

The Advent Sabbath

Review and Herald



THE FIELD IS THE WORLD

Vol. 97

Takoma Park, Washington, D. C., Thursday, April 22, 1920

No. 17

WHAT OF THE DAY?

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A SOUND of tumult troubles all the air,
 Like the low thunders of a sultry sky
 Far-rolling ere the downright lightnings glare;
 The hills blaze red with warnings; foes draw nigh,
 Treading the dark with challenge and reply.
 Behold the burden of the prophet's vision;
 The gathering hosts, — the Valley of Decision,
 Dusk with the wings of eagles wheeling o'er,
 Day of the Lord, of darkness and not light!
 It breaks in thunder and the whirlwind's roar!

Even so, Father! Let thy will be done;
 Turn and o'erturn, end what thou hast begun
 In judgment or in mercy: as for me,
 If but the least and frailest, let me be
 Evermore numbered with the truly free
 Who find thy service perfect liberty!
 I fain would thank thee that my mortal life
 Has reached the hour (albeit through care and pain)
 When Good and Evil, as for final strife,
 Close dim and vast on Armageddon's plain;
 And Michael and his angels once again
 Drive howling back the Spirits of the Night.

Oh for the faith to read the signs aright
 And, from the angle of thy perfect sight,
 See Truth's white banner floating on before;
 And the Good Cause, despite of venal friends,
 And base expedients, move to noble ends;
 See Peace with Freedom make to Time amends,
 And, through its cloud of dust, the threshing floor,
 Flailed by thy thunder, heaped with chaffless grain!

— John G. Whittier.

The Glorious Consummation --- No. 8

Present World Conditions in Their Relation to the Coming of Christ

A RELIGIO-POLITICAL UNION

IN this enlightened twentieth century, will the professed followers of Christ seek, as of old, to secure the control in the affairs of state that will enable them to engineer its policies and shape its destinies? The answer may be found in their own avowed purpose to do this very thing. And we are further assured by the prophetic utterance of the Scriptures of Truth that they will succeed in this endeavor.

Side by side with this movement for international conciliation and agreement, there is arising a movement among religious organizations which has for its object the union of Christendom, and the enthronement of Christ as the world ruler. This religious propaganda indorses in the highest terms a league of nations, fondly believing that the interests of the church will be materially advanced thereby.

Seeking to Unite Church and State

These movements are operating under various names. One of the oldest in this country is the National Reform Association, which was organized in 1863. It has for its object the placing of "all the Christian laws, institutions, and usages of the government on an undeniably legal basis in the fundamental law of the land," and the enthronement of Christ as the nation's king. There are other organizations working for the same object. One of these is the World Alliance for Promoting International Friendship Through the Churches; another, the Commission on Christian Education of the Federal Council of Churches; still another, the Church Peace Union.

These stand as representative of a large number of societies and alliances which have as their objective the promotion of this same idea embodied in the platform of principles of the National Reform Association. These organizations see in a league of nations the opportunity for which they have long been waiting, and they hope by giving their influence to this measure that sooner or later they may secure recognition of the principle of religious internationalism for which they stand. A characteristic statement from their published document illustrates our meaning.

Making Christ King

In a sixteen-page brochure issued by the National Reform Association, entitled "A Declaration of Principles for Christian Civic World Reconstruction," we find a statement of the aims of this association:

"Jesus Christ is king of the nations. His law is the rightful law of their existence. Their governments are under his authority.

"There is only one safety for the nations. It is righteousness. The world, as we knew it before 1914, will be no more. It must be better, or it will be worse. Our Lord, the divine Ruler, shows us his righteousness, which is assured national preservation if the nations shall choose to live under his law.

"To establish the justice of Jesus, thereby attaining the peace of Jesus, is the demand upon all the Christian citizenship of the world."

The Voice of the Church

It is hoped that these results may be accomplished first by a union of Christendom itself, and then by co-operation between a united religious world and a united political world. Dr. Gore, the bishop of

Oxford, a man of high standing in the Anglican Church, has this to say of religious internationalism:

"Why should not all the portions of Christendom in every nation combine into a single body to welcome and to propagate the principle of the League? For, indeed, it is its own voice that the church hears echoed back by the statesmen who propose it. True it is we are a long way off a reunited Christendom—such a supernational fellowship of men as the catholic church should be. True it is that the League of Nations will be on no professedly religious basis, and will exclude no nation on account of its religious beliefs. Nevertheless, there can be few practical measures which would be so strong a witness to Christian principles as the formation of a league of nations to promote and maintain peace, and nothing would make the peoples of the world understand what Christianity stands for better than the spectacle of a divided Christendom reunited at least to promote this purpose."

It was in the spirit of this suggestion that three prominent American bishops, representing "substantially all of Christendom," were instructed to proceed to Rome to invite the Roman Pontiff to give his support to a conference of the Protestant and Catholic Churches, with the view to forming a great union of all Christendom. Under the heading,

"A New Religious Trend"

a prominent newspaper says of the proposition:

"Three eminent bishops of the Protestant Episcopal Church, one the bishop of the diocese of Chicago, sailed for Europe yesterday, bent on a journey to Rome, where they will wait on Pope Benedict at the Vatican, and solicit his co-operation in the movement for a union of the churches of the world.

"What will come of it we know not. But it is a notable indication of a great trend of modern Christianity to cease divisional strife and find some ground upon which co-operative, if not organic, unity can be achieved. It is one of the strange after-results of world war.

"Leaders in the religious world of all creeds have of late been sounding a note in favor of eliminating petty sectarian differences, sharp ecclesiastical divisions, and wastage in denominational competitive strife. They have caught the vision of world democracy in religious as well as in political and international affairs."

The Union Rome Seeks

It will be understood as a matter of course that the Roman Catholic Church could agree to no basis of church union which did not recognize the Papacy as the head of the Christian world. It was precisely on this basis that Pope Benedict replied to the invitation of this commission to take part in a world conference, as given in the printed report of the commission:

"The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and Vicar of Christ he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible church of Christ was well known to everybody, and therefore it would not be possible for the Catholic Church to take part in such a congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the congress in question for those who are not in union with the Chair of Peter; on the contrary, he earnestly desires and prays that, if the congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited to the visible head of the church, by whom they will be received with open arms."

The Voice of Church Federation

For just such a religio-political alliance thousands of men and women throughout the world today are

(Continued on page 6)



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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., APRIL 22, 1920

No. 17

Recognizing Conditions as They Are

COMMENTING upon the failure of the treaty of Versailles, or in other words, the refusal of the Senate to approve the League of Nations, the Washington *Herald* of April 1, made these statements:

"Europe disintegrates and America's moral leadership evaporates. 'Making the world safe for democracy' seems now to many to have been a phantom light which led multitudes into quagmires of anarchy and moral degradation." "Cynicism sneers exultantly; hope flickers despondently." "The thoughtful among us fear the dissolution of our own body politic." "The patriot who knows life looks with horror upon a situation that may sap the confidence of millions in our institutions."

This is simply unintentional recognition by a secular paper of the unrest and uncertainty in the world foretold nearly two thousand years ago by our Lord in answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3.

Among the signs given by the Master, as his answer is recorded by Luke, are these:

"Upon the earth distress of nations, with perplexity." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Doubtless what we have seen so far is only the beginning of the complete fulfilment of our Lord's prophecy respecting political, social, commercial, and industrial conditions. One need not be a pessimist to see still more trouble ahead in these several spheres. The political world is seething with propaganda and revolt. Men no longer hark back to 1848 as the year of revolution. That year has already been so far eclipsed by more recent events as to be no longer mentioned as a parallel, but only in contrast. No throne is safe today. Even the most stable governments are rocked to their very foundations. Industry is everywhere in an unsettled condition; and the general state of uncertainty, unrest, and apprehension may well be described as "men's hearts failing them for fear." C. P. B.

* * *

For Finishing the Work

AMONG the indications that the time of finishing the work of carrying the third angel's message to all the world is drawing near, is the great wave of interest in home missionary effort that is sweeping over the rank and file of our people. We have been told by the spirit of prophecy that ere the work can be finished, the time must come when every church member shall rally to the work, for only so can it ever be completed. And there is a great movement on foot in this direction.

To organize and render efficient the activities of the laity, home missionary conventions are being held in many local churches throughout the country. For wise planning, and mutual counsel concerning the difficulties which this home missionary work presents, there are also being held in the various union conferences, home missionary councils at which are gathered the home missionary secretaries of the union conference, with such other leaders as may be able to attend.

It was our privilege recently to attend such a council, held at Columbus, Ohio, March 1-4. Every conference home missionary secretary of the union was present before the close of the session, and most of them were there the very first day.

Inasmuch as at the same time there was conducted a council of the union workers of the Missionary Volunteer and Sabbath school departments, considerable help from the General Conference was present, including not only Elder C. V. Leach of the Home Missionary Department, but also Elders M. E. Kern of the Missionary Volunteer Department, and J. S. James of the Sabbath School Department. The workers in each of these different branches gained much in counsel during the four days they were in session. But of all the work done, that of the most striking interest pertained to the home missionary department.

From the first speech, by Elder Leach, telling of the great possibilities of service before our lay members, to the very end, when Brethren D. W. Reavis and J. W. Mace told of the ministry of the printed page, the meetings were filled with instruction and enthusiasm. The hearts of all present burned with hope, as the opportunities which the home missionary movement presents, were laid before the assembly. Truly, under the blessing of the Lord, the home missionary work will rise in power, and our people everywhere will do their part in giving the message to the world.

In his paper on "Leadership," Elder Leach showed that the home missionary secretary is the leader of the lay ministry. He must have a large measure of the qualities of leadership in order to direct the activities of all. In his plans he needs to be well ahead of the field. He must lead out in institutes held for church elders, for these officers are the avenue of approach to the membership of the church. Doubtless, much effort has been lost in the past because the church elders have had so little opportunity for training and counsel.

It is to be hoped that the help to be derived from church elders' conventions may be so appreciated by all, that all our conferences will take steps to make possible such meetings, and that every church elder will attend.

For the training of leaders we must look largely to our schools, and Elder Leach suggests the organization of student bands in our schools for the study of home missionary problems.

Among the qualifications of successful leadership, ten were mentioned:

1. Strong character.
2. Consecration.
3. Optimism.
4. Co-operation.
5. Perseverance.
6. Vision.
7. Field experience.
8. Balance.
9. Reading of Bible and good books.
10. Willingness to pay the price of leadership.

One of the subjects that elicited considerable interest, was the reporting system. Several plans were given by Brother E. A. Manry in his paper, and others were given by different persons in the discussion which followed.

While the object of the home missionary workers should not be to make a record, good work does encourage others to more faithful endeavor. It is therefore to be hoped that fuller reports of home missionary work will be given by our people, and that as far as possible uniform methods of reporting will be adopted.

It was felt by all, however, that both home missionary leaders and home missionary workers should realize that the real goal is the helping of our fellow men and the bringing of souls to Jesus.

Many of the readers of the REVIEW will be encouraged to learn that at this convention, as well as at others, special attention is being given to the methods of keeping in touch with our isolated Sabbath keepers. Much has been done, but much more should be worked out. We trust the time may come when every Sabbath keeper will be so fully in touch with the other members of the Lord's army that he will not feel himself an isolated unit, but only an advance guard in the army that is marching forward to victory.

Considerable attention was given to the subject of the Harvest Ingathering, and the statistics offered showed a truly tremendous development in recent years in this branch of the work. The goals reached in the Columbia Union for the last three years, were given as \$26,000, \$41,000, and \$64,000, respectively; and Brother G. H. Clark, of New Jersey, who presented the paper on this topic, felt that it would not be setting a goal beyond reasonable hope of achievement to place it at \$100,000 for the coming year.

Numerous methods were presented, both in the paper and during the discussion, which have proved successful in raising the Harvest Ingathering quota. The young people especially, have found a Harvest Ingathering box very helpful.

When the subject of our magazine work was taken up by Brother C. E. Hooper, it was stated that facts show that the magazines sell at 25 cents as easily as they did at 10 cents. But the most interesting development in the magazine work is the taking of subscriptions. This new method is meeting with general favor; and in the discussion that followed Brother Hooper's talk, many spoke of the advantages that this subscription method offers over the selling of individual copies of papers. Not only can the solicitor afford to give more time and consideration to the individual customers, but the re-

turns to the solicitor are larger, and the influence upon the subscriber of the messages that come in the paper month by month for a whole year, is much greater.

The home missionary secretaries present, were so much interested in this new line of work, that they voted to remain for one week after the close of the Columbia Union Conference session, to go out themselves, and gain an experience in taking subscriptions, that when they returned to their fields, they could say "Come," rather than "Go," to those who might be interested in this kind of work.

Another interesting paper presented to this council was that of Brother V. O. Panches, on the home foreign work. Statistics were presented to show the size of the task of taking the message to the foreigners within the boundaries of the Columbia Union. The following is the estimated numbers of foreigners in this union:

| | |
|----------------------------|-----------|
| Pennsylvania | 3,244,986 |
| Ohio | 1,621,638 |
| New Jersey | 1,435,986 |
| Maryland | 296,012 |
| West Virginia | 114,710 |
| District of Columbia | 69,417 |
| Virginia | 64,571 |
| Delaware | 43,294 |

It is to be hoped that in our zeal to forward the work in foreign countries we shall not neglect the foreigners at our very doors. If every reader of the REVIEW would do his part to place our literature in the hands of the foreigners right about us, the message might be speedily carried, not alone to those in the United States, but to many who would in turn take it back to their native country on their return.

Among the methods suggested for doing this work was the organization in every church of a home foreign band. The members of such a band would read about the aliens and gather information concerning those in the community, and then systematically work the territory.

Several talks were also given on the subject of the fourth Sabbath program, and the duties of the home missionary secretary, and the main factors in home missionary work.

A suggestive program for the church missionary convention was given, and plans for carrying it out were discussed.

The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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APRIL 22, 1920

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The ministry of the printed page is surely a striking one in the carrying forward of this work. It is probably not exaggerating things to say that a large proportion of those who have received the message gained their first knowledge of it through reading matter. Brother E. R. Corder's paper on this interesting topic was well arranged, and was listened to with much interest.

We wish that all our readers might have heard Elder Moffett's presentation of the topic, "How to Develop Bible Workers from the Laity." Attention was called to the prophetic statement in the Testimonies, Volume IX, page 126, given in these words:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God."

Will you, dear reader, be among those who will do their part in this reformatory movement? Would it not be well, indeed, if in every one of our churches classes for the training of Bible workers should be organized? With our laity trained to help our leaders by conducting Bible studies in the homes of the people all around them, much will be done toward finishing the work of giving the warning message.

We can only recount in this general way the topics considered; the spirit and the feeling which each delegate experienced when he sensed the great opportunity which this work affords, cannot be set down. Suffice it to say that all came to the close of this most excellent council with the feeling that they had come to a new era in the forward march of the gospel message. As the influence of this and other councils reaches and permeates our churches, we shall see a great movement, which will become stronger and stronger until the message shall have gone to "every nation, and kindred, and tongue, and people." May that glorious day when the finishing of the work brings the coming of our Lord and Master, find us each with some sheaves to present to him for his garner.

L. L. C.

* * *

The Papacy

THE Papacy is at once a spiritual, an ecclesiastical, and a political power. Eliminate entirely any one of these three phases of papal activity, and that system ceases to be the historic and prophetic Papacy.

But since the days of Justinian, or even earlier, no one of these has ever been entirely eliminated. Before the Pope was given territory by Pepin in 755, that ecclesiastic was a very pronounced political force, and at the present time, though without a country, or even a city he can call his own, the Bishop of Rome maintains a court and receives foreign ambassadors.

In all its phases the Papacy is a growth, a development. In the spiritual and ecclesiastical realms the mystery of iniquity was working even as early as Paul's day. The political phase had its beginning in the time of Constantine, but was not fully developed until the Pope became a temporal sovereign about the middle of the eighth century.

It is less easy to trace the development of the spiritual phase; but as an ecclesiastical system the Papacy may be said, not to have been established,

but to have attained its majority, with the letter, or decree, of Justinian styling the Bishop of Rome "head of all the churches," A. D. 533. As a logical sequence the emperor the same year addressed the Pope as the one by whom those in error were corrected, thus affording foundation for the title, "corrector of heretics," subsequently claimed for and by the Bishop of Rome.

But at the time the title, "head of all the churches," was conferred upon the Pope, the ambitions of that bishop were still strenuously opposed, as they had long been, by the Arian kingdoms, of which two were just then especially active, the Vandals in Africa and the Ostrogoths in Italy. The very year Justinian's decrees were issued, Carthage, the Vandal capital, was overthrown, and a year later the subjugation of the Vandals was complete, and "finis" was written over against their history, not only as a nation, but as a distinct people.

When the Vandals were overthrown, the Ostrogoths ruled a large part of Italy from their capital at Ravenna, refusing to acknowledge the spiritual and ecclesiastical pretensions of the Bishop of Rome, or even the imperial political authority of the emperor of the East. In 537 Vitiges and his Goths laid siege to Rome itself. The next year, namely, 538, the siege was raised by Belisarius, commander of the forces of Justinian, the Goths sustaining a crushing defeat, from which they never fully recovered, though they maintained their national existence for fifteen years longer, during which time they carried on a more or less intermittent warfare, with the forces of Justinian, twice invading even the city of Rome itself. It may be said, however, that effective opposition by the Goths to the imperial power, and incidentally to the claims of the popes, ended in A. D. 538, from which year may therefore be reckoned the establishment and supremacy of the Papacy, at least so far as the triumph of the papal principle was concerned, for not until then was that threefold system complete. True, the rivalry between the East and the West, between the Patriarch of Constantinople and the Bishop of Rome, was still to be settled, but of the result there was even then little doubt. Justinian might declare the two sees of equal dignity, but he could never change the fact that he himself had recognized the Bishop of Rome as "head of all the churches," the bishop by whom those in error were corrected, and he could not recall his words, though he subsequently sought to do so in part, by summoning the Pope to Constantinople and declaring the Bishop of Rome and the Patriarch of Constantinople of equal dignity and authority.

The importance of the events of 538 have been seen and recognized by at least one reputable historian. "With the conquest of Rome by Belisarius," remarks Finlay, "the history of the ancient city may be considered as terminating; and with his defense against Vitiges [the Ostrogothic king] commences the history of the Middle Ages." — *Greece Under the Romans*, p. 295. It should be remembered in this connection that the Middle Ages were the very heyday of the Papacy; in fact, papal supremacy, with that which grew out of it, especially marked that period of the world's history.

As the supremacy of the Papacy was due to two specific acts, first a decree and five years later a military movement, making effective the decree by silencing all effective opposition; so the close of the

1260 years of that supremacy is marked by two similar events separated by a period of five years; first came the decree of the French revolutionary government in 1793, abolishing the Papacy in France, followed five years later by the overthrow in Italy of the Papacy as a civil power.

It will not be denied by any one that the French Revolution was quite as much a revolt against the abuses of the Roman Catholic Church as against the tyranny of Louis XVI. In 1793 France, desiring to go to the root of the whole trouble, decreed the abolition, not only of the state church, but of the whole papal system and even of Christianity itself in France. Five years later, namely, 1798,—a French army under General Berthier forcibly occupied the city of Rome, declared the papal government abolished, established the Roman republic in its stead, and carried the Pope a prisoner to France.

It is true, as is sometimes said, that Pius VI was not the only Pope forcibly deposed from the papal office; but he is the only one so deposed with the avowed object of abolishing the political phase of the whole papal system. It is for this reason that the act of Berthier in 1798 stands forth pre-eminent, both as an important link in the chain of circumstances identifying the Papacy with the beast, and as marking the end of the 1260 years of the supremacy of the Bishop of Rome as a spiritual, ecclesiastical, and temporal ruler reigning over the kings of the earth. Never since that time has the Papacy been all that it was before, and never has the Pope possessed to its full the influence formerly exerted by him in the affairs of the leading nations of the world.

C. F. B.

* * *

The Great Plague

THE Census Bureau has recently published some interesting figures regarding the great influenza epidemic of 1918, probably the most complete compilation which has been made. These figures reveal the terrible seriousness of this disease, and give it a classification among the really great plagues which have swept over the world.

"According to the annual mortality statistics of the Census Bureau the death rate in the United States was higher in 1918 than in any other recorded year. This was wholly the result of the influenza epidemic, which caused more than 244,000 deaths. Influenza and pneumonia together caused nearly one third of all deaths reported in the United States.

"A study of the figures of the epidemic recently published by the Bureau of Vital Statistics of the Department of Commerce places the death rate directly traceable to the influenza epidemic at 4.2 per thousand. If the whole world had suffered in the same degree as the United States this would mean about 7,000,000 deaths; a number approximately equal to all the deaths in battle during the whole of the World War. The actual number is probably greater yet, since some populous countries suffered more heavily than the United States. India, for example, lost some 5,000,000 inhabitants, and the death rate in India from influenza and pneumonia alone was greater than the American death rate from all causes combined!

"The most remarkable fact about the great influenza epidemic was its extent. No important American city escaped, and no country in Europe was unaffected. Although the epidemic took the name of 'Spanish' influenza, Germany had almost as high a death rate as Spain; and Canada, England, Japan, Mexico, and the islands of the Pacific also numbered victims by the hundred thousand. The present outbreak also has spread from one part of the continent to the other with alarming speed, but very fortunately the death rate is much below that of last winter.

"One curious fact brought to light by statistics is that the Spanish influenza struck down most of its victims in the prime

of life, between the ages of twenty-five and forty, when the death rate from most diseases of the type is lowest. The great loss of life in the army might be explained by the hardships of campaigning, but this does not account for the relation between age and mortality since it held equally as regards the civilian population and even the women. Children and young people less than twenty years of age escaped lightly; so did both men and women over forty. Medical science has rarely been confronted by so strange a puzzle."

No man knows what the future has in store for us. Doubtless we shall witness many similar devastations in the days to come. We are living in a time in the world's history when we may confidently expect unusual conditions. Our hope and assurance must be found in the Lord, and in obedience to his truth. Seventh-day Adventists have just cause for thankfulness that God has given to them a knowledge of health principles which in the recent epidemic proved of unmistakable value in combating the ravages of this disease. We rejoice to see a movement throughout the field looking toward the education of our people on the subject of health, and preparing them to act as messengers of mercy to their neighbors during these visitations. This is excellent work, and should have the sympathetic active co-operation of every member of the church.

The Glorious Consummation

(Continued from page 2)

working. It is the dream of many a churchman. It has been expressed again and again by resolutions in church assemblies. The executive committee of the Federal Council of the Churches of Christ in America, in a message to Christians, declares:

"The time has come to organize the world for truth and right, justice and humanity. To this end as Christians we urge the establishment of a league of free nations at the coming Peace Conference. Such a league is not a mere political expedient; it is rather the political expression of the kingdom of God on earth. . . .

"The church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the kingdom of God. What is the kingdom of God, if it be not the triumph of God's will in the affairs of men, 'righteousness, and peace, and joy in the Holy Ghost'? And what is this vision of a world federation of humanity organized on a basis of justice and fair dealing, for the effective and impartial maintenance of peace, if it be not the expression of the kingdom of God?

"The church can give a spirit of good will, without which no league of nations can endure. Nations have been held together by the vivid perils and gigantic tasks of war. New bonds must be forged that will still hold them together. This is the special function of the church.

"The church can give the driving power of faith, without which no great ideal can be realized. . . .

"The church will, moreover, recover its international character and consciousness. National churches will find themselves linked in a world brotherhood. A new era of fellowship and co-operation will dawn.

"The League of Nations is rooted in the gospel. Like the gospel, its objective is 'peace on earth, good will toward men.' Like the gospel, its appeal is universal."

Federated Protestantism in America stands committed to this ideal of religious internationalism. It is their fond belief that the kingdom of God, the rule of Christ, the reign of righteousness, will be ushered in through the gateway of politics. As expressed by Dr. Guttery, "The world governed in liberty shall be the kingdom of the Son of God." In this Dr. Guttery expresses the hope of thousands of Christian workers, who place this before them as the highest ideal of the Christian church.

We would that the churches of Christ might indeed unite in holy fellowship; but such union can be effected only in Christ's way, by submitting in obedience to his word, by yielding to the guidance of his Spirit. It can never come about by religio-political methods.

Will the Efforts of These Religio-Political Reformers Succeed?

The Scriptures of Truth plainly reveal that sometime before the end there will be consummated just such a league as these religio-political reformers are working for at the present time; that the nations of men will be so deceived that they will fondly believe that the profession of international righteousness will commend them to God's favor and save them from impending judgments. They will vainly hope that this profession will save them from the scourge of Bolshevism and other disintegrating elements in the body politic. With one voice they will say, Let us cease from warfare. Let us beat our swords into plowshares and our spears into pruning hooks. Let us exalt the Lord God as king. Let his law go forth out of Zion. Read this remarkable prediction recorded in the second chapter of Isaiah:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Verses 2-5.

The Lord Versus the People

Observe carefully that the prophet does not represent the Lord as giving expression to these words, but he declares that in the last days "many people" will be found saying this. In other words, the prophet states that in the last days there will exist a great peace movement; that this movement will have for its object the exaltation of the "Lord's house" to the "top of the mountains," or the governments of earth.

But note also that in this same prophecy a sad picture is presented of the conditions which actually exist in the world, notwithstanding this high profession of the church. The prophet declares that God has forsaken his people; that the land is full of idols, and that men, in place of worshiping the Creator, worship the works of their own hands; and that because of this, God will cause the lofty looks of men to be humbled, and the haughtiness of men to be bowed down:

"The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." (See Isa. 2:8-22.)

The Evil Results of Church and State Unions

By just what steps a union between the churches and the nations, or between a league of churches and a league of nations, will be brought about, we cannot say. We can only wait and watch developments. That it will come we feel confident. That when it does come it will prove a blessing to mankind or serve in any appreciable degree to inaugurate a reign of righteousness, we do not believe.

On the contrary, we believe with a conviction which amounts to assurance, that when the proposed religio-political union is consummated, it will prove one of the greatest engines of cruelty which the world has ever seen. Instead of making for peace, it will ultimately make for strife. Instead of promoting the kingdom of God, it will obstruct the operation of that kingdom. Instead of spiritualizing man's relationship to God, it will serve to make of religion a form, a travesty, a horrible mockery. Instead of making individual men and women more Christian, it will transform them into hypocrites. They will become the servile slaves of a religio-political hierarchy, and those who dissent from this régime will feel the oppressive power of a great religio-political combination similar to the persecution suffered by the church of Christ in the past from the overruling dominancy of the papal power.

Working Ruin to Mankind

Little do the men and women who are working for this objective realize what will be the outcome of their mistaken zeal. In seeking thus to save the world, they will work its ruin. In seeking in this manner to save themselves, they will reject the only means of salvation; namely, the Lord Jesus Christ.

We are living today in thrilling times. History is making fast. We must be on our guard, watching closely every development, that we may understand the issues which confront us and be able to take our stand for Christ and for the principles of truth and righteousness.

* * *

The Time for Revenge

THE Arabians have a quaint old story that has a noble lesson in it. A haughty favorite of an Oriental monarch, who was passing along the highway, threw a stone at a poor dervish. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he put the stone in his pocket, saying to himself, "The time for revenge will come by and by, and then I will repay him for it." Not long afterward, this same dervish, in walking through the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, having fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to jests and insults of the populace. The dervish, seeing all this, hastily grasped the stone which he had in his pocket, saying to himself, "The time for my revenge has come, and I will repay him for his insulting conduct." But after considering for a moment, he threw the stone away, saying, "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if he is weak and wretched, then revenge is worse than foolish; it is mean and cruel. And in all cases it is forbidden and wicked." — *Preacher's Helper.*

* * *

THE hatred which another may have for you cannot harm you in the least; but the hatred which you may have for another, works incalculable harm to you; it is this hatred which works for damage in your soul. It is the hatred that goes from you, not the hatred that comes to you, that you have to fear. — *Francesca.*

The Power of God That Saves from Sin

A. U. COCHRAN

"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. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17.

The gospel is power. It is more than a standard, and more than a plan. It is a living force. Within its sphere the gospel acts. It produces very definite and well-known effects wherever it finds its way unobstructed. It converts cannibals into quiet, peaceable people. It changes a Mary Magdalene into a pure-minded woman, filled with the love of God. It finds a Saul of Tarsus persecuting with all bitterness, and makes him meek enough to suffer the persecutions which he had inflicted on others. It makes a dying thief fit for the kingdom of God. Surely, here is a power as great as, and more mysterious than, some of the natural forces with which we are familiar. It is divine in every sense of the word. It is a power of God.

The gospel is a living, quickening thing. It is as truly a power as is electricity. Electricity operates through metallic conductors, and whether or not its essence is explainable, the laws by which it operates are very simple, and one familiar with them can so calculate as to obtain the result he desires. The gospel also is a power, but its sphere is the heart of man. It is "unto salvation," and is "unto every one that believeth."

The difference between the gospel and false religions does not consist merely in a difference of standards. False religions often point one to some high ideals, though not to that perfect ideal of the gospel. The difference lies in the fact that the gospel quickens man so that he can attain to that standard, while the so-called "religion" points him to its standard, and then leaves him to reach it or not, by his own methods, and in his own strength. He never can reach God's standard in that way.

Any religion may tell a man he ought not to lie. The liar may, or may not, admit the truth of its counsel, but he continues to lie. He cannot stop it. He needs something more than good advice. Like the tobacco user who resolves that he will abandon the vile habit, only to find himself a slave, so also with the liar; he is a victim of the sin to which he has consented in his heart and by his lips. Religion does not give a man freedom from sin. The gospel is the only power which God has ordained to operate in the sphere of human conduct, to direct man's thoughts, words, and actions in harmony with his perfect standard. Just as the earth's magnetism pulls the needle of the compass around to the north, so the gospel will bring a man into harmony with his Creator, if he permits his pet sins to be dislodged, so as not to act as a lodestone. The religion which tells you which way leads to heaven, but has not enough spiritual magnetism to turn you that way when you are willing, is not the gospel which is the power of God unto salvation. A witch of Philippi can tell you about it; but only the power itself will save you.

This is more than interesting; it is vital. Our salvation depends upon our relation to this invisible but divine power. Our victory over besetments, freedom from sin, and eternal life, all depend on whether we receive this power into our life, or

whether we merely recognize the high standard, without being able to attain to it. We must know how to receive this power and have it operating in our life. Where can we find it? How can we receive and apply it?

Our text tells us that this power is manifest in those who believe. It is a question of faith. By the gospel the divine righteousness is made known to him who has faith. But whence this faith? How can we get faith to receive this righteousness which is worked out in us by the power of God unto salvation?

Faith comes by hearing (receiving) the word of God. Rom. 10:17. It is within the reach of all, for all can hear. Then faith, the instrument for receiving so great salvation, is within the reach of the poor as well as the rich.

Now this word is of a very rare nature. It is a *living* word. (See Heb. 4:12; John 6:63.) Our word is not living; but the word of God is living, and it lives forever. This word called the worlds into existence. By it all things are upheld, from the tiniest atom to the mightiest sun. The stormy sea respects this word. Sickness flees at its command. Even death is made to loosen its grip when this word calls a dead Lazarus. Surely, a faith born of such a living word is more than a belief in a code of morals. It is a union of the Author of power with the most helpless of humanity, who has been hypnotized by Satan into doing and believing whatever the master hypnotist wills.

Truly, the possibilities of such a faith are beyond estimate. It helps us to see things more as God sees them. Sin becomes less attractive, then hideous, and finally loses its control over us. Sin can control us only when we walk in our own strength, for it is stronger than we. But God's living word in us overcomes sin, being stronger than sin. The gospel is the power of God unto salvation from sin. It liberates us from the bondage of sin.

But not all become free. The word is effective in those who have faith. Then we must not resist the word. As it comes to us, we must yield our ways, our thoughts, and our words. Faith replaces vain thoughts with views of the new life and eternal things; vain words become obsolete in the vocabulary of the one who has faith, and a new song is put into his mouth, and the weeds of selfishness are uprooted from the field of action to give place for the fruits of his Spirit to be manifest. "Faith . . . worketh by love." Gal. 5:6.

Not that we change our mode of thinking and doing in order to be saved, but if we experience the blessings of this text, the word is written in our heart, and becomes the means by which God's power takes hold of us and saves us from sin, so we will no longer be compelled to do those things which are wrong. We do not become good in order to be saved, but we do good and are good because we are saved. The word gives us victory over sin. We feed on the living word until our strength is so far renewed that we can say No to temptation in case we find it impossible to avoid the monster. As the young athlete gives attention to his food and exercise until he is able to perform that which to him was before impossible, so we too may feed upon the

word, study it, assimilate it, until it becomes a part of our very being, and sin will find itself defeated. Then it is God that worketh in us to will and to do his good pleasure. This was the gospel preached by the psalmist when he said, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

Though we resist sin in sincerity, if we resist in our own strength we shall fail. It is not sincerity, but faith, that gives victory. "This is the victory

that overcometh the world, even our faith." 1 John 5:4. And faith comes by hearing the word of God. Then if we find sin swaying us, and making inroads on our Christian experience, let us hide that living word in our heart, feed abundantly upon it, yield to it, until we receive its impress and become fashioned after the divine similitude, with complete victory over sin. Only then are we true witnesses to the fact that the gospel is the power of God unto salvation to them that believe.

"Seven Men That Can Render a Reason"

FRANK D. STARR

"THE sluggard is wiser in his own conceit than seven men that can render a reason." Prov. 26:16.

A sluggard is a slothful person, not inclined to make any severe exertion, or to do anything that would cause him inconvenience. We are warned against this disposition in spiritual matters in Hebrews 6:12, and Luke 24:25:

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken."

The wicked servant who hid his lord's money, was a slothful man. (See Matt. 25:26.) The sluggard seems to be a conceited person, considering his own opinion more nearly correct than the sound conclusions of a whole jury of intelligent, reasoning men. We are to be ready to give a reason of our hope:

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

To obey God and keep his commandments is our reasonable service. Rom. 12:1. The Lord says: "Come now, and let us reason together." Isa. 1:18. Inquiry is often made concerning the reasons for observing the seventh day of the week as the Sabbath. It will be helpful to examine the testimony of "seven men that can render a reason" for this ancient practice.

1. The first one we will refer to is Moses, the man of God, who received the lively oracles to give unto us. In the fourth commandment, or oracle, of this immutable decalogue, as he records it in Exodus, is found the reason for observing the original rest day of Jehovah:

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"In it thou shalt not do any work." Verse 10.

2. We will next listen to the reason given by the wisest man that ever lived. Solomon's reason will be found in Ecclesiastes 12:13, 14:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The Sabbath commandment must be included in the list to which reference is here made. The reason for keeping the holy day is that by the law of God we must be judged in the final day of judgment.

3. Isaiah. The gospel prophet gives us most convincing reasons for keeping holy the rest day of Jehovah. He says:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 56:2-7; 58:13, 14.

Surely these are abundant reasons for keeping the Sabbath. The prophet also assures us that the Sabbath will be observed in the new earth. (See Isa. 66:23.)

4. The Lord of the Sabbath, himself. We will now consider reasons given by him who spoke as never man spoke when he was here, a man among men. He says the Sabbath was made for us; and what was made for our special use and benefit, it will be well for us to accept.

"He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

5. Luke, the beloved physician, furnishes us with ample reasons for Sabbath observance. He assures us this was the custom of our Lord himself, and no better custom than his could we follow:

"He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Luke also informs us that this custom was followed by the faithful commandment-keeping women after the death of their Master:

"The women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:55, 56.

6. Paul. The apostle to the Gentiles gives a good reason for Sabbath observance when he asserts that "the law is holy, and the commandment holy, and just, and good" (Rom. 7:12), and that through faith we establish the law (Rom. 3:31); also when he recognizes the Sabbath of the ancient dispensation to be still the Sabbath in the new dispensation:

"They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13:27. (See Acts 15:21.)

Paul's teaching was fully supported by his example. His custom, or manner, was the same as that of his Master:

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

"On the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

7. John. For our seventh or final wise man who bears testimony regarding this important question, we have chosen the beloved apostle John. Here are his words:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

He thus proves to us that the Lord still has a day in this dispensation, and his testimony in connection with that of Moses, Isaiah; and our Lord, shows most clearly that the Lord's day is none other than the Sabbath day consecrated in Eden, the day that Christ observed when in the beginning all things were made by him: "The seventh day is the Sabbath

of the Lord thy God." Ex. 20:10. "The Sabbath, . . . my holy day." Isa. 58:13. "The Son of man is Lord also of the Sabbath." Mark 2:28.

John had a special Sabbath blessing on the Lord's holy day. He further informs us that the people who are prepared for translation keep the commandments of God, as well as that which is inseparably connected with the commandments—the faith of Jesus.

Here, then, are seven men who can render a reason for keeping the Sabbath,—the Son of man himself, with three of the prophets who went before, and three of the apostles; or disciples, who followed after. Many others might be cited, but these surely are sufficient. Can seven men be found who can render a sound Scriptural reason for not keeping it, or for keeping another day in its stead? No; not one. Seven excuses, more or less, are sometimes offered for not observing the seventh day. Perhaps the best excuse that can be presented is that it is not convenient to keep that day. We need to be careful that we do not get into the sluggard's nest, who in his conceit prefers his own sophistry to the word of the Lord and his holy apostles and prophets. "Be not slothful," is the motto. "I made haste, and delayed not to keep thy commandments." Ps. 119:60.

Judgments of God

LEWIS H. PROCTOR

"WHEN thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:9, 10.

It would seem that God is sending judgments upon our world for the purpose of leading the wicked to seek righteousness.

God's goodness and favor have followed the wicked through their greed for money and love of the world, and he is trying by reverses, troubles, and judgments to lead them to repentance. This thought is revealed in verse 16:

"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them."

A few statements from the spirit of prophecy will give us a better understanding of this subject. We read the following in "Testimonies for the Church," Volume IV, page 49:

"The great conflagrations and the disasters by sea and land that have visited our country, were the special providences of God, a warning of what is about to come upon the world. God would show man that he can kindle upon his idols a fire that water cannot quench."

These disasters and their causes are more minutely described in Volume V of the Testimonies, page 136:

"Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void his law."

If people will not be saved in prosperity, the Lord will try adversity as a last remedy. If fine houses and lands, and love of the world, become hindrances to honest souls in accepting salvation, God will remove these idols by divine judgments. A later testimony says:

"As I hear of the terrible calamities that from week to week are taking place, I ask myself, What do these things mean?"

"The most awful disasters are following one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! . . . They are one of the means by which he seeks to arouse men and women to a sense of their danger. . . . But there are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which says so plainly that the end is near."—*Id.*, Vol. VIII, p. 252.

In "Testimonies for the Church," Volume IX, page 97, appear these startling words:

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. . . . In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed.

"O that the people might know the time of their visitation! There are many who have not yet heard of the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter."

Thus we see that the judgments now visiting our world are God's way of showing his love to sinners. He is seeking to lead them to repentance and obedience. Christ, by the apostle John, says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

* * *

"I MANIFESTED Thy name unto the men whom thou gavest me."

Walking with God --- No. 3

JOHN N. LOUGHBOROUGH

"WHAT could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? . . . For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." Isa. 5: 4-7.

The Lord's work for the human family was founded in love. Satan, as we have already seen, was working to pervert the minds of the people, and claiming, as he had already done to the angels, that God's dealing with man was not love, but arbitrary and unjust ruling.

As a token of his love, the Father had promised that the life of his Son should be given to meet the death penalty for sin. This fact he desired to be kept before them in the offering of the innocent lamb. It was because of this that the revelator, when telling of his vision of Christ in service in the heavenly sanctuary, calls him, "The Lamb slain from the foundation of the world." Rev. 5:6; 13:8. And similarly with John the Baptist; when he introduced Christ to the people, he said, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. In the taking of the life of the beasts offered, God's purpose was to give the people a continual object lesson of his love,—that love which should be so fully manifested when the life of his only begotten Son should in reality be sacrificed for their sins.

Of the course of the people we read:

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. That service had been instituted by Christ himself. In every part it was a symbol of him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon him to whom they pointed."—*"The Desire of Ages,"* p. 29.

How this plan had been perverted by Satan is set forth in the first chapter of Isaiah:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations; incense is an abomination unto me. . . . And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient [if ye submit your wills to me], ye shall eat the good of the land." Isa. 1: 11-19.

What the Lord had been teaching ever since the fall was the fact that it was indeed the loving God who was seeking to lead them. In the plagues brought upon Egypt, the Lord said of Pharaoh, "In very deed for this cause have I raised thee up ["made thee stand," margin], for to show in thee my power; and that my name may be declared throughout all the earth." Ex. 9:16. On this we have the following:

"His providence had so overruled events that such a rebellious tyrant as Pharaoh should be upon the throne of Egypt at the time God would deliver the Hebrews. For this purpose his life had been preserved, though he had justly

forfeited the mercy of God by his crimes."—*"Spirit of Prophecy,"* Vol. I, p. 213.

One would suppose that the Israelites, having seen the mighty power of God manifested in Egypt and with Pharaoh; having experienced preservation from the plagues; having been led by the Lord in their journeyings, shaded in the daytime from the burning heat by a cloud, and at night given light by the pillar of fire; having been fed with manna from heaven,—one would suppose that they never could doubt that it was the living, loving, true God who was leading them; but lo! the slightest appearance of failure in their deliverance was, through the deception of Satan, construed into proof that God hated them, and that his intent was to destroy them. Deut. 1:27. Their course is plainly stated by the psalmist:

"They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. . . . Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. . . . But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils." Ps. 106: 21-37.

The real name (character) of the Lord was proclaimed before Moses:

"The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34: 6, 7.

Note how the Old Testament writers exalt the name of the Lord, that name which is love:

"Our help is in the name of the Lord, who made heaven and earth." Ps. 124: 8.

"For that thy name is near thy wondrous works declare." Ps. 75: 1.

This is as much as to say, If we look at nature in all things around us, we can see tokens of God's love.

When David saw the fruit of Satan's work in leading the minds of men away from God, he said:

"My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: . . . he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand." Ps. 121: 2-5.

He had before said:

"As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103: 11-14.

David spoke of those engaged in the conflict against Satan on this wise:

"Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Ps. 124: 7.

By the prophet Isaiah the Lord made this tender appeal to show his love:

"Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Isa. 49: 15, 16.

And in the fifty-third chapter of Isaiah, where the Lord speaks of "things which be not as though they were" (Rom. 4:17), we have a pathetic portrayal of the trial and suffering that Christ should endure for mankind, and of the benefits they would experience in consequence:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised

for our iniquities: the chastisement of our peace was upon him [a peace which Paul called, "the peace of God, which passeth all understanding." Phil. 4:7.]; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:4-6.

In view of the facts considered in this article, the Lord might well inquire, "What could have been done more to my vineyard, that I have not done?"

The Measure of a Man

RUFUS A. UNDERWOOD

MEN are often measured by false standards. The greatness of a man cannot be measured by the wealth he has accumulated. Christ says in Luke 12:15: "A man's life consisteth not in the abundance of the things which he possesseth." It does not consist in the position or office he holds, for some of the basest men that have ever lived have held the most honored positions among men. Men cannot be measured by the titles they carry, nor by the degrees they have received, whether in lodges, colleges, or universities. Long years of life may or may not add to the greatness of a man. If knowledge, wealth, position, and even long life do not necessarily make a man great, what can? Long life, knowledge, wealth, and positions of trust may be so used as to *develop* and *reveal* the greatness of a man, but none of these things, so generally regarded as evidences of greatness, when put to the acid test of a useful life, make a man great. None of these decide a man's true value to the world.

It is not a sin to be ambitious, to wish to become truly great. We are exhorted to "covet earnestly the best gifts" (1 Cor. 12:31), and to seek to excel in these gifts (1 Cor. 14:12). There is a wrong way and a right way to do this. When I was a student in Battle Creek College many years ago, Mrs. E. G. White made these statements in a talk to the students. Speaking to them concerning "sanctified ambition," she said, in part:

"Dear youth, what is the aim and purpose of your life? are you ambitious for an education that you may have a name and position in the world? Have you thoughts you dare not express, that you may one day stand on the summit of intellectual greatness? There is nothing wrong in these aspirations. . . . Aim high and spare no pains to reach the standard. Balanced by religious principles, you may climb to any height you please."

What are some of the essentials in reaching the successful goal of a great life? I will mention two or three traits of character very necessary to that end. The first I would place on the list is a meek and teachable spirit. This is the "A" in the alphabet of true greatness. David could say, "Thy gentleness hath made me great;" or, according to the marginal reading, "With thy meekness thou hast multiplied me" (Ps. 18:35). It is the man who is humble and ready to be taught by God and his fellow beings, whose capacity God is pleased to enlarge for service.

Moses is a good example of this. He was said to be the meekest, or most teachable, man of his day:

"Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3.

He was ready to take counsel from a man of far less education and experience than himself. Notice

how he treated the following advice given him by his father-in-law:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18:21, 22.

In the trait of meekness Moses excelled, and became a great man,—a type of Christ in his priesthood, and a type of all the millions of the saved who will come forth at the first general resurrection.

Another essential to true greatness is that quality which enables one to be an *inspiration* to others, especially to the young. The life of the apostle Paul stands out as an example of self-denial, of ardent labor, of fruitful results in soul-winning, of suffering, and of a triumphant death. He could say at the close of a victorious life of service:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

A great man will never be envious of others. He cannot be revengeful. He will profit by his own mistakes and will seek to shun the failures of others, while he emulates their virtues. Under stress and disappointment he will be cheerful and courageous. He will express words of approval rather than words of criticism to those making a brave fight in the effort to succeed in doing something for humanity, even though he may see their mistakes. The best there is in man responds to the spirit of encouragement.

A third quality essential to true greatness is one's ability to enlist a large number to follow his example in a life of service for the good of humanity, regardless of the sacrifice it costs. Such a one is a teacher and mold of character. "The things that thou hast heard of me among many witnesses," says the apostle Paul, "the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. The ability to inspire the young to give their lives to the cause of rescuing men from eternal death, is one of the greatest sources of increasing one's efficiency. One man is capable of doing only about so much and no more, but if he can multiply his ability by enlisting and inspiring

ten, twenty, fifty, or one hundred men to give their lives to a great cause, he has set in operation the means of multiplying his own service to the world manifold, and when age or death has cut off his personal activities, and he rests from labor, his works

yet follow him, even to the end of time. Rev. 14:13. Therefore, true greatness must be measured by the greatest possible amount of good one may accomplish during his life, and by the number one may inspire to serve the world in its greatest needs.

The Observance of the Sabbath

MICHAEL CUDOS

"REMEMBER the Sabbath day, to keep it holy." Ex. 20:8.

Notwithstanding the difficulties and trials which the children of God, who are trying to do his will, are to meet in this world, yet we may feel assured that God is willing to be with us, and help us at all times. I mention these things, for I also have passed through some difficulties, and have seen the hand of God in my protection.

I believe that it is the will of God, even our Father which is in heaven, that we should keep his holy Sabbath day more perfectly, and honor his holy name; and I believe also that the time has come when we should consecrate ourselves to God more fully, not only for service, but also for obedience.

The Lord has been pleased to give us some instructions through his servant regarding the observance of his holy day. In "Testimonies for the Church" are found the following words:

"We must be guarded, lest the lax practices that prevail among Sunday keepers shall be followed by those who profess to observe God's holy rest day. . . . Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Volume VI*, p. 353.

We are not to follow the customs of Sunday observers, nor take the liberty to do on God's holy Sabbath the things that they may do on their day; for God's Sabbath is holy, and we are to keep it accordingly.

"All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. . . . While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. . . . On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind."—*Id.*, pp. 353-356.

We should examine ourselves, to see whether we are following the counsel of the Lord. "We should jealously guard the edges of the Sabbath," says the servant of the Lord. In this we may see that we should make the necessary preparation during the week, and especially on the sixth day of the week, in order that we may be ready when the Sabbath begins, to welcome God's holy day in peace.

As the setting of the sun and the Sabbath draw near, we should consider the question, Are all the

children in? Are we all, as children of God, in the fold of our heavenly Father and ready to welcome his holy Sabbath day in peace?

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business."—*Id.*, p. 356.

It has been my custom seriously to prepare for the Sabbath; to be dressed and ready before sundown, having confessed to God my faults and shortcomings, in order to remove all obstacles between me and the Lord; and thus to welcome God's holy day in peace. If, instead of being ready as the sun is setting, we are still preparing, getting things ready, and not dressed, what will it be when the sun of mercy has set forever, and the voice of Jesus will be heard saying, "It is done," "he that is unjust, let him be unjust still"? Shall we be ready then? Some will be ready; and some will be preparing and unready. Let us, brethren, serve God more fully.

"It means eternal salvation to keep the Sabbath holy unto the Lord. God says, 'Them that honor me I will honor.' 1 Sam. 2:30."—*Ibid.*

Traveling on the Sabbath

"If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. . . . When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath."—*Id.*, pp. 359, 360.

I have been pained and grieved when I have seen the course which some of our brethren have taken on the Sabbath day,—when I have seen them start on a journey on the Sabbath. God knows how much his heart has been grieved by it. I know how hard it is, on such occasions to halt and say, Brethren, let us not do this; let us obey God.

In the army, at Jefferson Barracks, Mo., when, on the first Friday after my entrance, I went to see the commanding officer of the company, and spoke to him regarding the Sabbath, in order that I might be excused from duty on that day, and he told me that I had to leave on the following day, which was the Sabbath, and I said that I could not leave on that day, it was easier for me to stand firm, as I did, and refuse to leave on the Sabbath, than to halt in doing some things which our brethren do, and say, Brethren, let us not do this.

Is it not time now that we should earnestly seek Jehovah with fasting and prayer, confessing our sins and shortcomings, in order that the Lord may forgive us in the blessed name of Jesus his Son, and give us power and strength and courage to stand firm and do that which is right, and refuse to do that which is wrong?

May the Lord God enable us thus to do his will and to honor his holy name, is my prayer.

IN MISSION LANDS

Gospel Missionaries Still Needed in the Philippine Islands

ADELAIDE BEE EVANS

RECENTLY we were walking through a dreary but typical Tingan village in Northern Luzon. Missionary Roy Hay, who had the language, asked if there were any "stone gods" in the vicinity. At first we were told there were none. Finally an old man directed us to the *presidente*, and we called at his home. At first he declared there were no stone images near that place. Later, as Mr. Hay talked with him, and he became convinced that we were kindly disposed toward him, he led us down a little lane off the main highway, to a crude shrine among the partly buried great roots of a giant tree.

Here were four of these "stone images," which are really not images at all, but curiously formed stones. The chief god was larger than the others, though not more than ten inches high. The next largest was the female, and the smaller ones were the "sons." The large god had an *ayabeng* around what was supposed to be his forehead, and near by was a small "shield" made of bamboo splints, and a piece of sharp-pointed bamboo, used for sticking the pigs which are offered at the *caniaws*, or feasts, held in honor of these crude objects of worship. One of these feasts is held at the beginning of harvest, another at the end of harvest, and sometimes still another is held during the year. A few cocoa-

nut shells and a broken plate were near by to hold offerings of tobacco and pigs' blood. Of all the image worship that I have ever seen, this seemed the lowest in form and the most revolting.

Near another village we noticed three crude structures which had the appearance of shrines. Inquiry revealed the fact that they are erected as homes for certain malign spirits, with the hope that, finding this shelter provided, they will be content to remain therein, and will not enter the village to vex the people. The low structure seen in an accompanying



HOMES ERECTED FOR MALIGN SPIRITS

picture, we were told is for the "crippled spirit" that cannot climb, but that has the power to cause others to suffer with lameness and deformity of various kinds. The structure with the pointed roof, thickly covered with thatch, is for "the spirit that causes fear." He can hide within, and be safe. The third shelter is for the evil spirit that causes headaches, fevers, and other ills. Offerings of blood and tobacco are occasionally set within, that the spirits may be placated and content.

A few days later, when we were leaving this region, floating down a tributary of the Abra River on a bamboo raft, our attention was attracted by a curious little ark-shaped affair of bamboo and thatch, which one of the party did his best to photograph. Asking what it was, we were told that this was another "spirit dwelling," in which offerings of food had been set afloat to appease the "god of the river."

Manila.



SHRINE FOR STONE IMAGE AMONG ROOTS OF A GREAT TREE

The image may be seen near the large root at the left.

Progress in Bolivia

W. R. POHLE

FROM the accompanying photograph, it will be seen that Bolivia is making progress. The country is opening up, and the larger centers are now connected by modern methods of travel and communi-



The Little Ark in Which Offerings of Food Had Been Placed Before Setting It Afloat

cation. The train has taken the place of the stage-coach and the oxcart; the telegraph has taken the place of the post messengers.

In the same proportion that these changes are taking place in the material world, change is also taking place in the minds of the people in respect to religious matters. The yielding of the country to modern progress has furnished great opportunities for the preaching of the gospel of the soon coming of Christ. Formerly, in religious matters Bolivia was slow to respond, but now we see the gloom of the dark night passing away.

Last quarter we baptized six believers. Others are preparing to take the same step. These new members are all eager to spread the knowledge of the gospel message for this time.

At this writing we have in the city of La Paz about three hundred persons reading our literature from week to week. In other towns also many more are reading with interest.

Up to the present time most of our work has been done among the Spanish-speaking people, but there are a great many Indians, speaking several different dialects, for whom we should begin work. Preparations have already been made to begin work among them soon, the man and means having already been provided. In the near future we hope to see many of these people receiving the gospel truth. I am sure all are interested in seeing these neglected, down-trodden people enlightened and uplifted.

Those who live in a land of liberty, of religion and thought, can hardly appreciate the difficulties encountered in places where the precious light of the gospel has not yet pierced the darkness and gloom of superstition and doubt. Many elements are at work that will have to be

overcome before Bible truth can be brought home to the hearts and minds of these people.

We rejoice to be able to say that once convinced of the truth of the Bible, these dear people not only love it and keep its precepts, but go forth with zeal to make it known to others.

In every city and town of Bolivia there are persons waiting to hear the glad tidings, so we must have re-enforcements very soon to help us do this work.

La Paz.

* * *

Hokkaido, Japan

S. G. JACQUES

HOKKAIDO, "North Sea Way," is the name of one of the large islands of the Japanese group, and as its name indicates, is along the way to the North Sea. By the mass of the Japanese, even by many seemingly well-educated people, this island is believed to be a cold, bleak land, inhabited only by bears, Ainus, and scapegraces from the southern islands, who, fleeing from disgrace or failure in the south, have crossed over to Hokkaido, and are trying to lose their identity and eke out a precarious livelihood in the vast stretches of the frozen north. This is, I believe, the generally accepted idea about Hokkaido among the majority of Japanese living on the southern islands. As an example of how little is really known about the country, a man who had just come from Moji said to me the other day: "Do you know, we Japanese do not know much about our country? I have always been taught and have believed that Hokkaido is a land of wild men and wild animals, but I have been greatly mistaken. This is a fine country, and I like it here. I am coming back next summer."

For many hundreds of years this large island lay just across the strait of Tsugaru in plain view of the main island but playing little part in the history of Japan. Hakodate was a base for fishermen, whalers, and hunters. After it became an open port in 1859 and began to grow in importance, the Japanese, alarmed by the activities of the Russians in Sakhalin, sent into the interior of the island companies of *tendenhei* (soldier colonists) to check any Russian activities that in time might threaten the existence of Japan. Sapporo was one of the



A MODERN TRAIN IN BOLIVIA

places these soldiers settled, and our mission home is in one of these settlements.

Our one special burden just now is to put plenty of good Christian literature into the homes of the farmers, so that during the long winter months, when the snow is piled high around their houses and they have time for reading and meditation, an abundance of Christian reading matter will be close at hand. A loyal constituency of good, sturdy farmers is the backbone of the church, just as it is of the nation, and it is for this much-neglected class that we enjoy laboring. They are the ones who will appreciate some of those good fields and vineyards in the new earth.

Sapporo.

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Kiangsi Province, China

O. J. GIBSON

KIANGSI has been worked at long range for several years, with the result that many who could have been husbanded and brought into the fold have slipped away from us. These conditions point directly to the lack of workers.

Owing to our endeavors to get the work under way here at Kiukiang and to obtain a property where we can build our homes and the provincial headquarters for our work, we have been able to visit only two outstations. Brother H. R. Dixon and I went to Nanchang in November, and then I was down there again for a portion of the Week of Prayer. We had good meetings, though there were less than a half dozen in attendance, other than the families of our workers there.

We have just returned from the second outstation. There are a goodly number at Hsiu Sui looking forward to baptism. The place is in the center of a large tea-producing area, which by some is said to yield the finest tea in the world. The trip was rather difficult and expensive, yet an encouragement to us. As a happy surprise, we found a neat mission compound and a number of inquirers and believers. We reached the city late Thursday, and met with a hearty welcome. Friday morning we visited the homes of our church members and called upon a number of the interested ones. On Friday, Sabbath, and Sunday we had meetings, and a goodly number attended each service. When we inquired as to how many were looking forward to baptism, it was a real encouragement to see twelve respond, eleven of whom are in an accompanying picture. There are three or four other women who should have been in the group. I hope to have one of our native ministers spend a month or two here in the spring to help in finishing up the work that has been begun. We were the first of our foreign work-



The "Aerial Route" by Chinese Chair.

ers to visit this outstation, and the help derived was mutual.

Upon leaving the railway, we took the "chair route"—a chair or seat, with canopy if desired, secured midway between two bamboo poles and ordinarily carried by two coolies. The road, though called a main road, is only a footpath. Twenty-five



A Goodly Number at Hsiu Sui Looking Forward to Baptism.

to thirty miles are usually made in a day, though as many as forty miles can be covered, providing one is disposed to walk half the distance as an inducement to the carriers to step briskly. There are regular stops along the way, but the accommodations are meager. One is so tired at night he is thankful to spread his bedding anywhere under cover.

Here in Kiukiang we have secured a good location on the main street of the city, and are now fitting it up for our regular city work. While mission work has been conducted in this city for years, there are thousands who as yet have never heard "this gospel of the kingdom," so we shall work for a harvest of souls. We hope to be able to start a small school next fall.

We came to this place with the idea of purchasing land at once, but owing to the high prices and the existing exchange rate, the project is still held up. We have a very desirable site in mind, but the price is practically a thousand dollars above what our appropriation will bring us at the present exchange rate. So we can only commit the matter to the Lord, trusting that he will work it out in his own good time and way.

Our other two stations are in the extreme south of the province, some four hundred miles from here, and at this time of the year the only means of travel after leaving the railway at Nanchang, 100 miles to the south, is by native boat or chair. With a favorable wind, ten days by boat might land one at Kanchow, or the trip could be made by chair in approximately the same time. Except in the winter months, a regular steam launch service is maintained for the first 150 miles, and when the river is high, the 300 miles to Kanchow are covered in four or five days by the steam launches, at a very nominal expense for passage. At this station during the Week of Prayer the evangelists report good meetings, with an attendance of about fifty. I am planning to visit this far-off center the latter part of February, the Lord willing.

The population of this province is estimated at about twenty-five million. The province may be described as mountainous and hilly, with a number of large fertile valleys. It is one of the best-watered provinces in China, with the Kan River stretching from north to south and its affluent streams all prac-

tically having their source within the province. Rice, cotton, tobacco, hemp, and tea are the stable crops, and much timber is exported. The mineral wealth of the province is great, though as yet undeveloped. This province is also the long-famed center of the porcelain industry.

Our great handicap now is the shortage of native



CROSSING THE RIVER

workers. We ought to have a minister to work in this end of the province, and an experienced man to take the work at Nanchang. Then there are other places to be opened, but we shall necessarily have to reach out slowly. Our colporteurs are doing fairly well, but we are hoping for greater results from this branch of our work.

Kiukiang.

* * *

Experiences in Chile

F. H. WESTPHAL

SEVERAL years ago one of our brethren in the northern part of Chile circulated our missionary paper, the *Spanish Signs of the Times*. As a result a man became interested, went to the brother's house to inquire about the truth, and was gladly taught the message. He accepted the light that came to him, went south, and settled in the city where he had spent his childhood days. This city is located near the sea and at least fourteen leagues from a railroad station. From time to time he wrote to our publishing house and spoke of his interest in the truth. Others accepted the message in that place, and a call was made for a minister to visit them.

Brother Santiago Mangold and I finally decided to go. We took the train to the nearest station, and it was about midday when we reached the place. After dinner we tried to arrange for a coach to take us to the city, but the prices were so high that we concluded to go on foot.

It was after one o'clock when we started. We thought that if night should overtake us, we might be entertained at some farmhouse. We walked as fast as possible, but the sun began to sink in the west before we had gone halfway. We made earnest efforts to stop at a farmhouse, but the people were very much afraid of us. There are so many thieves and highwaymen in those parts that the people are afraid to receive strangers into their homes. Therefore we started a fire and lay down to sleep in the open.

Early the next morning we started on our journey to Cañete, reaching there about noon. We remained in the place two weeks. We baptized a goodly number, and organized a church of about

fifteen members. We also organized a Sabbath school.

After we had instructed the company further, we started on our return journey, walking the fourteen leagues in one day. We were so tired when we reached the railroad station, that neither of us could sleep until late that night.

Later it became necessary to visit this company in Cañete again, and it fell to my lot to do so. This time I went in another direction, deciding to walk only half the distance in one day. I bought a pair of *alpargatas* which were light on my feet, but the soles were hard and rough. When I came near to the halfway place, my feet began to burn and smart.

As I was very tired and my feet were smarting, I went to bed early in the evening, thinking to continue my journey early the next morning. My feet were so sore that I could not stand on them without great pain. When I examined them, I found that there were five blisters on each foot and each heel was an entire blister.

The next morning I put an abundance of paper in each *alpargata* and started on. I shall never forget this journey. I walked over the ground where Vakdivia was captured by the Indians and eaten by them in the early colonial days in Chile. Every little way I sat down to rest, as my feet were paining me so.

Finally I came to the forests and the hills. After I had gone nearly a mile, a man jumped out of the woods and ran after me. His eyes looked fiery and wild. Notwithstanding my sore feet, I ran on faster than he could follow, but he came after me, nevertheless. Finally I saw some men working on the road. I went to where they were and told them that a highwayman was after me. He came on, but when they saw him, they said he was harmless. He was demented, but would harm no one.

The roughest part of the journey was still ahead. I walked through the woods and up the mountains, and finally came to Coutulivo, tired and footsore. A kind man received me into his home and I rested there that night. The next morning I walked a league to the boat, but from the other side of the lake, I had to walk three leagues more to reach Cañete.

The brethren at Cañete were glad to see me. I remained there two weeks this time, and baptized several more. It is sometimes difficult for the workers to take the truth to the people, but if faithful, the time of recompense will surely come.



THE EVANGELIST AND HIS FAMILY AT HSIU SUEI



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."

GOD'S WILL BE DONE

WORTHIE HARRIS HOLDEN

BREAK, O tumultuous wave, upon my soul,—
If thou *must* break,—
Bear off all precious treasure in thy roll
And harried wake,
If only when the wind and wave are still
I may attain the purpose of God's will
For his name's sake!

Sweep, thou devouring flame, o'er builded wealth,—
If thou *must* sweep,—
Destroy amid the wreckage joyous health
And bid me weep,
If, when the fury of the ravenous fire
Has spent its rage, I shall be his desire
And God's word keep.

Or should the stealthy enemy draw near,
If death befall,
And through the vale the deepening shades appear
As funeral pall,
Assured my God sustains me to the end,
I fall asleep, till my life-giving Friend
For me shall call.

O blissful rest, to know that God is mine
Whate'er betide;
No earthly blight can force me to repine,
Close to his side.
And when these fleeting trials have passed away,
Rejoicing I shall through an endless day
With him abide.

* * *

Quietness and Confidence

MRS. C. A. HOWELL

THE good Book says, "In quietness and confidence shall be your strength." Somehow, I believe that verse was written especially for mothers. Of course every one needs this admonition more or less, but we mothers stand in more constant need. It is so easy to become hurried and worried, and then everything seems to go wrong. But how it smooths the way when we take a few quiet moments in the morning to consider this verse! I try to make it my motto for every day. When I feel my temper beginning to give way, I say it over, claim the promise, and lo, the storm has passed.

Here is little Freddie. He has done something which he should not, and I am about to rebuke him rather sharply, when a still small voice whispers: "Quietness, calmness." Then I remember my motto, and tactfully set him to righting things; or if that cannot be done, give him something else to occupy his attention. And we all keep happy, enjoying the "confidence" of the promise.

Then again, here is an extra piece of work that must be done today. I already have my hands more than full. How shall I ever get through! But again the motto, "In quietness and confidence," comes to my mind, and I smile and rest in the assurance that "as thy days, so shall thy strength be." How comforting also is the kindred promise that "underneath are the everlasting arms!"

I know that I am able to accomplish much more on unhurried, unworried, calm days, as I like to call them, than on the hurried, flurried, high-gearred ones. And what a help this calm, quiet atmosphere is to the little folks. They have time to "splain," as the baby says. So often we misunderstand them. They mean to do well when apparently it is only mischief, and in our haste to right things, we bruise the tender plants.

Yes, the promise, "In quietness and confidence shall be your strength," is a precious one to me. Just try this verse for a daily motto, dear mothers. It will prove well worth while.

* * *

An Experience

VESTA J. FARNSWORTH

AN earnest worker in the third angel's message tells an experience of his boyhood, and how he was kept from worldliness and apostasy.

There were a number of boys, for the family was large. Unceasing toil was the daily portion of both father and mother, and their children early bore their share of the burdens. But no matter how great the stress, each morning and evening all listened to some portion of God's word, and afterward bowed in prayer, led by the father if he was at home.

Neighboring boys would talk to the brothers in this family as they grew older, and began to plan for their life-work.

"You are not going to keep Saturday like your father, and belong to the Adventists when you grow up, are you?" they would ask.

"But," said this worker as he related this experience, "there were two things that held us like an anchor. No matter how strong the pull of worldly associations, or the temptation to indulge in pleasure or sin, my brothers and I remembered the family worship hour, and also that when father had been too severe with us, or if he had been impatient, he would come to each of us, confess his fault, and ask us to forgive him. We could never get away from the influence of those two things."

What was the reward in this life given to that godly father? His sons and daughters in their early years were baptized into the faith of their parents. By sacrifice and great economy they attended a Christian school, and were trained for service. They bore burdens as workers in the message. Not one of this large family was lost to the truth.

The father and the mother now sleep, awaiting the call of the Life-giver. Their children strive to carry forward the closing work to the hour when it shall be finished.

* * *

YOUTH fades, love droops, the leaves of friendship fall:
A mother's secret hope outlives them all.

— Oliver Wendell Holmes.

* * *

I LOVE truth wherever I find it.— Wesley.

A Severe Rebuke

J. M. HOPKINS

THOUGH fifty years have passed since the following occurrence, I remember it as distinctly as if it were but yesterday. Trivial though it may appear to some, it was an impressive object lesson, and many times during the years have I wished the same lesson could be taught to others who needed it as badly as did the young man of whom I write.

It was on a Sunday morning in a beautiful church in a Minnesota city. The minister, a gentleman of sincere piety and culture, was giving his discourse, when a young man about midway in the audience drew from his pocket a newspaper, opened it wide, and began reading—silently, of course. The rustle of the paper could but attract and divert the attention of the audience, and it greatly annoyed the speaker. Pausing a moment, he said to the young man, "Please put up that paper or retire."

It was a severe rebuke; perhaps too severe; but who can say it was not deserved? Possibly he did not know that by this act he plainly said to the speaker, "I am not interested in what you are saying." That is exactly what every such act signifies. True, the speaker may be dull and prosy, but that does not justify discourtesy on the part of any one. And reading in a book or paper during service is a discourtesy never allowable unless during a Bible study, or an exercise in which all are supposed, or permitted, to participate. The moment service begins, either song, prayer, or sermon, all books, aside from songbooks, and all papers should be laid aside. Parents should see to it that children are not allowed to disturb others. The sacredness of the time and place, the law of self-respect, and propriety should be observed everywhere.

* * *

"Such a Little Coward!"

Whose Fault Was It, and Are Not Our Children, Perhaps, Brave Naturally?

"He's been a coward ever since he was a baby," Jack's father confessed. "Jumps if he hears a train whistle, and runs if he sees a dog. I won't have a son of mine grow up without an inch of backbone. I'm going to buy the best set of kid-size boxing gloves that I can find and teach Jack how to use them," he decided.

"I don't know what makes Jack so afraid of the dark," his mother wondered. "As soon as the lamps are lighted, he begins to look in that queer, scared way of his over his shoulder and into the corners. It takes a half hour to get him started upstairs to bed alone, and then I usually have to go up ahead of him and light a candle for him to go to sleep by. I can't bear to think that Jack is always going to be so cowardly; I'd like a son of mine to grow up a hero. I believe I will buy him an air rifle the next time I go down street, and see if playing with that will help him," she said to herself in forced comfort.

"Jack's getting to be a regular *sissy*," Jack's beloved aunt complained. "The other day when I had him out with me he fell down and bumped his knee just the least little bit, but he mortified me so the way he cried. Do you suppose that my nephew is going to grow up into that kind of man? I don't want to be ashamed of him. I believe I'll buy him

a big box of toy soldiers and see if making them drill and fight will show him how to be brave."

Jack, six years old, a plump, healthy, normal boy, accepted his new toys with enthusiasm, but as soon as he found out their uses he lost interest in them. His father put on one pair of boxing gloves and Jack the other; but facing his father, Jack retreated to a corner with tears in his eyes and "begged off" so piteously that the boxing gloves were relegated to the attic until he should grow, in moral courage, strong enough to play the game with them. The mechanism of the popgun frightened him, and he divided the soldiers among his little playmates.

"Such a little coward!" the family said sadly about Jack when, really, it was in a measure their fault that the boy was lacking in courage.

From babyhood Jack's father had startled the boy with sharp, sudden noises. Not so much beyond the stature of big boyhood himself when Jack was born, his father took a boyish delight in clapping his hands suddenly, blowing a sharp blast on the baby's tin horn, pounding upon his drum, or banging the rattle to make the baby jump, not in glee as his father thought, but in nervous fright. His mother, because it had seemed an easier way to control Jack than any other, had told him that gypsies and policemen and bad men, hiding in dark corners, would catch him if he were not good. His aunt, who had lived with the family ever since Jack was born, had coddled him if he was hurt, softening instead of strengthening his force to resist.

Nervously disorganized, frightened at terrors that do not really exist, and weakened by being shielded when he should have been taught to endure, Jack stands for 90 per cent of the children whom we call cowardly.

They are not cowards in the beginning. They are born quite valiant little souls if we stop to consider what they brave in the first few years of their life; strangers and a strange land, strange customs, sometimes blows, threats, sudden frights in crowds and conveyances,—all these the little ones face, and they still love us who are in a measure responsible for these shocks to their delicate nervous organisms, and they are unfailingly patient with us. Training for child courage begins with the schooling of parents and in the home.

The very young child whose senses are more acute than at any other period of his life because there have not been a multitude of impressions received from the outside world to deaden them, needs to be safeguarded from eye and tactile shocks. A report from a pistol discharged to give realism in a ten-cent movie recently put a three-year child in the audience in such a condition nervously, that he has St. Vitus' dance. The sudden apparition at a children's holiday production of Bluebeard carrying away one of his wives by her hair, threw a little girl into hysterics and made her permanently nervous. A whipping administered by an impatient father, made a high-strung, emotional little girl of four into an idiot. These sound like extreme instances, but they are not. Half of the children who have fear in their lives to an abnormal extent have been the innocent victims of sudden sensory shocks similar to these, and for which their nervous systems were not prepared.

To keep fear from entering into a child's life we must first keep our homes as full of peace and calm.

and quiet as we can. Discordant sounds, exhibitions of fear or temper on the part of adults, nervous haste in doing the daily work of the home, scolding, corporal punishment, holidays spent in taking nerve-stimulating trips to places of amusement, all have a disastrous effect upon little children, perhaps not at the time, but sure to show itself in cowardice later. A mother who has an inherited fear of thunder and lightning, used to gather her children about her during a thunderstorm, pull the blinds and curtains close, and tremble with fright until the storm was over. The children unconsciously caught her terror, and one of the boys, grown to adult years, was a deserter from the army.

The home where there are little children should be, for the sake of the children, a sacristy. It should be a place where family differences and family worries and family responsibilities are settled in so quiet and peaceful a way that the children are relieved from all the nervous tension that comes to them if they feel any discords in the home life. This will go far toward shutting fear out of their lives.

Another force, that of instinct, sometimes enters into the lives of our little ones and takes away their natural courage. Certain great, world fears have terrified man almost from the beginning, and these have come down through the ages to our children of today in the form of inherited instincts of terror. They fall under three main classifications: fear of animals, fear of criticism which includes the fear of punishment, and fear of the dark. If a child shows one of these fears in a marked way and there has been no cause for it in the home or in the early training of the child, the best way to treat it is to, as far as possible, demonstrate to the child that no such cause for fright exists in his life.

In order to shut the fear of animals out of a child's life, provide him with pets as soon as he is able to thoughtfully shoulder their entire care. A family of children whose father is a professor in a Western university showed an overpowering fear of dogs. They were given a beautiful Scotch collie pup, and the love the dog showed them and the care that she demanded completely cured them of their unnatural fear of dogs. A kitten, a rabbit, a baby lamb, a calf, or a horse will help children to lose any possible fear of animals that they may have inherited.

Fear of criticism is a more important factor in the lives of children than we have realized. We are too prone to judge the acts of little children by adult standards and to censure them for not behaving like little men and women. We constantly tell children that they are careless or awkward or stupid when such attributes have no application to their mental status at all. And the criticism develops in them just those qualities which we wish to train out of them. A small boy, at his second dentition, showed two very prominent, abnormally large front teeth. These were an inherited physical defect, one person in each generation of his mother's family showing such protruding teeth. The mother was extremely mortified at the change they made in the little fellow's appearance, and told him how ugly they were, and begged him to keep his mouth closed so as to hide them, until the boy developed permanent shyness and self-consciousness that did not leave him for many years. Certain extreme instances of home nagging and continual

criticism of children have resulted in the child's developing the nervous defect of stammering. We cannot be too careful of these delicate little wind flowers—our children—whom the faintest breath of censuring will sometimes destroy. They need in the home much encouragement, patience, and faith in their good motives.

It occasionally happens that a child who has never been threatened or frightened at home still shows a great fear of the dark. This is probably an instinctive fear and needs special attention. Let children feel the dark, its beauty, its enfolding, its immensity, its safety. Let them remember twilight in the home as the most beautiful time of the whole day, by filling it with singing or simple music, or stories or special games. Take them out of doors for a breath of the evening and a vision of its stars, wide sky, and moon. Let the little ones go to sleep alone in the dark from a very early age and this fear will pass as easily as the others.

Certain attributes that we want to train into our children can be most easily established by *doing*, by making them a matter of muscular control. This is especially true of courage. As one of the marks of cowardice is cringing, so a mark of courage is the putting on of a "bold front." How shall we help children to act courageously?

One mother whose three sturdy little sons are exceptional instances of child courage, says that she never allowed them to have anything for which they cried and, what was more, they were not allowed to cry at all, for they learned that no attention would be paid to their needs until they stopped crying. It seems too heroic a treatment, but it accomplished a great deal in the moral training of these children. No bump, no scratch, no tumble, no quarrel was attended to until the boys could control their tears. When the oldest boy was nine years old he fell from a low limb of an apple tree and landed, doubled up, on the hard ground. He was alone at the time, and he lay on the ground for a few minutes suffering intense pain but choking back his tears. Then he got up and went into the house, white but smiling.

"I fell out of a tree and I feel as if my arm was broken, mother," he said. The arm was fractured.

Specialists in child study tell us that the emotions act upon the individual inversely. To laugh means to create in us a feeling of joy; to cry means to make us cowardly. Acting upon this theory it will be a good plan in our home training for bravery, especially when a child is very young, to stop at once such symptoms of fear as crying, running away from animals, refusing to go into the dark alone, and the like. Often the child's own effort in this direction which we insist upon will give him a muscular control that will make him feel brave in spite of himself.

The older child needs a more complex muscular co-ordination to help him in his training for bravery. Especially does he need a mental concept of what bravery consists of, that his brain may control his body for the ends of courage.—*Carolyn Sherwin Bailey, in American Motherhood.*

* * *

LET'S not despise just common things,
For here's a truth there is no dodging:
The bird that soars on proudest wings
Comes down to earth for board and lodging.

—Nixon Waterman.

The Judge's Fence

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M., a well-known man living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to do so.

The judge once had occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will pay you only a dollar and a half."

The judge went to dinner, and, coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned, the boards were all planed and, numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said. "I do not care how it looks."

"I do," said the carpenter gruffly, carefully measuring his work.

When it was finished, there was no part of the fence that looked so well.

"How much do you charge?" said the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared.

"Why did you spend all that labor on that job if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half."

And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among the master builders, but the face of one caught his eye.

"It was my man of the fence," he said afterward.

"I knew we should have only good, genuine work from him. I gave him the contract, and it has made a rich man of him."—*The Living Age*.

* * *

Mothers, Take Time!

It was a hot morning of a busy day. I was hurriedly paring the potatoes for the noon meal when I heard him tapping at the back door. Looking up, I saw a small, flushed face peeping through the screen.

"Open door, mamma!" said an imperious little voice. "I dot somefin f'r you!" I wanted to say impatiently, "O, I can't Jamie—I haven't time!" but thanks to my good angel, I did not. I pushed back the door, and he opened his sweaty small hand, disclosing a few wilted clover heads.

"They is all melted and hasn't any handles on," he explained. I clasped the soiled, moist hand and kissed it. Then he ran away, all smiles, while I renewed my paring with greater speed to make up for lost time. Two hours later as I bent perspiring over the ironing table, "doing up" Elsie's white dress, I heard a girlish voice call, "Want any vegetables today, Mrs. Brown?"

I turned and discovered the "play vegetable man," sitting in the express cart.

"O dear!" I thought, "I can't play with them now! I'm busy, and so tired!" I sighed to myself, but a glance into Elsie's blue eyes made me answer as brightly as I could, "What have you?"

"Some fine lettuce and celery," was the eager response. Soon an imaginary supply had been placed on the porch. At noon a heavy thunder shower precluded any outdoor play, but after a nap their little brains seemed as fertile as ever in devising new games. I was Elsie, and Elsie was mamma, while she helped about the dishes, cautioning me to her heart's content. Jamie carried pans of parings away in his express wagon, playing that he had loads of garden truck for the market. That night, while they were, as I thought, fast asleep in their little white beds, I tiptoed back for a last kiss on tiny Jamie's sweet, red lips. He murmured: "What shall we play tomorrow, mamma?"

"Something nice," I whispered; "go to sleep now, sweetheart."

These are just snatches from a day long past. Elsie is a woman now, with two little ones of her own. She said to me the other day:

"Mother, how did you find time to play with us children as you used to? We did have such good times together. But I do not seem to be able to do as you did."

There were tears in my eyes as I answered: "My dear girl, take time! Make time! You will never regret it, I am sure." There were answering tears in her own eyes, for she knew of whom I was thinking—dear little Jamie had stayed with us but a few bright summers.

Mothers, always, when I look at his small, worn tan slippers and hold the one soft yellow curl, I am, oh, so thankful that I "took time" to make his short life happy!—*Selected*.

* * *

Eyes of blue and hair of gold,
Cheeks all brown with summer tan,
Lips that much of laughter hold,
That is mother's little man.

Shining curls like chestnut brown,
Long-lashed eyes, demure and staid,
Sweetest face in all the town,
That is mother's little maid.

Dainty room with snow-white bed,
Where, two flowers with petals curled,
Rest in peace two dreaming heads,
That is mother's little world.

—Margaret Alden.

* * *

Time Enough for Every Duty

"No man has any more duties to do than he has time to do well. God assigns all duties, and all time, and all strength for the doing of duties. God expects good work from all his children, and he never expects more than is reasonable. Therefore when we think that we have not time enough to do all our duties as well as we ought, we are either wasting our time or borrowing trouble, or we are trying to do what we ought to let alone. The honeybee has a heavy burden of work to do, and only a limited time in which to do it; but he gets it done, and well done; and he gives no evidence of worrying over it. We ought to do at least as well."

The Family Physician

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

Question.—If meat is objectionable, is it not proper to substitute fish as an article of diet?

Answer.—The flesh of fish decomposes more readily than does that of the cow, lamb, or fowls. Conditions in the stomach and bowels are very favorable for the decomposition of foods, as warmth, moisture, and bacteria are all present. Fish are carnivorous, and this is another reason why their flesh rots so easily. If you must use flesh, eat that of a vegetarian animal. There is, however, such an abundance of food in the variety of vegetables, fruits, and nuts that if one uses them, he should, with the addition of eggs and milk, be able to get along without flesh food.

Ques.—Apples distress me. Why is this? Should I stop eating them?

Ans.—This distress may be caused by catarrh of the stomach, which produces a sensitive mucous membrane. In this case the apples should be baked or stewed or scraped, only ripe mellow and sweet apples being taken. Discomfort may be caused by the use of apples with other foods, as potatoes or milk, and if so, a variety should be made at different meals instead of at the same meal. Do not overeat of any food.

Ques.—Should milk be Pasteurized?

Ans.—Yes; the presence of disease germs is so common in milk that they should be killed by Pasteurization. This is very easily done. Keep the milk at a temperature of 167° F. for thirty minutes, and then quickly cool it. Equally good results are obtained by heating the milk to 140° F. and keeping it at this point for one hour. These methods kill the bacteria and prevent for the time their further growth.

If milk thus treated has a tendency to constipate the person using it, the difficulty may be obviated by the use of bran with the milk, or by taking green vegetables or other bulky foods at the meals. The use of green vegetables and fresh fruits supplies the vitamins which may be killed by the extreme temperature to which the milk has been subjected.

If Pasteurization is not possible, the milk should be boiled.

Ques.—What is the best exercise, and what should it aim to accomplish?

Ans.—Walking is the best exercise, and should be taken in an erect position, accompanied by full, deep breathing. If possible to obtain wood sawing and chopping, these are very beneficial. Gardening is also an excellent outdoor recreation. For artificial exercises, dumb-bells are probably the most effective, and the Robert's Dumb-bell Drill gives a very good combination of exercises. Not only should the skeletal muscles be exercised and trained, but the daily program should endeavor to cultivate an erect, standing position, with movements and exercises for the abdominal muscles, to help the liver and stomach and bowels in their work.

Ques.—I am companion to a nervous patient who has no doctor. A former physician recommended theaters, moving pictures, concerts, etc. Will this form of occupational therapy

be effective as a cure, or will it tend to make the patient worse?

Ans.—Many physicians use these measures in the treatment of nervous diseases, and claim to have good results. We find, however, that attendance upon theaters, moving pictures, and other entertainments of like nature deteriorates the nervous system and mind rather than builds them up. True healing comes from God, and he is the source of life. Therapeutic measures which he cannot bless, will not produce the desired results. Healthful occupations should be chosen for the nervous invalid, especially one whose mind is unstable. The suggestion and inspiration of all associations should be uplifting. Such an influence is not found in the theater or in moving picture halls, and a careful study should be made of concerts before taking such a patient to them.

Ques.—What is indicated when an offensive, bitter, bloody secretion is found in the mouth in the morning?

Ans.—This may come from diseased tonsils, teeth, or from catarrh of the nose and throat. The bad taste in the mouth in the morning is also produced by constipation, stomach trouble, late meals, improper mastication, and by the habit of insufficient water drinking.

Ques.—My father and several of my uncles died of apoplexy. Will you please tell me the cause of apoplexy, and what I can do to prevent the development of this condition?

Ans.—Apoplexy includes several conditions. The most common form is known as a stroke, and comes on suddenly on persons who are past forty. Anything that leads to a degeneration of the arteries—alcoholism, Bright's disease, rheumatism (and the causes which produce these diseases), overeating—will predispose to this form of apoplexy known as stroke or hemorrhage in the brain. It sometimes occurs in young children as a result of a convulsion, or a paroxysm of whooping cough, and may come suddenly in scarlet fever. Another kind of apoplexy is that which comes to children as the result of a mastoid abscess, following middle-ear trouble. A similar form is seen in young adults, and is due to fragments of the heart valve being carried into a terminal blood vessel in the brain. This type of apoplexy occurs following rheumatism, endocarditis or heart disease, and specific diseases, as syphilis. The onset is sudden, and the paralysis usually one-sided. There is another form of apoplexy in which the onset is gradual and is frequently preceded by headache, dizziness, loss of sleep, and numbness in the limbs. This type occurs in those advanced in years, although in a syphilitic it may come on in early life.

To prevent apoplexy one must prevent the diseases which produce it. Tonsillitis, Bright's disease, and alcoholism should be avoided, and any beginnings of these diseases should be carefully eradicated. Overeating and the use of alcohol, tobacco, tea, coffee, flesh foods, pastry, and the like, should be avoided. It is well also to form a habit of getting a certain amount of rest in the middle of each day.

* * *

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."



DENVER, COLO.

THE work in the North and South Denver churches, and also in the York Street church, is progressing very well. Brother Burlingame as elder and Dr. H. G. Wiggins as superintendent of the Sabbath school, in the York Street church, are doing an excellent work. Sister Genevieve Low, as Bible worker with this church, is having marked success in bringing new believers into the truth. Sister Frances Brockman, our Bible worker with the North and South Denver churches, is having equal success in her work.

The Lord is blessing in all our Sabbath and Sunday evening services. We are now considering the very live subject of modern Spiritualism, in our Sunday evening meetings. A great interest is manifested to know the truth about this. We expect to baptize eight or ten believers soon.

G. W. ANGLEBARGER.

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A UNIQUE EFFORT IN CHICAGO

AN experiment in big city evangelistic efforts, in the nature of a Bible Chautauqua to which admission is charged, is being tried in Chicago. At first thought, our people will be a bit surprised to learn that tickets are being sold, yet when they are made acquainted with the actual conditions existing in the second largest city of North America, and the circumstances which prompted such an innovation, they will think differently.

It takes more than ordinary methods to attract the people of Chicago to gospel services. There are attractions almost without number in this great city, and in order to get the people to attend a gospel meeting, especially when the peculiar doctrines held by the Seventh-day Adventists are being proclaimed, something unusual must be introduced.

The officials of the Chicago Conference decided upon the plan of renting one of the most up-to-date auditoriums in the city, and securing the services of ten of the most prominent speakers in the denomination, a different speaker for each meeting.

Orchestra Hall, where the fashionable people of Chicago enjoy musical treats and lectures by leading men, was rented for ten nights, one meeting each week. It was planned to give as interesting a musical program preceding each lecture as could be arranged, and class the two features of each service as a "Bible Chautauqua." Instead of asking for a freewill offering, it was decided to charge a very nominal admission, with which to help meet the expenses involved in such an undertaking. It was also felt by the conference officials, that as the people of Chicago generally frowned upon a program that was to be free, some standing with which to attract hearers would be given to the meetings if an admission was charged.

Elder A. G. Daniels, though unacquainted with anything like this so far as our denominational work is concerned, agreed to speak at the first meeting. This was held on Tuesday night, March 23, and the members of the denomination there, contributed in an encouraging manner toward making the effort a success by purchasing tickets for their own use, and selling others to friends.

There were approximately 1,500 in attendance the first night. This number filled a few more than half the seats in the hall, yet this was about as large an audience as ever attended one of our evangelistic efforts in Chicago. The choir of 300 voices, under the direction of Brother L. C. Metcalf, gave some inspiring renditions, and the other features in the musical program were well worth while.

Elder Daniels had many new faces before him, and he was listened to with rapt attention, as he talked on the subject, "Has Christianity Failed? An Answer to Bolshevism." It was the opinion of a number of our representative workers and believers present that some excellent friends were gained for the cause that first night.

An attractive list of subjects has been arranged for the program throughout, with speakers who have specialized on these particular subjects; and our people there, led by the officials of the conference, intend to put forth untiring efforts to enlarge the influence of the meetings as they continue.

Dear readers of the REVIEW AND HERALD, our consecrated people of Chicago, especially those who are directly responsible for the success of this effort, need your prayers. Think of the 3,000,000 souls within the confines of that one city, most of them apparently going down to perdition! Our workers are trying to save them for the eternal kingdom. Let us join in sending up our petitions to the throne of grace that an extraordinarily good effort will be held there, and that an interest will be aroused this spring that can be followed up successfully during the tent season.

WALTER L. BURGAN.

* * *

"HOW PRESENT TRUTH CAME TO ME"

THE above is the heading of an article from the pen of Brother Daniel Nettleton in the REVIEW AND HERALD of Sept. 11, 1919, and after reading it, the memories of "*auld lang syne*" so stirred my heart that I felt impelled to write and tell the readers of the REVIEW how present truth came to me.

It was in the fall of 1877, while I was busily engaged about my housework in our half-sod, half-frame house on the "homestead" in Boone County, Nebraska, that a knock at the door startled me, and trembling with fear, I reluctantly answered it.

A band of Indians were camped on the banks of the Beaver River, not far from our dwelling; and although considered harmless by the homesteaders

near us, the very thoughts of them filled me with fear and trembling, owing, no doubt, to the tales I had heard and read about the great massacre in Wyoming County, Pennsylvania, where my girlhood days were spent.

Summoning to my aid all the courage I possessed, I opened the door and found, instead of a stalwart, husky Indian, a pleasant-faced young man, with some tracts in his hand, which he offered to me to read, at the same time requesting that we attend a series of meetings which were to be held in the Albion schoolhouse by Brother George B. Starr and himself, introducing himself as Daniel Nettleton.

After explaining just enough about the subjects on which they were to speak, to somewhat arouse my curiosity, he left. Then taking my young babe in my arms, I went to a cousin's ranch a half mile away, where my husband, Joseph K. Green, was working, and told him of my interview with the stranger, and that my curiosity was great to hear what kind of argument those men could make against Sunday keeping. To me the idea seemed too ridiculous and absurd to be considered for a moment; and that I could ever believe or accept their doctrine seemed impossible.

Mr. Green was greatly opposed to going, and said it was a sin to listen to any one who would so misconstrue the Bible, and that those men ought to be summarily dealt with. But Cousin Job Green, who made no profession of religion, replied that this American country was a country of free speech, and that those seventh-day people had as much right to preach their doctrine as any one else, and that he was going to hear them, and as many as wanted to ride in his "chariot" could go along, said chariot being a lumber wagon. I went with him that night; but my baby caught a slight cold, and I had the privilege of attending only one more meeting.

My husband bitterly opposed the Sabbath truth, and got all the books on ancient history he could find, arguing the subject with all who came to see us. This was the only way I had of hearing about the Sabbath. At last, in trying to convince others they were wrong, Mr. Green was himself convinced of the truth, and suddenly surprised me by saying he was going to "keep Saturday for the Sabbath."

Now what was I going to do? I had never for a moment thought he would yield his views and become a member of those "proselytes," as he called them, hence I had paid little attention to the arguments on the subject. My parents, God-fearing Baptists, had reared me and a dozen other children to love and respect Sunday as the Sabbath. What would they think of me if I should deliberately dishonor their teachings and trample upon their Sunday Sabbath? Does the Lord require such a sacrifice? I asked myself.

Now Mr. Green had a job on his hands to convert me. But, naturally shrinking from any disputation or con-

trovery, I compromised the matter by promising to keep both days. This I did for a while, and having one day of extra time in which to read, I began to study the question, and to read the REVIEW AND HERALD, which Mr. Green had subscribed for, and I soon began to see the light of truth, and ceased to keep Sunday.

The views of Seventh-day Adventists regarding the spirit of prophecy troubled me for a time, until I met and talked with Sister E. G. White at a camp-meeting held at Crete, Nebr., where I heard her speak several times.

My five children have grown up to manhood and womanhood in the faith, and I have often told them how the Lord sent Brother Daniel Nettleton to bring us the truth. All are living now, and are readers of the REVIEW AND HERALD, but one, who sleeps in sunny California. An ardent worker for the truth from childhood to womanhood, she died fully reconciled to His will, and with the assurance of a resurrection when he comes.

MRS. J. K. GREEN.

Spokane, Wash.

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A COLPORTEUR'S EXPERIENCE

DURING the summer of 1915, while canvassing for "Daniel and the Revelation," in Delaware County, New York, I put in the hardest, but most blessed week of my five years' experience as a colporteur. It was the hardest, because apparently everything was against me, and all my plans failed; it was the most blessed, because through it all God's guiding presence was manifest; and time has shown his purpose in all the trials and hardships.

Another young man, whom for convenience I will call R—, was working with me. He was inexperienced and somewhat discouraged. We were working in a large county, containing practically no Adventists. It was our custom to secure board and room with some farmer, and pay our way with books. We roomed together over Sabbath and Sunday, working separately during the week. Having canvassed all the territory conveniently near our Sabbath boarding place, it became necessary to move our headquarters. As I was more experienced than R—, and had always found it easy to arrange such matters, this task fell to me. I was to meet R— at a certain railroad station Friday afternoon to direct him to the new boarding place.

Monday I canvassed a little village with fair success, and Tuesday morning I started across country to the territory in which we desired to settle for a time. Just before my first attempt to secure the boarding place, I sought God in prayer, and as I prayed, I was thrilled with a peaceful joy.

A small piece of writing paper fluttering by the roadside attracted my attention, and quickly the thought flashed upon me, "What if there should be on that paper a message from God to you!" My next thought was that that was a foolish notion, and that I must not become fanatical. Nevertheless, I picked up the paper, and found on it, clearly written with pencil, the words of Psalms 17:8, "Keep me as the ap-

ple of the eye, hide me under the shadow of thy wings." It was surely God's word to me, however it came by the roadside, and I rejoiced in it as such.

My first thought was that this was an assurance in answer to my prayer that God would prosper me, and I believed I should easily find the desired location. Then I thought possibly it was sent to encourage me through some special hardship.

The events of the week fully sustained my last impression. Instead of finding the place to board at the second or third house, as usual, disappointment met me. Every one was sick, or moving, or cleaning house, or had a house filled with company, or for some other good reason could not keep us. On Wednesday night, having tried every place in the neighborhood we had chosen, but without success, I was compelled to enter a section of country inconveniently distant, where I should doubtless never have gone had the Lord earlier favored me with a boarding place. There at a place into which I was driven by a rainstorm, I found a man named M—, who, with his wife, had once been a Seventh-day Adventist but had decided that the reward was not worth the struggle. While still believing that this message is the truth, they had given up all hope of holding it.

We had a sad though interesting visit. Mr. M— asked whether the conference office was at its old address; where Elder F. H. DeVinney was (the minister who first brought him the truth); and if Sister E. G. White were still living. As I answered his questions and told him how this message is going rapidly to all the world, tears filled his eyes.

I tried to encourage him to return to Christ, but apparently without effect. I did not try to make his home our headquarters, as he had a small house and twelve children, all at home, the youngest a mere babe. As I left him, I thought I could see why God had given me such poor success. It was to lead me to this man, whom otherwise I might never have found. This belief was strengthened when, upon returning to a place some miles nearer our desired location, and trying again at a home I had tried the day before, I easily made arrangements to board out a book.

But the Lord was not through with me yet.

On Friday, when I went for our suitcases, I found that R— had taken his on Tuesday, and had gone without leaving any word as to why or where. That afternoon, upon arriving at the new boarding place, I found everything in confusion. The people with whom I was to stay were packing up to go to New York City. It was a very unexpected but necessary move on their part. They could keep me that night, though even that would be inconvenient. To stay with them was impossible. I then thanked God that R— had left, and that there was only myself to look out for. As we regularly obtained our meals and lodging by discounting the price of a book, we did not need and usually did not carry much money. At that time I had less than twenty cents, was among strangers, had tried every desirable place, and had failed to secure

board and room on a book—and it was only two hours until sundown Friday night!

What had become of my prayers? Was God dead? All the week the message found on the slip of paper stayed with me to encourage me. It had been my constant prayer; now it seemed to mock me. "Keep me as the apple of the eye, hide me under the shadow of thy wings." Why was God allowing all these reverses?

Not knowing where else to go, I returned to Mr. M—'s, thinking I might find a comfortable place to sleep in his hay barn, and that I might secure from him food to last me over the Sabbath, when I would resume my search. To my surprise he and his good wife made me quite comfortable in a little room into which the children were allowed to go only occasionally to keep a vase supplied with freshly cut flowers. At their invitation I made my headquarters with them for four weeks, trying as tactfully as I could to fulfil the mission that I felt sure God had determined for me.

My stay there brought no immediate results, but I have never ceased to believe that God was directing me there through all the adverse circumstances of that week. Had R— remained with me, there would not have been room for us with this family. Had I been successful (as I counted success) earlier in the week, I might never have found them. Had not the people with whom I had arranged to stay, suddenly been called to New York City, I might never have gone to Mr. M—'s the second time.

After leaving them, we corresponded for a while, and then, failing to hear from them, I learned no more about them for nearly five years. Under date of March 18, 1920, I received the following letter from Brother M—, which at my urgent request, he permits me to quote:

"DEAR FRIEND AND BROTHER:

"After many days your prayer has been answered. God's Spirit has at last prevailed on me to return to the fold. Praise his holy name! The little *Gleaner* has come regularly to us; sometimes never opened, at other times read.

"It has been necessary for the death angel to visit us twice, and very nearly several other times, and for many other losses to come to us, of which I will tell you at some other time, to turn my face back to Jesus. But, thanks be to God, it is done at last. You may have heard that Charles, our eldest, was killed in France. And Paul died February 22, last. Then John and George both had the 'flu,' which developed into pneumonia. George is still in bed from it. John just begins to go out around. The house we lived in when you were here burned up, with most of our belongings, March 13, 1917.

"Well, to sum it up, I now have my face toward God, and my family with me. Of course we are weak, not in faith, but because of evil practices. But prayer and the word shall guide us.

"We are praying that God may send you to us in the near future, that we may be further strengthened, and that if possible we may arrange for a few cottage meetings, that perchance some of our neighbors may be led to Christ. We are going to send to the tract so-

ciety for a Sabbath School Lesson Quarterly.

"Pray for us. Write to us. Come to see us, if you can.

"Yours, both now and when Jesus comes,
C. W. M——"

HAROLD E. SNIDE.

Bureau of Home Missions

L. H. CHRISTIAN - General Secretary

HEROES OF HOME MISSIONS

EVERY cause has its heroes, and the cause of home missions is no exception. We read much concerning the self-denial, the devotion, and the courage of missionaries across the sea,—not a word too much, however, for their heroism is sublime. We speak of the difficulties attending gospel work in large cities, and city evangelists are putting forth strenuous efforts. But in no realm of Christian endeavor do we find a nobler band of men and women than those who labor, perhaps unseen, on the frontiers of civilization, where conveniences are almost unknown, as in the new settlements of the West, or in the densely populated foreign centers of our large cities, or in the mining stations. To me it has been an inspiration to know these loyal heroes of faith and to see their sacrifice for the cause of home missions. Many a time have I wished that the readers of the REVIEW could listen to the experiences these workers relate of hardship, privation, conflict, and victory.

In western Canada I talked with several of our home missions laborers. Our work in such new prairie districts as North Dakota and the western Canadian provinces is as difficult as any in North America. These territories are sparsely settled. During the busy summer months, when the days are long, people are so occupied with their farm work that meetings cannot be held. During the winter months the ground is covered with snow so deep that roads are nearly impassable. Two of our Scandinavian brethren in Saskatchewan, O. M. Akre and C. A. Anderson, told me of their work during the past winter. Many times they would have meetings in some new home, where a large family lived in one room. The neighbors would come in for miles around, for their nearest neighbors are often from one to five miles away. One night our minister, in driving to his place of abode from such a meeting, missed the way and was out in the cold night—45° below zero—until early morning. It was only by a miracle of God that his life was spared. It was his little driving horse that finally found a house, and the people discovered him at four o'clock in the morning, nearly frozen to death. Other home missions workers in Canada told of like experiences.

With a population of 100,000, perhaps the smallest civilized nation on earth is the Icelanders. However, in education they stand very high in the list. The Norse literature produced by the Icelandic poets is among the very best. Forty thousand of these good

people live in this country. Among them we have a brave man of God, who is doing an excellent work. Last winter on one of his trips he walked thirty-five miles in snow from three to seven feet deep, across a lake, and seven miles into the wilds of the woods, to find a small Icelandic settlement on one of the islands of Lake Winnipeg. He could not reach them in the summer. It was a winter trip or no trip. If a storm had arisen during that long journey, he must have perished, for the temperature was 35° below zero and the houses miles apart. But he found these few Icelandic people overjoyed to meet some one who would risk his life and brave that cold winter to bring them the word of God.

One man, the keeper of the lighthouse on the end of the island, told our brother when he came to his little stone tower, "I have a tract written by a David Gulbrandson. I wish I might know what kind of man he is, and what religion he has." He found out, for David Gulbrandson was there after a walk of forty-five miles in the snow. The Icelanders showed their appreciation of his visit by sending him back to civilization on a sled drawn by six dogs. The trip took about three hours. The other day we received another letter from Brother Gulbrandson, in which he speaks of other trips among this people. We quote, as follows:

"At the time your good letter arrived, I was out in Saskatchewan. I have put in some time out there this winter. On my way out to the union conference meeting I stopped off in an Icelandic settlement, and tried to find out how much interest could be aroused in the truth over there. First, I found a man whose wife is a strict Roman Catholic, and he let me have her favorite horse to drive around the country selling 'The Great Controversy' in Icelandic, and getting yearly subscriptions for our Icelandic paper. And I can truly testify that these friends did well in assisting me to spread the knowledge of the third angel's message. But so far as the weather is concerned, I was not so fortunate. I was waiting for the Indian summer, which never came, so I was not prepared for the severe weather I encountered. Several dark nights before I quit the day's work, when it was about 20° below zero and a real blizzard was in operation, I had to get out and run a race with the horse in order to get to some distant homestead alive. And usually there would be about an inch of bare skin between the top of my socks and the hem of my underwear. My bare legs were alternately down in the snowbanks and up in the raging blizzard. Yet I felt fine, for I sold \$196 worth of Icelandic literature.

"After the meeting in Calgary I had to go home and do some writing for the paper, visit Lundar, the place where we worked last summer, and start on another Saskatchewan trip; and I was out there when your letter arrived. In spite of the severe weather—from 36° to 53° below zero all the time I was there—I sold thirty copies of 'The Great Controversy' in Icelandic and took twenty-five yearly subscriptions for the paper. We have more snow in Canada this winter than we have had since we came up here, so I had to go through drifts once in a while

which a team of horses couldn't have gone through. When I became exhausted, I simply lay down in the snow, pulled out my Bible, and read a chapter, and by the time I finished, I had my breath again, and resumed my journey.

"When I returned to the office, 34 letters were waiting for me, and I answered 26 of them before I came to yours, and just as I was going to reply to it, Brother G. H. Skinner, the conference president, telephoned me and asked me to go 150 miles out in the country to preach a funeral sermon. A mother had died, leaving seven little ones. Out there I found an Icelandic settlement of 22 homes, so I visited them, and took 19 yearly subscriptions for our Icelandic paper there. Now I have returned to take up the letter writing where I dropped it.

"I have related these few experiences simply to show you that the editor in chief spends more of his time out in the field than many magazine workers and colporteurs. Still I have to write and translate every word that goes into the paper from start to finish. And since I started that paper, my correspondence has not only doubled but trebled. It is creating an interest in many a heart to know more about the great truths of the Bible, and I wish I had more help in securing subscriptions.

"I wish I could get Sister N—— and Sister T—— to devote their entire time to the Icelandic work next summer. We should in some way have to help them a little financially. I believe they ought to go to Icelandic settlements to sell literature, get subscriptions for the paper, and give Bible studies. This work is too much for one man. I am loaded to the limit of my strength. We are well at home and of good courage, although my wife thinks that I ought to spend more time at home, as I have not been home more than a month and a half since last spring."

In Chicago we have a Hungarian laborer who does Bible and colporteur work. I visited him a short time ago. He took me into his plain little home of three attic rooms, and began to tell me about his experiences among his countrymen, of whom there are many thousands in this large city. He sells Bibles to them and then gives them tracts. He reads the word of God to them, and through the blessing of heaven, has been able to lead a number of them to the truth. But it is difficult work. At times his health has failed because of the unsanitary conditions under which he is compelled to live and labor.

We know that God will reward these heroes of faith. While the work may not appear so large as some other lines of activity, it bears rich fruit in leading the people to the third angel's message, and in preparing laborers for the Lord's work in Europe. God bless his faithful servants in the Bureau of Home Missions.

L. H. CHRISTIAN.

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"THE very best work you can do is to come as close to the people as possible, and reveal in life and character the work wrought upon your own souls by the Spirit of God."

for his friends and his enemies? And shall I not lay down my life gladly, too, for my own boys? My Father, you know my heart. I love you. I love you. You know that I love you. If necessary, grant to me this privilege, my Father, to lay down my life for my sons. To give my life is such a little thing for me to give, if through it the boys shall find that to serve you is the highest happiness and greatest joy."

I couldn't hear any more. I slipped out of the door and ran—ran until I was breathless. Father came home after a while. He seemed the same, except a rare glow was upon his face.

Early that night I coaxed Harry to go to bed. When we were alone, I told him all that I had seen and heard, and how father had prayed that God might let him give his life for us, as Jesus had done for the world. Harry was two years younger than I. He threw his arms around me and sobbed. We talked it all over for a long time, then we kneeled by the bed and prayed. We talked to God as father had, and told him we would make any sacrifice, and go with him anywhere he would show us, and that we wanted to grow to make our father and mother as proud of us as we were of them. And now we have learned what a wonderful thing it was that father offered to do for us: to lay down his life for his sons.—*"The Trail a Boy Travels."*

Home Missionary Department

C. V. LEACH Secretary
H. K. CHRISTMAN Assistant Secretary
MRS. J. W. MACB Office Secretary

SPECIAL PRAYER

Sunset Vespers, Sabbath, April 24:
Missionaries in Persia

THE names of Brother and Sister R. P. Oster are readily associated with the advancement of our work in Persia, and as these workers are now on furlough in the States, we have the pleasure of passing on their direct request for prayer which reached us recently:

"In looking over the 1920 Home Missionary Calendar we were delighted to find the needy field Persia made a subject of prayer under date of April 24. This field, with its nine and one-half million people, 99 per cent of whom are Mohammedans, is without a single worker representing the third angel's message. In making this statement, however, we do not include our believers, who are very faithful to improve every opportunity to speak to others about the truth. We should remember them in our prayers. There are many needs, which we might mention as subjects of special prayer by our people, such as facilities for all branches of the work; but to present the matter as briefly as possible, we would mention: God's protecting care over our believers; that religious liberty may be granted; and that the Lord of the harvest will send forth reapers to that field. And while our people pray, may each one respond, 'Here am I, Lord, send me.'"

Sister Oster adds to her husband's letter the following, which, while not

intended for publication, reveals the great burden resting upon the hearts of these workers and the needs of the field for which prayerful interest is solicited:

"You have given us a golden opportunity to let the people know the real conditions in Persia, and we are indeed glad to take advantage of it. It was impossible to keep back the tears when I read your request, 'Give us a brief statement of conditions in Persia, the names of the workers there at the present time, and other items of information,' for there are no workers there at the present time. We were there alone, and for some years we have needed a little rest, but there was no one to take our place—no one to hold together the little work we had begun. It seemed that no one could be sent, so we labored on. Finally we were compelled to leave, because of my husband's health. Oh, how it wrung our hearts to bid farewell to those dear believers! How they dreaded to be left alone in that land of famine and massacre! We have not heard directly from them since we left, on account of conditions there and the mail routes' being cut. Often we awaken in the night and cannot sleep for thinking of the many awful things that could have happened to them since we left. We would earnestly implore the prayers of God's people in their behalf—that they may be safely kept, through this dreadful time of famine, pestilence, and massacre, and that they may remain faithful to the truth, even though they are alone and perhaps suffering persecution.

"Then, too, is it not proper that prayers be offered in behalf of that great, needy field, that workers may be quickly sent there, and also—

"That money be raised to purchase mission property in different sections of the country;

"That a small printing plant be bought, in order that we may have tracts and papers for the people (we have had no literature so far);

"That teachers be sent to open schools;

"That doctors and nurses may be sent to carry on medical missionary work;

"That lady Bible workers may be sent to take the truth to the thousands of our 'shut-in' Mohammedan sisters."

Sister Oster expresses the hope that many workers may be able to return with them. Surely this appeal should receive a favorable response from those in the ranks of "home missionaries."

* * *

"GO YE"

It is a very striking command which our Saviour delivered to his church just before he went away: "Go ye therefore, and make disciples of all the nations." Matt. 28:19, R. V. The personal appeal is very marked—"Go ye." Many are willing to send some one else, or to give means as a substitute, but the Saviour's call is to each individually to go. It is very apparent that all cannot go into the far-distant lands, and there are many who cannot even enter our conference work because of God-given responsibilities at home. Jesus anticipated the circumstances with which many are hedged about, and just as he

was leaving, he told the disciples, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. We at once see our foreign work outlined in "the uttermost part;" work just outside the homeland, in "Samaria;" in our own United States, in "all Judea;" and our own city, our own neighborhood, in "Jerusalem." It is well worthy of note that the true missionary begins at home first: "Ye shall be my witnesses . . . in Jerusalem." Do not forget the personal appeal—that Jesus is calling me today to give this gospel of the kingdom to my neighbor.

The greatest excuse given for not doing this is, "I haven't the time; I'm so busy." God has warned us for this very time and against this very excuse: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Luke 21:34. Again, we have the warning from the servant of the Lord concerning the plans of the evil one to hinder the work of God in his command to his angels: "Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate."—*"Early Writings,"* p. 266.

Others say, "I am willing to pay for papers and tracts if some one else will distribute them." But Jesus said, "Go ye;" for we need the spiritual exercise. If our physical muscles should become weak and flabby from the lack of physical exercise, thereby impairing the health, and the physician should prescribe wood chopping as a remedy, would it be acceptable to him for us to say, "I am too busy personally, but I'll take the wood and hire some one else to chop it." The great purpose of the physician would be defeated; and so it is in the spiritual life. Jesus knows the need of missionary activity in the church, not altogether to give the gospel to others, but to put spiritual vigor into those who know the truth. Our salvation depends upon it. The baptism of the Holy Spirit will come only to those who are finishing the work, and if we expect to have a part in "the loud cry," we must rally to the work, and unite our efforts with those of ministers and church officers. (See "Testimonies for the Church," Vol. IX, p. 117.)

A young man went to a large city to make his mark in the world, taking with him all his savings; but being unfamiliar with the city's pitfalls and snares, he fell in with bad company, lost all he had, and went down into the depths of degradation. Ashamed to go home, forsaken by his companions, with a feeling of utter loneliness he decided to end it all. Boarding a street car for the river a few miles distant from the city, he had fully made up his mind to drown himself. On the way out a stranger boarded the same car, and sat down beside the young man, and, noticing his look of discouragement, began to talk to him. The young man made little response, so the stranger did not press him, but a little later on, as

he was leaving the car, gave him a tract entitled "Some One Cares for Your Soul." The young man did not believe the statement, but out of curiosity began to look at the little messenger, and a great light came into his sin-sick soul. He did not kill himself, but committed himself to the "Friend that sticketh closer than a brother." Writing to the address he found on the tract, he was put in touch with one of our conference offices, which in turn gave his name to the church, a member of which had presented the tract. He is now rejoicing in the truth. Let us remember that "he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." James 5: 20.

Suppose the church member had not joined the King's Pocket League. Suppose he had been one of those who paid for tracts for others to deliver. Suppose he had failed to approach that young man. We never know when a soul is open to receive the last invitation; so "let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

J. RUSSELL MITCHELL.

* * *

A WELL-TRIED PLAN FOR MISSIONS

FOR some years I have been impressed to write the following for the REVIEW; and I do so now hoping that it may prove a source of encouragement to some one who is troubled concerning the matter of being able to give regularly to missions.

Four years ago, having connected with the Washington Sanitarium as a nurse, I was in considerable perplexity, because my source for gifts to missions was interfered with. I had no regular income for missions. Before that time I had consecrated to that purpose the money I received for nursing on Sabbath.

I had another source of worry. Constantly the question came to me, "If I use this money for myself, will the cause suffer for lack of its use?"

After some study and counsel with Elder O. F. Gaylord, I came to the conclusion that God would not require more from me than he did from the children of Israel, which I learned was one fourth of their income, to be given in tithes and offerings.

I immediately consecrated to God's cause 25 cents out of every dollar. After the tithe was deducted, I divided the remaining 15 cents, giving half to home missions and half to foreign missions. I felt free to use the remaining 75 cents for myself. Could I make that serve my purpose? Yes, I had an abundance.

But God had also another plan for me. One day the late Sister G. A. Irwin, in conversation with several of us nurses, told us to lay aside a little for a time of need. I strongly resented this remark. I had always felt we should give all we had or could possibly spare, and informed her so. "All I have is on the altar for God to use as he will," was her response. Then she gave me her plan. What accumulated after giving to the cause, she loaned to the Conference. While I could not at that time approve of what

she said, I thought it over. Up to that time, work as hard as I could, economize as much as I chose, I could not accumulate—no, not one hundred dollars; for a day of distress or illness which visited me, quite often emptied my pockets and often left me in debt. But after God tried me and found I was going to be faithful in my offerings, my 75 cents began to pile up, and then I did what Sister Irwin advised. I shall never forget it. I sent word to Elder W. T. Knox that I would like to loan the Conference a hundred dollars (I think that was the amount), and he replied that they were not in need of the money. I at once wrote again, telling him I wished to loan the General Conference one hundred dollars, and that I did not intend to ask interest, that it was simply a loan of my surplus. I received a reply, and soon held in my hand a certificate of deposit which gave me security should I suddenly need that money, yet the Conference had my money to use when it was needed.

Brethren, since that day I have been able to more than meet the General Conference plan for missions. My foreign mission offerings for next year will far exceed 50 cents a week, God willing that I keep well.

Hoping that this will be of help to some of our members, I pass it on to you.

T. MARIE MOHR.

* * *

THE CALL OF THE HOUR

"MEN and brethren, what shall we do?" Acts 2: 37.

The same spirit that prompted this inquiry urges us to raise the same question relative to our home missionary work. This branch of our work furnishes the only solution to the question of quickly finishing the work committed to us as a people. No other department of the Lord's vineyard presents such possibilities for doing good, or offers such opportunities for each member of the church to have an active part in winning souls for the kingdom of God. It is in this branch of the message that we find the principles of the talents mentioned in Matthew 25 worked out in actual experience, and those who claim to possess but one talent put to the final test. The talents have been given to each of us according to our several ability, and the Lord of the vineyard is soon coming to reckon personally with each one of his stewards. Are we, each one, ready to render our accounts? Will it be found then that some have buried their talent in the earth?

Our churches have had many privileges; the light has been shining in a concentrated blaze upon us for many years, but the startling truths that should arouse the world and awaken men and women to a vivid sense of their duties and dangers for this time, seem to have called forth but slight response from the hearts of our people who have so long known the message. There is, of course, a great deal of work being done for those around us who know not the truths so dear to us, but not one hundredth part of what should be done by us now.

Now, just now, is the time to work for those around us, when heaven and earth and nature are speaking to the

people of a soon-coming Saviour. If the finishing of this work and its final triumph depend upon the minister alone, then it is sure to fail. But it cannot fail. Failure in this work is an impossibility, because it is born of heaven, and God is its author and finisher. But he has commissioned us, his creatures here, to co-operate with him in the closing work of the gospel. He himself has devised the plan and provided the means for the speedy finishing of this work, and it will be done, and it will be finished on time. The only question for us to settle is whether or not we shall be connected with him in the finishing of this work.

Shall we not now take up this work for our neighbors and those around us with a zeal commensurate with the magnitude and importance of the task assigned us, each one "over against his house" (Neh. 3: 29), or, in other words, in our immediate surroundings wherever we may be, and do our utmost for the Master?

Our books, tracts, and papers, so laden with truth, should now be scattered like the leaves of autumn, and the people should be encouraged to read them, and helped to understand them. This is the divinely appointed work for our churches just now.—S. M. Cobb, Home Missionary Secretary Queensland Conference, Australia.

Publishing Department

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

HOW THE CANVASSING WORK HAS ENABLED ME TO ATTEND SCHOOL

FOR eight years the canvassing work has paid my way in school, and this year (1918-19) I expect to finish my college course. Doubtless I never would have gone to one of our schools had I not sold our publications.

In 1908 I began canvassing, and continued in the work for three years. While in the field, I began to realize my urgent need of a better education. I entered Mount Vernon Academy in 1911, and paid my four years' course there by canvassing in the summer. After finishing my academic work, I began my college course in Washington Missionary College. My stay here, too, has been supported by the book work. Now that I am on the home stretch, I look back with joy on those years of blessings, and forward to continued service in God's cause.

The canvassing work has not only been the necessary means by which I could obtain a Christian education in an institution, but it has also been an invaluable aid to me in a social and spiritual way. I have been greatly benefited by coming in contact with the people, and from having to depend upon God as the source of my success. Last summer was my tenth successive summer in the book work, and the Lord made it my largest; for which I praise him.

But the greatest blessing the work affords is that of giving the truth to

the people, and encouraging them to live for God. This gives the greatest satisfaction.

I know of no other way by which our young people can so quickly earn their way through school, and at the same time place the third angel's message in so many homes, as by selling our books and periodicals. If I today were planning to enter one of our schools for the first time, I should do as I have done thus far,—I should pay my way by evangelistic canvassing.

E. RAY CORDER.

[Brother Corder is at present assistant home missionary secretary of the Columbia Union Conference.—W. W. E.]

News and Miscellany

Notes and clippings from the daily and weekly press

—Henry Morgenthau, of New York, has been chosen as our new ambassador to Mexico.

—The Belgian Chamber has passed a bill extending to women over twenty-one years of age, as well as men, the right to vote in communal elections.

—Compilations made by 1,792 public school superintendents in forty-eight States show that 140,000 teachers left the schools for more remunerative employment last year.

—One million foreign-born laborers have returned to their countries since the close of the war, and a million more will follow as soon as passport regulations are made less strict.

—Eleven ears of corn were sold for \$11 at the North Dakota Improved Seed Growers' Convention, and samples of wheat sold as high as \$7 a peck. These prices, it is claimed, establish new records.

—The Federal court at Indianapolis returned indictments against 125 coal operators and miners on the charge of having conspired to enhance the price of coal by restricting distribution, limiting production, etc. Most of the acts had no connection with the recent strike of the bituminous miners.

—A brilliant display of the phenomenon known as the northern lights, or aurora borealis, startled people in many parts of the country recently, taking the place of the alleged "equinoctial storm." The lights were observed along the Atlantic coast as far south as Georgia. Telegraph and cable wires were greatly disturbed by the exaggerated magnetic condition, which scientists say was responsible.

—At Kane, Pa., school-teachers have invented a baseball game to arouse enthusiasm over spelling. The teacher goes into the "box" and a student is called to "bat." He gets three words, and if he spells all of them he makes a "strike" and takes "first." The next boy, by spelling three words, "advances him a base," and thus he goes on until he "scores" or "dies on the sack." The boy who misses a word makes an "out," and three retires the side. The plan is said to be eminently successful.

—In spite of the fact that Washington surgeons consider a severing operation comparatively simple and safe, the two Filipino boys united by nature have definitely decided to remain that way. They are going to school in Washington under the guardianship of T. R. Yango, Philippine commissioner, and they have demonstrated intelligence above the average. They are now 12 years old, active and fond of games, and popular with their schoolmates. They have six brothers and six sisters living in the Philippines. Their father is a farm laborer, and their mother is dead. The father is strongly opposed to any operation to separate the boys, fearing that it would disturb their present happiness. They are united by a ligament at the shoulder, whereas the original "Siamese twins," exhibited by Barnum, were joined at the side.

—French scientists have invented a device, a combination of X-ray apparatus and motion-picture camera, which is said to photograph in minute detail the beating of the heart, the working of the digestive organs, the lungs, and other internal parts of living animals. The photographs are reproduced on a screen in practically the same manner as ordinary "movie" films. So far only the internal organs of dogs have been photographed, but the inventors hope in time to adapt their apparatus to the photographing of the action of heart, lungs, stomach, etc., of human subjects.

—After flying across the Atlantic last summer on the big British dirigible R-34, Col. W. H. Hensley, American aviation officer, went to Germany to study Zeppelins. From Berlin there is a Zeppelin line to Stockholm and another to Berne, and these two lines, reports Colonel Hensley, have carried 140,000 passengers without an accident. He expects to see dirigible lines in America soon as an important factor of travel.

—At Northumberland, Pa., stands the stately colonial home built in 1794 by Joseph Priestley, the discoverer of oxygen. This famous English chemist came to America to spend his last years. The home has been purchased by graduate chemists of Pennsylvania State College, and is to be dismantled and removed to the campus of the college, sixty miles away.

—Another woman has announced her candidacy for a seat in Congress. She is the daughter of the late Governor Woodbridge of Michigan, Mrs. Helen C. Statler, and she is in the race for the Republican nomination in the third Michigan district.

—A 400,000-ton concrete storage coal bin is under construction at Wilson, Pa., by a large steel company. The bin will be 600 feet wide and 800 feet long and will hold enough to tide over any ordinary coal-strike period.

—As a result of prohibition, the warden of the Allegheny County (Pennsylvania) jail, formerly crowded to its capacity, has now 500 cells "to let."

—Marcel Mauvais, of Chaux-de-Fonds, Switzerland, has scored a world's record by writing 23,154 words on an ordinary postal card.

Appointments and Notices

NURSES' TRAINING SCHOOL AT BOULDER

The next training class for nurses at the Boulder-Colorado Sanitarium, which will open Sept. 1, 1920, is now being made up. A complete three years' course is offered which meets all the requirements of the Colorado State Board of Health. Boulder is a good place in which to get your training for service in medical missionary work. Write for information and application blank to Superintendent of Nurses, Boulder-Colorado Sanitarium, Boulder, Colo.

OBITUARIES

Houser.—Margaret Louise Houser was born in Campo, Colo., Oct. 30, 1916, and died at the same place March 14, 1920. Her parents, three brothers, and two sisters mourn, but in hope.

G. F. Eichman.

Martin.—Ann Banbury Martin was born in Cornwall, England, May 4, 1833, and died in Omro, Wis., March 10, 1920. Sister Martin accepted the third angel's message twenty-four years ago. She is survived by two daughters and one son.

C. J. Tolf.

Lane.—Helen Gertrude Lane, infant daughter of Brother and Sister Albert F. Lane, was born in Denver, Colo., March 1, 1920, and died March 10. The sorrowing parents are comforted by the hope which they have in Jesus.

G. W. Anglebarger.

McKinney.—Mrs. Ruth Spencer McKinney was born in South Dakota, Feb. 7, 1890, and died at Petaluma, Calif., Feb. 11, 1920. She was a devoted Christian, and sleeps in hope of a part in the first resurrection. Her husband, five small children, her parents, two sisters, and three brothers mourn.

Andrew Nelson.

Lewis.—A. Sherman Lewis died at the home of his niece in Stoneham, Colo., Nov. 1, 1919. He is survived by two sisters. Brother Lewis was anxious to recover his health that he might work for the Master, but the Lord willed otherwise, and he sleeps in hope of a part in the first resurrection.

G. W. Anglebarger.

Hansen.—Nels Hansen was born in Fyn, Denmark, July 9, 1867. He came to the United States in 1887, and settled near Lincoln, Nebr. He was married in 1889. His wife, three of their four children, his aged father, and two brothers mourn his death, which occurred at St. Helena, Calif., March 10, 1920. Brother Hansen was baptized in 1904, and sleeps in hope of a part in the first resurrection.

Noah E. Paulin.

Mourer.—Henry Mourer was born in France, Aug. 25, 1842. He came to the United States at the age of fourteen. In 1873 he was married to Elizabeth Schertz, at Roanoke, Ill. The light of the third angel's message came to him in 1897, and he was baptized at College View, Nebr., remaining a faithful member of the Seventh-day Adventist Church until his death, which occurred at Redlands, Calif., Jan. 12, 1920. Eight of his nine children survive.

Samuel H. Coombs.

Cook.—Clara Augusta Fleetwood was born in Hillsdale County, Michigan, Aug. 21, 1855. She was united in marriage to Richard Condon in 1879, and after his death was married to Andrew J. Cook in 1885. Sister Cook accepted Christ as her Saviour at the age of ten years, later uniting with the Seventh-day Adventist Church. She remained faithful to the end of her life. Her death occurred near Upton, Wyo., March 7, 1920. Her husband, five children, and two stepchildren mourn.

N. T. Sutton.

Line.—Evelyn Loretta, infant daughter of Mr. and Mrs. Jess Line, was born March 15, and died two days later. The sorrowing parents are comforted by their hope in Jesus. O. H. Shrewsbury.

Kelley.—Miss Anna Kelly was born Dec. 30, 1903, and died Feb. 29, 1920. She was an earnest Christian, having embraced this truth and been baptized in the summer of 1919. She sleeps in hope. Her parents survive. J. D. Vincent.

Murray.—Wilhelmina Murray was born at Sault Sainte Marie, Canada, April 14, 1849, and died at Hibbing, Minn., March 20, 1920. Sister Murray was a firm believer in the third angel's message, and was a member of the Minnesota Conference church. Three sons, four daughters, and one stepdaughter mourn her loss. A. H. Rulkotter.

Shuman.—Mrs. Anna Shuman was born in Berks County, Pa., Sept. 17, 1824, and died at Allentown, Pa., Jan. 21, 1920. She accepted the third angel's message in 1885, and was a faithful member of the Seventh-day Adventist Church until the end of her life. All who knew her bear testimony to her sterling Christian character. She is survived by a son and three daughters. J. W. McCord.

Lindberg.—Mrs. Ida Christine Lindberg died at San Francisco, Calif., Feb. 23, 1920, aged fifty-eight years. She was a native of Sweden, but had made her home in California for thirty years. Two sons and two daughters survive. For many years the deceased had been a believer in the soon coming of Jesus Christ, and she sleeps in hope of a home in the earth made new. B. E. Beddoe.

Wilson.—Enoch Reuben Wilson was born in Wilkinson, Wash., in 1892. He came to Oshawa, Ontario, two years ago, and cultivated a part of the seminary farm. He was anxious to complete his education, that he might engage in the ministry. Brother Wilson was taken ill Jan. 29, 1920, and after an illness of twelve days fell asleep in the blessed hope of eternal life. His wife, child, parents, four brothers, and three sisters mourn. H. S. Miller.

Richards.—Florence Mikols accepted the third angel's message fourteen years ago, at Coldwater, Mich. She took the nurses' training course at the New England Sanitarium, Melrose, Mass., and two years ago was united in marriage to Harold Richards, of Mansfield, Pa. Her sudden death, following a short illness, comes as a shock to her many friends, but they, with the bereaved relatives, sorrow in hope of a soon-coming Saviour. F. A. Harter.

Hildebrand.—Mrs. Christine Hildebrand was born in Kiel, Germany, March 22, 1868. She was married to Court Hildebrand in October, 1891. They came to America in 1901, settling first in Canada. Later they came to the United States, and made their home in Chicago for fifteen years. Sister Hildebrand fell asleep at the Tri-City Sanitarium, Moline, Ill., Feb. 24, 1920. Her husband, two daughters, and one son survive, but they sorrow in hope, confident that their loved one sleeps in Jesus. O. M. Kittie.

Briggs.—Delia M. Walton was born in Livermore Falls, Me., Jan. 22, 1845. At the age of twenty-five she was married to Daniel Briggs. For more than fifty years she kept the Sabbath of the fourth commandment, and her faith and hope seemed to grow brighter during the years. She made her home with her daughter in Loveland, Colo., during the last four years of her life, and there she fell asleep Feb. 7, 1920. Besides her daughter, she is survived by three sons, one brother, and two sisters. F. A. Page.

Trout.—M. Edna Tefft was born at Peace Dale, R. I., Dec. 19, 1888. June 16, 1909, she was married to J. Albert Trout, who for several years has been treasurer of the Lancaster Junior College. Mrs. Trout served faithfully and well for years as head of the dressmaking and millinery department of the college. Her death occurred Feb. 6, 1920, at South Lancaster, Mass. Her husband, an infant daughter, father, mother, one brother, and one sister are left to mourn their loss; but they know that their loved one sleeps in Jesus. M. E. Olsen.

Douglass.—Eugenia M. Weeks was born at Seneca, Ill., Feb. 24, 1845. In 1851 the family moved to Iowa, where she was married to Edwin A. Douglass in 1860. In 1886 they settled at Red Cloud, Nebr., where Mr. Douglass died in 1916. The following year Sister Douglass moved to Los Angeles, Calif., where she resided at the time of her death, March 15, 1920. Sister Douglass united with the Seventh-day Adventist Church in 1887, and remained faithful to the end of her life. P. T. Magan.

Derby.—John Derby was born in the State of New York, April 6, 1836. He accepted the third angel's message at Sauk Center, Minn., and remained a faithful member of the Seventh-day Adventist Church until called to lay down life's burdens. At the age of 83 years and 10 months he fell asleep at Shevlin, Minn. His wife, two sons, two daughters, and one brother survive. M. Ruskjer.

Stover.—Abigail Hoff was born in Indiana, Jan. 2, 1836. She was married to A. J. Stover in 1855. They moved West and finally settled at Ridgefield, Wash., where she died March 19, 1920. Five of their eight children survive. The deceased accepted present truth in 1860, and fell asleep rejoicing in the blessed hope. T. H. Starbuck.

Mulvehill.—Martha Jane Mulvehill was born at Seven Mile Ford, Va., Aug. 18, 1850, and fell asleep in the hope of eternal life, March 15, 1920. Her husband and daughter are left to mourn. The deceased accepted present truth last summer, and rejoiced in the promise of a soon-coming Saviour. W. C. Moffett.

Camp.—William J. Camp was born in Saginaw, Mich., Aug. 6, 1882. He was married to Mrs. Laura Catherine Shore Walters in 1908, at Ogden, Utah. They united with the Seventh-day Adventist church in Salt Lake City two years later. In 1912 the family moved to California, where Brother Camp labored at the Loma Linda Sanitarium. He fell asleep in Glendale, Calif., March 9, 1920, with a bright hope of a home in the earth made new. R. W. Munson.

Berg.—Mrs. Grethe Olyne Berg was born in Levanger, Norway, Jan. 6, 1851. She came to Duluth, Minn., at the age of twelve years. Sister Berg accepted the third angel's message thirty-two years ago, and was a charter member of the Duluth church. The testimony is that her life brought a good number to the love of the Saviour. She remained faithful until her death, which occurred March 7, 1920. Six daughters and two sons survive. Frederick Arthur Wright.

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You may not be a minister or a conference worker, yet you will be interested in the reading course for 1920-21.

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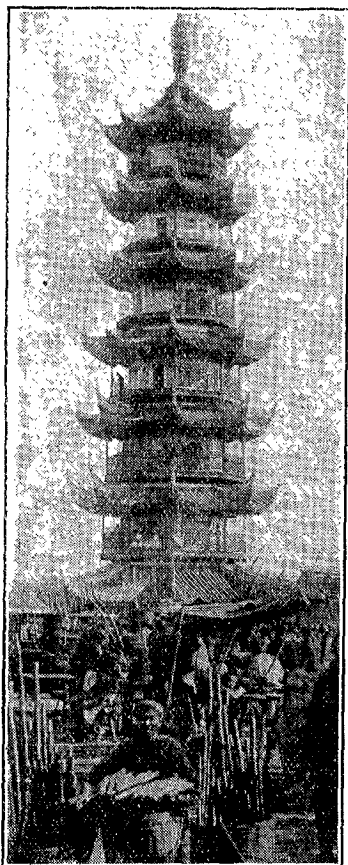
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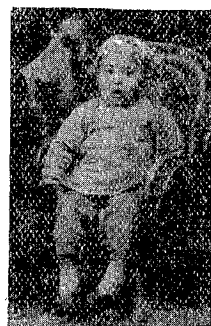
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THIS week Mr. and Mrs. Robert Treible and their child, of Washington, D. C., are booked to sail from New York City for the Canal Zone, Panama. They are bound for San Andres Island, in the West Caribbean, to engage in school and evangelistic work.

* *

EARLY this month, we learn, J. D. Leslie, of South Texas, entered Mexico, with his family, bound for Mexico City. Brother Leslie is to be field missionary secretary of the Mexican Mission, which hopes now to push its Spanish book work more vigorously than ever.

* *

AFTER a brief furlough, spent mainly, we believe, under the care of the New England Sanitarium staff, at Melrose, Mass., Dr. J. G. Smalley is leaving Washington on his return to the Bay Islands, Honduras, feeling sufficiently restored in health to take up his medical work in the field where he has labored for eighteen years, first as a teacher, now for years as a physician.

* *

THE real test of a missionary is his ability to cope with life's practical problems. It is not the theorems the student learns nor the philosophy he studies, but the practical application he is able to make of the things he has learned, which determines his real efficiency as a worker. This is emphasized by Elder William Guthrie, chairman of the Emmanuel Missionary College Board, in the *Lake Union Herald*. Because of the fuel shortage, the college was compelled to use wood as fuel. This was secured by a large number of the young men who volunteered to cut the wood, put it onto sleds to be drawn to the boiler house, and then cut it into lengths for use in the furnace. Brother Guthrie says:

"I have been exercising a little watchfulness to see who the real missionaries will be out of the coming classes from E. M. C. The way in which the boys volunteer to take hold in cases of emergency and crisis is an indication of what their real value will be when they reach the mission field and get into similar circumstances, and I have certainly ob-

served a fine class of volunteers. To my mind they are real men, or will be in the very near future. If we have men of quality who will stand the test under any kind of circumstances and make a success, they are just such individuals as each conference in the Lake Union will want to engage in some line of work, especially that of the ministry, for hardships, adverse circumstances, emergencies of any description, or crises of the most alarming nature will not discourage or hinder their progress. Work placed in the hands of such young men will usually be carried forward to completion."

* *

THE SPIRIT OF THE TIMES

To read the current news as it appears from day to day in the newspaper, is disquieting enough, but if one looks to the underlying meaning of these events, the danger seems still more threatening.

A year and a half ago, when by the signing of the armistice the active phase of the Great World War came to an end, many prophesied that we were on the threshold of a new world,—a world, as they thought, of peace and quietness, in which rightness and justice would be dominant.

Unfortunately, the events of recent months have disclosed no such ideal conditions, and the outlook for the future is far from reassuring. In fact, men who have no knowledge of Scriptural prophecy are coming to realize that the present is a time of upheaval and great uncertainty,—in short, a time of perhaps the greatest unrest in every phase of human life that has been seen for many years.

Moreover, the unrest is more general among all classes, and more widespread throughout the world, than has ever been the case before in the history of the world.

As we go to press, the eastern part of the United States especially, is only a few days from a serious food shortage, due to the walkout of many railroad workers. The situation is quite unique in that the leaders of the labor unions have not called the strike; in fact, it is, according to their own statement, against their orders and probably intended as a means of overthrowing their leadership.

This is but another illustration of the spirit of revolt from authority which is permeating all classes. Recent months have seen many governments overthrown by the revolt of those governed. Dynasties have gone down, and kingdoms have been overthrown, and even the republics set up are finding it difficult to maintain authority over the people of the republic.

Some of the outstanding items in the present world situation are: The unauthorized railroad strike of which we have spoken, with possible complications from the radical element in the United States; a revolution in Guatemala; a threatened break between France and the Allies over the French seizure of German cities as an offset to the entrance of German troops in the neutral zone; a critical situation in the Mohammedan world, centering in a national movement in Turkey and near-by countries which threatens to make difficult the Allied adjustment of the Turk-

ish treaty soon to be decided upon; the victory of the Bolsheviks throughout almost all Russia, offering encouragement to the radical element in near-by countries and thereby threatening the governments of these nations with overthrow; the financial world in the greatest chaos that it has seen in many years; and the world as a whole threatened, according to competent medical authority, with epidemics worse than the recent influenza pandemic.

The most threatening of all is the spirit of unrest which shows itself in the hearts of men everywhere, in an unwillingness to submit to any authority save their own desires, and a readiness to seize by violent means, if necessary, that which they consider theirs by right, or merely want.

With this spirit abroad in the land, men's hearts may well fail them "for fear, and for looking after those things which are coming on the earth."

L. L. C.

* *

EUROPEAN RELIEF FUND

Donations Received to April 12, 1920

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|---------------------------------|-------------|
| Previously reported | \$15,598.23 |
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| Clyde H. Smith | 1.00 |
| Mr. and Mrs. A. E. Taylor | 10.00 |
| Walter Harper | 10.00 |
| A friend | 5.00 |
| J. E. Froom, M. D. | 25.00 |
| D. D. Kurtz | 6.00 |
| Christ. Schultz | 10.00 |
| Aug. Schultz | 5.00 |
| Mrs. Minnie Feige | 5.00 |
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