obliged to ask her if she can read. But in spite of their lack of educational advantages, we find the youth keen for a part in the closing message. Some of them are definitely planning on gaining in the summer school to be held in Porto Rico, what they can of the needed preparation.

The tithes and offerings for the year, including those of the workers, amount to \$1,813.89. Besides these, the people have been liberal in giving what they could toward paying for the benches for the hall, for the organ, lights, etc.

Santo Domingo is ripe—so ripe that some of the precious grain is already wasting. Many are turning away from a dead religion of unsatisfying forms, and not knowing the gospel, are easily ensnared by Spiritism. Others are making a queer combination of the two religions, finding it hard to break away from the fascination.

One of our members, for several years previous to his acceptance of the truth, was faithfully complying with the tyrannic and senseless demands of the spirits. Perhaps an illustration of the inconveniences to which the spirits put him would be interesting. Here is one of the stories as he told it to us:

"I was working as master shoemaker quite a long way from home, when Rosario (a Spiritist medium) told me that in order

to please the spirits I must bathe at exactly twelve o'clock every day in water in which certain herbs had been washed. So each morning I had my mother prepare the bath, then from half past eleven on I worked with my watch in my hand, and as soon as I could leave I ran immediately for that bath."

Day after day and week after week he obeyed implicitly the foolish demands made upon him. Sometimes he was told to make a cross of ashes on the floor each night before he went to bed; at other times certain herbs crossed over the door were supposed to bring the promised blessing from the spirits.

Perhaps one of the most inconvenient obligations placed upon him was that he speak no word on Christmas Day, or the day before, as long as he lived. To do this he found it necessary to isolate himself whenever possible from his jolly friends on those days, and when he could not get away from them, to bear in silence their ridicule.

Needless to say that one who was willing to suffer all this for error's sake, rejoices greatly in the freedom of the message since learning the truth. He is now living in Azua, a little town about ninety miles from the capital, and is working hard to raise up a company of believers there.

We are glad to have had a part in the opening of the work here, and feel sure that the flame that is now starting will spread on and on until it kindles in every honest heart in Santo Domingo.

* * *

Gave Up All for Christ

EDWARD J. URQUHART

FROM babyhood to womanhood she was blessed with all that wealth can give, being a daughter of one of the wealthiest families of Seoul, Korea. Then came her marriage, a brilliant one. Her husband was appointed a magistrate, and she followed him to his place of appointment. Not long afterward she met a foreign Bible woman, who told her the story of the Christ. She listened, and was converted. Thereupon her husband gave her the choice of renouncing her new ideas, or being divorced. She chose the latter. True to his word, he divorced her, and her father's house refused her admittance. Thus did she sacrifice husband, home, friends, and loved ones for Christianity, becoming an outcast for Christ.

Later she was accepted into a woman's training school, where she received preparation for Bible work. Afterward she married a native minister, and they labored many years in the cause they both loved. They adopted an orphan boy and gave him a Christian education, he becoming a Christian.

Almost a score of years have passed since this woman was driven from home on account of her religious convictions. She has had four children to brighten her life, and she is a worthy mother in Israel. She exchanged a life of ease and position for one of toil and degradation (looking at it from a Korean viewpoint, because the wealthy abhor all forms of manual labor). But she esteems the cross of Christ of greater riches than her former home afforded. Is it not evident from the story of her life that the heathen prove true to Christ? What woman could do more for Christ? Thus is the query answered concerning the kind of Christians the heathen make. When they are truly converted they make Christians worthy of the name.

Keisan, Korea.

The Nestorian Tablet

F. A. ALLUM

THE discovery of the Nestorian Tablet in China is an event of great importance. Early in the year 1625, while digging trenches about thirty or forty miles from the city of Sianfu, one of the ancient capitals of China, the workmen came upon a great stone slab, having a long inscription in Chinese, and a considerable number of foreign words on the left-hand margin and along the bottom. The slab was massive, being a little more than nine feet high, three feet wide, and ten inches thick, and was in a perfect state of preservation.

The tablet tells its own story. It was erected in 781 A. D. It gives conclusive evidence that the gospel in the early centuries was made known among the ancestors of the Chinese. A portion is here quoted, as given by the Rev. A. C. Moule, in the *Journal of the North China Branch of the Royal Asiatic Society*, January, 1918:

"The Unchangingly true, first-of-the-first, last-of-the-last, mysterious holder of life and Creator of all, the Three-One, the Unbeginning true Lord, Alone. He divided space, formed the earth and sky, fashioned man, and endowed him with goodness, and gave him dominion over all things. His primitive nature was simple and without lust. But Satan, the propagator of falsehood, dividing and darkening it with his own evil. Dire confusion followed. Thereupon our Three-in-one divided Himself and appeared on earth in the likeness of man. Angels proclaimed the good news, and a virgin gave birth to the Holy One in Syria. A bright star announced the happy event, and Persians seeing its splendor came to bring tribute. He completed the ancient law, founded the new teaching, cleansed and made men true, opened life, and abolished death. His mighty works thus finished, he ascended to heaven."

Hankow.

* * *

The Holy Spirit in Mission Movements

Number Three

JOHN L. SHAW

PRAYER in the hearts of faith was the magic key that opened the floodgates for the inflow of Pentecostal power. There were no "ifs." From Olivet, the mountain of ascension, the disciples went into the upper chamber to wait for the promise of the Father, which came according to his word.

We think of the intervening time as days of deep heart-searching. Feeling their lowliness and spiritual need, the disciples cried unto the Lord for that holy unction that was to fit them for their work of soul-winning. Putting away all differences, all desire to be the one above the other, they became one in a mighty faith which reached higher and still higher until the promise came.

But it was more than the upper chamber experience that prepared the way for Pentecost. Three and one-half years with Christ in the school of prayer had called these men out and separated them from the interests and claims of daily life. They had learned to depend upon supernatural power. As in ages past Abraham, Moses, David, Elijah, Daniel, and other great servants were called by God from ordinary environments, often by trial and persecution, to be alone with God, free and disengaged from what is ordinary, to listen to the divine voice and to be fitted for the work given them to do, so in the same way Jesus called the disciples to deny themselves and leave all and follow him. By association with the Master in the prayer life, by listening to his

reproofs and instructions, they were preparing to become recipients of the Holy Spirit. In those last days of fellowship "he breathed on them," and said "unto them, Receive ye the Holy Spirit." In absolute self-surrender these followers had been learning to give up everything for Christ. As the Saviour of mankind had sacrificed, they had learned in giving themselves to part with all for the sake of his service and kingdom. In this utter abandonment of self for the accomplishment of one purpose, the church of Pentecostal power had laid a deep foundation.

Those disciples were not different from the men of today. Each had his personal weakness. Peter was outspoken and impulsive. John, who came into such close association with the humble Nazarene, was not naturally gentle and yielding. James and John were called "the sons of thunder." Levi (Matthew) was a publican. Thomas, though true at heart, was timid and fearful. And Philip, inclined to doubt, was slow of heart. But association with Jesus made changes. There grew up a close personal attachment to Christ that led to a deepening Christian experience. A heaven-born love filled their lives. Of Peter we read:

"Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock." — *"The Desire of Ages,"* p. 812.

It was this love for Jesus, gained by close association with him, that made the disciples willing to leave the comforts of home and lead the separate, disentangled life necessary to prepare them for the reception of the Spirit. They found something better. As the oak tree clings to its leaves during all the varied winds of winter, but lets them go as the sap of spring courses through its branches and pushes them off with the promise of something new, so the disciples left their old manner of life for the evident assurance they had of something better. They had witnessed the work of the Holy Spirit while with Christ, and they set themselves in earnest preparation for its reception.

Preparation was undoubtedly the watchword of the disciples preparatory to Pentecost. Everything depended upon it. They were satisfied that the conditions of the gospel commission could be met in all its world-wide aspect if they but prepared for the inflow and outflow of the Spirit's power. They prepared.

Here is our lesson. Preparation precedes power. The index finger points to those months of close association with Jesus in the school of intercession that preceded the former rain. The blessings of the latter rain are for us. John "saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Shall we pay the price? These words from the spirit of prophecy clearly point the way:

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from

all filthiness of the flesh and spirit, perfecting holiness in the fear of God." — *"Testimonies for the Church,"* Vol. I, p. 619.

Should not a preparation movement be set on foot among this people, which shall lead to the upper chamber? Not something spectacular, that will bring waves of emotion, nor spasmodic revivals, but a well-considered school of reformation as definitely outlined and as clearly defined as Christ's school of prayer with his disciples. In such an experience secret prayer will have a much larger place. The Word of God will be recognized as more necessary than the daily food. Inherited and cultivated tendencies to sin, through faith will be overcome. Absolute surrender of the life, with all its plans, to Christ will mark the experience. There will be less confidence in material agencies for the accomplishment of plans and more reliance upon divine power. A warmer love for others will lead to more earnest effort for those in need of Christ.

We believe this deeper experience is coming to the remnant church, and when it comes Heaven's promises will not fail. Those who receive the Spirit promised, will have entered the school of preparation and will be ready in the day of his power.

* * *

Opening School Work Among the Telugus, South India

ERIC M. MELEEN

RECENTLY the mission purchased a fine piece of land, conveniently and beautifully situated, about five miles from the city of Bangalore, but near a railroad station. On this property we hope soon to erect school buildings. We feel this will be a great step in advance for the work among the Telugu people.

The past year has been one of earnest labor with us, for we have been trying to carry on two lines of work at the same time. However, we are greatly encouraged by the fact that we have just passed our first year's examination in Tamil. We have been wonderfully blessed with health and strength.

India is undergoing hard times. In some places conditions have been such as almost to reach a state of famine, yet we have suffered no want. We greatly enjoy our work here.

Bangalore.

* * *

"I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious."

* * *

On either side, along the narrow way
Which leadeth unto life, a hedge is set,
So tall, compact, and thorny, never yet
Hath traveler braved its deep and dense array
Unwounded, unopposed, save only they
Who, having ventured time on time, are grown,
Limb, hand, and heart, as callous as the stone.

These pass at will, and laugh the thorns away.
To me such freedom is a fearful thing.
Teach me, O God, the hedge-bound road to love
More than the lures of death's wide wilderness.
If I am wayward, let me feel the sting
Of every thorn full keen, to mind me of
This blessing — that I am not conscienceless.

— Arthur R. Thompson.



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."

WHAT TO BE

Be brave.

Life is a conflict with a host of foes,
Where friends as well as enemies oppose;
Faint-hearted, fain are we to quit the field;
Yet better far it were to die than yield.
We yet may have the victory we crave.

Be brave.

Be true.

Let no dark tint of falsehood blur the white
And stainless page on which we write
The record of our lives; let no dark blot
Of treachery or baseness leave a spot.
To God and to his creatures give their due.

Be true.

Be kind.

The whole creation groans in anguish sore;
Lay not a finger weight of sorrow more
Upon the suffering heart of man or beast;
Bind up the broken-hearted, help the least,
A mission for our love we all may find.

Be kind.

Be good.

The heavenly kingdom lieth deep within,
Deep are the founts of righteousness and sin.
Be good, and thou shalt be brave, kind, and true.
All that thou wouldst, and more than that, shalt do.
Heaven shall be thine, life's trials all withstood.

Be good.

—Selected.

* * *

Social Purity

FANNIE DICKERSON CHASE

THE child is the world's symbol of purity. A child of impurity is as foreign to the world of childhood as is the drunken derelict to true manhood.

A cherished plant whose delicate blossoms have been suddenly blighted by an unexpected frost is unsightly and disappointing; so a once pure child enveloped in the fog and miasma of impurity is a shockingly pathetic picture of lost beauty. Well is it then that true motherhood prays, "Teach me how to keep my child pure!"

Purity is the freedom from what harms, weakens, vitiates, or pollutes. It is a plant of tender growth. It needs intelligent, constant care. It must be guarded, stimulated, and nourished. Even "one foul suggestion may harden into a habit of thought that will lead far astray."

We fortify the body against germs by keeping it one hundred per cent efficient, knowing it is wiser and safer to bar disease germs out by conserving the health than to combat them after their entrance.

It is the recognized policy of great nations to prevent invasion by foreign armies rather than to drive them out after allowing them easy entrance. So the wisest and safest way to combat impurity is to keep mind and soul as pure as the crystal sea. It is as necessary to guard the soul from the first impure thought or word as it is to guard the lips from the first glass of wine. Just as the efficient gardener gives his chief thought to the cultivation of the crop he

wishes to produce and not to the pulling of weeds, so the parent should give his chief effort to the cultivation of purity rather than to the uprooting of impurity, which is a plant of such rapid and vigorous growth that once it has gained a foothold in the susceptible soil of a child's soul it can rarely be uprooted by human effort.

Purity in the Home

A pure home atmosphere is the *best* means of creating and preserving purity in the child. Even a mother's smile at an inopportune time has occasioned the undoing of her child. So the heart and soul of the parents should be untarnished, and the home glory will be reflected in the life of the child, unless inherited tendencies and environment counteract this wholesome influence.

Education by Means of High Ideals

The next best means of preserving purity is by education, by wisely directing the child away from the ugly and vicious through the unfolding to him of the pure and beautiful. Keep the highest ideals of childhood and manhood before him through character sketches of noble men and women. Direct his reading tactfully, always with the thought of strengthening high ideals, for there is persuasive power in these. Keep his mind alert to the beautiful and wonderful in nature. Wise parents will be students of nature. They will know the flowers, trees, buds, and stones, and they will know how to read life's greatest lessons from these things. A strong interest in, and a love for, the things God has made, are the most potent forces tending toward a strong, pure life. There is hardly a child in a thousand but is responsive to this instruction if it is given in the right way.

Because of the compelling, restraining power of an acquaintance with the works of God, the effort required on the part of parents to arouse the child's interest in these things will not be in vain. A teacher of the primary grades at South Lancaster once placed on her desk a plant covered with beautiful white blossoms. The most troublesome boy in school said, "Teacher, if you will turn that plant so I can look right at it, I will be as good and pure as it is all day." He kept his promise.

In the *Instructor* of March 11, the Rev. Herbert Ward relates an experience of his that shows the power of nature study to interest and snatch boys from impending peril. His mother having died, and his father being deeply interested in his own studies, the lad was left much to himself. Naturally he drifted into wrong habits and chose unwholesome associates. He, with a group of his chums, organized themselves into "The Clan," and the clan was fast moving toward an untimely end, when the father made the discovery that his son was on the brink of the precipice. He did not scold, chide, or punish, but took the course toward reform that should have been taken for prevention. He became his son's director in natural science.

Mr. Ward says of this experience:

"After the dinner was over one evening, and we were sitting around the big table as usual, my father said to me:

"Berty, will you go up into the attic and bring down my old botany can?"

"Wondering, I went. It was a battered, dingy old can, and very heavy. I had already been taught how to press flowers, keep my own herbarium, and analyze wild flowers. The summer before I had analyzed and pressed more than a hundred varieties, but had never used the botany can. My father was sitting alone at the cleared dining-room table with a big brown-covered book, into which he was diligently peering. He never wasted a moment's time. I was pretty well frightened, and kept still. It was watchful waiting.

"Open the can," he ordered, "and take out what you find there, very carefully, and spread it on the table."

"Wondering, I opened the slide, thrust my fist in, and encountered a hard substance wrapped in old newspapers; then another, and another. Soon each was uncovered, and there was spread upon the oak table a glittering array of crystals,—here a huge amethyst incrustated with drusy quartz; by its side a beautiful specimen of blue copper ore; a transparent crystal of quartz; and other specimens wonderful to the eyes of the ignorant child. This was my first lesson in mineralogy, and the book was Dana's comprehensive work, which, thumbed and marked and torn and battered, is an honored member of my library today. In a few evenings "the clan" met and formed the first mineralogical club of Newark, and was immediately, under the guidance of my wise father, transformed from a gang of irresponsible boys into an ardent group of collectors. That summer we combed Bergen Hill for zeolites, the sandstone quarry for petrifications, and tramped as far as Paterson with our kits, as eager a lot of enthusiasts as you ever saw. The situation that was growing serious was saved by a wise direction of waste exuberance, and the poolroom knew us no more. Cards were henceforth taboo without any one's forbidding their use. A greater interest had taken their place.

"This was the beginning of my father's converting all his vacations into mineral trips with his only son. This lasted until after my college days."

Parents must constantly endeavor to give help before it is apparent that it is needed. Experience has proved one of the sweetest texts in the Bible to be, "Before they call, I will answer." So parents should by their wise foresight give the instruction that would prevent the evil that is otherwise sure to show its satanic claws.

Work an Aid to Purity

The third requisite to purity of character is work. Mr. A. E. King, in his little book "Clean and Strong," says: "Idleness is the breeder of all kinds of evil influences. Therefore every young man should have a hobby, and during the period between fourteen and twenty at least, he ought to ride it hard." Hobbies are all right. Make *work* a hobby. Have a recreational hobby besides. Parents sometimes manifest much concern about their children's having a chance to play; but is it not far more important in this serious age that they have a chance to work? In fact, a bright, healthy child will find its own playtime. It is the parent's place to find work for it, home work I mean.

How many adults have you ever heard say, "I am very thankful my parents gave me plenty of time to play when I was a child. It was the making of me"?

Few such, I dare say. But have you not heard persons say, "I had to work when I was a child. It was the making of me"? It is work more than play that saves—work that is made play.

How to make work both pleasurable and profitable is the task which intelligent parents and educators the world over are seeking to solve. Gymnastics, swimming, domestic duties, sloyd, carpentry, sewing, embroidery, music, painting, gardening, electric experimentation, nature study, all these things can be made more fascinating to the average boy or girl than

idleness or mere play. And parents do their children an injustice who make no serious effort to provide opportunities for instruction and practice in these essentials.

I have watched one of our young boys here for several years. He is on the street almost all the time, except when in school or Sabbath school—on the street talking or playing with other street boys. I have wondered how the parents could allow it. I have never in all these years, I think, seen him at work. I fear for the future, though now he seems well inclined. I have noted another boy of about the same age, whom I have never seen on the street at play. His father seems to think that work is more essential than play. The boy is making a good record. The future career of these two, the idler and the worker, may be a strong comment on the efficacy of play as compared with work, or vice versa.

Respect for the Body

As another preventive to impurity the child must be taught to reverence his body. He must be instructed in regard to its wonderful organization, and in regard to its care. He must be forewarned as to the blighting power of sin and impurity. The reeling, idiotic drunkard is a sad example of the destructive power of intoxicating liquor upon mind and body; but even more surely does impurity of thought and life eat away the beauty and strength of the human soul and body. Knowledge will fortify. "None but fools," we are told, "throw themselves into a yawning pit when warned by a danger sign."

"Purity is the right use, prostitution the wrong use, of any function or power. Right use waits upon knowledge and understanding. Wrong use is the child of ignorance. To know, then, is the first step to purity of life."

"Purity avoids evil knowledge, but constantly strives to gather information in order to be competent to be pure."

Knowledge of the law of life does not necessarily imply impurity, neither does it necessarily imply purity. Whether such knowledge shall prove helpful or positively disastrous to the child, depends upon the spirit and method of the informer. It may be that imprudent and untactful parents are most easily tempted to explore the field where angels would fear to tread. In such case there is danger of a great crime being committed against the child. The wise and most prudent of parents realize that even the proper satisfying of the child's curiosity and queries relative to life is altogether secondary to the great educational campaign that must be continually waged. It is from this that parents can take no vacations, lest the seeds of impurity be sown in the mind at the most unsuspecting moment.

The pretty tea rose, with its delicately tinted petals and fascinating fragrance, was made by God. It is a marvelously interesting thing.

The tree, with its strong arms stretching heavenward and its foliage of shimmering green and its luscious fruit, is also of God's own making. It is both beautiful and satisfying.

The bird, with its wonderful power of flight and its cheery song, is another creation no less attractive.

But the sweetest, most wonderful, of God's creations is the babe. Its hands, its feet, its chubby body, we love. It is beautiful! It surpasses all the rest, and a right knowledge of the processes by which all these come into being makes man reverent and pure.

One writer has said: "I would give today more than I can express could I wipe out from my memory that early impression that the creative processes were

in themselves impure." "Everything in all nature, from the bursting of the rosebud in the hand of an intelligent florist, to the coming of a child to the arms of anxious parents, is beautiful, and it is sad when we warp and dwarf our minds so as to unfit ourselves for the appreciation of that beauty." Morley's "Song of Life" is a helpful book in aiding parents to reveal to the child the marvels of God's creative world.

The teacher should have nothing to do in securing and maintaining regular and prompt attendance of pupils. This belongs to the parent. However, because of the slackness and inefficiency of some parents, the teacher is compelled to expend much energy and time in discouraging or punishing tardiness and irregularity.

So the duty and privilege of giving the child instruction in social purity belongs primarily with the parent. Because parents fail in giving the proper instruction, conditions sometimes are such as to demand effort on the part of teachers, that pupils may be fortified against existing evils, and the unsavory conditions corrected. But the schoolroom atmosphere, the number of children, the varied temperaments, make it undesirable for the teacher to undertake the work only in a general way. Schoolroom instruction becomes general property, to be talked over among pupils, between boys and boys, and possibly between boys and girls, which is not wholesome.

Love of Home a Preventive of Impurity

As the fifth preventive, teach the child to love his home. Home-loving youths are pure. It is said that the great majority of young men who go to the bad are ruined after supper. "Temptations to all kinds of evil come when men are off duty, when their minds are unattached." It is the same with children. Therefore, keep the home fires burning. Train the child to be a home-lover. Demand, by persuasion, or in whatever successful way you can, that he be a home-stayer, and not a rover. This will not permit of the very questionable custom of allowing children to stay at the homes of other children overnight. The parent who succeeds in making home first in the life of the child, will not later have to keep the midnight oil burning for returning youth of unworthy habits.

Awaken a Desire for Purity in the Child

As a sixth preventive of impurity, parents must instil in the child a desire and a determination to keep the mind and soul unsullied. Lead him to hate the evil, to refuse to listen, as did General Grant, to an indecent story. He should cherish purity of mind more than his purse. If he would flee from a robber, much more should he flee from the corruptionist. But ordinarily, if a person resists the evil, the evil will flee from him. One would not voluntarily allow another to poison his food, so the pure in heart will repulse the faintest breath of impurity. "Keep clean inside" is the motto of common decency, and parents must somehow burn this motto as a living desire upon the heart of the child. Truly does Tennyson say:

"Self-reverence, self-knowledge, self-control,—
These three alone lead life to sovereign power."

A pure home atmosphere, constant education toward high ideals, nature study, work, home-loving, knowledge of life, and a determination to resist impurity, all are essential to the securing of social purity. In conclusion let me quote from an author who gives four very specific rules to youth, which, if parents will early impress them upon their boys and girls as vital to true manhood and womanhood, will do much

toward solving this perplexing world problem. Laxness in these very things is responsible today for an untold amount of evil. All of these are included in the more general instruction, but it may not be unwise to restate them in the following specific form:

"Avoid intimacies of speech or conduct with the opposite sex, and no power can drag you down.

"Avoid all conversations about the mysteries of sex.

"Avoid conversation about sweethearts. It is low and common. Pure love is too precious a commodity to be handled by any save the true and noble.

"Avoid any kind of embrace. A kiss is not to be allowed under any condition or circumstance.

"Accept my advice, do my bidding, and you shall walk up the hill of youth as pure as you are now."

* * *

CHUMS

THEY wonder why I run and tell
Of every little thing,
And say I'm such a baby boy,
Tied to an apron string.
But truly I don't blame them much;
They're different from me;
My mother knows just what is what,
Because we're chums, you see!

When things are in a tangle up,
And tempers snarling, too;
When some one needs a whipping bad,
(And maybe it is you!)
She never scolds nor makes a fuss,
But, sweet as sweet can be,
Will try to help a fellow out,
Because we're chums, you see!

She ciphers with me on my slate,
Then helps me read and spell,
And makes me study hard and learn
To say my lessons well.
And mother's great at games; she likes
To play as well as we;
When our side wins, she's just as glad,
Because we're chums, you see!

I'm sorry for those other chaps,
I pity every one;
They'd love to have a chum like mine
For all they're poking fun.
Some mothers are too tired, I know,
And others do not care
To bother with the little boys,
Their plays and studies share.

But mine! She's just the very best
Of loving friends to me!
And, oh, I'm such a happy son,
Because we're chums, you see!

— Selected.

* * *

Was It a Mistake?

FRANK D. STARR

In the great agitation on the subject of health reform a half century ago, among many other changes advocated and adopted was the change from three meals to two meals a day. This was considered just as important and necessary as abstaining from flesh meats and other harmful articles of diet. I remember hearing one of the leading thinkers and lecturers of that time state that omitting the evening meal had benefited him more than any of the other reforms in diet that he had adopted. The two-meal system was accepted by farmers, mechanics, and men of various occupations, with, as they then thought, beneficial results.

With others, I proved the merits of that custom, as a young man, working on a farm. When eating three

meals, I was much troubled with a gnawing in my stomach, a very troublesome hunger, but when I adopted the two-meal system, this uncomfortable sensation left me. This custom I have since continued, with the result that I always have a good, normal appetite. Occasionally, when traveling about, circumstances seem to draw me into the three-meal current, and then I soon begin to feel some of those ancient stomach gnawings.

I have heard many persons declare that they could not live on two meals a day. I have also observed some of these persons. Supper to them was indeed a hearty meal, but for breakfast they had very little relish, only a few mouthfuls being taken. So these persons very nearly approached the two-meal system, only instead of taking breakfast and dinner, they took dinner and supper. The kind of food eaten has much to do with this matter.

I well remember a day laborer who said to me: "When I work at your place, and get Graham bread to eat and other things of like nature, I do not get hungry before dinner time, but when I work elsewhere, and get no Graham bread, but subsist largely on a flesh diet, I can hardly endure my hunger after 11 A. M." It seems to me that the two-meal practice is quite extensively falling into disuse. I firmly believe, however, that its adoption would counteract many forms of ill health—and ill temper as well. The gloomy, morose, unpleasant morning disposition following the late supper, is surely a telling witness against that unhygienic practice.

An acquaintance told me how she cured her morning headache. She was casting about for some remedy for her chronic trouble, from either some regular or irregular medical assistance, when she was unexpectedly placed where she could get no supper. The next morning her headache was just as conspicuously absent as was her supper the previous evening. She reasoned from cause to effect, and for months has had neither evening meal nor morning headache. Let us revive the practice of eating only two meals a day.

* * *

A Great God Who Takes Account of Little Things

THE greatness of God is revealed not so much in the fact that he takes account of the movements of the planets and of the nations as a whole, but in the fact that he takes account of the smallest details in the lives of his children. The Lord declares that not a sparrow falls to the ground without the Father's notice. We believe that God hears and answers prayer, and that he guides his children in the smallest details of their experience. If we would only recognize the leading of God in the little things of life, he would come much nearer to us than he does, and we should come to appreciate what a loving friend we have in him. The cold, reasoning heart can see only something to ridicule in the following incident, but the humble, trusting child of God believes that God guided in this simple experience:

"While I was working on my place a few years ago, digging out stumps, my shoes were badly worn. I was in need of another pair, but I had no money at the time. My credit was good, but I did not feel like asking for credit. I told the Lord all about it; that he knew I needed the shoes, and asked him if it was his will to open the way for me to get the necessary money. I had perfect faith that there is nothing too hard for the Lord to do. When I asked the Lord for this favor I was digging around a stump about nine A. M.

I did not think any more about the matter, but centered my mind upon my work.

"We had a number of hens at this time, all of which were moulting. We had had no eggs for weeks, and the hens were not half through moulting. As I went to my dinner I passed the chicken house, and was surprised to hear a hen cackling. Thinking that some animal might have entered the coop, I went to investigate, and to my surprise found an egg in the nest. The next day on my way to dinner the same hen cackled again, and again I looked in the nest, finding three eggs. I took these in to my wife, and she put them with the one found the day before, thinking it indeed strange for the hens to lay while moulting. The next day at noon I found five eggs in the nest, and the next day nine—every hen had laid. This kept on for several days, then stopped as suddenly as it had begun. These eggs were sold for enough to supply my needed shoes, even to a cent. Was that not a direct answer to prayer?"

* * *

ROCK ME TO SLEEP

[The author of this poem received only five dollars from the publishers to whom she sold it, but in three years they had cleared \$4,000 from its sales.]

BACKWARD, turn backward, O Time, in your flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep—
Rock me to sleep, Mother, rock me to sleep!

Backward, flow backward, O Tide of the years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain,
Take them and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap—
Rock me to sleep, Mother, rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O Mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between;
Yet with strong yearning and passionate pain,
Long I tonight for your presence again.
Come from the silence so long and so deep—
Rock me to sleep, Mother, rock me to sleep!

Over my heart, in the days that are flown,
No love like mother-love ever has shown;
No other worship abides and endures,
Faithful, unselfish, and patient like yours:
None like a mother can charm away pain
From the sick soul and the world-weary brain.
Slumber's soft calms o'er my heavy lids creep—
Rock me to sleep, Mother, rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it drop over my forehead tonight,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more
Haply will throng the sweet visions of yore;
Lovingly, softly, its bright billows sweep—
Rock me to sleep, Mother, rock me to sleep!

Mother, dear Mother, the years have been long,
Since I last listened your lullaby song:
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your heart in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep—
Rock me to sleep, Mother, rock me to sleep!

—Elizabeth Akers Allen.

* * *

THE care of God is over all his children. We are indebted to him for all that we enjoy. We should cherish constantly a spirit of gratitude and thankfulness.



ADVANCEMENT IN KOREA

As I have traveled throughout the field the past few months I have been much encouraged.

Most of our people are of good courage, and have given for the advancement of the work this past year as never before. Leaving out the tithe of workers, the gain in receipts during 1918 over those of 1917 was thirty-six per cent. During January of this year quite a sum in tithes and offerings was received, making a good beginning for 1919. While attending some meetings in the northern part of the field during January, I presented the needs of the work, and one of our church elders gave one hundred yen as a donation, and others gave substantial amounts. This is the first time that any one has given that amount directly to the conference for the work in this field. Some have done as well in giving for church buildings. One hundred yen is not a large sum, but if values here and in America were compared, it would be seen that it is at least equal to \$400 there; so we feel to rejoice, and trust that many such gifts will follow.

I plan to leave here for Shanghai in about a week, to attend the meeting there. This will be an important meeting. Much of my time since October has been spent out in the country. During that time, besides traveling long distances on the train, also by automobile and by horse, I have walked more than 250 miles to various churches and companies throughout the field. The work cannot stop. In the year to come we expect greater victories than ever before.

C. L. BUTTERFIELD.

Seoul, Chosen.

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THE SIGNS PUBLISHING COMPANY, LTD., WARBURTON, AUSTRALIA

The publishing office in Australia is in the midst of the mountains by the river Yarra, about fifty miles from Melbourne, the capital of Victoria. Fern gullies, and beauties of every description abound in the locality, and the conditions are ideal for the workmen. The pure mountain air, the fresh, pure water, and the complete absence of congested city conditions make life indeed a blessing to the forty or fifty employees in this institution. Most of them own their own homes, and have their attractive little gardens, where their spare time is occupied in growing fruit and vegetables.

Two little mountain streams have been captured for factory power, and these also supply the domestic requirements of the workmen. In addition to this, the power thus secured is sufficient to supply electric light to all our houses and to the Warburton township.

Since removing to Warburton from the city, about twelve years ago, the business has largely increased. At that time a large proportion of our work was commercial; but the output is much larger

now than then, regardless of the fact that nothing but denominational work is being produced. The average amount of literature sent out from this institution is about two tons a week, although single shipments totaling more than this weight have at times been dispatched. For several years past our literature sales have always exceeded the record of the preceding year, and judging from present appearances the current year will be no exception to the rule.

As showing the remarkable way in which this work has been protected during the war period, it is interesting to note that, although all paper and book-binding materials, etc., had to be obtained from overseas, not a single ship bringing any of these supplies was torpedoed or damaged in any way. In addition to this, materials that other firms experienced the greatest difficulty in procuring were regularly received as required by

creased labor troubles and difficulties of every description, yet we feel confident that if we are faithful in the performance of the duties God has given us he will restrain everything that would interfere with the finishing of the work in this distant field.

The following comparative list will show clearly that there has been a most gratifying increase along all lines of work. During the past year we have printed 3,235,069 periodicals, as follows:

<i>Signs of the Times</i>	2,397,242
<i>Signs Extra</i>	418,950
<i>Outlook</i>	90,296
<i>Life and Health</i>	280,068
<i>War on Drink</i>	48,513
Total.....	3,235,069

The following shows the number of subscription books and helps (small books) that have been disposed of, with



WARBURTON (AUSTRALIA) S. D. A. PRINTING PLANT

our publishing house. Although there has been practically a paper famine in Australia, bountiful supplies have been available to us for all purposes at comparatively reasonable prices. The output of all kinds of literature has been larger during the war period than ever before.

Looking back over the thirty-three years during which the Australasian work has been established, it is indeed wonderful to note the great progress which has been made. At that time our work started in a small bedroom in a private house, whereas today, we have an institution replete with all modern equipment for first-class publishing work and book-binding.

The experiences of the past four years, and the fact that we have had so many evidences of God's protecting care over this portion of the work, have given us great faith and courage; and although we must look in the near future for in-

creased labor troubles and difficulties of every description, yet we feel confident that if we are faithful in the performance of the duties God has given us he will restrain everything that would interfere with the finishing of the work in this distant field.

<i>Subscription Books Helps</i>		
1910-11.....	17,095	11,412
1911-12.....	18,737	12,118
1912-13.....	20,911	22,740
1913-14.....	21,066	22,282
Totals.....	77,809	68,552
1914-15.....	23,091	42,291
1915-16.....	30,818	47,059
1916-17.....	25,643	27,069
1917-18.....	20,721	47,340
Totals.....	100,273	163,759

The total number of large books sold in this field since the work commenced in July, 1885, is now 452,593. As will be noticed, the sales of our small books have more than doubled, and the last year's record has exceeded anything in the past. We look for great things from this line of work.

W. H. B. MILLER.

WITH THE AFFLICTED ON THE KONGO BORDER

SINCE beginning this letter—even before I could get more than the heading written—I have had to give three medicines for colds and treat a little girl with an ulcer on her leg as big as half my hand. I had her sit in a basin of water, and then I put on some disinfectant and a dressing. Her mother came in the other day, and I told her that such a wound would not heal in a day, and that if she would stay here I would give her a hut and food. Much to my surprise, for she looked the heathen through and through, she stayed.

To a woman living in another direction, who has a very bad ulcer on her ankle, I sent word by two old men who came here from her village. They wanted their eyes doctored.

A teacher from the mission on the east of us came in and wanted work, which I refused, but he stayed, and I gave him a new hut that I had just built. His face is covered with Kafir pox.

On Sabbath I was called to the nearest village. An old man there had a sup-puration of the ear, and a bad boil on his arm which broke that day. I must go again.

I saw there one of those cases that one reads about, but seldom sees. In a little old hut made of poles leaning together like a wigwam and covered with a bit of grass and dirt, was an old, old woman. Her skin was hanging in big wrinkles, and she was blind. Her matted hair was white, and the poor creature is simply waiting for her release. When we see such sad cases, and there are many, we do long for that glad day when sin and sorrow shall be over and one will not have to see such suffering.

S. M. KONIGMACHER.

* * *

A PRAYER-HEARING GOD

THE summer that the writer was twelve years old we were living in the northeastern part of Ohio. At that time all our small fruits grew wild, in the pasture or on wild lands. Having heard that in a certain large tract of timber there was a clearing of from forty to sixty acres covered with blackberries, and that but few had found them, I decided to investigate the matter.

Without telling any one where I was going, I started for the place. I reached it in safety, and found it all that it had been represented to be. After filling my dishes I started for home, but on reaching the standing timber everything looked strange. I tramped along the timber line for some time, doing my best to locate my position, but in vain. Finally it was forcibly impressed on my mind that I was lost.

My father was not at home, and my mother was not able to walk to the neighbors', and, furthermore, none of them would know where to look for me. The prospect was not pleasant. My only hope was in the Lord; and kneeling there in the woods, I stated my case to him and asked him to show me the way out. As I arose to my feet, the thought came into my mind, "You came in from the south. It is nearly noon. Go toward the sun." I did so, and soon found myself on the road home.

Later, when my son was about twelve years old, we had a horse which at times

in cold weather seemed to have no control of one of her hind legs. Several times when it was necessary to use her I had kneeled by her in the stable and asked the Lord to remove the difficulty, and it had been done. On this occasion the writer was away from home, and it was necessary for the boy to drive the horse. But the old difficulty was there. His mother could give him no advice, and his only hope was in calling upon the Lord for help. Accordingly he went to the barn, and kneeling in the stable by the horse, made his wishes known to him who is ever ready to care for those who seek him. He then led the horse out and hitched her up, and she was never troubled again. It is encouraging to know that the Lord is ever ready to hear even the children when they seek him.

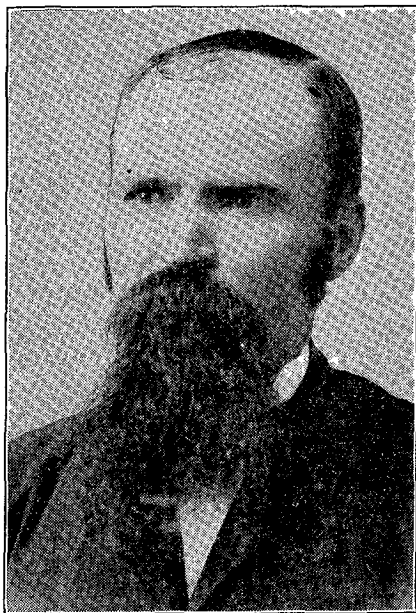
When Ishmael was perishing of thirst, the Lord heard the voice of the lad and sent an angel to care for him and his mother. He is a very present help in time of need.

F. W. SWAN.

* * *

WILLIAM T. MILLMAN

WILLIAM T. MILLMAN was born in Green County, Wisconsin, Oct. 23, 1855. In 1875 he united with the Seventh-day Adventist Church. After attending school at Battle Creek College, he entered the ministry, laboring in Missouri, Dakota,



ELDER W. T. MILLMAN

and other conferences for eighteen years. For several years he served as president of the Dakota Conference. Early in life he settled in Daviess County, Missouri, where he was ever regarded as a man of integrity and high principle. He was married to Alma Miller in 1881, and she, with their children and several of his brothers and sisters, mourns his death, which occurred at Gallatin, Mo., March 2, 1919. A faithful soldier of Jesus Christ, he fell asleep with the bright hope of a part in the first resurrection.

V. J. JOHNS.

* * *

CHARLESTON, W. VA.

THE tabernacle is with Seventh-day Adventists an experiment. But from the experience in the work here in Charleston, we are convinced that it can be made a great success. We have met the greatest

combination of difficulties, and yet have realized that God has helped us greatly in overcoming them. This city is the capital of the State, and a city of considerable wealth and wickedness (a usual combination), and is, religiously, very conservative. It required great boldness and courage and faith on the part of Elder T. B. Westbrook, the president of this conference, to plan the tabernacle meetings here. The tabernacle was planned and started before the close of the war, and the building was delayed by the holding up of the materials. When this crisis was past, the influenza greatly delayed the meetings. They began, however, January 5. It seemed as if nearly every church in the city started revivals just before the opening of our meeting, and our first congregations were small.

During the first five weeks the preaching was done largely by Elder B. G. Wilkinson. With him were associated Elder T. B. Westbrook, Elders U. D. Pickard, T. M. French, and W. L. Adkins, and the writer; also Sister Jessie Welsh as Bible worker, G. W. Ellers and Forrest Washburn, music and Bible work. After February 9, the work was left for a time in the hands of Elder Westbrook. But for some time the burden of the work has fallen upon the writer, with occasional helpful visits from Elders Westbrook and Wilkinson. An earnest and sincere effort was made in the use of unusual methods to interest the people. Some of these may have been mistakes, but the Lord has overruled marvelously for good. The West Virginia Conference, under the energetic leadership of Elder Westbrook, in combination with the Columbia Union, has devoted an unusually liberal amount of money to advertise these meetings and to get reports into the papers. This has not been lost, for we know that many persons who have not attended the meetings are reading and are very much impressed. Driven many times to fasting and prayer by the opposition before us, we have felt the presence of God with us in a most unusual degree; and as we see to-day what God has wrought, we are more thankful to him than we can express.

One hundred two persons have promised to keep the Sabbath, signing the following covenant: "We, the undersigned, do solemnly promise, by the help of God to 'keep the commandments of God, and the faith of Jesus.'" Rev. 14:12. A good number of others are keeping the Sabbath who have not yet signed the covenant. A very earnest First Day Adventist minister is rejoicing in the truth as a result of these meetings, and has willingly gone into the canvassing work, as a preliminary, we trust, to becoming a strong worker in the third angel's message. A doctor and his family have taken their stand with us. A blind musician of unusual talent, an excellent singer, with his family, has taken his stand; and he is helping us very much with our work. A railway conductor and his family have also taken their stand with us, as have a number of helpful young men.

One incident is of more than usual interest. The president of this conference sent out a letter of condolence and sympathy to all those who had lost relatives in the terrible epidemic of influenza. One of them was sent to a lady whose husband had just died, leaving her a widow with several children. She re-

ceived it in the afternoon when she returned from the funeral of her husband. The tender sympathy of the letter appealed to her most strongly. This was the first knowledge she had ever had of such a people as Seventh-day Adventists. When the tabernacle meetings began, she was therefore ready to receive the truth which had so touched her heart. She is among those who have signed the covenant, and we are confident will be faithful to the end. She is the owner of two dry goods stores, which she closes on the Sabbath day, and thus powerfully preaches the truth in a practical manner. We feel that the work is only beginning here, and that fruit will be seen developing farther on. Among those interested have been several lawyers, members of the legislature, some earnest Catholics, and an influential Jewish business man. The governor of the State himself has shown us marked kindness. Quite a number of people who have attended these meetings and accepted the truth are scattered in different parts of the country. One young lady came all the way from Kentucky to attend this meeting.

The church here has been greatly revived and encouraged. For some time we have had a church building in Charleston, but at some distance from the center of the city and not in the best part of it. With a view to taking a great advance step in the work in this important city, Elders Westbrook and Wilkinson have arranged to sell the church, to buy a lot in the best part of the city—the best residence section—and build a suitable church and church school building—a true memorial to the third angel's message in the capital city of West Virginia. This we believe will mark a new era for the work, not only in this city, but also in the State of West Virginia. We believe that God has blessed the tabernacle experiment, and that this means of promulgating the message can be followed out in many cities of the world, and practically mark a new era in our work. Thus, with tents in the summer time, and tabernacles in the winter time, our ministers may be continually at work, every day in the year. Thus may the message be hastened swiftly to its close, and its eternal triumph.

J. S. WASHBURN.

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WORK FOR THE COLORED PEOPLE IN BIRMINGHAM, ALA.

SABBATH, April 12, Evangelist J. H. Lawrence baptized twenty-nine candidates. This is the first fruit of the theater effort started here in January. The day was a pleasant one, thus adding to the beauty of the scene.

During the social service which followed, many praised God for sending this message to them, and told how he gave power to accept it. Our hearts were made to rejoice with these new members, who partook with us of the Lord's Supper.

Those baptized, together with a few members who were accepted by letter, and others who joined subject to baptism, increased our membership more than one hundred per cent, the total number now being one hundred two. A large class will be baptized next Sabbath.

Since the last of March our meetings are being held on Sundays, Tuesdays, Friday evenings, and on the Sabbath. There is a deep interest, and the attendance is good. Last evening, Sun-

day, a large congregation listened to a lecture, "The Unbroken Link That Binds the Old and New Testaments." Several took their stand to keep all the commandments of God.

Our meetings are being held in a good part of the city, but our theater lease will soon expire. We therefore hope to erect a place of worship as soon as a suitable site has been purchased. Because of the unfavorable location of our former church building, it was sold. At the present this church ranks second in size among the colored churches of the Southern Union Conference. In the language of the Scriptures, we may say, "What hath God wrought!" J. L. MARTIN.

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DEATH OF ELDER CHARLES F. LOWRY

DURING the history of our work in India the little band of our missionaries in this land has from time to time suffered greatly through the loss of leading workers by the cruel hand of death. In the very early days of our work in this country Elder D. A. Robinson, the first superintendent of our work in India, and Elder F. W. Brown were taken away by the scourge of smallpox. In later years Elder J. C. Little, superintendent of our Bengal Mission, succumbed to the deadly cholera. A little more than three years ago Elder H. R. Salisbury fell a victim to the submarine in the recent war. And now we are called on to bear a further sorrow and sustain another heavy loss in the unexpected death of our dear Brother Charles F. Lowry, the late superintendent of our Burma Mission. Brother Lowry fell asleep in Jesus on the fourteenth of February as the result of a severe attack of smallpox.

As the news reached our workers, widely separated over this great field, it caused the deepest sorrow, for he was much loved by all. It seemed to us at first impossible to think that he, so young and strong, was really gone. To the keen pain that comes with the loss of a friend and brother so beloved as he was, and the sympathetic sorrow with his wife and children and other near relatives, there was added a realization of the great loss that had come to the cause of present truth in this great and needy field.

Only two years and three months ago, in September of 1916, Brother and Sister Lowry arrived in Burma with their two little children. From the first they applied themselves diligently to the task of acquiring the language of the country. This must have required much concentration of purpose on the part of one pressed with the responsibilities of a mission superintendent, as Brother Lowry was from the first. But he was successful in his efforts, and after having passed his first examination last year, was able to give time to active evangelistic effort in company with our Burmese workers, whom he greatly desired to see encouraged to become efficient laborers in the preaching of the gospel to their fellow countrymen.

Burma is the most isolated of the fields that constitute the territory of the India Union Mission, and it was often a source of satisfaction to our union mission committee that in Brother Lowry we had a man of most devoted spirit and excellent judgment to lead out in the work there. This confidence was shared by the workers in Burma, between whom and Brother

Lowry there was the closest sympathy and co-operation.

Brother Lowry was only thirty-three years of age. We cannot tell why our heavenly Father should permit his servant thus to be laid to rest in the early prime of his manhood and usefulness. But we remember that the Lord Jesus himself lived and labored among men but little longer than that, and yet the far-reaching effects of that brief and holy life will never be measured through all eternity. Its mighty influence started its broadest mission with his death, rather than ended with that event. And we have the assurance that this is also true in some measure in the days of this the closing message of the gospel.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

So even while our hearts are torn with grief at this latest wound that death has made, we look up through our tears to God, of whose love and faithfulness and wisdom we are more than ever confident.

"Earth to earth and dust to dust,

Calmly now the words we say,

Leaving him to sleep, in trust,

Till the resurrection day.

Father, in thy gracious keeping,

Leave we now thy servant, sleeping."

W. W. FLETCHER.

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A VISIT TO ANTIGUA, ST. KITTS, AND NEVIS

ON the sixth of February of this year I left Montserrat for a visit to Antigua. Arriving there on Friday, I had the pleasure of speaking to our people on Sabbath and Sunday night in St. John, the capital. On Monday I went out to Old Roads to spend a week, principally for the purpose of instructing those who were awaiting baptism there. On the following Sunday it was my happy privilege to baptize fifteen candidates. These persons had accepted the truth as the result of a two weeks' series of meetings I held there about a year previously. The most of the following week was spent at Liberta, and on the Sabbath, February 22, after the Sabbath school and preaching service, I had the privilege of burying twenty-seven persons with their Lord in baptism in the font of our church in St. John. All of our people except those who were ill came in from the country districts to celebrate the ordinances; and our church building, which is 16½ x 50 feet, was not large enough to accommodate all. We brought in extra seats, and filled up all the available space, but still many were standing on the porch and at the windows. We saw then the necessity of "enlarging our borders."

There is no conference laborer in this island, and the real burden of the work falls on Brother T. J. Warner, who has one aim and ambition in life, that is, to see the cause of present truth advance.

I returned on the fifth of March, and on the seventh embarked for St. Kitts. I arrived there on Sabbath morning, spoke on Sabbath and Sunday evening, and on Monday visited Nevis. No evangelical effort had ever been put forth on the island of Nevis. I held two meetings in the open air, and on Thursday returned to St. Kitts. In the early morning of

the Sabbath following, I baptized three persons, and after the usual services of the day, we celebrated the ordinances. On Sunday morning I took ship for Montserrat.

At the next session of the South Caribbean Conference, which convenes next month, we hope that plans will be laid for the furtherance of our work in these islands.

JOHN J. SMITH.

* * *

GLEANINGS FROM THE FIELD

ARIZONA'S newest Sabbath school has been organized at Chloride, with a membership of thirty.

THE Superior church in northern Wisconsin has recently admitted nine new members to fellowship.

"WE are pleased to report the baptism of six adults," writes Elder C. A. Hansen, of Winnipeg, Manitoba, Canada.

ON a recent Sabbath Elder G. R. Hawkins baptized thirteen persons, who united with the church at St. Joseph, Mo.

ELDER H. B. WESTCOTT reports the organization of a church of twelve members at Fairmont, W. Va., with fourteen persons studying preparatory to baptism.

ELDER G. A. STEVENS reports a splendid interest in the meetings he is conducting at Dover, Del. A new church of colored people will soon be organized in this place by Elder Leslie Muntz.

ELDER H. A. ROSSIN reports that fifteen persons were recently baptized and admitted to membership in the colored church at Cleveland, Ohio. Seven others are keeping the Sabbath, and will unite with the church soon.

THERE has been a growing demand for a magazine devoted to the interests of the Czecho-Slovaks in the United States, of whom there are about eight hundred thousand. This need is to be met by a new publication which will be issued by the Brookfield Branch of the Pacific Press, under the name, *The Slovakian*.

ELDER W. W. EASTMAN relates the following incident, which may well be termed a modern miracle:

"While attending a Virginia camp-meeting last summer, I met a brother who had embraced the truth early in 1918. At that time he was in a serious physical condition from tuberculosis of the lungs. He was having hemorrhages, and had been told by the doctor that at best he could live but a short time. He requested the brethren to pray for him and carry out the instruction given in the fifth chapter of James. This was done, and at the time of the camp-meeting he was much improved. We united in praying for him and his companion at that time, and I have learned that he has since gained twelve pounds in flesh.

"Soon after he embraced the truth, he entered the canvassing work, and the following remarkable story, as related by him at the camp-meeting, will indicate how the Lord has been leading him. In substance he said:

"I was working with the book, 'Our Day in the Light of Prophecy,' by Elder Spicer. One morning when starting to my work, I was impressed to take with me a copy of 'Bible Footlights' which I had in my possession. Three times I hesitated to take the book, saying to my-

self, 'Why should I take this? I have not shown it to anybody, have no order for it, and am not working with it?' But the impression was so distinct that I put it in my satchel.

"On the way to my territory, I had to change cars, and as I stepped off the car, a little girl about nine years old came up to me and handed me an envelope. It contained a note which read as follows: 'This is for 'Bible Footlights.' If it is not right, I will pay the rest when you call.' This note was signed and contained two dollars, the correct price of the book. I had never seen this girl, could not understand who she was, or where she came from; but as I had to catch my car immediately, I opened my grip, handed her the book, and went on my way."

"This story seemed remarkable to us, and we wondered how it all happened. After camp-meeting this brother returned to the place to see if he could find the person whose name was on the note. He succeeded in finding her. She was a conscientious woman who had been praying for light on the Scriptures. She was impressed that she should send the note and the two dollars by the little girl, and that she would find the man who had the book 'Bible Footlights,' which would teach her the truth of the Scriptures. The little girl came out not knowing whom she was going to meet, but she stepped up to the right man, the one who had the book."

THERE is in China a district known as the Dragon's Door. This district has been closed to missionary activity from time immemorial, and has at last been entered by our missionary workers who are taking subscriptions for our Chinese *Signs of the Times*. Brother Arthur Mountain led a company of these colporteurs through the robber-infested district into and beyond the Dragon's Door district, and has returned with interesting experiences of the Lord's protection and guidance in that inhospitable region. Twelve days' canvassing by these colporteurs resulted in adding 133 names to the subscription list of that journal, and the native colporteurs are continuing the work.

PASTOR W. S. HYATT, of South Africa, in recounting the results of the Bible school recently held in Basutoland, reports, among others, the deep interest of two Basuto chiefs in our message. One of these, an old man, is a member of the Basutoland Council. Two of the daughters of this old chief were baptized, and he himself expressed his desire to be a follower of the Saviour. The wife of another chief was among the number who were baptized. The first wife of this chief had been bitterly opposed by her husband when she had desired baptism; but he freely consented to the baptism of the second wife. Pastor Hyatt says it is very evident that a great change is coming over the people in this section.

* * *

WAR-TIME prohibition, due to go into effect July 1, provides that it must be continued until army demobilization is complete. It is now believed that this demobilization can be low enough by late next fall at least to lift the war-time ban. Should this be the case, the prohibition lid would be off in districts that are now "wet" until the whole country finally goes "dry" next January.

Medical Missionary Department

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

HEALTH LITERATURE FOR WORKERS

It would surprise many to learn how much health literature is now being issued by various bodies and associations. Many bulletins are published by the Federal Government and by various State boards of health. A number of health and welfare organizations issue literature in considerable quantities. Much of this literature is free, and those issuing it urge its use. Almost every publishing house issues one or more books on health questions. Almost every popular magazine devotes more or less space to the subject. All of this is indicative of the growing interest in health questions.

Our workers will find much excellent material for study and for use in presenting health topics, in the literature now available. In some instances the instruction may not meet our views on vegetarianism, and in some other respects there may be a little exception taken. For the benefit of those who wish to secure literature, we give the following information:

Application to the Superintendent of Documents, Washington, D. C., will bring catalogues on publications issued by the Government.

Price list No. 11 pertains to the subject of foods and cooking, listing pamphlets on dietary studies, nutrition, food inspection, preservatives, recipes, canning, cold storage, etc.

Price list No. 16 covers Farmers' Bulletins, Agricultural Department bulletins, etc., among which are listed a number of pamphlets on foods, nutrition, etc.

Price list No. 31 relates to education, dealing with American foreign schools, institutions, libraries, playgrounds, and agricultural and educational schools.

Price list No. 38 has for its subject animal industry, listing pamphlets on domestic animals, poultry, dairying, milk, etc.

Price list No. 40 is on chemistry, giving investigations on foods, alcohol, drugs, preservatives, etc.

Price list No. 41 deals with publications on insects—household pests, and insects injurious to plants and animals.

Price list No. 51 pertains to health, diseases, and sanitation, listing many pamphlets on care of infants, the use of disinfectants, dangers from mosquitoes, rats, water pollution, etc.

The Child's Bureau, United States Department of Labor, Washington, D. C., issues a large assortment of bulletins and pamphlets on prenatal care, infant care, child care, etc. Send for the list.

The United States Public Health Service, Washington, D. C., has a number of publications on such subjects as children's diseases, infantile paralysis, malaria, tuberculosis, typhoid fever, open-air schools, etc. A complete list will be furnished on request.

The American Medical Association, 535 N. Dearborn St., Chicago, Ill., issues a price list on publications dealing with frauds and medicines. It also lists pam-

phlets, score cards, record sheets, etc., on baby welfare work; also a list of stereopticon slides.

The National Committee for the Prevention of Blindness, 130 E. Twenty-second St., New York City, publishes a number of pamphlets especially in the interest of saving the sight of children.

The National Association for the Study and Prevention of Tuberculosis, 105 E. Twenty-second St., New York City, has much material on the prevention and cure of tuberculosis.

The Child Health Organization, 156 Fifth Ave., New York City, issues small publications dealing particularly with school children, standards of nutrition and growth, etc.

The Better Babies Bureau, 381 Fourth Ave., New York City, and the Child Federation of Philadelphia, issue small publications on child health and welfare.

The Scientific Temperance Federation, 23 Trull St., Boston, Mass., publishes a number of posters on temperance, besides literature on the subject.

The American Issue Publishing Co., Westerville, Ohio, issues a ninety-six-page catalogue on temperance posters and literature.

The National Child Welfare Association, 70 Fifth Ave., New York City, has a number of beautiful panels in colors on various phases of baby and child health. These are particularly valuable to lecturers. At the present writing a few sets may be had at half price—some that have been used.

The Metropolitan Life Insurance Co., New York City, issues for its policy holders a number of valuable health pamphlets and leaflets. Possibly others might secure copies.

In another article we will call attention to material that may be had through various State boards of health. Much valuable matter is offered in this way.

L. A. HANSEN.

* * *

THE FLORIDA SANITARIUM

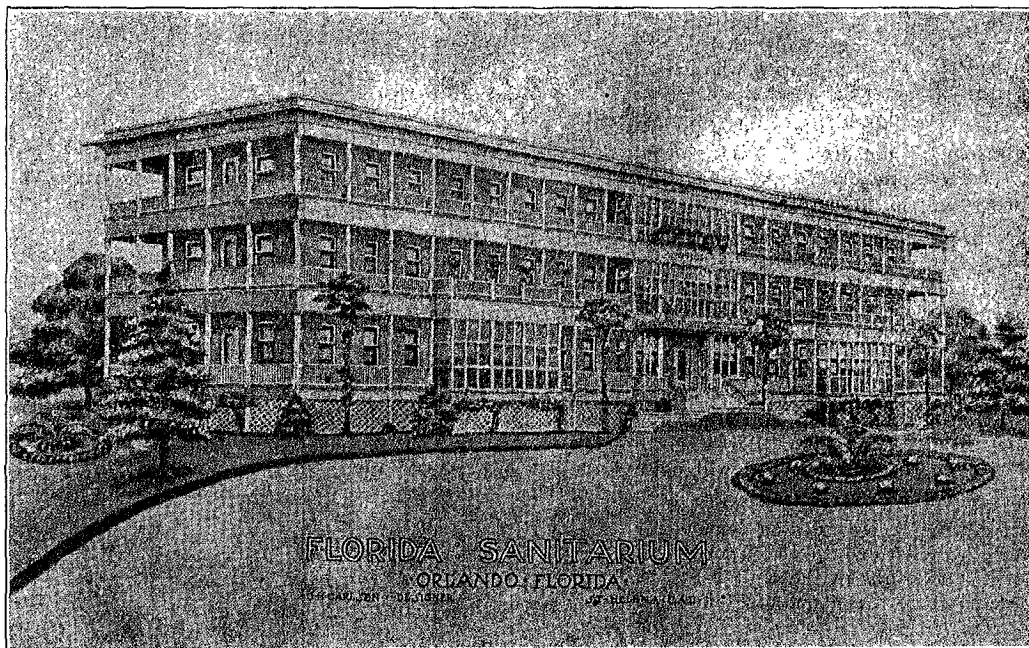
THE accompanying picture shows the new main building of the Florida Sanitarium. This structure incorporates the former main building, raised to three stories above basement and extended to a complete length of two hundred eighteen feet. There are broad, spacious verandas surrounding the entire building on every floor. In traversing these verandas once, a patient will walk a little more than one fourth of a mile—all under shelter. These verandas are a great factor in making the building cool and comfortable in summer, which is a great blessing in a tropical climate.

During the winter of 1917-18 we could not begin to accommodate all who sought the sanitarium for medical care. More than one hundred patients were turned away during the season, for lack of room. It seemed imperative, therefore, to enlarge our quarters in order to accommo-

date all who came. The wisdom of this move has been verified by the fact that during the past season the rooms were called for as fast as completed. We are now able to care for from seventy-five to one hundred patients.

Advance steps are being taken to make this institution one of the best in the denomination. Up-to-date surgical and X-ray equipment has recently been installed. Modern offices, with every convenience, are now in use, and help greatly in giving proper service. Fifty-two acres of grounds, studded with tall, stately pine trees, bordering two sparkling lakes of soft, pure water, make an ideal place the year round. Thousands who have visited the place declare it to be one of the loveliest spots on earth.

The plant now consists of two main buildings, eleven cottages, garage, helpers' quarters, pump house and steam heat-



ing plan. The institution operates its own dairy, orange grove, farm, and garden. It is situated just two miles from Orlando, one of the most beautiful tourist cities of Florida. Hard brick roads intersect the country in every direction.

In connection with the sanitarium is operated the conference intermediate school of ten grades, occupying five more buildings. This school has a strong faculty, and is prepared to do excellent work. Many of the students are able to secure work at the sanitarium, and thus help earn their way. Announcement is made in another column of this issue of the REVIEW that a new nurses' class will begin the first of July. Two classes a year are entered, one on the above date, and the other in January. Any one interested should write at once for application blanks, as a number have already applied.

It is the desire of the management that a strong, wholesome influence may be exerted in this institution—one that will tend to build up the spirituality of all connected with the sanitarium, and stand as a beacon light to despairing souls who may come to us for aid and comfort. We solicit your prayers to this end.

Dr. L. L. ANDREWS, *Medical Supt.*

L. T. CRISLER, *Manager.*

Drawer 1100, Orlando, Fla.

Missionary Volunteer Department

M. E. KERN	- - -	Secretary
MATILDA ERICKSON	}	Assistant Secretaries
ELLA IDEN		
MEADE MACGUIRE	- - -	Field Secretary

CAMP-MEETING WORK FOR OLDER JUNIORS

I THINK among all the experiences I have had the past four or five years, I look with the greatest pleasure upon the meetings I have held with the older juniors on the camp-ground—special meetings. I mean by the juniors young people who are thirteen, fourteen, fifteen, or sixteen years of age.

It is extremely important and helpful to have something special for the young

people of this particular age. They are passing through experiences that the younger ones know nothing about, and that the older ones have passed and have in a measure forgotten; and it is not possible to give them the help they need in this crisis of their lives in any general meeting that fits the other classes of young people. I think there is no more important thing we can do than to have these special meetings for these young people. It seems to me every Missionary Volunteer ought to make a study of the special needs of the various ages, to work in spiritual things for the young people.

Often parents say to me: "Well, I have six or eight or ten children, and I must say that I do not know as much about how to take care of children now as I did when I had just one." It seems to me that it is a crime for a person to bring children into the world,—larger and larger families,—and then confess that he knows less and less about how to take care of them. And I think it would be a crime for a secretary to remain in the young people's work and at the end of the year say, "I know less about how to win and train the young people than I did a year ago." We have to make a study of this thing from every standpoint,—from the spiritual standpoint, from the moral standpoint, from the psychological standpoint,—and we have to know

more every year than we did the year before if we are to do the best work.

And of all the classes, the class that demands the most skilful work is unquestionably this class from twelve to sixteen years of age. I started out in this work about five years ago, and I have had in one camp-meeting as many as eighty-seven young people. They were interesting. They were delightful to work for and to work with. One of the subjects I have endeavored to bring before them in a practical way is the matter of ideals. This is the age of ideals, and this is the time they form their ideals, choose their destiny for life. We may hold before them ideals in a clear way—a concrete way—by the use of hero stories.

And then there is the matter of character. The various elements of a noble and beautiful character we can also bring before them in the same concrete way from Bible characters and history. And then there is the question of life-work that we need to take up with them in a very simple, friendly, heart-to-heart way.

I have always tried to make these meetings as informal as possible. We do not permit any one over sixteen or under twelve to come, and we can get in a circle, whether ten or eighty, and talk over their problems. We talk over the question of human life with them in a very frank way, and we ask questions. For instance, such questions as: "Why are you so impatient of restraint?" Now, I will tell you why. "Do you know why you are so vacillating?" I will tell you why. "Do you know why your courage is away up on the mountain top one day and you do not care the next day whether you try or not?" I will tell you why. "Do you know why you are so sentimental, and all at once you want to run around and be silly and foolish?" I will tell you why.

I can remember when I was thirteen, fourteen, and fifteen, and how mean I was, and yet I wanted to be a good boy all the time, and I did not know what made me contrary and stubborn. When I talk these things over with the young people and ask, "Isn't that so?" they will nod and smile. And when all these things are explained simply, they go away with an entirely different view of life, and what they are facing, and how they may, by the exercise of self-control, become well balanced, faithful, and responsible.

The question of social purity may be brought in and placed before them at that impressionable age, and what it means to have high ideals of noble manhood and to reverence beautiful, pure Christian womanhood. It is very vital with them at that age.

How many young people I have had come to me at this age with their problems. They say: "Brother MacGuire, I am writing to you because I feel you understand." That is the highest compliment that I ever receive, to have a youth of that age say, "I am telling you this because I think you understand." I think every secretary ought to have an ambition to come so close to the hearts of these young people that they will feel free to come to him with their doubts, fears, ambitions, and aspirations, and feel that they will have a sympathetic listener and wise counselor.

MEADE MACGUIRE.

JUNIOR WORK IN THE CHURCH SCHOOL¹

I THINK that the Junior society work is the most important feature of all our church school work. By the "Junior work" I do not mean simply the little meeting held each week, but in addition to that, the spiritual activities connected with it, which are designed to acquaint the children with Christ as their personal friend and Saviour, and to lead them into active service for him.

I asked a little boy, "What would you say if some one should come to you and say that here in this city, somewhere, Jesus Christ had come and was working miracles?" He answered, "I should tell him that it wasn't my Jesus there." It is not enough that we go over a certain course of study with them, and teach them a number of memory verses. Unless there is a definite relationship established between them and "their Jesus," our work is not what God expects of us for them.

We have taken courses in everything but soul-winning work for our boys and girls. We cannot expect to do this work unless we have a training for it, take time to study it, for it is an art to know how to work with boys and girls. It seems to me that we must make a study of the Christian growth of the children, and work from a distinctly outlined course. Of course, we cannot deal with every boy and girl the same, but there are some things we can follow. For our physical being we must have breath, food, and exercise, and it is just as important in the spiritual growth of the children that these three elements enter into their lives. It seems to me that the teacher should give more time to these things,—prayer, Bible study, and missionary activity.

We know that prayer is the breath of the soul, and that the child must be taught to pray. He does not learn that by accident. He must be taught, and it will take time outside of regular school work to do it, but it is time that counts more than anything else we can give the child. We must have the prayer band work in our schools. But as one teacher said to me the other day, "There are so many things we are expected to do that the prayer band work is crowded out of my school work."

Well, it seems to me that there is something wrong with our view of the curriculum if the prayer band work is crowded out of our school work. It seems to me that should be the most important hour, the most important lesson, of the whole week, and I think the prayer band work depends upon the real interest that the teacher feels for that work. The time to meet God should be presented to the child as a most important engagement. The teacher should let nothing come in to interfere with the prayer band work.

Sometimes company comes in on the afternoon of the boys' prayer band meeting. I remember I had two old sisters come to visit my school once, and I knew if they stayed the boys would be embarrassed and would not want to take part. Then if I did not have the boys' prayer band, that would be a break in our regular work. So I went over to our visitors

¹Adapted from a talk by Esther Francis-Rockwell.

and explained to them, and kindly asked if they would not go before four o'clock. They went, not feeling hard toward me, but with a prayer for the work.

Ask the parents so to arrange matters that the children can remain for the prayer band on that afternoon, and then ask them to seek God at home for his help in this most important meeting.

This work does bring results. It isn't enough for the children to kneel down and say words. I was horrified when a teacher said to me: "The prayer bands make hypocrites of the children. We have our prayer bands, and the worst children come and take part in them." But there is something wrong with our prayer bands if they bring results of that kind. If we regard iniquity in our heart, the Lord will not hear us. I think that answered prayer is a pretty good index to the character of a person; and when we teach the children that they must confess their sins to God and put them away, and that then they can expect he will answer their prayers, and when we see them doing that and getting answers to their prayers, we know something of the inner life of those children and that they are getting something that will be an anchor to them. They look back to answered prayers as an anchor that holds them and binds them to God.

Then there is the Bible study. It isn't enough that we give the children simply a Bible study in their school work; I think we should inspire them with the desire to study the Bible for themselves, because of its real worth and what it means to them. Some one said, "I do not have time to read the Bible through myself, and how can I expect others to do so?" If you cannot find time, there is not much use in asking them to. We must be leaders in all these things.

Then there is the missionary activity,—the exercise that the children must have to develop their Christian life,—some definite missionary work. I think the most real and lasting comes in connection with their prayer band work. That is something definite, actual, concrete. Then, there are various other lines of missionary work—going out with our literature to others, etc. And we must be ready to lead out in this, as in every other good work.

Once when I was a child my church school teacher came and stayed all night with me. It was an event in my life. She said, "You know, Esther, sometime I hope to be a foreign missionary," and then said, "Perhaps some day you, too, will be a missionary, and wouldn't it be nice if you could come over and work with me?" That was a wonderful experience. When I have been tempted to do other things sometimes, that church school teacher's expectations for me have been a strength.

A few years ago I had a like experience, and stayed all night with a pupil of mine. In the course of our conversation she said: "You know, Miss Francis, I have been terribly tempted to go into public school teaching since I finished my course. There is just one thing that has held me from it. One day when I was leaving school in the afternoon you said, 'Mabel, I expect some day you will be a church school teacher.' I could not accept that position because I knew you expected me to be a church school teacher." When I met her father some time later, I asked,

"Where is Mabel?" and he answered, "O she is teaching church school up in Canada."

I tell you it pays to have an interest in our boys and girls. There is nothing that pays the amount due, with interest, as do the efforts we make for our boys and girls. But it must be real, genuine effort, because a sham or counterfeit effort for a child will always be detected by the child.

* * *

HOW SHOULD A MISSIONARY VOLUNTEER DRESS?

Word has been left us that "no education can be complete that does not teach right principles in regard to dress."

When our young people volunteered for service for our country, both the men and women were required to wear uniforms the Government had designated. Had they refused to comply with this requirement, they would soon have found either that their services would not be wanted, or that they would have to suffer the consequences of their conduct.

Our Missionary Volunteers have enlisted for service for the Ruler of the universe, and plain have been the directions as to the dress they should wear.

1 Timothy 2:9, "Emphatic Diaglott," reads: "In like manner, the women, also, in becoming attire, with modesty and soberness of mind, not decorating themselves with wreaths, or gold, or pearls, or expensive clothing."

1 Peter 3:3, "Syriac Translation," reads: "Adorn not yourselves with the external ornaments of curls of the hair or of golden trinkets, or of costly garments."

We read in "Testimonies for the Church" that the reproofs given in the third chapter of Isaiah apply to the last days, and are given to the daughters of Zion who have thought only of appearance and display. Verses 20 to 22 read thus in the Septuagint: "And the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger rings, and the ornaments for the right hand, and the earrings, . . . and the Spartan transparent dresses."

The Lord has also sent us instructions as to how we should dress in the house of prayer. "Testimonies for the Church," Volume V, page 499, has this to say: "All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. . . . The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to his glory. All matters of dress should be strictly guarded, following closely the Bible rule."

Surely our young women who have given themselves to the Lord for service cannot feel justified in wearing the low-necked, sleeveless, or flimsy gowns which are worn at the present time, nor will they feel free to put on men's garments, as is done by some young women.

In "Education," page 248, we read: "In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming. A person's character is judged by his style of dress. A refined taste, a culti-

vated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."

Knowing the temptations along this line which would come to the youth, there has been sent special word to them. In "Testimonies for the Church," Volume III, page 376, we find this: "Dear youth, a disposition in you to dress according to the fashion, and to wear lace, and gold, and artificials for display, will not recommend to others your religion or the truth that you profess."

On page 379 we read: "I would remind the youth who ornament their persons, and wear feathers upon their hats, that because of their sins, our Saviour wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember that the King of glory wore a plain, seamless coat."

In "Education," page 248, we read: "Help them to see that by every dollar squandered in display, the spender is deprived of means for feeding the hungry, clothing the naked, and comforting the sorrowful."

Farther on in the same chapter we find this instruction: "It is right to love beauty and to desire it; but God desires us to love and to seek first the highest beauty,—that which is imperishable. The choicest productions of human skill possess no beauty that can bear comparison with that beauty of character which in his sight is of 'great price.' Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom,—the 'fine linen, clean and white,' which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here."

Mrs. C. R. MAGOON.

Home Missionary Department

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

THE GREATEST PROPHET THAT EVER LIVED

JESUS said that John the Baptist was the greatest prophet that ever lived. He was greater than Moses, who spoke face to face with God. He was greater than Isaiah, who beheld the sufferings of Christ and the glory that was to follow. He was greater than Daniel, to whom was given visions concerning future history, and who unfolded the prophecies. He was greater than Elijah, who could call fire from heaven and perform the miracles of the Almighty. He was the peer of all the prophets. And yet John the Baptist performed no miracles.

What, then, constituted his greatness? John was accorded the favor among all the prophets of pointing out and announcing to the world the revelation of the Son of God as the Redeemer of the world. John was the first prophet who could say, in fulfilment of all the prophecies of the past, "Behold the Lamb of God, which

taketh away the sin of the world." This privilege was the highest honor which God could bestow on any man. It was the greatest work that God had ever called a mortal man to perform. John fulfilled his mission perfectly. He did exactly what God had created him to do. The greatest man in the sight of heaven is he who is connected with the greatest task that God has intrusted to men and does exactly what God has designed him to do, no matter how insignificant it may seem in the sight of men.

John was the leader of the greatest reformation the world had yet seen. It was the magnitude and far-reaching results of his work that made him the greatest man in the world.

What is the highest honor that you and I can receive today? Without hesitation and without fear of contradiction, I reply that it is the same now as it was in the time of John the Baptist. The people who are connected with the greatest work which God has intrusted to mortal men are the most highly honored in the sight of Heaven. They may not be in the sight of the world, but I would rather have God call me great than have the approbation of the world. Worldly honor and the honor which God gives are judged from two altogether different standpoints. With the world, success is summed up in a man's earning power and hoarding power. With God, success is summed up in a man's service power and giving power. The individual who renders the highest and greatest service to needy humanity will be counted the greatest in the kingdom of heaven.

There is no greater honor today than to be connected with the finishing of God's greatest work in the earth. That work is to make known God's message of the second coming of Christ and the conditions of entrance into his everlasting kingdom of peace and glory. I would rather be found doing this kind of work when Jesus comes than to be president of the greatest republic on earth. If I had a thousand lives to live, I would dedicate them all to the giving of the third angel's message. This is the greatest work, and the highest honor, awaiting the children of God at this time.

Are you going to triumph with God's greatest movement in the earth? If so, you must be a part of it. To be a part of it, you must have a part in it. Service well done, is the password for entrance into the joy of our Lord. When he comes may each of us hear the cherished words of approbation from his lips, "Well done, thou good and faithful servant."

C. S. LONGACRE.

Publishing Department

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

THE DAY OF MIRACLES

IN the REVIEW of July 11, 1918, there appeared an article entitled "The Baptism of *Present Truth*," in which was given a remarkable account of the sinking and floating again on Feb. 22, 1918, of a Government mail boat carrying the mail to Kelley's Island, a small island of 1,147 inhabitants, about six miles off the mainland of Ohio.

On this particular occasion there was a bag containing packages of *Present Truth*, No. 4, on the "Second Coming of Christ," which had been ordered for missionary distribution by a brother who lived on the island. Accompanying the article were photographs of the boats, of the mail bags after they had been rescued, and of copies of *Present Truth* drying.

February 22, 1919, just one year later, in the *Sandusky Register* appeared a full account of the occurrence, by Mr. C. J. W. Gibeaut, a former well-known resident of the island, who writes the account to celebrate the anniversary of an experience which he says "has never been paralleled in history." Below we quote at some length from the article:

"February 22, 1918, should be recorded as the day of miracles for the mailman on the Kelley's Island route. Weather conditions previous to this date had been bad, and there had been no mail service for several days. The accumulation of mail was very large and bulky. Therefore on this date both boats were used, and extra help was taken along.

"The ironclad boat with the engine went first, and towed the lighter boat filled to the top with mail bags full of mail. There was only room in this boat for the men in charge.

"On this memorable date many people were watching the mail and their boats come across the channel. There was heavy ice along the Kelley's Island shore, but extending out farther there was what is called thin ice for a long distance.

"When the 'ironclad' struck this thin ice she plowed her way through it, breaking it as she went forward. She had gone a long distance into the thin ice and was only about a third of a mile from Kelley's Island, when without any warning the current or the wind caused the ice to move or shove. The ice shoved against the side of the boat, crumbling as it struck, but slowly piling up. On and on came the field: It continued to shove against the side of the boat, and it continued to pile up along the side as well as to shove under.

"But the ice seemed to be getting the best of the smaller boat, and it and its crew needed help. Ice was now piling over its side faster than the men could throw it off, and the stern was slowly sinking, being weighted down.

"In the meantime help was trying to get to them from Kelley's Island; but it took time. Soon after help arrived and all were fighting to save the boats, the small boat sank from view. The towline was cut, to save dragging down the larger boat.

"The ice was now moving faster, and the roar was deafening. Men shouted to each other, and still could not make themselves heard.

"Finally they thought it best to save themselves, and everything of value that was loose in the mail boat was taken out. Slowly the ice was turning the heavy boat over, and it looked as if it was going to be crushed in front of their eyes.

"The rescue boat was just out of reach of the crushing ice, and the party was going to start for the shore when the ice quit shoving so hard. The current had changed its course. All with one accord went again to the rescue of the larger boat, throwing the ice off from it and trying to get the boat right side up.

"When the boat was first caught in

this running ice, it was in front of the passenger dock at Kelley's Island, but out in the lake some distance. When the ice quit shoving, it was east of this point, southeast of the Koster Dock. In other words, it had moved about a quarter of a mile with the ice. Now all this time nothing had been seen of the smaller boat. Affidavits are on file to this effect.

"Without warning and with very little noise, the boat came up. Men looked and saw the craft that had been sunk for about three quarters of an hour, slowly appearing, stern first. They could hardly believe their eyes.

"Now this boat was only a short distance from the men and boats. Under the ice it had moved along as fast and as far as the boat on the top of the ice.

"The mailmen had an experience that has never been paralleled in history. A thing occurred that cannot be explained. A boat is weighted down with ice and sunk stern first, is carried a quarter of a mile, and comes to the surface stern first, and never a bag of mail nor a package of parcel post lost.

"Contrary to all natural laws and for a reason that has never been explained,—and cannot be explained by any known natural cause,—the sunken mail boat came up through the ice very close to the boat that had been towing it—and right side up. Not a package of mail had been lost.

"It would seem that some supernatural power wanted to save the mail that was in that boat. Anyhow the boat came up through the ice near the first boat and close enough so that the men could get a line to it and tow or pull it ashore.

"The ice had stopped shoving as silently and quickly as it started."

Notice his words: "The day of miracles;" "never been paralleled in history;" "contrary to all natural laws;" and, finally, the striking words, "It would seem that some supernatural power wanted to save the mail that was in that boat." Now that is exactly what we believe; for in that boat was a package of mail bearing to the people of that island, a large portion of whom were Catholics, the message of a soon-coming Saviour. A righteous man, who had heard and accepted the message and whose heart burned to make it known to them, dwelt among them. But they were prejudiced, and slow to listen to what he would say to them, or to receive reading matter, and he needed help; and the very help he needed was sent by the God who has said: "All power is given unto me;" "Lo, I am with you;" "Go ye into all the world."

"On this memorable date many people were watching the mail and their boats come across the channel," says the writer of the article, and many eyes witnessed "the miracle," and the people would naturally be glad to receive as souvenirs any mail coming from it. So when the brother took the copies of *Present Truth*, and the people were told that these were a part of the mail that had had such a miraculous deliverance, they gladly received them. Later one of our colporteurs canvassed the island for "Bible Readings," receiving a large number of orders. When it came time to deliver, in spite of the opposition of the priest and his efforts to prevent the people from taking their books, almost every one received the book gladly, for it came from the

same source as the *Present Truth* that had been so miraculously brought to them. And the end is not yet. No doubt some from Kelley's Island will join in the song of the redeemed, "saying, Great and marvelous are thy works, Lord God Almighty." Rev. 15: 3.

W. W. EASTMAN.

The Gospel Ministry

THE PRAYER OF FAITH

In a preceding article it was pointed out that there is more involved in offering the effectual, prevailing prayer which is such an indispensable element in successful evangelism, than a mere benevolent desire to see souls saved. Effectual prayer is that sort of petition which receives what is asked for. Two things are involved in such prayer,—a definite object, and perseverance in asking until the object is secured. These elements of prayer we have already discussed.

Another vital element of prevailing, effectual prayer for the salvation of souls is faith. There must be a confident expectation of receiving what is asked for. An answer to prayer which grants the request need not be looked for if the petition is made without any expectation of receiving that which is asked.

Naturally such expectations do not become ours without reason. All prayer should be in harmony with the will of God. That will is revealed in his Word, by his Spirit, and sometimes through a combination of circumstances, or a providential ordering of conditions. If the will of God is indicated in any of these ways, the petitioner, when praying in harmony with God's will, ought to have implicit faith to believe, and confidently expect to receive his requests. A man who asks without such faith, "let not that man think that he shall receive anything of the Lord." James 1: 7.

It is only the prayer of faith that is effectual, that gains its object. When such prayer is offered by an evangelist to the end that some particular soul may be brought to see the truth, may be brought under conviction by the Spirit of God, then the petitioner may believe with the utmost confidence that God is bowing that soul down in a very agony of conviction. With such prayer, accompanied by earnest and faithful labor in proclaiming the message, we may expect larger harvests of souls than we have seen heretofore.

Martin Luther was a man famous for his power in prayer. Of him, E. M. Bounds, in his book, "Purpose in Prayer," page 37, writes:

"One of Melancthon's correspondents writes of Luther's praying: 'I cannot enough admire the extraordinary cheerfulness, constancy, faith, and hope of the man in these trying and vexatious times. He constantly feeds these gracious affections by a very diligent study of the Word of God. Then not a day passes in which he does not employ in prayer at least three of his very best hours. Once I happened to hear him at prayer. Gracious God! What spirit and what faith is there in his expressions! He petitions God with as much reverence as if he were in the divine presence, and yet with as firm a hope and confidence as he would address a father or a friend. "I know," said he, "thou art our Father and our

God; and therefore I am sure thou wilt bring to naught the persecutors of thy children. For shouldst thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern. We, by thy providence, have been compelled to take a part. Thou therefore wilt be our defense." Whilst I was listening to Luther praying in this manner, at a distance, my soul seemed on fire within me, to hear the man address God so like a friend, yet with so much gravity and reverence; and also to hear him, in the course of his prayer, insisting on the promises contained in the Psalms, as if he were sure his petitions would be granted."

John Knox was a man of similar power in prayer. Bloody Queen Mary is reported to have remarked that she feared his prayers more than Europe's armies. She had reason to. Knox had a quiet place in his garden where he was accustomed to go and pray. He used to be in such agony for souls that he could not sleep, but would repair to this secret place to pour out his soul to God.

Faith is that act by which we appropriate God's grace and truth, as well as the blessings he offers to us. Just in proportion as we reach out and make these things of God our own do we become strong. The men of God who have the capacity to receive and use the forces which God freely provides for his servants, are men of faith. There are many engaging in God's service who permit his grace and truth and his power to pass unappropriated. There are a few who, reaching out in faith for his power and thus availing themselves of the divine equipment, are used of God in extraordinary ways.

This faith is a real force. Through faith man receives in his own life the very power of Omnipotence, and is thus made conqueror over everything that is opposed to God and God's work. The human becomes a channel for the operation of God's power. God is enthroned within, and the man of faith is clothed with the power of God. Thus he becomes an integral part of God's plan and purpose in the universe, and he stands with God and acts for God with a force and potency not in any sense his own.

Clothed with such power, and actuated by such faith, the man of God can meet and overcome all obstacles, can suffer and survive all hardships. Fire cannot melt his fortitude. He may go to the stake, but he is immovable. He stands unblanched before kings and potentates. He suffers the rage of tyrants without faltering. He is invincible because he endures as seeing Him who is invisible. Thus an exhibition of divine stability is made through human frailty. "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." Gal. 2: 20.

The preacher "has a vocation too big for him. Hercules is pictured as leaning, stooped, holding up the world. The crush of the preacher's load would break him to the earth except he have a 'very present help.' To see how mountain pines are broken by the weight of winter snow-fall on their tops is very pitiful. In coming among the rugged mountains and climbing the Divide, where rivers are turned toward the Atlantic or Pacific, I have seen there many demolished majesties broken, with their green tops like a

banner shot from its staff and the trunk standing like a staff from which no banner shall float evermore; or I have seen the green top dangling like the helpless arm of a mutilated soldier struck with saber in battle charge so that it will never lift a sword or hold a flag again. So these pitiful tops hung. And some great trees lay face downward in the dirt like a slain soldier without the courtesy of burial.

"These are pictures of what the preacher would be were he the sole wearer of his enormous load. No man could wear people in his heart and love but for the power unspeakable which upbears the weak and makes them equal to their tasks. 'My grace shall be sufficient for thee,' was the word of heartening which put Paul the apostle in a mind of resolution to abide and 'faint not,' though the 'thorn in the flesh' thrusts him through day and night like a dart. God is with the man of the immense load if he wants God; and the preacher wants God more than earth wants daylight.

"Whatever be the philosophy of prayer, this thing is conclusively shown by reading the life of Jesus and the lives of all serious helpers of this world, that prayer is a necessity. 'The place where prayer is wont to be made' is the most dynamical power plant on this earth. Here swing in tireless though not effortless precision and control the dynamos that suck from the atmosphere of God the power which may be transmitted to the race of man and minister to its necessities."—Bishop Wm. Quayle, in *"The Pastor-Preacher,"* pp. 255-257.

CARLYLE B. HAYNES.

News and Miscellany

Notes and clippings from the daily and weekly press

—The body of Edith Cavell, the British nurse who was shot by the Germans as a spy after a farcical trial, will be taken from Belgium on May 15 to England, to Westminster Abbey, where the first part of the burial service will take place. After the service the body will be taken from London to Norwich, and will be interred either in Norwich Cathedral or in a church at Swardeson near Nurse Cavell's home.

—The new chimes that are to ring out a clarion of peace from old Westminster's tower on the day the great pact of the nations is signed at Versailles have been swung in the bell tower of the famous old cathedral. Four in all, these newly fashioned bells have been provided to complete the ancient chimes of Westminster, silent through the war because of the cracking of some of the originals and the scarcity of metal, which denied replacement.

—Secretary of the Treasury Glass gave the public a little surprise by announcing that the Victory Loan would be for only \$4,500,000,000, and that over-subscriptions would be rejected. It was generally anticipated that the total would be much more than this. But the secretary is on record as saying that the sum named will be sufficient, and that this will be the last popular loan floated. Remaining war indebtedness, he says, can be taken care of by issuing Treasury certificates.

—A relief force to Russia left Britain for Murmansk in the early part of April.

—Sixteen thousand women and children died of starvation in Petrograd, Russia, in December and January. The total number of deaths from all causes in these two months is 20,000.

—Miss Rankin, former member of Congress from Montana, is now in Europe. She crossed the water to attend the International Congress of Women at Berne, to which she was a delegate. Since the Congress she has been traveling in France, Italy, Poland, Czecho-Slavonia, and England.

—General Aurellano Blanquet, of Mexican fame, is dead. He recently returned to his native land from New York, where he had been in exile, with the plan, according to reports, of starting a brand-new revolution in the southern republic. He fell in battle near Chavaxtia, April 14, when the rebels he was commanding clashed with Carranza troops.

—The total spring and winter wheat crop grown by the American farmer this year promises to be the greatest produced by any nation in the world's history. To the estimated winter yield of 837,000,000 bushels, the Agricultural Department estimates on the spring wheat crop will bring the total for all wheat up to 1,100,000,000 bushels this year—and it may run beyond this figure.

—One hundred years ago, Voltaire, the French infidel, boasted that it had taken 1,800 years to build up Christianity, but that it would require but a few years for him to tear it down. He predicted that in one hundred years the Bible would be a curiosity, found only in museums. Last year 35,000,000 copies of the Scriptures were published, and these were not nearly enough to supply the demand. The writings of Voltaire are almost forgotten.

—When the United States entered the war we had 61 shipyards, containing 142 ways; when the armistice was signed there were 198 yards, with 390 ways. The total tonnage of American ships, when those under contract should have been completed, would have been 10,835,491 tons, the equivalent of twenty-five per cent of the entire shipping of the globe at the beginning of the war. In 1917 the United States had 600,000 Springfield rifles; by June of this year there would have been 5,000,000 of various types. We were manufacturing ammunition at the rate of 277,894,000 rounds every three months; by June this year we should have been manufacturing at the rate of 1,000 rounds a rifle per week. When the armistice was signed, machine guns were being manufactured at the rate of 3,000 a week, smokeless powder at the rate of 4,800,000 pounds a week, and high explosives at the rate of 6,900,000 pounds a week. We had 3,258,467 gas masks, and contracts for 1,829,131 additional. There were 2,010 ten-ton caterpillar tractors and 1,586 fifteen-ton machines of the same type. Fifteen thousand more were under course of construction. There were also 5,000 two-and-a-half-ton trucks under way. Contracts had been let for 6,000 tanks; 137,142 trucks were in service or being rushed to the front. There were 11,476 ambulances, 18,375 motor cars, and 29,421 motorcycles in the army. In the matter

of airplanes, we alone would have overwhelmed Germany. The largest number the enemy was able to place in the air was 2,500. By June we should have completed 12,283, and were manufacturing bombing planes at the rate of 260 a week. One hundred four million three hundred fifty-one thousand feet of seasoned airplane lumber was ready for the manufacturer. Thirty-one thousand Liberty motors were completed when the armistice was signed, with 59,000 more ordered. They were being completed at the rate of 5,000 a month. By June, 1919, America alone would have had five times as many airplanes as Germany. A gas shell had been invented and was being manufactured in quantity, which would have been seventy times as destructive as anything heretofore known. It was confidently expected that with the use of these shells the entire German army would have been annihilated.

—That there is little prospect of a material reduction in the high cost of living, sent soaring to unprecedented heights by the World War, is the opinion of O. P. Austin, statistician of the National City Bank of New York, who recently delivered an address in New York on "Prices Yesterday, Today, and Tomorrow," before the editorial conference of the New York Business Publishers' Association. Mr. Austin attributed the rapid increase in prices to three principal causes: First, the urgent demand created by the war for food and raw material for the use of the vast armies in the field. Second, the advance in wages due to the increased cost of living. Third, the enormous inflation in the world's currency caused by the vast quantities of paper money put out by the leading countries. He stated that the warring countries have issued paper money with a face value of \$36,000,000,000, or more than the value of all the gold and silver mined in the world since the discovery of America.

Appointments and Notices

TRAINING SCHOOL FOR NURSES

The St. Helena Sanitarium and Hospital Training School for Missionary Nurses, enters its next class Sept. 2, 1919. Write for the new calendar, which gives a full outline of the course of study, and the requirements for admission. Address all correspondence to Miss Helen N. Rice, R. N., Superintendent of Nurses, Sanitarium, Napa County, Calif.

NURSES' CLASS

The Florida Sanitarium will start another three-year course for nurses July 1, 1919. The instruction given in this course qualifies one for State registration. A number of consecrated young people are wanted to take the course. Application blanks and full information will be cheerfully mailed to any one interested. Address The Florida Sanitarium, Drawer 1100, Orlando, Fla.

ADDRESSES WANTED

Information concerning the whereabouts of Miss Caroline Scott, who formerly lived at The Dalles, Oreg., is desired by Miss Gladys Stevens, Atascadero, Calif.

The address of Mrs. Lula Eley, a member of the Council Bluffs (Iowa) church, is desired by the clerk of that organization, Mrs. W. M. Robinson, Star Route, Council Bluffs, Iowa.

BRITISH COLUMBIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the corporation of the British Columbia Association of Seventh-day Adventists will be held at Chilliwack, on Tuesday, June 10, 1919, at 10 a. m., for the purpose of attending to the usual business and other important matters pertaining to the welfare of said corporation.

A. C. Gilbert, Pres.
T. S. Bowett, Sec.

CAMP-MEETINGS FOR 1919 North Pacific Union Conference

Western Oregon, Portland, June 8-15

CHANGE OF ADDRESS

The present address of Elder R. W. and Dr. L. E. Parmele is 430 Rosselle St., Jacksonville, Fla.

PUBLICATIONS WANTED

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

W. J. Beaman, 114 Orange St., Jackson, Mich.

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.

Writing from Georgia, an afflicted sister asks prayer for healing from a serious throat trouble.

"Please pray for my two brothers, who have become discouraged and are about to give up the truth," writes an anxious reader.

OBITUARIES

Fox.—Virdie Fox was born Aug. 19, 1899, and died March 29, 1919. She was baptized in December, 1911, uniting with the church at Valle Cruces, N. C., of which she remained a faithful member until her death.

W. L. Killen.

Buck.—Charity L. Buck was born in Iowa, May 26, 1885, and died in Sacramento, Calif., March 29, 1919. She embraced the third angel's message at the age of eighteen years, and remained an earnest Christian until her death.

A. J. Osborne.

Moore.—Dr. Robert E. Moore was born May 9, 1880, in Ottawa, Ill., and died Jan. 29, 1919, in Meriden, Conn. He accepted present truth early in life, and entered the colporteur work. He was married to Miss Mae E. Eldridge in Battle Creek, Mich. After completing a course of study in the chiropractic school at Davenport, Iowa, in 1910, he settled in New York for a time, and later moved to Connecticut. His consistent Christian life was an inspiration to all who knew him. His wife, two children, two sisters, and two brothers survive.

A. T. Robinson.

Baker.—Mrs. Susan J. Baker was born in Litchfield, Maine, April 18, 1848, and died at Sanitarium, Calif., March 19, 1919. She accepted present truth in 1891, and remained faithful to the end of her life.

W. W. Steward.

Oswald.—Ruth Oswald was born near Sturgeon Lake, Minn., Jan. 2, 1895. At the age of eighteen she was converted, and lived a devoted Christian life until her death, which occurred at Walderly Academy, Wisconsin, Nov. 12, 1918. She sleeps in Jesus.

Stemple White.

Shellhaas.—Anna Shellhaas was born Feb. 10, 1894, and died at the home of her parents in Tippecanoe City, Ohio, March 27, 1919. She was a devoted Christian, having united with the Seventh-day Adventist Church at the age of twenty. Her parents, one sister, and three brothers survive.

William Lewsadder.

Bee.—Joel G. Bee was born July 22, 1843, at Berea, W. Va., and died at his home in Kanawha, W. Va., April 6, 1919. He accepted present truth forty years ago, and held his membership in the Berea church until death claimed him. He is survived by his wife and one daughter.

T. B. Westbrook.

Meadows.—Mrs. Grace Emma Meadows was born in Galt, Ontario, Canada, Feb. 28, 1887, and died at the Mt. Hamilton Hospital, Hamilton, Ontario, March 30, 1919. She was an earnest believer in the third angel's message, and fell asleep hoping for a part in the first resurrection. Her husband, mother, and many friends mourn.

H. P. Gray.

Martin.—Mrs. Catherine Maud Martin was born in Hamilton, Ontario, Dec. 4, 1898, and died at her home in Port Stanley, Ontario, March 19, 1919. She accepted present truth through the efforts of William Boyce, of St. Thomas, Ontario, and remained faithful until death. Her husband, parents, and three sisters mourn. We believe she sleeps in Jesus.

H. P. Gray.

Grimstad.—Mrs. Helena Grimstad was born in Lindsaas, Bergen, Norway, Nov. 27, 1858. She came with her husband to America in 1882, and in 1889 accepted present truth. She died in the hospital at Brainerd, Minn., March 27, 1919. Four daughters, one of whom is Mrs. J. G. Gjording, of Shanghai, China, and two sons mourn, but they sorrow in hope.

Anol Grundset.

Blakeley.—Elizabeth Higgs was born in Birmingham, England, Jan. 22, 1827. In 1848 she was married to Abraham Owen, and the following year they came to America. She was left a widow in 1878, and soon after accepted the third angel's message. Later she married Thomas Blakeley, who died in 1918. Her death occurred at Onarga, Ill., March 30, 1919. Two of her four children survive.

E. W. Webster.

Pike.—Sophrona Bennett was born in New York Oct. 9, 1838. In 1852 she was married to Hobert Guy, and to them were born two sons. Two years after her husband's death she was united in marriage to William Pike. One son was born to them. In 1893 she accepted present truth, and remained a firm believer in the third angel's message until her death, which occurred at Benton Harbor, Mich., Feb. 24, 1919.

W. C. Hebner.

Harrison.—Emma Collins was born in Bromwich, England, Nov. 22, 1862. She came to America with her parents at the age of twelve years, and at the age of twenty-seven was married to F. F. Harrison, of St. Louis, Mo. To them were born eight children. Sister Harrison fell asleep in San Jose, Calif., March 23, 1919, in hope of a part in the first resurrection. Her seven living children were present at the funeral.

A. M. Dart.

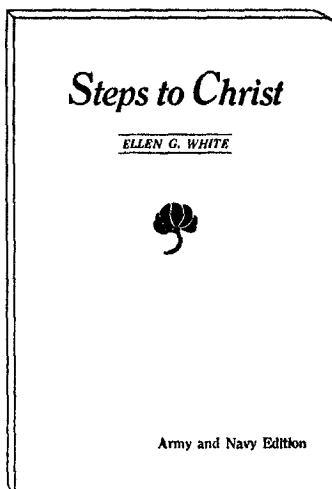
Armstrong.—Robert P. Armstrong was born Feb. 6, 1835, in Boston, Mass. His childhood was spent in Bangor, Maine, but in 1854 he came West, and lived the last thirty-nine years of his life near Champlin, Minn. In 1869 he was married to Mrs. Sylvia A. Cain, and to them were born three sons. Nineteen years ago he united with the Seventh-day Adventist church of Anoka, Minn., remaining faithful until his death, which occurred Feb. 21, 1919. Two sons survive.

H. M. Hiatt.

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Cowart.— Sister Nannie Cowart died April 5, 1919, aged nearly forty-eight years. She is survived by four daughters and two sons. Her trust in God was unshaken, and she sleeps in hope. R. P. Montgomery.

Fisher.— Jacob Fisher was born in West Virginia, April 22, 1847, and died in Pasadena, Calif., Jan. 3, 1919. His wife, one son, and one daughter mourn, but are cheered by the hope of the resurrection. Francis M. Burg.

Mork.— Annie Mork was born in Denmark, June 15, 1833, and died March 26, 1919, at Owatonna, Minn. She is survived by four sons. Sister Mork was a faithful member of the Seventh-day Adventist Church, and fell asleep in hope of a part in the first resurrection. A. W. Kuehl.

Graham.— Mrs. Harriett Anne Graham was born in Allegheny County, Pennsylvania, Aug. 18, 1837, and died at the home of her daughter in Montrose, Colo., March 11, 1919. Sister Graham was a devoted member of the Seventh-day Adventist Church for years, and fell asleep in the hope of eternal life. W. M. Andrews.

Derby.— Mrs. Bella May Hallahan Derby was born in New York City, Oct. 18, 1895, and died in the same city April 9, 1919. She was a devoted member of the Manhattan Seventh-day Adventist church, and an earnest Christian worker. Her husband, parents, and brother mourn, but they sorrow in hope. Chas. T. Everson.

Wesley.— Charles S. Wesley, a native of West End, Ruatan, Honduras, Central America, and a member of the Seventh-day Adventist Church, died at Tegucigalpa, March 1, 1919, aged fifty-two years. His loss is keenly felt by his three orphan children, the brethren and sisters in the church, and his many friends. Mahlon Wood.

Rease.— Mrs. Minnie Beatrice Shelton Rease died Feb. 28, 1919, aged thirty-six years. Her childhood days were spent at Hillsboro, Tex., but after her marriage she came to San Diego, Calif. Three years ago she accepted present truth, and was a stanch Seventh-day Adventist to the day of her death. * * *

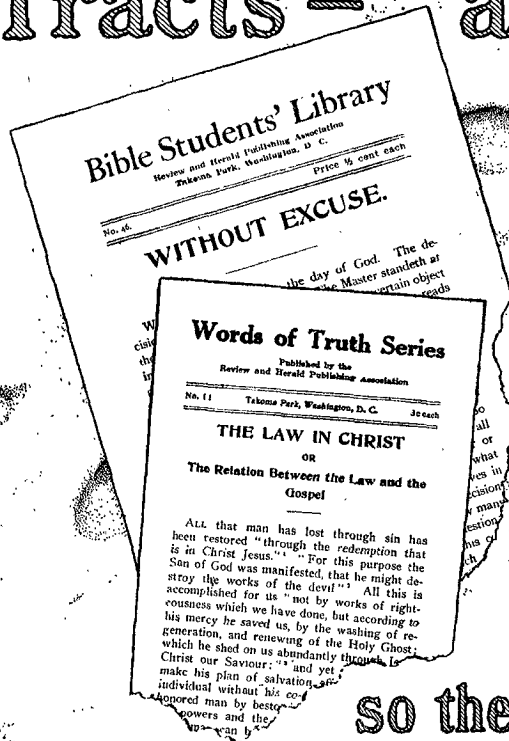
Thoms.— William Thoms was born in Germany, Jan. 19, 1846. He came to America in the spring of 1863, and served with the 51st Regiment of Wisconsin Volunteer Infantry during the Civil War. In 1867 he was married to Miss Sophia Blumenberg. His death occurred March 26, 1919, in Vancouver, Wash. His wife and seven children mourn. R. D. Benham.

Griffin.— Samuel Griffin was born in Dorsetshire, England, June 5, 1844. He came to America and settled at Houston, Tex. Soon after this his wife and child died, and in 1878 he was married to Miss Mary C. Barton. In 1904 he embraced the truth and united with the church at Houston. He fell asleep April 2, 1919, in hope of a part in the first resurrection. His wife and eleven children survive. W. F. Hills.

Gaines.— Angeline E. Wagner was born in Stark County, Ohio, Feb. 16, 1850. July 29, 1873, she was married to Bert C. Gaines. Her last years were spent with her daughter in Battle Creek, Mich., where she died March 26, 1919. Of her family of seven children, only this one daughter survives. Sister Gaines was an earnest member of the Seventh-day Adventist Church for twenty-two years. O. F. Gaylord.

Connor.— Ruth Ann Teeple was born in Woodstock, Canada, April 12, 1839. She was married to George W. Connor in 1868. In 1878 they moved to Wisconsin, being among the first settlers at Antigo. Here they embraced the third angel's message in 1883, and through the efforts of herself and husband a company of about one hundred were brought into the truth, and a church was built. In 1898, after the death of her husband, she took up the Bible work in Milwaukee, and later connected with the Madison Sanitarium, laboring faithfully until declining years compelled her to retire from active work. She died at the home of her son in Hart, Mich., aged nearly eighty years. * * *

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WASHINGTON, D. C., MAY 8, 1919

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THE Spring Council of the General Conference Committee has been in session during the past week, the following members of the Committee being in attendance: A. G. Daniells, W. T. Knox, F. M. Wilcox, W. W. Prescott, G. B. Thompson, R. D. Quinn, R. A. Underwood, F. H. Robbins, A. V. Olson, Chas. Thompson, J. W. Christian, W. H. Branson, S. E. Wight, M. Lukens, C. F. McVagh, J. F. Huenergardt, Mrs. L. Flora Plummer, N. Z. Town, W. W. Eastman, W. E. Howell, O. M. John, Dr. W. A. Ruble, Dr. H. W. Miller, L. A. Hansen, M. E. Kern, C. S. Longacre, W. H. Green, L. H. Christian, J. T. Boettcher, P. E. Brodersen, G. E. Nord, J. H. Schilling, J. L. Shaw, C. H. Jones, E. R. Palmer. Many important matters pertaining to our work both at home and abroad are receiving consideration. We hope next week to be able to favor our readers with a partial report of the Council.

* *

WRITING from Shanghai, China, under date of March 9, Mrs. I. H. Evans says:

"We are just beginning the second week of our spring council meeting. Brother F. A. Detamore is here from his field, as are also Brother E. M. Adams and his wife, who came largely for the change to a cooler climate, which they both needed for the sake of their health. Brethren L. V. Finster, C. N. Woodward, S. E. Jackson, and J. S. Barrows are here from the Philippines; Brother F. H. De Vinney from South China; Brother C. L. Butterfield from Korea; Brother J. M. Johanson and Brother B. P. Hoffman from Japan; Brother and Sister B. Petersen from Manchuria; Brethren F. A. Allum, S. G. White, and O. A. Hall from the North China Union; Brother and Sister R. F. Cottrell from Peking; Brother M. C. Warren from Szechwan; and Brethren H. J. Doolittle and Nathan Brewer from Nanking. Brother L. E. Fromm is also down from the Nanking language school, to attend the meetings of the publishing and editorial committees.

"Friday evening Brother Spicer gave a very earnest talk, and the little chapel

in the Press was filled with foreign workers and their families. Sabbath afternoon it was also well filled. It seems so good to have Brother Spicer and Brother Prescott here with us—almost exactly like being home. I suppose, however, that we shall be saying good-by to these workers soon.

"We find a great many changes in Shanghai, as is natural for such a growing city, during the six years that have passed since we went away."

* * *

As indicating what our churches may do in aiding others during times of need, as represented by the epidemic of influenza, the following item from a recent letter from Elder R. S. Fries, pastor of the Laguna Street Church, San Francisco, is worthy of consideration: "During the epidemic of influenza, classes in hydrotherapy gave instruction in how to treat the disease. Fully 250 persons attended these meetings, and many not of our faith were so favorably impressed with our message that they are now regular attendants at our church services. Classes in healthful cookery were also held. These classes, with our Bible training class, have been the means of helping our members to become active missionaries." Brother Fries adds that nineteen have been baptized since the first of January, and that others are nearly ready to take this step. The amount per capita given by this church toward tithes, offerings, and church work for the year just past amounted to \$95.56.

* *

EN ROUTE TO THE ORIENT

ON the afternoon of February 22 another detachment of the army recruits for the great mission fields of the Orient, sailed out of San Francisco. Elder and Mrs. O. J. Gibson and child were returning to China, where they have spent seven years in service. Miss May Scott was going "home" to Korea, where she has worked for nearly nine years. Elder and Mrs. H. C. Cooper, of Kansas, were going out to China to engage in evangelistic labor. The writer, who expects to visit the various mission printing plants in the Orient, accompanied them.

One week later we sailed into the Honolulu harbor, and met the superintendent of our Hawaiian Mission, Elder L. L. Hutchinson; the secretary-treasurer, R. W. Smith; Brother Robert McKeague; and Brother and Sister F. E. Stafford, both of whom used to be associated with us in the Pacific Press, as were also Brother and Sister Hutchinson. The beautifully kept yards and lawns, the hibiscus hedges, the flaming poinsettia, the luxuriant foliage, and the delightful climate, all received their share of attention and appreciation. Honolulu is certainly a beautiful and restful place. If it serves no higher purpose than the forming of an oasis in the watery desert of the trans-Pacific journey, the grateful traveler will emphatically affirm that it was not created in vain.

As it was Sabbath morning, we were taken to the Sabbath school, where we found a real, live superintendent, Brother C. R. Webster. His various mottoes, designs, and devices were bringing results, as was evidenced by the average donation of fourteen cents a member thus far,

which does not include liberal funds being raised for the last Sabbath of the quarter. Brother Webster told us he expected their school, of a little more than one hundred members, to raise \$300 for the quarter. After a good review by Sister Hutchinson, we had an object lesson as to the missionary opportunities before our people in these islands, for there was a Chinese class, a Portuguese class, a Hawaiian class numbering 22, as well as the English divisions. Sister Scott told the children about the little folks in Korea, and sang a Korean song. In the service that followed, Elder Gibson referred to their work in China, Elder Cooper related some interesting experiences of his work as camp pastor in Kansas, and the writer told of progress in the publishing work. At the close the members lingered a few minutes, and we had opportunity to meet and greet many of them.

The importance of these islands is constantly increasing, as they are on the great crossroads of the Pacific. The United States Government is recognizing this, and is erecting important fortifications and barracks. The population of about a quarter of a million presents a peculiar mission problem on account of the nationalities represented. There are nearly 100,000 Japanese, 40,000 Hawaiians and near-Hawaiians, 25,000 Portuguese, 22,000 Chinese, 12,000 Filipinos, 5,000 Spanish, 5,000 Porto Ricans, 6,000 Koreans, and perhaps 30,000 Americans and other Caucasians.

The work of our mission here is being abundantly blessed. As a result of a series of meetings recently held by Elder Hutchinson and Brethren McKeague and Smith, nineteen were baptized at the beautiful Waikiki (pronounced Y-key-key) Beach. Although in private employment, Brother F. E. Stafford, who speaks the Chinese, is doing very effective work with representatives of that nationality. The dispensary, under the direction of Brother and Sister Webster, is in a good location and is doing its share in spreading the healing message of the gospel for this time.

The Needs

It seems that a special effort should be made just now in behalf of the Hawaiians themselves. Brother McKeague understands the language, and we already have a constituency of twenty-five or thirty, from which other workers might be selected and trained. Brother Kumalae, a Hawaiian, and the owner of a factory in which musical instruments are made, and now a member of the local legislature, has recently purchased a Hawaiian newspaper, and has begun articles on the signs of the times and kindred subjects. This is a work that should be followed up. Then certainly the nearly two hundred thousand foreigners already mentioned, who are generally prosperous and progressive, and therefore particularly open to gospel influences, should receive earnest and prayerful consideration. Our brethren feel that a training school should be established to carry forward the work of their church school to at least the tenth or eleventh grades. They already have the property on which to build such a school. The number of children and young people we saw at the Sabbath service impressed us with the reasonableness of such a request. H. H. HALL.