

The Advent Review and Sabbath Herald

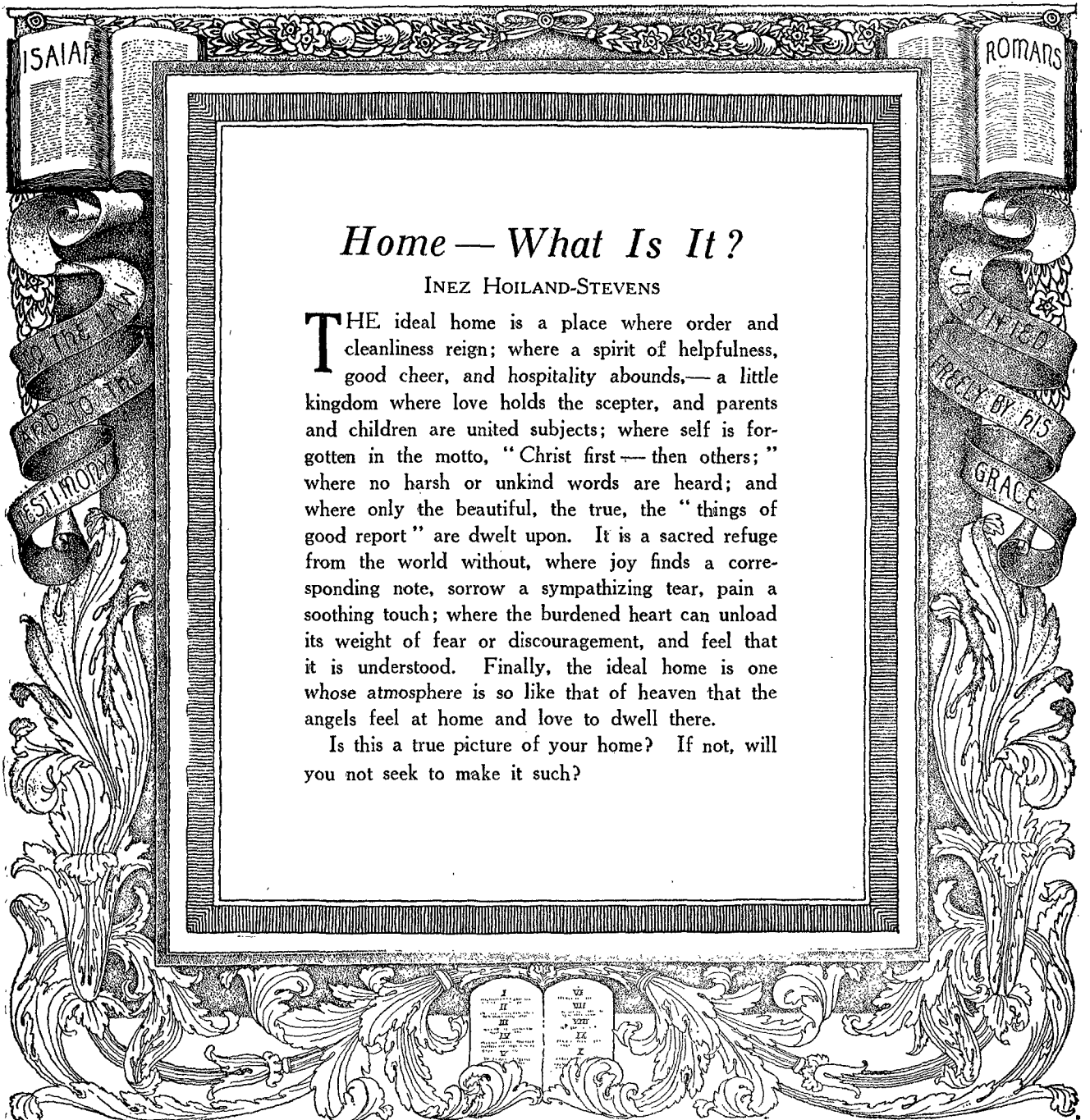


Vol. 96

Takoma Park Station, Washington, D. C., Thursday, January 30, 1919

No. 5

THE GOSPEL TO ALL NATIONS



Home — What Is It?

INEZ HOILAND-STEVENS

THE ideal home is a place where order and cleanliness reign; where a spirit of helpfulness, good cheer, and hospitality abounds,— a little kingdom where love holds the scepter, and parents and children are united subjects; where self is forgotten in the motto, "Christ first— then others;" where no harsh or unkind words are heard; and where only the beautiful, the true, the "things of good report" are dwelt upon. It is a sacred refuge from the world without, where joy finds a corresponding note, sorrow a sympathizing tear, pain a soothing touch; where the burdened heart can unload its weight of fear or discouragement, and feel that it is understood. Finally, the ideal home is one whose atmosphere is so like that of heaven that the angels feel at home and love to dwell there.

Is this a true picture of your home? If not, will you not seek to make it such?

Medical Missionary Department

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

TOMORROW

EUGENE ROWELL

THOUGH I have but today,
Lord, let me know
That on tomorrow's way
Thou wilt close with me go,
Nor leave alone —
That thou art still with me,
Whate'er the way may be,
And I thine own.

Naught of today is sure;
Change claimeth all;
Naught here can long endure;
Soon must the mighty fall,
Soon fade the fair.
Joy is a transient thing,
Life but a homeward wing,
Swift on the air.

Only tomorrow stands
Stronger than death,
More sure than failing hands,
More real than fleeting breath,
Steadfast, divine.
There shall all things abide,
There all that's here denied
For aye be mine.

* * *

WHAT ARE YOU GOING TO DO ABOUT IT?

ONE of the lessons in the old Reed and Kellogg grammar, under the section for diagramming, that was so helpful to us youngsters in understanding the relation of the parts of a sentence to one another, contained this statement. "Pitt's suggestive question was, 'What are you going to do about it?'" That's the question before us now.

Many letters revealing an awakening interest in medical missionary study are coming to our office these days, similar to the following, which I quote because it is so pointed, so timely, and so important:

"DEAR BRETHREN:

"It is a grand and most important move in the right direction that there is to be opportunity for medical training at all the denominational colleges and academies.

"There are many among us, however, to whom the privilege of attendance at our schools and sanitariums is a practical impossibility. The fathers and mothers who need a working knowledge of how to give simple home treatments to those intrusted to their care,— shall they be deprived of training in medical lines? Must they be without help, or turn to outside men or to books written by them, for help in caring for sick friends, neighbors, and loved ones?

"The well-nigh universal epidemic, at a time when the call of our Government had taken the ablest nurses and physicians, has revealed to the medically untrained the helplessness of their situation. It showed that the untrained must learn how to protect their own health, must obtain an understanding of restorative

and curative methods, and be able to do for themselves what has been proved impossible for them to expect of physicians and other trained workers in times such as we have just experienced.

"We were told years ago that 'thousands need and would gladly receive instruction concerning the simple methods of treating the sick.'—'Ministry of Healing,' p. 146. That statement is just as true today. The question is, How may we learn? It is manifestly impossible for most of us to go to school or take a course at a sanitarium.

"We are also instructed that 'every person should have a knowledge of nature's remedial agencies and how to apply them.'—*Id.*, p. 127. And again, 'Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.'—*Id.*, p. 149.

"In 'Testimonies for the Church,' Volume IX, page 172, we read: 'Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now.'

"It is evident we are expected to work, and to work intelligently. To do this we must know how to work, or we shall dishonor God and his truth. We must therefore appeal for instruction to those who know.

"Your brother in Christ,

"W. A. MEEKER."

Now you may turn the question on us, and ask, What are you going to do about it? In self-defense, and in justice to the Medical Department, we must tell you what we are trying to do, and appeal to you to help us carry it out.

The Medical Department fully realizes the necessity of furnishing just this kind of help to our people. The recent war, which has caused such a demand for our young men who had any kind of medical training in hospital service,—and our young men entered this line of service in preference to any other,—together with the terrible experience of the influenza epidemic through which we have just passed and are still passing, has demonstrated the fact so often expressed in the Testimonies, that every Seventh-day Adventist should be a medical missionary and every Seventh-day Adventist home a small sanitarium. All our young men, had they been properly trained, might have been in hospital service during this war, where they could have had inestimable privileges in missionary lines. Every young person, yes, every member of our denomination, old or young, male or female, might have been busy night and day during the present epidemic if they had been prepared.

The department is endeavoring to secure the organization of this work in every union and local conference, in every church, and in every school, from the college to the church school, and even in the individual homes. We are asking that a medical secretary be appointed in every union and local conference, through whom we can work in planning for holding schools of health, cooking schools, first-aid courses, lectures, and other educational efforts for our people. We want these secretaries to be responsible for this work, and to see that it is done, and also to have medical supervision of our church schools, to examine the chil-

dren as often as necessary, and direct their training healthwise.

We are earnestly endeavoring to have given in every college and academy, a medical missionary course that will enable each student, when he has completed his course, to give all the simple treatments correctly, to direct dietary regulations, and to give helpful instruction in healthful living. We are planning to carry this training right into the homes by means of visiting nurses and Bible workers. We are determined to do our part to prepare our people for the duties that are certain to be pressed upon us by coming epidemics, plagues, wars, and famines. Don't close your eyes to the fact that these things are coming. Don't let anything prevent your getting the preparation for it that you should have, both for the preservation of your own health and usefulness, and for the inestimable service you may render others. May we have your assistance and co-operation in this matter?

W. A. RUBLE, M. D.

* * *

If "taking hold" in a great war involves manifold difficulties, incidentally there is nothing easy about "letting go"—this refers chiefly to certain ramifications of that vast behind-the-lines army undertaking commonly referred to as "S. O. S." (service of supplies). The abrupt ending of the fighting upon the signing of the armistice, caught millions of dollars' worth of military contracts midway of their fulfilment, others almost completed. Without a war, use naturally vanishes for hundreds of unfinished warehouses for equipment which never will be used and also which never will arrive. The ordnance buildings, which represent a cost in material alone of \$15,000,000, are but a few grains of sand upon the beach of America's prodigal war expenditure. Yes, Uncle Sam is finding it quite a task to "let go."

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THE SEVENTH-DAY ADVENTISTS

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

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The Advent REVIEW AND SABBATH HERALD



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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 30, 1919

No. 5

A World of Changing Emphasis

THIS is a world of changing emphasis at the present time. In almost every department of human experience men are viewing things from new angles. Age-long customs are considered obsolete. We have entered a new world of thought and action. As one writer declares, modern history began in 1914.

This spirit of changing emphasis affects not alone the political and social worlds, but the religious world as well. And in this latter field this spirit is to be deeply deplored. Many changes in political and social conditions have long been needed. Subjugated and persecuted races which have been held under the iron rule of autocracy are now assured of their liberty. Many far-reaching social and economic changes have been made for the better. But conditions in the political or social or economic worlds have necessitated no change in religious thought or Christian experience, unless it be that Christian believers should study more earnestly the Word of divine revelation, and more faithfully regulate their lives by the divine precepts.

But unfortunately there has arisen in the great Christian church an influence, approaching very nearly to a movement, striking at the very foundation principles of the Christian faith, discounting cardinal doctrines of the Holy Scriptures, and placing emphasis upon ideals and methods unessential to salvation. This spirit of changing emphasis denies the deity of the Lord Jesus Christ, classes his virgin birth as a mythological tale, denies the operation of his miracle-working power, the fact of his resurrection, the divine efficacy of his sacrifice in behalf of mankind.

In place of these essential pillars in the Christian faith emphasis is placed upon mental culture, ethical education, the fatherhood of God and the brotherhood of man, the co-ordination of all religious beliefs, departmental church work, social service reform, etc., all miserable makeshifts — the best that human effort can essay — for the accomplishing of the salvation of man in place of the one heaven-appointed way of faith in the Lord Jesus Christ and cleansing through his atoning blood.

In the midst of this jargon of voices, this doubt and uncertainty as to the very foundation principles of the Christian religion, God has called a people into existence to give a clear, definite, and unmistakable message suited to these very times in which we live. That message is based upon fulfilling prophecy, upon unmistakable signs and conditions pointed out by the unerring finger of divine revelation. That message is borne to the world by weak, fallible men and women; its power is in its heavenly origin, in its holy, heaven-born principles.

Through all the years this message has stood the assaults of the opposers of the truth. It has gone forth surmounting every obstacle, and out of weakness has grown strong and aggressive. Those connected with it are seeing today the fruition of long years of hope and labor. They are seeing fulfilled in present world conditions prophecies upon which they took their stand in the early days of this movement, at a time when their assurance rested not in what they saw, but in what they believed of the statements of the divine Word.

There remains still much of prophetic prediction to be fulfilled. It is truly as difficult to say how the latter part of some prophecies will meet fulfilment as it was for the pioneers in this message to say how some earlier features would be fulfilled. But because there appears to be delay, we are not to become weary in believing, nor should we be tempted to do as the great Christian world has done — permit a spirit of changing emphasis to take possession of our hearts.

Some would have us believe that our application of the eleventh chapter of Daniel has been wrong; that serious mistake has been made in computation of prophetic periods. We believe that as students of the Scriptures we should hold our minds open always to receive further light and instruction. We have never believed for a single moment that Seventh-day Adventists possess all the light contained in the Sacred Volume. The earnest searcher will find many precious jewels in the great mine of truth which God has given to his children. We should have no respect for error, even though it descended to us from the fathers and is hoary with age. The fathers, as poor fallible men, had only the same sources of enlightenment to which we have access. The truth of God is progressive, and every believer should stand ready to walk in the advancing light of truth however or whenever it may come to him. But we have little sympathy for that spirit of changing emphasis which while discounting the old, offers nothing better to take its place.

There is danger that the spirit of unrest in the religious world will possess our hearts, and that in our study we shall mistake idle speculation and mere theorizing for divine revelation. Hence we should be very certain that our conclusions are well founded before we sweep aside positions which have stood the test of long years and the closest scrutiny of the enemies of this movement, and substitute in their place expositions which are but the result of comparatively short and superficial study.

We see no reason at the present time for departing from the view we have held for years regarding the exposition of Daniel 11. We have seen no new interpretation which in our judgment is superior to the old. We believe that the conclusions held by us from the beginning of this movement, that Turkey is

represented by the term "king of the north" in the prophecy, is correct. And because just at this present juncture in the affairs of this world there seems to be no immediate prospect that Turkey will plant her palaces at Jerusalem, is no reason why we should change our view of the question. If we cannot see, then it is best to wait and bide God's time for fuller light, and watch him work things around as we believe his Word reveals that he will.

If the future shall prove that God will indeed work things around contrary to what we have believed, then of course we shall be forced to conclude that our prophetic exposition of the past was in error, and we shall change our reckoning accordingly. But we see no light at the present time in abandoning the old position nor in permitting ourselves to be driven about on the restless sea of uncertainty by every cross-current that blows. Sometimes the Lord tells us to stand still and wait and hold steady. We believe that the time for standing still and holding steady is now. Let us not surrender our old position simply because in our human reasoning we cannot see how it will work out. Let us not discount the old till we find something more logical and reasonable.

And above all else, in all our Bible teaching let us refrain from wild statements and from idle speculation as to the outcome of the future. Let us keep sweet and exercise Christian charity and liberality toward those who do not see every detail just as we do. Seventh-day Adventists profess to believe in religious liberty. Let us believe in this principle not only as applied to the world, but as applied to our own brethren and sisters. No man should pose as a representative of this movement unless he is in sympathy with the great cardinal principles which it embraces; but let us not raise the cry of heresy because some good brother, who is, perhaps, just as conscientious as we are and who has devoted his life and his all to the proclamation of this message, does not view every little detail as we do.

It is to be regretted that there have been some Seventh-day Adventists who became so liberal in their views that they mistook license for liberty, and have been switched off into the great currents of infidel philosophy and skepticism. They felt that this humble movement and message were too narrow and confined for their great ability. It is to be equally regretted that there are others so narrow in their conception, so bigoted in their beliefs, that they are unwilling to accord a Christian brother an opinion which differs from their own.

God has committed to us a sacred message. We need to conserve it. We need to be jealous for its integrity and its success. We should contend earnestly for the faith once delivered to the saints, and give place not for one moment to specious error. But let us at the same time exercise charity toward our brethren who in their study have reached varying conclusions with reference to some little detail. As the great Father above is generous in dealing with us, we can well afford to be generous in our dealing with our associates.

May God give us sane minds and sanctified common sense, teaching us to place emphasis where the emphasis is due, upon the great co-ordinating principles in this message. May he keep us from making our brethren offenders for a word; and if we esteem them in error, may we seek to draw them by the cords of love rather than by the sharp thrusts of criticism.

F. M. W.

The Church Roll

A QUESTION closely related to that of church discipline is the one of keeping the membership list in each church as accurate as possible. This is a very important matter, and a matter that is very seriously neglected in some churches. The instruction of the wise man is, "Be thou diligent to know the state of thy flocks, and look well to thy herds." Prov. 27:23. If this is true in dealing with flocks of sheep and herds of cattle, how much more is it true in dealing with the church flock.

When members are voted into the church, the clerk should make the proper entry in the membership list. The same should be done when members are transferred by letter to another church, disfellowshipped, or removed from the church by the hand of death. The record should give full information concerning the matter.

It is sometimes the painful duty of the church to dismiss members. Of this we have spoken more fully in another article. We do not believe that those who fall into open sin to such an extent that reproach is brought upon the church, should be continued as members in good standing, or that we should continue to retain those as members who are not living in harmony with the faith and practice of the church. It is the privilege of any body of believers to follow the teaching of the Holy Scriptures as they understand the Word, and to make such rules and regulations for the conduct of the church as they believe to be right.

Any individual, of course, is free to believe what he pleases, and to change his faith and practice as often as he desires, and to follow any new light which comes to him. But if he decides that the tenets of faith which he once believed are not Scriptural, and lives out of harmony with the church of which he is a member, the church has the right to say whether or not he shall be retained as a member. It is not uncommon, however, for those who apostatize from the faith to think, apparently, that they have the only rights, and that the church has no rights whatever; and if the church attempts to exercise any, it is denounced as arbitrary and popish. But the church should not allow these things to interfere with the carrying forward of its plain duty.

Discipline is sometimes rendered difficult by the unwise and unholy sympathy which members sometimes give an offending brother. Open apostates are sympathized with, and efforts are made to hinder the church in taking action, on the ground that if it should disfellowship the offending member, the denomination would lose its hold upon him. But, nevertheless, while care should be taken in this matter, the church should do something. Follow the Bible plan. Visit the erring one, and in tenderness point out to him wherein you think he has erred. Pray with him, and do all a kind Christian can do to reclaim him. Take one or two with you, and endeavor to win him from a wrong course and save his soul. Do something. Do not wait year in and year out. Be diligent. If all entreaties are vain, then tell it to the church, and let the hand of fellowship be withdrawn and his name be dropped. It does not help an erring brother to continue him indefinitely as a member of the church. In his own heart he knows he ought not to remain a member, and he will have a deeper respect for the body when they do their duty in the matter.

The one who has been disfellowshipped then becomes as "a heathen man and a publican." And what is our

attitude toward the heathen? Christian people make great sacrifices for their salvation, doing all they can to bring them to Christ and within the pale of the church. So we should show the deepest interest in the one who has been cut off, and labor untiringly for his salvation, that he may again be brought into the fold.

Ministers, when visiting a church, should assist the elder and other officers in the work of going over the church roll. Dropping members is a serious business. Let absent members be corresponded with. If some have moved to another church, induce them, if possible, to transfer their membership. It is quite important that this be done. Those from whom no word is received after a thorough effort, should at the proper time be dropped from the church roll.

It should, of course, be understood that the church board cannot drop names. They can go over the list, and recommend that the church take action concerning certain members; but members can be dismissed only in the same way they are taken in, and that is by vote of the church. And so long as the church does not take action, and names are retained on the church roll, they are members, and should be so reported.

It will be pleasing to the Lord to have his church careful and diligent in all these matters, and faithfulness in this duty as in all others will bring a blessing.

G. B. T.

* * *

Light Flashed into the Heart

WHILE we were in South Africa, a sister told us how the conviction of the truth of the Lord's holy Sabbath was flashed into her heart by the Spirit of God. The experience shows how the Holy Spirit may speak to a truth-loving heart in any part of the world, leading to the study of the truth for these last days. We give the story in the sister's own words:

"As a girl of eleven I had noticed that we were not keeping the seventh day, which was the day specified in the fourth commandment that I heard read in the church service. I heard the explanation that the change had been made because Christ rose on the first day; but it left me wondering and unsatisfied about it.

"Grown up, and married, I was called one day to the door by a canvasser for a book. He explained that it was entitled 'The Coming King.'

"'Who is this coming King?' I asked.

"'Jesus is the coming King,' he replied.

"I told him I was waiting daily for the coming of Christ.

"'Well,' he said, 'if you are waiting for him, you ought to keep all the commandments of God.'

"'Yes,' I said; and as soon as I said, 'Yes,' it seemed as if an inward voice said to me, 'Remember the Sabbath day, to keep it holy.'

"But another impulse moved me to feel, You do not want the book; you cannot keep the Sabbath. So I told the colporteur I did not want the book.

"'You must have a reason,' he said.

"'As soon as I buy that book I shall have to keep the Sabbath.'

"The colporteur let his hands drop. He thought I knew him. Then he said: 'Do you know me?'

"'No,' I said.

"'Have you heard anything about me?'

"'No.'

"'Well,' he said, 'I am one of the ministers of those people who keep the Sabbath.'

"As soon as he said that the spirit of opposition rose to supremacy in my heart, and I closed the interview abruptly. As I closed the door to shut out the book, the brother said he would be in the town three months later and asked if he might call. I said, 'Yes.'

"At once, after he had left, there came to me the scripture, 'Today if ye will hear his voice, harden not your hearts.' I felt that I had driven away the messenger of God's truth. After dinner I went out to look for the man, but could not find

him. So I began to study the Bible for myself. I could find nothing which indicated a change of the Sabbath, but I found where Christ said: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5: 17, 18.

"Then I said, 'Amen, Lord. Heaven and earth have not passed, and I know thy commandments stand fast forever.' I began at once to keep the Sabbath. After three months the brother came back. I told him I also was keeping the Sabbath of the Lord.

"'How did you learn about it?' he asked.

"'That one word you spoke did it,' I replied, 'telling me that if I would be ready for Christ's coming I must keep the commandments of God.'

Now, for years, the sister has been rejoicing as an active member of our church.

W. A. S.

* * *

A Great Day

JANUARY 16 was one of the great days in human history. The Nebraska Legislature's ratification of the Federal Constitutional amendment made the United States the first great power to take legislative action to permanently stop the liquor traffic, that great evil which has brought mankind many times more sorrow and suffering than has the Great War.

It is beyond the ability of the imagination to visualize the untold harm liquor has done. Who could paint in one composite picture all the broken hearts and ruined lives which the demon of alcohol has wrought! Rather let us think what it would mean to us if our own son or brother were caught in the lifeblood-sucking tentacles of the hideous octopus. Or think of the poor woman who awaits the home-coming of her former loving husband, now crazed with drink. See his little children run from him, as he strikes her whom he has promised to love and cherish as long as life shall last. And then rejoice that a body blow has been struck at the demon that makes a man a beast.

Will drunkenness altogether cease? With a sigh we must say, No. Laws have not been able to eliminate robbery and murder. As long as sin dwells in men's hearts, crime and vice will continue. Only the Lord Jesus Christ, coming into a man's life, can transform his character. Yet laws against robbery and murder are well worth while, and we rejoice that the man who takes a man's money and gives him in exchange that which robs him of his good name and makes him a very beast, will be classed with the criminal who takes a man's money by force and gives nothing in exchange.

Last week we gave the list of thirty States that had ratified the prohibition amendment up to and including Jan. 14, 1919. Since then eight more have ratified, as follows:

Colorado	Jan. 15, 1919
Oregon	Jan. 15, 1919
Iowa	Jan. 15, 1919
Utah	Jan. 15, 1919
New Hampshire	Jan. 15, 1919
Nebraska	Jan. 16, 1919
Missouri	Jan. 16, 1919
Wyoming	Jan. 16, 1919

Of the remaining ten States, New Mexico and Nevada, which are prohibition States, will surely ratify, and probably affirmative action will be taken by some of the following other States: Wisconsin, Pennsylvania, New Jersey, New York, Rhode Island, Connecticut, Vermont, Minnesota.

Senator Sheppard, who has led in the campaign for prohibition, made a significant remark when he

learned of Nebraska's vote and the consequent completion of the ratification of the prohibition amendment. He said:

"This is the first step in the great welfare legislation that will follow the war."

To us this remark is especially significant, knowing as we do that in this welfare legislation is included in the minds of many of the anti-saloon leaders national Sunday legislation. Whether Senator Sheppard had a national Sunday law in mind when he made the above-quoted statement, we do not know. Nor can we understand why any one should desire to abridge a man's right to work on Sunday if he choose. Work does not become a crime because it is done on Sunday. It may be a sin if the man believes in the religious sacredness of the day, but time is not a factor in crime. An act which is in itself criminal is a crime, no matter whether performed on Sunday or Monday or any other day of the week. If, however, Senator Sheppard had in mind laws to stamp out vice, to control child labor, to safeguard the marriage institution, and legislation of that sort, we can join with him in looking forward to the future and wish him Godspeed in his efforts. L. L. C.

* * *

The Dangers of the Last Days

For long years some of us who have been connected with this movement have looked forward to what we termed the dangers of the last days. We have now reached that time. Those dangers surround us on every side. This fact, instead of proving a source of discouragement, should rather speak courage to our hearts.

Why should we feel dismayed because we are seeing the very things we have been looking forward to for many years, the very things which the prophecy of the Word says will take place? Rather we should lift up our heads and rejoice, knowing that as the signs of the last great day thicken around us they are but harbingers of coming deliverance.

Two Classes

The dangers we face are of two classes,—the dangers which threaten our spiritual experience and our relation to God, and the dangers threatening our physical lives.

In these days when the truth of God is turned into a lie, when Satan is transformed into the appearance of an angel of light, the only safety for the people of God will be found in a knowledge of the Scriptures of Truth. We cannot trust to theory of the truth. The Word of God must be wrought out in our actual experience. We must come to know God for ourselves, and this knowledge we can obtain only through the Word, through the testimony of his Spirit, and through the constant exercise of the privilege of prayer.

Estimate of Deaths from Influenza

The danger to human life and safety has been well illustrated the last few months in the terrible epidemic of influenza, amounting to a veritable plague, which has swept over the world. According to the *Boston Medical and Surgical Journal* for January 9, it has reaped the following toll of deaths in some of the countries it has visited:

"There seem to be reasonable grounds to believe that 6,000,000 persons have died of influenza and of pneumonia in the past twelve weeks. This plague, therefore, is five times more

deadly than the war, which it is estimated killed 20,000,000 persons in four and a half years.

"Influenza has cost London 10,000 lives to date. Never since the black death has such a plague swept the world. In India alone it is estimated there were 3,000,000 deaths. In Bombay there were 15,000 and in Delhi 800 daily. The Punjab lost a quarter of a million. In Cape Town 2,000 children were made destitute.

"Eighty per cent of the natives of Samoa were infected. In Spain the visitation was terrible, Barcelona having 1,200 deaths daily.

"No medical authority is certain of any conclusion yet reached, but possibly a still-undiscovered organism is involved. Possibly the increased virulence of the influenza bacillus is responsible. It was mild when it first started in Spain. It visited England in a mild form, then America, then returned to England in a severer type. Usually it first appeared at sea-ports. The figures indicate the infection was by contact and not carried through the air."

Safety in Obedience

We shall be saved from those dangers that threaten our human existence only as we take good heed to the principles and laws of health and life. In infinite mercy there has been given us much instruction as to how we should live. This instruction has come through the servant of the Lord, through scientific research, and from experience. As disease and pestilence increase in the last days, men will seek to escape in two ways. Some will seek deliverance through the observance of the laws of sanitation and hygiene, depending upon human wisdom and effort for safety, and failing to recognize Christ as the source of every human blessing, physical as well as spiritual. Another class, with utter disregard of these principles of life and health, will deceive themselves into believing that they are trusting God for deliverance. We fear that some Seventh-day Adventists will do this. This class are moved by blind presumption rather than by intelligent faith. No man who refuses to walk in obedience to the instruction which the Lord has given, can consistently claim the protection of Heaven. How can he ask God for deliverance when by his own habits of life he is weakening the temple of his body and inviting the entrance of disease?

Faith Made Perfect by Works

Declares the servant of the Lord:

"Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.

"Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which is so recklessly periled. The cause has produced the effect. Many, as their last resort, follow the directions in the Word of God, and request the prayers of the elders of the church for their restoration to health. God does not see fit to answer prayers offered in behalf of such, for he knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite."—*Facts of Faith*, pp. 144, 145.

Time to Awake

It is high time that Seventh-day Adventists awake to the importance of the instruction which has been given them with reference to the principles of health-

ful living. It is high time that they become intelligent in the employment of the rational remedies and system of treatment of which as a denomination we have had a knowledge for many years. In the terrible pestilence which has swept over the world and which is still taking a large toll of human life, it has been demonstrated that rational methods of treatment, as represented in our sanitariums, are the most effective of all methods in combating the disease. Every Seventh-day Adventist may obtain a knowledge of these principles so that he can apply them in his own home.

We do not by any means take the position that obedience to these principles will insure immunity against disease or death. In the providence of God it may be best that some of his children should sleep through the troubles of the last days. Upon this class he pronounces, in connection with the third angel's message of Revelation 14, a special blessing. But even though this may be true, it does not excuse a single believer from the exercise of an intelligent faith or from an active, intelligent co-operation with God in the preservation of the life committed to him. Such an application of health principles in personal experience will prepare one to go out among his fellow men to give them a knowledge of God's saving truth.

"Quit You Like Men; Be Strong"

The dangers of the last days surround us. Let us not become faint-hearted or distracted. Rather let us acquit ourselves like true men and true women. Let us show our appreciation as never before of the instruction which the Lord in his great mercy has sent to us through the testimony of his Holy Spirit regarding the principles of health, seeking as best we can to apply them in all our experience, and trusting God to work for us and protect us and keep us according to his great wisdom.

When evil overtakes one who has gone contrary to what he knows is right, he has no one but himself to blame for his misfortune. But when one has done the best he knew and the best he could do under the circumstances, he can trust God to shape the experience as his infinite wisdom shall dictate, knowing that if the Lord shall deem it for the best good of his child to lay him to rest for a little time, till Jesus comes, he will count even his death precious, and will remember him in the glad morning of the resurrection.

Let us seek to meet the dangers of the last days in God's way, and in harmony with the instruction of his Word and of his Holy Spirit. Surely in this course is our only safety.

F. M. W.

The Sure Word of Prophecy

F. W. STRAY

THE message of John the Baptist was delivered in the power and spirit of Elijah, its purpose being to turn "the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. Before the second advent of Jesus, a similar message will be heralded: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.

Elijah warned the people that they had turned away from the true worship of the true God. "Ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:18. However, there came a time when it seemed to him that all his prophecies would fail, and he forthwith fled from the scene of his struggle with the forces of apostasy, in seemingly utter doubt and discouragement. So with John the Baptist; after baptizing multitudes, and preaching the advent of the Messiah, and introducing Jesus as the Christ, in doubt and discouragement, from his prison cell he sent messengers with the question, "Art thou he that should come, or do we look for another?" Matt. 11:3.

May it not be possible that those who are now proclaiming the Elijah message to the world, will be brought to the same experience as Elijah and John the Baptist? May they not be brought to a time when it would seem that many of the things predicted would fail of accomplishment? For a number of years we have been walking in sight of the fulfilment of the things foretold by the prophets and applied by the pioneers in this message to this time. So apparent was their application to this time, that those who have been with us from the early days, tell us that while they had to walk by faith in preaching the things they did, we are now walking by sight. So steadily have the Biblical predictions, as explained by the Adventists, been fulfilling, that the attention of the world has been arrested, and considerable sober questioning

has been aroused in the minds of men as to the possibility of our being right. However, it seems that we are now to be put to the test, as were Elijah and John the Baptist.

It is true that some among us have at times attempted to detail the future with precision, with no clear word of the Lord for all the details; and we would not be justified in expecting everything to work out exactly as these have claimed. But there are great lines of prophecy most surely believed among us, which at present may not appear to be nearing fulfilment. We will notice a few of these, and review the ground of our faith.

From the beginning we have had clear light, and have been altogether united as a people, on the doctrine that the "little horn" with "eyes like the eyes of man" (Dan. 7:8); the "man of sin" (2 Thess. 2:3); and the "beast," whose number "is the number of a man" (Rev. 13:18); all alike point to the papal system.

In Daniel 7 we have the prophecy of the attempt of this power to change the law of Jehovah, and in history we have found evidence satisfactory to us that the substitution of Sunday, the first day, for the Sabbath, the seventh day, grew up in the church with the rise of the Papacy, and was inherited by the Protestant world from this source.

In Second Thessalonians we have the prophecy of a falling away in the church, resulting in the exaltation of a man to the position and place of God in the church; and in history we have found evidence entirely satisfactory to us that this has found a very literal fulfilment in the Papacy.

In Revelation 13 we have the prophecy of the extension of this ecclesiastical power over the nations, of its receiving a deadly wound, and of the healing of this wound; and in history we have easily found the fulfilment of all these specifications in the papal sys-

tem, except the last, the healing of the wound, and we have been intensely interested observers of the healing process. Some of us have pictured the large place the Papacy would occupy in settling this World War, its influential position at the peace table, and its probable presidency of a world tribunal. Now if the Papacy is practically set aside in the settling of the World War, and told ever so politely that its business is spiritual and not political; if it is denied a representation at the peace table, and has no recognized place of power in the world court, shall we conclude that our position on this question is a wrong one? We may be confused for the moment, when we do not see things fulfilling in every detail as we have anticipated; but when we remember that the details are only our conjecture, we may calmly rest upon the certainty of the great prophetic line, which has been fulfilled to our day, and look for the last steps to be taken in harmony with the prophecy, leaving the manner in which they are to be done to future days to reveal, but standing firmly on the platform of faith that the last step will be taken as surely as all the preceding ones in the prophecy have been marked off in history.

Another line of prophecy, fundamental in our teaching, is found in Daniel 2. The fourth universal empire, Rome, was to be divided; and the final prediction concerning these divisions in modern Europe, before the setting up of the kingdom of Christ, is, "They shall not cleave one to another." We have seen the fulfilment of this for many years, but now indications from the human standpoint are that such an organization will be effected as will cause these nations to cleave one to another for all future time. No matter how apparently sound the organization, or how bright the promises of nations, or how generally they are accepted, we must still believe that they will "not cleave one to another," knowing that every specification of the prophecy has been fulfilled to date, and that the last will be, even though all indications are against it. Yet there will be room to question and wonder if we have not been mistaken after all. Our only safety will be in reviewing the prophecy; and as we find that every specification has been fulfilled to date, we can echo the words of the prophet: "The dream is certain, and the interpretation thereof sure."

For many years it has been quite generally believed among us that the closing portion of Daniel 11 introduces the Turkish power, which would ultimately establish its seat of government at Jerusalem. Now, however, with the Allies in possession of Jerusalem, and the war ended, it does not look probable that the Turk will get Jerusalem again.

It will be well for us to review the steps in the fulfilment of the prophecy to date, so that we may be settled and know where we stand, even if we cannot see exactly how the fulfilment will take place. This we shall have to do also with reference to the healing of the wound of the Papacy, which will enable her to sit as a queen of the nations; and also with the prophecy of Daniel 2, that the nations will not "cleave one to another."

Daniel 11:40 introduces the "time of the end," and what follows must apply during the time of the end. The "time of the end" is thus spoken of in Daniel 12:4, where the prophet says: "Many shall run to and fro, and knowledge shall be increased." The time in this world's history when travel has been the most extensive and knowledge the greatest, has been, roughly speaking, the period since about 1850,

when the actual application of steam to transportation by land and sea began. "Knowledge" and the "running to and fro" have wonderfully increased since then.

The last five verses of Daniel 11 are pre-eminently geographical, and indicate the work which was to be done by a certain power. They declare of this power that he should occupy the land of Palestine; that he should have control of the treasures; and that he should rule over the peoples of north central Africa. (See verses 40-43.) These specifications have been met in the history of the Turkish Empire, as all concede. In recent years a British protectorate has been exercised over Egypt, but previous to this period, and even during the time of this protectorate, Turkish influence has largely controlled that country. Ever since the beginning of the time of the end, in 1798, Turkey has been the one power fulfilling the specifications of the "king of the north." We may reasonably conclude that we are not to look for another power to arise, but that Turkey will remain the power denominated the "king of the north" till the end of time.

Turkey having fulfilled all the other specifications of the prophecy, we may ask if any tidings from the East and North have troubled him during this time. History answers emphatically, Yes. Have these tidings caused the Turk to "go forth with great fury to destroy, and utterly to make away many"? "Great fury," "Fighting like a Turk," have become common expressions. As Russia and the Balkan States have attacked Turkey from time to time, it has retaliated by the most wanton destruction of the property of all those within its reach who professed Christianity, and has definitely planned the utter extermination of subject peoples, massacre following massacre, beside which St. Bartholomew's massacre is comparatively insignificant, until at last, in this present conflict, a whole race has been driven into the desert to starve, has been tortured and slain, and subjected to frightfulness and atrocities practiced upon no people by any other nation during this "time of the end."

To recapitulate: During the "time of the end" Turkey has been in possession of Palestine; Turkey has had its hand upon the treasures of Egypt; Turkey has had the peoples of north central Africa at its steps; Turkey has been troubled by tidings out of the East and the North; Turkey has gone forth with great fury to destroy and utterly to make away many. All this the prophecy calls for during the time of the end.

The next step is, he shall plant his palace in a certain place. In other words, it is not merely the moving of armies, but the planting of a palace. He must move his seat of government in order to fulfil the prophecy. Is there any likelihood that such an event will take place? It has been the expectation of statesmen for many years, and now more than ever it seems upon the point of realization, that the Turk must move out of his stolen capital. Where is he to go? — "Between the seas in the glorious holy mountain," which is Jerusalem. Dan. 9:16. But Jerusalem is in the hands of the English; the way seems securely barred. However, after reviewing the prophecy, I am convinced anew that the Turk will yet govern from Jerusalem; and if he is actually dispossessed of Constantinople, that will only send him forth on the road to Jerusalem. How long he will be on the road, or by what series of events he will be able once again to wrest Jerusalem from the Christians, I do not know; but as my faith in the prophecy follows the

wanderings of the exiled Turkish government, which has no helpers except the followers of Mohammed, forsaken by all the nations of Christendom, who in turn have been his helpers and allies, I see the last specifications of the prophecy in fulfilment, and expect to awake some day to hear of the capture of Jerusalem by the Turk.

I cannot see just how the Papacy will sit a queen of the nations, but I am well aware that many currents of influence are rapidly swelling into a flood which will sweep her to that exalted position, contrary to the plans and wishes of many leading statesmen of the world.

I cannot see just how, if a league of nations is formed, it will fail to hold them together; but I realize that there are many hidden forces of race hatred

and ambition which may wreck the fondest hopes of world statesmen for an enduring peace built upon such a plan.

I cannot see how the Turk will again come into possession of Jerusalem, making it his headquarters, but I can see that if he is dispossessed of his present capital, it will force him to pitch elsewhere, and He who declares "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the East, the man that executeth my counsel from a far country" (Isa. 46: 10, 11), will watch over the fulfilment of his own word, and bring it to pass.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people."

Early Experiences—No. 3

The Second Prophecy

J. O. CORLISS

THE vision of the tenth chapter of Revelation, which predicted the bitter disappointment to follow faith in the great time message of the Lord's coming, also pointed out that after this message there would be another public proclamation before all of earth's nations. (See verse 11.) But taking into consideration the confusion of thought, and the fragmentary grouping of the advent believers, which followed the passing of the set time for the Lord's appearing, it would seem that, judging humanly, from such a babel of tongues and so segregated a personnel of believers, any positive, effective message could not be brought forth to stir the world.

The strongly antagonistic views held at the time, made the best thinkers quite cautious about advancing new thoughts for critical examination, knowing as they did that the expression of any adverse views would be subject to public inspection as by a jury. Especially was this the case regarding the "cleansing of the sanctuary," if any attempt was made to show that it stood for some other event than the definite second coming of Christ to earth for his people. *Time* being their entire message, the Adventists desired nothing to come in to dispel that cherished idea. But finally O. R. L. Crosier, one of their number, discovered that the antitypical sanctuary must be cleansed *prior to Christ's coming* and the resurrection of the righteous dead; and that therefore the tenth day of the seventh month, as in the type, would bring the time when Christ as our High Priest must begin *his work of atonement* for the world, preparatory to his second coming.

For certain reasons, he could not well put such matter through any "regular" advent periodical, so an extra number of the *Day Star*, an "off" paper, published in Cincinnati, Ohio, was engaged, and in 1846 he gave in it a full exposition of the subject, practically as held now by Seventh-day Adventists. Of course this revealed that those whose sins were to be taken away in order to meet their Lord, must have their cases judged according to the standard of the law of ten commandments, as were the Israelites in the typical cleansing, when the high priest went into the most holy apartment to receive the atonement before the mercy-seat which covered the ark containing the tables of the law.

But strange as it may seem, this man whose mind God had so enlightened, refused to make the complete application of this truth to his own life actions; for he soon became one of the most bitter opponents of Sabbath observance its advocates had to meet, his contention being that the law of ten commandments was done away in Christ. In so doing, of course he destroyed his strongest point in the sanctuary cleansing; that is, the ministration of the high priest before the ark containing the ten commandments before pronouncing the people free from all their sins. It seemed, however, that he could more easily relinquish that truth than observe the Sabbath.

There may have been in prejudice a reason for such a decision; for as early as May 14, 1845, one C. P. Whitten, of Nashua, N. H., published in the *Voice of Truth* quite a strong argument in behalf of Sabbath observance, exhorting all advent believers to adopt it. But as usual, Joseph Marsh, the editor, followed the Whitten article with a counterblast of law abolition that brought forth from Mr. Whitten in the issue of June 2, a letter in which he informed the readers that he had given up his previous misconceived notion about the Sabbath. It may have been that Mr. Crosier then, before his sanctuary cleansing light dawned, took a position with others against the recognition of the demands of the seventh-day Sabbath. We do not know what other influence could have led to his opposition, in view of his light concerning the sanctuary.

But the question of Sabbath observance was not thus to be smothered in its infancy. In its issue of August 27, the same paper admitted a long, strong article based on Scriptural authority for seventh-day observance, from the pen of T. M. Preble. Mr. Preble's closing words were:

"John Calvin says that 'the old Fathers put in the place of the Sabbath the day we call Sunday. Thus we see Daniel 7: 25 fulfilled, the little horn changing 'times and laws.' . . . May the Lord deliver us from being the *Pope's Sunday keepers* and *God's Sabbath breakers!*'"

This was followed, of course, by an opposing dissertation from the editor, in the same strain as that by which Mr. Whitten had been silenced. Whether or not this had a tendency to weaken Mr. Preble's Sabbath views, we have no means of learning. One thing

is known, however, and that is that Mr. Preble soon after renounced Sabbath keeping, and denounced Sabbath adherents in the strongest terms at his command.

Doubtless God designed that this man should become a staunch pioneer supporter of the third angel's message, but he may have loved the praise of men more than the praise of God. Only the Divine One knows. Had he remained loyal, no one can now divine what the original leadership of this message would have been. At any rate, he had many commendable qualities, and did good work in behalf of the truth while he remained with it, being an eloquent speaker, with dignified carriage, as the writer can testify. His reception of the Sabbath truth was on this wise: A Sabbath-keeping lady from New York State, Rachel D. Preston by name, was visiting in Washington, N. H., where quite a large company of Adventists lived. Becoming acquainted with some of these, she taught them her Sabbath views, and a large proportion of the company embraced the Sabbath. T. M. Preble was there at the time, and he and another minister, J. B. Cook, joined the others in Sabbath observance. Later on, Elder Joseph Bates fell in company with Mr. Preble and imbibed his Sabbath views. Elder Bates then began to preach the new-found doctrine, continuing to do so as long as he lived.

From Brother Bates Elder James White and wife received the Sabbath truth, and were both faithful to its demands to their latest day. But these pioneers did not have a plain, unobstructed path before them in their work. Everywhere they found bitter opposition. One Oscar D. Gibson, of Houghtonville, Vt., complains in a doleful tone through the *Voice of Truth* of Aug. 30, 1845, about the Sabbath being preached in his neighborhood, resulting in a division among the people. How strange! Prior to the coming of this new doctrine, the common thing was to differ and debate with each other on personal views regarding non-

essentials, but when the law of Jehovah was set forth, how terrible to divide sentiment on this point! Consistency, it seems, was as rare a jewel then as at present.

Elder James White spoke well in vindication of his own course, and the course of others, in the *Advent Review* for August, 1850. Said he:

"One thing is certain: Those who gave the first angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850. They preached that the harvest of the earth was then 'ripe,' and were praying not for sinners, but that the harvest might be reaped. . . . We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such who were not brought directly under the influence of the 'everlasting gospel,' are now coming into the clear light of the third angel's message. Praise the name of the Lord!"

Now a word as to the disappointed ones of 1844 being called to prophesy, or publicly proclaim again to the world, the message of truth for the last days. A Brother J. Lindsey, from Brompton, Canada, wrote July 21, 1850, reporting that Elder Joseph Bates came there and proclaimed the third angel's message, proving that the people were then in the patient, waiting time, just prior to the Lord's coming, when they should demonstrate their patience by keeping the commandments of God and the faith of Jesus. The result of these meetings was reported in the *Advent Herald* by M. S. Clark, an opposer, who said:

"Those who received the doctrine in full are those who have held fast what the Lord gave them in 1844. Those who received it partially, and those who are confused, are those that have turned back."

This was a good testimony, though not intended as such. As we now see the rapid spread of the message from this small beginning, we may well ask: O Lord, what shall be the end of these things?

"Once and Now"

FLOYD E. HULL

In a recent issue of the *Youth's Instructor*, under the above heading, appeared the following:

"Once as believers we wrapped missionary papers to send to strangers and friends. Now we tat.

"Once we wrote missionary letters to those to whom we sent papers. Now we crochet.

"Once we called on a neighbor to lend him a book, hoping to interest him in the wonderful truths for this time of God's work. Now we play tennis.

"Once we read our Bibles, earnestly seeking the way of life. Now we read the newspaper and magazine fiction.

"Once we hastened to our neighbors' in times of illness, and sought to relieve suffering by administering therapeutic treatment. Now we go to our neighbors' to gossip.

"Once our conversation when with unbelievers always drifted to some phase of the truth of God for this time. Now we talk of the war, the Hun, and the fashions.

"Once we attended the prayer meeting. Now we go to the social gathering."

Now we would like to reverse these statements so that they will say just the opposite. Not that they are not true in their present form, for they are only too true. But they do not state the entire truth, and shall we not pray that they may be less true as the days go by?

They are true now of the five "foolish virgins," and will be until the door of mercy is forever closed.

They describe the class who will raise the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved."

But of those who are watching for their Lord's return, and who hail with joy the big unfolding of events which indicate the nearness of his coming, they are not true.

A more correct description of this class is the inspired record of Malachi 3:16: "Then they that feared the Lord spake often one to another."

So let us revise the foregoing to read after this manner:

Once indifferently we tatted and crocheted. Now as believers in Christ's near approach we send missionary papers and letters to strangers and friends.

Once we played tennis. Now we call on our neighbors, lending books, hoping to interest them in the wonderful truths for this time.

Once we read the newspaper and magazine fiction. Now we read our Bibles, earnestly seeking the way of life.

Once we went to our neighbors' to gossip. Now times are too important, and we go on errands of mercy or to teach the truth. We talk of the war and those things that lead to more vital subjects, but for the sports and fashions we haven't the time or interest.

Once we went to the social gathering and to the "movies." Now we gather for prayer and the study of the Bible.

This description is just as true of many of God's waiting children as the first one is true of certain other professors of the truth. It is a description of the "other five virgins."

Now to which class do we belong? We need not wait until the closing hours of probation are gone and the King comes, to find out among which class of watchers we stand. We may ascertain that fact now, and it is our duty to know.

The man who finds that his business is running behind, may wait, hoping for a favorable turn in his affairs, and so postpone an investigation until he is bankrupt and the sheriff takes charge of his effects. But if he is wise he will call in an auditor or an efficiency expert, and make such adjustments in his methods as will enable him to operate on a sound basis. Every day that he postpones the renovation increases his embarrassment and lessens his chances of a satisfactory adjustment.

So it is with us. Every day that we postpone our soul's salvation, every day that we fail to make the surrender, every day that we decline to face the facts and go to the bottom of the matter, stands as unanswerable and added evidence that we will never do it.

"How shall we escape, if we neglect so great salvation?" Heb. 2:3. And it cannot be too strongly emphasized that *to neglect is to reject*.

We must not deceive ourselves with the thought that we can be half-hearted or lukewarm and all will come out right in the end. To be lukewarm is to be "spewed out." Christ is all, or he is nothing. To neglect Christ is to reject him.

The only difference between the prosperous and successful man whom we respect and the aged pauper, is the use each has made of his one hundred sixty-eight hours a week. Time is the one thing of which all men have an equal supply.

The difference between the soul who has a living personal knowledge of Christ now, and who will stand

triumphant among the blood-bought throng on the sea of glass, and the poor bankrupt soul who is turned away with the words, "I never knew you," is the different use each has made of his time.

Waste of time is the one waste from which nothing can be reclaimed, and what we do with today's supply of time becomes a fixed, unchanging, and unchangeable fact for all eternity.

All heaven was poured out in the sacrifice of Christ for us, and he now stands at the right hand of the Father to act as our advocate. His life and death and perfect righteousness are ours now to lay hold of by faith. The Holy Spirit awaits our demand and reception. God is waiting for us to take him at his word now,—now, as we stand with the light of all the past centuries shining upon us,—and do we dare think that we can sleep on in indifference in such a time as this and not lose our souls? Do we think that we can go on day after day, not knowing whether we are saved or not, trifling with sin, our lives a denial of the faith that we profess, with no message of positive assurance for the hungry souls about us, and yet gain entrance to the eternal kingdom? Christ says: "I would thou wert cold or hot!"

The great four years' war has brought changes of almost every kind, and we are now living in quite a different world. Things are not the same as before. Neither are things in the church the same now as before. We cannot now live as we have lived. If we are living the "now" of the first paragraphs of this article, we are only "has been's," and we must get back to the "once" experience immediately, for unless we rouse ourselves to a vigorous, persistent, and intensely earnest seeking of God, we shall be lost. Let us so order our lives that the second description will fit them, for it truly describes those who shall go forth to meet the Bridegroom when he comes.

No Blemished Sacrifices

MAX HILL

IN the ancient system of sacrificial service, no sacrifice that was lame or in any way blemished, was to be offered. God refused to accept such animals as gifts upon his altar. In his refusal of such gifts, he was refusing half-hearted and halting service. When the people offered themselves and their treasures willingly, he added great blessings—in bountiful harvests, in life and health, in signal victories that made Israel noted among her contemporaries as the nation blessed and loved of Jehovah.

In our day there is still a call for sacrifices. The calls from mission fields are insistent and constant. All about us are hosts of people who need our alms. In our homes and churches is an army of children and youth who need a training for life; these children must be trained in our own schools, and these schools make heavy demands upon our purses.

Shall these calls be answered by gifts that are blemished? Shall we think of them as "sacrifices" or as "offerings"? Shall we make them too small and thus fail to give a complete sacrifice? Can we hope for the blessing of God upon such gifts?

The command to "establish church schools" is as definite as the command to go "into all the world" with the gospel. When the church refuses to obey the

command of God, it cannot claim the full blessing of God. When the church does establish schools, and then fails to support them, it is offering a blemished sacrifice; and God refuses to accept it at all. What then? Is there no blessing in it?—Yes, for the few who make the sacrifice; the church as a church is the loser.

As a matter of fact, we have not so many church schools as we boast of. We have a few, and God is blessing the churches that support them; but there are a great many that are simply private schools. They parade the name "church school," but they have no right to the title. While a few faithful ones sacrifice for their schools, the churches are often offering blemished sacrifices. There are often people in good circumstances who give as much as a dollar a month, when they should give ten. It is my opinion that the Lord blesses the dollar, but I question whether the donor receives any credit on the great record.

"Let all share the expense," is the word that comes to us from the servant of the Lord. A great many, by disregarding this admonition, are losing a rich blessing that should be theirs. Prosperity and victory come only to those who obey God, those who bring to him an unblemished sacrifice.

IN MISSION LANDS

Highways and Byways

In Shantung Province, China

JOSEF W. HALL

(Continued)

SHANTUNG MISSION is very new, the first interest having been aroused in the summer resort of Chefoo by that indefatigable worker, Brother F. E. Stafford, while there for recuperation a few years ago. Later, Elder C. P. Lillie was sent from Hunan to the same resort, to build up his health, and he continued the work as he was able, moving after two years to Tsinan, the capital of the province, where he established a provincial mission headquarters. After living in Tsinan about a year, and getting the work nicely under way, his health compelled him to return to America, but we hope and pray that he may be able to come back soon. Brother Lillie built in caution and prayer, endeavoring to lay a foundation of a few trustworthy members. We hope to increase the number of families whose members are all Christians and in the church, and to bring in more converts direct from heathenism.

The women's work lags behind here, as in every other part of China. Our baptized membership shows a preponderance of males of about ten to one. The capabilities of the young women are being realized and utilized to the utmost in Western countries today. May many able and consecrated young women soon be chosen to fill the great need in these mission lands!

It is seldom that we have to go into a new place and build an interest from the ground up. God goes before us with his remarkable providences, leading and opening the way. Last spring a man from a large village in the extreme western end of Tsi Mei county met our evangelist, Liu Ming Deh, in an inn at the metropolis. Mr. Liu entered into conversation with his fellow sojourner, and taught him some of the principles of our faith. This man is a schoolmaster, and the leading man of influence in his village. Later, he made a trip across the county to Evangelist Liu's station, to report that he and several of his friends were very desirous that the evangelist should come to their village and teach them for a few days. The evangelist was out on a preaching tour in another direction, but on returning to the station and hearing of the man's visit, he set out to visit the village. The distance is two days' journey on foot (I have walked it myself), and the evangelist walked it with his blanket on his back.

On his arrival, the old schoolmaster gathered in a crowd of his friends and relatives to hear Mr. Liu preach. After the discourse, the schoolmaster remarked that now it would be most fitting if they would all do honor to the great supreme God. He had been a student of the ancient classics, he said, and there it was stated that the ancients worshiped the one supreme God by a solemn kotowing in the open air. He wished that they might revive that most admirable worship. And so they spread a mat in the courtyard, and solemnly lined up in two lines, the elders in front and the pupils of the school behind, and these forty and more people, who had never in their lives before worshiped anything but idols, filed

forward one by one and kotowed the head to the ground three times to the invisible God, thus tendering, in the most respectful way known to their race, their acknowledgment of his authority. This would have been a strange sight indeed to many professed worshipers of the same God in Western lands.

The evangelist, perceiving their sincerity, entered heartily into the proceedings, and suggested that they close the ceremony with public prayer led by himself. Some of the farmers present asked if it were proper to pray to this invisible God for rain, as they were accustomed to do before their idols — alas, for many days, in vain! Their district (as indeed the most of Shantung) had had a drouth, they said, for three years, and the small farmers were reduced to starvation. The wheat this year had already been planted many days, but no rain had yet come to make it sprout, and if it did not come very soon, there would be no hope for the poor people but to sell their wives and daughters into slavery (usually what we call "white slavery"), and take their sons and go begging.

The evangelist read to them from the Bible Elijah's experience, and then prayed most earnestly that God would send rain immediately. The meeting closed, and while he was going through the ceremony of taking his departure the raindrops began to fall. A heavy rain followed, among other things soaking the evangelist to the skin as he went across the fields to a neighboring village; but it could not put out the fire burning in his heart.

Two results of that fall of rain may be seen in the whitening fields of Shantung today. The grateful people are harvesting their best crop of grain in many a year, and as bountiful a harvest of souls awaits the labor of the reaper. The incident has been blazoned throughout the district, interest in idols and heathen deities has waned, and many people are waiting for a teacher to instruct them in the worship of the Christian's God.

I have received no less than five letters, signed by from twenty to forty persons of the influential class, pledging themselves to study for baptism and entrance into the church, and begging for Evangelist Liu to be sent to stay among them for a time. When I visited the district in April, these importunate requests were made to me in person, and it was embarrassing to have to beg them to wait until a man could be spared from somewhere else, or another evangelist could come out of training. Needless to say, Liu is most desirous to go, but he already has more interests in the other end of the county than one man can follow up.

The public schoolmaster here is one of the interested men, and he lent us the public school building (formerly a temple of Taoist idols) for meetings. I conducted three or four services in a room arranged to seat about forty, but the seats were ignored altogether, and the room was jammed with a standing audience of more than two hundred, with many more disappointed ones in the courtyard.

It was frightening to look down into that anxious, expectant sea of faces by the glare of three or four candles stuck precariously about the room. It was so crowded that no one could move an elbow. If one



SANDAKAN BELIEVERS

Tsen En Fook knows nearly all the Chinese on the west coast of British North Borneo, and is well liked and respected by them all. He is doing faithful and effective work among them, and very many are interested and are studying the truth.

After lunch at the captain's house, we took the train for Papar, a village still closer to Jesselton. This is the garden spot of Borneo. There are several large rubber estates near Pa-

of those candles had fallen into the crowd, or set fire to one of the old paper mottoes hanging on the wall! But I never in my life spoke to a more respectful or more attentive audience. One who has spoken in public in Oriental lands would appreciate their remarkable order. Probably the greater part had never before heard a foreigner speak.

I am glad to report that we have a tent company with three workers on their way to this district. The prospect is indeed encouraging; the more so as this is not a mass movement of disaffected members of some other mission wishing to change over, as sometimes happens, but of persons coming direct from heathenism, having never before professed Christianity.

(To be continued)

* * *

British North Borneo Mission

K. M. ADAMS

(Concluded)

AFTER a pleasant night with Brother Wong, we took the train back to Jesselton. We stopped at a village named Membakut, where a fellow believer is conducting a school. He has nine pupils. The head Chinese wanted to have a school in their village, and they were somewhat acquainted with the Adventists, so those in the community, and others, subscribed about four hundred eighty dollars, local currency, for this purpose. With this money an acre of land was bought, a schoolhouse and living quarters for a teacher were built, and this Chinese brother was asked to come and conduct the school. The land is fertile and in a fine locality, and the buildings are new and very suitable for the purpose. This will make a good site for a church building when a church has been raised up in this place. We called on Captain China, as the headman of the village is called. He was very friendly. Tsen En Fook is well acquainted with him. In fact,

par, and many Chinese gardens surround these estates. We visited several interested people there. At that place a man and his wife had definitely decided to keep the Sabbath. We had a good visit with them. Wherever we visited, presents of fruits were bestowed on us, and we had difficulty in disposing of it all, the quantity was so great. It was a real pleasure to visit these people, they were so eager to welcome us and hear the truth. They seemed like old friends.

In Papar we saw some sago palms. There are sago factories near there also. The sago in its rough state looks like mud from a road. As it passes through various processes, it becomes whiter and whiter, till it is like snow. Large quantities of sago are exported from Borneo and taken to America.

After spending the night in Papar, we took the train for Jesselton. We had a good meeting with the people that day—the Sabbath—and a church of thirty-eight members was organized. (Borneo's parent church is at Sandakan. The Sandakan church has thirty-seven members.) Borneo is the first mission in the Malaysian Union Conference to have two organized churches. When this second church was organized, Tsen En Fook was ordained as deacon, and later a sister was baptized. The brethren seemed



MEMBAKUT SCHOOL



HEADQUARTERS, SANDAKAN, BORNEO

to enter into the spirit of the meeting, and listened attentively as they were told of the responsibilities of church organization. They pledged themselves to renew their faithfulness as Christians, and do their best to keep the church growing.

The next day we took the boat for Sandakan. After a night's journey we came to Kudat. This is a great tobacco country, and there are several large tobacco estates in the vicinity. Kudat is a fine place for fruit. It is also the home of a special make of steamer chair which is famed throughout the East for its ease and comfort. The boat stopped at Kudat only about three hours. After leaving Kudat harbor, the ship has to pass through a very dangerous channel. One can look out and see spots of light green water with foaming waves in the center, which give warning of a dangerous coral reef just beneath the surface. The ship has to zigzag back and forth here, and thread its way in and out among the reefs. The captain never leaves the bridge when in these waters. The coral islands themselves are gems of beauty, but the ship's officers see in them only the danger of a wreck.

Sandakan is a beautiful little city nestled in among the hills. When buying property here for mission headquarters, we were so fortunate as to get one of the best places in the city for little more than the cost of the house. There are six acres of land, and a house large enough for two families, high up on the hills, where the breeze blows almost constantly and there is a beautiful view of the bay. The days are very hot in Sandakan, but the nights are always cool. Thus one can be sure of a refreshing night's sleep, which offsets the heat of the day.

In Sandakan, a brother, Pan Ki Heng by name, conducts a self-supporting school. There are twenty-eight pupils in the school now. About two miles outside of Sandakan is another self-supporting school. The teacher is Chi Ki Tet. The attendance there is fourteen. The head Chinese of that vicinity built a house and furnished school desks, and asked Brother Chi Ki Tet to come and conduct the school, giving him the use of the building and desks free of charge.

The evangelists in Sandakan are Brethren Kong Tsun Min and Ku Hyuk Min. I was especially pleased to meet Ku Hyuk Min, as he, as well as Ng Shu Kong in Mengattal, where we had already been, had received their training in the Singapore Training School. A series of meetings had just been concluded in one part of the town, and a hall was at this time rented in a Chinese fishing village at the edge of Sandakan.

While in Sandakan, one of the government officials, a close friend of Elder R. L. Mershon, invited us to his house for dinner. Not long ago this gentleman was in the hospital, and had been given up to die of diabetes. Brother Mershon asked the doctor if he could try giving him some water treatments. The doctor gave his consent, and at the end of the week the official was able to return to his home. The man told me that Elder Mershon had saved his life. This incident has created a favorable interest in our work in the city.

On Sabbath a good meeting was held with the church, and Brother Ku Hyuk Min was ordained deacon. The people take great interest in the meetings and in the Sabbath school lessons.

The work was started in British North Borneo in 1913 by a Chinese evangelist. In 1914 Brother Mont-

gomery was called to that field. His health failing, Elder Mershon reached Borneo near the close of 1915, and has worked faithfully ever since. The work rests on a sound basis. The church members are particularly active in spreading the truth among their friends, relatives, and acquaintances, and this is undoubtedly the reason that Borneo, although one of the most recently entered fields in the union, already stands second in membership. Another reason for success is that the workers are all pulling together in complete harmony and understanding.

British North Borneo is a beautiful country. There is but little low ground, most of the land consisting of range after range of rolling hills blanketed by jungle. This land, when cleared, makes excellent ground for rubber plantations, orchards, and gardens. It does not take the thrifty Chinese long to turn the jungle fastnesses into fruitful gardens. The people who live in China have barely enough land to raise food for themselves, but after a short time in Borneo they have plenty and to spare. Borneo must depend upon the Chinese for development, for they are the people who are willing to make their homes there.

Four denominations are at work in British North Borneo,—the Church of England, the Lutheran Church, the Roman Catholic, and the Seventh-day Adventist. The Catholics are the only ones working among the native races, and they have work only among the Dusuns. Besides this people, there are the Bajaus, the Kadayans, and several other similar tribes. The bulk of the work is done among the Chinese, and the fact is encouraging that our mission is not far behind the others in numbers and influence.

There is a bright future before our work in Borneo. Several capable young persons from this field are in Singapore getting a training that will fit them to labor among their own people. When these can return with the gospel message, they will greatly strengthen the ranks of truth bearers in that field. Most of the believers are gardeners, and are not rich in this world's goods, but they long to see the message advancing, and their gifts, small though they may seem in comparison with those made by others, may appear large in the sight of the Lord. Self-sacrifice and personal work have done much for this message in Borneo, and through God's grace they will in the future be the means of bringing many other precious souls into the saving light of present truth.

* * *

Why She Lost Her Friends

SHE was not loyal to them.

She measured them by their ability to advance her. She was always saying mean things about them in their absence.

She was cold and reserved in her manner — cranky, gloomy, pessimistic.

She never thought it worth while to spend time in keeping up her friendships.

She regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

She never threw the doors of her heart wide open to people, or took them into her confidence.

She was always wounding their feelings, making sarcastic or funny remarks at their expense.

She was always ready to receive assistance from her friends, but always too busy or too stingy to assist them in their time of need.— *Selected.*



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

The Sufficing Bible

WHEN I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!

—Amos B. Wells.

* * *

Parents a Stumblingblock

MRS. IVA F. CADY

Do you feel anxious to see your children converted? And are you blaming the ministers and church leaders because they are not converted? The fact is that parents exert a much greater influence over the lives of their children than do the ministers and elders. Has your influence been a help to your children? Perhaps you have been undoing all that the minister, elder, and Sabbath school and church school teachers have tried to do for them.

If you have through criticism caused your children to disrespect the chosen servants of God, you have placed a stumblingblock in the way of their conversion. If we would have our children learn to love and obey the truth, let us say nothing that would lessen their respect for, and confidence in, our brethren who represent that truth. And let us by our own example teach them to receive with reverence and fear the timely warnings and messages that come through the servants of the Lord.

"The spirit of gossip and talebearing is one of Satan's special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions. Brethren and sisters are too ready to talk of the faults and errors that they think exist in others, and especially in those who have borne unflinchingly the messages of reproof and warning given them of God. The children of these complainers listen with open ears, and receive the poison of disaffection. Parents are thus blindly closing the avenues through which the hearts of the children might be reached. . . .

"The names of God's chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their

parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and depreciatory speeches that from time to time have met their ears, and the tendency has been to bring sacred and eternal interests, in their minds, on a level with the common affairs of the world. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent, and to rebel against Heaven's reproof of sin. . . . These very fathers and mothers, blinded by the enemy, marvel why their children are so inclined to unbelief and to doubt the truth of the Bible. They wonder that it is so difficult to reach them by moral and religious influences. Had they spiritual eyesight, they would at once discover that this deplorable condition of things is the result of their own home influence, the offspring of their jealousy and distrust. Thus many infidels are educated in the family circles of professed Christians." — "Testimonies for the Church," Vol. IV, pp. 195, 196.

"The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks, the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias, that time will never fully change. The parents mourn over the hardness of heart in their children, and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. . . .

"Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word, and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God." — *Id.*, Vol. V, pp. 497, 498.

Christian teachers are working unselfishly for the best welfare of our children. We should not take a course that will thwart all their efforts by criticizing them in the presence of the children. This would lessen their influence for good, and greatly weaken them in their work. Because of parents' taking such a course, children often become disrespectful and disobedient, and render the work of the teacher much more difficult than it need be. Let us stay up the hands of our teachers by co-operating with them in every way, that our children may be saved.

Newberg, Oreg.

* * *

Recipe for Success

KEEP your head cool, your feet warm, your mind busy. Don't worry over trifles. Plan your work ahead, then stick to it, rain or shine. Don't waste sympathy on yourself. If you are a gem, some one will find you. Don't whine. Tell people you are a failure, and they will believe you. Talk and act like a winner, and in time you will become one.—Stephen Hart.

"The Same Yesterday, and Today, and Forever"

(Continued)

ELIZABETH JUDSON ROBERTS

WITH a contented sigh she dropped her head to its resting place against my knee. "You don't know how 'comforted' I feel already, auntie. If it wasn't for tiring you too much, I would beg you to keep right on talking all night." The shadows were deepening now, and a crescent moon hung above the treetops.

"Before I tell you any of these experiences," I began, "I want you to think of three texts in the Bible. The first is found in Acts 10:34. There Peter says that 'God is no respecter of persons.' I believe this means that, other things being equal, God will do just as much for you or me as he did for Peter or Paul. But remember I said, 'Other things being equal.'

"The next text is Hebrews 13:8, and says, 'Jesus Christ the same yesterday, and today, and forever.' He hasn't changed a bit, you see, since he was here on the earth, and is just as willing to hear and help now as he was then.

"The third text is Philippians 3:9. It says, 'And be found in him, not having mine own righteousness, . . . but that which is through the faith of Christ.' If we were depending on our own righteousness, we would be ashamed to ask favors of God, we are so unworthy; but when, by faith, we are covered with the righteousness of the blessed Christ, then we can have courage to come boldly to the throne of grace and ask for help in every time of need.

"I used to feel that it was presumptuous to ask favors of God unless we had overcome all our sins and stood perfect before him. But little by little I came to realize that we can never ask favors because of any good thing *we* ourselves have done. Everything we receive from God comes through faith in Christ, and because Christ loved us and died for our sins. God owes us nothing, but he answers our petitions when we ask through faith in the blood of his dear Son.

"One experience that seems very wonderful to me in connection with my son Henry."

"Henry is in the army now, isn't he?" asked Bee.

"Yes," I answered. "It is nearly a year since he enlisted, but this that I am going to tell happened about two years ago. When the boy finished high school his father wanted him to select some trade or profession and prepare himself for it, but Henry wanted to see the world first. His father said he could not afford to give him the money to travel, so Henry said he would travel without money; and this he started out to do.

"By working his way on various ships, he went to San Francisco, Honolulu, and finally down the Mexican coast, through the Panama Canal, to the West Indies, where he remained for several months.

"Letters came from him at irregular intervals, and I imagine he had some trying experiences, though he always wrote cheerfully. Of course I kept praying for him, but he was so far away that that was all I could do.

"At last there came a letter in which he told of being sick and suffering greatly for several days. He had no friends, no money, and no home, so I could imagine how the boy felt. I will tell you in his own words what happened, as nearly as I can remember. He wrote: 'I was suffering great pain, so I decided to try a little gospel and see if it would help me. The result was almost miraculous; no sooner did I begin

to read the Bible than the pain almost entirely ceased, and I have been growing steadily better ever since.'

"You can understand how I felt when I read that. I just cried for joy, and thanked the Lord over and over for his wonderful mercy and goodness in responding so abundantly to my boy's first feeble act of faith. This experience reminds me of Christian Science. When Scientists are sick, they will take their book, 'Science and Health,' and read it by the hour, expecting healing.

"You may wonder why Henry tried reading the Bible as a remedy for sickness. In Proverbs 4:20-22 we read that the words of the Bible are 'life unto those that find them, and medicine [margin] to all their flesh.' I had often told my children that if we would read the words of God in faith, they would bring healing to both body and soul. When Henry was at home he paid little heed to my words, depending on me to look after his health; but when far from home, a stranger in a strange land, he remembered them, and proved Proverbs 4:22 to be absolutely true. I can never thank the Lord enough for his goodness to me and mine."

"I am so glad you told me that," said Bee earnestly. "You see I know Henry, and this makes God's promises seem so real. Please tell me more."

The beauty and quietness of the night made the things of earth seem far away, and I felt that angels were very near as we talked. With a thankful heart I continued.

"This time I will tell an experience of my own during the great flood in Southern California about three years ago. The pumping plant was right on the bank of the river, and at the foot of the steep little hill on which our house was built.

"The big forty-horsepower engine and pump, worth many hundred dollars, were in a house whose lower cement walls were supposed to reach down to bedrock. These cement walls extended about three feet above the floor, also cement, and the rest of the building was of corrugated iron. The door of the pump house was on the upstream side of the building.

"The water had risen almost as high as the floor of the pump house about ten days before this, and when it subsided we found that it had begun to undermine the wall that extended down into the river, for it was not built on the rock, as we supposed, but on the sand. My husband did not expect the river to rise again, but as a precaution he put three long iron rods through from one wall to the other to strengthen them.

"It soon began to rain again, and kept it up for days; the river rose higher and higher, until the pumping plant was surrounded by a rushing flood that reached above the top of the cement walls. My husband came up to the house looking pale and despondent.

"'The pumping plant is going,' he announced. And right then and there came to me the conviction that God would save that pumping plant for us, and I told my husband so. He was almost impatient with me: 'Why, it is bound to go,' he exclaimed; 'the water is clear above the cement walls; they are undermined anyway, and it has pushed in the door and is pouring over the machinery. The plant can't help going, I tell you.'"

"'You think it will go,' I answered, 'but I have asked God to save it just to show you that he hears our prayers and has power to answer them. That pumping plant will *not* go."

"My husband shook his head and went down to the river again, while I stayed at the house, listening to the roar of the flood, and praying, praying. About dark he came up to the house again, and while getting ready for supper, he remarked casually: 'A funny thing has happened down at the pumping plant; a big corrugated iron door has washed down from somewhere up the valley, and is wedged into the bank just above the pump house in such a way that it turns the force of the water away from the house.'

"'It didn't happen,' I exclaimed thankfully. 'God is taking care of that house.'

"It had stopped raining, so we knew the water would subside during the night, and the first streak of dawn found us hurrying to the river. The pump house was still there, but one could only wonder that it had not caved into the water. A deep cut had been made in the bank just above it, part of the outer wall and a corner of the floor were gone, and just below the house the river had cut in again and had taken away a large cottonwood tree. But there, on the broken floor, sat the heavy engine, and nothing was gone from the house but portions of the cement.

"Later, when the water subsided, we found that the river wall was entirely undermined, also a part of the floor. Why had the current cut in above and below and left the house and all it contained standing safe? My husband did not try to give a reason; he only said, 'I don't see why it didn't go.' But I knew why, and I thanked the Lord for his goodness in hearing and answering my prayer."

"That was wonderful," exclaimed Bee, "but I didn't know — some way I didn't think God expected us to pray about things of that kind. Pumping plants seem so — O so earthly, you know."

"Don't you remember," I answered, "that story about the company of young men who went to the river with the prophet Elisha to chop wood, and one of them dropped his ax in the water, and felt so bad about it, because it was a borrowed ax?"

"O yes," was the quick response, "I remember; and Elisha made the ax float, so the young man got it again. I suppose he asked God to make it float, for of course Elisha couldn't have power to do that himself. But do you believe God wants us to pray about every little thing that worries us?"

"The scripture says, doesn't it, 'Casting *all* your care upon him; for he careth for you'? And we are also told to 'pray without ceasing,' so I believe God wishes us to consult him about everything that comes into our daily lives."

"I'm so glad of that," and Bee gave a sigh of deep content. "Why, it just makes one feel as if he belonged to the Lord's own personal family, doesn't it?"

(To be concluded)

* * *

HEAVENLY beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.— "The Desire of Ages," p. 21.

* * *

"My God shall supply all your need."

Why We Must Save Food

To the People of America:

THE people of America, by their voluntary action, made it possible to send twelve million tons of food overseas during the last year for the support of the armies and civilian populations fighting with us. It was an achievement that averted disaster to the Allied cause, to our own cause, to the cause of freedom and democracy in the world.

But the test is not over. We have now to make our supreme effort. Food now saved will save human lives. The effort to save food becomes a personal responsibility for every one of us. It is necessary that every family in the United States study its food budget and food ways to see if it cannot attain greater simplicity in eating, to see if it cannot buy less, serve less, and waste nothing. Some of our homes, by reason of limited income, cannot provide more food than is necessary to maintain the health in the family. The health and strength of our people must be preserved. Never were they more important to the nation. But the great majority of our homes have a standard of food use that can be reduced, especially among those of our people to whom foodstuffs are a secondary item of expenditure.

I believe that we can accomplish the necessary end this year, as last, by the voluntary action of the people. The willingness of the vast majority to assume individual responsibility in the matter is one of the greatest proofs of the character and idealism of our people, and I feel it can be continuously relied on. So we make our renewed appeal in the simple formula of a request to reduce directly our consumption of all foodstuffs, laying especial emphasis on the staples, and we do it with a perfect confidence in the reply of the people.

HERBERT HOOVER,

United States Food Administrator.

* * *

The Home a School

THE home is a school founded by the Almighty for the discipline and development of human beings. In this school are given the first opportunities to bend the will to the will of God, to set the affections on things that are lovely and of good report, and to bring the entire life into conformity to the wish of our Creator. It is here that we must learn to do the things which God wants accomplished. It is here that we are to practice the principles announced by Jesus, and to perfect ourselves in the finest of all arts — the art of living together.

The church simply lays hold of the processes begun in the home, and carries them into wider spheres. It teaches us to love all men; but how can we do this if we have not first been trained to love those with whom we come in contact within our own family circle? The church teaches us to serve all men, but we are not able to do this unless we have had much practice in the family. The church teaches us to sacrifice ourself and to lay down our life for others, but this is, of course, impossible unless in the home we have formed the habit of doing it. The dispositions which work havoc in business and society are dispositions that ought to be killed in the home. The tempers which fill the world with tumult and sorrow grow to giants under the shelter of family life. In every house there should be a church.— Charles E. Jefferson, in "Quiet Talks with the Family."

A · Dedication · to · God

By JONATHAN EDWARDS, the Great Preacher and Evangelist, When Only Nineteen Years of Age

I HAVE this day solemnly renewed my covenant and self-dedication which I made when I was received into the communion of the church. I have been to God, and have given myself, all that I am and have, to God, so that I am not in any respect my own; I can challenge no right in myself; I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body or any of its members; no right to this tongue, these hands or feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own. I have been to God this morning and told him that I gave myself wholly to him. I have given every power to him, so that for the future I will challenge no right in myself in any respect. I have expressly promised him, and do now promise Almighty God, that by his grace I will not. I have this morning told him that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, or acting as if it were; and his law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil to the end of my life; that I did believe in Jesus Christ, and receive him as a Prince and a Saviour, and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my Teacher, Sanctifier, and only Comforter, and cherish all his motions to enlighten, purify, conform, uphold, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me as entirely his own, and deal with me in all respects as such, whether he afflicts me or prospers me, or whatever he pleases to do with me who am his.

Studies in the Testimonies

Medical Missionary Work

MRS. MARTHA W. HOWE

1. Jesus was a genuine medical missionary. He did more healing than preaching; healing and teaching were linked closely together, and are not to be separated today.

"Christ lived the life of a genuine medical missionary."—*Testimonies for the Church*, Vol. VIII, p. 222.

"During his ministry, Jesus devoted more time to healing the sick than to preaching."—*Ministry of Healing*, p. 19.

"Christ, the great Medical Missionary, is our example. . . . He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated."—*Testimonies for the Church*, Vol. IX, pp. 170, 171.

"He desires us to study his life diligently, that we may learn to labor as he labored."—*Id.*, Vol. VIII, p. 222.

2. We are to do Christ's work.

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that he began."—*Medical Evangelistic Library*, No. 4, p. 7.

3. Christ's method alone will give success.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs, and won their confidence. Then he bade them, 'Follow me.'"—*Ministry of Healing*, p. 143.

4. Christ's plan has not been followed.

"If ever the Lord has spoken by me, he speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit." "Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why? Because the Saviour's plan of work has not been followed."—*Medical Evangelistic Library*, No. 4, p. 7.

5. Medical missionary work is to be done in all places.

"They have failed of doing the very work that God ordained should be done to prepare a people to 'build the old waste places,' and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places."—*Testimonies for the Church*, Vol. VIII, p. 218.

6. Medical missionary work and the gospel ministry are to be closely united.

"Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration."—*Id.*, Vol. VI, pp. 240, 241.

7. Each suffers loss if they are made independent.

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. . . . Both have their appointed work, and each will suffer great loss if worked independently of the other."—*Id.*, p. 233.

8. Neither department is complete without the other.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."—*Id.*, p. 239.

9. Nurses are to be medical missionary evangelists.

"The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing."—*Id.*, Vol. IX, p. 171.

10. Ministers are to be medical missionary evangelists.

"Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—*Id.*, p. 172.

11. Canvassers are to learn how to give treatments.

"Canvassers should be able to give instruction in regard to the treatment of the sick. They should learn the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and the bodies of the suffering. This work should now be going forward in all parts of the world. Thus multitudes might be blessed by the prayers and instruction of God's servants."—*Id.*, Vol. VI, p. 324.

12. Every worker is to be understandingly efficient.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*Ministry of Healing*, p. 146.

"Who is preparing to take hold understandingly of medical missionary work? . . . Every worker should be understandingly efficient. Then in a high, broad sense he can present the truth as it is in Jesus."—*Testimonies for the Church*, Vol. VII, p. 70.

13. The world is open for labor.

"Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being both for this life and for the life to come."—*Ministry of Healing*, p. 146.

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Id.*, p. 147.

14. Every church is a center of influence.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies for the Church*, Vol. VII, p. 62.

"Medical missionary work should be a part of the work of every church in our land."—*Id.*, Vol. VI, p. 239.

15. Young people are to be quickly fitted for service.

"The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work."—*Id.*, Vol. IX, p. 170.

16. There is to be one united medical-evangelistic work.

"The message to this people from the spirit of prophecy the past few years is a call for a reorganization of the entire medical missionary work, the key of which is unity. It would seem that this particular phase of the message is to be so blended with every other part that the entire message is to stand out before the world after the similitude of Christ's work, that every individual member of the church—layman, canvasser, Bible teacher, school-teacher, institutional worker, and minister is to stand in Christ's stead before the world with his message of 'teaching and healing.' The nurse or physician is no longer to content himself simply to minister to men's physical necessity, but is to perform a double ministry. The minister and missionary worker are to minister alike to soul and body in their need, and thus the entire work is to become one united medical missionary evangelistic work."—*Medical Evangelistic Library*, No. 4, pp. 6, 7.

17. Medical missionaries are needed now.

"Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now."—*Testimonies for the Church*, Vol. IX, p. 172.

"I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways."—*Id.*, p. 168.

18. Large cities will be destroyed, and God's people will soon be greatly scattered. Soon no work can be done except medical missionary work.

"The time is near when the large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. . . . The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth."—*Id.*, Vol. VII, p. 83.

"We are going to be greatly scattered before long, and what we do must be done quickly."—*Medical Evangelistic Library*, No. 1, p. 11.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."—*General Conference Bulletin*, 1901, p. 204.

19. Every church should be a training school.

"The church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue."—*Ministry of Healing*, pp. 148, 149.

"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. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Id.*, p. 149.

20. Medical missionary work may be learned at home.

"Many who desire to obtain knowledge in medical missionary lines have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning these lines of missionary work, thus increasing their ability to help others."—*Testimonies for the Church*, Vol. VII, pp. 63, 64.

21. Families should engage in the study.

"Fathers and mothers, obtain all the help you can from the study of our books and publications. . . . Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,—the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study."—*Id.*, p. 64.

22. Every one should study this subject.

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines."—*Id.*, p. 63.

23. Simultaneous movements to be seen all over the world.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven: By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even

bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.

24. The sick will be healed.

"The Lord has given me light that when the Israel of today humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God."—*Testimonies for the Church*, Vol. IX, p. 164.

25. There are rich experiences for ministers.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches."—*Id.*, Vol. VI, p. 376.

26. The medical work affords a door of entrance to cities.

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places."—*Id.*, Vol. IX, p. 167.

"Before the true reformer, the medical missionary work will open many doors."—*Id.*, Vol. VII, p. 62.

27. Medical knowledge increases usefulness in the home field as well as in foreign lands.

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick."—*Ministry of Healing*, pp. 145, 146.

28. Medical evangelistic tours are to be made.

"From the instruction that the Lord has given me from time to time, I know there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and lower classes."—*Medical Evangelistic Library*, No. 4, p. 8.

29. The sign of our order.

"Medical missionaries are to do a great work for God. They are to be wide awake and vigilant, having on every piece of the Christian armor, and fighting manfully. They are to be loyal to their leader, obeying his commandments, including the one by which they reveal the sign of their order."—*Testimonies for the Church*, Vol. VII, pp. 104, 105.

30. Ministers and church members are to take an active interest.

"The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society. God wants the ministers and the church members to take a decided, active interest in the medical missionary work."—*Id.*, Vol. VI, pp. 300, 301.

31. If there is no co-operation, the work will be done without it.

"If you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done."—*Id.*, Vol. VIII, p. 75.

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"It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work; and it is by neglecting your daily opportunities that you become fruitless and withered."

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VIRTUE is like precious odors—most fragrant when they are crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Francis Bacon*.



REST IN GOD

WORTHIE HARRIS HOLDEN

My Father, let me rest —
With thy compassion blest —
As might a weary child
From transient care beguiled.

Thy love I only claim
Through thy redeeming name;
Thy tender care I own
Through daily mercies shown.

Rest here is sweetly calm,
Where fear can ne'er alarm;
Confiding in thy care
Is safety anywhere.

Fold me still closer, Lord,
When comes the urgent word
To rest in thee care free
Till thou shalt call for me.

* * *

LEARNED TO BELIEVE IN HIS WIFE'S BIBLE

ONCE when traveling in the state of Paraná, South America, I was obliged to stay overnight in a small town where there was but one hotel. While a considerable number of travelers were unable to obtain lodgings at the hotel, the hotel keeper, pointing to me and to a sergeant of the Brazilian army, said: "You both may have the last disposable room together." As we retired for the night's repose, the sergeant said to me, "Today I haven't even found time to read my Bible." I was indeed cheered to find a believer, and told him that I also believed in the Bible.

He then told me how he had become a believer. Having been ordered to accompany a detachment of soldiers to fight against the fanatics and insurgents that infested the frontiers of the states of Paraná and Santa Catharina, he at one time had the misfortune to see the house in which his detachment had barricaded themselves, surrounded by fanatics. His arm was twice pierced by a bullet, and it appeared as if he was about to lose his life.

At this supreme moment he remembered that, as a Catholic, he had despised his Protestant wife's Bible. In his dire need he called upon God, who heard and answered his prayer by saving his life. He then began to believe the Bible and to follow its teachings; and said he, "Since that day the Bible has become the guide of my life."

I then asked him if he had ever studied the prophetic portions of God's Word. He replied in the negative. An interesting conversation ensued. The next day, when we parted, I gave him a copy of our Portuguese *Signs of the Times*, and took his address, promising to send him more literature.

During a later journey, my way led through the town where this soldier lives. I met him at the station, and he asked me to visit his home and bring him some tracts on the second coming of Christ, if I should ever chance to pass that way again.

Later, I, together with our laborer in that place, visited him, and we had some very interesting studies on the various phases of our message, after which I left our missionary worker there to follow up the interest.

Everywhere we find open doors for the truth. Truly, great is the harvest and few are the laborers.

MAX ROHDE.

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SOUTHEASTERN UNION MISSION

Jacksonville, Fla.

It was my privilege, with a corps of workers, to conduct a union tent effort in the city of Jacksonville, Fla., in the spring of 1917. This effort was wonderfully blessed of God, and resulted in the addition of sixty-five new members to the church. This addition, with the large attendance of visitors at the various meetings, and the undesirable location of our church building, made the consideration of a larger place of worship in a better locality inevitable. It was thought wise to purchase part of the lot on which the tent effort had been conducted, and erect a new building. This lot is in a very prominent colored community.

We made the purchase at the very reasonable cash price of \$1,000, and began building. Our plan calls for a brick-veneer structure, 38 feet by 68 feet, with basement for Sabbath school and church school purposes. The building is not yet completed, but has reached the stage where the believers are worshipping in it. We gratefully mention assistance from the General Conference to the amount of \$1,299. The Florida Conference has also done everything possible to encourage and assist. Brother Pegues, a member of the church, is the builder. He has done the work very efficiently, and at a great sacrifice. Several other able carpenters, who are members of the church, are assisting. Brethren Palmer and Anderson, contractors, are doing the entire brick work free of charge. The building will be worth \$10,000 when completed.

I must not forget to mention the effort conducted here last summer by Elder R. E. Williams. Elder Williams was stricken with a complication of diseases while his effort was at its zenith, and died about two months later. About twenty-five members have been added as the result of his effort. The present membership of the Jacksonville church is one hundred twenty. The believers are a liberal, self-sacrificing people. Their tithes amount to \$300 a month; and their Sabbath school offerings average from \$15 to \$20 a week. Brother F. H. Stevens is now fostering the work there.

Chattanooga, Tenn.

In the month of June, 1918, I pitched the union mission tent in Chattanooga. We were privileged to secure a very prominent location for the effort. The lot was opposite the city hall, and a block and a half from the post office. The effort continued for seven weeks, when I was called to visit the camp-meetings in the mission. About twenty-five persons have fully united with the church as the result

of this effort, and several others are keeping the Sabbath, and doubtless will unite with the church later. The membership of the Chattanooga church is about eighty. At present the work is progressing in all departments, under the leadership of Elder Osterman, pastor in charge. The members are buying a church building which is very neat and comfortable. The basement is used for the church school. The General Conference donated \$1,000 toward the purchase of the property, for which the church is very grateful.

Savannah, Ga.

As we take a retrospective view of the work in Savannah, we are indeed grateful that the light of present truth is still shining here. The writer was invited to conduct a fall effort here, commencing Oct. 1, 1918. I arrived with my corps of workers and pitched the union tent. We had held only four evening services when we were interrupted by a ban on all public gatherings because of the Spanish influenza. The quarantine lasted a month, when we were obliged to abandon our effort on account of cold weather.

Then we started a campaign in our church building, and held two weeks' services, when we were again interrupted by a recurrence of the influenza, and a ban was once more placed on public gatherings which continued until December 27.

In spite of these disadvantages we are thankful to report sixteen accessions to the church. I found here a small membership of thirty-five, but these believers have "a mind to work." Their tithes for 1918, as paid into the conference treasury, amounted to \$1,001.50; their Sabbath school offerings were \$307.69; Harvest Ingathering, \$250.32; besides very liberal offerings for the home work.

Besides the writer, there are nine ordained ministers in the Southeastern Union Mission, as follows: Elder J. S. Green, Florida; Elders H. N. Gemon and T. S. Tate, Georgia; Elders C. S. Lightner and F. A. Osterman, Cumberland; and Elders W. E. Strothers, B. W. Abney, J. F. Crichtow, and W. H. Maynor, Carolina. These ministers are all meeting with success in their respective fields.

Miss Anna Knight is the secretary of the home missionary, young people's, and educational work in the union mission.

G. E. PETERS.

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WORKERS' MEETING IN TORONTO, CANADA

DECEMBER 27 to January 5 an institute was held in Toronto, Ontario, for the Eastern Canadian Union. This meeting was held in the new church recently erected on Awde Street, at an expense of about \$13,000. This is a commodious and conveniently arranged building, and gives our work stability and a standing in this large city. Elder J. W. McComas has been laboring in this city for more than two years, and his labors have been blessed with an ingathering of souls. The church now numbers about two hundred. It is hoped to free the church from debt soon.

This institute was attended by practically all the conference workers in the union. Elder A. G. Daniells, C. Hamer, and the writer were present. L. W. Graham was present one day. Daily studies were given, and questions considered covering many phases of the ministry and the general missionary work. Emphasis was given to our need of the Holy Spirit in the finishing of the work. The workers were all much cheered that Elder Daniells, with his many duties, could spend so much time with them in counsel. Truly the Lord blessed in this meeting, bringing a great spiritual uplift into all our hearts, as well as a spirit of cheer and courage.

The work is growing in the different conferences of this union. Workers are being added in all parts of the field. Churches are being raised up. Several new church buildings are in process of construction. Brother W. J. Hurdon, B. E. Manual, H. P. Gray, and A. L. Beazley were ordained to the gospel ministry at this meeting. The Lord showed his approval of this step at the ordination service by a gracious manifestation of his Spirit. There are others whom the brethren hope to see ordained later. Young men are giving themselves to the ministry to preach the message in this large and fruitful field, and it is a source of great encouragement. Unless called to some of the great Gibralters of heathenism, we believe they should, as far as possible, remain to labor in this field.

It was my privilege to spend a Sabbath at the Eastern Canadian Missionary Seminary, at Oshawa. The enrolment is about one hundred. They are a fine body of students, and most of them will no doubt find a place in the work of the message. A consecrated faculty are laboring to this end.

The spirit of unity and brotherly kindness seen in this gathering of workers bespeaks success for the work. There are difficulties to be met, of course. The field covers a vast area; the winters are severe; and the religious prejudices of the people in some parts of the field are hard to overcome. But God is at work, and here as everywhere else the message is making its way. The workers returned to their fields with good courage, and with renewed determination to push the work of the message into all parts of the field.

G. B. THOMPSON.

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KNOXVILLE TENT EFFORT

"WHENCE Is This Message — of God or of Men?" was the subject of a sermon preached by Elder J. L. Shuler at the Rex Theater, in Knoxville, Tenn., Sunday night, December 29. This sermon marked the close of a long public effort which began here last June, in a big tent 50 feet by 70 feet, with a seating capacity of eight hundred, which was pitched in the heart of the city.

The opening address was given by Elder Shuler Sunday night, June 23, and long before the hour for the service to begin every seat was taken, and far out around the circle every seat that could be placed was also taken, and still hundreds stood, straining their ears to hear every word. Had the tent been three times as large it could not have sheltered all who were anxious to secure admission.

The burden of the preaching rested

upon Elder Shuler. Miss Dorothy Thrailkill and the writer had charge of the visiting and personal work. Prof. S. W. Jayne, of this city, and J. H. Niehaus, of Florida, directed the music. The Knoxville church supplied helpers for the many calls.

From the very first our hearts were made glad as we realized the fact that God had accepted our efforts in preparing for this campaign. Not only the workers, but also the large audience of intelligent people, realized that it was no ordinary occasion. In all the writer's experience in public efforts he never witnessed better order nor more quiet where such large numbers were gathered.

The attendance was excellent from the very beginning. The weather was all that could be asked for. Occasionally it appeared stormy just before time for the service, but the clouds would disappear and the seats would be filled.

When the time came, we passed out to the audience cards for the signature of all who desired literature. We received five hundred names the first night. We soon became acquainted with the interested ones and the regular attendants, and began to teach them the truth more fully.

An offering was taken each night. The entire proceeds on a certain night were given to the Red Cross chapter of this city. The total amount received from the Knoxville church and the public was \$721.67. Our expenses were \$647.97. At the close of the tent effort we had on hand a balance of \$73.73.

The place of meeting was transferred to the church, except on Sunday nights, when the meetings were held in a large theater.

There were forty-nine sermons preached at the tent, covering every phase of the message. The Lord surely stood by his servant in every discourse. One of the strongest features in the presentation of the truth was the large amount of Scripture given, which seemed sent home to the hearts of the hearers by the Spirit of God.

The question-and-answer service nightly at the close of the sermon was intensely interesting and profitable.

Elder Carlyle B. Haynes, who is held in high esteem by the people of Knoxville, conducted a strong tent effort here in 1917. His efforts were greatly blessed of the Lord in winning souls, breaking down barriers, and disarming prejudice, thus making the way easier for us. If the brethren can plan for a strong campaign here next summer, we believe it will be still more fruitful.

Up to date thirty-nine have been baptized, fifty-two have united with the church, and twenty-three others are keeping the Sabbath, making a total of seventy-five Sabbath keepers. In this number who have joined the church there are sixteen men, thirty-four women, and two children. At the last Sabbath service in December twenty subscriptions were taken for the REVIEW.

The little church will not now hold the entire congregation of Sabbath keepers, so we must arise and build.

Elder R. W. Parmele has settled here for a while, and will continue the Sunday night services in the theater.

As we close this article, we wish to say that we have realized as never before the sacredness and greatness of this work which God has committed to man; and

surely it is "not by might, nor by power," that it is to be finished, but "by my Spirit, saith the Lord." As we look back over this campaign, and see its success in spite of our mistakes and weaknesses, we can but say, "To God be all the praise."

W. L. KILLEN.

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HARVEST INGATHERING IN WEST MICHIGAN

THE Harvest Ingathering is one of our annual celebrations. We begin to lay our plans early, even at the summer school. Here the teachers from our conference get together to discuss plans for their autumn campaign. A committee from their number is appointed to lay plans and set a date. All seem determined to make the effort to reach our goal on one special day, when every one can be sympathetically praying and laboring to the same end. One letter on this point from last year's campaign, may show you how this plan works out:

"On account of certain conditions which we could not help, we could not go out until the ninth of October.

"We knew nothing of what the weather would be, and set the date for Tuesday, October 9. Sunday it rained; Monday it rained still harder; and the paper said that on Tuesday it would rain harder yet. But we asked the Lord to give us a good day if he wanted us to go, and went to bed Monday night without a worry.

"Bright and early we rose Tuesday morning, to find the sky perfectly clear and the day ideal. We were to meet at 8:30. By eight o'clock every one was ready. We wrapped papers, got our tracts ready, divided into bands, and after prayer, about nine o'clock, we started out.

"Our town is small, and we were seventeen strong (for six didn't go), but our courage was good, and we were determined to get not only the \$10 bill you spoke of, but \$1.50 more (because there were not twenty-three of us), which meant \$11.50. There were five in our party. We walked more than thirteen miles. One band walked ten miles, and another eight miles.

"Even the little folks were busy at the mill, and every one who tried did real well. I am glad to say that we have fifteen dollars, and may get some more, as some pledged who have not yet paid. Just as the last party came in in the evening, it began to rain, and rained all the next day. You cannot make the church school children believe anything but that the Lord sent the day and blessed his children."

We like the plan of doing it all up in one grand effort. We work better while the enthusiasm is up, and few ever seem to make their goal who attempt to drag it out for days.

Many letters like the following come rushing to the office after a day's effort like the one mentioned above:

"We feel that the Lord blessed us in our Harvest Ingathering work. We received the most of it right in —, where every one was so sure we couldn't do anything. Every one greeted us with a smile and was glad to give."

"I want to tell you we have reached our goal on the Harvest Ingathering. We have nineteen students now, and se-

eured \$10.20, and we're not through yet if we can get hold of a few more papers. We went out Thursday. The children are as enthusiastic as they can be."

"We have just been out with the Harvest Ingathering papers. We had such a good time. We collected \$35.78. We more than reached our goal of \$30, and will probably work more yet."

One little church school child wrote as follows:

"We went out with our Harvest Ingathering papers, and had quite good luck. I set my goal at eighty-five cents, and already have ninety-five. You know I just love the work, and want to continue to canvass in spare moments."

Another girl who did well in her Harvest Ingathering last year, and who thereby developed a taste for canvassing, has sold hundreds of magazines since. Her spirit of true consecration and service, developed during her church school days, may be better appreciated by reading a few words from one of her own letters:

"I was asked to say a little something about 'selling magazines' before a lot of people in the big tent at camp-meeting. I was so frightened when I stood before the people that I thought I should fall off the platform. My mother and sister are starting to keep the Sabbath, and my sister is going to bring some of her friends to church. I am trying to keep up with the Morning Watch. It seems I need it more every day. I know you are very busy, but please pray for me that my influence may be exerted in the right direction."

Last year West Michigan raised \$172.71, which was a trifle more than half our goal, reckoning on the basis of fifty cents a member. Eighteen schools participated in this campaign, and the money raised was more than their combined goals, although six of these failed to reach their individual quotas. What might the record have been "if" the other five schools had "heard the call"?

This year all but three schools were ready when the campaign began. These three lost out by not keeping up with our date, and the "flu" caught them. The whole goal for all the children was \$284, reckoned on the same basis as last year, from the enrolment report, and to date our record shows \$277.60 passed in. I am confident the other six dollars must have been raised, for many of the reports were partial, expecting pledges to be gathered in later.

Isn't it wonderful to see our children working so earnestly and enthusiastically? Some at least are learning the lessons of service during their primary days. What an asset to any academy as these children enter upon dormitory life!

LOTTA E. BELL.

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ELDER JAMES A. MORROW

JAMES ANDREWS MORROW, for many years a faithful laborer in both foreign fields and the homeland, was born at Mount Vernon, Iowa, Feb. 20, 1860. His parents having embraced the message prior to their marriage, his mother consecrated him to the work of the Master before his birth. At the age of twenty he himself definitely consecrated his life to the Saviour.

The school year of 1883-84 was spent at Battle Creek College, and at its close

he connected with the work in the Kansas Conference.

He was united in marriage with Miss Emma L. Enoch, of Kansas, June 9, 1886. In December, 1889, he was ordained to the gospel ministry at Topeka, Kansas. Together they continued to labor in Kansas till the spring of 1895, when he received a call from the Foreign Mission Board to take up work in Belize, British Honduras, and the next fourteen years were spent in Spanish Honduras, Barbados, St. Kitts, British Guiana, and the Bermuda Islands.

In 1909 they returned to the United States on account of failing health, and since then his labors have been in Mississippi and Louisiana. Four years ago



JAMES A. MORROW

he came to New Orleans to act as pastor of the church here. He served as a member of the conference committee during the last biennial period.

He had a deep interest in the Harvest Ingathering work, not only for the offerings received, but for the privilege of getting in personal touch with the people in the distribution of the paper. Many persons in this city will long remember his gentle, Christian influence as he called at their homes. His efforts in this line were untiring, and on the very day that he was stricken down with his last sickness, he spent the morning going from home to home. He truly fell at his post.

On Sabbath, Dec. 7, 1918, at 4 p. m., after five days of great suffering from lobular pneumonia and other complications, he peacefully fell asleep in Jesus. His faith and trust in God sustained him in his last conscious moments.

The funeral services were held at the church, December 10. Words of comfort were spoken by the writer, assisted by

Elders R. W. Parmele, C. E. Knight, and E. L. Maxwell, from the words, "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." Rev. 14: 13.

He was laid to rest in the Masonic cemetery. His wife, sister, brother, and other relatives mourn their loss, and the church and conference a faithful pastor and laborer.

C. N. SANDERS.

* * *

PREACHING TO HIS STENOGRAPHER

A CERTAIN minister of my acquaintance, pastor of a popular church in one of the largest cities on the Pacific Coast, makes a practice of preaching to his stenographer every Sunday afternoon. Concentrating his mind upon his theme, he paces the floor of his study, and with proper gestures gives the discourse of the evening, while his words are rapidly placed on paper.

You may think this a queer performance for a popular preacher, and it may seem, too, like a good deal of unnecessary work for him, to preach his sermon to his stenographer before he delivers it to his congregation. But this well-known minister is thoroughly satisfied with the results achieved. He has followed this practice for years, and is qualified to judge of its merits. I may say right here that he does not read his sermons in the pulpit.

This man, who stands in the front rank among the public men of his city, was in his younger years a newspaper man, a reporter on a large daily paper. His experience in gathering and writing news led him to appreciate the value of judicious advertising, and when he entered the ministry, he determined to apply sound business principles to his work and to keep his sermons constantly before the public. In order to accomplish this, he found it necessary to write out his discourses in advance every week.

Now, there is not very much inspiration in sitting down at a typewriter and preaching one's sermon upon the type keys, especially if this extra labor is not absolutely necessary. Nor is it particularly inspiring to preach to a stenographer. But mighty rivers sometimes flow through small channels, and mighty truths are oftentimes conveyed by a single medium of communication to many thousands.

Jesus recognized this principle, and when upon earth, was as ready to speak the words of life to a single individual as to a multitude. To the woman of Samaria at the well he said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water;" and the response came, "Sir, give me this water, that I thirst not, neither come hither to draw." As the conversation continued, her faith grasped the fact that this was indeed the Messiah, and going to the city, she said to all she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" (See John 4.)

To many it would seem like a waste of time and effort to talk with this lone woman, but Christ did not so regard it. He knew the value of a human soul. He knew, too, that the seeds of truth

there planted would bear fruit in other lives also; and though weary with his journey, he spoke the words of life which opened before his hearers a new vision of eternal realities. As a result, that entire city heard the Saviour's message.

Articles written for the newspapers, like Christ's message to the Samaritan woman, are not unimportant, nor is the effort expended in their preparation wasted. The thoughts thus put on paper are given wings. Like autumn leaves they flutter down upon busy toiler and man of affairs. As the intellect is reached, the Spirit of God touches the heart, and the soul is drawn nearer to Christ.

The case of the minister I have mentioned is not an isolated one. Every minister of prominence in the Protestant churches of the entire country makes a weekly practice of writing out his discourses. Some of these preachers have stenographers, but many do not. They willingly sit down with pen or typewriter, and carefully write out for the public press the two messages they intend to deliver on Sunday morning and Sunday evening. Having written out their sermons for publication, they are careful to have the copy in the hands of the editors a number of hours before the discourse is preached.

Pick up any Monday morning newspaper, and you will find from a half-page to a page devoted to reports of sermons delivered the previous day. These are furnished to the papers by the ministers themselves, for the reporters are too busy to attend personally all the services, to write up what is said.

Not one of these ministers considers this a waste of time. They all realize that they are each week reaching thousands upon thousands of readers, and that those who attend the services are probably among the first to read the sermons in print. This fixes the subject matter in mind, and doubles its influence upon their lives.

With its daily circulation running into the hundreds of thousands, the newspaper wields a tremendous influence. To it may be added the other mediums for placing the truths of the third angel's message before the public. While we cannot follow the popular ministers in their teachings, we may well emulate their zeal, and engage in much more far-reaching soul-saving advertising than we are now doing.

To help our ministers in their endeavors along this line, each one ought to have a copy of the excellent work by Charles Stelzle, entitled "Principles of Successful Church Advertising," published by Fleming H. Revell Company, Chicago, Ill., price \$1.25. It is filled with helpful suggestions on the methods and means of advertising as applied to church work, with a chapter on the use of illustrations, and another containing printing office information. This book is worthy of careful study by all our ministers and church elders. It will be of great help to them in their efforts to place the truth before the multitudes, especially those dwelling in the large cities. It was for these great centers of population that the servant of the Lord was most deeply burdened during the closing years of her life, realizing as

she did that they must be reached without delay.

To preach through a pen or typewriter, thereby reaching the masses, may be preaching "out of season," but it was thus that Paul exhorted Timothy to give the word of life, and in his numerous epistles he set a striking example of the value of written instruction. In trumpet tones the message must go, for all things point to the nearness of the end, and whatever we do must be done quickly.

FRANK A. COFFIN.

* * *

DENVER, COLORADO

THE prospects for our work in Denver are very encouraging. We expect to baptize several more new believers in a few days.

Our Italian work is progressing. Brother Michele Cali, an Italian worker, recently came here from Milwaukee, to take charge of the work for his people in this city. We had already a company of about twenty persons who had come out chiefly from Roman Catholicism. We have rented a good building in the Italian quarter for our meetings. Recently Brother William Gaven was present with a good choir, and gave us excellent music.

The house was well filled with our people and strangers when this new place was dedicated to the Italian work. Brother Cali gave his experience in becoming a Seventh-day Adventist. The writer preached the dedicatory sermon.

G. W. ANGLEBARGER.

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THE LONG GAINS OF SHORTHAND

I WAS once greatly impressed by the following simple incident: A lady was returning to an important mission field in Spain, and a friend of mine inquired her future address, at the same time taking out his tablet to write it down. Jokingly, she rattled off the address in Spanish, prolonging it unduly, and repeating it as rapidly as possible. "Now," asked she, "shall I spell it?" "No," answered my friend, dryly; "I have it." He was a shorthand writer.

Now that I myself have become in a measure proficient in the beautiful art, I can afford similar surprise to my friends by accomplishing large pieces of work in very short times. The secret is that I am my own stenographer. Wherever I go—on the cars, waiting in railway stations or on doorsteps, at my desk in the city, at home in the suburbs,—everywhere I am my own stenographer, and dictate to myself. My typist transcribes my notes as readily as her own, writing the same system; and I most emphatically commend this plan to all writers, teachers, editors, lawyers, and clergymen who wish (and who does not and should not?) to accomplish their arduous tasks most easily and speedily.

For "to save time is to lengthen life." That motto is fittingly chosen by a prominent system of stenography. And to save nerves is to save time and life together.

And what is more nerve racking than this whirling a pen point through miles and miles of wearisome space, making, as in that word "making," twenty-five strokes, when shorthand would write it far more legibly and unmistakably in

three? From writer's cramp to nervous prostration, a long series of distressing maladies is attributable to this decrepit heirloom from primitive ages that we set up and worship in our schoolrooms—this system of writing so tedious that it drags the pen a ten-mile circuit to reach a result one mile away; so inaccurate that in rapid writing it is quite impossible to decipher half the letters save by the context; and so unscientific that letters pronounced in similar fashion are written quite differently, while letters of the greatest diversity—like *i* and *r*, *c* and *e*, *n* and *u*—are written in almost the same way.

There will come a time—may it be in my day!—when shorthand will be taught in all schools, and become the universal medium for correspondence, and, for aught I know, for printing. Its advantages are so many and manifest that long ago our Yankee nation would have adopted it were it not for an inconsistent veneration for what has no other recommendation than its antiquity, and an ill-founded but almost universal impression of the difficulty of learning shorthand. . . .

And the gaining of enough shorthand to quadruple the speed and ease of any writer is a matter of ready accomplishment. A dot on the line for "a" and a dot above it for "the"—you can calculate how many strokes you have already saved yourself in a day's writing. A short oblique stroke above the line for "of" and on the line for "to"—and you have another immense economy. Step by step, as you learn shorthand, you can put it to use in your writing, to your immediate and vast relief. The principles are so simple that any ordinary child could learn them; so scientific as to delight the mature mind. [He is speaking of Pitmanic shorthand, of which Graham, Benn Pitman, and Success are the leading representatives.] The forms of the words are beautiful enough to please the artist; practical enough to please the man of business. . . . If you need it you have it, and ought to have it. . . .

Then you will be able to make complete memoranda while other folks would be scrawling the date. Then you can take down pleasing sentences from lectures and sermons, precisely in the words used by the speaker. Then you can make liberal extracts from useful and helpful books, and carry a small library of these quotations in your vest pocket, if need be. Then, so far as you can persuade your correspondents to use shorthand, you can abridge your letter writing three fourths. Then you will find you can write on the cars far more easily and legibly than with longhand, being able, is it were, to sandwich in whole words between the jolts. Moreover, your seatmate will not be able to read what you are writing. . . . Then, notes for essays can anywhere be jotted down, outlines of sermons, abstracts of arguments, passages of lectures. Then your private notes may be left around anywhere, in no danger from the curious. And then, as already said, you will have, wherever you go, that crowning luxury of the nineteenth century—a shorthand secretary. . . .

You become quicker, more alert of mind and hand. Shorthand leads to rapid composing. You need no longer

hesitate over orthographic enigmas in the midst of an ode. Thought is no longer impeded by pothooks. There is a buoyant sense of mastery. You are brain free. . . .

And when you add to all these advantages this final attraction for the rising young man [or woman] that stenography is a good business, that stenographers are always in demand, and are quite likely always to be in demand, . . . then the measure of shorthand's utility and attraction would indeed appear to be full and running over.—*Amos R. Wells, in the Independent.*

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ANNUAL MEETING IN CUBA

THE annual meeting of the Cuban Mission and the colporteurs' institute were held in Havana December 6-19. On account of the general industrial strike at the time, there were but few of our people present from other parts; but all the Cuban workers were at the meeting, and our people in Havana and vicinity attended well. There was also a good attendance of those not of our faith at the nightly services. The accompanying picture shows the workers, with a very few others. In addition to the workers of the Cuban Mission, there were present Brother J. A. P. Green, field missionary agent of the North Latin American Union Conference; R. E. Bowles, manager of the Panama Branch of the Pacific Press Publishing Association; Dr. Lydia E. Parmele, and the writer.

Cuba has led the North American Union in book sales the past year, and during one week exceeded the record made in any other part of the world. This mission has also had a substantial increase in tithes, so that its annual report showed a surplus of more than \$2,000 in operating. It also exceeded its quota of donations to missions. Cuba is a promising field, and with proper management should soon become a strong conference.

Very much to our regret, Elder E. T. Wilson has found it necessary to retire from the superintendency, owing to the condition of Sister Wilson's health. Brother S. E. Kellman, who has served the field so efficiently as treasurer for several years past, was chosen to succeed Brother Wilson as superintendent. He is well acquainted with the brethren and the field, and has the confidence of all. Brother England, one of their faithful colporteurs, was chosen assistant treasurer. Under the tutelage of Brother Kellman, we believe he will grow into a strong man for this work.

Brother A. U. Cochran, who has been in the employ of the mission for many years, desired release, that he might connect with the school at San Claudio. His request was granted, and a basis of co-operation between the school and the mission was planned, which we believe will prove mutually beneficial.

Arrangements were made for recruits in all branches of the work, which should greatly strengthen it. As the outside interest seemed to demand it, the nightly services of the meeting have been continued, and encouraging reports have

already reached me concerning them. During this year I confidently look for a general forward movement in the work in the "Pearl of the Antilles."

R. W. PARMELE.

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PUBLICITY

"THE man who whispers down a well About the goods he has to sell, Will never reap the golden dollars Like one who climbs a tree and holders."

This is only a little newspaper ditty about advertising, but we may learn a lesson from it in regard to publishing the "last message of mercy to a dying world."

O no, indeed, we are not ashamed of the gospel, but we do act like it sometimes. If publicity is so important in selling goods, is it not important in the greater work of saving souls? "How shall they hear without a preacher?" That does not necessarily mean an ordained min-

gave his life for mankind, it was not in a dark dungeon, but hung up on a cross so that all might see, while the sun was darkened, and the earth quaked, calling attention to the great event. Paul, referring to Christ's death and resurrection, said to King Agrippa, "This thing was not done in a corner."

The beloved disciple on the isle of Patmos heard a voice from heaven saying unto him, "Write." Possibly the same command would be heard by many of us today—common church members who have thought we possessed no special talent—if we would but listen and not allow the cares of this world to drown the "still small voice." We may be sure that Satan will try to keep us so busy that we will have no time to look after our own salvation or that of anybody else.

Let us cease "whispering down a well" about the things which mean life or death to this generation, but, "wise as serpents, and harmless as doves," let us make use of all the means God has provided for proclaiming the glad tidings of Christ's soon coming to the world, saying with Jeremiah, "O earth, earth, earth, hear the word of the Lord!"

MINNIE EMBREE PARKER.

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HEALTH DAY BY DAY

THE value of health is not to be rated by the intensity with which we wish it back when we have once lost it, though it is then we seem to appreciate it most. Health is worth just as much at one time as at another. Its value does not fluctuate. It is just as good in the days that go quietly by, week after week, as it is the day we find ourselves sick in

bed, with so many things we want to do.

So, too, are the simple everyday health practices of just as much value as the special care we give ourselves when we get sick and are trying to get well. Commonplace things generally do not carry much glory or praise, but they are the things that count in the long run. Living for health day after day means health day by day, and these days are what make up life.

The daily routine has nothing particularly striking about it. It is much the same thing over and over. But that very regularity is what provides against the irregular, or the break.

Don't you know some one who locked the chicken house night after night, yet nothing unusual happened, and then one night failed to do it, and something did happen? Did you ever heard of a person's overlooking some little detail of fire protection just once, and that one time the house burned down? The one time of failing to do the regular thing may be costly. Not to have failed would be worth much. Well, the doing of the right thing day after day has a constant value, measured by what it might cost not to do it.

The daily care of the health is what insures health, and safeguards against a breakdown. Brushing the teeth once or twice a day is not a great thing to do, but sitting in a dental chair while teeth are being filled, crowned, pulled, or fitted



WORKERS ATTENDING ANNUAL MEETING IN CUBA

ister, for we can all be preachers of present truth in one way or another.

Many have thought that the work of writing the message is to be done by our preachers and editors, while week by week they themselves are losing opportunities of getting many thoughts in regard to it before the people in their communities by means of the local paper. This work cannot all be done by our writers at a distance, any more than the work of giving literature to your next-door neighbor can all be done by the colporteur. If some one in every church would watch for news items into which to weave thoughts on present truth, such as special meetings of the church, visits of a missionary, or furnish short articles on the meaning of the events taking place in the world, they could help to fulfil Psalm 68: 11: "The Lord gave the word: great was the company of those that published it."

We have pleaded inefficiency in the past, but this can no longer be urged as an excuse, with the publicity department of the General Conference standing ready to teach those who are interested in this branch of the work.

If we feel our need of wisdom, God has promised to supply it to us for the asking. This message is to go with a loud cry, and will not a little voice in every local newspaper help to make a loud cry? "Who hath despised the day of small things?" Jesus said, "In secret have I said nothing;" and when he

is quite a task. The one little daily performance may save the other. Taking a bath, ventilating the room, chewing the food, keeping the feet dry, exercising some each day, and a number of other things of the kind are not in themselves of apparent consequence, but they, after all, determine whether or not one will come down with a fever, develop tuberculosis, suffer with indigestion, catch a miserable cold, get a sluggish circulation, or become ill in one way or another.

Health is the result of constantly observing the principles of health. Health is not a mysterious something intended for a certain few. It is not a subtle, mystical, elusive, indefinite thing, now here and now gone. It is an actual state of being, dependent upon physical conditions, and normally possible of attainment by any who will have it.

Disease is not a curse that falls on this one or that one according to the selection of an evil power. It is not a visitation of an avenging God. It is the logical consequence of wrong living. The transgression of the laws of health brings disease as a penalty. The course of the disease may be clearly traced back from effect to cause, if one will reason it out.

We should use reason and lay a foundation for health, and thus avoid the cause of disease. Without the cause there will be no effect. "The curse causeless shall not come." Prov. 26: 2.

The object of health laws is health. Every health law is a virtual promise of health blessing in its obedience. The secret of health, then, lies in obeying the laws of health. The laws are constant in their operation. They are not suspended for our occasional dissipations, nor are they modified or altered to suit our digressions. While nature is not indulgent to the violators of her laws, she is kind enough to allow a latitude in which there is more or less adjustment. The body may be subjected to irregularities, intemperance, and inordinate treatment, without at once succumbing. Reserve physical power is called into action to protect against harmful practice. But after all, there is a physical penalty for violating physical law.

Just as the practice of health principles day by day tells in the building up of the health, so the little transgressions day by day tell for breaking it down. The development of a good resistance against disease is a continuous process. There is no danger of one's accumulating or developing too much health. But there is great risk in neglecting health culture.

The day-by-day healthful living means the forming of health habits, and that means habitual health. Healthful living is health for the days as they come and go, and for the future. Taking care of the health today insures health for tomorrow. Keeping our health means staying well; for of course if we keep it, we don't lose it. L. A. HANSEN.

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WORDS OF APPRECIATION

"My dear old REVIEW, I love you still, and should be lonesome without your weekly visits," writes one of our good friends, Brother C. N. Pike, of Vermont.

Franklin A. Honicker, of Philadelphia, Pa., says: "My sincere congratulations to you on the first excellent number of the REVIEW for the new year. Each issue is full of matter which every Sev-

enth-day Adventist should read. I do not see how it is possible for any of us to be without the REVIEW; it has truly wonderful messages in its pages, and gives one a broad, intelligent, and helpful view of the progress of the truth of God. We all need it, and may the REVIEW find its way into every home in the denomination."

"I am especially interested in the REVIEW," writes L. A. Hoopes, of Nevada, Iowa. "It is getting better every week. The prospectus for the new year surely promises a feast of good things."

Elder A. R. Ogden, president of the Iowa Conference, says: "The next number of our little conference paper is a special REVIEW AND HERALD campaign number. While we have had a very good subscription list, yet we are not going to be satisfied until every believer in our conference is a reader of this, our most valued church paper." Speaking of the progress of the work in his field, Brother Ogden continues: "The Lord has greatly blessed the work in our corner of the field the past year, especially in financial lines, even though we have been seriously handicapped by the terrible epidemic prevailing everywhere. We are especially gratified with results in tithes, mission offerings, and Harvest Ingathering funds."

"I wish to assure you of my sympathetic co-operation and earnest endeavors to build up the subscription list of the good old REVIEW. You may count on me and my influence along this line." This is the word from Elder G. W. Wells, president of the California Conference.

Brother J. W. Christian, president of the Pacific Union Conference, writes: "I have just received a copy of the first issue of the REVIEW for 1919, the symposium issue. To me it is a great paper. I am sure it will be a great inspiration to our brethren everywhere. It is really a marvelous appeal to our people—to our hearts—for a life surrendered to God for the finishing of his work."

"We are encouraging all our workers to put forth definite efforts to increase our subscription list to the REVIEW," writes Elder C. B. Stephenson, of the Cumberland Conference. "We hope to realize a substantial increase in the number of subscribers. No Seventh-day Adventist family can afford to be without the REVIEW. Its messages are helpful and uplifting. Isolated members who read the REVIEW are usually better informed than those who do not read it, but who have the privilege of hearing a sermon every Sabbath."

Elder A. J. Clark, of Northern Illinois, writing about a change of address, says: "We cannot afford to miss one issue of the good old REVIEW. I cannot remember the time when I have not had access to it."

The following word comes from Elder I. D. Richardson, president of the West Pennsylvania Conference: "Be assured that we have a very deep interest in our good church paper. We feel that to try to get along without it would be like a mariner trying to guide his ship without chart or compass. The REVIEW has the true advent ring, and many feel that the paper has never been more helpful than it is today. It gives the trumpet a certain sound, which is needed in this time of unrest and perplexity."

Speaking of the appreciation with which the workers in China regard the

REVIEW, Brother O. B. Kuhn writes: "Our native workers in Changsha can read the romanized characters, and recognize the name of the province (Hunan), names of cities, and my name. I show them the reports in the REVIEW. Their faces brighten, and they are encouraged. They go about their work with new energy, stimulated to greater endeavor by the thought that a report of their efforts is published in our general church paper."

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LOOK UP!

ALBERT CAREY

Look up! Above the clouds
A matchless glory gleams,
And all the darkness that enshrouds
But veils Him that redeems.

Look up! With hope and cheer
Enlight the path around,
Till dismal doubt, so dark and drear,
Sinks deep beneath the ground.

Look up! The Saviour's there;
Amid the angelic throng
He listens for the potent prayer,
To fill the earth with song.

Look up! Thence shall he come
That brings the crown for thee,—
That brings the palm branch and the
home,
Where his dear face we'll see.
Portland, Oreg.

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SELLING "THE GREAT CONTROVERSY" IN RUSSIAN

REPORTING his experience in selling the new Russian edition of "The Great Controversy" in the Russian district of Chicago, Brother W. A. Bergherm writes:

"I made the first attempt one Monday evening, after the men had returned from their work. After climbing two, three, or four flights of stairs, often in the rear of some tenement or store building, I was in every case welcomed, upon knocking, by a voice from within calling 'Come in.' Stepping inside, I usually found a group of men gathered around a table.

"Surprised at seeing a stranger, especially one not of their own nationality, every eye would turn toward the visitor. No trouble here for the canvasser to get attention. Holding up the book, I would tell them that I had something fine that I wanted to show them. In almost every case they would leave their meal and gather around me, as I pointed out the chapters, giving them an English canvass. One can imagine their keen interest. They are far away from home, in a foreign land, with no books on religious subjects in their own language. So eager are they to get the book that before the canvass is finished they will ask what the price is.

"In one place, the first night out, I had canvassed the men and had taken one order. One of the other men, upon being asked for his order, replied that he could not read; but evidently it dawned upon him that he could have some one read it to him, for he turned to one of the other men and borrowed three dollars, and in turn handed it to me, saying that he wanted a book. Having only one copy with me, and not wanting to

stop work, I told him that I could not sell this copy, but that I would take his order. 'No,' he said, 'I want it.' I reluctantly handed it to him, and put the money in my pocket. By this time I was so interested in my work that I didn't want to stop; so I again asked him if he wouldn't give the book back to me and let me bring him one a few days later. So eager was he to have the book immediately that he folded his arms over it, and in a manner that touched my heart indicated to me in his own way that he could not part with the book. Oh, I thought to myself, what a field for service, and how blind we have been to these hungry souls right here among us!"

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GLEANINGS FROM THE FIELD

A NEW church of fifteen members has been organized at Sharon, Pa.

A NEW church of twelve members has been organized at Watertown, southern Wisconsin.

THE new church building at College Place, Wash., was recently dedicated to the service of God.

A NEW Sabbath school has been organized at New Westminster, British Columbia, with a membership of twelve.

THE Western New York Conference has not only reached its Harvest Ingathering goal of \$3,000 for 1918, but has exceeded it by several hundred dollars.

BROTHER J. C. HARRIS, reporting the work of the church at Cadillac, Mich., says that the members there are using 1,000 copies of *Present Truth* each month.

THE Atlantic Union Conference has gone over its Harvest Ingathering goal for the first time in its history. Reports show \$25,494 received for this fund during the 1918 campaign.

ELDERS B. G. WILKINSON AND T. B. WESTBROOK are conducting a series of tabernacle meetings in Charleston, W. Va. So far the attendance and interest have been excellent. The tabernacle which they are using, a temporary building, is 140 feet long and 5+ feet wide.

PROF. FREDERICK GRIGGS, president of Emmanuel Missionary College, Berrien Springs, Mich., says in a recent letter: "We have had our second run of the influenza, the school having now been closed for two weeks, but one week of this was our regular holiday vacation. We are opening again tomorrow morning (January 7). Altogether we have had four deaths of students in the school, three of them here in the college home. It has been a pretty hard experience for us, and yet we hope we are learning lessons from it which will be of value."

WRITING from Pomata, Peru, to friends in the West, Brother Orley Ford says: "Since coming here the Lord has been very near to us, and with his help fifty-nine have been baptized, and we now have another class of thirty members ready for baptism. This, too, in face of the fact that we have been so busy building, and treating the sick, that hardly any time, except Sabbath, has been given to direct evangelical work. I try to get time for at least one midweek meeting in the neighborhood and a little visiting. It is wonderful to see these people lay hold on the promises of God."

ADELPHIAN ACADEMY (Michigan) is just recovering from a serious siege of influenza. The school closed for the Christmas holidays as the epidemic began, and only twelve school days were lost. There were no fatalities, and practically all have now recovered their usual health.

A UNIQUE plan was followed at the recent Home Missionary convention held in Buffalo, N. Y., when the fifty delegates and local church members in attendance were divided into six bands and sent out to do practical work. They were out about one hour, and gathered \$144 for the Harvest Ingathering fund.

ELDER R. D. QUINN, of the Atlantic Union Conference, has been helping in the conduct of a series of home missionary conventions in his field, and writes: "We are having very encouraging meetings, and are finding a ready response on the part of all our people to engage personally in the work of giving this message."

In a letter from Brother W. E. Straw, superintendent of our Rhodesia-Nyasaland Mission, in South Africa, he tells us that Solusi, where our work first began among pagan people, has a church with a membership of 141. At Tsungwesi the church numbers 144. Glendale has a membership of 32 and an attendance at Sabbath services of 80. Somabula, with a membership of 138, has a Sabbath attendance of 690; and Malamulo, with a membership of 512, has an attendance at Sabbath services of 1,886. In the last-named station, besides the 512 church members, there are 500 more Sabbath keepers who are in baptismal classes.

ELDER and MRS. I. H. EVANS arrived in Yokohama, Japan, on the S. S. "Korea Maru," just in time to permit them to participate in the Tokio conference. From the Tokio meeting they proceeded to Manila, where the Philippine Union conference and the Central-Southern Luzon conference have been in session. From the Philippines they planned to go to Hongkong and Canton to meet appointments. Elder and Mrs. Evans expected to meet in south China the two families under appointment for Siam, and will accompany these recruits to Bangkok, and plan with them for the opening of a mission in a language area hitherto unentered by our mission board.

ELDER C. H. PARKER, president of the Central Polynesian Conference, sends the following cheering report from his field at the close of the recent conference session held at Buresala, Ovalau, Fiji: "There were more than two hundred of our native believers in attendance at the conference. During the fiscal year the number of Sabbath-keepers in Fiji has increased by one hundred in the districts where our work had previously been established. Besides these, a large number have embraced the truth in new districts. More than forty have been baptized in Fiji, and a number in Samoa, Tonga, and Niue. At this conference we were able to appoint our first colporteur to the general work of selling our literature. At the close of the meeting, twenty-three were baptized, three of whom were the first fruits of our work for the East Indians, and a fourth was a Tongan from our school in Vavau, Tonga. Following the conference, a workers' institute was held."

Missionary Volunteer Department

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

ARE YOU SLIGHTING A GOOD FRIEND TO YOUR CHILDREN?

WE pity the man who worked so hard to support his family, yet always remained poor, on a farm on which was later found a great diamond mine. We feel sorry for persons who, because of ignorance or carelessness, fail to make use of that which is easy of access, and which would better their condition. Yet how many opportunities we fail to appreciate! How many blessings we overlook!

One of the most important questions before God's people today is proper reading matter for the young. Not long before her death our beloved Sister E. G. White expressed her anxiety that our young people should have the proper class of reading. "Then," she said, "the old people will get it also." Years ago she wrote: "I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has thus been cultivated. They have had the privilege of listening to the truths of God's Word, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety. The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life."

The pioneers of the cause sixty-six years ago established the *Youth's Instructor*. Ever since that time its editors have endeavored to present to our young people such reading matter as would be wholesome, instructive, and uplifting. Today our youth's paper enjoys a good circulation. Yet there are young people among us who do not have it. There are families containing children to which this good friend of our youth is not a visitor.

And, sad to say, some of these same families have money to spend for the popular magazines of the day, such as those referred to above. And the sure results of this policy are being reaped.

The following extract from a letter just received from a sister in the Central West expresses, I believe, the sentiments of many others in regard to the value of the *Instructor*:

"I wonder why we are so slow to express our appreciation of good things. For months I have thought of writing to try, at least in a small degree, to tell how thankful I am for 'Our Counsel Corner.' And when I read what some one said about not discontinuing it, I felt really guilty. I wondered if such a thing actually had been considered. If so I want to stand firmly behind the one whose sentiment was against it. I think it is one of the best departments in the paper, if not the very best; and that is saying a great deal, for the *Instructor* has been my companion (for many years my *only* one) in the truth since childhood, and I love it dearly. Now as a Missionary Volunteer leader, I prize its help as above price, and more than once

'Our Counsel Corner' has answered the very question that was puzzling, at just the time when the counsel was needed. By all means continue 'Our Counsel Corner.'

Our Missionary Volunteer Department is making a special effort to increase the circulation of the *Instructor*. Our slogan is, "The *Youth's Instructor* in every Seventh-day Adventist home where there are young people and children." Will not parents and church officers co-operate with us in making this good paper which the Lord has given us available to all our youth?
M. E. KERN.

Educational Department

W. E. HOWELL Secretary
O. M. JOHN Assistant Secretary

SCHOOL PROGRESS IN SOUTH AFRICA

THE progress of our educational work in South Africa now centers largely in the development of a new central school plant for the education of young men and women and the training of workers. For years we have had a school of this character near Cape Town, but the property there has recently been sold, and the institution taken upcountry to a farm called Spion Kop, near Ladysmith, Natal.

It is necessary to build this new school from the ground up in both a material and an educational sense. The plans call for four buildings: a ladies' dormitory and a gentlemen's dormitory, with a dining hall—built separately—between them, and the school building on the other side of the main drive, opposite the dining hall. This building plan is in full harmony with the following quotation from "Counsels to Teachers:"

"Cottages and other buildings essential to the various lines of school work are to be erected by the students themselves. These buildings *should not be crowded close together, or built near the school building proper.*"

There has been a tendency in some places here in America to crowd everything under one roof in our school plants. There may be some material economy in this plan, but it entails too large a sacrifice in educational values to justify it.

These new buildings are being erected of brick made on the farm. The latest word from Elder W. B. White is to the effect that one kiln of twenty thousand and another kiln of fifty thousand brick have already been burned, with another one in prospect soon. He says, "All other material to be used has been purchased and paid for. Indeed, we have more material paid for than we shall need in this year's construction." This is a most commendable cash basis on which to proceed.

In the educational reconstruction of the school the union conference committee has adopted these principles and policies:

1. To arrange the school curriculum "without regard to junior or matriculation examinations," but "to maintain a high standard of scholarship." This means, the report says, that the government examinations shall not be made the aim of the students in their study, but

that the needs of our own work shall be first.

2. The curriculum to provide for regular progressive education for all young people as fast as the school is able to grow, and the needs of the work demand, but to provide also workers' short courses for those who are more mature and less privileged than the select few who can complete standard courses. This is in harmony with the correct view, that our schools should serve *all* the people rather than the limited class who can spend years in obtaining an education.

3. The school is to require twelve hours of manual labor a week from each student, but the student's account is to be credited with only the actual value of his labor. This recognizes that it is a much better principle to charge the student's account with the entire amount of his expenses as if he paid cash for them, then credit the account with the actual value of what he earns, than to put his labor on the basis of merely "putting in time."

We hope that all our people in South Africa will rally strongly to the support of this school enterprise, and that its development will mean much to the progress of the message in that large and needy field.
W. E. HOWELL.

* * *

CLINTON THEOLOGICAL SEMINARY

THE Lord has indeed been good to us from the very beginning of the present school year. Although we were the first ones in the vicinity to be affected by the influenza, and a large number of the students were taken ill with it, it continued for but a brief period. All were eager to help care for the sick and also to do all in their power to stem the disease. We sprayed the halls daily with a disinfectant and used other means to keep free from the germs. Because of these careful measures, classwork was discontinued for only three days. Later the State ordered all public institutions closed. To us, however, the authorities gave permission to resume work after two-and-one-half days, whereas other schools in the city and in the neighboring town were closed for a number of weeks.

Another feature that has been a great source of encouragement to us, is the spiritual interest manifested on the part of the students. Elder J. F. Simon has been with us, and through the efforts put forth, five of the young ladies were baptized shortly before the week of prayer. Elder Meade MacGuire was with us during the week of prayer, and his instructions concerning Christ's abiding in us gave new stimulus to those who had made a profession, and created a desire in the hearts of the unconverted to serve the Master. We believe that these lessons will be a special help and a lasting benefit to the entire school family.

At the present writing we have an enrollment of 176. This is not so high as it was last year, due to the fact that many of our boys answered the call of their country. If peace had not been restored just at that time, others would have been obliged to leave. But now, instead of more going, we are looking for those to return who have been in the various camps.

The Lord has blessed us richly, and we are endeavoring to give the students that

preparation which will enable them to go forth to help bring the work of God to a close.
F. R. ISAAC.

* * *

HELPFUL FAULTFINDING

ON our way to see the old schoolhouse, now made fine and new, we stopped for a little chat with Sister Munson. Her tent stood by the side of the path, cool and shady beneath the madronas and oaks; and Sister Munson lay on her cot by the side of the open wall of the tent, and courted the birds and the squirrels to come and help her get well and strong again.

As we told her of our plan to visit the schoolhouse which used to be ours, and is now under the care of others, she told us a story:

"Did you ever learn how it came about that the old house was made over?"

We had not.

"Our Woman's Club did it," she boasted modestly. "I had read so much in the papers about how people in other places are using the schoolhouse in a social way,—for meetings of clubs and societies and such things,—so I said to the sisters, 'Let us meet at the schoolhouse next time.' And we did.

"The lady teachers were there, and after our meeting I suggested that we look around the place a bit, and see what was needed. We had been hearing reports of conditions in the house and on the grounds that were serious, and here was our opportunity to learn the facts. We separated into companies and went all over the place, the teachers helping us find the worst things there. When every part of the school building and the grounds had been examined carefully, we met in one of the rooms.

"Now," I said, "let's find fault. Let's complain all we can, and tell all we have seen that is bad about this place."

"Sister Close was the secretary, and she was a good one." And Sister Munson smiled reminiscently as she continued:

"Every little point we put down, and the teachers helped us remember them. Then we counted up roughly what it would cost to remedy conditions, just to patch up the poor old house. To our dismay, it came to three or four hundred dollars at the very least. What could we do? We had no money. Some one mentioned sewing, but Sister Hare declared we had all the sewing for ourselves we could do; and we knew it was true. But we must have the money; and then we thought of the men—we would get it from them!

"And it really was not so hard, either. We talked the matter over among ourselves, and then talked it in the church. And the money came. I suppose it cost nearly two thousand dollars, all told, but isn't it fine? The children are so happy in the new house, and the teachers are equally elated."

We admitted that it was true, almost enviously; and when we saw the house, and what had been done to improve it, we could but rejoice that some one found fault. And I wonder why other women's clubs do not meet at the old schoolhouse and look around for the purpose of finding fault; then follow up the good work till the old house is made over. The money will come if all take a hand in the work.

MAX HILL.

News and Miscellany

Notes and clippings from the daily and weekly press

— While President Wilson was in Rome, the Pope presented to him a handsome mosaic, reproducing Guido Reni's famous painting, "The Crucifixion of St. Peter." The mosaic was made in an ancient mosaic factory within the Vatican grounds. It is valued at \$40,000.

— Belgium's loss from German occupation has been placed at between \$4,000,000,000 and \$6,000,000,000. Lieut. Maurice Boyer, of the French High Commission, has estimated that 600,000,000 days of labor would be required to reconstruct the devastated portions of France, whose losses by German occupation he estimated at \$10,000,000,000.

— The arrival at Trieste of the first steamer carrying food supplies for the suffering Serbians, the sending of a special mission to Warsaw to organize food relief in Poland, and another to Vienna to investigate food conditions there, were announced in a recent cablegram from Herbert Hoover, United States Food Administrator, who is at present in Paris.

— The city of Bagdad, which has for centuries remained stationary under Turkish rule, has been transformed in the few months of British rule. The principal streets have been paved and lighted, and new industries are being opened by British and American capital. The old and the new Bagdad will represent the genius of Mohammedan and Christian faiths.

— Secretary of War Baker has asked Congress for legislation which will permit the Government to make outright purchase of all the great military cantonments in the country. Of importance in connection with Mr. Baker's plan is the statement that this will permit an orderly working out of a permanent peacetime policy which will include a modified scheme of universal military training in the United States.

— With the ending of the year 1918 a number of dollar-a-year men severed their connection with the Government, since the necessity for their services as a war measure has ceased to exist. Among these are Bernard M. Baruch, chairman of the War Industries Board, and Thomas B. Love, assistant secretary of the Treasury. William Gibbs McAdoo ended his duties as director general of the railroads January 4, completing his full year of stewardship.

— October 26 a new Declaration of Independence was proclaimed in Independence Hall, Philadelphia, Pa., where the Colonies' Declaration of Independence was published in 1776. The new declaration was made on behalf of the 50,000,000 inhabitants of the eighteen Slav states of middle Europe. A new liberty bell was cast, and a new national flag was unfurled to the breeze alongside of the Stars and Stripes, on the roof of Independence Hall. The declaration was made in behalf of "a chain of nations lying between the Baltic, the Adriatic, and the Black Seas, comprising Czecho-Slovaks, Poles, Jugo-Slavs, Ukrainians, Uhro-Russians, Lithuanians, Rumanians, Italian Irredentists, Unredeemed Greeks, Albanians, and Zionists."

— Americans, visiting Honolulu, who have driven over the automobile road that leads to the crater of Kilauea, the volcano which is at once the pride and the dread of Hawaiians, will regret to learn that the famous mountain is again showing signs of intense internal restlessness. As in last February, it is marked by the rapid rising of the lava lakes, which, the observatory reports state, are greatly enlarged. The rise is in a southeasterly direction, and an overflow is expected on that side.

— A relief worker, recently returned from Palestine, reports that Jerusalem, for the first time in its history, is rejoicing in a supply of pure fresh water, piped from reservoirs which date back to Roman times. It may be a traveler's idle tale, but the story goes that the system which General Allenby's engineers have now completed, was begun by a certain Pontius Pilate, of unblest memory. Hitherto the Holy City (which has never linked cleanliness with godliness) has had to depend on rain water.

— A great movement for the uplift of woman is sweeping over "The moveless East." Women in Turkey are pursuing all manner of occupations formerly closed to them. Armenian girls have shown a wonderful talent for scientific work, and many of them are preparing to be physicians. From India and Bulgaria come stories of schools crowded with girls. Hindu widows have launched a movement against the ancient custom that forbade their remarriage. China and Japan show the same swift advance in education, social freedom, and industrial liberty.

— At least 1,400,000 tons of food-stuffs, costing approximately \$350,000,000 delivered, will be needed to carry through until the next harvest the populations of the districts thus far investigated by the American staff of the commission on European relief. This estimate has been sent by Herbert Hoover to the food administration in a cablegram reviewing the conditions as found in central Europe and the Balkan States. The surveys made by the American commission, Mr. Hoover said, disclosed that meats, fats, and milk are so short in many regions that the health of the people is very much impaired. Mortality among children is appalling.

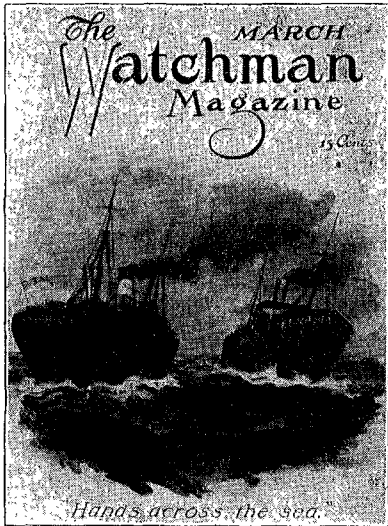
— Preparatory to the Peace Conference, the British government, laid ten private telephone lines between Paris and London, including cables under the Channel, not touching the system owned by the French government at any point. All wires and cables are covered with lead to prevent tapping. Four large hotels were requisitioned for the British delegates. All the help previously employed at the hostleries was dismissed except the cooks. Only British servants were allowed, the purpose being to eliminate all possibility of spies. The Americans also have a private system in Paris, connecting about a dozen buildings used by them exclusively. The fact that Parisian operators speak only French gives the Americans much trouble. Until last summer, French was the only language authorized in telephone conversations, but now English is allowed. The number, however, must be called in French. Newcomers are able to get the separate system by calling "American line, please."

— Both branches of Congress are now considering ways and means of averting a serious condition of unemployment, which, it is feared in some quarters, will result from the rapid demobilization of the army and navy and the millions of civilian war workers. A committee has been appointed by the Senate to recommend methods for promoting better social and industrial conditions in the country.

— Insurance records representing \$1,600,000,000 of Government insurance written on American soldiers abroad, and weighing twenty-six tons, have just reached Washington from France. The War Risk Insurance Bureau now has papers covering \$38,000,000,000 of insurance and 4,000,000 allotment and allowance applications, and it takes 40,000,000 separate cards to keep track of the business.

— The growth of non-Christian faiths in the United States is startling. It was to be expected that Christian education and modern enlightenment would prevent these effete creeds from flourishing in our Western civilization. Brahmanism, introduced twenty-five years ago, now claims 100,000 followers in America. Buddhism has 74 temples scattered from New York to San Francisco. Mohammedanism has 24 organizations and 5,000 worshippers in Chicago alone. Fire worship, almost dead in Asia, has blazed up in Massachusetts, while California has raised up the dead-and-buried "bird and bull worship" of old Egypt. The daughter of a Presbyterian elder is now the priestess of the sun god in the beautiful \$100,000 temple of that cult in Chicago. The followers of these cults are in the main women,—women of the well-to-do class, women of leisure, who, having no religion and few brains, have sought this method of feeding their empty hearts and heads.

— It has been known that South Africa had a particularly bad scourge of influenza, but the following extract from a letter from a hospital sister at Cape Town is a revelation: "Deaths started at 20 a day, and before many days had mounted up to 500 and even to 600 a day. In two weeks 6,000 people had died, and Cape Town was like a city of the dead. In the hospital here the servants took ill first, and then all the laundry people, then the porters, ward maids, and last of all, the doctors and nursing staff. The people died in the streets, and big covered wagons patrolled the streets to pick up the dead; and when a house-to-house visitation was started, the most terrible state of affairs was discovered. Whole families were stricken, and dead and living were in the same beds, with no food in the houses and no one able to crawl about and get it. Hundreds of people were starving because they could not go out and get food. All the delivery carts stopped, as there was no one to drive them. The shops were shut, the people who ran them being ill. Business houses shut up, and trains and trams stopped running. In a great cemetery six miles outside of Cape Town there were no people to dig graves, and people carried their friends and relatives from motor cars to plots and had to dig the graves themselves. There were no clergymen or priests to bury any one at the height of the plague, neither were there coffins."



PROFITABLE READING

The great question that is in all men's minds today is whether a league of nations to enforce peace should and can and will be made. Because it will present some phases of this question, the March Watchman Magazine will appeal to all inquiring minds.

Perhaps, to the thoughtful Christian, the subject next in importance is the report of the "Second Prophetic Conference," recently held in New York City. A marvelous interest in this conference was shown by the general public, and Charles T. Everson, who has written the article, gives some of the reasons why.

In this same issue will be found an article by George McCready Price, entitled "The Philosophy of Immanuel Kant." That the history of the world before the flood is being repeated in the teachings of modern science is effectively shown in an article by Floyd Bralliar, under the title, "Woodpecker Philosophy." Carlyle B. Haynes presents the form, the purpose, and the influence of that Christian rite, "Baptism;" and Meade MacGuire has given another of his interesting talks on prayer, asking, "Where, do you pray?"

The studies in Revelation, from the pen of William E. Videto, still continue, the present subject being, "Redeemed from Among Men."

The "Simple Truth" Series, which is creating such widespread interest, gives us this month one of its best in "Jesus is Coming." Dr. Kress and Martha Warner are also welcome contributors in this March issue.

Attention is especially called to the front cover design, a beautiful marine scene, "Hands Across the Sea," illustrating the best ideal in the future commercial and social relations of the world. The back cover

page contains a powerful editorial, presenting the present and future prospects of maritime power, putting the question of how it will be used, and concluding with the one only solvent of human problems, the gospel of Jesus Christ.

Order copies early through your local tract society.

PROHIBITION CHILDREN

The Temperance Instructor for 1919 represents the prohibition homes of the world contrasted with the homes cursed by intemperance. It is appropriately illustrated; 16 pages, with covers printed in 2 colors; price same as last year — 4c each, in lots of 50 or more copies. This issue also deals with the tobacco phase of intemperance.

National prohibition, when secured, will mean an open door to the reception of "the entering wedge" of the full gospel message, the time in which to make the principles of temperance keys to the great storehouse of gospel truth. It can no more mean an end to temperance agitation than to temperance living. It means education to the point of temperance by choice, rather than by force. The 1919 Instructor Temperance Annual is a temperance educator, "the entering wedge" for the third angel's message. Order now.

CIRCULATE LIBERTY

These are days when "reconstruction" is one of the prime considerations of nations, business firms, and various associations.

In the opinion of many, as the legislatures in a majority of the States are now in session, the present is the time to secure the enactment of more stringent Sunday laws, and to secure the enforcement of those already on the statute books.

One of the most effective means of counteracting this work is to give our religious liberty literature a wide circulation. The magazine Liberty is recognized everywhere as the great champion of religious liberty.

The first quarter issue of 1919 is one of the best numbers ever printed, as will be seen by reading the following subject headings of articles which appear in this number:

- The Termination and Achievements of the Great War.
- The League of Nations.
- Shall We Merge Pulpit and Legislation? The Legal Aspect of Sunday.
- Serious Dangers Before the American Ship of State.
- The Los Angeles Sunday Law Defeated Two to One.
- A Confession of Injustice by Religious Jugglers.
- Puritanical Tendencies of Local Authorities, Lay and Ecclesiastical, in the Later Tudor and Early Stuart Period.
- Health and Sunday Observance—How Related.
- Guard Against Religious Legislation. Is Sabbath Rest Physical, or Spiritual? Not for my Opinions, but for the Right to Have My Opinions.
- The Issue.
- Sabbath Legislation and Liberty.
- "Gasless Sunday."
- National Reformers Demand Sunday Legislation.
- Order Without Sunday Laws.
- A Great Event — Seeking to Recover Fines — National Prohibition a Fact — Sunday Laws Unpopular — A Public Rebuke — Compulsory Church Attendance — Some Things Are Fixed.

The subscription price of Liberty is 35 cents a year. Where five or more subscriptions are sent in at one time to go to different addresses, the rate is 25 cents for each subscription. One church recently sent in more than 500 subscriptions. Fifty or more copies of this issue in one bundle sell for 4 cents each. The magazine sells well.

In view of the present outlook, why not plan to distribute this issue widely? Send all orders to your conference tract society, please.

THE "SIGNS MAGAZINE" FOR MARCH

Leading Articles

"The Tragedies of Socialism," by George W. Rine. The Great War, instead of facilitating the advent of a socialized state, has actually rendered the fulfillment of the dream of Socialism improbable, if not impossible.

"Would-Be Erectors of a Kingless Kingdom," by Warren P. Dayton. Wherein is



contrasted the vitally antagonistic doctrines of the premillennial coming of Christ, with the postmillennial hypothesis.

"The Astronomical Path to Heaven," by Lucas A. Reed. Orion's "open space" the vestibule to glory. Answering questions elicited by previous articles on the nebula in Orion and fully explaining the position of Orion in the heavens, the "Sword and Belt of Orion," where in Orion is the nebula, and where in the nebula is the open space.

"Fundamentals in Man Making," by Milton C. Wilcox. What causes the character-contrasts of history? A lesson on the basic principles of character building.

"The Future is Dimmed with Smoke," by Daniel H. Kress, M. D. An exceptionally strong article on the increasing scourge of tobacco, dealing with the subject from the scientific viewpoint.

"Shots at Sin," by Charles G. Bellah. A group of his pointed epigrams that preach a dozen sermons.

"The 'Personal Rights' of Beer," by Charles S. Longacre. A timely consideration of the charges made by liquor lovers and manufacturers that prohibition means the abolition of personal liberties.

"A Vital Chapter in Salvation's Story," by John O. Corliss. A campaign is being waged by the foes of Bible prophecy against the book of Daniel. Every Christian should know God's design for this book.

"The Land of a Million Devils," by Missionary W. C. Hankins. A fascinating group of stories of demon possession and worship in China. Anti-Spiritism truths are forcibly illustrated by specific instances of spirit manifestation.



"What Shall We Do with Peace?" A two-page editorial on the League of Nations and the plans for a permanent peace, together with the Bible version of the scheme. "The Melting Pot of Opinions." A page of pithy opinions of world leaders and journals, combined with the Signs viewpoint.

The Health Conservation Page, by Dr. George Thomason. The expert opinions of a doctor upon the many questions of everyday health.

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REQUESTS FOR PRAYER

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

An anxious sister in Connecticut asks prayer for the healing of her nephew, whose mind is partially unbalanced.

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PUBLICATIONS WANTED

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

Raymond Cyr, Box 77, Blackduck, Minn. Review and Herald, Signs, weekly and monthly, Life and Health, and Watchman; also literature in foreign languages.

Mrs. Bertha Goin, 882 Sixth St., South, St. Petersburg, Fla. Continuous supply.

Mrs. E. A. Mitcheltree, Box 414, Lynn Haven, Fla. Watchman, and Signs, weekly and monthly.

Mrs. C. L. Williams, R. F. D. No. 4, Lowville, N. Y.

H. M. Knighton, St. Helens, Oreg., desires to obtain one copy each of the books, "Pagan Counterfeits in the Christian Church," by Chas. Temple; "Two Babylons," by Hyslop; and "Healthful Living."

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the fifteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in Takoma Park, Md., at 7 p. m., Feb. 18, 1919, for the election of five trustees for the coming year, to take the place of five whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the North American division Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secre-

taries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association.

By order of the board of trustees,
F. M. Wilcox, President.
L. W. Gilham, Secretary.

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WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the annual meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 7 p. m., Feb. 17, 1919, for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two members of the North American Division Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

B. G. Wilkinson, President.
O. M. John, Secretary.

OBITUARIES

Whitney.—Floyd Watts Whitney was born in Rosendale, Mo., July 19, 1907, and died in Vancouver, Wash., Dec. 12, 1918. He is survived by his parents and two sisters, but they sorrow in hope. L. K. Dickson.

Wood.—Mrs. Thora Wood was born Nov. 25, 1887, and died in Los Angeles, Cal., Nov. 26, 1918. Her husband and two little daughters mourn their loss. She rests in hope of a part in the first resurrection. W. Milton Adams.

Parrott.—Clara Lois Parrott died Dec. 25, 1918, aged eighteen years. Seven years ago she was baptized and united with the St. Helena (Cal.) church. She sleeps in hope of a part in the first resurrection. W. C. White.

Demakowski.—Helen Demakowski was born Aug. 17, 1895, and died at her home in Chicago, Ill., Dec. 21, 1918. At the age of ten years she united with the Seventh-day Adventist church, and remained a faithful member until her death. Her parents, three sisters, and one brother survive. I. J. Woodman.

Leenard.—Narcissa Leenard was born in Marion, La., June 22, 1853. She was married to John Edward Leenard July 30, 1874. Five children were born to them. Sister Leenard united with the Seventh-day Adventist church at Idaho Springs, Colo., eighteen years ago. She was faithful to the end, and fell asleep Oct. 28, 1918, at her daughter's home in Idaho Springs, Colo. Two daughters survive. O. J. Nerlund.

Ferren.—Sylvira E. Olds was born near Laporte, Ind., Nov. 2, 1853. She was married to Orren S. Ferren in 1870, and to them were born five children, three of whom survive. After the death of her husband in 1902, she lived in Sheridan, Wyo., and Mountain View, Cal., spending a large part of her time in caring for the sick. The last three years she made her home with her children, dying at the home of her daughter in Phoenix, Ariz., Dec. 6, 1918. Hers was a consistent Christian life, and her loved ones look forward to meeting her again in the earth made new. J. Ernest Bond.

Sullins.—Mrs. Emma Sullins was born March 25, 1867, and died in Hollywood, Cal., Sept. 28, 1918. Though in poor health for a number of years she was a true Christian, and a faithful member of the church. W. Milton Adams.

Green.—Calvin Green was born at Albany, N. Y., in 1830, and died at his home in Hebron, Wis., Dec. 28, 1918. He accepted present truth in 1853, and fell asleep in hope of a part in the first resurrection. His wife—ninety years of age—survives. C. J. Toif.

Horn.—Emma Edith Horn was born June 23, 1898, at Pueblo, Colo., and died at the same place Dec. 29, 1918. Three years ago she was converted and united with the Seventh-day Adventist church. Hers was a consistent Christian life. Her parents and two brothers mourn. H. A. Vandeman.

Thomas.—George H. Thomas was born Jan. 19, 1883, in Baltimore, Md., and died at his home in Edgewater Park, N. J., Dec. 5, 1918. He is survived by his wife and daughter. Brother Thomas united with the Seventh-day Adventist church in 1916, and remained an earnest, faithful believer to the end of his life. Sarah E. Long.

Worden.—Mrs. Nettie E. Worden was born in the State of Washington, Feb. 22, 1886, and died at Ferndale, Wash., Dec. 28, 1918. She is survived by her husband and three children and her parents. Sister Worden was a member of the Seventh-day Adventist church at Bellingham, Wash., and fell asleep in hope. Daniel Nettleton.

Little.—Mrs. Mildred May Young Little was born Dec. 26, 1891, at Colorado Springs, Colo., and died in San Diego, Cal., Dec. 13, 1918. She united with the Seventh-day Adventist church at the age of fifteen, remaining faithful to the end of life. She is survived by her husband, two children, her parents, three brothers, and four sisters. H. A. Vandeman.

Johnson.—Allen Joseph Johnson was born in Arcata, Cal., June 24, 1896, and quietly fell asleep in Jesus Dec. 12, 1918, at Turlock, Cal. He was converted and united with the Seventh-day Adventist church at the age of twelve years, and remained a steadfast Christian to the end of his life. His parents and three sisters survive. Adolph Johnson.

Randall.—Margaret B. Stewart was born in Glasgow, Scotland, in 1866. She came to America, in 1883, and was married to William T. Randall in Kentucky the same year. In 1892 she united with the Seventh-day Adventist church, remaining faithful until her death, Dec. 23, 1918. She leaves her husband, four sons, and three daughters. Oscar Hill.

Gossett.—Fannie F. Gossett died at Waldron, Ind., Oct. 28, 1918, aged seventy-nine years. She was married twice, and was the mother of three children, all of whom preceded her in death. She was a devoted Christian from her girlhood, and readily accepted present truth when she heard it in 1887. Her death is sincerely mourned by a large circle of friends. W. A. Young.

Abernathy.—Mable Day Larick was born March 18, 1894, in Monte Vista, Colo. While attending Campion Academy in 1913, she was baptized and united with the Seventh-day Adventist church, remaining faithful until her death, which occurred Dec. 11, 1918, at Monte Vista. She was united in marriage to Seymour Abernathy, Feb. 17, 1918. Her husband, father, two brothers, and four sisters mourn. C. L. White.

Gleason.—Died of old age at her home in Darien Center, N. Y., Dec. 12, 1918, Mrs. Phoebe Gleason, wife of the late Alexander Gleason, at the advanced age of 87 years. Sister Gleason will be remembered by the early pioneers of the work, as she and her husband were earnest workers in Michigan, and were the first Seventh-day Adventists in the city of Buffalo, N. Y. She embraced the truth under the labors of Elders M. E. Cornell and J. H. Waggoner. She leaves two daughters to mourn their loss. The funeral services were held in the Episcopal church at Darien Center, Sunday, Dec. 15, 1918. K. C. Russell.



WASHINGTON, D. C., JANUARY 30, 1919

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS

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

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

It will be observed this week that the meeting of the Review and Herald constituency, and also the constituency meeting of the Washington Missionary College, have been placed back at the original dates, the former February 18, and the latter February 17. The difficulty in adjusting these dates came through the uncertainty of the date of the bookmen's convention. It has now been decided that this convention will be held the week in which these meetings take place.

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ELDERS B. G. WILKINSON AND T. B. WESTBROOK are conducting tabernacle meetings in Charleston, W. Va., in a structure built especially for the purpose. Brother Wilkinson reports an attendance ranging from 300 during the week to 1,500 and 2,000 on Sunday evenings. Leading citizens of the community are attending regularly, and it is believed that many are receiving favorable impressions. Similarly, Elder C. B. Haynes has been conducting a series of Sunday afternoon meetings in the large theaters of Washington, D. C. He has been greeted at every service by an overflowing house, and a growing interest is apparent on the part of those attending. Let us remember these brethren in prayer, and also our laborers in every other locality, as they stand before the people to proclaim the word of life.

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"PAGANISM IN OUR AMERICAN UNIVERSITIES"

THIS is the general title of a series of articles recently published in the *Sunday School Times*. They contain the warning of a university graduate, a devoted minister of Christ, against the dangers which he met in his university career. These articles do not bring a railing accusation against the great educational institutions of the country. Their value and what they have done in preparing young men and women for intelligent citizenship and the practical duties of life are recognized. The articles do point out, however, the subtle philosophies which are being taught in some of these institutions, and sound a warning to the

Christian churches everywhere against subjecting sons and daughters to influences which are diametrically opposed to Christian faith and experience. By special permission from the publishers of the *Sunday School Times* we are privileged to reproduce these articles in the columns of our church paper. They should be read by every Seventh-day Adventist. We shall begin their publication soon. Watch for them.

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AN INSPIRING EXAMPLE

A YOUNG Queensland (Australia) girl was stricken with an incurable disease. The doctor said the end was not far off. Just then the Standard of Attainment course of study was introduced by the Missionary Volunteer department in Australasia.

The young sister said to her father and mother: "I want to take that course before I die." "It was a race with death," said Elder C. K. Meyers, the union secretary, in relating the story at the New South Wales camp-meeting. "While working on the course," he added, "she prayed God to lengthen her life till she could finish it. And just a month before she died she completed the course. Then she heard the call to service. The Harvest Ingathering plan was launched, and she said: 'Now I must have a part in that work before I die.'"

The doctor came to see her, and she told him of the work of the missions and asked him for a gift to help save some soul. Her appeal deeply moved the doctor's heart, and he had to go quickly to hide his emotion, leaving a gift of half a guinea (\$2.50) for missions.

"She might," suggested Brother Meyers, "have said, 'What is the use of this course of study to me, when I must die?' but she did not reason that way. In the face of death she did the work, and completed the course."

And surely in the record above, the name of Sister Daisy Streeter, of Queensland, is written down as one who finished life's course with success, a student to the end and more than conqueror through Christ.

W. A. S.

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SORROW UPON SORROW

IT would seem that in the suffering of the last four years, in consequence of the great World War, mankind had drained the cup of sorrow to its dregs; yet pestilence comes and adds to its bitterness. According to conservative estimates, it is claimed that 6,000,000 have died as a result of the plague of influenza.

We rejoice that in so large a measure our own dear people throughout the world have been spared. And yet, though the majority have escaped, this does not lessen the heart anguish and sorrow of the family circles which have been broken. We are in the land of the enemy. Our hearts go out in sympathy to the sick and sorrowing among earth's great multitudes, and particularly to the bereaved and afflicted ones of the house of Israel.

We cannot understand these strange visitations. Particularly are we unable to understand why men and women in the prime of their usefulness, workers in the cause of God, are called upon to lay aside their labors and rest in the grave. The last two or three weeks have brought

to us notice of several untimely deaths in the ranks of our laborers. Prominent among these is that of Elder C. L. Taylor, who, by his long years of faithful service as Bible teacher and evangelist in connection with our schools and sanitariums, was used of God for the accomplishment of a great work. Thousands of young men and women who have sat under his teaching will revere his memory and thank God for the inspiration which he brought into their lives. Later comes the sad word of the death of Prof. John H. Paap, principal of the Lodi Academy, who was also a faithful man of God.

We extend to the relatives of these dear brethren our heartfelt sympathy. While we cannot see clearly the leading of God's providence, we must believe that he knows best. His love encompasses his children, and his unerring wisdom will choose for them and for his work in the earth that which he sees will be for his own glory and the good of all concerned. In this confidence it is our blessed privilege to rest.

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DAILY REMINDER

SATAN always has some excuse to present as a reason why we should neglect our morning prayer and devotion: We do not have time; we do not feel like getting up, as we need the extra rest; there are many other necessary duties that take up our time. And so we start the day without the needed preparation, and the result is a weak Christian experience, because we are not strong enough to resist.

On the desk of the commercial man is a little daily reminder, which helps materially in keeping track of business. It tells him about matters that might otherwise be neglected and bring loss to the firm; about appointments that he should keep on that particular day; and it is invaluable, as one can readily see.

There is no question in the mind of any one but that there is urgent need of deeper Bible study and closer communion with God. The Morning Watch Calendar is the daily reminder to the Christian, calling him to devotion, and impressing upon him that, for the success of his spiritual life, he must not miss this important appointment.

J. W. MACR.

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IN a recent address at the Brooklyn Academy of Music, ex-President Wm. H. Taft spoke in approval of the trip of President Wilson to Europe, and mentioned the four great principles which in his opinion should constitute the main planks in the construction of the League of Nations. "The first plank," said Mr. Taft, "will be an international court at which questions can be settled on the basis of law and equity. The second is a commission of conciliation to hear and recommend compromises on all questions which cannot be settled on the basis of law and equity, and all questions which are not justiciable. The third is a stipulation which shall bind the members of the league to the police force made up of the armies and the navies of the powers to suppress wars started by any nation refusing to submit its grievances to the court. The fourth is a congress of nations to codify international law and draw up new principles of international law."