

The Advent Review and Sabbath Herald

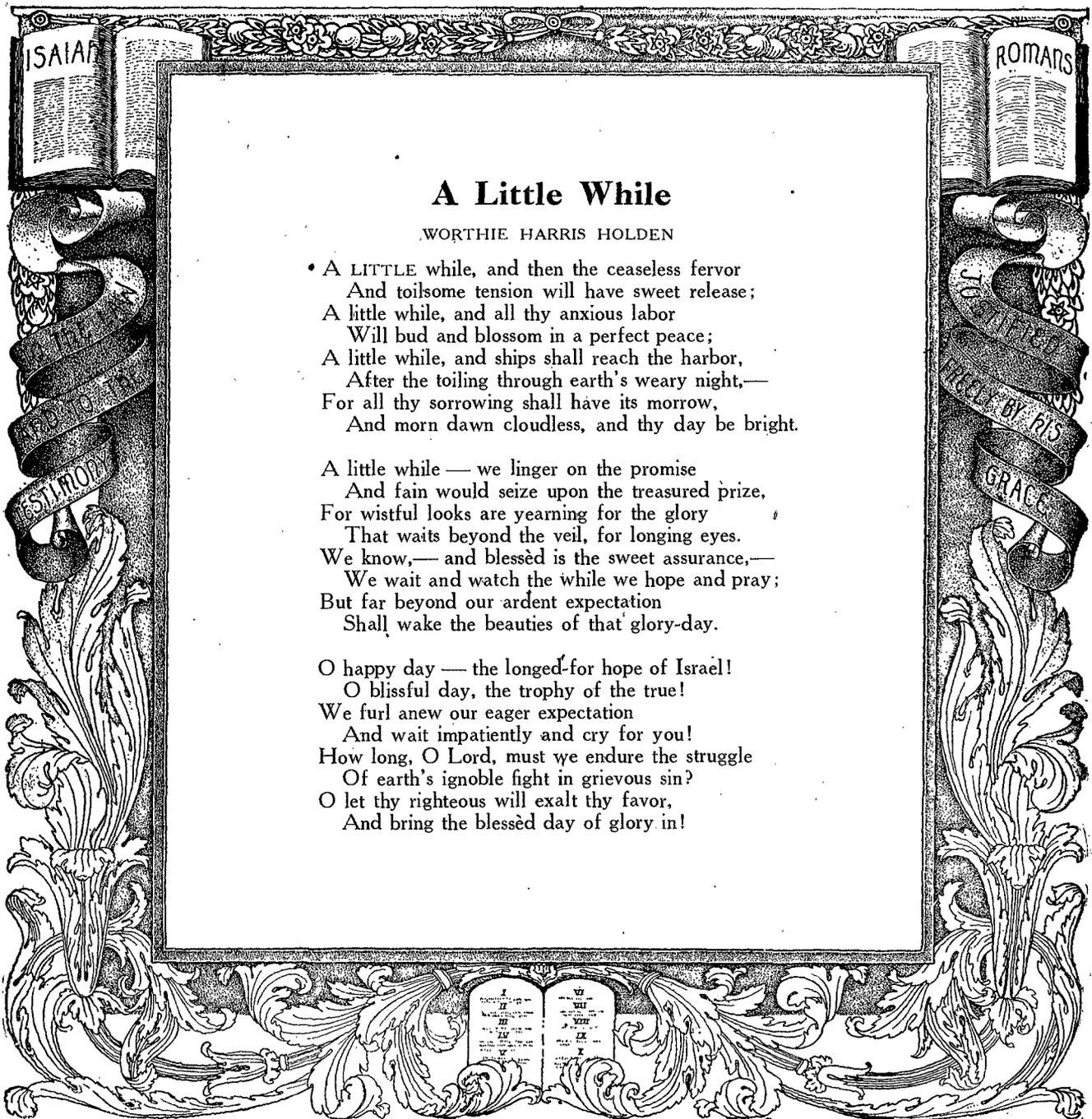


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Takoma Park, Washington, D. C., Thursday, December 25, 1919

No. 52

THE GOSPEL TO ALL NATIONS



A Little While

WORTHIE HARRIS HOLDEN

• A LITTLE while, and then the ceaseless fervor
And toilsome tension will have sweet release;
A little while, and all thy anxious labor
Will bud and blossom in a perfect peace;
A little while, and ships shall reach the harbor,
After the toiling through earth's weary night,—
For all thy sorrowing shall have its morrow,
And morn dawn cloudless, and thy day be bright.

A little while — we linger on the promise
And fain would seize upon the treasured prize,
For wistful looks are yearning for the glory
That waits beyond the veil, for longing eyes.
We know, — and blessed is the sweet assurance, —
We wait and watch the while we hope and pray;
But far beyond our ardent expectation
Shall wake the beauties of that glory-day.

O happy day — the longed-for hope of Israel!
O blissful day, the trophy of the true!
We furl anew our eager expectation
And wait impatiently and cry for you!
How long, O Lord, must we endure the struggle
Of earth's ignoble fight in grievous sin?
O let thy righteous will exalt thy favor,
And bring the blessed day of glory in!

Awake! Give Light!

The Call of God to His Church

ARTHUR GROSVENOR DANIELLS, PRESIDENT OF THE GENERAL CONFERENCE.

THE greatest need in the world today is a thoroughly awakened church, a thoroughly regenerated church, a light-bearing church, entirely devoted to the work of the Master.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52: 1, 2.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 1-3.

These scriptures call to an awakening, to a thorough regeneration of heart, and to earnest service in bearing God's message of light to mankind.

An Awakened Church

"Awake, awake!" Thus God calls his church to arouse. He calls his people to a realizing sense of the importance of the things of the kingdom. When one is asleep, events of great importance to him may take place without his knowledge. A person sleeping in a burning building is in a dangerous condition. He may be smothered by the smoke, and burned by the flames, and thus perish. If he were wide awake, and knew what was transpiring about him, he would seek to escape, and thus might save his life.

In this world that is going down to eternal night, it is important that every man should be wide awake, that he should be conscious of existing conditions, and that he have a realizing sense of his own need, and the welfare of his family, his neighbors, and his fellow men. So I understand that this call of God to the church especially, is to arise, to awaken to full consciousness of the hour to which we have come.

In order to gain a clearer idea of this awakening call, let us consider the experience of Jonah:

"The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep." Jonah 1: 4, 5.

Jonah was God's man. He was God's messenger, commissioned to warn men of impending doom, and there, in a time of great peril, he was fast asleep. Those poor heathen were calling upon their gods for deliverance—gods powerless to aid them; but Jonah was not calling upon his God, nor was he conscious of the danger.

"So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, and we perish not." Jonah 1: 6.

Jonah awoke; and after he had been cast overboard at his request, there was a great calm, and all were spared. As the result of this experience Jonah was brought to the full consciousness of his condition and his needs, and the needs of the lost world; and in the strength of the Lord, and with that realization of his duty, he went forth to bear the message God had

given him. He went into that great city of Nineveh, and began to cry: "Yet forty days, and Nineveh shall be overthrown." And the power of God came down to old Nineveh, and the people repented, from the king on his throne to the peasant in his hovel. So God turned away his anger, and the city was spared from destruction.

I believe there has never been a greater meaning in God's call to his church to awake, to arise, than there is today. This is the most solemn, the most dangerous hour the world has ever seen. We are nearer the end than any other generation has ever been, and we are facing perils the world has never before faced. Who can read the news of the day without concluding that truly there has come up from beneath an evil spirit that is laying fast hold of the hearts of humanity? Who can fail to see that from center to circumference, from pole to pole, the world is being taken possession of by the spirit of revolution, anarchy, and destruction? And it is at this hour, especially, that God calls upon his church to awake out of sleep.

"That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we [“first,” R. V.] believed." Rom. 13: 11.

Though many may say, "My lord delayeth his coming," yet we have the word of the Lord that "now is salvation nearer to us than when we first believed." The years have come marching along, and today we have far more evidence of the near approach of our Lord than we had fifty years ago. The prophecies of God have been fulfilled, and events that God pointed out have taken place. We do not stand on a boundless seashore with nothing to guide us. We stand surrounded by thousands of impressive conditions which did not exist fifty years ago. If there is any meaning in the Book of God, any reliance to be placed in his word, we can believe and know that the end of all things is near at hand, and that it will come just as God has pointed out in the Book.

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The Advent HOLY BIBLE IS THE WORLD **HERALD** And Sabbath

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. 66

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 25, 1919

No. 52

The Divine Rule of Christian Conduct

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10: 31-33.

In these words the apostle Paul has given us the divine rule of Christian living. Our conduct is not to be determined by impulse or caprice. One who gauges his Christian experience by his feelings demonstrates that with him Christian living is a question not of principle but of convenience. When one has made a full and complete surrender to Christ, so that he counts himself as belonging to the Lord, the one desire of his heart will be to determine in what ways his service may best be rendered, in what manner he can best glorify and honor the One who has done so much for him. This was well stated by Elder C. B. Haynes in the Week of Prayer reading on "Conditions of Receiving the Holy Spirit:"

"When this full surrender of the body, life, possessions, time, talents, and all, is made, when a definite transfer of these things has been made to God, and we are no longer in any sense our own, but have given ourselves entirely away, and can challenge no right to ourselves in any respect; no right to our eyes, ears, nose, hands, feet, tongue, because we have surrendered them all to God, and both ownership and possession have passed into his hands, it will not then be difficult to decide some questions over which we may have stumbled before."

On this principle the disciple will settle every question of conduct, every decision of life. Then his natural love of pleasure will not carry him to the theater or to the moving picture show. He will inquire: Would Christ be honored by my going to these places? Would my influence tell for Christ or against him?

This power operating in the life will settle questions of dress. The determining factor will not be some prevailing fashion; it will be the glory of Christ. And if this question were determined on this basis, what a change we would see in the lives of many of our church members! It would remove much useless ornamentation. It would lead some who are now dressing in ways that bring criticism not alone from the church of Christ but from men and women in the world, to change their manner and style of dress. It would lead some to lay aside ornaments of gold or precious stones by which they have decked their poor mortal bodies, and wear in their place "the ornament of a meek and quiet spirit, which is in the sight of God of great price." It would take the earrings out of many ears, and rings off of many fingers. It would lead some who have been in the church for years, and some even who stand as leaders of the youth, to set before the young an example far different from that they are setting at present. No spe-

cial plea that they are wearing such ornaments as family heirlooms or keepsakes, or in commemoration of marriage vows, would make appeal over the question of rendering glory to God, and of casting the influence positively on the side of right.

When one holds uppermost in his purpose the Lord's ownership in his life, he will eat and drink to the glory of God. It will no longer be a question of pampering a depraved appetite or eating food merely because it tickles the palate. The question will be: Will this glorify Christ in furnishing my body with the best possible food, so that my physical as well as my mental powers may be best used of him? This consideration will decide questions in every profession, in every business transaction, in every detail of life. We will live and labor, think and talk, eat and drink, and perform every function and activity of life with reference to glorifying our Master and making our influence a positive power on the side of truth and righteousness. May Heaven grant that this shall be the great-actuating principle in our lives during the year to come. F. M. W.

* * *

The Rich Fool

"THOU fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12: 20.

These are solemn words. And we may well inquire with profit what this man in the parable is represented as doing which called forth such a denunciation for his foolishness. Here is the parable:

"He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 15-21.

The parable represents a man who has prospered in temporal things. His farm is fertile. He has abundant crops, more than is needed to supply present necessities. The query in his mind is what he shall do with his surplus. Instead of using it to bless others, or, like the poor widow, making an investment in the bank of heaven, he decides to keep it. Covetousness rules in his heart, and he concludes to hoard it up and enjoy it himself in coming years. "Thou

fool!" said the Saviour. When death comes and life's little span is over, what then?

This parable contains a lesson for our time. The desire to hoard up is in the natural heart. It is the spirit of the age. We are living, in this favored land at least, in a time of great temporal prosperity. Crops are, generally speaking, good; prices are good; work is plentiful; wages are high. The question which arises as we study this parable is, What are we who believe the day of the Lord is at hand, and that general financial distress is not far in the future, doing with the material bounties given us of heaven? Are we investing our increase in the cause of God, or in something we can use for ourselves, and perhaps do not really need? It is easy, as the product of our farms, of our business, or of the labor of our hands, yields increased returns, to look around and find a need at home which will absorb all our increase. We can decide to increase our acreage by purchasing an adjoining farm, with the idea of making more money "to help the cause." We can pull down the old home and build greater. We can build additions to our homes and barns that will give us more room and make them more comfortable and commodious. We can purchase an automobile for pleasure, or exchange the old car for a larger one with all the latest improvements. We can buy expensive curtains, and add finer clothes to our wardrobes. We can do all these things, and as truly lay up goods for self as the man in the parable; but in laying up treasure for self we are making ourselves poor toward God.

We do not believe it is displeasing to the Lord to secure for ourselves and our families necessary comforts. But we all need to heed the Saviour's admonition, "Take heed, and beware of covetousness." The end is approaching. Clouds are thickening about us, surcharged with terrible trouble; and instead of more firmly establishing our dwelling on this earth, we should manifest in our lives our belief that we are preparing to move to another country, even the one for which Abraham looked. Many, instead of increasing their farms, bank accounts, and earthly possessions, should heed the words: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33.

The calls from our great mission fields are increasing. More laborers must be sent abroad. We must increase our appropriations. Greater sacrifices for God must be made. If all invest even their surplus in the cause of God, and make the sacrifices consistent with the spirit of the message we profess to believe, the needs of the work will be fully met, and the work hastened in all lands.

G. B. T.

* * *

A Bankrupt World

WHILE men are talking complacently of a "new world" into which we have been ushered by the close of the great World War, we find ourselves in the very midst of conditions which are anything but like those of the "new world" they talk about. Instead of a new age of co-operation between capital and labor, the struggle between the two is keener than ever before. Instead of an age of international harmony, we see the poet's dream of a "parliament of men" still a distant will-o'-the-wisp. Meanwhile national selfishness is strikingly prevalent, and under present con-

ditions if a nation doesn't look out for itself, who will?

Adventists are sometimes characterized as "calamity howlers;" and it may be we are sometimes inclined to look on the dark side of things. But what of the blind optimist who, like the ostrich with his head buried in the sand, is unable to see what is actually taking place in the world about him, and insists that we are on the highway to the millennium of popular belief?

That there will be a millennium we know on the authority of the divine word, but it will not be such as many are anticipating, and will not precede the second advent. The last days, which just precede the personal return of our Lord and Saviour, are days of wickedness and peril, days of industrial strife, days when men's hearts fail them "for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Truly we have come to just such a time. In the economic world we are hopelessly ensnared, it seems, in the vicious circle of high cost of living, higher wages, and higher cost of production, followed by demands for still higher wages. The dollar is rapidly depreciating in its purchasing power. But rapid as this depreciation has been, the currency of other countries has suffered to a still greater degree. A recent number of the *Literary Digest* deals with this situation under the suggestive heading, "Europe's Money in a Sinking Spell."

The world seems moving on toward financial ruin. This is not the opinion of panicky stock investors, but of no less an authority than Sir George Paish, editor of the *Statistician*, and one of the world's great financial authorities, who has issued a solemn warning that the world is facing the greatest financial crisis in its history.

The story of the exchange depreciation is given in the following figures, published by the *Boston News Bureau*, giving conditions of November 1. Since that, further depreciation has taken place in practically every foreign currency.

	Par	Low	Depreciation
Sterling	\$4.8665	\$4.0625	16.5 per cent
Franc .....	.194	.1039	46.5 " "
Lira .....	.194	.0786	59.5 " "
German mark .....	.238	.0205	91.0 " "
Austrian crown.....	.203	.0072	96.0 " "

Mr. Hoover is credited with saying concerning this condition, that it "is not the weather but the barometer." The storm that this barometer shows brewing, is one that may seriously affect American foreign trade, and in fact upset the financial world generally. As one paper comments: "This situation means deprivation and hardship for Europeans, and eventually business depression in the United States."

American business men are warned that if they "expect to sell abroad, they ought to do something to bolster up foreign exchange before it gets completely demoralized." The situation is truly menacing.

With production interfered with by strikes everywhere, and with the countries which have been devastated by the war in special need of supplies, and their currency so depreciated as to make purchase of these supplies almost impossible, at least 100,000,000 persons in Europe are in danger of starvation in the next few months, according to Sir George Paish in a statement made before the Ethical Society in London very recently. What a truly awful situation! More persons

seem in danger of starvation the second winter after the war, than even during war times!

It is not, however, in the financial world alone, that ruin is threatening. The conditions in the industrial and political worlds are equally chaotic. Russia continues a scene of political and social upheaval, and almost every other nation is having its industrial and political problems to solve. Conditions are unquestionably bad, and men in their desire to find relief, are turning to all kinds of questionable solutions. For one thing, Socialism is rapidly gaining ground as a panacea for present evils. Where tried, however, it has not yet proved able actually to bring about the results it promises. Violence and crime seem on the increase, not alone on the part of the radical adherents to Socialism and Anarchism, but on the part of individuals who hope by force to gain advantage for themselves. Accounts of holdups, murders, robberies, race riots, strikes, and political upheaval fill the columns of the newspaper these days.

Yet, with all the threatened dangers, the world is far from sober. Society goes on in the same mad whirl of pleasure and indulgence. Even the very savages are shocked at what they find in polite European society. This was strikingly illustrated recently in a statement by H. R. H. Sylvia, queen of Sarawak, who to a newspaper interviewer registered a protest against the dress of society women. She calls attention to the loss of dignity affecting the whole British Empire, which came about when head-hunters came from Sarawak, and these barbarians "saw things that made them marvel."

"The head-hunters are what you would call the barbarians among the people over which my husband, the rajah, rules with autocratic sway, but they are nature's gentlemen. I do wish women would observe almost Victorian decorum when they come in contact with men of the Eastern races. They should never be seen with bare arms or bare backs, and, strange as it may seem, the English method of dancing detracts from the esteem in which our women were formerly held. . . . I am afraid that England has already lost much of its prestige owing to the carelessness of her women folk."

Sir Rider Haggard, famous British novelist, warns the public of another danger threatening Western civilization—the diminishing birth rate. He says:

"Unless some startling changes occur in the birth rate within the next two centuries, the dominion of the Western races will cease, as that of Rome ceased, before a new influx from the East, beneath which our remaining populations will be submerged."

Truly these and many other problems which face the world at present, while not giving any grounds for the sanguine hope of the optimists who look for the popular millennium, of which we have spoken, do show that we are in the very times foretold in Holy Writ as prevalent when Christ shall come again. The believers in the Bible therefore need not be alarmed at the disasters which threaten the world from so many quarters, but can look up with confidence, recognizing the signs of Christ's coming, and re-echo the words of the apostle John, "Even so, come, Lord Jesus."

L. L. C.

* * *

Holding the Blessing

MANY received a rich blessing during this year's special Week of Prayer. How many will retain the blessing received? It is within the power of every one to do this. Maintaining during the coming days the same relationship to heaven as was maintained during the Week of Prayer, will perpetuate the bless-

ing of the Week of Prayer. This relationship was one of surrender to God, of consecration to Christian service. We do not require a special occasion of prayer in order to maintain these purposes in our lives. We only need to make every day a day of prayer. And this really is the normal relationship which every Christian should sustain to God. There are no special times, to the rejection of other times, when God may be found. There are no special places, to the rejection of other places, where he pours out his blessing. Heaven is no nearer the centers of our work than it is to the farthest outposts. Takoma Park or Mountain View or any other center has no claims upon God that may not be made by our missionaries in the heart of heathen China. We may make every place of seeking God a sanctuary. We may make every time of such seeking a special occasion for the outpouring of his Holy Spirit.

The necessary conditions for the reception of such blessing is consecration on our part and faith to claim that for which we ask. If this truth can only be realized during the year to come, it will carry us safely through many times of trial in the Christian warfare. The busy housewife needs to remember it in her cares and perplexities; the brother in the shop and on the farm needs to remember it. It is for us to live and labor in the atmosphere of prayer, to lift our hearts to the Master as we go about our work, to seek him in the midst of the thronging multitude even when we cannot find the time or the place to withdraw to ourselves.

A new year stretches out before us. It will bring trial, difficulty, responsibility; it may also bring peace and joy in the midst of the trial. It may bring strength for life's burdens, wisdom for the settlement of every perplexing problem. Christ is waiting to bestow upon us the riches of his grace.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2: 6, 7.

May we maintain such an earnest, expectant frame of mind and heart before him that a continual stream of blessing will flow into our lives. F. M. W.

* * *

Shall I Go to the Mission Field?

Number Three

1. *Must I finish a college course before going to a mission field?*

This question is frequently asked by young people, especially by those who have been unable to do continuous work in college. To such we would say, No prescribed course in any of our schools necessarily fits a worker for a foreign field. Practical instruction that trains the hand and heart as well as the mind to work for the salvation of darkened souls, is what is required. Of primary importance is a working knowledge of the Scriptures, with some experience in teaching them to others.

"The Saviour came 'to preach the gospel to the poor.' In his teaching he used the simplest terms and the plainest symbols. And it is said that 'the common people heard him gladly.' Those who are seeking to do his work for this time need a deeper insight into the lessons he has given.

"The words of the living God are the highest of all education. Those who minister to the people need to eat of the bread of life. This will give them spiritual strength; then they will

be prepared to minister to all classes of people."—*"The Ministry of Healing," p. 443.*

The call from the fields is for workers who in addition to their school work have had some experience in the field. In harmony with this, at the Council at Boulder last October the following recommendation was passed:

"We recognize that our conferences, as well as our schools and other institutions, are training schools, the conferences being the great agencies for developing evangelistic and departmental workers in actual experience in soul-winning work in the field, the training so desirable and important in supplying the calls from the missions. We appreciate the open-heartedness of our conferences in the past in releasing workers for the regions beyond, but with the increased demands upon this people to go quickly with the message into all the world, we realize that we must plan for a more regular and systematic supply of trained missionary recruits, and we ask each conference in North America, according to its strength, to plan definitely to develop in its forces each year one or two or more tried workers to be available as needed by the Mission Board for appointment to service in the mission fields."

More and more the college courses in our schools are becoming practical and better adapted to the training of workers for the fields. Many of our young people, by faithful use of their time, can finish such courses before they are old enough to make it advisable for them to go to a mission field. All should realize that the needs of the work both at home and abroad call for thorough preparation. He who might finish a college course in the early twenties and does not do so through lack of industry and application, may cripple his future usefulness. On the other hand, he must be on guard lest the love of the intellectual lead him to spend time upon lines of study which may be more of a hindrance than a help in future years. The theories and speculations of men, with all their enticing lore, do not give the preparation needed.

"As a preparation for Christian work, many think it essential to acquire an extensive knowledge of historical and theological writings. They suppose that this knowledge will be an aid to them in teaching the gospel. But their laborious study of the opinions of men tends to the enfeebling of their ministry, rather than to its strengthening. As I see libraries filled with ponderous volumes of historical and theological lore, I think, Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works. Christ says: 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.' 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.' 'He that believeth on me hath everlasting life.' 'The words that I speak unto you, they are spirit, and they are life.'

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of his dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfilment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

"Such study will give broad, comprehensive views of life. It will help us to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression and degradation of one member means loss to all."—*"The Ministry of Healing," pp. 441, 442.*

In the next article we will consider the following questions:

Is my health sufficiently good for a mission field?

Can I learn a difficult language?

Do the love of home and close family ties exempt one from foreign missionary service?

J. L. SHAW.

Awake! Give Light!

(Continued from page 2)

The Regenerated Church

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13: 12-14.

We should "awake" because "the night is far spent" and "the day is at hand." We can see the dawning of the morning. But what must accompany that awakening?

"Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day." "Put on thy strength; . . . put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust: . . . loose thyself from the bands of thy neck."

The "beautiful garments" signify the righteousness of our Lord and Saviour Jesus Christ. We are called upon to put off our own garments, which Isaiah declares to be "filthy rags," and to put on the "beautiful garments" of him who died to redeem us. We are not only to "awaken," but we are to "put on" his strength and his power. Surely, if this is done, we shall have a regenerated church—"fair as the moon, clear as the sun, and terrible as an army with banners." And this is what the church of God should be. But in order for the church collectively to enjoy this experience, those who make up the church must individually undergo this transformation.

There is power in God to regenerate the heart. The Lord is willing to lay hold of our hearts and make them new. He wants us to live a victorious life as we journey along. He is so good, and patient, and kind that he calls us back when we wander away, and he helps us to rise when we stumble and fall. But he wants us to stand upright; he wants us to triumph. And so he is ready to change our hearts, to regenerate us and make us over, so that we may triumph over the temptations of Satan, and over the natural tendencies of the human heart.

"Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." God has provided a great, a glorious heritage for each and every one of us, and we must enter into that heritage. It is ours by the gift of God to us. One writer has said: "The trouble with the church is that it does not possess its possessions." Our blessed Father, who loved us so that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," has given us in the Lord Jesus all the rich treasures of heaven. All we have to do is to draw on him.

My brethren, you who are struggling with your difficulties, your perplexities, your trials, look up at the great treasure deposited there for you. My sisters, tired, perplexed, and oftentimes discouraged, go to the place of intercession, the place of retreat, and say: "Lord Jesus, the Bible tells me that all the treasures of heaven are given me in thee. Give to me what thou knowest I need." There is victory for every child of God, for every one who will believe.

The Lord says, "Put on thy strength." It is not our own strength; for all we have is weakness; but the strength and the power of the Lord Jesus is infinite, and he calls it ours. How sad it is that we fail

so lamentably to lay hold of the glorious possessions that we have above in Christ Jesus our Lord!

God says, "Put on thy strength; . . . put on thy beautiful garments. . . . Shake thyself from the dust; . . . loose thyself from the bands of thy neck;" and there is power in his command to enable us to do it.

A Working Church

When God has called his church to a great awakening, when he has given them full consciousness, when he has wrought the work of regeneration in their hearts, when he has taken away the dross and the dust, when he has loosed their bands and set them free, then he says, "Arise, shine; for thy light is come."

This is the natural, the logical course to pursue. When Jonah was awakened and brought to a consciousness of conditions as they existed, he did the work God had for him to do, and God blessed him and all the people. So, when an awakened, regenerated church shall arise to give to a lost world the light of heaven, the blessing of God will come upon that church, and it in turn will be a light and a blessing to the people of the world.

"Darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light." Isa. 60: 2, 3.

A fearful picture is presented to our minds by the great mission fields, where darkness does cover the lands and gross darkness the people who are rapidly hurrying down the mighty river of death, flowing on to the dark abyss. In that great river, every twelve months 33,000,000 people pour over the falls into the foaming waters below. And not only in heathen lands, but all about us — our neighbors, our friends, our loved ones — are countless throngs borne on by the relentless current of this awful river to death and everlasting destruction. Surely the church of God should be awake, should be regenerated, and should arise and give light to the people who are sitting in darkness and in the shadow of death.

"God's people have a mighty work before them — a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second coming of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world." This is the task to which God calls us at this time.

As we look about us at conditions in the world, we surely have reason for being alarmed and aroused; and we should pray God to stir our souls, and fill us with a new zeal and energy for him and for his service. The Lord does not want us to awake merely for the satisfaction of being awake. He does not send regenerating power into our lives simply to regenerate us. God takes hold of a human being and arouses him, regenerates him, and puts him where he ought to be in order that he may help his fellow men. That is God's purpose for us.

Men everywhere are studying the situation in the world today. One Christian writer says:

"A new hour has struck in the unfolding of the divine purpose for mankind."

We believe that hour struck in 1844, and that at that time there began to be unfolded this purpose of God for the human race. And as the years have

gone by, that purpose has been more fully unfolded, and we have come to understand it better.

This same writer continues:

"The crash [of this World War] has set the uttermost parts of the world vibrating. The non-Christian lands of the earth from end to end have been deeply affected, and from the standpoint of their evangelization the effect has been one of enlarged opportunity."

So, from the viewpoint of such men, men who have given the world situation careful study, even the war has moved upon the world and put it in better condition for evangelization. We surely must take advantage of this.

"The old order is passing and the nations are face to face in a new way. . . . The world was never so open as now to the Christian message. The prayers which the church used to offer that the doors of the nations should be opened to the gospel have been abundantly answered."

Indeed, they have been so wonderfully answered that this writer says:

"Verily the fields are white. If this generation of Christians will not reap, the harvest will rot upon the ground. Need anything further be said to demonstrate that the challenge of the present world situation for a mighty missionary advance is unique in the history of the Christian church? We dare not act and pray as though this situation did not exist. This generation has been brought up to a new occasion. It must meet it in a new way."

This is why we must proclaim the awakening message God has given, — the message to awake to the hour and the situation, — and then put on the strength of the living God, the righteousness of Jesus Christ, and go forth with the light of heaven to save men.

"In his unerring wisdom he has chosen our generation of Christians to face the responsibility of this decisive hour in the development of his program for the world. Was ever a Christian generation trustee of an opportunity so great? The mystery of this confidence we can never understand. But we can and must act on it. We must prove worthy of it. We must supply the conditions whereby there may be communicated to us those living energies that are our only confidence for so overwhelming a task. If the Christian church of this generation would by faith lay claim to those dynamic forces and by obedience open her life for their coming, nothing could resist the triumphant sweep of her campaign of love among the needy nations of the world."

We must heed this stirring, solemn call. We must comply with the conditions that will bring these mighty dynamic forces to our help. God is eagerly waiting to manifest his glorious power through the church for the speedy consummation of his work on earth. May he grant to us each a new vision of the world and its needs; and may he put into our hearts an earnest longing for this great awakening, and for this thorough regeneration of heart, that we may be prepared to carry to others the wonderful message of salvation which has been committed to us.

* * *

Do we sufficiently cultivate the unselfish desire to be all for Jesus and to do all for his pleasure? Or are we conscious that we principally go to him for our own sakes or our fellow creatures? How much of prayer there is that begins and ends with the creature, forgetful of the privilege of giving joy to the Creator! — *J. Hudson Taylor*.

* * *

"It is comparatively easy to lay the sacrifice on the altar that sanctifies the gift, but it requires divine compulsion — the cords of love — to retain it there."

Why Is the Sabbath the Seal of God?

RODERICK S. OWEN

"GRIEVE not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

This text clearly shows that the Holy Spirit is the agency by which we are sealed. To be sealed by the Holy Spirit is to have the Holy Spirit in its fulness, or without measure. Christ was thus sealed, for of him we read:

"God giveth not the Spirit by measure unto him." John 3:34.

And of him we also read:

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

Christ, in speaking prophetically of himself, by the mouth of David, said:

"I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

Thus we find that Jesus had his Father's law in his heart; he delighted to do his will, loved righteousness, and hated iniquity; and he received the Spirit without measure.

Of all the children of the new covenant, God has said:

"I will put my laws into their hearts." Heb. 10:16.

And in referring to this the apostle Paul says:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us [able ministers of the new testament], written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3. (Read verses 4-9.)

Thus, when we have the law written in our hearts, so that we delight to do God's will as Jesus did, and walk every day as Jesus walked, we will be the epistles of Christ, and will receive the fulness of the Holy Spirit as he did. We will thus be sealed with the Holy Spirit of promise until the day of complete redemption. Eph. 1:13, 14.

When God completed his work of creating our earth in six days, he rested on the seventh day, thus making it his rest day, or Sabbath. He then blessed and sanctified it, thus making it his memorial day, or a day to continue as a sign of his creative power, and therefore the sign of the true God; for the fact that he is creator is that which distinguishes him from all false gods. (See Acts 14:15-17; Rev. 14:7.)

So we read in Ezekiel 20:20:

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

But the Sabbath is not only the sign of creative power in bringing the earth and its inhabitants into existence; it is also the sign of creative power wherever such power is manifested. For example, when God by creative power, as exhibited in bringing the plagues upon the Egyptians, had delivered his people from bondage and by the same creative power had fed them with manna in the wilderness, Moses said:

"Unto thee it was showed, that thou mightest know that the Lord he is God." Deut. 4:34, 35.

And after speaking to them concerning the observance of the Sabbath, he said:

"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a

mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15.

Hence we read in Ezekiel 20:12:

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Thus is the Sabbath a sign of sanctification and redemption, as well as of creation. Therefore when redemption shall have been completed, when creative power shall have renewed this old sin-cursed earth, the Sabbath will be kept by all God's children; for we read in Isaiah 66:22, 23:

"As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. . . . And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

God's rest was not relief from weariness nor a cessation of physical labor, for —

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28.

The scripture says, "He rested and was refreshed." Ex. 31:17.

This resting was a joy, a sense of pleasure, which came to him as he viewed the new creation, for he saw all that "he had made, and, behold, it was very good." Gen. 1:31.

The apostle Paul tells us:

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:9, 10.

Our works are works of sin. To cease from sin is to enter into God's rest, "for we which have believed do enter into rest." Heb. 4:3.

By believing in Christ we become new creatures, and as we look into our hearts we can rejoice in the new creation as we see our minds renewed by the operation of God's Holy Spirit; and this rejoicing in this new creation is entering into God's rest. (See 2 Cor. 5:17; Eph. 2:10.)

A seal is a sign of power and authority, and is always found affixed to all laws and legal documents. A seal of a power must contain the name of the power and designate the territory over which it has jurisdiction. So God's seal must contain his descriptive title, and state the extent of his dominion. In consequence of this, those who are said to have his seal in their foreheads, are said also to have his name there, and to know the extent of his territory; for they are said to worship him as creator of heaven and earth and all therein. (See Rev. 14:1, 7.)

Isaiah, in speaking of the time when the people will be waiting and looking for Christ, says:

"Bind up the testimony, seal the law among my disciples." Isa. 8:16, 17.

Here we not only learn that the seal belongs to the law, but we also find it a command given to restore it to its rightful place from which it has evidently been removed. Therefore if we turn to his law as he originally gave it, we shall find his seal there, and in it will be his name and his territory.

The last five of the ten commandments do not mention the name of God at all; and his name is found in only one of the first five; namely, the fourth. It contains the descriptive title of Jehovah, and defines the extent of his domain, and also sets forth the sign of the true God. This commandment reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Here we find his descriptive title (Creator), his domain (heaven and earth), and his sign (the seventh day), the memorial of his creative power. And as long as he remains Creator, as long as creation remains, the seventh day must stand as the sign of the true God, the sign of his creative power, both in creation and in redemption.

When the Holy Spirit shall write the law in our hearts, so that we are kept from sinning throughout the week, we shall be sealed, for we shall find ourselves capable of keeping the Sabbath holy; but not till then, for none but a holy person can keep a day holy. Then week by week, and throughout each day of the week, we can "*remember* the Sabbath day, to keep it holy."

Thus we find that the proper observance of the fourth commandment, which in the word "*remember*" covers the entire week, is the climax of Christian living; for strict obedience to it involves the keeping of all God's law, and therefore in it the sealing work finds its completion. Then the seventh day will stand forth in our experience as the memorial or outward sign of God's creative power in our hearts. And when mankind and the earth shall be fully redeemed, the observance of the seventh-day Sabbath will stand as the memorial of all God's glory and majesty.

The Source of Spiritualism

JOHN M. HOPKINS

"THE Bible is packed full of Spiritualism from cover to cover."

Recently a pronounced Spiritualist very vehemently made this statement to me.

We have no purpose, in this article, to censure or discredit the sincerity or honesty of those who may differ with us in religious thought. Between man and man, every man's religious belief is his individual right. Therefore, when we take exception to his belief, we would not censure him for entertaining it; we have no right to do so. So let us kindly consider the above statement: "The Bible is packed full of Spiritualism from cover to cover." Is this true?

In one sense the Bible has spoken very emphatically upon the subject, not that it is "packed full" of it "from cover to cover," for there are many pages of the Bible, and whole chapters of it, that do not make the slightest reference to Spiritualism. But almost "from cover to cover," at least beginning with the third chapter of Genesis, the third in the Bible, and continuing to the sixteenth chapter of Revelation, there being but six more chapters in the Bible, — quite nearly "from cover to cover," — very distinct reference is made to Spiritualism in some form, under some name. Let us candidly examine some of those references.

First, let us have a definition of "Spiritualism" and "Spiritualist."

Spiritualism: "A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium."—*Webster's New International Dictionary*.

Spiritualist: "One who believes in Spiritualism; one who believes that intercourse may be held with the spirits of the departed through the agency of a medium; one who holds or pretends to hold such intercourse; a Spiritist."—*Webster's Encyclopedic Dictionary*.

Spiritualism is, then, the doctrine of the existence of, and communication with, the spirits of the dead. A Spiritualist is one who believes this.

Is This Doctrine Scriptural?

Can we communicate with the dead? Is there an intelligence in man that survives death, that may, at

will, appear to the living and communicate with them? If there be such an intelligence, in other words, if men possess inherent immortality, a doctrine upon which the whole system of Spiritualism and all kindred cults rest,—if the Bible teaches the doctrine of the immortality of the soul, then the Bible teaches Spiritualism.

Does the Bible declare the doctrine of inherent immortality? Judging from the frequent use made of the words "immortal soul," one would think that the Bible is "packed full" of it "from cover to cover." But strange as it may appear, while the words "soul" and "spirit" occur 1,700 times in the Bible, the words "immortal soul" and "immortal spirit" are not once found in the Book—not once, "from cover to cover."

The truth is that the word "immortality" is found in the Bible only six times: First in Romans 2:7, where it is affirmed that we "seek" for it; secondly, twice in 1 Corinthians 15:51-54, where it is stated that the child of God will receive it when Jesus comes; thirdly, in 1 Timothy 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever;" fourthly, in 1 Timothy 6:15, 16, where reference is made to the "King of kings, and Lord of lords: who only hath immortality;" and last, in 2 Timothy 1:10, where it is stated that Christ "hath brought life and immortality to light through the gospel."

Now, not only does the Bible thus use the term "immortality," decidedly affirming that "God only" possesses it, that Christ "brought" it "to light through the gospel," that we "seek" for it, that it will be bestowed upon the righteous only when our Lord returns,—not only this, but it just as certainly declares that when man dies his mental faculties cease, that "his breath goeth forth," that "he returneth to his earth," and that "in that very day his thoughts perish." Ps. 146:4.

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

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

Now, if God only has immortality; if, when man dies, his thoughts perish, and his love, hatred, envy also perish; if he has no more a portion in earthly affairs; if he knows nothing about what may befall his posterity; if all these things are true, how can the Bible be "packed full of Spiritualism from cover to cover"? For if there is no intelligence that survives the death of the body, there are no spirits of the departed to return to communicate with the living left behind, and the doctrine of Spiritualism, as held and taught by its advocates, falls flat.

What, Then, Does the Bible Say About Spiritualism?

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

These words are in the last book in the Bible. Now let us turn to the first book, to Genesis 3, and learn more about that old "serpent," the "devil." But first, notice that God had clearly and positively forbidden Adam and Eve to partake of the fruit of the tree of knowledge of good and evil, telling them that in the day they ate thereof they should surely die — "dying thou shalt die," margin. Then came upon the scene the "serpent," "more subtle than any beast of the field which the Lord God had made. . . . And the serpent said unto the woman, Ye shall not surely die." Gen. 3: 1-4.

God said, "Thou shalt surely die." Satan, the deceiver, through his first medium, the serpent, said: "Ye shall not surely die."

Who told the truth, God or Satan? The Bible says God only has immortality. Spiritualism disputes it by saying man does not die. Then what has Spiritualism for its basis? — The testimony of Satan.

Now let us consider Spiritualism under different Bible terms,—there are several of them,—remembering the while that Spiritualism signifies communion with the dead. What are these terms, and what do they mean?

Necromancy: "The art of revealing the future by pretended communication with the spirits of the dead." — *Webster's New International Dictionary*.

Magic: "The art, or body of arts, which pretends or is believed to produce effects by the assistance of supernatural beings or departed spirits, or by a mastery of secret forces in nature. . . . Sorcery, . . . enchantment." — *Id.*

Magician: "One skilled in magic; one who practises the black art; an enchanter; necromancer; sorcerer; conjurer." — *Id.*

Sorcery: "The use of power gained from the control of evil spirits, especially for divining; divination by black magic; necromancy; witchcraft." — *Id.*

Witchcraft: "The practices of art of witches; sorcery; enchantments; intercourse with evil spirits." — *Id.*

Enchantment: "The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic art, spells, or charms; incantation." — *Webster's Encyclopedic Dictionary*.

Soothsayer: "One who pretends to foretell future events without inspiration." — *Id.*

And now let us learn God's definition, and how he regards persons of this description. God's estimate of them and his verdict against them, are clearly expressed in Leviticus 20: 27:

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

A "wizard" is a conjurer, an enchanter, a sorcerer, Webster tells us.

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings 23: 24.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

Thus God would not have his people, or others, seek "the living to the dead," for the "dead know not anything." The "familiar spirits" and "wizards that peep and that mutter," are the spirits of Satan.

We are acquainted with many estimable people who are Spiritualists. As stated in the opening words of this article, we have no reproaches to cast upon them as men and women, no reflection whatever upon their characters. They are honest and sincere in their belief. But honesty in an error can never make the error right. Nor do we deny that there are wonderful manifestations, and even healings of diseases, accomplished through spiritualistic agencies. Those who affirm that there is "nothing in Spiritism," are themselves terribly mistaken. The sad fact is that it is, next to the power of God, the most mighty power on earth. And it offers most beautiful experiences, satisfying and consoling. And it is in this that the danger lies — danger, eternal ruin hidden behind the mask of satanic delusion. Were there really no pleasure, no satisfaction in it, it would make no appeal to humanity. So Satan gladly fills in all the beauty and joy necessary to render it acceptable, always adapting it to human conditions. Where people are less enlightened, the more gross forms appeal more strongly.

"We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" or, as given in the margin, "against wicked spirits in heavenly places." Eph. 6: 12. These evil spirits use means suited to the object in view. And that object is to destroy confidence in the Bible, and to secure the rejection of Christ as the Redeemer and Saviour of man, well knowing that if these two points are gained, the final end — eternal death to the sinner — will also be attained. It makes no difference who his subjects are — rich, poor, learned, or ignorant — just the means best calculated to accomplish the wickedly cruel end — to deprive his victim of eternal life — those means he will employ.

In Acts 13: 6-11 is given an account of one "Elymas the sorcerer," who exalted his power to the utmost to "turn away the deputy from the faith."

"Then Saul, . . . filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Again, in 1 Timothy 4: 1 are found these words:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Their miracle-working power will be exercised in a wonderful manner:

"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth

them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13: 13, 14.

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

It is not pleasant for the kind surgeon to perform a painful operation; but the preservation of life demands it. No more is it pleasant at all times to write as plainly as the foregoing; yet truth must be told; error must be exposed. The masterful deception will sweep the world.

"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 9.

Satan is still here. His angels are here, prosecuting their deceptions most vigorously; and the only means of safety against them is the word of God, which says that God "only hath immortality." It is upon Satan's contradiction of the words of the Lord, "Thou shalt surely die," that all the evil rests.

In conclusion: This is what the Bible contains, in part, "from cover to cover," on the subject of Spiritualism. "By their fruits ye shall know them."

Roseburg, Oreg.

The Harmony of the Law and the Gospel

EUGENE LELAND

THE law of God and the gospel of Jesus Christ are both called witnesses in the Bible. That they sustain an important relation to each other in the plan of salvation, especially in the closing scenes of the world's history, there can be no question.

The gospel is called a witness in Matthew 24: 24:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The law is called a witness in Romans 3: 21:

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

The Purpose of the Law

The law of God serves a double purpose: First, it gives a knowledge of sin (Rom. 3: 20; 7: 7); secondly, it serves as a witness to the righteousness of God, which is bestowed upon the sinner at his conversion (Rom. 3: 21). And this righteousness is revealed in the gospel. Rom. 1: 17.

The law is the only means that the sinner has of knowing that he is a sinner, but after he has accepted the righteousness of God by faith as it is revealed to him in the gospel, that same law which before condemned him as a sinner, now declares that he is righteous.

The law serves the same purpose that a rule does to a mechanic. The rule tells the mechanic the condition of the material upon which he is working, whether it is right or wrong, but it has no power to make the material what it should be; some other tool must be used for that purpose. After the other tool has made the material what the rule said it should be, then the rule which before declared the material to be wrong, declares it to be right, though it had no part to act in producing that result further than to serve as a witness from time to time to show whether the work was being properly done.

Everything that is done in the world, in order to be done right, must be done by rule. All the evil and wrong-doing and sin in the world comes from neglecting to follow the rule. The architect does not proceed to erect a structure until after he has taken careful measurements; he does not work by guess. The merchant buys and sells his goods by measure, and at a definite price. The most successful cook is the one who adheres most strictly to the rules of cookery. And so we might add illustrations without limit from life to show that definite, fixed rules are to

be followed wherever success is to be expected in any effort.

Now, when strict adherence to rule is considered to be so important in social and business life, how much more necessary it should be considered in spiritual life!

The rule to be followed in the formation of a spiritual life, is the spiritual law of God, the ten commandments.

Purpose of the Gospel

The first object of the gospel is to save sinners from sin. But sin is defined as "the transgression of the law" (1 John 3: 4); that is, the purpose of the gospel is to save sinners from transgressing the law. Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16. When the annunciation of the birth of Christ was made to the Virgin Mary, the angel said: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21.

From this it will be seen that the first purpose of the gospel is to bring sinners into harmony with the requirements of the law, so that every act of their lives will be in conformity with those requirements, so far as their knowledge and ability will permit. "What the law could not do, in that it was weak through the flesh, God" can do. How?—"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." And what for?—"That the righteousness of the law [the requirements of the law] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

The second purpose of the gospel is to serve as a witness to the condemnation of the law when the sinner refuses to accept the provisions of the gospel. It may be stated in this way: The law condemns the sinner, and the gospel witnesses to that condemnation; the gospel saves the sinner, and the law witnesses to that salvation.

The law is so comprehensive that it covers every duty of man. Eccl. 12: 13.

The gospel is so comprehensive that it offers pardon for the darkest sin. Isa. 1: 18.

The law is so exacting, so inexorable, that it demands perfect obedience to every one of its precepts. James 2: 12.

The gospel is clothed with such mighty power that it offers the perfect obedience of Christ to God's holy law, to all who will accept of it. Rom. 3:22-25.

From these considerations it should appear to every candid mind that the law of God is immutable in character, and perpetual in its obligation. But a sinner cannot keep the law of God, and the reason is simply because he is a sinner.

"The carnal mind . . . is not subject to the law of God, neither indeed can be." "Do men gather grapes of thorns, or figs of thistles?" "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Rom. 8:7; Matt. 7:16; Jer. 13:23.

Both the Old and New Testaments teach the impossibility of a sinner's being able to live righteously, to keep the ten commandments, so long as he remains a sinner. And "all have sinned, and come short of the glory of God." Rom. 3:23.

No, a sinner, as such, cannot keep the law of God. Before he can do it, even by faith, a miracle must be wrought in his life which will change him from a sinner to a saint. In the language of our Saviour to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. But notice, the very purpose of this miracle, this new birth, is to enable the one upon whom it is wrought to do what he was unable to do before, that is, by faith to become subject to the law of God.

I repeat: Even after this miracle has been wrought, after conversion has taken place, subjection to the law of God is not absolutely perfect; it is only through faith that the law is kept, and that has been true ever since sin came into the world, for we read: "By faith Abel;" "By faith Enoch;" "By faith Noah;" "By faith Abraham;" and so on through the long list down to the time of our Saviour. Hebrews 11. It is an Old Testament doctrine, for we read, "The just shall live by his faith." Hab. 2:4. And we find this statement quoted three times in the writings of Paul, and also these words: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

If the converted person were able to keep the ten commandments perfectly, he would have whereof to boast.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:27, 28.

Fearing that this conclusion might lead some to think that because we are justified by faith without the deeds of the law, the law was in consequence made void, the apostle closes his argument with this caution:

"Do we then make void the law through faith? God forbid: yea, we establish the law." Verse 31.

The conclusion that we are justified by faith without the deeds of the law will not furnish a license to any man to wilfully transgress a single one of the ten commandments. Even though he knows that his observance of those commandments is imperfect because of the weakness of the flesh and the blindness of his mind, and knows further that God knows it much better than he does, yet he has the assurance that Christ's obedience to these commandments, which was absolutely perfect, will be imputed to him by faith, and that his imperfections, which, considered absolutely, are sins, are not imputed to him.

"Blessed is the man to whom the Lord will not impute sin." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Rom. 4:8; 2 Cor. 5:19.

The mind of Christ, which the sinner receives at conversion, can work in him only to the extent of his knowledge and ability. To illustrate: There are many people in the world at the present time who are conscientiously and honestly observing Sunday, the first day of the week, as the Sabbath, believing that they are keeping the fourth commandment, that they are truly doing the will of God. Now shall we condemn such people as wilful sinners? Will God condemn them? Far from it. But after they have been convicted by the Spirit of God that Sunday is not the Sabbath, if they still continue to observe that day as the Sabbath, such action cannot be considered otherwise than as a wilful transgression of the law of God.

The sinner is not saved from his Sabbath breaking by his own Sabbath keeping, but by the Sabbath keeping of God, which is imputed to him by faith of Jesus Christ. But God can impute to the Sabbath breaker only such Sabbath keeping as he has to give, and that is seventh-day keeping, for the record is: "God did rest the seventh day from all his works." Heb. 4:4. God cannot impute first-day keeping to any one, for he has no first-day keeping, no Sunday keeping, thus to impute.

The only instance in which God can impute his Sabbath keeping to one who observes the first day of the week as the Sabbath, is when such observance is done in ignorance of the fact that Sunday, the first day of the week, is not the day which the Sabbath commandment requires to be observed. But when those who honestly observe the first day of the week have learned that they have been in error in so doing, and turn about and observe the Sabbath of the Lord, the sinfulness of their past error will not be imputed to them. The Sabbath keeping of God will be imputed to them even if they should die without discovering their error.

No man will ever be saved in the kingdom of God because he has kept the Sabbath commandment, or any other commandment, perfectly, for no man has ever done it since sin came into the world, and no man ever can do it while sin remains in the world. But God in his great love for lost sinners accepts their best efforts to keep the commandments as if those efforts were absolutely perfect, "not imputing their trespasses unto them," but imputing his own perfect obedience to them instead. Keeping the commandments will not save anybody, but wilfully breaking them will condemn any man who does it.

It is just as grave an error to think that because we should not wilfully transgress any one of the ten commandments, we can be justified by our obedience to them.

"By the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20.

And that statement applies to all time, ever since sin came into the world, and to the entire lifetime of every one, both after and before conversion. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (Rom. 3:21); that is, the righteousness of God, his obedience to the law, not our own, is manifested in us after conversion, for assuredly it is not manifested in us before conversion.

But though the righteousness of God is manifested without the law, yet it is witnessed by the law, and the same passage of Scripture says so. Now for the law to be a witness to the righteousness of God, that righteousness must be in perfect harmony with every

requirement of that law. In other words, the righteousness of God, which is imputed to the sinner by faith of Jesus Christ, is the very same righteousness that he would have secured by perfect obedience to the law of God.

Overcoming---No. 2

WALTER S. CHAPMAN

Question.—Why do we ever yield to temptation?

Answer.—Because, through spiritual idleness, we are too weak to resist inclination to sin.

The brain is constantly at work—thinking; yet it may be intensely active and still be spiritually idle.

An idle thought may not necessarily be very sinful or wicked, but it is one that does not honor God.

A mind may be intensely active, engrossed in some worldly project void of spiritual significance. That mind is an idle mind; it is not serving the law of God but is affiliated with the world. The possessor of such a mind stands on Satan's enchanted ground, an idler, likely to yield to inclination to sin at any moment.

No one can well remain spiritually strong except through the experiences gained in imparting truth to others. The personal contact is necessary to the development of spirituality. For this reason all the promises of God are connected with, and offered to, workers in the vineyard.

When one works for others, there is always something of a spiritual nature connected with the effort that reacts upon oneself. While laboring at his daily avocations, it comes to the worker, helps to keep his mind spiritualized, and has a strengthening influence. It is the lack of this strength, coming from this source, that causes the idler to become the prey to inclination to sin.

And this is one reason why the Lord so earnestly pleads with his people to get out among their neighbors and friends, to minister to the sick and present the truth of a soon-coming Saviour to all, thus co-operating with God in the salvation of souls while perfecting character in themselves.

Over and over again we have been told that God is "testing" his people, that we are "in the testing time." God is weighing moral worth and is proving his people. They all have weak points that must be strengthened, so they are tested. Each time they fail through lack of faith in the promises, or through idleness, God brings them back to the danger line again, and again, and again, until they learn how to overcome inclination to sin. They are then given a stronger test concerning some other weakness, and so on until they become strong men and women in Christ Jesus.

Ques.—Why is it that, though we pray, we yet will at times yield to temptation in spite of all our good resolutions and desires?

Ans.—One reason is that the foundation for a Christian character has not been well laid. One who thus fails is not wholly on the Lord's side. Some little sin or evil habit is still cherished or indulged in. A whole night spent on the knees in humble contrition before Jesus, staying until the light and blessing come, is the only possible remedy. In this way

alone can the true nature of the weakness, and the way of escape, be ascertained.

Do not ponder or worry over your sins. After a full confession, relegate the whole matter to the yesterday, and drop it out of your mind. Believe that you are a new creature, and go to work; and keep at work, feeling your strength being renewed, your peace surely coming, and your joy and comfort multiplying, as you work. God wants his people to be a happy, trusting people, glorying and trusting in their religion, shedding a halo of faith and light wherever they go. We cannot serve God, or do acceptable service in the vineyard, if we continue to brood over sin and carry a burden of sin. Be spiritually minded and quit sinning, and fitly and truthfully represent the truth as it is in Christ Jesus, presenting to the world the faith of Jesus.

"I saw that God would be to you a very present help, if you would only trust yourself with him; but you worry yourself out of the arms of your dear, loving Saviour. . . . Even if we are overcome of the enemy, we are not cast off, not forsaken and rejected of God. . . . Poor, trembling soul, rest in the promises of God. In so doing, the enemy's fetters will be broken, his suggestions will be powerless. Heed not the whisperings of the enemy. Go free, oppressed soul. . . . You have tried to do right, and God is pitiful and compassionate to you. Be cheerful, and bid adieu to gloom and doubts. . . . Believing brings peace, and trusting in God brings joy. Believe, believe! my soul says, Believe. Rest in God. He is able to keep that which you have committed to his trust. He will bring you off more than conqueror through him who hath loved you."—*"Testimonies for the Church," Vol. II, pp. 319, 320.*

"Hearts that have been the battle ground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen."—*"Christ's Object Lessons," p. 118.*

* * *

The Testing Process

"SEE here, Mr. Baggage-man, please be careful how you handle that trunk; and don't stand it on end, for I have a bottle of ink in there, and I am afraid it will get spilled."

"Go about your business; I am handling this baggage."

Such was a dialogue between a young stripling making his first railroad journey—now a successful conference official—and a local baggage-man.

How like the trunk in the hands of the baggage-man is the Christian as he is thrown and dropped about, and subjected to the refining process, mayhap by his fellows, but by the consent of an all-wise God. Happy is the man who has his ink bottle so packed that leakages do not occur, that life's record for that day be not blotted or marred.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—*Heb. 12:11.*

IN MISSION LANDS

Algeria, North Africa

R. T. E. COLTHURST

ALGERIA is the name given to the French possessions in Africa north of the Sahara Desert. It represents a strip of fertile land which is divided from the desert by the high table-lands of the Atlas range. It is bounded on the north by the Mediterranean Sea, on the east by Tunis, whose ruler is called a bey, and on the west by a state bearing the high-sounding title of the "Empire de Maroc," whose ruler is therefore a sultan. Northern Algeria is divided into three provinces—Algiers, Oran, and Constantine.

The city of Algiers has traces of the several historical stages through which it has passed. There are the remains of the Arab city previous to 1830, with its steep passages between houses whose upper stories each extend out beyond the lower one. In many places spiders find excellent nooks in which to live, between the almost-touching façades of these Arab dwellings, where dust has collected for decades, untroubled. Later, the buildings of the first French occupation, and then colonial houses, began to change the architectural appearance of the city, which at that time was surrounded by a deep moat with several drawbridges. Of these, some relics are still seen. The change of nationality given to the Jews, from Algerian-Arab rule to Algerian-French rule, developed Jewish commerce, and a Jewish quarter of semi-European construction sprang up. Now Algiers has spread east and west. The east end, or Mustapha, the aristocratic suburb, winds on up the hillsides, and there one finds the most expensive hotels and the "English Colony," composed of those who like to make Algiers their winter resort.

Our work has always been conducted in Mustapha, and in the aristocratic quarter of older Algiers. The work has gone slowly: first, because the class of Europeans who gradually peopled the city were there only

to make money, or because they had to be there (the foreign population was in the majority; their offspring is the present-day European Algerian, or *Alzerois*—son of Algiers city); secondly, because our efforts were spasmodic, and the work done repeatedly came to nothing. In 1909 work was again started, and by 1912 had formed a little nucleus. No attempt had been made to form Sabbath school classes, though the lessons were already being carefully taught.

It fell to my lot to teach these believers, organize them into classes, and train class teachers; to seek to begin systematic district canvassing with our French periodical; and to study with those who showed an interest. The coming of Elder J. C. Guenin, a Swiss pastor who had previously labored at Havre in north France, started public meetings once more; but our first results were very meager. However, perseverance and the blessing of the Lord brought out a few new believers; so today, when Elder Guenin leaves Algiers to take up new duties as president of a new conference created in France, the church at Algiers is at last an organized body of more than thirty members.

My connection with the work here dated from October, 1913, to July, 1915, after which I was sent to the province of Oran. The group in the photograph represents those believers Elder Guenin found on his arrival at Algiers. The woman with the baby is our first convert in the province of Constantine. Elder Guenin and his wife (shown at his left in the picture) stand at the back. His two children are those standing in the front row, wearing sailor suits. My daughter, Agnes, whom some at Takoma Park may remember, stands to the right of Elder Guenin, slightly in advance. The writer stands in the back row with arms crossed. Of the two men in the rear, the one at the left is an Italian, the other a Spaniard. The young lady in white, with the wide hat, in front

of the Italian, is the daughter of the Spaniard. She recently became the wife of our Spanish worker in the town of Oran, and is a colaborer. The women in the picture are of Corsican, Alsatian, Polish, meridional (France) and north French sources. You perceive how many nationalities meet here. All are French citizens, however.

In the province of Oran about the same number of European nations are represented, but the field is very different. Here Spanish is spoken so extensively that I am obliged to preach in that lan-



GROUP OF BELIEVERS IN ALGIERS, NORTH AFRICA
Taken in 1915

guage as much as in French; while in the town of Oran, Brother José Abella teaches and preaches exclusively in Spanish, I understand.

The Arab field is virgin soil as yet. There is also a very important work to be done for the 60,000 Jews in this country. I pray God some Jewish brother may read this, and feel impressed to prepare to work for his brethren in this field. This war has brought about a great apostasy from old Jewish religious customs; thus a door is opening even into this high-walled precinct at last.

As to the Arabs, I am convinced that only our medical and hydrotherapeutic laborers can reach them. Example and not words will be needed to cause them to listen to our teaching. Three million of these await light.

Mostaganem.

* * *

Himalayan Villages

FLOYD W. SMITH

ALTHOUGH our work here in the Garhwal District is largely connected with the boys' mission school, yet my work often takes me among the villages. Often calls come for help from some poor villager who has fallen and broken a limb or otherwise injured himself. As there is time and opportunity, we take trips among the villages, treating the sick to the best of our ability, and telling these simple folk the gospel story.

As Garhwal District is in the Himalayan Mountains and away from lines of travel, it has no cities. Scattered here and there are some 3,000 or 4,000 villages, whose combined population is a little more than half a million. At first sight it would appear that these villages are built in almost inaccessible places without reason; but closer inspection reveals the fact that a perennial spring has usually determined the situation of the village. The majority of these villages must be reached by rough mountain trails, and usually one must travel on foot, as a horse is useless on such paths.

Some idea of these villages may be of interest to REVIEW readers. The houses, built close together, generally are two stories high. They are built of stone, and plastered over with mud, and the roofs are made of flat stones. One of the lower rooms is used for cooking purposes, the others are for the cows, sheep, goats, and buffaloes, while overhead are the living-rooms.

Nearly all the population are farmers. The mountain sides are terraced, and these tiny fields, which are plowed by the natives with ancient wooden plows drawn by oxen, furnish a living for the people. How they succeed in obtaining a living by these crude methods is more than I can understand.

These scattered villages are hard to reach, yet they are to receive the gospel. If the millions in darkness in India are to receive the light, India must have more workers.

Dwarikhal.

Interest Among the Mohammedans

JOHN E. FULTON

As all know, Mohammedans are a very difficult people to reach with the Christian religion. Long ages of strife between Mohammedans on the one side and so-called Christians on the other, have deepened, we might say almost petrified, these religious prejudices. But even if much is false about Mohammedanism, they hold some truths, and Seventh-day Adventists find that there is some common ground on which we and the followers of the false prophet can stand together. While not all Moslems are strict in their observance of temperance, yet many are, and it is a part of their doctrine; so on this point we can meet and fraternize with our Mohammedan friends.

Again, all Mohammedans strictly refrain from the use of pork as a food. Recently we heard a most interesting anecdote concerning a Mohammedan woman, in purdah, who had accepted the truth and been baptized. Some of her friends, noticing her joy and gladness and not knowing the cause, asked her why her face seemed to be so changed and bright.

She replied to them thus: "Why should I not be glad? I have become a Christian."

"What!" exclaimed her friends, "have you become one of those pork-eating and wine-drinking Christians? How dreadful!"

"Not that kind of Christian," the sister replied. "No, we do not eat pork nor drink wine. In this we are as careful as any Mohammedan."

And the confession of this recent convert from the Moslem faith may lead others to the message for these last days. At any rate, it serves to show that there is some common ground between us.

Again, in parts of the Koran there are quotations from the Bible, and reference to the future promises. In this way Moslems look for some great startling events. They look forward to the resurrection. Our writings on the prophecies, specially prepared, should interest this class of people.

Recently, during the days of agitation in India, the minds of many of the people turned to the possible changes that might come about in government, and there were questionings as to the fulfilment of old-time prophecies. A small book in Bengali on the coming of Christ, fell into the hands of some Moslems, and was passed from one to another and eagerly read.



A VILLAGE IN THE HIMALAYAS, NEAR THE GARHWAL MISSION SCHOOL

A Mohammedan boy, often engaged in selling papers and other literature, recently came to our mission in Calcutta. He was tired with a long search for the publishers of this little book. He held in one hand a worn copy as a sample of what he wanted, and in the other he held out five rupees to buy new ones, and at the same time tried to make a bargain to be supplied with a similar number every day. He was selling them at an advanced price, and found it good business. It may be his desire for the book was altogether mercenary, but it is most interesting to see in this that we have another point of common interest with our Mohammedan friends. They also are looking for important things to take place. It is true they are not intelligent upon the subject, but we have the truth of God's word that will give them full light. Shall we not therefore hope that through what we term "present truth" many of these people will be brought to the light? Let us pray for an awakening among the followers of Mohammed.

* * *

Lake Grove Indian Mission

ORNO FOLLETT

God has not forsaken his cause among the Navajo Indians. The Indians have confidence in our plan for them, and although our school had all but failed, yet now we see a wonderful change for the better. The attendance has increased, and several others are planning to come. Helen Begay, an educated Navajo, has taken her stand with us, and is now teaching. Another young Navajo is much interested, and we expect will join us later. The young man who accompanied me to Washington is still much interested, and would accept baptism gladly, but he needs more



Helen Begay and Two of Our School Children, Malia and Burr

training, as he cannot yet discern the great difference between the Navajo and the Christian faith. Many others are more or less interested, and I have hopes that from now on we shall see good results among these needy people.

Mrs. Follett and I visited a great *N-da-a'* a few days ago, where perhaps five hundred Navajos had gathered to celebrate their pagan religious services. It was the lowest and most degraded, as well as the most gaudy, of their ceremonies we have yet witnessed. We saw with our own eyes these heathen, dressed in nothing but paint, feathers, and a loin cloth, make obeisance and pray to the shining sun. Oh, if our brethren could only have been here to witness that, they could better understand why we must press forward until victory is won!

Thoreau, N. Mex.

* * *

Bulawayo, South Africa

C. A. PAAP

HAD any one told us a few years ago that 1919 would see us in Bulawayo conducting a public effort in behalf of the truth, it would have been a hard thing to believe. But here we are doing that very thing.

Many difficulties confronted us when we arrived in this town, before we were in a position to begin our work. After waiting eleven days we were able to secure a house in which to live and for which we are obliged to pay seven pounds and ten shillings a month. It is a very ordinary dwelling, with no conveniences.

There is no town hall in Bulawayo, and no other hall suitable for the work we are doing. After much time and effort we were able to secure the Exchange Hall in the center of the town for Sunday night services only, and we pay two pounds and two shillings a night for its use. We are obliged to rent chairs from the Drill Hall, as there are no chairs in the hall we have rented. And we have to pay cartage to and from the hall, so that it costs us more than four pounds to conduct a service in this town.

On June 15 we opened our meetings with an attendance of about forty people. The following Sunday we had sixty-five; and the third, eighty.

Up to the time of writing, July 19, we have conducted five meetings. Some of those in attendance have never missed a service. Some families have become very much interested in what they have been hearing.

We are visiting regularly from home to home all through the week, and each fortnight have distributed 1,000 reports of the lectures we had printed at the Cape. The papers are well received by many of the people.

We are very glad of the help of Brother and Sister W. Hodgson, who accepted the truth in Umtali about eighteen months ago, under the labors of Brother M. C. Sturdevant.

Very little interest seems to be taken in religious matters in this part of the world. Two picture shows are in operation on Sunday nights, and are well patronized.

We are glad to be here, and hope and pray the Lord will give us some fruit for our labors and for the expense incurred in this effort.

We ask our people to make the work here a definite subject of prayer.

Mountain Rest Homes for North China

MILTON G. CONGER

THE Mandarin-speaking area of China comprises the larger part of the country. This area is in the northern half, or two thirds, of China. In this territory there are three well-known mountains where missionaries may escape the heat of the plains during the summer months.

Mokanshan is about two thousand feet above sea level. It is south of Shanghai, in Chekiang Province, not far from the seacoast. If one travels by train, the foot of the mountain can be reached in one day; but the usual manner is to travel by houseboat in parties of two or more families. Although this takes several days, yet if a good boat is rented it is a comfortable and pleasant trip. The Chinese houseboats carry not only the foreign passengers but also all the baggage, household goods, etc., and Chinese teachers and servants. Several houseboats are lashed together and towed by a tug from Shanghai on through the rivers and canals for about three fourths of the distance. This trip takes one through a beautiful country, cut up by a network of canals, rivers, and bays. A part of the Grand Canal is traversed. On the banks of these canals are cities which use the canals as streets; the houses of these cities are built on piles, which bring to mind pictures of Venice. Arched stone bridges, which probably antedate the days of the Roman Empire, span the canals; and pleasant spots of green grass and large trees, most of which hold a temple or pagoda in the center, can be seen on the banks.

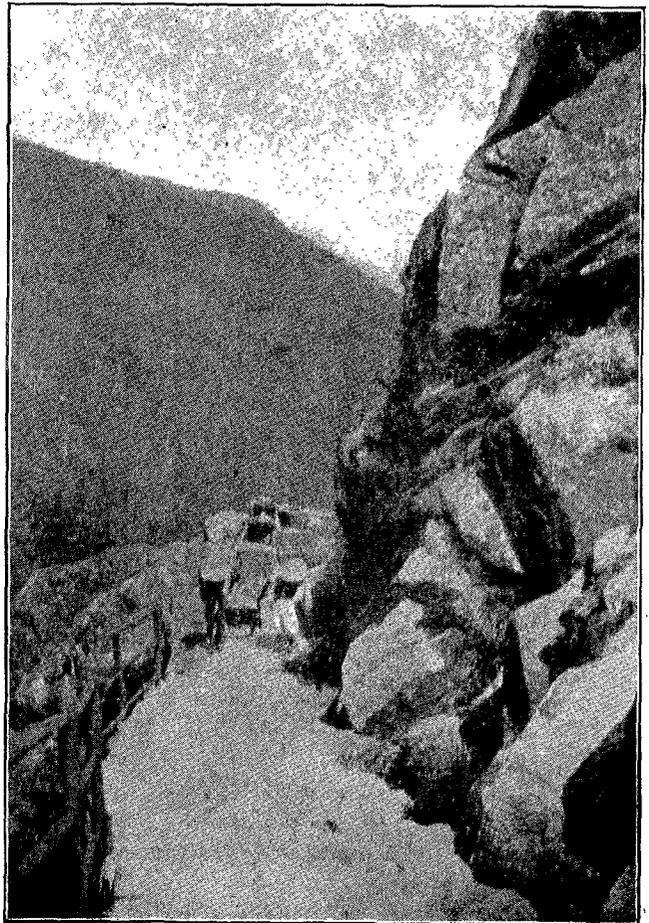
At the foot of the mountain an association, formed by foreigners, has Chinese coolies who carry the baggage up the mountain, charging for the trip according to the weight of the load. Sedan chairs carried by four or six Chinese are provided for those who want them. Mokanshan is noted for its bamboo forest, which covers the mountain. Bamboo grows to a large size and is used for many purposes. The tender sprouts are used for food, the trunks for water pipes and drain pipes, and the branches for brooms; other articles are made from it, such as screens, beds, rakes, dippers, and many kinds of furniture. There is a Chinese grocery store here, a bookstore selling both Chinese and English books, two or more small churches, several tennis courts, and a swimming pool.

Our mission owns the oldest house on the mountain, a two-story building named "Brookside," because of its location beside a pleasant stream in a valley. Opposite this house and across the stream, is another house, a smaller two-story building, which is also owned by the mission. It was originally built for treatment-rooms, and was so operated for a time by Dr. H. W. Miller, but now it is dismantled. Not far from "Brookside" is a little chapel, or church building, belonging to our mission. Farther on are four other houses owned by early workers in our mission.

Chikungshan, another mountain for rest and recuperation, is situated on the border line between Honan and Hupeh Provinces, on the Peking and Hankow Railroad. At present this is the mountain most frequented by our Central China Union workers. It is six hours' ride by express train from Hankow, the headquarters of our Central China Union, and about the same distance from Yencheng, the headquarters of our work in Honan Province. The rail-

road station at the foot of the mountain is the highest point on the line. The train puffs and pulls as it goes up the steep grade and through the tunnel just before reaching the station. The cool mountain air is noticeable long before reaching this point. Because the altitude of the station site is so high, one does not need to go as far as Mokanshan to reach the top of Chikungshan, which is about a thousand feet higher than the former mountain. Although this mountain is near the hot, sandy plains of North China, which borders on the great Gobi Desert, yet its altitude places one in a cool atmosphere and in a refreshing breeze. Here, also, an organization attends to getting baggage and persons up the mountain in an orderly manner. Some of our sisters living in Hankow have gone early to this mountain to be in time for canning the many fruits, as strawberries, peaches, apricots, wild berries, plums, etc. These early ones also see the beautiful flowers—wistaria, violets, large white daisies, and honeysuckle—which dot the mountain side.

The houses on this mountain are situated in two valleys, known as the "Missionary Valley" and the "Business Valley," and are occupied by the classes of persons indicated by the titles. There is a large school building there, three stories high, with good-sized playgrounds, which is operated the entire year by missionaries for their children. Thus other missionary bodies solve one of the perplexing problems of workers whose children are of school age. There are a few tennis courts on this mountain, two swimming pools, several grocery stores, and a laundry operated by Chinese. On this mountain we have a two-story stone house, which was occupied for the first time last year. Other mission houses are in course of construction this year.



CARRIERS ON KULING ROAD

Kuling, the third of the mountain rest homes, is about one thousand feet higher than Chikungshan. (There are also tall peaks towering several hundred feet above this level, which are accessible.) Kuling is on the Yangtze-kiang, in Kiangsi Province. One day's ride from Hankow, or three days' ride from Shanghai, on the first-class large river boats, takes one to Kiukiang (noted for its porcelain ware), the city nearest to the mountain. At Kiukiang the baggage is taken over by Chinese, who handle it in a responsible manner, with a system of checks, much as the express companies in the United States do. From this city one travels several miles over the plains, and this traveling is done in automobiles which have lately been placed at that point by a Chinese transportation company to convey passengers to and from this mountain. Reaching the foot, one either walks up or takes a sedan chair carried by four coolies. In about two and a half hours, over a good mountain path built for the purpose, the chairs reach the top.

The houses here are situated mostly in a wide valley, with a few in smaller valleys which branch off from the main valley. Altogether there are more than three hundred good foreign houses, built of stone quarried from the mountain. There is a summer population of about eighteen hundred foreigners, besides several hundred Chinese working in various capacities. The entire grounds are known as the "Kuling Estate," which is well organized and operated by the land renters forming the association. A foreigner and several assistants give their entire time to the work of managing the place. The part of the estate upon which houses are now built is, including the valleys, three miles long and about the same width. There is also a police service and a postal service, mail being delivered twice daily, with mail boxes in various central places on the streets from which mail is collected regularly. There is also a good street department, scavenger service, transportation department, sports department. The latter has at its disposal, for the benefit of the community, nine tennis courts and a large recreation ground upon which baseball is played three times a week. In the estate there are at least three public swimming pools, one of good size, and other smaller pools in the clear mountain streams which go tumbling down over the rocks. It is always cool on this mountain, as it is fanned by breezes from the river and from Poyang Lake at the foot of the range. The main walks are lined with trees.

This mountain is supplied with stores of all kinds like those of the large cities of China. There are several Chinese groceries, bakeries, a tinshop, and notion stores, also laundries, a Japanese store, photographer's store, and two large bookstores, one operated by Chinese and one by foreigners. Besides those first mentioned, there are several foreign stores,—a grocery, two good-sized department stores, a drug store,—a dispensary, and a hospital. A language school is conducted for those studying the Chinese language, and a library of 3,000 volumes is open daily to the public. This library contains all the well-known current magazines of China and America. In the center of the community and not far from the stores, is a large church building which has a seating capacity of several hundred persons.

Seven families of our workers lived upon Kuling last summer, although our mission has neither build-

ings nor land there. Houses can be rented for the summer and sometimes for longer periods, there being 340 on the mountain. About the estate are small Chinese farms and gardens, which produce fresh vegetables, and these are sold at fair prices. Fresh milk from the dairy farms (this is the only time of the year many of our missionaries get cow's milk), sweet corn, new potatoes, tomatoes, squash, pumpkin, and many other good things help the missionaries in their recuperation.

Many good mountain paths lead in all directions, to some historic spot. Old temples and pagodas are to be seen at different places, with a grotto here, a cave there, and the largest trees in this part of China. At least thirty well-defined and worth-while walks have been numbered and a guidebook published concerning them. At one place far up in the mountains is what is known as "The Temple in the Clouds." It stands at the head of two narrow valleys, one of which is covered with flowers, just as are the beautiful fields in some of the farm districts of the United States. Trumpet lilies, tiger lilies, campanula, and other daintily tinted, fragrant flowers flourish among the long mountain grass and clear streams. The view from the large hill at the side of this valley is inspiring. In the far distance can be seen Kuling and its valleys filled with foreign houses, and in the wide plains below hundreds of Chinese villages stretch away in the haze surrounding the foothills and fog of the river bed. The fir-clad mountains on another side, and the luxuriant hills at one's feet, complete the picture. Everything here is so different from what we see the year round at our mission stations.

For the good of China and the work you have sent us to do, we must keep well. Language study and preparation for our tasks spur us on. Because we desire health, we come to the mountain during a portion of the hot summer days; and because we desire souls for our hire, we leave to go to our active work. But more missionaries, more money, and more prayers must be sent, that the work may soon be finished and we all be gathered home.

* * *

The South African Field

ELMER E. ANDROSS

We arrived at Cape Town, South Africa, July 9, expecting to sail for England on the S. S. "Cap Polonio" on the 22d, but the date of sailing was deferred to August 7, giving us four weeks at the Cape. However, this entire time was fully occupied, and we hope, with profit. It gave us an opportunity to become acquainted with the work in this part of Africa which we could not otherwise have had.

It was a great disappointment to us not to be able to attend the union conference meeting in Great Britain, but this was impossible on account of the disarrangement still prevailing in passenger traffic between South Africa and England.

General meetings were held on Sabbath and Sunday, July 19, 20, at the Rowland Street church, Cape Town, also at the Claremont and Salt River churches.

Sunday, July 27, the new church building for the colored people was dedicated. This is a well-built structure, seating about one hundred fifty persons, and is already proving to be a great blessing to this people.

It is said that there are about five hundred thousand colored people in the Cape Province. Till now

but little systematic work has been done to bring this message before them. The labor that has been expended on them has proved quite fruitful. There are marked evidences of the fact that God has prepared the way before us, and that the time has fully come when more should be done to reach this people with the last message of mercy. They are urging very strongly that a school be started for the training of their young people. The color line seems to be drawn so sharply that it is impossible to educate the white and the colored children in the same school. Undoubtedly it will be necessary to give serious consideration to this question at an early date.

The Lord has greatly blessed the efforts of Elder W. B. White and his associates in labor in South Africa. The last few years have witnessed decided advancement in the work in that field. It is not an easy field to work. There are many difficulties to contend with, many obstacles to be surmounted, but the brethren have patiently and courageously met these, and the Lord has greatly helped them. They have been laying a solid foundation upon which to build in the future. The work that must be done in that field has only begun, but it has begun well. The message that means so much to us has been accepted by these people in Africa with sound confidence. They are working unitedly with the body to finish the work in this generation. They are uniting with God's people the world over in earnest prayer and whole-hearted consecration, with the blessed assurance of the baptism of the Spirit in the latter rain so soon to be experienced in its fulness and power.

The South African Union Conference Committee met at the union office in Claremont, and spent several days together considering very important questions relating to the work in this great field. The daily devotional services were seasons of great spiritual refreshing. The Lord came very near to his servants as they applied themselves to the serious consideration of what could be done to hasten forward this message among the white population of South Africa, and also how we could more quickly reach the great native population of this vast field.

We were fully persuaded that the time has fully come when a decided forward movement must be made in Africa. The end of all things is rapidly approaching. The responsibility of carrying the truth to the people of Africa has been definitely laid upon us. This fact cannot be questioned by those who have received the wonderful light that in his great mercy God has given to us as a people.

Every serious effort that has been put forth to reach the native peoples of this continent who are dwelling in absolute darkness, has been signally blessed of the Lord. We have in Africa today some native men as earnest and as consecrated as can be found anywhere. They are men of considerable intelligence, who have been brought out of heathenism, and they are doing excellent work for God. We have a much larger number of young men who are in our training schools preparing for service, many of whom will undoubtedly prove to be just as devoted as those now in service and equally efficient. We could not ask for greater evidence of God's favor than what we now see of his blessing on the work being done. These tokens of his approval, these miracles of divine grace, these jewels that have been gathered from beneath the débris of centuries of the lowest forms of heathenism but are now shining with ever-increasing

luster, urge us forward to greater and still greater victories for God. The millions still in absolute darkness, now standing on the very threshold of eternity, many of whom would respond to the call of mercy if only they could have the opportunity of listening to its sweet voice, appeal to our hearts most pitifully, saying, "Awake, thou that sleepest, quickly dispose of your earthly treasure that must perish, send us help ere the day of salvation closes and the storm of God's wrath breaks in all its relentless fury."

We have no time now for further delay. The only question to be decided is, Which is of greater value, our earthly goods, our ease and pleasure, or the souls of men, to redeem whom Jesus paid an infinite price? Shall we still cling to our earthly possessions; shall we still indulge our love of ease, of worldly pleasure; or shall we now lay these all upon the altar of sacrifice, unite with our brethren everywhere in filling the treasury, and by systematic and continued giving keep it filled, that thousands of workers may be sent forth to answer the despairing call of the heathen world for help?

The genuineness of our faith in the near coming of Jesus is now being tested. Our Saviour is coming for those who have made a covenant with him by sacrifice. If this blessed doctrine is not merely a theory with us, but is a living reality, the joy of our lives, we shall gladly do all in our power by personal labor for the lost, and by sending forth laborers into the vast harvest fields. Soon the earth is to be lightened with the glory of this message, but the accomplishment of this will require a mighty revelation of God's power and grace through his commandment-keeping people. He is waiting for his people to withdraw from all allegiance to the world, to dedicate themselves and all they possess to his service, when he will witness to his acceptance of the sacrifice by an outpouring of his Spirit without measure.

* * *

Mission Notes

THE academy at Pasay, Philippine Islands, has both dormitories full to overflowing. The total enrolment at the beginning of the year was 135, which far exceeded that of any former year. Profs. I. A. Steinel and O. F. Sevrens and their wives, besides several Filipino assistants, have all that they can do. The prospects for the school are very encouraging.

A RECENT quarter was a record one for the Malvern church, Melbourne, Australia. With a resident membership of only forty-two, the tithes and offerings amounted to \$1,061. The church has more than doubled its membership since its organization three years ago. They are greatly in need of a church building in that suburb of the city, and the members are putting forth earnest efforts to raise funds for the purpose.

A TENT mission is being conducted in Boulder City, Western Australia, with good success. It is a rather novel experience to have a tent mission in the middle of winter, but the climatic conditions there permit of this. The seating capacity of the tent on Sunday nights is taxed to its utmost. It is expected that a number will take their stand for the truth as a result of this effort. Brethren Gordon Robinson and J. L. Simpson are in charge of the mission.



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."



A RIGHT PROMISER

By Elizabeth Palmer Milbank

A LITTLE friend and neighbor, aged five years, came in to see me the other day, shadows in his eyes and rosebud mouth drooping. I love the little chap for himself; I love him because for two years mother-love has been to him but a memory. So I welcomed him with a smile and a "What's the matter with you, Billy-boy?" But there was no answering smile, just a doleful "I got somef'n' drefel to tell you, Mrs. Mason."

Something too "drefel" to be said aloud, evidently, for he climbed into my lap, put the drooping mouth close to my ear, and whispered, "Mrs. Mason, my papa isn't a right promiser." The hopeless, despairing tone made the confession tragic.

"Why, Billy-boy, what do you mean?"

"He promised to bring me some candy, and he didn't do it."

"O, but he is such a busy man, dear. He just forgot it."

"Yes," he answered soberly. "I thought about that. But he promised to make me a swing, and he didn't do it."

I struggled to hold his faith. "Billy, he probably didn't have the things ready to make a swing."

"Yes, I thought about that, too, but he promised to take me up town last night, and he didn't do it, and," in a tone of sorrowful finality, "I know now he isn't a right promiser."

His voice broke on the last word, and his blue eyes filled; but, too manly to shed tears, he whistled to his dog and hurried away before I could make further excuses for the father who I also knew was "not a right promiser."—*The Christian Herald.*

WHEN FAR FROM HOME

THE days are dark and the days are cold,
But night brings all to the dear home fold;
Yet, no, not all, for many roam
The world's wide paths afar from home.
But the faces they knew and the friends so dear,
Though distant, in thought are ever near.

And so with the erring child of God
Whose feet the world's worn paths have trod:
However far from home they stray,
Or light or dark their devious way,
The heart of the Father remembers each one,
And his love shall guide on the journey home.

—Author Unknown.

* * *

The Expression of Sympathy

E. W. WEBSTER

AFFECTION and sympathy are gifts from God, and their expression is neither weak nor childish. How many aching hearts have been crushed, embittered, and hardened by the careless remark, when only words of sympathy and love should have been spoken! And on the other hand, how many discouraged ones have been helped to a new life and inspired by new hope by the expression of affection and sympathy, or by little acts of kindness and thoughtfulness which often speak louder than words.

Into how many homes envy and hatred have gained admittance simply because every expression of affection has been received with a jest! And in many homes these virtues have been unexpressed so long that they are practically dead. They are such tender plants that they are easily crushed or injured. Let us guard them carefully and cultivate them as tenderly as we would a choice and delicate flower. Watch

for opportunity to say a word of loving sympathy to a faltering fellow traveler. Often he craves this more than anything else. See that you are not too busy or too preoccupied to discern when such help is needed.

In "Testimonies for the Church," Volume IX, page 30, we read:

"Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart expression of Christ-like sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the Spirit of Christ."

This is timely admonition, which we will do well to heed, especially in these days when sympathy is so much needed.

* * *

The Accompanist

G. H. HEALD, M. D.

GEORGE WASHINGTON, Abraham Lincoln, in fact every great man, as well as the man who is not great, had a mother; and in most instances these men have attributed to mother the inspiration and help that enabled them to accomplish their life-work. Mother could not have done the work, but she could train her boy to do it. Doubtless sometimes she builded better than she knew; but her mother heart, through her years of training, was nourished with the hope that her boy would grow up to be strong and noble. With this thought in mind mothers may read profitably the instruction given by Dr. Winship, editor of the *Journal of Education*, in his book, "Danger

Signals for Teachers," the chapter entitled "The Sympathetic, Buoyant Accompanist:"

"No teacher can hope for high solo effect, solo honors, or solo rewards. This may as well be appreciated first as last. She must be content to be an accompanist.

"But no soloist can play her part in music without an accompanist. The musical queen who wins encores almost without limit can do nothing without an accompanist. The soloist is insistent upon having an accompanist who is equal to her every need.

"The accompanist is an artist as definitely as is the soloist. She is as complete a master of her art. The first great requisite of an accompanist is that she be a sympathetic, buoyant inspiration to the soloist. The accompanist must be so sympathetic that every thrill of the instrument will give a tremor of appreciation to the solo. What the pacer is to the racer the accompanist is to the soloist. What the engine is to the propeller the accompanist is to the soloist. The propeller sends the airplane two miles a minute, but it is the engine that thrills the propeller.

"The teacher cannot be a soloist, but there is no solo success without a teacher.

"We talk of self-made men, but there never was such a being. We laud John Burroughs as a self-made naturalist, Thomas A. Edison as a self-made electrician, Luther Burbank as a self-made creator of plants. Soloists of international and eternal fame they are, but Burroughs, Edison, Burbank would have been derelicts on the shore of time had they not been taught."

Self-made men may owe much to their teachers, but usually they owe even more to *mother*.

* * *

The Message of Elijah

ARTHUR W. SPALDING

ONE of the scriptures most familiar to us is that prophecy in Malachi 4:5, 6:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

That prophecy was partially fulfilled in the appearance of John the Baptist (Matt. 17:11-13), even as the first appearing of Jesus Christ in part fulfilled the Messianic prophecies. But as there was postponed to the second coming of Christ "the great and dreadful day of the Lord," so particularly in our time, just before that great day, there is due the mission and the message of Elijah.

What is that mission? It is to "turn the heart of the fathers to the children, and the heart of the children to their fathers." It is not necessarily a continuous exhortation to fathers to draw near to their children, nor to children to obey their fathers. No; it is something more thorough and far-reaching than exhortation. It is education.

And understand: education is not mere talking, mere telling, mere insisting upon a truth. Education is the establishing of habits. I may assent to a truth, I may say I believe it, I may be baptized as a token of my acceptance of it; but not until I live it in my daily habits have I been educated in it. And until I am educated in the truth I do not have the truth.

Now this is what the message of Elijah amounts to. It is not said that Elijah preaches to fathers that they should love their children; though doubtless he does preach. It is not said that he tells the children to obey their parents; though doubtless he does tell them. But what it says is that he turns the heart of the fathers to the children, and the heart of the children to their fathers. And that, my friends, is a mighty work; a work that involves teaching as

well as preaching; involves study as well as work; involves the overturning of old habits and the institution of new habits; involves the birth, or the growth, or the new direction of a love that is as deep and broad and strong as the love of God,—that is, indeed, a mighty manifestation of the love of God.

There is no use denying that such a reform is needed today. It is needed in the world, and it is needed in the church. There are some people who affect an unholy mirth, a ribald scorn, of all efforts to assist parents. "I was very wise," says one "about the way to train children until I had some of my own; but the older I grow the less I find I know." "None are so capable," sneers another, "to teach the duties of parenthood as the maiden aunt and the stripling student. The world has long been pedagogued by the inexperienced."

It is very true that the inexperienced are sometimes prone to lecture for the benefit of those who could do without. And their efforts often serve to bring into disrepute a work that is vital to the success of the church. But then, we are nearly all more or less inexperienced, and the rest of us need patience to bear with our rather crude efforts to benefit humanity. It is not a very humble nor a very superior spirit that stands to one side and carps at the enthusiasm of would-be helpers. Behold, "thou was altogether born in sins, and dost thou teach us?" is a sentiment needing very little change to fit the attitude of such critics.

We face the fact that God prophesied a movement for our day and time which is to turn the heart of the fathers to the children and the heart of the children to their fathers. Come how it may, it is a message that must be given, and a message that some thousands in Israel will receive. I believe that the message of Elijah has already come from God. In the Testimonies of the spirit of prophecy there are manifest the instruction, the exhortation, the encouragement, the inspiration, that, if heeded, will accomplish the purpose of God in the home; and through the home, in the church; and through the church, in the world. The true basis of human love, the underlying principles that should govern courtship and marriage; parenthood and the training of children; the purpose and aim of the home, its relation to the community, the nation, the church, and the world, are declared and iterated in those inspired writings.

But they have been neither closely nor widely heeded. And as Elijah in his anguish was forced to cry out, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left;" so the servant of God who bore the message to us was bowed with the feeling that it was not being received and acted upon. "Yet," encourages the Lord, "yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Israel's heart, after Elijah had passed, was turned more toward God than he could in his day perceive.

We need now Elishas and sons of the prophets to develop that spirit, to impress that teaching, to mold the work into the form that shall bring the full results. Our hearts must be open and tender to the impressions of God's Spirit, that we may in sincerity pray: "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." And it needs an intelligent application of all our powers to the saving of our children through

the work of our homes, with the addition of all the other influences of the church.

We stand in no slight peril. The world's homes are being abandoned for pleasure, for dissipation, for folly. It is easier than we suspect to be drawn into the current of the world's ideals and evils, and to deceive ourselves with the belief that we have the truth, while the state of our homes and the course of our children are preparing for us a most terrible disillusionment.

We need in this time of peril, not a nervous, apprehensive fear, but a clear-sighted view of what is needed in our own individual homes, a securing of instruction from the word of God to meet those needs, such help as we can give one another in the application of that knowledge, and a God-given power to live what we know. We need to proceed in a definite, specific way to eradicate weaknesses and establish good habits and plans.

Let us be of good cheer! God is with us to enable us to make our homes "little heavens to go to heaven in." Therefore must we work more earnestly from this time forth to make the message of Elijah bear fruit, first in our own lives, and then in such other lives as we can reach.

* * *

Save the Children---No. 7

E. H. GATES

IN this series of articles we have been considering some of the principles involved in the salvation of the little ones. In future articles we shall try to show how to avoid the mistakes which are so commonly made by parents.

The following words are from that wonderful book, "The Desire of Ages," pages 511-517:

"Jesus was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in his ears, and refreshed his spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour went, the benignity of his countenance, and his gentle, kindly manner won the love and confidence of children.

"Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Saviour's disciples thought his work too important to be interrupted in this way. When the mothers came to him with their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit to Jesus, and concluded that he would be displeased at their presence. But it was the disciples with whom he was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He himself had drawn them into his presence.

"One mother with her child had left her home to find Jesus. On the way she told a neighbor her errand, and the neighbor wanted to have Jesus bless her children. Thus several mothers came together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But he waited to see how the disciples would treat them. When he saw them send the mothers away, thinking to do him a favor, he showed them their error, saying, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.' He took the children in his arms, he laid his hands upon them, and gave them the blessing for which they came.

"The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children. The mothers of today are to receive his words with the same faith. Christ is as verily a personal Saviour today as when he lived a man

among men. He is as verily the helper of mothers today as when he gathered the little ones to his arms in Judea. The children of our hearths are as much the purchase of his blood as were the children of long ago. . . .

"Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, 'Suffer the little children to come unto me, and forbid them not,' still invites the mothers to lead up their little ones to be blessed by him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth.

"If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments.

"In the children who were brought in contact with him, Jesus saw the men and women who should be heirs of his grace and subjects of his kingdom, and some of whom would become martyrs for his sake. He knew that these children would listen to him and accept him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hard-hearted. . . .

"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.

"Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as under-teachers, while Christ himself is the chief instructor.

"In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking his forgiveness, and believing that he pardons and receives them as he received the children when he was personally on earth.

"As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother, are learning to trust and obey the Saviour.

"Jesus was the pattern for children, and he was also the father's example. He spoke as one having authority, and his word was with power; yet in all his intercourse with rude and violent men he did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated. . . .

"Encourage the expression of love toward God and toward one another. The reason why there are so many hard-hearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood.

"Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of his love. Teach them that he made the laws which govern all living things, that he has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God. . . .

"When Jesus told the disciples not to forbid the children to come to him, he was speaking to his followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and he bids us, 'Suffer

them to come;’ as if he would say, They will come if you do not hinder them.

“Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from him by your coldness and harshness. Never give them cause to feel that heaven will not be a pleasant place to them if you are there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

“As the Holy Spirit moves upon the hearts of the children, co-operate with his work. Teach them that the Saviour is calling them, that nothing can give him greater joy than for them to give themselves to him in the bloom and freshness of their years.”

* * *

When Parents Shouldn't Laugh

UTHAI VINCENT WILCOX

Does it happen in your home that your little boy shows some slight preference for a particular little girl playmate? Or is a certain little girl of yours the recipient of some little chap's attention? It may be only a trifle—two small people walking home together under the shelter of one umbrella, or of Willie's sharing with Alice a bit of candy.

The older children are amused. “What do you think, mother; Willie has a girl!” they announce at home soon after.

It might be natural for mother to laugh at the whole thing, at the incongruity and the childishness of it all; or to help it along with a smile and, “Why, Willie!” But the wise mother will keep her face sober and not appear to be particularly interested.

And Willie, nervously on edge, blurts out, “I haven't a girl at all!” for little boys are sensitive to ridicule. “I didn't give Alice any candy!” And his tone is all boyish indignation.

“It is very nice to share your candy with others,” will do for an answer from mother. Then, tactfully the whole subject can be changed, and the attention of all diverted from Willie. This is as much for the older children's benefit as for Willie's. The important lesson is the negative one of mother's not being entertained by the story of Willie's gallantry.

The teasing of young people about “girls” and “beaux” that forms a topic of fun in some households is to be most strongly and strenuously deprecated. It does not make for purity, but the reverse, through the creating of a false sense of shame and prematurely developing sex consciousness. In other words, if the older children had not called Willie's attention to his unconscious act, and the parent perhaps emphasized it, Willie might never have thought about it—it would have been perfectly natural with him. But as soon as his actions are made fun of, and laughed about, and mentioned in that way so often employed, meaning a kind of shame, Willie begins to think that perhaps he has done something, and his future acts along that line are self-conscious. He is then all too likely to give such matters too much thought.

Little boys seem to resent this form of foolery more than girls. At any rate they are generally more easily stirred to wrath and to the making of sweeping denials. Many a boy or girl is growing up with a perverted sense of relationship with the opposite sex just because of the idle talk in the home about love-making and marriage. The cheapness of the fun-making at the children's expense destroys that spirit

of confidence that ought to envelop mother and children, particularly as they enter this period of their life. Hardly a worse calamity could be possible for both parent and child.

When children mingle freely with other children, it is, unfortunately, impossible that they should not hear silly talk. But the seeds that may be sown there should not be watered, and made to spring into life by the parents' sharing and encouraging it in either fun or comment.

Much of the harm that is likely to come of it can be nipped at the very beginning by the “don't notice” policy, which is better than reproof. If prim little Edith says: “I'm going to be an old maid,” let mother be hard of hearing or absent-minded, apparently. Ask Edith to bring a glass of water, or do some slight service, or in some way divert her mind to something foreign to the old-maid and sex idea. The extension of the child's period of unconscious innocence counts for much at the present time. It will help greatly in laying a foundation for true manliness and womanliness.

When the right time comes,—and every parent should be able to recognize it,—your boy and girl should be ready and willing and anxious to talk over all their “boy and girl problems” with father or mother, and to do it with the certain knowledge that they will understand. But what child will do this if from the first this subject has been laughed at and made fun of in the home?

* * *

AN EVENING PRAYER

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way —
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain —
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things on earth, not things divine —
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold
When thou hast given me some port to hold —
Good Lord, forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach thou me —
Help me to live!

— C. Maud Battersby.

* * *

ALONE WITH GOD

ALONE with God! There thou shalt find
The blessing only he can give:
A will subdued, a lowly mind,
A loving heart by grace refined,
And strength for him to live.

Alone with God! Communion sweet
With him shall cheer thee all the way.
Though weak, thou art in him complete.
His power alone can make thee meet
For heaven's unending day.

— Selected.



THE WORLD-WIDE FIELD



OWEN SOUND, ONTARIO, CANADA

ON Sunday, Nov. 17, 1918, the writer began a public effort in a vacant store in Owen Sound, Ontario, Canada. Meetings were held every night in the week, except Saturday night, for five weeks, and three nights a week during the winter months. There was a good attendance, and as a result of this effort thirteen persons were baptized June 7, 1919, and a church of twenty members was organized.

During the months of July and August a tent effort was held, which proved very successful in the salvation of souls. On the morning of October 4 a large company gathered at the water's edge to witness the baptism of twelve more candidates. They were taken into the church on the afternoon of the same day, making the membership of the Owen Sound church thirty-two. There is a Sabbath school membership of forty-five.

These people have been very liberal in their tithes and offerings. Last year there passed through the treasurer's hands more than \$1,200. Nearly \$500 was raised in the Harvest Ingathering campaign.

We are very grateful to our heavenly Father for the way he has worked in the salvation of souls, and to him be all the praise and glory. We hope yet to be able to reach some more in this place who are seeking after light.

O. D. CARDEY.



THE NORTHERN UNION CONFERENCE SESSION

THE eighth session of the Northern Union Conference was held according to appointment, November 24 to December 4, in the city of Minneapolis, Minn. While this was the eighth session, it was our first quadrennial session; and as it was four years since we had had such a gathering, it was the desire of the administration to make it a meeting of great importance. Consequently it was arranged for all the workers in each local conference composing the union to attend.

Through the courtesy of the Civic and Commerce Association of the city of Minneapolis, we had the free use of the First Unitarian church in which to hold our meetings. As this church is in the "downtown district," we were thus very conveniently situated for rooming and dining accommodations, which greatly added to the comfort of all in attendance.

The General Conference provided excellent help. Elders W. W. Prescott, R. D. Quinn, and G. B. Thompson were the General Conference laborers; Elders M. E. Kern, W. W. Eastman, L. A. Hansen, and H. K. Christman represented the special departments with which they stand identified; and Elder P. E. Brodersen represented the Bureau of Home Missions. The labors of all these brethren were greatly appreciated.

The daily program was arranged with the special end in view of making the

conference a great spiritual feast and uplift to all present. Four sessions each day were devoted to the spiritual interests of the union, and two to the business interests. This arrangement was maintained from the beginning to the close of the session.

Elder Quinn took the burden of the morning devotional hour. Elder Prescott had two hours each day, one in the forenoon and one in the afternoon, in which he gave most inspiring Bible studies and helpful instruction to the workers of this union. Both of these brethren were greatly blessed of God as they labored to bring the work and workers up on a higher spiritual plane and to lead them to an enlarged vision of the hour to which we have come. The evening meetings were regular preaching services conducted by Elders Prescott, Thompson, Kern, Hansen, and Quinn.

The Sabbath service was one of great blessing, not only to the delegates and workers present, but to the churches in the Twin Cities. In the forenoon the workers had a meeting to themselves, in which they had the regular Sabbath school exercise, Mrs. Flora V. Dorcas, of Iowa, and Miss Mary D. Hopkins, of Minnesota, acting as superintendent and secretary respectively. The lesson for the day was enthusiastically studied, and the offering amounted to about \$450. After the Sabbath school, Brother Prescott spoke to the workers, and all were greatly helped as a result of his most timely and spiritual study. In the afternoon the churches and workers met together, and Brother Quinn conducted an excellent meeting, setting before all the responsibility of the church and its need of the baptism of the Holy Spirit for the finishing of the work. Much more could be said on the spiritual phase of our meeting, but space forbids. I am sure all who were present will verify the statement that we had a very spiritual occasion throughout.

The business of the session passed off most harmoniously. Each of the local conference presidents and the union officers and departmental secretaries rendered reports, as did also the Bureau of Home Missions, the St. Paul branch of the Pacific Press Publishing Association, and the Danish-Norwegian Seminary. All these reports were inspiring and encouraging. They showed growth and development far in advance of that of four years ago.

The committee on plans brought before us such resolutions as were necessary to outline a working policy for the future, all of which were heartily discussed and enthusiastically adopted. It was really inspiring to see the delegates unanimously adopt the recommendations sent us from the Fall Council of the General Conference Committee, setting their mission offerings goal for 1920 at 50 cents a week per member, also planning to share their workers and funds to the limit of their ability with the Mission Board for fields abroad.

The same officers were again chosen to carry the executive and departmental

responsibility, excepting the president. Elder C. F. McVagh had been recommended to the Northern Union for that office by the General Conference Executive Committee at the time of the Fall Council. This recommendation was concurred in by a unanimous vote from the floor at the first meeting of the union, and Brother McVagh was duly elected president. He was telegraphed for, and came before the meeting closed; and I am sure, from the reception given him by the delegates and workers, that he enters upon his duties and responsibilities with the full confidence and assured co-operation of the field.

Describing the whole session in one sentence, it can be said, it was a blessed occasion throughout. I am sure the prospects were never brighter for the Northern Union than they are today, and I fully expect it to be the strong factor of support to the work in general in the future that it has been in the past. For its officers and all its workers, as well as its more than eight thousand believers, I sincerely pray, trusting that God will prosper and bless until his work on earth is finished.

CHARLES THOMPSON.



PROSPERITY VERSUS ADVERSITY

WE are facing a new era in our publishing work, a blessed time of prosperity that we have all thought about and dreamed of for many years. When the World War struck us, we feared that our work would suffer as a consequence, but such has not been the case.

In looking over our sales for the war years, we find the following interesting comparison:

1915.....	\$388,346.17
1916.....	457,730.11
1917.....	626,772.11
1918.....	648,836.20

The total sales for the eleven years preceding—or from 1904 to 1914—amounted to \$1,783,841.40. Therefore, in these four war years we have sold an amount of literature \$337,843.19 in excess of the sales of the eleven previous years.

Some misgivings were expressed as to the effect of world conditions, but 1919 is allaying all these fears, and we have come to the conclusion that "all things work together for good," and that God is "cutting his work short in righteousness."

The reports from all over the field are very encouraging. One union in the South reports a sale of more than \$90,000 worth of books during July. Our field man in West Virginia sold more than \$750 worth of books during the "big week." Branch men, tract society secretaries, and office men have made good records in the field.

Picking up a recent weekly report of the Columbia Union, I found that thirty-seven out of 119 colporteurs had each sold more than \$100 worth of literature during the week reported; of this number six were above \$200, two above \$300, and one above \$400.

The sum total for the 119 colporteurs was \$10,908.38; deliveries, \$13,600.96. Six weeks like this would exceed the whole publishing house business of 1904.

Volume IX of the Testimonies tells us: "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: 'Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Let our literature give the message as a witness to all the world.'"—Page 61.

Our standard is being lifted; it is advancing; our work is moving. Prosperity is manifest on every hand. It is easy to sell books; our workers are making money. It is not hard to get recruits.

But what does this prosperity mean? It means increased responsibility; it should mean a deeper consecration, a daily victory in Christ. It is easy to look at the financial side, at the money to be made, and lose sight of the real meaning of the printed message. Our truth has advanced with difficulty and in the face of adversity. Will it advance faster in prosperity? It depends wholly on you and me. If I cross the country to sell books in a territory where books are selling rapidly, and leave my own field, which is just as needy but where records are not so large, let me ask myself, Have I caught the commercial spirit? The publishing houses had it once, and were burned up. What result will come to me if my motives involve finance instead of souls?

We must make our work very spiritual, never more so than now. There is a reason for the Laodicean message: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Then comes to us the advice of the great Leader: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." If we have the true riches, the white raiment, and keen vision, we shall win the victory.

J. W. MACE.

* * *

SOW BESIDE ALL WATERS

THINKING that the many friends would be interested in the development of the work at Cove Creek, N. C., I am making this report.

Seventeen years ago last July I attended an educational convention in Alabama, and, being young and strong, I prayed that if there was a hard place to fill the Lord would send me to it. My prayer was answered in a definite way by a call to come to this mountain region to establish a school in a community where the children never had had any educational advantages.

My first visit convinced me that it was the place I had been praying for. My first service was held under an apple

tree, with an audience of about four adults and as many children. My first night, spent at the top of the mountain in a little one-room cabin containing three beds, with nine persons to occupy them, I shall not attempt to describe.

I started in to build the schoolhouse with a capital consisting of faith, \$20 in cash, and little encouragement from the brethren. At the end of three months, by dint of close planning, much praying, and hard work, I witnessed the dedication of a building 18 x 24 feet, with homemade shingles, rough floor, paper ceiling, and homemade desks. The walls were composed of one thickness of inch boards standing upright. School was opened the first Monday in January, with an enrollment of fifteen children of all ages from six to eighteen—and with no education.

I pronounced that first three months' term a success, for the prejudice that had hindered my receiving proper help from the people had vanished, and the interest in education was growing rapidly. The next fall found a capacity attendance of forty, and it continued that way for the rest of the four years that I remained there. Before I left, practically every child of school age in the community, many from the outside, besides several adults from twenty to fifty years of age, had attended the school for a period of time. Some paid to send their children to my school even while the public school was in session.

The land upon which to build the house was given by a poor man, with the stipulation that his children should be educated free of charge. It seemed like an enormous price to pay for a half acre of rocky, hillside land, but it proved a very good investment, as will be seen from what follows.

At the beginning of my third year I took a companion to help me. We had no adequate means of support, and because of sickness and adverse circumstances we were forced to leave the work. It was a hard experience, but the Lord cared for the seed that had been sown during those years, and has brought us back to reap the harvest.

For several years before returning, I was constantly impressed that I should visit Cove Creek. I was in the North when the impression first came, and as the trip would require considerable time and means, I did not see how I could take it. But the Lord brought me back near enough so that in the summer of 1918 I was enabled to make the visit and hold a series of meetings with the people. It proved to be the opportune time, and as a result of the effort six whole families and part of another began the observance of the Sabbath. It is interesting to note that the whole company consists of the old man who gave the land, and his married children, with their families.

This summer I severed my connection with the church school work in which I had engaged for several years, and came here to try to build up the work in this needy place. The people are grateful, and have been doing all they can to help us. We have been able to get out lumber at the mill to build a dwelling, and nearly enough to build a new church and schoolhouse. We are just "marking time" with the school building at present, but the other work is developing nicely. We have a Sabbath school of

twenty-five members, and a weekly prayer meeting well attended, with nearly all taking part. The old schoolhouse was sold by the conference to the county several years ago, that these people might have a free school, and school is in session in it at the present time. I hope to begin teaching as soon as it closes. The new believers are giving up their wrong habits and are trying to walk in the light as it comes to them.

Now we have no school land, but if we could get hold of a little machinery, we could develop some industries that would make us able to stay and carry on the work. A good gasoline engine and single saw, also a lathmill and gristmill, would enable us to do this. There is an abundance of timber going to waste, and there would be good patronage for a gristmill if I had it. Perhaps some reader could supply some of these things. I should be glad to hear from any one who can.

GEO. E. CRAWFORD.

* * *

WASHINGTON, D. C.

It has been a long time since I reported my work to the readers of the REVIEW. However, I have not been idle. The Lord has blessed me wonderfully in all my labors, and I feel to praise his name for the blessed privilege of seeing souls saved for the kingdom of God.

January 1, 1917, I was called to take charge of the work here at the First Seventh-day Adventist Church in Washington, D. C., and I found a faithful little church of probably seventy members. This church was organized Feb. 24, 1889, by Elder J. O. Corliss, with twenty-six charter members. During its first year it worshiped on 14th Street, in Claybaugh Hall. Then it moved to G Street, near 5th Street. In 1893 Elder J. O. Corliss settled in Washington and became its pastor. Under his leadership it prospered, and the building we now occupy was purchased from the Eastern Presbyterian Church. This has been the home of the First Seventh-day Adventist Church ever since, although about twenty years ago it was almost destroyed by fire. It carried an insurance of \$2,500, and this sum aided in the repairs.

This church has always been a mixed church; that is, part of its members are white, and part are colored. In the year 1902 this church was divided; and some of its members formed the church on 12th and M Streets, N. W., known as the Memorial Church of Seventh-day Adventists. I have remained pastor of this church until the present time.

The church building needed repairs very badly. Very carefully the church officers and I went over it, and we found it would take at least \$3,000 to accomplish the work. Everything was high, almost double in price what it was before the war. Some said it could not be done; others said, "We can do it." We prayed over the matter, and felt the Lord wanted us to arise and build. So in this faith we began to work on the repairs March 3 of this present year. On September 3, just six months later, we finished the work. We had paid the cash for everything we bought and for all labor. No one had to wait for his money. The dear Lord wonderfully blessed us in our efforts to repair the building and to change it from an old delapidated structure to the

beautiful building you see in the picture were almost \$4,300. This year they will amount to between \$5,000 and \$6,000, with everybody of good courage and looking forward to next year, when our offerings will be 50 cents a week per member. We believe the work will soon be finished, and we want to have a part in its finishing. In all the work that has been and is being done here, let God have all the glory.

F. H. SEENEY.

* * *

AMONG THE JEWISH PEOPLE

THERE are omens that God is working among the Jews, and that the set time has come to favor these lost children of Israel. The spirit of prophecy said years ago: "The time has come when the Jews

are to be given light" (REVIEW AND HERALD, June 29, 1905), and also that there are among the Jews many who will "accept Christ as the Redeemer."

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed."—"The Acts of the Apostles," p. 31.

We have Jewish believers in a number of conferences in this country, and some in lands outside of this country.

While we do not have many in any one place, we find them scattered in different parts. While attending the camp-meetings in the Pacific Union Conference last summer, at nearly every camp-meeting I found some Jewish believers. Some are having wonderful experiences, and the Holy Spirit is working to bring the light to them.

At one camp-meeting I met a sister whose experience was very unusual. She had gone to one of our sanitariums as a patient. She was a strongly prejudiced orthodox Jewess when she entered, and felt toward our people as the Jews usually feel toward all Christians. She was somewhat surprised to learn that our people kept the Sabbath, did not eat swine's flesh, believed in Moses and the prophets, and had faith in the teachings of the Old Testament. One of our ministers told me that one night this lady had a dream in which God appeared to her and told her that Jesus was the Mes-

siah, the Son of God, and that the teachings of this people were the true teachings of God. In the morning she related her experience to one of the attendants, and today she is rejoicing in the light concerning her Saviour and his truth.

I met her husband at the camp-meeting, and had an interesting conversation with him. He was not at all prejudiced, and had faith in his wife's religious experience. After a long talk on the prophecies of the Bible, he said to me: "Mr. Gilbert, I would give anything if I could have the joy in religion which my wife has." He seemed in earnest in his desire. This woman has an uncle who is a Hebrew teacher, and she told him of her views. This sister's experience has made quite an impression on many Jews, and we hope that God will use her testimony to his glory.

Not long since, I received a letter from a Jew in Spain, who formerly lived in New York, and truly the Lord has given this man a vision of the beauty of this message. I quote part of his letter:

"MY DEAR BROTHER IN CHRIST:

"I have your letter of the 16th, and can hardly express my gratitude in words for the cheering and timely sentiments contained therein. I thank God who in his infinite love made it possible for me to experience the joy of knowing a Jewish brother, not only after the flesh, but in the blessed Messiah, the realization of all our hopes and yearnings.

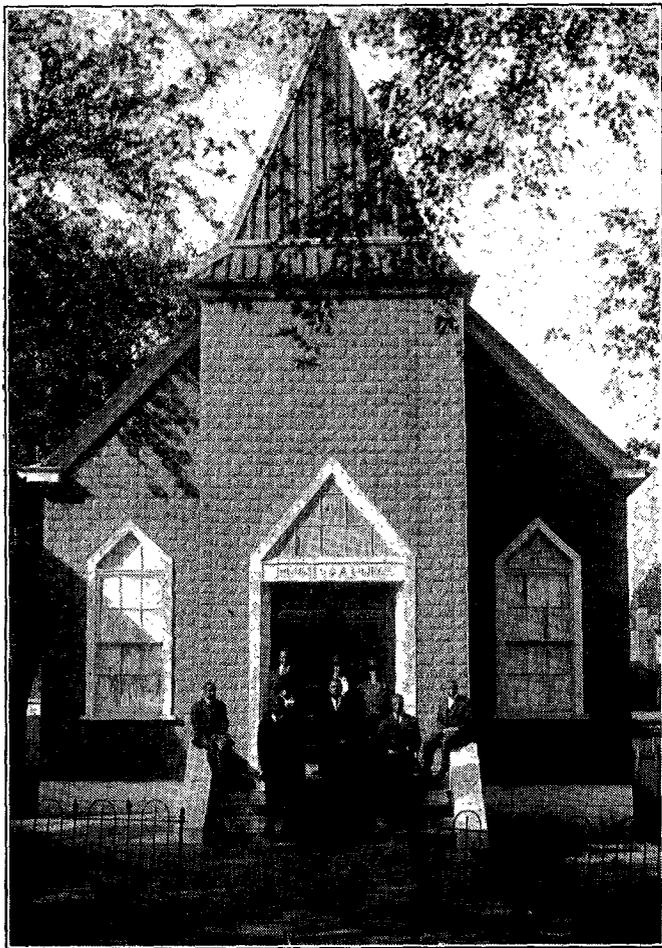
"Truly, Brother Gilbert,—and I thank God that I can say so,—Jesus is the Messiah; he is the 'sure mercies;' he is the Son of the Almighty; he is the One of whom wrote Moses and the prophets.

"I unite my thanks to God with yours for his great mercy in having brought us back to the fold again, and for having taken from us the reproach that we so deservingly bore for many centuries.

"There is no doubt in my mind, now that I have become acquainted with the teachings of the Adventists, that they have the whole truth, and that theirs is the message of the living God to a perishing world. I am sure that no Jew who has any knowledge of the Old Testament, after looking into the teachings of the Adventists, can remain indifferent, for the books published by the Adventists have the warmth of truth in them.

"When Brother H. A. Robinson first met me at Seville, I was an avowed atheist and steeped in sin. He first called my attention to the Bible, to the Sabbath, and to the prophecies of Daniel. Though almost indifferent to the existence of God, I listened to the talk about Christ with distrust and even hate. To me, Christ was the cause of all the persecution that the Jews had had to undergo. I had come from Kishinef, Russia, and had witnessed two massacres of the Jews in that town.

"Besides, being an artist by profession, and pensioned by the American National Academy for my work, I had been possessed of self-sufficiency and pride that only God could break, and that on the Rock of Ages. I began reading the Bible, which I had not looked into since the days of the cheder [Jewish school] in Russia. The reading awakened the desire of reconciliation with God, and deepened the conviction of being lost; and so God's promises in Christ have gradually attracted me, until today I know of 'no



First Seventh-day Adventist Church, Washington, D. C.

Columbia Conference, offered the dedicatory prayer. Elder M. C. Strachan, of the Third Church of Baltimore, made the opening prayer. We were very glad indeed to have the Baltimore church come over and unite with us in this service. The Baltimore church choir furnished the music for the morning service. In addition to the brethren we have mentioned, there were with us Elder L. A. Hansen, of Takoma Park, and Elder L. Muntz, of Dover, Del. Our church building was filled to its full capacity with eager listeners as Elder Daniells spoke. It was a day of rejoicing for this church, and we thank our many friends who came over and rejoiced with us. We were also pleased to have Elder G. P. Rodgers, of the Ephesus Church, with us in the afternoon. His remarks were very much appreciated.

In the last three or four years this church has more than doubled its membership. The tithes and offerings in 1918

other name under heaven whereby I can be saved.' It was a bitter fight, and it is now fiercer than ever, for Satan is mad at having lost dominion over a soul of which he was so sure.

"To God be the glory that to even so terrible a sinner as I was there is the hope and promise of being like his Son at his coming in the clouds of glory. All the prospects of a brilliant career as an artist, all that the world offered, fades into vanity when compared with the possibility of obtaining reconciliation with the heavenly Father through Christ his Son. Today nothing remains of the dreams of fame but a consciousness of my own unprofitableness and nothingness and the love and long-suffering of my Father which is in heaven. I have no other hope than the hope of Christ; I have no other desire than, with the help of our beloved Messiah, to see Satan lose finally, definitely, in my flesh.

"Yes, it is true that God is pleased to permit me to spread literature telling about his Son's second advent. . . . I am having good success, and God's long-suffering accompanies me. I am studying the Bible continually, and God is opening his word to me. My struggle with Satan is bitter, but I believe that God will give me the victory through Christ for his eternal glory. Doubts are no more. Satan has long exhausted that means of discouraging me, for my faithful study of the promises has ended in discouraging the deceiver of souls."

The Lord is using this young man, and he is rejoicing in the hope of having found his own Messiah and the glorious light of this most precious truth.

Our people write us concerning many Jews who wish to become enlightened in regard to this message, and in many of our city churches there are Jews who are attending our meetings. One of our churches in Brooklyn, N. Y., has seven or eight Jewish members, and we know of a number of Jews in New York, Brooklyn, Boston, Oakland, San Francisco, and other cities who are much interested in our message. We believe that the work the laity is doing in the scattering of literature among the Jewish people is having its effect. Years ago the spirit of prophecy said that through our literature we would gain access to this class of people. Our Harvest Ingathering work this year has confirmed this statement; but we must leave that experience for some future time.

We feel sure that if we were to relate the experiences of other Jews who are rejoicing in this precious light, the hearts of the people of God would be greatly encouraged to continue the good work of seed sowing among this people.

A young man has recently entered Lancaster Junior College who for several years was a Jewish teacher; and we trust he will make a good worker in the cause.

Brethren and sisters, continue to labor for these people. Pray for wisdom and grace, that God may let his Spirit move upon their hearts, that many more may rejoice in the light of the glory of God which shines in this blessed message.

F. C. GILBERT.

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ELDER L. V. FINSTER reports the third baptismal service at Calamba, Philippine Islands. There are now eighty-one church members at this place.

Missionary Volunteer Department

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

NOTHING BETTER

How many Morning Watch Calendars are you planning to give away this year? Order them today, and order a few more for the friends whom the Master may ask you to add to your "Send greetings to" list. Yes, I am sure a few other names will occur to you as during the quiet hour alone with your Master you ask him to teach you how to make the holidays an opportunity for real missionary endeavor.

Holiday greetings are now in season, and they furnish an opportunity for you and me to invite others to spend a year at the feet of the greatest of all teachers. Let us remember this when we select our holiday greetings. Really, when you compare a five-cent Christmas or New Year's card and a Morning Watch Calendar,—but how can we compare them? The card may give one good thought for the year, but the calendar carries to the friends thoughts for each month that are real gems, and 366 references to messages of hope and comfort for every time of need while the days of the year roll by. Surely there is no better holiday greeting than the Morning Watch Calendar!

How many would you use if you knew that for every ten calendars you send out, one person would be persuaded to observe the Morning Watch? We must leave the question with you. But do not forget that the holidays are an opportunity to do soul-winning work. And when thinking of holiday greetings, consider the Morning Watch Calendar, for there is nothing better.

M. E.

* * *

WHAT THE MORNING WATCH MEANS TO ME

"O JESUS! thou art standing
Outside the fast-closed door,
In lowly patience waiting,
To cross the threshold o'er;
We bear the name of Christians,
Thy name and sign we bear:
O shame, thrice shame upon us!
To keep him standing there."

Jesus does not thrust himself into our hearts; he stands outside and knocks, and we bid him welcome. Just as the diver at the bottom of the sea depends upon unbroken connection with earth, so are we dependent upon unbroken communion with heaven. It is as necessary as our daily food. To me the Morning Watch is a link in the chain that binds me to a definite time for communion with heaven. It is a call for acquaintance with my Redeemer.

"Lord, what a change within us one short hour

Spent in thy presence will suffice to make!

What heavy burdens from our bosoms take!

What parched grounds revive, as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth a sunny outline brave and clear.

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;

That we are ever overborne with care;

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with thee?"

We need to become acquainted with Christ and let him speak to us through his word. It is no irksome task to learn a verse each day, and it stores one's mind with treasure. We have the promise that when we need them, they will be called to our remembrance.

Many times the verse to learn seems interwoven with my need for the day. When tired to the limit of human endurance, how sweet to learn, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43: 2, 3. What a consolation are the verses, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 3, 4), when the heart is torn with grief over the loss of a dear one. When we cannot understand why a heavy trial has come to us, how comforting to learn, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28.

Very helpful indeed do I find the quotations from different writers given for each month. The one for May, 1920, especially I long to make my own: "We represent Christ wherever we go. He is not here today in human form, but he sends us in his place. We are to act for him, speak the words of kindness he would speak if he were here, do the deed of love he would do if he were in our place. We must be faithful to our mission. We must never be silent when we ought to speak. We must never speak when we ought to be silent."

EDYTHE MANBY.

* * *

THE RED CARNATION

(Concluded)

ON Sunday morning, for the second time the minister told the story of Margaret; told it very much the same as at the prayer meeting, enlarging the narrative here and there and lingering on the obligations the church had failed to fulfil for the little girl now gone out of the present life. The story fell upon the ears of this large audience with all the power and tenderness with which it fell upon the smaller group, only with additional poignancy and passion. The people sat silent save for here and there a suppressed sob of some worshiper whose

feelings were becoming difficult to restrain. Having finished the narrative, the minister gently laid the flower on the open Bible before him. Then he squared his shoulders as if nerving himself for a difficult but necessary task, and proceeded to speak with unusual deliberation, selecting every word with a view to both clearness and vigor of expression.

"My good people," he said, "I have been pastor of Bethany Church for more than ten years. I have often spoken of these years as the best of my life. I have taken pride in the honorable history of this church; the place it has in the religious life of the community, and in the loyalty and devotion of this congregation to me as preacher and pastor, but I was never more dissatisfied with myself and with Bethany Church than at this present moment."

The minister hesitated for a second, then continued, his voice stronger and more resonant than before. "This church is not doing by any means its full duty. The lives of our members are sapped of vitality, resourcefulness, and influence by a dozen different interests, and thus is Christ robbed of the full service and loyalty of those who profess allegiance to him and call him Lord of lords. The shepherding instinct and ministry without which the church cannot thrive, has been dwarfed and all but crowded out of the lives of the greater part of our membership. We are not a conserving force; we neglect the young committed to our care; our emphasis has been on sermons and music, on architecture, and our outside interests, such as clubs, societies, fraternities, business, and social functions; and amusements have been multiplied beyond all reason. The time has come for us to take a solemn inventory and see wherein we fall short of an actual church of Jesus Christ.

"But if I am dissatisfied with Bethany Church, and I am, I am still more dissatisfied with myself, I who am Bethany's shepherd and minister. I do not deny that I have been a busy man and that I have become known in the community as a 'popular preacher,' a term which, down in my heart, I resent. I used to find gratification in this smug phrase, but I cannot any longer. I repeat it, I have been proud of our history as a church, of our place in the community, the reputation of this pulpit, and our large audiences; but this morning I feel my ministry at its best has fallen far short of the ideal of that great preacher of the first century whose motto was, 'One thing I do.' It is useless for a minister to ask his people to do something he is unwilling himself to do, and when I call upon Bethany Church membership to simplify their way of living so as to give God a chance, I shall have first to set my own house in order.

"Most of you are aware of the fact that I have been active in the community life, that my name appears on the roster of many organizations, that I have spoken upon so many occasions of every conceivable kind that I am bewildered when I attempt to recall them. I think this fact has been, with many of you a thing of pride. As long as these duties have not interfered with my pulpit ministry, I think you have regarded them as an asset. I used to think likewise, but I do not now. These outside ministries have, I fear, hurt my shepherding task.

Maybe if I had not been so involved in this speech making and banqueting I might have found Margaret before—before it was too late." He paused, controlling his emotions with difficulty.

Then he went on: "Now I do not propose to be less a servant to the community, but more so. I have no thought of becoming a recluse, but I have arrived at a decision to which I have been helped by this little flower." He lifted the carnation and held it before his audience. "I have resigned." A flurry passed like strong wind over the congregation. "I have resigned my membership in the three fraternal organizations with which I have been identified; I have resigned from the two literary clubs, from one commercial organization, and from four other societies in which I held membership, and from this hour on I propose to hold membership in only one organization, and that is the church of the First-born, the body of Christ.

"Do not misunderstand; I am not passing judgment on all or any one of the organizations to which I have belonged; I shall hope to hold my friendship with my former fellow members of these organizations; I shall hope to serve these organizations whenever possible in any worthwhile way, but may 'my right hand forget her cunning' and 'my tongue cleave to the roof of my mouth' if I remember not the church of Christ in these stressful times first and above all other interests. I am not attempting to advise others to do as I have done, but by the memory of Margaret and her red carnation, Bethany Church is called to penitence, to consecration, and to a new loyalty unto the Man of Calvary."

The sermon ended, the minister stood silent, his eyes lifted toward the art window directly opposite the pulpit. That window was his favorite of three notable Tiffanys which adorned the auditorium. On this window Jesus was portrayed with a lamb in his arms and about him a flock of sheep, while high above this pastoral was a cross encircled by a crown. For a full moment the minister of Jesus Christ let his eyes rest on the window, unconscious of the presence of the throng of worshipers; then he suddenly turned about and sat down.—*E. D. Jones, D. D.*

* * *

"Is Jesus Real to You?" and "For Backsliders Only," are two new Missionary Volunteer leaflets just off the press. Every Missionary Volunteer Society should have at least one copy of each soon. They are needed in the society meetings for January 24 and February 14.

News and Miscellany

Notes and clippings from the daily and weekly press

—Sixteen million people die in China each year out of its vast population of 400,000,000.

—Recently the Italian ambassador to the United States, Count V. Macchi di Cellere, died suddenly in Washington, D. C., just as he was about to undergo a surgical operation. The ambassador was soon to have left for Italy, his successor having already been appointed.

—With its municipal docks completed, Houston, Tex., sixty miles from the Gulf of Mexico, is ranked as a seaport. Channel work begun in 1860 is now complete, at a cost of \$10,000,000.

—Paris has been visited by a new variety of the influenza called "Italian grip." It is attended by violent headache, a feeling similar to seasickness, intense fatigue, and a hacking cough. Doctors do not consider it so dangerous as the Spanish influenza.

—The British House of Commons has just welcomed its first woman member—Lady Nancy Astor—who succeeds her husband, he becoming a peer at the recent death of his father. In anticipation of her advent, steps were taken to provide a boudoir and sitting-room for "women members only."

—By baling uniforms shipped to France during the war, it is estimated that \$85,000,000 was saved in freight charges. Such clothing is usually shipped in wooden packing cases. Wood being scarce, the authorities decided to save the millions of feet of lumber that would be needed for these cases, and it was found that clothing filling twenty cubic feet of space in the boxes could be compressed into four cubic feet if baled and wrapped in gunny sacks.

—In France the disappearance of silver money from circulation has resulted in such a shortage of small change that many restaurants in Paris have posted notices that customers must make their own change or accept postage stamps in place of silver. The disappearance of silver is variously explained. A majority of the authorities, however, are of the opinion that speculation and the use of silver money for industrial purposes are the principal causes of the shortage.

—At its annual meeting last month, the general conference of the Unitarian Church societies elected for the third time ex-President Taft as president of the conference. Discussion of the proposed federation of Unitarian, Universalist, and Congregational churches showed that a strong feeling against such a union exists, owing to the unwillingness of members to sacrifice their traditional denominational identity. A committee was appointed to bring about a better understanding between the churches.

—The House of Representatives has voted to add to the duties of the President that of General Manager of the United States. The Federal Budget bill did not say this in so many words, and the public is scarcely aware of the significance of the measure, but that is the effect of the Government's new money-control plan. The House has willed the Bureau of Budget, with a director who, in effect, will be the President's executive secretary, as Mr. Tumulty is his political secretary; and if the Senate concurs, this and other provisions of the measure will make the piece of legislation one of the most far-reaching changes in the history of the country. It will add a new qualification to the Presidential requirements of the future—the ability to grasp, as the general manager of a great corporation grasps, the whole economic problem of the Administration. It will put on the President a test of efficiency which it has not been possible to apply before.

— Sheet iron is rolled so thin in the Pittsburgh iron mills that 15,000 sheets are required to make a single inch in thickness. Light shines as readily through one of these sheets as through ordinary tissue paper.

— Military service in France is to be reduced from three years to one. "Each year 200,000 men will serve, and this force will be augmented by some 150,000 volunteers, bringing the total strength to 350,000. On a war footing the French army will number 1,300,000 men."

— Kansas suffered a \$1,000,000 fire recently. Lightning struck an oil tank in the outskirts of Waggoner City, said to be the largest unincorporated town in America, and an explosion resulted in a fire which swept eighty acres of oil territory and destroyed the town completely.

— Secretary of the Treasury Glass has been appointed by Governor Westmoreland Davis, of Virginia, to fill the unexpired term of the late Senator Thomas S. Martin. In accepting the appointment he resigned his Cabinet position. This is the seventh change to take place in President Wilson's Cabinet since its formation in 1913.

— Final official figures in the Ohio election show that the Federal prohibition amendment fell 542 votes short of ratification. The other three "dry" measures were carried by majorities of 27,000 to 42,000. The "wet" leaders declare that the Ohio vote "gives notice that a majority of the people are opposed to the drastic prohibition measures passed by Congress." However, a margin of 542 in a total of 1,000,000 is not enough of a majority to give John Barleycorn any assurance of resurrection.

— All long-distance time and endurance records were mutilated beyond repair by the Postoffice Department under Burleson when a letter to a New Yorker, mailed by the treasurer of the Baltimore and Ohio Railroad Company during Grant's administration, John A. J. Creswell, a Republican, being Postmaster-General back in 1871, was returned to the officers of the company in Baltimore Nov. 10, 1919, marked "unclaimed." It took this missive just forty-eight years to make a round trip to New York. Both the sender and the man to whom it was addressed have long since been dead and buried. Where it spent nearly half a century is a mystery.

— In 1906 Charles Freer, a wealthy art connoisseur, gave to the Smithsonian Institution at Washington for the payment of \$1 a collection of paintings worth several million dollars, which he had gathered during years of travel about the world. The collection was to remain in his keeping as long as he lived, and he also set aside \$1,000,000 for the erection of a building in the capital city, in which the paintings should be housed. Recently Mr. Freer died, and the magnificent art treasure came into the possession of the nation. The collection includes some twelve hundred specimens of Whistler's and many of other noted artists. Mr. Freer was born in 1856, at Kingston, N. Y. He began life as a railroad employe, and after years of vicissitudes he became a manufacturer of railway cars. It was at this business that he made his fortune.

— At least one hundred million people in Europe are in danger of starvation in the next few months, according to a recent statement made by Sir George Parish, of London.

— Advices to the State Department from Sweden, confirm recent press reports that supplies in Petrograd are so limited that food is being distributed only upon the orders of a physician. The fuel supply is also alarmingly low.

— Virginia boasts an aerial ambulance. A resident of the Eastern Shore took his wife to a Richmond hospital by this method, and the patient pronounced the plane the most comfortable means of traveling she had ever experienced.

— To determine what you should weigh if you are normal physically, says Dr. H. G. Beck, of the University of Maryland, multiply by $5\frac{1}{2}$ the number of inches by which your height exceeds five feet. To the product add 110. The result will be your "ideal weight."

— The growth of "old-clothes leagues" in London has started thrifty Americans on the same bent. In Chicago an old-clothes society has been organized with the purpose of encouraging the wearing of patches, frayed and shiny suits, soft collars, resoled shoes, and old neckties. "Chapters" in each of the principal municipal departments have been formed.

— Organized labor cannot count on the farmers joining it in any efforts to further shorten the hours of labor or increase wages, according to resolutions adopted by the International Farm Congress at its recent annual session held in Kansas City, Kans. Furthermore, organized labor must very shortly heed a concerted demand from the farmers that it not only cease agitation along these lines, but that it use its best efforts toward "exerting a steadying influence" in these turbulent times, particularly by refraining from striking.

— Before the war nearly all the beautiful Christmas tree decorations were made in Germany. This year Christmas trees will be decorated with American products made by skilled American toy makers and glass blowers. The first year of the war German-made ornaments were plentiful in the United States. The next year they were scarce and high in price, and by 1916 they were gone entirely. The first American-made toys were crude in design and workmanship, but now just as good balls and other tree decorations are made in the United States as anywhere.

— And now among other new things under the sun, we have the illuminated traffic cop. Boston is responsible for this innovation in police policy. Owing to the great congestion of traffic at certain street intersections in that city, it was found necessary to protect the traffic officers with some sort of conspicuous marking, and electric lights placed on the peak of the hat and also on the shoulders were decided upon. The light on the hat is red, those on the shoulders are white. To make the officers still further discernible they wear broad white straps criss-cross over the breast and long white gloves on their hands. The "juice" for the lights is in two batteries carried in the pockets of the overcoat.

— The town of Castelsarrasin, France, has a new name for one of its avenues. It was born of the war and includes five noted men of the war period in its syllables. The combination reads: Wiljofclemperfoch.

— Who wants a castle? It is announced that Ruthin Castle, in Wales, is to be sold at auction. This edifice was one of the famous strongholds during the medieval period. It was founded in the thirteenth century by Edward I.

— Harvard, Princeton, Cornell, and other colleges are making "drives" for additional endowment funds all the way up to \$15,000,000. Salaries of professors are so low in comparison with wages paid for manual labor that it is impossible to keep up the teaching forces on the present basis of remuneration.

— A new bridge, one of the longest reinforced-concrete railway bridges in the world, has just been completed over the Ore River in Sweden. The arched span measures nearly three hundred feet, and is built to support trains running at sixty miles an hour with axle loads of twenty tons. The construction cost about \$560,000.

— The Socialists of the Milwaukee District, in Wisconsin, have nominated Victor Berger, the radical representative who was recently refused admission to the House because he is under conviction for disloyalty to the Government, for reelection. The Democrats and Republicans in the district have agreed upon a fusion candidate, and a bitter fight is anticipated.

— Dr. Josiah Oldfield, known internationally as a physician and a writer, has published a prescription for keeping old age at bay. According to him it is not a question of an operation, but a daily diet, which includes dandelion leaves, fowls' eggs, grapes, lettuce, cow's milk, watercress, honey, and salads (uncooked). Dr. Oldfield considers that a normal person rightly fed should reach an age of from 90 to 105 years.

— In the Chicago railroad yards an I. W. W. wrote upon the side of a box car, "No beer, no work." When the car reached Milwaukee a brakeman wrote under the first inscription, "No work, no pay." En route to Madison, another workman wrote, "No pay, no eat." In the Madison yards, another man wrote the final chapter, "No eat, no live." A photograph of the side of that old box car hung conspicuously in the commons of every American city would be a good investment.

— Nearly three years ago the White Star liner "Laurenatic," carrying \$35,000,000 in gold ingots and bullion, was sunk off the north coast of Ireland in twenty-two fathoms of water. The treasure was contained in a strong chamber amidships, which was rendered almost impregnable by its steel walls and heavily bolted doors. Recently a successful attempt was made to recover the metal. An entrance to the chamber was effected by blasting from the deck, and the coin and ingots were hoisted to the surface in buckets. The gold bars measure nine inches long, two inches thick, and four inches wide. So far several million dollars' worth of the treasure have been recovered.

Appointments and Notices

SOUTHERN UNION CONFERENCE

The first meeting of the quadrennial session of the Southern Union Conference of Seventh-day Adventists will be held in the chapel of the Southern Publishing Association at Nashville, Tenn., Jan. 26, 1920, at 10 a. m. Officers will be elected for the ensuing term, and all business relative to the conference will be transacted at this time. Each local conference is entitled to one delegate for the organization, and an additional delegate for each 100 members or fraction thereof.

S. E. Wight, Pres.
G. H. Curtis, Sec.-Treas.

* * *

SOUTHERN UNION CONFERENCE ASSOCIATION

The first meeting of the sixth regular session of the Southern Union Conference Association of Seventh-day Adventists is called to meet in the chapel of the Southern Publishing Association, Nashville, Tenn., Tuesday, Jan. 27, 1920, at 10 a. m., for the purpose of electing officers for the ensuing term, and the transaction of such business as is deemed advisable by said association. The delegates of the Southern Union Conference, unincorporated, are the delegates of this association.

S. E. Wight, Pres.
G. H. Curtis, Sec.-Treas.

* * *

REQUESTS FOR PRAYER

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

A South Dakota brother desires prayer for healing. He has been troubled with epilepsy for years.

A sister in the State of Washington asks prayer for her husband, who is drifting away from the third angel's message, and for her own healing.

"I ask your prayers that I may be healed of a nervous trouble, and of a severe pain in my side," is the request which comes from a brother in Indiana.

* * *

PUBLICATIONS WANTED

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

Mrs. C. S. Drury, R. F. D. No. 3, Carterville, Ill. Continuous supply of *Little Friend*, *Watchman*, *Signs*, and *Liberty*.

Mrs. J. F. Woods, 322 South Detroit St., Warsaw, Ind. Especially *Signs* (weekly and monthly), *Watchman*, *Liberty*, and *Present Truth*. Cannot use *Reviews*.

* * *

DECEMBER FOREIGN-LANGUAGE MAGAZINES

New issues of the foreign-language magazines will be published during the month of December in the following languages: Swedish, German, Yiddish, Italian, Bohemian, Hungarian.

The cover designs are very attractive. The Swedish and German magazines have attractive cover designs in colors. The table of contents shows subject matter as follows: "Investigative Judgment;" "Restlessness of the World;" "King Albert of Belgium;" "The Celebration of Christmas;" and many other articles of particular interest just at this time. The other foreign-language magazines have a beautiful boat design on the front cover. They also contain special articles on general conditions and their meaning in the light of Bible prophecy. Our people, generally, will appreciate this privilege of laboring for their neighbors and friends who speak these languages, and will appreciate these new, up-to-date December and fourth-quarter magazines that are just now off the press.

Prices: In lots of five to fifty copies, eight cents a copy; in lots of fifty or more, seven cents a copy. The retail price is 15 cents. Please send all orders to your tract society.

PACIFIC PRESS PUB. ASSN.,
Brookfield, Ill.

"PRESENT TRUTH" FOR 1920

Beginning January 1, *Present Truth* will be published semimonthly. This change in frequency of issue is made in order to bring out, during the year, as many as possible of the most important subjects of the message. This new series, therefore, when completed at the close of 1920, will be made up of twenty-four up-to-date numbers dealing with those subjects thought to be the most essential in giving a clear, connected presentation of the full message. The coming year, therefore, will be an exceptionally good year for the systematic circulation of *Present Truth*.

A Great Opportunity

There being a new issue every two weeks, sparkling with the latest and the best gems of message thought, newly and impressively illustrated, it will be a golden opportunity to do a very effective work in taking subscriptions and in personal, systematic distribution. There ought to be millions of this new series used by our members the coming year in subscriptions, and these subscriptions should begin the first of the year. There can be no doubt about the power and influence of this new series placed personally in the homes of the people as the papers come fresh from the press, twice a month. The best time to begin is the first of January, with the first issue. The old numbers will be continued until their subjects are printed in the new numbers.

New Prices

The subscription prices will be 25 cents domestic and 50 cents foreign (twenty-four numbers). The constantly increasing cost of labor and material, force the following slight advance in prices of copies in bulk.

1 to 25 copies, each	..... \$ .01
50 copies	..... .40
100 copies	..... .75
1,000 copies	..... 6.00

FOREIGN-LANGUAGE MAGAZINES

The January and first-quarter issues of fourteen foreign-language magazines will be devoted to a discussion of "Epidemics—How to Meet Them." The contents will, to some extent, be translations of portions of the English work which is enjoying such a splendid sale.

Following is a list of the languages and titles:

Danish-Norwegian: *Evangeliet Sendebud*, January magazine number, 1920.

Swedish: *Tidens Tecken*, January, 1920.

German: *Zeichen der Zeit*, First quarter, 1920.

Bohemian: *Znameni Casu*, First quarter, 1920.

Finnish: *Totuuden Valo*, Special No. 3, 1920.

French: *Les Signes des Temps*, First quarter, 1920.

Hungarian: *Az Idok Jelei*, First quarter, 1920.

Italian: *I Segni dei Tempi*, First quarter, 1920.

Polish: *Znaki Czasu*, Special No. 6, 1920.

Rumanian: *Semnele Timpului*, Special No. 4, 1920.

Russian: *Znamenie Wremeni*, January, 1920.

Serbian: To be announced, Special No. 1, 1920.

Slovakian: *Znamenie Casov*, Special No. 2, 1920.

Yiddish: *The Messenger*, First quarter, 1920.

These special magazines should have a wide circulation. They contain the health message and will be appropriately illustrated. The front cover will be a photographic reproduction of nature at rest; the text will be made interesting by a liberal use of pictures showing approved methods of giving treatments.

Retail prices will be 15 cents a copy on all except the Danish-Norwegian and Russian, which will sell for 10 cents. In quantities of five or more, the bulk rate of eight cents a copy is granted. On the Danish-Norwegian and Russian the bulk rate on five or more copies is five cents a copy. Please note that five or more of each number must be ordered to one address in order to take the bulk rate.

Advance orders are solicited for these "health specials" in each language. They will, in many instances, prove to be an entering wedge for other truths of the message. Will not all our people interest themselves in the "strangers within our gates" and bring to them this important message? All orders should be sent to your tract society.

PACIFIC PRESS PUB. ASSN.,
Brookfield, Ill.

OBITUARIES

Botsford.—Leonard Floyd Botsford was born at Sansarc, S. Dak., March 7, 1910, and died at Bethel, Wis., Nov. 9, 1919. His exemplary conduct and cheerful, unselfish disposition bore eloquent testimony to his Christian character. He is survived by his parents, two brothers, and one sister.

C. J. Tolf.

Kirkpatrick.—Mary Branson was born in Wayne County, Illinois, March 21, 1879. She was married to Charles M. Kirkpatrick July 18, 1906. At the age of thirteen she was baptized and united with the Seventh-day Adventist Church, remaining a staunch believer in the third angel's message to the end of her life. She peacefully fell asleep in Jesus Oct. 30, 1919. Her husband, parents, and one sister mourn.

W. H. Holden.

MRS. MYRTLE BELLE LEECH

Mrs. Myrtle Belle Leech, daughter of Brother and Sister Leroy Jones, of Forest Grove, Oreg., was born at Wells, Mich., Nov. 11, 1883, and died at Bulrampur Hospital, Lucknow, India, Sept. 25, 1919. The parents of Sister Leech accepted present truth while she was in her childhood, and so she early learned to know and love the message. A large circle of friends on the Pacific Coast will remember the deceased. She was married to Brother Roy H. Leech in June, 1903, and then they together entered on a course of medical missionary training in California. They came to India in December, 1908, and here she has been most active ever since in her service for her Master; for like him she went about doing good in her ministrations for the sick and needy, and many of these poor souls will mourn the loss of a true friend. A few minutes before she died, just as life was ebbing out its last feeble throbs, she said, "Good-by," to Brother Leech, and also said, "Tell the others good-by," meaning relatives and friends. Revelation 14:13 and 22:14 were quoted by her shortly before her death as the basis of her hope and trust, and on the day of her death she quoted portions of Scripture and hymns. She was ready to go, and courageous in severe suffering. Hers was truly a triumphant death. She sleeps in Jesus. On a Friday evening at sunset, just as the week of toil was over, we laid our sister to rest in the Lucknow Cemetery to await the call of the Life-giver. Elders W. W. Fletcher, S. A. Wellman, and the writer conducted the funeral services.

J. E. Fulton.

EPIDEMICS

HOW TO MEET THEM

THIS wonderful little book is having a phenomenal sale. Since October 3, when the first copies came from our bindery, the total sales have amounted to 210,000 copies from this office, and the book is also being published by the Pacific Press Publishing Association, and very successfully.

Treating, as it does, not only influenza, which is an ever-present possibility, but so many other vitally important epidemics, tuberculosis, cancer, children's diseases, etc., as well as giving so many valuable facts about how to care for the sick, how to apply simple effective home treatments, this book will always be in great demand.

That it is having a warm welcome in the field, is indicated by its sale, but the words of those who have seen it and examined it are also very much appreciated.

A union home missionary secretary writes:

"I thank you for the sample copy of that excellent, attractive, practical, self-selling book, 'Epidemics.' I, together with my local secretaries, shall be very glad to do all that we can to promote the wide circulation of such a timely book."

A circulating manager of one of our publishing houses writes:

"I wish to express my appreciation of the complimentary copy of 'Epidemics' which I received a few days ago. I have read most of it, and think you have succeeded remarkably well in placing on the market a most valuable little publication. Undoubtedly the information contained in this little volume, if put into practice in the homes throughout the country, will save many lives and make thousands of people happier and stronger."

Following are a few sentences copied from recent letters:

"I see no reason why this book should not be a great help and blessing everywhere it is distributed."

"I believe that it is a very practical addition to the World's Crisis Series, and that it will be the means of breaking down prejudice and will open the way for further sales of our denominational literature."

"The illustrations showing how to give the various treatments are so plain, and the language is so simple, that the inmates of every home can by reading it and studying the illustrations qualify to take care of the sick."

"I have gone through the book carefully, and certainly believe that it is just the book for these times."

"I feel that it ought to be in the homes of all our people, as well as in the homes of those not of our faith."

"It is a book that has come out just at the right time, and also supplies a great need both among our people and among the people of the world."

We give the following extract from a letter from our veteran field man, A. F. Harrison, which speaks for itself:

"Well, I received a sample copy from you, and I put in my order for some more, to be here just as soon as they can come. I picked the book up and took it out and sold it in a few minutes, so I have not even had a chance to read it. I think it must be a good one, when people will buy it quickly. It will sell anyway, but it will go like hot cakes when the people are in distress."

Secure a supply from your tract society, and visit your neighbors and friends. It is very timely.

Paper Covers, well illustrated - - Price, 25 Cents

REVIEW AND HERALD PUBLISHING ASSN.

South Bend, Ind.

TAKOMA PARK, D. C.

New York, N. Y.



WASHINGTON, D. C., DECEMBER 25, 1919

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SPECIAL CONTRIBUTORS

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J. L. SHAW . . . E. E. ANDROSS

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

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

THE date of the Southern Union Conference session has been changed. The meeting will be held January 25 to February 4.

* *

BROTHER L. L. HUTCHINSON sends us some pictures of the new church building and mission house in Honolulu, Hawaiian Islands, and of a group of the workers. These will appear in a later issue. The mission house is free from debt, and the church building carries only a small indebtedness.

* *

WE are glad to welcome to Takoma Park Elder Charles Thompson and his family. Brother Thompson was recently elected assistant treasurer of the General Conference, and has come to the headquarters of our work to take up his duties in this capacity. His future address will be Takoma Park, D. C., care of General Conference.

* *

BROTHER W. F. HARDT, laboring single-handed to establish a training school near Siguatepeque, Honduras, writes that although greatly handicapped because of the recent revolution and by lack of funds, still with Mrs. Hardt's help he has been able to cut enough lumber in their own sawmill to put up a little four-room house, enabling them to abandon their mud house. During the revolution he could procure no help of any kind. They are of good courage, but greatly in need of assistance in establishing the school.

* *

WORD FROM ELDER CONRADI

WE have received from Elder L. R. Conradi two postal cards. The first one, under date of Oct. 29, 1919, speaks of his visit in Austria as follows: "At present we are making a roundup in Austria, and have had good and well-attended general meetings in Salzburg, Vienna, and Graz. There are at present 522 members in the new Austrian republic, or eighty-five more than at the beginning of the year. Traveling is rather difficult in many ways, as in every city one needs

special permission to stay, and it was necessary for us to have not fewer than four *visés* to enter Hungary, where we go tonight. I write in an unlighted car, by only the dim light of the station."

His second card, written several weeks later, says: "After good and well-attended meetings in Salzburg, Vienna, Graz, Budapest, and Teschen (Silesia), we are in the capital of Moravia to organize the Czecho-Slovakian Union Conference. In Teschen we had more than five hundred Polish- and German-speaking members together. The new conference will include two conferences and two mission fields, but as the border toward Poland is undecided, and we have about four hundred members in the disputed territory, the exact membership cannot be given, but will be either 1,400 or 1,000; in the latter case the Polish field will have 400 more members. We have been four weeks en route, and the difficulties of travel have been many."

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IMPORTANT EUROPEAN COUNCIL MEETING

AS our readers know, the president, the secretary, and the treasurer of the General Conference sailed from New York November 15 to meet with our leading European workers in a council meeting at Copenhagen, Denmark. The following letter just received from Elder A. G. Daniells tells of their pleasant trip across the ocean, and of his anticipated pleasure in being able to meet with the representatives of our work in Europe once more, after so many years of separation:

"We are now sailing up the coast of Norway to Christiania, where we are to arrive in five or six hours. From this you will see that we are across the ocean. A run of eighteen hours from Christiania will land us at Copenhagen, Denmark. There we are to hold our Council.

"This is our eleventh day from New York. Contrary to our fears, we had a very pleasant, restful voyage. We feared gales and tumultuous seas, but we had neither. For this gracious providence you may be sure that we are deeply grateful. We were very weary when we took the boat in New York. We needed real rest, and we have had it.

"I think you know that our company consists of Brethren W. T. Knox, W. A. Spicer, J. C. Raft, M. N. Campbell, L. P. Tieche, Guy Dail, and myself. We were exceedingly fortunate in securing passage on this boat together. Forty-eight hours before sailing we were not at all sure that any of us except Brother Raft would be permitted to go. However, the way opened, and we shall soon be hard at work in our Council.

"We are to meet the presidents of all the union conferences in Europe, and as many local presidents and other leading men as can conveniently get together. Of course we shall have many important and far-reaching questions to consider. We have held a number of councils on the boat, in which we have studied many European problems. We feel that this study has helped us to get a clearer understanding of the European situation.

"I need hardly tell you how glad we shall be to meet our leading men in Europe, from whom we have been separated some six years. Their faces will look good to us. We are fully expecting a

most pleasant and profitable time together.

"Regarding our return to the States, I may say that we expect to reach New York by the first of January. We shall do our best to run over to England, and if possible down to France, to study some building proposals with the brethren in those fields. Of course we shall be glad to get back safe and well to our families and dear friends."

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"THE KINGDOM OF GOD"

"The Kingdom of God, Established, Invaded, and Restored from Invasion," is the title of a new book which has just been issued by the Gorham Press, Boston, Mass. It was written by Elder R. C. Porter shortly before his death. It is a volume of 300 pages, and is divided into ten sections, each section being divided into a number of chapters—thirty-three in all.

The author deals with the general plan of salvation and the principles which underlie the conflict between truth and error during this world's history. The many friends of Elder and Mrs. Porter in America, in Africa, and in the Far East, will welcome this memorial of his life-work. It is written in the kindly spiritual tone which characterized Elder Porter's ministry. It contains much excellent instruction, not alone of a historical and didactic nature, but particularly in a spiritual way. The price is \$1.50 net, cloth binding, and may be obtained from Mrs. Hattie Irene Porter, 63 Oak Lawn, Battle Creek, Mich.

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"OUTLINE STUDIES FROM THE TESTIMONIES"

THIS excellent book, prepared by Prof. Clifton L. Taylor, has been adopted by the Educational Department of the General Conference as a textbook for our schools. It presents the studies on a topical basis and affords an excellent guide in making one acquainted with the teachings of the spirit of prophecy. It is well adapted to use in the home as well as in the school. This book may be obtained from Prof. A. G. Taylor, College View, Nebr. Price, strong paper covers, \$1, postpaid.

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SYSTEMATIC WORK PAYS IN CHINA

BROTHER NATHAN BREWER, field missionary secretary of the East China Union Mission, sends the following report of the literature work in that field. He says:

"In the city of Nanking one colporteur took more than eight hundred subscriptions for the Chinese *Signs*, and another in the same city has sold nearly \$1,000 worth of Dr. Selmon's health book.

"In Wuhu nearly five hundred subscriptions have been taken. This place has been considered a very hard field; and heretofore, colporteurs who have gone there, have taken thirty or forty subscriptions and then called the place canvassed. Our men are doing more careful, systematic work than formerly, and we know that the Lord will water the seed already sown. N. Z. Town.