

The Advent Review and Sabbath Herald



Vol. 100

Takoma Park, Washington, D. C., April 12, 1923

No. 15

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

The Expected One

I know not if He comes at eve,
Or night, or morn, or noon;
I know the breeze of twilight gray,
That fans the cheek of dying day,
Doth ever whisper, "Soon!"

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur, "Near!"

I know not round His blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst in beauty's bloom;
And faith assures, "Not long!"

I know not if we years must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heartstrings deep,
And sings, "A little while!"

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flash with beauty and with mirth
At sound of, "Lo, I come!"

— Selected.

TO ALL
FREELY BY HIS
GRACE

Ten Reasons for a Fleshless Diet

A. W. TRUMAN, M. D.

The Strength Delusion

EVERY movement we make, every thought we think, every heart throb, involves waste and the expenditure of energy. There is a constant breaking down of our tissues; and the food ingested is the source of the material for repair. By its oxidation, digestion, and assimilation, energy is liberated for life's varied activities.

The primary object of taking food is, in the words of the wise man, "for strength, and not for drunkenness." Any one who makes the pleasure of eating the chief requisite, will some day find, through a disordered stomach and a clogged liver, that eating has ceased to be a pleasure.

The idea has long been current that superior qualities of body and mind come from eating flesh food; but the verdict of science, after long observation and careful investigation and various experiments, is rapidly reversing this opinion. The experiments of Prof. Russell H. Chittenden, president of the American Physiological Society, and director of the Sheffield Scientific School at Yale, are convincing. His elaborate investigations, extending over long periods of time, prove that persons of widely varying habits of life, temperament, occupation, and constitution, can maintain and even heighten their mental and physical vigor while subsisting upon a diet containing but one half the usual amount of protein, and in which the flesh is reduced to a minimum or is entirely absent.

The subjects of the first experiment were three physicians, three professors, and a clerk,—men of sedentary and chiefly of mental occupation. For a period of six months, they were required to reduce the amount of meat and other protein foods about one half. "Their weight remained stationary; but they improved in general health, and experienced a quite remarkable increase of mental clearness and energy."

Chittenden's Researches

For his next experiment, Professor Chittenden used a detachment of twenty soldiers from the hospital corps of the United States Army, "representing a great variety of types of different ages, nationality, temperament, and degrees of intelligence." For a period of six months, these men lived upon a ration in which the protein was reduced to one third the usual amount, and the flesh to five sixths of an ounce daily.

There was a slight gain in weight, "the general health was well maintained, and with suggestions of improvement that were frequently so marked as to challenge attention." "Most conspicuous, however," remarks Professor Chittenden, "was the effect observed on the muscular strength of the various subjects. . . . Without exception, we note a phenomenal gain in strength which demands explanation." There was an average gain in strength for each subject of about 50 per cent.

For the third experiment, Professor Chittenden secured as subjects a group of eight leading athletes of Yale, all in training trim. For five months they subsisted upon a diet comprising from one half to one third the quantity of protein food they had been in the habit of eating. "Gymnasium tests showed in every man a truly remarkable gain in strength and endurance."

Fisher's Experiments

Dr. Irving Fisher, professor of political economy of Yale University, concluded a series of experiments testing the endurance of forty-nine persons, about thirty of the number being flesh abstainers. The first endurance test was that of "holding the arms horizontally." The flesh eaters averaged ten minutes. The flesh abstainers averaged forty-nine minutes. The longest time for a flesh eater was twenty-two minutes. The maximum time for a flesh abstainer was two hundred minutes. The second endurance test was that of "deep knee bending." The flesh eaters averaged 383 times, the flesh abstainers 833. Professor Fisher explains the results on the basis that "flesh foods contain in themselves fatigue poisons of various kinds, which naturally aggravate the action of the fatigue poisons produced in the body."

Dr. J. Ioteyko, head of the laboratory at the University of Brussels, compared the endurance of seventeen vegetarians with that of twenty-five carnivores, students of the university. He says, "Comparing the two sets of subjects on the basis of mechanical work, it is found that the vegetarians surpassed the carnivores on the average of 53 per cent."

Professor Fisher remarks: "These investigations, with those of Combe of Lausanne; Metchnikoff, and Tisier of Paris; as well as Herter and others in the United States, seem gradually to be demonstrating that the fancied strength from meat is like the fancied strength from alcohol, an illusion."

Tests in Germany

Professor Rubner, of Berlin, "one of the world's foremost students of hygiene," read a paper before the recent International Congress of Hygiene and Demography on the "Nutrition of the People," in which he said: "It is a fact that the diet of the well-to-do is not in itself physiologically justified; it is not even healthful; for on account of the false notions of the strengthening effect of meat, too much meat is used by young and old, and this is harmful."

In the long-distance races in Germany, the flesh abstainers have invariably been easy victors. Upon

(Continued on page 16)

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"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. 100

TAKOMA PARK, WASHINGTON, D. C., APRIL 12, 1923

No. 15

Trusting in God Under Difficulty, and Going Forward

WILLIAM A. SPICER

OUT of the experiences in facing the possibility of a serious reduction in appropriations, the mission fields report many an inspiring lesson of confidence and trust in the living God. Writing before the news had reached them that the brethren and sisters in the homelands had rallied and saved the situation, Elder W. H. Branson, of the African Division, told us:

"I believe the Lord will make this situation so appeal to our people that they will yet rally to the standard, and make it possible for our missionaries to remain in the field and for others to be added to the forces. Otherwise what can we do? We are already spread out so thinly that we can scarcely operate in some parts. Surely God must come to our help, and make it possible for other workers to join the force. However, the workers throughout this field are all of good courage. I have not heard a discouraging note after the first shock on receipt of the news of the cut in appropriations. The brethren have determined to make the best of whatever comes, and to hold the fort, no matter what happens. We are anxiously awaiting the cable from Elder Shaw."

As all know, the cable from the Treasury Department gave the glad word that the believers had indeed rallied to the standard, and made it possible, not only for the missionaries to remain, but for a few to be added.

Another word comes from Elder F. W. Spies, of the East Brazilian Conference. He writes:

"I can tell you I have never felt blue for five minutes over our financial situation. I have believed that the Lord would help us out. There may have been lessons in it that He desired us to learn, but I believe the Lord has a work to do, and at a time like this, when we ought to be doing more than ever, I do not think He wants us to stop where we are."

Up to the Indian missions by Lake Titicaca and in Bolivia, where the remarkable ingathering of souls keeps our missionaries at the tension point continually to know how properly to instruct and care for the fruitage, the news came last autumn that appropriations might be cut. Superintendent H. U. Stevens, of the Inca Union Mission, tells of a meeting of their committee at Puno, on the shore of Titicaca, where an emergency plan to be set before all the union workers was adopted about as follows:

"Voted, That in view of the call of the hour for consecration and sacrifice, the Lord giving strength, we are willing to go the limit in personal sacrifice, that the cause of God may advance.

"We therefore adopt the following emergency measures [here but summarized]:

"Step I cuts out everything that can be eliminated through economy and emergency savings.

"Step II involves four weeks' pay of all our workers, to be taken out of November, if necessary.

"Step III involves another four weeks' pay of all our workers, to be taken out December, if necessary.

"Step IV.—Steps I to III are not enough to meet the cut called for. But we do not know how to go farther without eliminating some of our workers, and therefore we defer consideration of this step until the majority meeting of our committee, when the division men will be with us."

As we read the proposition of the workers, we think of them high up on those bleak Andean table-lands, above the tree line, amid surroundings that forbid turning the hand readily to anything that would bring in means to tide over emergencies. Yet they voted to face the situation like soldiers called to hold a position against all odds. It must have been some time after this meeting of theirs that they received word that the brethren and sisters at home had rallied and saved the day.

From the most populous division of all, the Far East, where the hundreds of millions are to be reached somehow by the power of God, Elder I. H. Evans wrote at the time:

"The success of the future of our work in the East depends largely upon God. Surely, the General Conference, the last few years, has done much in supplying us with means and with livable conditions. Our institutions have been built up and every encouragement given to the work that we could reasonably ask. Now that we must curtail, on account of shortage of money, it ought to drive us nearer to the Lord, and help us to depend more on the Holy Spirit than on finances. If this could be the result of our limited appropriations in the budget, we would still be making progress."

And here is a message sent on from the Central China Union, in a formal way bringing the greetings of the missionary body and thanks to the churches and believers in other lands for the gifts that restored the threatened shortage:

"GREETING! Word received today announces that the full Class 1 budget has been provided for, with some funds for advance work.

"This message arrived just as we were beginning to revise plans and budgets in order to meet the 30 per cent cut, in harmony with the Fall Council recommendations. It is good news, indeed. Our hearts overflow with grateful thanks to God; and we hasten to take this opportunity of expressing as a united body of delegates, our appreciation of the loyal support and sacrifice manifested at this crisis by our brethren and sisters in the homeland.

"To us who labor in confident reliance upon the fidelity of those who are holding the ropes, this response, written in sacrifice, appeals with powerful incentive for greater diligence; and we reconsecrate our lives to God, pledging ourselves to work and save, using with care the funds intrusted to us for the saving of many souls from the heathen darkness of Central China.

"O. A. HALL, Superintendent
"A. MOUNTAIN, Secretary.

"Wang Gia Dun, Hankow.
"Jan. 30, 1923."

Last, just a word from Elder S. A. Wellman, who writes from among India's three hundred millions:

"We should pray the Lord this coming year that we may get more souls in spite of shortage of funds. If we cannot go all the way in our program of financial resources, God surely has a way by which we can compass the city. We are all of good courage in this country."

We might multiply these messages from the fields; but these suffice to show how the missionaries in all the world put their trust in God in the crisis. And they had trust also in the believers in this message back in the home churches. Grandly the believers justified that trust. And now quarter by quarter and week by week in 1923 we must by God's help, make up the full measure of mission funds that will prevent another crisis this year such as pressed upon us last autumn and brought uncertainty to the mission fields.

* * *

Lessons from Recent Events — No. 5

L. H. CHRISTIAN

In a way, we came into the Great War quite unprepared. While we knew that such struggles were coming, we did not know where they would begin nor what form they would take. It was difficult, without experience, to prepare for a world conflict. Had we known before 1914 what we know today, we would have planned many things differently. Sometimes we have thought that possibly God had a purpose in letting us drift into the times of war with our minds all taken up with work as it could be carried on in times of peace and prosperity.

When the war began, it brought a terrible strain upon our world-wide organization. We had divided our great work into division conferences. North America was one conference, Europe another, and others were to be organized. During the stress of the war, the brethren at headquarters found great difficulty in maintaining these division conferences and constituencies. On the other hand, a large share of our work in Europe was entirely cut off from America. It was really divided into three parts: The neutral lands, such as Scandinavia and Switzerland, where we had many believers, and the two opposing forces in the war. It happened that our headquarters were located in one of the latter groups. As a consequence our churches and conferences in the other world groups of nations were isolated from spiritual encouragement or financial assistance. They had been joined to a European conference, and in a way severed from organized connection with the General Conference, so that the cause in Europe suffered more than many understand from the arrangement.

At the late General Conference in San Francisco the question of division conferences came up again. It was felt by all that, for the present at least, our world-wide plan of organization should be somewhat differently arranged. Many brethren had given the question careful study, and had come to the conclusion that in this stage of our work and as world conditions are now, it would not be advisable to organize division conferences. On the other hand, it was self-evident that changes were needed, as it was impossible to direct the large world-wide work from one central office in America or any other country.

The world is divided into continents, and there is a natural reason for these sections of the General Conference, called divisions. It was clear that if the work in these continents was to prosper, men in the

fields themselves who knew the people and understood local conditions, must have the real responsibility for the work. Europe had always had that, and had prospered. God's work is too large and difficult to be directed from centers thousands of miles away. Thus the new constitution adopted granted to each division complete autonomy under the general guidance of the General Conference and as a part of the General Conference. This is in harmony with many statements from the spirit of prophecy.

"To my brethren in Battle Creek I would say, The Lord does not need to send His orders to His messengers in all parts of the world through Battle Creek. He does not lay this responsibility upon all those who assume to say to His workers, 'Do this,' and, 'Thou shalt not do that.' God is dishonored when men are led to look to Battle Creek to so large a degree."

Look to God

"The people of every country have their own peculiar distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants. Circumstances will arise which demand immediate action, and it will be necessary that those who are right on the field should take hold of the interest, and do the thing that is necessary to be done under the guidance of the Holy Spirit. Should they wait in a time of crisis for direction to come from Battle Creek as to what they should do, they might lose much."

At the time when these words were written, our headquarters were in Battle Creek. While we do not now need divisions organized into separate conferences as separate units, much like a union or local conference, we do need freedom of development under capable and consecrated division leadership. The financial management, the institutional management, the spiritual care of the churches, the improvement of the ministry, and the upbuilding of the cause in general must really rest with the men in the fields who see the many open doors of opportunity and who understand the customs and languages of the nations with whom they deal.

As the readers of the *Review* know, a large advance step was taken at the General Conference held in San Francisco, in organizing divisions and granting them freedom for their work. But these divisions are not separate conferences. They have no other rules or provision for their work than the constitution of the General Conference. Their officers are elected at the quadrennial conference, and are members of the General Conference Committee. In other words, the division committee in its territory is the General Conference there, and all its actions have the full force of General Conference actions, so long as they are in harmony with the spirit and methods and constitution of the General Conference.

But though we need freedom for decision and action in every division, we must be careful to preserve the authority and coherence of the General Conference in all the world. While leadership too strongly centralized is harmful, a loose, disintegrating form of organization is a far greater peril, for we are told:

"Thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of regulations and order. In this way license shall not be given to disorderly elements to control the work at this time."

It is not possible to devise any form of organization that can meet future exigencies arising from wars and revolutions. Organization is a matter of growth. It changes and adapts itself to environment and conditions. Yet there are lessons that have been pressed

home upon us during these last years, in the matter of gospel order, that need study.

1. Since, at any time when war arises, a continent is liable to be cut off from its neighbors, and in fact from the rest of the world, our work in each division should, wherever possible, be made strong enough in leadership, institutions, and finances to stand alone. We should plan on this as being something that is certain to come as we near the end.

2. What is said of one continent or division applies even more to union and local conferences. We have found conferences in Europe that had been cut off not only from the division and the General Conference, but from the union, for years. The brethren could not even meet as a conference committee. Each church stood by itself, each minister by himself. Our conferences must be helped and trained to stand alone, leaning on God only. This need is vital. Some in the past have leaned too much on one another and on mere rules and organization.

3. In our institutional work, too, this question needs to be taken into consideration. Our schools should be so located that if possible we may have training schools in every land, lest in times of trouble large sections of our work be without educational facilities. The same thing applies to our sanitariums and publishing houses, especially the latter. In recent years a strong nationalistic spirit has grown up in every land. There are many advantages in publishing in each country the literature sold there. Then when troubles come and it is impossible to ship reading matter in, men are at hand who can prepare the literature right at home.

4. The question of finances is a vital one in our missions. Aside from the tithe, one of the most beautiful phases of our financial system is the readiness of countries which are large and prosperous to assist their fellow believers in other smaller and poorer fields. But in times of war it is difficult to send money from one country to another. For this and other reasons it has been planned that the financial control of our world-wide mission funds should not rest with only a few men in one place. Every field should be urged to become self-supporting with funds deposited right on the ground.

In looking back on the work in Europe these last years, one's heart is filled with gratitude to God for the power of His truth. Conferences and churches standing all alone prospered and grew; not one failed. God knows how to find men for every crisis. He cares for His cause; yet He wants us to plan for future troubles in the light of past experiences.

* * *

The Love of God as Related to Free Will and Sin

HENRY BALSBAUGH

THE highest theme treated of in the Bible is God's love. By the power of God's love we are persuaded to believe, and to serve Him with our free will. David says we are wonderfully made. Ps. 139:14. That is so in any way we view ourselves, yet there is a surpassing wonder, in that God has made us so that our happiness depends upon our free will. God's love moves us to make free choice of Him. Love is the source of true happiness. Sin has long obscured God's constant purpose of love.

For every effect there is a cause, and there is an evident chief cause for the many evil effects of sin.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, . . . and destitute of the truth." 1 Tim. 6:3-5. The apostle makes it plain that a man who is guilty of all these evils, is proud, knowing nothing. One of the greatest and saddest things ever written of love are these words of Jesus: "Father, forgive them; for they know not what they do."

The root cause of this ignorance was self-sufficiency or pride. It is a root that goes back to the time of Lucifer, and to Eden. Eve and Adam fell by the workings of Lucifer, of whom it is said, "Thy pomp is brought down to the grave. . . . How art thou fallen from heaven, O Lucifer." Isa. 14:11, 12. It is hardly too much to say that all fallings away from God are rooted in pride. The great falling in the Christian church came from self-exaltation. "Who [the man of sin] opposeth and exalteth himself above all that is called God." 2 Thess. 2:3, 4. Again, "pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

"God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5. The proud will not let the power of love subdue and control them, therefore God resists them with His overruling power unto their final destruction. Humility springs from love. The self-evident tokens of God's love, and the knowledge of His redeeming love whereby we know that we are bought back to God and are not our own, teach us humility, loving dependence upon God. Pride prevents humility.

Naturally, gratitude would be our free-will response for God's loving kindnesses to us, but pride forbids this honest confession. God's love, now fully revealed in Christ, has ever been the same. With God "is no variableness, neither shadow of turning." James 1:17. "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8), is the true witness that God changes not. Lacking God's love, man has proved ungrateful, proud.

God has chosen "the dispensation of the fulness of times" (Eph. 1:10) to reveal His greatest deed of loving-kindness toward the children of men. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. All dimness is in the past, and fulness is in its stead. Now, as God is revealing the fulness of His love, He is also bringing probation to its close.

Lest we should doubt, last but not least, let us prove our own pride out of our experience. How often have we felt condemned for pride, not so much by our fellow men, but by our conscience and God. We have let ourselves be ignorant of God's love through self-sufficiency, and over and over a sense of shame has humbled our pride. This is honest confession.

As probation ends, God's people will have learned His love, and of their own free will God will seal them with His everlasting seal of love, and Satan and sin will never overcome them any more.

* * *

CHRISTIANITY is a power that works. Nothing else in India has really touched the outcaste; nothing else can make him a man.—*Phillips*.

* * *

HE who has the truth in his heart need never fear the want of persuasion on his tongue.—*Ruskin*.

Reading the Bible Through

G. A. ROBERTS

MANY persons make a New Year's resolution to read the Bible through during the year. This is good, but just why the reading of the most wonderful book in the world should find place only as a New Year's resolve, in company with such resolutions as to leave off drinking or smoking, or evil-speaking, or any other "task;" and just why it should seem an achievement to get through once only in a whole year, is rather a puzzle, when ordinary interest in the precious volume on the part of even very busy men or women would enable such ones to read it through prayerfully and studiously in three months.

The writer knows of a minister, who, while carrying successfully the burden of a series of tent efforts in different places, found time to read the Bible through regularly every three months. Another, the president of a large conference, became so interested in the unfolding theme of salvation, as he found it in a continuous reading of the Bible, that, in addition to the many duties which took all his daytime, leaving no time but Sabbaths and nights and early mornings for Bible reading, he still found time to read it through earnestly and prayerfully in thirty days. True, he burned much midnight and early morning oil, but this reading was an earnest endeavor to satisfy the craving of the mind and heart for more and yet more of the light divine.

The spirit of prophecy, in language inspired of heaven, teaches us that in the reading and assimilation of the Word lies our hope of eternal life. And yet, somehow, the reading of the Book of all books is relegated to the uncertainty of a New Year's resolve, or to spare time, which often never presents itself.

We have our reading course for ministers, but the Bible is not a requirement; and in many other reading courses and studies, no definite place is made for it. We are thankful that we have our Morning Watch, our daily study of the Sabbath school lesson, and our Bible Year outline. These are all good, should be followed out, and will bring us many blessings; but are they enough? Is there not danger that one could do all this simply as a requirement? Why should we not, in addition to and above all these, make room for the reading of the Bible just for its own precious self alone, making it our first and most valued privilege and pleasure? Why not make it the first and foremost of all things; then if anything must be neglected, let it be the reading of the daily paper or the study of secular lessons.

This is not a plea that any should carelessly or hastily read the Sacred Word, but rather that it be given the time and place in our lives that it should rightfully have. It should be read carefully, reverently, prayerfully. The servant of the Lord has said, "Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given." — *"Steps to Christ,"* p. 96.

But how is it with us? Do we not often rush into our worship by opening the Book to read without lifting our hearts to God for enlightenment, even for a brief moment, doing our praying after we have opened its pages and read? God will signally bless in the reading of His word, if, whenever we lay hand on the book with intention to read, we first send up a silent prayer; then we shall open its pages reverently, as in the very presence of its Author. It will make

a great difference whether you come to God's book directly from the midst of your busy activities of the day, or immediately after standing reverently for a moment, seeking wisdom in the audience chamber of your God.

The greatest co-operation that we can give to heaven in its endeavor to save our souls is to give ourselves fully and unreservedly to a prayerful study of the word of God.

Oakland, Calif.

* * *

What May We Judge?

MRS. IVA F. CADY

"SPEAK not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4: 11.

If, in speaking evil of and judging our brother, we are judging the law and thus violating the law, how essential it is that we overcome this bad habit of criticizing.

Our brother is not accountable to us, but to God.

"Every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Rom. 14: 12, 13.

Instead of looking for faults in others to criticize and condemn, is it not our first duty to see that we do not discourage or hinder any one by the course that we take? It is not only the other person who must give account of himself to God, but we also shall be called to give account, each one for himself, in the day of judgment. We shall not be agitated so much then over what others have said and done, but the question of supreme importance to each will be, How have I lived before God?

Our lives have more or less influence, either for good or evil, over all with whom we associate. How earnestly, then, we should strive to heed the admonition:

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed." Heb. 12: 12, 13.

* * *

Staying the Heart on God

MRS. M. E. STEWARD

THE noted Frenchman who visited us recently, had a substratum of truth in his teaching, but with it much error. It is true that the imagination sometimes plays havoc with sensitive nerves, simulating conditions that have no real existence.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so." — *"The Ministry of Healing,"* p. 241.

Is the reader wondering whether he has an imaginary disease, and what can be done in such a case? Imaginary diseases make one gloomy, irritable, anxious, altogether self-centered. Is he afraid of cancer, or some other local trouble? Never should he allow his thoughts to rest on the suspected spot, for where the thoughts go, there the blood collects, and real disease may result.

It is useless to say to the distracted one, "Be cheerful!" Better point the way, or provide the cheery and interesting, to fill the mind, to the exclusion of the imaginary. The most important and effective help

in any trouble, is trust in the Lord. Hear Him: "Casting *all* your care upon Him; for He careth for you." 1 Peter 5:7. The love, wisdom, and power of God are behind all He says; consider that. Or simply look unto Him" (Isa. 45:22), which is equivalent to touching the hem of His garment, and will as surely bring returns (Matt. 9:20).

Co-operate with the Saviour; endeavor to rest the mind on sweet music; read some,—that which is interesting, but not exciting; recall lovely landscapes you have seen, the rose you admired; or sail away with the fleecy, white clouds.

Avoid the vexatious. Do not talk or think of ill health. Think, talk, and live health principles in the fresh air and sunshine.

A Warning

"There is, however, a form of mind cure that is one of the most effective agencies of evil. Through this so-called science, one mind is brought under the control of another. . . . It is not God's purpose that any human being should yield his mind and will to the control of another. . . . The theory of mind controlling mind was originated by Satan. . . . It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls." —*Id.*, pp. 242, 243.

The mind cure here referred to, is readily recognized as hypnotism. "Self-[auto]suggestion is capable of producing self-hypnotism."—*Webster's Unabridged Dictionary, new edition*. Hypnotism is produced by fixing the gaze or mind continuously on the same object. Is not this identical with M. Coué's formula, by which one loses self-control?

Many years ago hypnotism created quite a stir in my home town, a quiet neighborhood in central New York. A young man, a near neighbor, began to dabble with it; he hypnotized himself. He was not very vigorous, and soon after he began the practice he died. Whether hypnotism caused, or even hastened, his death, I do not know.

Hypnotism embraces several varieties. Webster mentions catalepsy and somnambulism. It has different degrees, "heavy and light." It is far safer to let the occult entirely alone. A recent account in a city paper, mentioned the case of a woman somnambulist who went out onto the roof of a house in the night. Her friends were greatly alarmed, but did not dare to endeavor to save her, for it would waken her. The rising sun at last woke her, and, if I remember correctly, she was killed. Who is willing to run the risk of having cataleptic fits, or being a somnambulist, by using self-suggestion!

Never trust to talking to one who is sound asleep, in order to influence his character! Character is not made that way.

We have a more sure guide and helper. The Holy Scriptures assure us that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Since perfection is the result of obeying the Bible, what more can be attained or desired?

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THE question for each man to settle is not what he would do if he had means, time, influence, and educational advantages, but what he will do with the things he has.—*Hamilton Wright Mabie*.

The Lord's Remembrancers

FRANCIS HERBERT

"Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:6, 7 (margin).

The place of peace, for that is what Jerusalem means, is to be established in the earth. That is what the Lord's people are every one longing for, and looking forward to; but do we long so exceedingly for the coming of Jesus that we pray for Him continually? Not only at stated times,—family worship, for instance, or on the Sabbath,—but all the day, always?

We know how we feel concerning some very dear friend whom we have not seen for some time. Our thoughts are often with him, and we pray for his welfare and safety. Perhaps if we see any reasonable hope, we pray for his speedy return. Just in proportion to our love is our longing and our prayer. Jesus is our dearest Friend. To Him we owe more than to any other, and He has promised that He will certainly return, and has bidden us to pray that God's name may be glorified, that His will may be done here on earth as it is done in heaven, and that His kingdom may come.

Some of us are ready to say with the psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Jesus says, "Behold, I come quickly." "Blessed are they that do His commandments, that they may have right to . . . enter in through the gates into the city." It is our privilege to stand side by side with the apostle John and say, "Even so, come, Lord Jesus."

But some may say, Who are the Lord's "remembrancers"? This command is for the heads of the people, for the ministers and teachers, not for us. We have our everyday work to do, we have not time to give ourselves to prayer.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." 1 Cor. 1:27-29.

The Lord's "remembrancers" are simply those servants of His who have given themselves up to His indwelling life so much that they are wholly surrendered to His will, and long only for His glory. They have so much confidence in Him that they can leave their earthly concerns when He calls to prayer or work for Him, confident that His promise is sure that "all these things shall be added." Matt. 6:33. They prefer Jerusalem above their chief joy; they allow themselves to be occupied in thought with His glorious appearing, and the blessings resulting, so much that they are constrained to pray for Him continually and to praise Him all the day long. And finally, they recognize the high calling of God in Christ, and are glad to know that He wants men and women with whom He can strive and wrestle; and so constrained by His Spirit, they give Him no rest until He establish and till He make Jerusalem a praise in the earth.

It remains for each one to settle with the Master whether he will be one among those who give them-

selves in this way to the Lord. The reward of surrender is very sure. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

* * *

All Is Yours

J. S. SHROCK

WE hear much about the sad mistake the prodigal son made after receiving his portion of his father's estate, as recorded in Luke 15, but little is said about the mistake of his elder brother. The prodigal believed in having a "good time," and doubtless he did enjoy himself as long as his money lasted; but the enjoyment in sin is sure to end disastrously. That he made a great mistake no one disputes, but what about his brother? The joy of the one came to an end, but the joy of the other never had a beginning. He never had so much as a "kid" that he "might make merry with his friends."

Here is a lesson for us. All the father had belonged to him, but he never realized it. In his way of looking at his father's estate he simply had nothing. How is it with us?

God says to us just what that father said to the elder brother, "All that I have is thine." How much do we claim? How much real enjoyment have we? Do we appreciate the fact that "His divine power has given unto us all things that pertain to life and godliness"? We ought to have returns for our service to Him. He says, "Go ye also into the vineyard, and whatsoever is right I will give you." And are we to have no returns until the final day of reckoning comes? The answer is, "There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive a hundredfold *now in this time*." Mark 10:29, 30.

The Lord's dealings with the children of Israel beautifully illustrate this principle. He had promised them vastly more land than they ever occupied. Please read Numbers 34. God's plan was to drive out every enemy, that His people might live in peace. But how utterly they failed! Caleb, however, believed in taking all that belonged to him. This is no encouragement to be covetous, and, if possible, take more than rightfully belongs to us. What rightfully belonged to Caleb, Caleb wanted.

In case five talents belong to us, we need every one in order to add "other five talents." But listen to Caleb: "Moses swear on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God." "Now therefore give me this mountain, whereof the Lord spake in that day." Joshua 14:9, 12. The men who discouraged Israel with the evil report never demanded any land and never received any. The Master says, "Ask, and it shall be given you." Caleb asked, and he received. But we are to ask in faith. We are to ask understandingly. We are not to ask for that which does not rightfully belong to us. Caleb had a just claim, and he knew it.

Jacob, in wrestling with the angel, was demanding only what had been promised to him. God had said, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:15.

In like manner David could confidently come before the Lord with this petition: "Now let it please Thee to bless the house of Thy servant, that it may continue forever before Thee; for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed forever." 2 Sam. 7:29.

But man is so slow to take what God holds in store for him. Like the elder son in the parable, he works hard, but takes no time for enjoyment in the Lord.

In Christ there is fulness of joy forever, but poor, deluded man would rather serve sin and end his career in a lake of fire. God so loved that He gave, but His giving will not enrich us unless we are willing to take what He has given.

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Complete Victory

W. A. GOSMER

BEFORE the close of human probation, every true follower of Christ will have gained complete victory over sin. To some, this may seem a very high standard, and very difficult to attain. Inherited and cultivated tendencies to evil have so warped human lives, together with repeated failures to reach desired heights of victory, that the impression is left on many hearts that to be a complete victor is well-nigh impossible. It is well to learn the lesson of our own utter inability to cope successfully with unseen powers of evil and our own depraved natures. But it is a serious mistake to feel that we cannot fully overcome; for,

"Those who consent to enter into covenant with God, are not left to the power of Satan or to the infirmity of their own nature."—*The Ministry of Healing*, p. 93.

It is at this juncture that real faith comes to the rescue. Note the following:

"If thou canst believe, all things are possible to him that believeth.' It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait, and resisting every temptation, however strong."—*Id.*, pp. 65, 66.

Our victory is in Christ, who was a complete overcomer. Received by faith, His victory becomes our victory, for He overcame in our behalf. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. When we receive Him in full faith and make a full surrender, we share His victory, because He lives in us, and His life is manifested in our lives. Then, with Paul, we live "by the faith of the Son of God," and that is a faith that never has been defeated.

God is anxious that we be delivered from sin at the earliest possible moment.

"When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin. It is His will to cleanse us from sin."—*Id.*, p. 70.

It becomes our privilege, then, to pray for deliverance and victory. There is no delay or substitution on the part of God when we pray for victory over sin. Let us then determine in our hearts that we will be victorious. Let us surrender the last known sin. Then with earnest, prevailing prayer, yea, with agonizing prayer, if necessary, let us claim the victory; and according as we have believed, so shall it be. God can save us from every sin, for "He is equally powerful in every department of His saving grace."

"We must look to Christ; we must resist as He resisted; we must pray as He prayed; we must agonize as He agonized, if we would conquer as He conquered."—*Mrs. E. G. White, in the Review and Herald, Nov. 8, 1887.*



EDITORIAL



The Second Advent

THE Son of God, the Saviour of men, once lived on this earth as a man; indeed, though truly divine, He was also truly human—the God-man.

After living here about thirty-three years, Jesus died upon the cross, an offering for our sins—yours and mine. He was buried, and on the third day he rose again.

Then after “being seen” of his followers “forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:3), “He was taken up; and a cloud received Him out of their sight.” Verse 9.

But before His crucifixion, while He was yet with His disciples, when they were cast down in spirit because He had said that He must soon leave them, to comfort their hearts He made them this promise, “I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14:3.

Then when the time came for Him to actually leave them to return to His Father, just after that “cloud received Him out of their sight,” “while they looked steadfastly toward heaven as He went up, behold, two men [angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”

It will be recognized that this was not a new promise, but a renewal of the pledge of John 14:3, “I will come again.” Yea, it was something more than a renewal, it was an amplification; for it told the manner of His coming, and that it is to be personal and visible—“this same Jesus, which is taken up from you into heaven, shall so come in like manner.”

Is it any wonder that not only the few who heard the original promise, and the larger number who saw the two angels, and heard their assurance that “this same Jesus” should “so come in like manner” as they had seen Him go, but that all Christian believers should cherish as a “blessed hope” the promise of the return of Him whom they love?

Dr. A. J. Gordon, in his book, “Ecce Venit,” quotes Massillon as saying that, “in the days of primitive Christianity, it would have been deemed a kind of apostasy not to sigh for the return of the Lord.”—Page 11.

In “Quiet Talks About Our Lord’s Return,” Dr. S. D. Gordon pictures our Lord Jesus Christ as “now sitting at the Father’s right hand, looking forward with eager expectancy to the day of His return to earth. . . . His eye, and the eye of His follower who is in close, intelligent touch with Him and His plans, look forward together expectantly to the same day and event. And the expectant heart on earth prays, ‘Come, Lord Jesus.’”—Page 163.

In a Prophetic Conference in Philadelphia, May 28-30, 1918, Dr. Mark Matthews, a Presbyterian pastor, speaking of our Lord’s return, said: “It is our hope.” In a communication from the late Dr. J. Wilbur Chapman, read on a similar occasion, occurs the following: “This is a blessed hope to me, because every man that hath this hope in him purifieth himself even as He is pure.” Doctor Chapman further expressed his feelings in these lines:

“Dear Lord, we long to see Thy blessed face,
Our feet are often weary in the race.
We wait Thy coming, when each day is done.
Lord, tarry not, oh, tarry not, but come.”

The doctrine of the personal return of our Lord in glory, a return to take His people to Himself, that they may be with Him, is not a creation of the fancy; the wish is not here the father of the thought, but is, as we have seen, based upon the promise of our Lord Himself. Only in this way could it have gained so early and so prominent a place in the Christian creed; only so could it have survived all these centuries of weary waiting for its realization.

No other doctrine is more strongly emphasized in both the Gospels and the Epistles. As we have seen, the Master Himself taught it throughout His ministry. He not only encouraged His followers to expect His return, but He laid it upon them as a spiritual duty to watch for His coming. Matt. 24:42-44.

Not only did our Saviour give to His immediate followers, and through them to us, the promise already quoted from John 14:3; but in the twenty-fourth chapter of Matthew and parallel scriptures the subject is dwelt upon at length, and the doctrine is taught also in certain parables, as for example Matthew 25:14-46; Luke 19:12-27; Mark 13:34-37.

John, Peter, Paul, and James are the New Testament writers who have stressed the truth of our Lord’s return most strongly. It is John who not only records the comforting promise of John 14:3, but through him was given the Revelation, full of the same subject, from the words, “Behold, He cometh with clouds,” in the first chapter, to the Master’s “Surely I come quickly,” and the prophet’s response in behalf of the waiting church, “Amen. Even so, come, Lord Jesus,” fitting finale of the book.

We find Paul referring many times to the second advent. To him it was the “blessed hope” (Titus 2:13), the crowning event of redemption, the time when the changed living and the raised dead should be caught up together to meet the Lord in the air, and so be ever with Him. (See 1 Thess. 4:13-18.) To the apostle it was a vital, fundamental truth, since only “unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. 9:28.

James, the brother of Jesus according to the flesh, exhorts believers to patience under injustice and oppression, saying, “Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:8.

Again the apostle Paul, in his farewell letter to Timothy, said:

“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.

This was the hope to which the apostle in the vigor of his manhood had pointed others. Now bowed with age and about to seal his testimony with his blood, he finds in it his own strength and solace. Paul the aged apostle felt no fear of death, for to him it meant only a moment of rest, as it were, and then the glory of the resurrection to immortality and to be ever with

Him whom not having seen during His earthly ministry, he loved, and who had said: "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

Is it any wonder, now as we near the time and anticipate the glory, that believers should sing with swelling hearts,

"Hasten on, glad day,"—

the day when death, the last enemy, shall be destroyed, when this corruptible shall put on incorruption, when this mortal shall put on immortality, when death shall be swallowed up in victory, and all the redeemed shall exclaim in the exuberance of their joy, "O death, where is thy sting? O grave, where is thy victory?" (See 1 Cor. 15:51-55.)

C. P. B.

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No More War

THEOLOGICIANS had been telling of a millennium before the Lord comes, when peace would reign on the earth; and the warlike nations, no longer having revenge and hatred in their hearts, would turn the deadly implements of war into instruments of peace, and learn war no more. Then the awful World War broke out, which nearly blotted civilization from the earth. Thinking men saw that the theory of the theologians was not founded upon facts, and those who understood the Scriptures always knew that any such claim was utterly contrary to the teaching of the word of God.

When the armistice was signed, the "peace and safety cry" was again heard in some quarters, telling us that the nations were now so war weary that they would fight no more, but settle their national troubles through some international court of arbitration, and thus do away with the awful strain of keeping them on a war footing. Since the war closed, the greatest statesmen and diplomats of the world have been seeking to make arrangements to this end. Great councils have been called to limit navies and standing armies. But today the awful war specter hangs over the world as threateningly as ever.

In its issue of February 17, *Collier's Weekly* quotes from the House Committee in its report on the Army Appropriation Bill as follows:

"Never in the history of this country has it had so great a military strength in the time of peace as it has today. Never before has the country possessed so many military resources in trained men and material. Our regular army now has double the number of highly trained commissioned officers it had before the World War, and an enlisted strength 25 per cent greater than before the war. The National Guard is nearly 100 per cent larger than before the war, and a far greater military asset to the nation than ever before."

To this the editor adds:

"With French bayonets at the German throat, with English and French jealousies rampant in the Near East, with wars and rumors of war hissing round the world, perhaps we can do with no less. But five years ago we were waging a war to end war!"

To the student of prophecy and the believer in the word of God, all that is taking place among the nations of the earth is but the handwriting on the wall, fore-threatening the overthrow of all nations and the doom of the world.

Whenever God writes, He has those who can read His handwriting. Belshazzar, his thousand lords, the magicians, and the wise men of Babylon could not; Daniel could. Can you? Are you reading what God is writing today, and preparing yourself accordingly? Our personal salvation depends not so much on simply

understanding what God did write, as upon an understanding what He is now writing. A stupendous crisis is before the world. Personally, are we ready?

G. B. T.

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Beguiling the Unwary

Reiterating Satan's Great Falsehood

Of the many agencies through which Satan will seek to deceive the world in these closing days of earth's history, perhaps the most potent will be Spiritualism. Already this cult numbers its votaries by the million. Its power and influence are increasing by leaps and bounds.

The recent World War served greatly to accelerate its spread. The world was left sorrow-stricken. Thousands of wives had been deprived of their husbands, and parents of their sons. They were ready to turn for solace and consolation to any source that promised them comfort.

Spiritualism took advantage of this tragic situation to hold out a false hope. It claimed the power to open communication between the living and the dead, and the spiritualistic medium and psychic teacher were admitted to many circles from which previously they had been carefully excluded. The advocacy of this great delusion by such men as Sir Oliver Lodge and William T. Stead has given it a respectability and standing, and its evil work continues to spread. By specious suggestion, by adapting itself to present-day conditions, it is endeavoring to ingratiate itself into the good graces of every home.

A Wicked, Subtle Suggestion

The *Washington Times-Herald* for Sunday, February 18, contains an article by Eva Fay who is represented as the "most celebrated American psychic authority." The burden of Mrs. Fay's message is to describe the methods of holding séances in the homes of the people. She states that it is very easy for any number of persons, by complying with certain conditions, to come into touch with the spiritual world and hold communication with the spirits of the dead. She says that many persons, unknown to themselves, have psychic powers, and may readily become mediums of communication. She affirms that "small children are often the most satisfactory mediums; because their intellectual innocence and fearlessness do not interfere with the manifestations of the Presence" (the spirit).

Undoubtedly these suggestions from Mrs. Fay will be acted upon in thousands of homes, not alone in America, but in Great Britain and France, where her articles are being published. Many will use her plan as a means of amusement or from idle curiosity, and will thus be ensnared, and later become firm believers in the doctrines of this cult. Surely it behooves every one who would stand free from every entangling alliance with the enemy of all righteousness, to be on his guard lest he become ensnared by some of these subtle suggestions.

We have learned even of some Seventh-day Adventist young people who were using some of these methods described by Mrs. Fay as a means of diversion at social gatherings. We naturally expect that thousands in the world will fall into such traps. These do not have the light of truth which God has given to His people; but when Seventh-day Adventists begin to tamper with these things, they step over upon Satan's ground, and cannot with confidence ask God to keep them or protect them.

The Claims of Spiritualism a Denial of the Word of God

The foundation doctrine of Spiritualism rests in the belief that the dead are conscious, and that they have the power to come back and communicate with the living. Mrs. Fay declares that one means of establishing communication with the dead is for the investigators to "memorize and fix in their minds" these sentences, with others: "The divine spark is never extinguished. The soul of man is the consciousness of the eternal God. There is no death." An echo verily of Satan's statement to the mother of the race. The devoted, faithful student of the word, who is willing to believe God in preference to the representations of man, who is willing to believe what God says in contradiction, perhaps, of even his own senses, will not be deceived by this false representation.

The claims of Spiritualism through the centuries, and none the less today, are but reiterations of Satan's great falsehood to our first parents in the garden of Eden. God declared to Adam and Eve that if they disobeyed Him they should surely die. Satan discredited the word of the Lord, and declared, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

The baneful fruit of this first falsehood we see in the heathen mythology of the past, in the heathen religions of today, and, sad to say, thousands in the great Christian church have unwittingly come to accept the testimony of Satan in direct contradiction to the word of the Lord. The divine fiat spoken to Adam and Eve was fulfilled. The very day they partook of the forbidden fruit they came under the condemnation of death, and the seeds of death were planted in their nature. Through their transgression their posterity inherited a dying nature, and countless millions who have lived on this earth since that time have lain down in death.

The Bible plainly teaches that God only possesses immortality. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6:16.

Immortality is revealed through the gospel. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

Immortality, instead of being possessed by man naturally, is set before him as a state to be sought for. God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7.

Of the nature of man's death we are not left in ignorance. The Scriptures plainly declare that the dead know not anything. "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

When man lies down in the tomb, his very thoughts have perished. This is the word of the Lord through the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

The dead have no knowledge of the things which take place upon the earth. Declares the patriarch: "Thou prevailest forever against him, and he passeth: Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:20, 21.

In this state of forgetfulness, of utter unconsciousness and oblivion, the dead remain until the day of resurrection. Not until then do they enter upon their reward. This is pointedly shown by such scriptures as 1 Thessalonians 4:16-18 and 1 Corinthians 15:51-55:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Spiritualism Fulfills Prophecy

The great movement of Spiritualism in the world comes as a direct fulfilment of prophecy. The Scriptures of Truth declare that in the last days a great miracle-working power will arise, and that it will have as its objective the deception of the world, resulting in its utter destruction at last. (See Rev. 13:13, 14, and Rev. 16:13, 14.)

Spiritualism stands out as a significant sign of the times, an indication that we are living in the closing days of earth's history.

May God keep us on our guard constantly against the artful temptations of the enemy. May we make His truth our shield and buckler, the strong tower into which we may run and be safe. Our only hope in meeting the temptations before us will not be in matching wit with wit, or reason with reason, or argument with argument. We must meet Satan today as our Master met him in the great hour of His temptation, "It is written." This was the shield of Christ the Lord. Behind this rock of defense we must hide in the days before us. We must therefore acquaint ourselves with the Word and hide it in our hearts, so that it may prove indeed our defense in the hour of need.

F. M. W.

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Love and Friendship

No love, no friendship, no kindness, is ever wasted. And if they be not appreciated or reciprocated by the person upon whom they are bestowed, it comes from some other least expected source upon which we have no claim. There is no such thing as loving in vain. True, one can love some one who does not return that love. But for every unrequited love another bigger love is born. The more people you like, the more people will like you. The more you give, the more will be yours to give. The more smiles you put into circulation, the more you will have bestowed on you. Love, friendship, and smiles are like currency. If they are hoarded, no one gets the benefit of them; if they are kept in constant circulation, every one benefits; and, again, like money, they always accumulate something in the transit.—*Nellie Revell*.

IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

A Case of Healing in Borneo

NORMA YOUNGBERG

MR. YOUNGBERG, accompanied by a native worker, was out visiting among the heathen in the gardens about four miles from Sandakan, British North Borneo. They came to a place where a little babe was dying. The father of the child told Mr. Youngberg that he worshiped the spirits, but that he had prayed to them for ten days to heal the baby, and they would not hear nor help.

Mr. Youngberg then began to tell him of the true God who does answer prayer. It seemed that faith was born into the man's heart immediately, for he said, "Now, I believe that your God sent you here to help us. If your God can heal this child, we will worship Him."

Mr. Youngberg told them to give the baby to him. It was a little boy only three months old. Its hands and lips were already bluish-black, and it was almost too weak to breathe. They brought it up here to our home, and gave it to me. As soon as we had bathed him and noted a few symptoms, we felt how hopeless and helpless the case was unless God should intervene.

Well, we prayed, and the parents who had hardly even heard the name of God, prayed too, out in their jungle home. God answered the prayers and honored the faith of those poor people, and in one week little Moses (as we named him) went home well.

Needless to say, the parents' joy knew no bounds. It was a miracle. They felt that the child had practically been raised from the dead. Three days ago they cast out their ancestral shrines and all the things they had used in spirit worship, and in one more heathen home in Borneo the Lord is glorified as God, and worshiped as a loving Father.

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On the Firing Line

G. W. CAVINESS

IN speaking of those who are out in new fields trying to spread the message, either as ministers or as colporteurs, we often say of them that they are out on "the firing line." As it has been my privilege to be on this line in both a figurative and a very real sense in Mexico during some of the revolutions that have taken place in this stormy section of the great world field, it may be interesting and helpful to recount some of my experiences to show our Father's loving care.

On one occasion I was down on the isthmus of Tehuantepec, holding meetings in a little Indian village. It lacked a few minutes of time for the service, and a number were already in the room, when the owner of the house ran in and said, "The rebels are entering town." The doors and windows were closed and shutters and blinds put in place and the light put, not under a bed, for they had no such article of furniture as we know it, but under a good cover, so as to give no light to the invaders.

Soon the firing of guns was heard, coming nearer and nearer, and the raiders passed right down the

street in front of the house. We were certainly on the firing line then, and everybody crouched down in the corners of the room to be out of line of any passing bullets, and silence prevailed in that company. While I was wondering what was best to do as we sat there in quietness for some time, this text came to my mind, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." Ps. 4: 8.

The text seemed to fit the case, for only the Lord could give either peace or safety at such a time, so I lay down on a bench, but our host brought me a bundle of poles tied together with a cord, which I arranged for a bed, and rolling up in my blanket, I went to sleep. My sleep was so profound that although friends came with ox-carts and took away those who had come to the meeting, I slept right through the noise and confusion until morning; in fact, I never slept better in my life than I did that night. It seems strange to me yet how I did it, for a very little noise is enough to awaken me on any ordinary occasion. That text means more to me now than it did before that experience.

At one time Mexico City was the bone of contention between the revolutionary parties during several months. It was taken by one party and held a few weeks, and then the besiegers came in and stayed a short time until their turn came to get out on the run. This happened four or five times; and as we never knew when it was to be, we just attended to business as usual, and never failed to have our Sabbath meetings, even if we had to walk a few times when street cars did not run on account of the conditions.

We got accustomed to being lulled to sleep at night by the roar of cannon around the city, and at times the trouble was so near that one could hear rifle shots quite distinctly. One day I went to the city post office, which was about five miles from our home; but just as I reached the place, firing was heard a few blocks away, and the people all came running and driving at full speed to get away from that vicinity in the shortest time. I got the mail and started to find a street car for home, but there were no cars running. In such cases the soldiers who were getting out of the city took all street cars available and made for the suburbs, and then took to the woods. The only thing for me to do in such a case was to walk those five miles, and not get mixed up in the battle. This was not so simple as it might seem, for one never knew where bullets would fly. However, I reached home in safety after another experience on the firing line.

One day Mrs. Caviness and I went to the city on the street car just after dinner. I had a little business to attend to, while Mrs. Caviness was taking some help to a few poor families over on the other side of town. We separated in the center of the city, each going a different way. A little later one army came in to the business center, and the other got out, with shots flying and the dead falling here and there. All street cars were soon out of commission, and Mrs. Caviness was on one side of the battle and I on the other, and both some six miles from home. I hesitated awhile, feeling that I must go through the line of

battle to find my companion, but remembering that it was like finding "a needle in a haystack," as I did not know where she might be, I went home, thinking she would most probably stay with friends until quiet was restored in the city. I had been home but a half hour when, to my great relief, she came in, and had quite a story to tell of her experience.

After giving relief to the poor, she found the battle on and no cars running; so she set out on foot, hoping to avoid trouble by going a few blocks away from the center. As she was about to cross a street, some soldiers came running and others after them, shooting. Providentially a door was open, and she, with a few others, stepped in and waited until the trouble had passed on up the street. On coming out, she saw the dead lying where they had fallen. She made her way a block or two more, when again the fight was on, and a door of refuge was open until it passed by. After that came the long walk home, not free from possible flying bullets, but safely accomplished. It was a great relief to be at home together, feeling that God would surely continue to care for us as He had done hitherto.

Once the Zapatistas, noted for atrocities, captured the city, coming in near our home. After the firing had ceased and the invaders had gone on toward the city, I started out to attend to matters near at hand, but had gone only a few blocks when soldiers were seen coming to meet me. If one turns his back, he is considered guilty and is most likely to be shot. A coward is not pleasing to either God or man, as we see from both Bible and history. I kept going and the soldiers kept coming to meet me. One took his gun from his shoulder and began to take aim at me, but as I came up to him, he lowered it and said, "Oh, I thought it was Carranza!" If he had really thought that, I would most probably not be telling the story, for these soldiers were looking for that man, and knew how to shoot straight.

I would not seek avoidable danger, but I know from experience that "the hand that bears all nature up, shall guard His children well." Such experiences teach one to say with full assurance of faith,

"There is a heart, there is a hand,
We feel but cannot see;
We've always been provided for,
And we shall always be."

* * *

Kenya and Tanganyika

W. E. HOWELL

EN route from Durban, South Africa, to Bombay, India, it was my privilege to stop off for two weeks between boats, and visit our mission field in Kenya Colony and Tanganyika territory, formerly British East Africa and German East Africa respectively. Sixteen European workers from these two fields gathered at Gendia Mission in Kenya on Lake Victoria, our headquarters for the two fields. It was Christmas time, and some of the workers had come a little ahead to spend a bit of time in well-earned repose.

Elder W. T. Bartlett, superintendent of the field, met me at Kisumu, the terminus of the Uganda Railway from Mombasa, the port of Kenya. He took me in a sailboat, built by Brother A. A. Carscallen while interned during the war, on a night-and-day sail of fourteen hours to Gendia, where we were met by the workers on the pier at noon on Christmas Day to spend our Yuletide together on the equator. Sister Bartlett had a wholesome repast ready for us on ar-

rival at the station, a mile and a half away, 400 feet above the level of the lake and 4,100 above the sea.

This field was administered directly by the British Union until January 1 of the current year, when it was transferred to the European Division. This territory joins that of the African Division at the line between Portuguese East Africa and Nyasaland on the south and the Belgian Congo on the west.

The first great task of our workers who came out after the war, nearly all new, was to save and restore what was left after the wreckage of war. It has been uphill work, but is now getting under substantial headway. Kenya has five stations, all in the west near Lake Victoria, the farthest being sixty-seven miles from Gendia. The principal tribes served are the Kavirondo (more properly Luo), the Kisii, and the Kikuyu, with some prospect of a beginning among the warlike Masai. Each station has outschools ranging from six to eighteen each, with a total enrolment for each station and its outschools of three hundred to five hundred.

In Tanganyika there are now sixteen stations in operation, one group of twelve in the west near the lake, and another of four in the east in the Paré district south of Mt. Kilimanjaro. In the latter is where Brother E. Kotz and others formerly labored, and where Brethren S. G. Maxwell and A. F. Bull are now located. The four stations in this section were kept alive during three years of war by faithful native believers who served without a penny of pay. Among these were Daniel, Ezekiel, Hosea, and Abraham. Though in prison part of the time, they returned to the work after release. Two of them made a trip to Gendia, and were greatly pleased to find some European workers there. Ezekiel is a good evangelist, and Daniel a good organizer, the latter having in charge Mamba station with eight outschools. The twelve stations in west Tanganyika in the lake district, have five European families settled into the work.

Our work in Kenya and Tanganyika has some very interesting features. Among these may be mentioned:

1. The schools occupy only small tracts of land, ranging from three to fifty acres.
2. Nothing is supplied the native pupils but the instruction.
3. No English is taught in either outschool or main station, the workers all learning and doing the work in the native language, with the Kiswahili a sort of lingua franca to them all.
4. What is called a "mission village" is developed on or near the school land, where those seriously interested in school may settle with their families, or when single, in groups, building their own huts, raising their own foodstuffs, and providing everything for themselves except instruction. A deacon or elder is made responsible for the welfare of the village, somewhat like a chief for his kraal.
5. The establishing of a girls' home, the house usually being built and equipped by volunteer labor from the boys, the girls raising their own garden stuff for food. They are taught to make their own garments, and their home life is supervised by a European, usually a single woman, who can give her time largely to them and teaching. The home life becomes so attractive that young married women sometimes seek to run away from their husbands to live there, especially if not well treated.
6. Spiritual instruction and living are made first, and a certain amount of manual labor and training is required of all.

7. Medical missionary work is emphasized, and is greatly helping to reach all classes with the message. Dr. Madgwick, a well-qualified English physician, has a small hospital and operating-room at Kanyadoto in west Kenya, though his buildings and equipment are very inadequate, all but the operating-room being built of reeds and grass. This phase of our work needs strengthening and extending.

We had very precious seasons together in our workers' council, reviewing all working policies, studying the problems and lessons of the present financial stringency, and laying improved plans for the future. Though the workers are comparatively young and new, I have not met a more devoted, interested, courageous group in Africa. Harmony and confidence exist between workers and between them and their superintendent. All left for their stations with fresh courage, and expressed determination to push more definitely and vigorously the winning of souls in Kenya and Tanganyika.

My last glimpse of Africa has just passed beyond the western horizon as I write this article. I am aboard the S. S. "Karagola," bound for India, to spend two months there on the problems and triumphs of the message among a people of whom I have already seen thousands in East Africa.

* * *

The Guiding Hand

Writing from Aleppo, Syria, February 15, W. K. Ising, secretary of the European Division, reported that next morning he was to make his "plunge into the uncertainties of the Mesopotamian plains," in an effort to reach Mosul, on the Tigris, just across from old Nineveh. He was to make the journey by way of Bagdad. He adds:

"The Lord has wonderfully prospered me on my journeys thus far, which have been accomplished without the least mishap, in spite of the fact that so many others have been reported encountering trouble. I have had so many evidences of the Lord's gracious guidance that I cannot but think that many of our good brethren and sisters in the homelands must have been praying for me. This gives me boldness to launch out into the deep, knowing that the angel of the Lord will camp about me."

Speaking of providential guidance in his effort to find the scattered Armenian believers in Beirut, Damascus, and Sidon, Brother Ising adds:

"The Lord has in so many cases just led these brethren to me, that the sublime thought of seeing the Lord take such notice of us poor creatures is really startling. With no address in Damascus, a city of 500,000 people, with no means of tracing our Syrian brother, he just tipped me on the shoulder in the market at the moment I was contemplating what means we could employ to find him. Through him we found our Armenian brethren. At Sidon, also, a brother met us at the market. My typewriter broke down day before yesterday, which was instrumental in bringing me in contact with the manager of the Singer Company here in Aleppo, where 'by chance' I came across the man who knew something about our people, and who found a brother for me after my efforts with the Protestants had availed nothing."

* * *

OBSERVE good faith and justice toward all nations; cultivate peace and harmony with all.—*George Washington.*

A Visit to the President of China

HERBERT C. WHITE

WE are invited to a reception and luncheon at the president's palace. This unusual invitation came to us from President Li Yuan-Hung just last Wednesday, and all the members of our North China Union Language School are invited to be present on this great occasion. We are more than delighted with the prospect of seeing and hearing the president of this huge republic.

We must be at the president's grounds at 9 o'clock this morning. We shall spend an hour looking about the grounds. At 10 o'clock we must be at the grand reception hall of the palace.

Later: This has truly been a wonderful day for us all. The reception at the president's palace was a grand and formal affair. There were over two hundred foreigners present, and we certainly received a royal welcome. Dr. Pettus, our principal, and Dr. Stewart, president of the Peking University, were at the head of our delegation. After looking around the beautiful grounds which are located just behind the imperial palace — now occupied by the ex-boy emperor — and near the great "Tien on Men," or Gate of Heaven, we were ushered into the spacious reception hall. The floor was covered with a great, beautiful Peking rug about 50 x 90 feet in size, which is used only on special occasions. The interior decoration was very beautiful. Golden chandeliers hung from the ceiling, and the whole room was white, with blue and gold trimmings. The big main reception hall is surrounded by other rooms which are used on state occasions.

On either side are large banquet halls, and in front is the president's suite. Also several large committee-rooms are in this section of the palace. We enjoyed the privilege of going through the entire building. Those of our number who came from Washington, say that this palace far exceeds the White House in beauty and furnishings.

On first entering the hall, we all lined up in a long row across the center of the hall. While waiting for the president to appear, we had a chance to study the numerous statesmen and diplomats who were there to greet us. All these Chinese officials were arrayed in the latest English costumes, as was also the president himself. After we had waited for about fifteen minutes, the president's bodyguard appeared. These lined up at attention, and in a few minutes out came President Li himself.

After greeting us with three profound bows (which were returned as graciously as our stiff American frames would permit), the president read the speech of welcome which he had prepared for the occasion. After Li had concluded his speech, which was read in Chinese, one of the statesmen read it to us in English. Dr. Stewart replied to the address in Chinese. Leading men from all the representative bodies then stepped forward and shook hands with the president. After a few minutes' conversation with them, Li stepped forward, bowed very graciously to us all, and retired to his private office.

We were then invited to the banquet halls to partake of "the king's meat," which we enjoyed very much. Cake, all manner of cookies, and sandwiches were served. After the banquet, we visited the president's numerous private apartments, and then wended our way home.



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

Do We Need Patience?

MRS. D. A. FITCH

YES, we need patience and need it abundantly. Is there a place in this world where it is not needed? If you have found such a place or condition, you are certainly more favored than most of us. Has patience had her perfect work in you, or is it only lack of provocation which leads you to be sweet tempered?

If well, we need patience to meet the trials sure to come every day. If sick, we need it to bear the discomfort and tedium of our lot.

In destitution it is needed to help us wait until all things shall be ours. If wealthy, we need it to meet the perplexities and cares that come with stewardship.

When all is done and patience has had her perfect work in us, we shall still have need of it to wait for our coming Lord. In the blessed future home there will be perfect patience without the trials which here make us aware of our need of our gentle sister, patience.

* * *

Mothers

LOUISE SCHAAF

WHEN the Creator considered what great gift He could bestow upon the human race, He made a mother, and in her heart He embedded the noblest purposes, the deepest love, never-failing courage, boundless faith, infinite patience, and the spirit of sacrifice. A mother's love is merely delegated love, a faint reflection of what God's love is for His children. A mother will stick to you, believe in you, when all the world has forsaken you; love you when you are not lovable, and encourage you when you are ready to give up. A mother will live for you, slave for you, and die for you.

One of the great moments in Napoleon's life was when he presented his little, timid, provincial mother to the aristocratic grandees of his court, with a simple, "Gentlemen, my mother." He was big enough not to be ashamed of her.

Let us consider the mothers of some of the great men of the Bible. There was the mother of Moses — we all know the story, how a Hebrew slave woman defied Pharaoh's decree and harbored her child. She must have lived close to God to have had all the faith she exhibited. It was bad enough to risk her baby in a frail basket at the water's edge, but can you imagine what it must have meant for an orthodox Jewish woman to have her child taken by Gentiles? However, her great faith in God was honored, and He saw to it that she had the rearing of her own child; and the boy's training the first twelve years of his life had a great influence in making him the leader of Israel.

Samuel was one of God's greatest prophets; Hannah was a great mother. Hannah's husband had two wives. The other wife had children, but Hannah had none, and in those days it was considered a great misfortune to be childless. The rival wife taunted Hannah till life was almost unbearable — and it was probably this taunting that helped develop in Hannah a meek and

patient spirit. Hannah fasted and prayed, and vowed that if God would give her a man child, she would give him to the Lord. Her prayer was answered, and Hannah devoted her life to the rearing of her son. It was only a short possession, for she surrendered him to Eli the priest at an early age.

The mother of John the Baptist was a great woman. Elizabeth, we are told, was filled with the Holy Ghost, and in order to experience this, one must indeed be worthy. Elizabeth prophesied, as did her husband, so she was a vessel chosen of God. She saw to it that John had the training that God intended he should have. If Elizabeth had been slack, it is doubtful whether John the Baptist would have been one of the greatest men ever born of women, as the Saviour said he was.

Then consider Mary, the mother of our Lord, honored far above any other woman that ever lived. We learn from the spirit of prophecy that Jesus never went to the rabbinical schools, but that He was taught at His mother's knee. Mary must have been filled with wisdom from above in order to undertake her high calling, and surely God would not have chosen any but a great mother for His own Son.

God Himself esteems parenthood so highly that in the very decalogue He commands us to honor our father and our mother; and to show what Christ thought of mothers, we need only follow Him to the cross, where, while He was dying in agony, He remembered His mother and made provision for her.

* * *

Will Winslow

WILL WINSLOW was the worst boy in the village; his father's indulgence had spoiled him. "Don't check the boy," he would say to his mother, "you will crush all the manhood within him." And so he grew up the terror of his neighbors. The old, the infirm, and the crippled were the especial objects of his vicious merriment. One poor woman, bent by age and infirmities, he assailed with his ridicule, as she daily went out upon her crutch to draw water from the well near her house, and just within the playground of the schoolhouse.

"Only look at her," he would say, "isn't she the letter S now, with an extra crook in it?" and his cruel laugh, as he followed closely behind, mocking and mimicking her, called forth from her no rebuke. One day, however, she turned, and looking at him reproachfully, said:

"Go home, child, and read the story of Elisha and the two bears out of the wood."

"Shame on you, Will," said Charles Mansfield, "to laugh at her misfortunes! I heard my grandmother say that she became a cripple by lifting her idiot son, and tending him night and day."

"I don't care what made her so," said Will, "but I wouldn't stay among people if I was such a looking thing as that. Do look!"

"Shame!" said Charles. "Shame!" echoed from each of the boys present. And to show their sym-

pathy, several of them sprang forward to aid the poor woman; but Charles Mansfield, the eldest, and always an example of nobleness and generosity, was the first. "Let me get the water for you, ma'am," and he gently took the bucket from her hand.

Her voice was tremulous and tearful as she said, "Thank you, my dear boy. God grant that you may never suffer from such infirmities."

"If I should," said Charles, kindly, "it would be the duty, and ought to be the pleasure, of young people to assist me. One of us will bring you water every day, and so you need not come for it."

"Yes, so we will," was echoed from lip to lip.

"God bless you! God bless you all!" She wiped away the tears and entered her poor and lonely home.

Will Winslow was reported to the master, and was sentenced to study during the usual recess for a week to come. The punishment was hard, for he loved play better than his book; but how slight in comparison with the retribution which awaited him!

It was the second day of his confinement, and he sat near the open window, watching the sports of the boys in the playground. Suddenly — when the master was absorbed in his occupations, he leaped into the midst of them, with a shout at his achievement.

"Now let him punish me again, if he can," and he ran backward, throwing up his arms, and shouting in defiance, when — his voice suddenly ceased; there was a heavy plunge, and a horrible groan broke on the ears of his bewildered companions.

Now it happened that the well was undergoing repairs, and the workmen were then at a distance collecting their materials. Carelessly the well was left uncovered, and at the very moment of his triumph, Will Winslow was precipitated backward into the opening.

A cry of horror burst from the assembled boys, who rushed to the spot, and Charles Mansfield, the bravest of them all, was the first to seize the well rope, tie it around his waist, and descend to the rescue. The well was deep; fortunately, however, the water at that time was mostly exhausted, but Will lay motionless at the bottom. Carefully he lifted him, and with one arm around his mutilated and apparently lifeless form, and the other upon the rope, he gave the signal, and was slowly drawn to the top.

The livid face of the wicked boy filled his companions with a supernatural horror; and in perfect silence they bore him to the house of the poor woman, which was close at hand. She had witnessed the accident from the window, and upon her crutch hastened to meet them. And now Will Winslow was in the humble home, and upon the lowly bed of her whom he had assailed with cruelty and scorn; and faithfully she obeyed the commandment of Him who said, "Do good to them that hate you, and pray for them that despitefully use you, and persecute you."

Silently her prayers ascended to God for the sufferer. Her little vials of camphor and other restoratives, provided by charitable neighbors, were emptied for his relief. She took from her scanty store, bandages for his head, which was shockingly mangled and bleeding; and she herself, forgetful of all but his sufferings, sat down and tenderly bathed his hands and his forehead, while some of the boys ran for the surgeon and others for the master.

The injury to the head was supposed to be the only one he had sustained; and after the surgeon had done his work, the poor boy was borne away on a litter to his home, still insensible, and surrounded by

his companions, mute with emotion. That day was destined to make an impression upon the school, its master, and all that heard of the awful catastrophe.

A few hours later a group of boys collected in the playground. Their conversation was in whispers; horror sat upon every face; all were pale and awe stricken. Charles Mansfield approached. "How is poor Will now, have any of you heard?"

"O Charlie!" several exclaimed at once as they gathered around him.

"Oh! don't you know? haven't you heard? Why, he opened his eyes and spoke, but they think his back is broken." Charles clasped his hands, lifted them high in the air, uttered not a word, but burst into tears. For a few minutes he yielded to his emotion, and then, still pale and grief stricken, but with a manly voice, he said to his companions: "Boys, shall we ever forget the lesson of this day?"

And poor Will — words would be too feeble to portray his agony of body and mind as he lay for long months upon his bed of suffering; but when he arose therefrom, with a feeble and distorted body, and a scar upon his forehead, he was changed in heart also, crushed in spirit, humble and contrite. Repentance had had its perfect work, and when he became convalescent, and his schoolmates came to congratulate him on his recovery, he threw his arms around the neck of each, and burst into tears, but could not speak, except to whisper, "Forgive, forgive."

At his request the poor woman became the tenant, rent free, of a cottage belonging to his father, and his mother constantly ministered to her wants. As soon as he could do so, he wrote to her, humbly pleading forgiveness, and in return she gave him her blessing. From this time one half his ample quarterly allowance was bestowed upon her; he visited her in her loneliness, and at last made his peace with God, declared his punishment just — henceforth to be a cripple and hunchback.

Youthful readers, let the history of Will Winslow impress your hearts. Revere the aged, whether they be in poverty or affluence; and feel it a privilege to minister to them in their infirmities, as they have done to you in the weakness and helplessness of infancy. It is the only recompense which youth can make to age, and God will bless the youthful heart which bows in reverence before the hoary head. — *"Sabbath Readings for the Home Circle."*

Ten Reasons for a Fleshless Diet

(Continued from page 2)

this point, Professor von Norden, in his monumental work on "Metabolism and Practical Medicine," says: "In Germany, at least, in these competitive races, the vegetarian is ahead of the meat eater. The non-vegetarian cannot compete with the vegetarian in the matter of endurance in these long-distance walks. The vegetarian is ahead in the matter of rapid pedestrian feats."

A few years ago, a well-known athlete, Dr. Deighton, walked from the southernmost point of England to the northernmost point of Scotland, a distance of almost 1,000 miles, in twenty-four days and four hours. His chief subsistence en route was a much-advertised meat juice. Mr. George Allen, who for a number of years had subsisted upon a strict non-flesh diet, undertook the same task, which he accomplished in a little less than seventeen days, — that is, seven days' less time.

As in the heat engine, energy for light, heat, or power does not come from burning copper, lead, or iron filings, but from carbonaceous materials, as coal, coke, fuel oils, etc.; so in the human body, energy for warmth and muscular effort comes not from oxidizing the metal repair foods, the proteins, but from those foods which are rich in carbon, the starches, and the sugars, called the carbohydrates.

Flesh Food a Stimulant

Whence, then, come these "illusions," these "false notions of the strengthening effect of meat"? They come from the fact that foods of this class are stimulating. A stimulant is a counterfeit for strength. It is a physical deceiver. It makes a person believe he is strong because he "feels" strong, when it is not true at all. That which is interpreted as strength is only nervous excitement. A stimulant never builds up; it only stirs up. While pretending to contribute energy, it actually robs the body of strength. The resort to stimulants to whip up the flagging energies of the body is an effort to trick nature in playing the game of life. It is like borrowing money. Some day the principal must be returned with interest to a relentless creditor.

Beef tea contains less than 1 per cent nourishment, but one can get the same kind of exhilaration from a cup of beef tea as from a cup of brandy. This is due to the drug effect of the beef tea, which is a solution of the waste products, the poisonous extractives, of the meat.

Every animal organism is constantly throwing off these extractives, such as urea, uric acid, creatinine, etc. The kidneys have no other function than the removal of poisons. If an animal is deprived of the use of its kidneys, it will die of self-poisoning in a few days. When an animal is slaughtered and the blood ceases to circulate, this stream of urinary products on its way to the kidneys for excretion stops in the tissues, and is devoured by the consumer with the flesh.

Friedenwald and Ruhrah, in their book, "Diet in Health and Disease," say: "The extractives are probably of no value either as a source of energy or in the formation of tissues. They act as stimulants and appetizers, and it has been stated that the craving some individuals have for meat is in reality a desire for the extractives."

Armand Gautier, the eminent French dietitian, says on this point: "Like the opium smoker, the individual who accustoms himself to meat, feels that he misses it when he does not take the usual excess."

Ptomaine Poisoning

The seeds of death and decay are in every animal organism; and just as soon as the heart ceases to throb, the arteries cease to pulsate, and the spark of life leaves the animal, decomposition begins. These putrefactive changes often result in the formation of violent poisons, called ptomaines. The word "ptomaine" comes from a Greek word meaning carcass, or cadaver; and the poisons are variously called putrefactive alkaloid, animal alkaloid, etc. The presence of fatal amounts of these poisons in the flesh may not be betrayed by any change in appearance, odor, or taste. The common practice of keeping meat until it becomes tender, or "ripens," is simply waiting for decomposition to advance until the meat fiber is softened by the process of decay. Canned meats are especially liable to contain the poisonous ptomaine.

Excessive Protein Unbalances the Diet

It is of primary importance that one should guard against consuming excessive quantities of any kind of food material, but there is a difference. Should we take an excess of starches or sugars, provision has been made for storing a certain amount in the form of fat, or as glycogen in the liver and the muscles; but no provision is found for storing an excess of protein. An excess of this food element is of particular injury to the body. The extensive experiments of Professors Chittenden, Fisher, and other scientific workers, have shown that for efficient nutrition we require that only one tenth of the daily intake of food should be of the structure-building, tissue-repairing protein. In the laboratory of nature, the food elements have been so combined by the plants, that the protein element is very low; and thus a diet selected from the natural products of the earth is not only free from uric acid and other waste products, but is already balanced. The addition to the menu of flesh food, which does not contain any starch, at once raises the protein constituent too high.

Bright's Disease and High Blood Pressure

The waste products in the blood arising from excess of protein are a leading cause of Bright's disease, autointoxication, arteriosclerosis, and high blood pressure. These maladies are often associated in the same individual, and frequently have a common origin. Sir William Osler, in his "Principles and Practice of Medicine," writes: "I am more and more impressed with the part played by overeating in inducing arteriosclerosis." "There are many cases in which there is no other factor." Dr. Alexander Haig, of London, states that uric acid makes the blood "collemic," or viscous, and then the heart has difficulty to pump it through the capillaries. Hence the blood pressure increases. Isaac Ott, in his textbook on physiology, says on this point: "Burton-Opitz has shown that hunger reduces viscosity, and meat diet raises it to a great height, while carbohydrates and fat diet give average values to it."

In the colon, flesh foods rapidly undergo decomposition, giving rise to numerous poisons, which are absorbed into the blood, and are toxic to the nervous system, and cast an additional burden upon the liver and kidneys. They are a sort of dietetic clinkers which throw nature's delicate machinery out of adjustment, and produce various symptoms of autointoxication. Bouchard found that the fecal and urinary excrement of carnivorous animals is twice as poisonous when injected into rabbits as that from a herbivorous animal. The former also emits a strong odor, and the fecal discharges are offensively repulsive. Doctor Haig, before quoted, also asserts that "Bright's disease is the result of our meat-eating and tea-drinking habits; and as these habits are common, so also is the disease."

(To be concluded)

* * *

From ethylene gas, one of the ingredients of coal gas, a new anesthetic has been developed, which it is said has many advantages over ether, chloroform, or nitrous oxide (laughing gas). No effect is produced upon the heart action by the new formula, according to the doctors of the physiology laboratory of the University of Chicago, where the anesthetic was developed, and the danger of complications from irritation of the lungs is minimized. Patients can be revived immediately by administering oxygen.

THE KIND OF GIRLS AND BOYS WANTED

WANTED!

Girls whose character shines above clothes.

Girls with a health glow instead of a rouge glow.

Girls who can make bread as well as candy.

Girls who can make their own dresses and hats.

Girls who can keep house.

Girls who love home.

Girls who know how to economize.

Girls who are sympathetic, and not artificial.

Girls who have good taste.

Girls who are fitted for the hardships of the foreign field.

Girls with maidenly reserve.

Girls who are light-hearted without being light-minded.

Girls who are sincere, but not sanctimonious.

Girls who are sweet, without being sentimental.

Girls who are kind, and thoughtful of their parents.

Girls who can talk without indulging in personalities.

Girls who are not simpering.

Girls who are not flirts.

"A woman that feareth the Lord, she shall be praised."

— A College Boy.

WANTED!

Boys whose word is a bond.

Boys who are clean in thought and word.

Boys who are not boastful nor egotistical.

Boys who do not grumble.

Boys who are not subject to "moods."

Boys who do not flatter.

Boys who are not familiar.

Boys who are respectful and kind to their mothers.

Boys who are courteous and helpful to children and to the aged.

Boys who are thrifty but not penurious.

Boys who can say, "I cannot afford it."

Boys whose chief pleasure is not found in the dining-room.

Boys who do not criticize.

Boys who are not ashamed to apologize for a wrong.

Boys who are not easily discouraged.

Boys who have self-control and sound judgment in a crisis.

Boys "who follow right 'mid taunts and jeers."

Boys who say, "Here am I; send me."

Boys who do not flirt.

"Tis moral grandeur makes the man."

— A College Girl.



THE WORLD-WIDE FIELD



REVIVAL WORK IN WASHINGTON

THE series of meetings held at Tacoma, Washington, by Elder O. Montgomery for the church officers of the Western Washington Conference, was one long to be remembered by those who were present. The meetings began at nine o'clock, February 27, and closed the evening of March 1. They were carried on much the same as at Portland, time being given for each one to see and study the important question which was at all times emphasized,—that of entering into the reformatory movement.

The evening meetings were devoted largely to presenting the message to the public, and the straight testimony delivered each evening by Elder Montgomery was greatly appreciated, both by our own people and by those who are becoming interested through the meetings which are being held each Sunday night.

No doubt, as the church officers return to their homes with the spirit of this meeting burning in their hearts, they will be enabled to bring into our local churches something of that spirit of revival and reformation which was so clearly shown to be the great need of our churches everywhere today.

Many times during these services it was expressed by different ones that they had been praying for just such a time as this, and that it was an indication that God was about to begin a great work among His people. Surely we are living in the time when God will speak to His people in power, and the movement now started is only the beginning of the work of the mighty angel who is to lighten the earth with his glory, and whose message is to go on to a glorious triumph.

F. M. OLIVER.



MEXICO

WE have been connected with the work in Mexico just three months. While the progress of the work during the long years of revolution, had been somewhat hindered by the unsettled condition of the country, with the advent of peace and order the brethren took hold with renewed energy and zeal, and it was soon evident that the time had come for the rapid advancement of the message in the land of the ancient Aztecs.

As usual, the colporteurs went out as the vanguard, and during the last three years they have sold \$228,969.40 (Mex.) worth of truth-filled literature. Practically all sections of the republic have been reached by this means. We now have twelve colporteurs in the field, and their efforts are, as a rule, very successful.

Mexico is a large country, having about one fourth the area of the United States. To facilitate the development of the work, the field has been divided into districts, with the idea of placing a competent man in charge of each, and supplying him with such added workers as the growth of the work may require and the resources of the mission will permit.

Owing to the condition of the treasury and the scarcity of Spanish workers, only

two of these divisions are at present supplied with leaders. The urgent needs of the field demand that at least three of the other divisions be given leaders at the earliest possible moment, so that the work already under way may be conserved.

The central division, with headquarters at Mexico City, has but one ordained minister and two Bible workers. These workers have their time fully taken up with the work in the capital, where the church is growing rapidly; while there are at least nine other groups of believers, with scarcely any help save what the superintendent of the mission can give them. Here is a field that will produce a rich harvest of souls for the faithful worker.

The northeastern division, with headquarters at San Luis Potosi, is somewhat better supplied, having three ordained ministers and a Bible worker. One of these is, however, just retiring from active labor because of age. There is a growing church at San Luis, and an interesting new effort at the important seaport of Tampico, where Elder E. Camacho is laboring. In this division also there are calls for labor which we are at present unable to answer.

The southern division, with headquarters at Tehuantepec, on the isthmus of the same name, is a very interesting field. We have several established companies of believers there, and also numerous groups of new inquirers. In all this part of the Mexican Mission we have but one young Mexican missionary worker. He writes pleadingly for a dozen more to be sent down to help him. In Puerto Mexico, on the Gulf of Mexico, there is a group of about eighty believers without a worker, and they need one badly.

Brother J. G. Perez, our worker in the south, writes that a few days ago a man came up from Salina Cruz. We have no work in that city, but the man had become convinced, from some source, that the Seventh-day Adventist Church was the true church, and that he should pay his tithe to it. So he came searching for a representative of us. A preacher of another congregation some distance from Tehuantepec wrote to Brother Perez, asking for some help in studying the message. In another place the believers have at considerable expense erected a schoolhouse and deeded the property to the conference, and have been waiting a long time for a teacher, whom they are willing to support as best they can. We have no one to send them.

On the west coast Elder C. E. Moon has begun an active work at Tepic. He writes that there are about forty already attending his Sabbath school, and more at the night meetings. A goodly number are keeping the Sabbath. From Lower California comes word that in two or three places there are new Sabbath keepers, as well as in other places to the north of Elder Moon's present headquarters. Elder Moon has one Mexican helper and is pleading for other help, that the work in that far-away part of the field may be extended. We also hear of believers, and even groups of Sabbath keepers, in So-

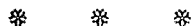
nora and Sinaloa in the northwest. Away to the east, in the wonderful land of Yucatan, we hear of Sabbath keepers who are calling for workers.

For years there has been a decided call for a training school in Mexico. Our youth here are eager to enter the Lord's service. They feel their need of a special preparation. The field was greatly disappointed last fall when their request for money with which to establish such a school had to be cut out from their budget. But we are in no wise discouraged. We have decided to do what we can for ourselves. A good house has been rented in the best suburb of Mexico City, and plans have been laid to open a small school the fourteenth of March. This will mean double work for Elder H. F. Brown, who will take charge of this enterprise, but he is full of zeal, and has the support of the church in the effort. We sincerely hope that this year, means will come in from some source to carry out the plans for properly founding a Mexican training school.

As we study the field, we are led to believe that now, just now, is the time to work in Mexico. There are special difficulties here, which would be overcome if we had facilities for training our consecrated Mexican youth, and giving them an experience in active service.

The brethren in the field, workers and members, are united and working in whole-hearted sympathy to establish the new believers in the faith, and to reach out into the sections as yet unentered, and gather in souls for the Master's kingdom.

F. L. PERRY.



THE BIBLE

THE Filipino young people are at the "catalogue stage." They scan the papers eagerly, especially the weeklies carrying United States advertisements, looking for ads. that offer catalogues or samples free. This is not done with a view to purchase, as many of these students have barely enough to live on, but for the joy of receiving mail, particularly from a foreign country.

We have taken advantage of this eagerness for mail on the part of the young Filipinos, and for the last year have been advertising in the Manila periodicals. True, we have not made large sales, but the results have warranted the expenditure, for thousands of students and other English-speaking Filipinos have written for catalogues, and with each catalogue has gone some printed matter on the Bible, telling what it is and what men say about it.

Strange as it may seem, in this country which was governed for so many years by the Roman Church, the Bible is an almost unknown book. To be sure, certain Old Testament stories were taught here and there in purely Spanish centers, but these were known by the titles of the stories, as "Joseph," "Joshua," etc. They were considered sacred stories, but not as part of the whole Bible.

Not only have the young people living in the islands written us from north, south, east, and west, but from other

countries also, inquiries have come. One young Filipino living in Indo-China received our catalogue and sent his peso, for which we sent him a Bible in his native dialect. We have received letters from Hawaii and also from the United States. Not long ago there came a request for a catalogue from Chicago. We sent it, with the usual printed matter of educational and spiritual value. By return mail we received an order, accompanied by the money and postage fees, for Bibles in three Philippine dialects and in Spanish and English. We shipped the former, and asked our Chicago agency to send the two latter. We have just had a letter acknowledging receipt of the five Bibles, and thanking us for "those valued books."

Does it pay to advertise? It does in the Philippine Islands. It is not possible to estimate the spiritual results of sending these catalogues in response to inquiries. The good we can do is only limited by the amount we are able to invest in this phase of our work.

G. B. CAMERON,
Sec. American Bible Society,
Philippine Agency.

ALEPPO, ARMENIA

ALEPPO, Syria, which appeared in the news of the day recently as the haven for 50,000 Armenians who made their way in rags from Turkey, thus becomes of some interest to twentieth-century Christians of the West. If newspapers and telegraphic services had existed in the days of Richard Cœur de Lion, this selfsame Aleppo would have been a commonplace name at the breakfast tables of Western Europe; for it was from there that the famous Saladin organized much of his opposition to the Crusaders.

Aleppo's name was once more familiar to Western ears than that of any city of the Near East except Constantinople, and it is probably destined to be great again when that part of the world settles down.

Crossroads Town in Abraham's Day

Four thousand years ago, when Abraham moved to Palestine, there was an established caravan route north and south through Syria from Egypt toward Babylon. And at least from the time of Phœnician greatness there was a similar route between the coast cities on the west and Assyria and Babylonia to the east. The oasis near which great trade routes joined became the site of one of the world's first "crossroads towns;" and since then, whenever the world about it has enjoyed peace and carried on trade, it has reaped the benefits in prosperity and importance.

Its own world sufficed for many centuries to keep Aleppo a thriving city, into which scores of long camel caravans came yearly. The Crusades did not greatly interfere with this prosperity, for the successes of the Crusaders stopped literally at Aleppo's walls. Antioch, on the Mediterranean, barely seventy miles away, was the first Syrian stronghold to be captured by the Christian knights and the last to be surrendered; but they were never able to subdue Aleppo, which stood for three hundred years as a bar to Christian advance inland. This Mohammedan city, so close to the Crusaders' stronghold, became Saladin's capital, and it was from there that the Christians were finally driven out of the country.

Discovery of Sea Routes Injured Aleppo

After the Crusades, Europe demanded an ever-increasing supply of spices and other products from the Far East, and Aleppo, near the western end of the land route over which such goods came, became more and more prosperous. Nearly all the Western trading nations established representatives and warehouses in the city. The establishment of a sea route around Africa to the East injured Aleppo somewhat, and the opening of the Suez Canal almost dried up its stream of east-west trade, and brought up the pessimistic picture of a time when camel trains might be a curiosity.

But the railroad locomotive which Westerners nickname "the steel horse," has proved Aleppo's "steel camel," and is bringing the city back to its old place of importance. The famous Bagdad Railroad, which connects the mouth of the Euphrates with the Bosphorus and Europe, dips to Aleppo almost exactly at its mid-point, and meets the railway which now extends from Egypt northward through Syria. The old important camel trails have thus given way to more important trails of steel, and where the one contributed the equivalent of pennies, the latter may yield the equivalent of dollars. Aleppo is in a fair way to become "the Chicago of the Near East."

Pièce de Résistance: Roast Camel

The Aleppo of today may be compared in some ways to Damascus, two hundred miles to the south. Both, on oases, are well watered by streams that lose themselves in the desert—or more properly are made to transform themselves into delightful orchards and gardens through ancient irrigation systems. Both are made up of white, flat-topped houses punctuated by the tall, slender towers of mosques. Both have their crowded, narrow streets surging with a motley mixture of many Arabs, Jews, and Armenians, and representatives of almost every other people of the Near East. Now that Syria is under French mandate, there are as well in Aleppo's crowded streets a sprinkling of the Latins who tried vainly to penetrate there during the Crusades.

Most interesting of Aleppo's sights, fittingly enough in a city built by commerce, are its huge covered bazaars, hardly to be matched elsewhere in the world. These arched rooms of subdued lights are stocked with almost every conceivable ware from crude pottery to handsome Chinese vases, from iron nails to golden chains of the finest workmanship, and from coarse cloths to the most superb product of the rug weaver's art. In the meat bazaar one may choose a steak of beef, camel, or horse, and have it roasted to a turn while he looks on. The accommodating butcher will complete the meal by sending to other parts of the bazaar for fruits, sweets, coffee, and wine. About the city are innumerable sweetmeat shops in which one may buy delectable concoctions of honey, fine flour, and the pistachio nuts for which the surrounding orchards are famous.

A great man-made feature dominates Aleppo almost as the pyramids dominate the plain of Gizeh. In the middle of the flat city its early rulers constructed a huge mound 200 feet high, faced its slopes with blocks of stones, and on the summit built a strong citadel. It was this fort-capped artificial mountain which

successfully withstood siege by the Crusaders in 1124. Though its fortifications have fallen into disrepair, the citadel still stands out as a distinctive feature, and for the growing stream of tourists it will be the "Woolworth tower" from which the ancient city may be seen spread out within its encircling gardens.—*National Geographic Society.*

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MEDICAL DEPARTMENT ITEMS

THE department has information regarding a small Eastern sanitarium which is available on a lease or purchase basis on favorable conditions. Full details given on request.

ONE of our brethren in North Carolina offers favorable terms to any suffering with tuberculosis. Fuller information on request. L. A. HANSEN.

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HOME CONVENTION HELD AT LOMA LINDA, CALIF.

THE Loma Linda church has recently been benefited by a four-day convention for the home, under the direction of Prof. A. W. Spalding, from the Home Commission of the General Conference.

Professor Spalding's very evident practical knowledge of his subject, together with his sound logic on problems of the home, made a combination that compelled respect, and truths of vital importance in the development of a successful Christian home were presented at each meeting.

We believe that the church members have been greatly strengthened by these thorough studies of family life. The Young Mothers' Society was especially thankful for this help, and it has served not only to increase interest, but membership as well. We now number twenty-nine. We are sure that wherever these conventions are held, those attending will be greatly benefited and blessed by them, as we have been.

We wish to congratulate the General Conference on the advance step taken in the organization of the Home Commission. We see for it a real future in our work, if this convention is an indication of its policy of helpfulness for the greatest institution in the world—the home.

ORPHA S. DONALDSON, M. D.

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HOME MISSIONARY WORK IN GREATER NEW YORK

A SHORT but very encouraging home missionary convention was held in the Temple, New York City, February 23, 24. At this meeting the time was divided between the various lines of missionary endeavor, and inasmuch as New York is strongly foreign, the problem of reaching the foreigner was given special attention. The Greater New York Conference is entering upon a layman's missionary program that is somewhat out of the ordinary.

Thursday evening, preceding the home missionary program, Elder C. B. Haynes, the conference president, gave an inspiring discourse on the responsibility of training the laity for their part in the task before us as a denomination. Elder Haynes drew his material largely from the "Testimonies" by the servant of the Lord, showing that while the holding of large evangelistic meetings is strongly

endorsed by the Spirit of God, and we should not slacken in our efforts in this line, yet there is a call for another line of work. The leaders must train the entire church to unite their efforts in soul-saving work. Definite quotations were read, showing that special training in house-to-house work is to be given the members of the church, and that they are to be educated for efficient work in winning the unconverted. In harmony with this instruction, the conference is planning on a systematic circulation of literature that will reach from ten to twenty thousand homes. In addition to this systematic circulation, a layman's training school is to be held, to prepare the members of the church to follow up the interest that may be created.

It is planned that in this school, classes will be held in various branches of the work. The conference treasurer will hold a class in church accountancy for the benefit of church and Sabbath school treasurers, secretaries, etc. One of the conference Bible workers will conduct a class in which the laity will be trained to give Bible readings. The field secretary will conduct a class in Christian salesmanship. A class for Sabbath school officers will be taught by the conference Sabbath school secretary. The medical missionary work will be taught by efficient medical workers, and it is hoped that a class in public speaking will be conducted. Classes will be conducted on the last Thursday night in each month, from eight to ten o'clock, consisting of three periods of forty minutes each. The workers all seem enthusiastic over the plan, and pledge their hearty support.

Elder W. R. Andrews, the home missionary secretary, is planning to give special attention to helping the members in definite soul-saving work. This program seems to be in harmony with this plain instruction of the Lord: "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*"The Ministry of Healing,"* p. 149.

E. R. NUMBERS.

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NORTHERN LUZON MISSION, PHILIPPINE ISLANDS

SINCE coming to this field, it has been my desire to see the church school work started. I received my early training in our own schools, and I have always felt the influence of that training. Because of this I have a desire to see our children in this mission field trained in our own schools. To this end we have been praying and working. God has been good to us, and has answered our prayers and rewarded our efforts. This year we have a good church school at Narvacan, about twenty miles from Vigan, our headquarters. The teacher, Tomas Pilar, is a graduate from the normal training class in the Philippine Academy. He is teaching five grades, and has an enrolment of twenty-nine.

The parents of the children attending our school are well pleased with the progress the children are making, and they feel that the quality of work being done

is far above what is done in the public schools. One of the members of the church was in the office today, and he stated that the people in this community think well of our little school, and many would like to send their children because of the work being done, and, too, because the children do not quarrel and fight as they do in the public school. They also like the quiet way in which the class work is carried on, and the quietness at all times in the classroom.

Our aim is to start a school in every place where we have enough children to warrant it, and also to conduct an intermediate school as a feeder to the academy in Manila. We look forward to the time when the students from these schools will come out prepared to take this message to their own people and to help finish the work. Pray for the work over here when you kneel before the throne.

W. B. AMMUNDSEN.

* * *

UNION MEETING IN CHICAGO

A UNION home missionary convention of all the churches in Chicago was held in the tabernacle, corner of Madison and Springfield Streets, from February 22 to March 3. From the first the meetings were characterized by a live interest on the part of all in attendance. The church officers' hour was especially interesting throughout the convention. Dr. J. F. Morse and a corps of nurses from the Hinsdale Sanitarium, gave instruction in hygiene and simple treatments. Miss Klooster, formerly in charge of the course in home economics at Berrien Springs, gave several talks on dietetics, which were highly appreciated.

The Chicago Conference has been very successful in the last year in winning many additions to the truth through the combined efforts of the ministry and the systematic work of the members. During the convention, several council meetings were held with the representatives of the Brookfield Publishing House. As a result it was decided to print *Present Truth* in a number of foreign languages. Brother G. C. Hoskin, the manager, and his departmental workers are doing all they can to meet this pressing need, and we are confident that churches throughout the field, which have a foreign population within their territory, will organize for definite work among these people.

The meeting closed with a symposium, Sabbath, March 3, at which time we were glad to have with us Brother A. L. Baker, of the Pacific Press in Mountain View, Calif. Elder A. J. Clark, the president of the Chicago Conference, could not be with us, on account of sickness, which we regretted very much.

With the present excellent organization of this conference, in which every worker is getting under the load, we feel justified in looking for extraordinary results in 1923.

E. R. NUMBERS.

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GLEANINGS FROM THE FIELD

A CHURCH of twenty-four members was organized in Picher, Okla., several of the members having been baptized as the result of meetings held during January.

SEVEN persons were taken into the church at Columbia Academy, Washington, having been baptized two weeks before at Vancouver by Prof. G. E. Johnson.

EIGHT were baptized in the Hamilton church in Bermuda recently. Several who had backslidden renewed their consecration and determined to go through till the end.

ELDER N. V. WILLESS baptized five at Boulder recently, this making twenty-seven since the Week of Prayer to be baptized and unite with the Boulder church. At Colorado Springs six were baptized on Dec. 13, 1922, by Elder R. T. Nash.

Appointments and Notices

THE MAY WATCHMAN

Bible students have been watching the turn of things political in Europe, and wondering about the outcome. The May number of the *Watchman Magazine*, ready April 5, contains an article on "The Edge of the Abyss," by Edwin K. Slade. Review readers will be interested in reading this article.

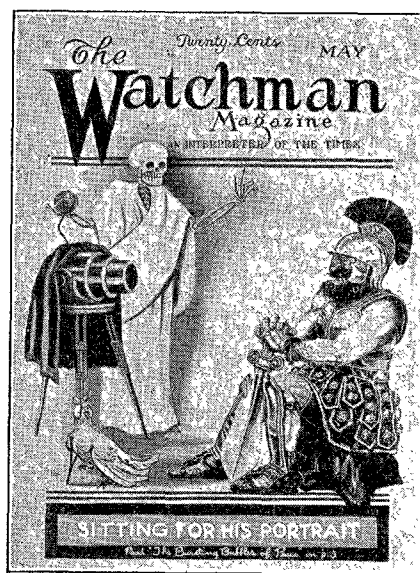
"The Bursting Bubbles of Peace," by Francis D. Nichol, calls attention to some of the bubbles that have pleased men's fancy in the last decade—peace, "war to end war," disarmament,—and tells why they have all proved disappointments. Then he gives a solid foundation of peace—the word of God.

F. C. Gilbert writes on "Why Not Be an Optimist?" In this article is set up the Christian's hope against the forebodings of Lloyd George and Sir Auckland Geddes.

Charles F. McVagh, editor of the *Canadian Watchman*, contributes an article entitled, "Was Jesus a Communist?"

J. W. McComas, in "The Crumbling of the American Home," gives the answer to the reason for rampant crime, increase of divorces, indecency stalking openly, and immorality of every sort becoming commonplace.

"The Youth of Today Are Dancing Hellward," is the title of a scathing indictment of "sensuality set to music," by Clara R. Winterton. This article is based on the report of a New Haven dance investigating committee, which condemns modern dancing more convincingly than even a church member from merely ecclesiastical reasons could.



The kind of dancing advocated by the Bible is made clear.

Among the health articles is one by Dr. Arthur N. Donaldson, "No Short Cuts to Health," and another, by Irwin D. Richardson, on the dietary and the chemical elements of the human body, tells how best these elements may be provided for the upkeep of health.

In the departments of the magazine, Samos the Seer dissertates on life insurance. The Service department gives satisfying answers to a number of moral and religious problems.

From the Tower, the Watchman sounds his monthly warnings and advice. And of course the Flashlights on Passing Events and Blasts from the Watchman's Trumpet are live, up-to-the-minute products of editorial scanning of the world about us.

Every issue of the Watchman has been oversold since last November, which is a very good evidence of its growing popularity. The Watchman, sent to friends, neighbors, and relatives, will help to win them to the truth, because it presents the message just a little differently than other publications. It is obtainable at 20 cents a single copy, or \$1.50 by the year in advance. Clubs of four or more are furnished at 90 cents each. All orders should be placed through your tract society.

R. F. Woods,
Circulation Manager.

* * *

ADDRESSES WANTED

F. W. C. Meyer, Box 434, Stuart, Iowa, desires the address of Noel Breeden.

The address of Mrs. Susie Arnold, wife of F. M. Arnold, is desired by Mrs. Charlotte Hollinger, of Pleasant Valley, Saskatchewan, Canada.

* * *

REQUESTS FOR PRAYER

A request comes from a sister in Pennsylvania for prayers that she may be healed.

An Iowa sister requests prayers that her husband may be converted and that she and her family may be faithful.

* * *

PUBLICATIONS WANTED

R. J. Christianson, Box 74, Sanitarium, Napa Co., Calif. Continuous supply.

Mrs. Ella Upton, Groveoak, Ala. A continuous supply of all our papers except the Review.

Mrs. Minnie Crouse, R. F. D. 3, Mora, Minn. Continuous supply of Youth's Instructor, Little Friend, and Present Truth.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Jacobson.—Andrew Jacobson was born in Norway, July 13, 1862; and died at his home near Wenatchee, Wash., March 4, 1923. C. F. Cole.

Barrett.—William H. Barrett was born Sept. 6, 1840, in Kalamazoo County, Michigan; and died Feb. 23, 1923, near Haugan, Mont. M. J. Barrett.

McGregor.—Murdoch McGregor was born at Goderich, Canada, May 12, 1844; and died Feb. 6, 1923, at Newberg, Oreg. He accepted the message in Minnesota in 1875. C. A. Purdom.

Bradford.—John W. Bradford was born in Wilmington, Del., July 3, 1845; and died March 5, 1923. Five daughters, one son, and three brothers are left to mourn their loss. W. F. Schwartz.

Gardner.—Mrs. F. B. Gardner was born in Sterling, Canada, May 12, 1862; and died at Gloucester, N. J., Sept. 29, 1922. She was married in 1896. Her husband, five brothers, and one sister survive her. W. F. Schwartz.

Fisher.—H. E. Fisher was born in Norfolk, Va.; and died in Baltimore, Md., March 11, 1923, at the age of eighty-two years. Three years ago he accepted the truth. It brought great joy to his heart, and filled his life to the end. E. F. Collier.

McEachern.—Beulah Sikes was born March 14, 1874. At the age of seventeen she was united in marriage to J. D. McEachern. Seven children were born to this union. Mrs. McEachern fell asleep Jan. 14, 1923. She is survived by her husband and five children. E. E. Montgomery.

Packard.—Mrs. Anna Packard was born in Kent County, Delaware, July 30, 1853; and died Jan. 23, 1923, in Magnolia, N. J. For thirty-two years sister Packard was a rescue mission worker. She leaves her husband, two daughters, three brothers, and three sisters to mourn their loss. W. F. Schwartz.

Morton.—Mrs. Mary A. Morton was born in England in 1840. One year later she came with her parents to America. In 1912 she united with the Seventh-day Adventist church of Camden, N. J. She fell asleep at her home, Dec. 11, 1922. Her two daughters and one grandson mourn their loss. W. F. Schwartz.

Jasperson.—Louis Jasperson was born in Sjælland, Denmark, Oct. 6 1832; and died at his son's home in Asheville, N. C., March 7, 1923. Many years ago Brother Jasperson joined the Adventist Church. He leaves to mourn their loss two sons and two daughters, besides a large circle of friends. W. H. Westermeyer.

Chitwood.—Mrs. Onie A. Chitwood was born at The Dalles, Oreg., March 24, 1860; and died Sept. 6, 1922, at her home in Royal, Oreg. She was married to A. L. Chitwood in 1892. She accepted the third angel's message a number of years ago. Her husband and four children remain to mourn their loss. A. V. Rhoads.

Rosin.—Richard Mears Rosin was born at Fieldsborom, Del. Nov. 22, 1847; and died at his home in Wilmington, Del., Feb. 23, 1923. Thirty years ago he accepted the Seventh-day Adventist faith. For a number of years he served as elder of the Wilmington church, No. 1. He is survived by his wife, one daughter, two sons, and two brothers. E. F. Collier.

Coleman.—Mrs. Abigail Coleman was born on the island of Hawaii, where she lived to rear nine children; and died suddenly at the home of her eldest daughter in Honolulu, Oahu. She was fifty-two years of age, and for the last six years was an earnest and faithful member of the Hilo and Honolulu churches, respectively. Three of her daughters were won to this message also. R. J. McKeague.

Rambo.—Jacob William Rambo was born Oct. 9, 1858, in Thoroughfare, N. J.; and died in Camden, N. J., Feb. 18, 1923. He accepted the truth in Denver, Colo., and for thirty-seven years has been devoted to the third angel's message. Brother Rambo has been the active elder of many churches in this State, and an earnest Bible worker. He leaves two daughters, one brother, and four sisters. W. F. Schwartz.

Hill.—Mrs. Emma J. Hill, wife of Elder W. B. Hill, who was a pioneer in the cause in Minnesota and Wisconsin, died at her home in College View, Nebr., Feb. 17, 1923. She was born in Fredonia, N. Y., March 26, 1852. She was married to Elder W. B. Hill in 1869. Her labors with her husband for forty years were fruitful of winning many to Christ. She leaves two sons, three daughters, and a number of grandchildren to mourn their loss. R. A. Underwood.

Tonjes.—Henry J. E. Tonjes was born in Germany in 1874; and died at Meadow Glade, Wash., March 2, 1923. He came to New York at the age of seventeen, and was engaged for about nine years in the grocery business in New York City, where he came in contact with our people and was baptized into the faith. He then engaged in the colporteur work, serving in the Greater New York Conference for years as field agent. He labored four years in Brazil in building up the book work. In 1913 he was married to Gertrude Unruh of East Prussia, and later returned to the United States. G. E. Johnson.



**"Repeat the message,
repeat the message."**

Tell My people to repeat the message; and the power of God will witness to the message in a remarkable manner."

An angel came down from heaven with the above commission, repeated "over and over again" to believers. *Present Truth* is fulfilling this commission. It is repeating over and over the plain, simple message, in clear, connected, topical form—the full gospel message; and the power of God is witnessing to it as promised "in a remarkable manner," as will be revealed by the responses published from time to time in the following panel.

Response from the Field

WHAT PRESENT TRUTH IS DOING

Within the last few days the following statements have been received from persons who have been reading *Present Truth*:

It Is Putting Preachers on the Right Road

"It affords me great pleasure to assure you that *Present Truth* is a great help to me. For thirty years I have been seeking truth and conscientiously preaching what I believed to be the truth, but now I must confess that I was on the wrong road. In the future I will make good use of *Present Truth*."

It Is Causing Souls to "Bubble Over" with Praise

"My soul is bubbling over with praise to God for the light you people have given me through *Present Truth*. Better and truer talk on the Scriptures never fell from the lips of mortal man. God be with you, is my prayer."

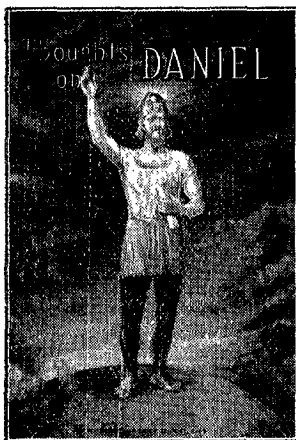
It Is Getting Members of Other Churches to Keep the Sabbath

"I certainly enjoy your paper. I am a Methodist, but keep the seventh day since reading *Present Truth*. There is only one Adventist in our town besides myself. She was a Presbyterian. She also read *Present Truth*, and we both keep the Sabbath. I shall always be thankful for reading your literature. Wishing you God's Spirit, I am sincerely yours."

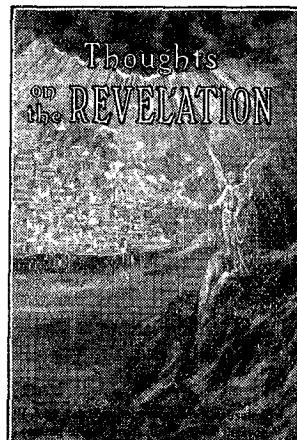
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All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C.

ELDER and Mrs. I. J. Hankins, of South Africa, reached Washington last week. Elder Hankins returns to the homeland after a pioneer service of thirty-six years as evangelist, editor, and conference president. The Lord has greatly blessed his labors and the labors of Sister Hankins in the African field.

* *

HERE is an encouragement to circulate our literature. Elder L. V. Finster, of the Malaysian Union, writes from Borneo: "We baptized a Chinese minister last week who has been preaching for twenty years. He had argued many times with our workers, but one of our evangelists conceived the idea of giving him reading matter instead of arguing with him. This soon won him, as he could not answer back to the printed message."

* *

WRITING from Europe, Field Secretary J. C. Raft, of the European Division, says: "In spite of the conditions existing over here, our brethren in Europe have not lost their courage, and the spiritual interest among our people is better than ever. Each one is doing his share to advance the work of the Lord, and the cause of truth is victorious in the midst of all obstacles." We pray that the steadying hand of Providence may be over Europe for good, and over the work of God in that populous division.

* *

DEATH OF DR. KATE LINDSAY

A TELEGRAM from the Boulder-Colorado Sanitarium announces the death of Dr. Kate Lindsay on the morning of March 31. It was the editor's privilege to be associated with Dr. Lindsay in sanitarium work for many years. He esteemed her very highly for her work's sake—for her strength of character, her unswerving integrity to her convictions, her efficiency as a practical physician and capable instructor. She did a truly great work during her long experience in training young men and women for lives of usefulness. She was one of God's noble women. May we be as true, as faithful, as loyal.

WRITING from the Bolivia Mission, South America, Superintendent T. L. Oswald reports the little staff of laborers in that inland country of good courage and determined to win souls. He adds: "I note that the workers are urged by the Autumn Council to give a dollar a week to missions for 1923. We are glad to tell you that our foreign workers here have set as their goal \$1.20 a week through the Sabbath school. That was our goal in 1922, and we maintained it. Our hearts are in this movement and our lives are dedicated to the finishing of the work."

* *

SPEAKING of the work in Northern Luzon, Philippine Islands, Brother W. B. Ammundsen says, in a letter dated January 24:

"It is the custom of the country to live high above the ground because of the moisture during the rainy season. On the ground floor of our office we have our tract society rooms. We carry an almost complete line of our books in English and some in Spanish, besides the books in the Ilocano dialect that we have translated. We also carry a good stock of Bibles in English, Spanish, and the dialects, and we do quite a little business in this line. We are on a good street, a block from the high school, and hundreds of students and teachers pass our doors daily. Some of the students are attending our Sabbath school, which we hold in the office, and we expect some of them to be far enough along to take their stand by the end of the school year.

"In connection with our office we have a reading-room where we have nearly all our papers for the students to read. Many of them avail themselves of the opportunity of reading in their spare time, and in this way we get in touch with a large number.

"The *Signs of the Times* that we are receiving and sending out to our friends here, are appreciated very much. Several are stepping out into the truth through this reading, and the future will tell what the papers are doing for others. Just yesterday a surveyor stepped into the office to tell us how much he appreciated the *Signs*."

* *

TRAINING SCHOOL IN MEXICO

We opened the Mexican training school in the city of Mexico on Wednesday, the fourteenth of March, with an attendance of twenty students, all of mature years and of excellent Christian experience. We know of a number of others who are planning to come. So far we have no facilities for dormitory or board, but there are pressing requests that something be done along this line. Elder H. F. Brown has charge of the enterprise. Teachers and students are full of courage and in high spirits. We have faith to believe that in some form or other this little start will grow into a real center for the training of greatly needed workers for Mexico.

On the same day, through the rich blessing of God, we were given the privilege of using the church in Mexico City for our church services. We were practically out in the street; that night was the last service that we could hold in the old hall. We were at our wit's end. But the Lord opened the way. We have the use of one of the best churches in the

city; I don't know for how long, but it helps us out for the moment, anyway. Mexico must have a church building of her own. The church is growing. We now have about one hundred members and attendants.

F. L. PERRY.

* *

"DOESN'T MIX UP IN POLITICS"

IN *La Revue Adventiste*, the Latin Union paper, we read that for the first time one of our missionaries, Brother A. Asirvatham, of India, has entered the French settlement in the Madras Presidency. To assist him in getting the proper authority from the governor of Pondicherry, this brother secured the following recommendation from the police in Madras:

"Pastor A. Asirvatham is known in Madras in his work as a Seventh-day Adventist preacher. He doesn't mix up in politics."

The report continues:

"Thanks to this paper, our brother was authorized to open his meetings. The attendance varied from 100 to 120 each evening, composed of Indians and Catholics."

Writing of his work, the brother says:

"The people are thirsty for the word of God, which they say they understand now for the first time. They purchase Bibles from us, and, like the Bereans of old, they search the word daily to learn the truth. On the other hand, the fanatics have endeavored to disturb our meetings, throwing stones, etc. About fifteen persons have invited us to visit them, and seven have given up tobacco, drink, and the custom of chewing the betel nut. Their joy is great in being free from these habits. On Sabbath morning, July 8, in a pretty little reservoir near an Indian temple, I baptized four candidates in the presence of a large company of Indians and Catholics."

N. Z. TOWN.

* *

MISSIONS RALLY SABBATH—
MAY 19

IT is not too early for each church to begin to plan for the Missions Rally Sabbath, May 19. The Rally Sabbath in February meant much for missions. The next "square-up" day, May 19, should mean still more.

Material for an excellent program is now in the hands of the printer, and should be received by the church elders by the first of May. The heavy burden of supporting our foreign mission work will be largely lifted as each believer recognizes his personal obligations and does his full share regularly.

For the first two months of the year an average of only 23 cents a week per member was given. This rate of giving is not sufficient to sustain the work in the fields. Our deep interest in the cause of truth and our appreciation of the infinite sacrifice of Christ for us, should lead us to still greater efforts in sustaining the work in the regions beyond. While some are faithfully doing their part, many are falling short.

Shall we not square up on our mission goal on the appointed day, and assist the church of which we are members to reach its full quota? In doing so we shall be hastening on the message which lies so near our hearts.

J. L. SHAW.

Treasurer.