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# The Advent Review and Sabbath Herald

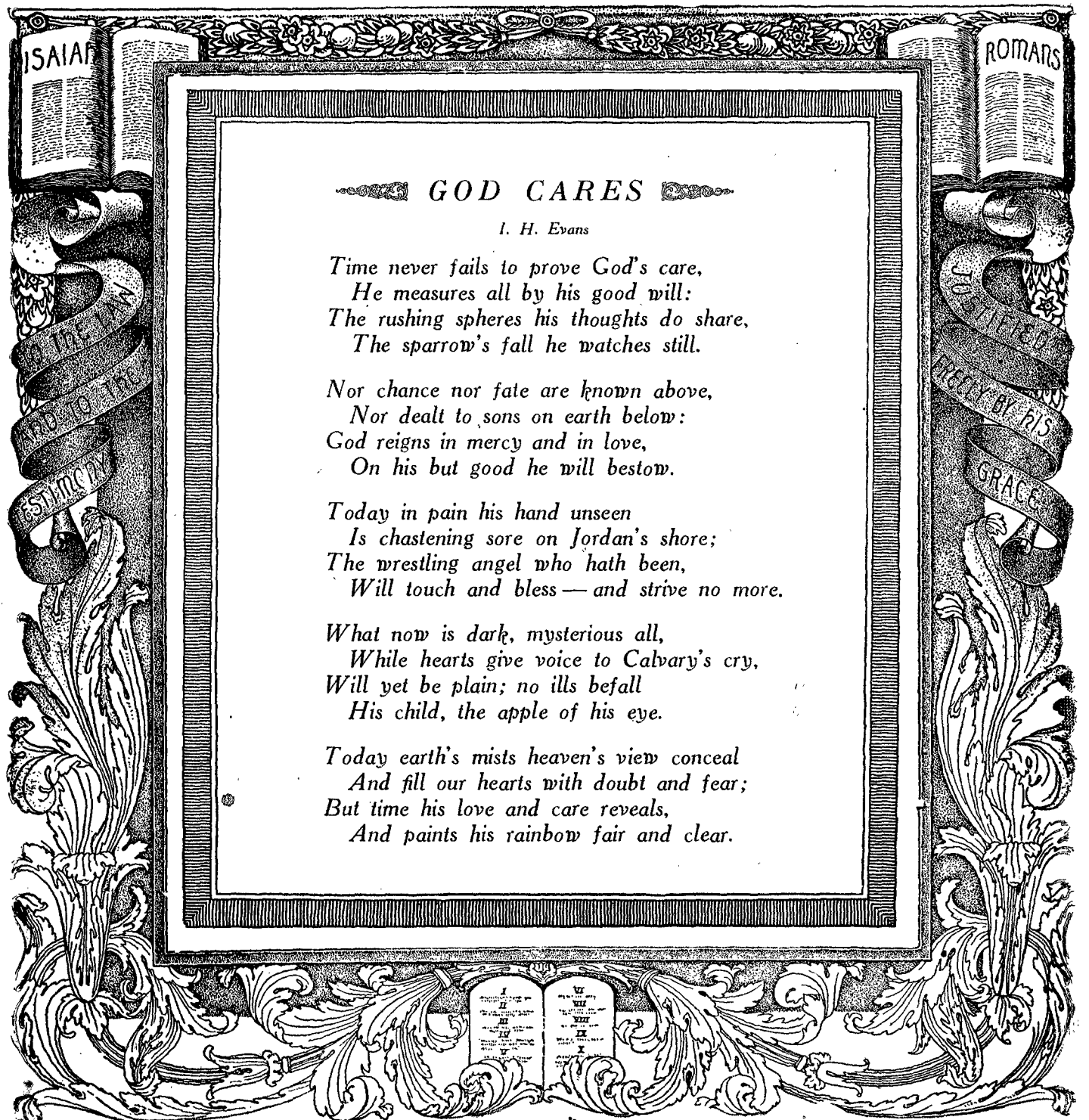


Vol. 95

Takoma Park Station, Washington, D. C., Thursday, July 4, 1918

No. 27

THE GOSPEL TO ALL NATIONS



## GOD CARES

I. H. Evans

Time never fails to prove God's care,  
He measures all by his good will:  
The rushing spheres his thoughts do share,  
The sparrow's fall he watches still.

Nor chance nor fate are known above,  
Nor dealt to sons on earth below:  
God reigns in mercy and in love,  
On his but good he will bestow.

Today in pain his hand unseen  
Is chastening sore on Jordan's shore;  
The wrestling angel who hath been,  
Will touch and bless — and strive no more.

What now is dark, mysterious all,  
While hearts give voice to Calvary's cry,  
Will yet be plain; no ills befall  
His child, the apple of his eye.

Today earth's mists heaven's view conceal  
And fill our hearts with doubt and fear;  
But time his love and care reveals,  
And paints his rainbow fair and clear.

### THE HOPE OF THE CHURCH IN ALL AGES

UNDER the title of "The Millennial Hope," Prof. Shirley Jackson Case, of the University of Chicago, has recently written a book in which he attacks "present-day teaching regarding the imminent end of the world" as of a "fallacious and harmful character." As believers in "the imminent end of the world," it may be well for us to give a little consideration to Professor Case's arguments, which we shall doubtless hear echoed by many other opponents of the doctrine of Christ's soon coming.

Let us first consider Professor Case's general contention that belief in "the rapid deterioration and early destruction of the present world" tends to make those who hold to that opinion indifferent to all questions involving "human responsibility for the betterment of society." In frankness we must say that it does many times have that very effect, tending to lessen interest in what is seen to promise only a temporary amelioration at most. But if the end of all things is really at hand, must we keep silence for fear of having a depressing effect on human plans for social betterment? Should a physician refuse to tell his patient of his critical condition because of the depressing effect that the knowledge may have upon him? Is it not rather his duty to tell the patient of his need to speedily make his peace with heaven? And might not even a patient whose case was hopeless be vitally interested also in means which might serve to render the few days ahead of him more enduring?

The fact is that believers in the imminent end of the world are not indifferent to such questions as the suppression of the liquor traffic, the eradication of white slavery, and the overthrow of military autocracy. We challenge Professor Case or any one else to show that our belief actually makes us derelict to our individual duty in such matters. In reality, belief in the approaching end stirs to greater endeavors in social betterment of the most effective sort,—the reaching out to bring divine salvation to the individual soul everywhere throughout the world.

Professor Case's method of treatment of the doctrine of "the imminent end of the world" is a historical one. He traces in his book the different beliefs of this general type current from early days down to the present. The author considers that the early Christians were indebted for the content of their "millennial hope" to the Jews; and that earlier Gentile hopes supplied the stimulus of the model for similar Jewish beliefs, or

these beliefs arose of themselves from similar environment. Our answer is that this assumes that religious doctrine is a matter of evolutionary growth. Why not follow the Scripture in its presentation of true religion as a divine revelation? Grant that "the millennial hope" was divinely revealed to Adam and Eve, what is so natural as to suppose that it should persist, though in corrupted forms, even among those of their descendants who departed from the knowledge of the true God?

Coming to the Hebrew and Jewish hopes, our author recognizes that they believed "that a final triumph for humanity would be secured only through the special intervention of Deity." We quote a paragraph in which he begins to trace the growth of Jewish hopes:

"By the beginning of the Christian era Jewish hopes had passed through a long period of growth. The beginnings of this process are veiled in obscurity, but very possibly there had been a time when the ancestors of the Jews, like most other peoples in that ancient world, had depicted their fears and hopes in the form of myths reflecting a dread of nature's elemental forces and a hope of victory to be secured by the help of Deity. In historical times the Hebrews were unique in their efforts to bring all supernatural activities under the control of their own national God, Jehovah. Consequently at an early date he assumed the all-embracing rôle of both destroyer and deliverer."—Pages 48, 49.

This quotation will serve to indicate Professor Case's conception of the origin, not only of "the millennial hope" among the Jews, but even of the Jewish religion itself. Personally we are as unwilling to accept any naturalistic explanation of the origin of the Jewish religion as we are to accept any similar explanation of the origin of the Christian religion. It is one thing to believe in a progressively more complete divine revelation, and quite a different thing to believe in an evolutionary conception of religion.

We quite agree with Professor Case's contention that the Jewish "millennial hope" showed itself in two main forms, a hope of a national type and a hope in the final establishment of a "new heavenly world." God did give to the Israelites promises as a nation, but these promises rested on conditions which they did not fulfill. The divine revelation of a heavenly kingdom to be established on earth was misunderstood by the Jews as a people, and even Christ's chosen apostles expected him "to restore the kingdom to Israel." It is not until we come to Paul's writings that we find it clearly set forth that the promise of a share in the heavenly kingdom is the real hope extended to Abraham and all his children, whether accord-

ing to the flesh or according to the spirit. Speaking of the Hebrew patriarchs, he says:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11: 13-16.

And of the Gentiles' share in the promises to Israel, he states:

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

Professor Case, when he comes to consider "early Christian hopes," points out the historical fact that there had sprung up among the Jews, at about the time of Jesus' birth, a new national spirit of revolt against Rome; while—

"side by side with the new national movement the quietists maintained that the only hope of deliverance lay in the avoidance of political entanglements and the advent of a purely heavenly Messianic age to be established by an outright act of Jehovah. The advent of the kingdom would occur at the divinely appointed moment, independently of human initiative. In the meantime the sufferers endured by the righteous, being a necessary part of the reign of terror to precede the new age, were neither to be shunned nor to be resisted by force. The primary duty of Jehovah's people was to live righteously, lest they be found unworthy of a place in the new kingdom. They did not themselves attempt to transform the present social order into an ideal kingdom of God, nor did they expect this to be done even by Jehovah. They hoped for a complete destruction of the present order and the in-

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 4, 1918

No. 27

## EDITORIAL

### A NEW WORLD, THE OLD GOSPEL

As has been stated many times since the beginning of the great war, we are entering a new world. Organic changes are taking place, changes affecting the *status quo* of nations, with respect to their government and territory, to the usages of society, and to the relations of the church to world problems. Only the gospel remains unchanged. Designed for the universal needs of mankind, for all races, nations, and colors, it has its application to a world of new conditions as fully as to the old. There is but one "name under heaven given among men, whereby we must be saved." Acts 4: 12.

Salvation comes today, the same as yesterday, only through the merits and grace of the Lord Jesus Christ. No system of science or education or philosophy can bring regeneration of the human heart. All through the ages man has attempted to be his own savior. The great systems of heathen worship are built upon this principle, but every effort has served only to sink the human agent still deeper in the mire of his own moral corruption.

The children of the kingdom are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13. And the one simple condition, that of accepting Christ, is made possible to every man, high or low, rich or poor, learned or illiterate. The submission of the human agent to the divine, the response to the Spirit's pleading, and the opening of the door of the heart by placing the will on the side of God's will, open the way for Christ to enter in and begin his work of transformation. Rev. 3: 20. This spirit of submission, and the exercise of simple faith, enthrone Christ within the heart's citadel. Eph. 3: 17.

In view of this simple way whereby every soul may approach unto God, the prophet Hosea exhorted Israel of old: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." And then the prophet expresses the simple way in which the

sinner may return: "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." In response to this heart cry on the part of his children, the Lord declares: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hosea 14: 1, 2, 4.

This is God's simple way of accomplishing the salvation of his children, as effective today as in any age of the past. That is the way that you and I must come to him. It is the way that the king on his throne must approach into the royal presence and obtain salvation. Thank God, in this world of change we have still the same old gospel. What is needed is a new application of its power to human hearts and lives.

F. M. W.

### THE MESSAGE IN THE OREGON COUNTRY

It is in the North Pacific region that one seems to come nearest to the pioneering days of the West. The marks of Whitman's wagon wheels — the first to cross the Great Divide, in the early 40's — are obliterated, it is true, by the railway and wagon highways that followed his lead. But one catches the spirit and freshness of the newly developing country in the New Northwest.

What changes have come within a few years! At the Portland camp-meeting we met a sister who was an eyewitness of the sad Whitman massacre — when the mission near the site of Walla Walla was destroyed by the Indians. Now great cities and settled farming country make those wild border times seem much more remote than the years themselves bear witness.

And growth and change mark the progress of our own work in the North Pacific. Nearly half a dozen years had passed since I had attended the camp-meetings in these parts. This summer's brief view of the early half of the Oregon meetings enabled me to mark the growth. Our brethren are

active in the North Pacific, and the truth is pushing into the remotest settlements. And regions before isolated are now opened up by railway communication. The Southern Oregon Conference has grown into vigorous strength, and the body of young people desiring a training for the work of God made the school question the leading problem of business at the camp-meeting. The believers, under Elder J. A. Rippey's leadership, are going in to solve the problem, to be ready this autumn for the young people who shall respond to the call of the large banner in the Missionary Volunteer tent: "Go to the Southern Oregon Conference School!"

The Portland camp-meeting, for the Western Washington Conference, was a great meeting. The growth of the work in Portland shows that truly there is no "burnt-over" territory in city evangelism. With the large fruitage gathered out, there seems yet larger interest. The public came out splendidly, notwithstanding a long street-car journey to the camp.

This conference has the largest tent yet, I believe; a new one, seating easily about 2,200. And the large tent was often more than crowded by the night attendance; and on the first Sabbath it was estimated 2,600 of our people were present. Doubtless the later attendance was still larger. Thus the work grows in these regions where we had so little only a few years ago.

The report of the president, Elder H. W. Cottrell, spoke of one interesting feature, in addition to the regular public efforts. Trial had been made, with success, of brief evangelistic campaigns somewhat after the flying squadron order — short, sharp efforts, with good publicity work, being made by companies in centers where there was an interest and a local church to follow up the effort. There is love and harmony and vigorous activity in all departments of the strongly organized work in Western Oregon.

But this is not a report of the camp-meetings in Oregon; that rests with others who were present to the close. I write to pass on the cheering picture of activity and progress that meets one in the New Northwest. These

brethren and sisters are heart and soul in the message. They came to the annual meetings with new courage and devotion, born of these eventful and serious times. They will stand by the work of God with prayer and effort and means. Elder W. W. Fletcher, of India, who was in Oregon on the way to his port of sailing, was evidently greatly cheered at the prospect of securing missionary recruits among the young people growing into strong service.

W. A. S.

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### THE HOPE OF THE CHURCH IN ALL AGES

(Continued from page 2)

stitution of a new heavenly society upon a miraculously purified earth."—Pages 109, 110.

Professor Case maintains that John the Baptist held to this quietist type of hope rather than the national hope of the revolutionists. We quite agree with him. Our author goes further, and says that Jesus "advocated the principles of the quietist party, leaving the solution of political problems entirely in the hands of Jehovah." Again we agree. He also states that after the crucifixion and resurrection of Jesus, the hopes of his disciples underwent a change:

"Now they confidently affirmed that through the resurrection and the exaltation God had inducted the crucified Jesus into the office of apocalyptic Messiah and had given him authority to inaugurate at an early date a new kingdom upon earth. The words reported from Peter's sermon on the day of Pentecost epitomize this new Christian conviction: 'Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ [that is, "Messiah"], this Jesus whom ye crucified.'"  
—Page 117.

He adds:

"Christian hopes for the next two generations revolve about this primitive notion of the heavenly Christ soon to return to inaugurate a new régime upon a miraculously renovated earth. This was the message with which the earliest preachers sought to win their Jewish kinsmen, and it was also a fundamental item in the early preaching to the Gentiles."—*Ibid.*

And this is the message which we, as true followers of Christ, should preach now, not as a "primitive notion," but as "a fundamental item" of the gospel as divinely revealed to men.

A careful reading of Professor Case's presentation of differences in the "apocalyptic hope" of the several writers of the New Testament, leaves us unconvinced that there is any real difference. We cannot see that it is any more true of John than of the other writers, that his "primary interest was to secure the salvation of the individual by establishing in him the new kingdom of divine enlighten-

ment." We do not see that Paul is in any way distinguished from other New Testament writers in his belief in the pre-existence of Christ; and it is the rankest error to suppose that any of these writers failed to recognize the divine Sonship of Jesus.

To Professor Case's contention that all early Christians believed that Christ's coming was an event immediately impending in their day, we assent. It seems to have been God's purpose to have his true followers always watching for his coming. That the New Testament writers had no conception of the centuries to intervene between Christ's first and second advents, in no way invalidates their testimony. It only makes it the more striking that, writing under divine inspiration, they should have spoken prophetically of the events of the intervening years and should have described so accurately present conditions as those which should prevail in the last days of this world's history. That the Bible writers often did not understand what they wrote is indicated in the Bible itself.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11.

We quote with hearty approval from this author's clear-cut statement concerning the literal nature of the Biblical writers' expectations of the return of Christ:

"Imagine the shock to Mark had he been told that this expectation was already realized in the appearances of Jesus after the resurrection, or in the ecstatic experiences of the disciples at Pentecost, or in the salvation of the individual Christians at death. And who can imagine Mark's feelings had he also been told, in certain modern fashion, that his prediction of Christ's return was to be fulfilled in the Lutheran Reformation, in the French Revolution, in the Wesleyan Revival, in the emancipation of the slaves, in the spread of foreign missions, in the democratization of Russia, or in the outcome of the present World War? Premillennialists are thoroughly justified in their protest against those opponents who allegorize or spiritualize pertinent Biblical passages, thus retaining Scriptural phrases while utterly perverting their original significance."—Page 216.

We also approve of his demand that Scriptural context and content should not be ignored, as is done by some expositors of Bible prophecy. However, let Professor Case not be so narrow as to insist that a Bible writer always speaks of his immediate environment, and never concerning the final outcome of the world's drama between right and wrong.

Even as Old Testament writers spoke of Christ's first advent long

years before that event took place, and with prophetic eyes they, like Abraham, saw that day and rejoiced, so all the writers of the Scriptures, both Old and New, looked forward to the final climax of this world's history when evil and that which evil had even then wrought should be utterly eradicated, and the universe should be peopled only by those who of their own free will had chosen the good. May that hope never die in Christian breasts, and let us rejoice at every proof that the joyful day is finally drawing near. Until then let us go about, as our Master did, doing good to all in every way we can, if perchance some may be led through our efforts to seek salvation from the destruction of that great impending day of judgment.

L. L. C.

### TO THE ISOLATED SABBATH KEEPERS

KATHERINE L. PECK

DEAR brethren and sisters, never lose heart and give up seed sowing; for now is our salvation nearer than when we first believed.

I know—for I am one of you—how disappointing it is to have one's books and papers returned unread, one's invitations to Bible studies refused, one's gentle admonitions unheeded, and the years slip by leaving one still the only, or almost the only, Adventist in a lonely little town. But pity those who oppose you and look down upon you because you are alone; and repeat softly to yourself the words: "I am not alone, for the Father is with me." Your heart should be filled with tender pity for those who are blind and ignorant—oh, so ignorant!—of God's Word, as are the rank and file of nominal Christians.

So, learn to be more like Jesus; to speak more winningly, more convincingly, and with more personal conviction, after each careless repulse. Put up a notice of Bible study and prayer at your house, continue to give out literature, engage every year in the Harvest Ingathering. Only God knows how many there will be among the saved, who will owe their salvation to the faithful, persistent efforts of the isolated ones.

Being a single woman, and coming into this truth late in life, I have, looking at the situation from a human standpoint, traveled a lonely, uphill road since I became a Sabbath keeper, but I would not turn back for all the ease in the world. Sometimes teaching a church school, sometimes canvassing, and now doing private nursing in a conservative little town in the Middle West—wherever I go over this great country of ours, I find Seventh-day Adventists sprinkled like salt among the dying faiths of other creeds, and I am reminded of our Lord's words, "Ye are the salt of the earth."



# STUDIES IN THE TESTIMONIES

## A REFORM MESSAGE — THE TREATMENT OF SICKNESS

EDITH M. GRAHAM

1. WHY is there so much sickness in the world at the present time?

"Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents, and by correct living, place themselves in better conditions.

"The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health, by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law."—*Ministry of Healing*, p. 234.

2. When sickness comes upon a person, what is the first thing to do?

"The first thing to be done is to ascertain the true character of the sickness, and then go to work intelligently to remove the cause. If the harmonious working of the system has become unbalanced by overwork, over-eating, or other irregularities, do not endeavor to adjust the difficulties by adding a burden of poisonous medicines."—*Id.*, p. 235.

3. What may frequently be found to be the best remedy?

"Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health."—*Ibid.*

4. What is the best remedy for the tired and nervous ones?

"Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, care-free life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery."—*Id.*, pp. 236, 237.

5. What is one of the best aids to nature in resisting disease?

"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores, and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation."—*Id.*, p. 227.

6. In what should all become intelligent?

"There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness."—*Ib.*

7. What is another fruitful cause of disease?

"Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result."—*Id.*, p. 238.

8. Should the sick be entirely idle?

"Those who have overtaxed their physical powers should not be encouraged to forego manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery."—*Id.*, pp. 238, 239.

9. What is the worst things for most invalids?

"Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly."—*Id.*, p. 240.

10. What is a great help to recovery from disease?

"The power of the will is not valued as it should be. Let the will be kept awake and rightly directed, and it will impart energy to the whole being, and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease. Exercised in the right direction, it would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body. By the exercise of the will-

power in placing themselves in right relation to life, patients can do much to co-operate with the physician's efforts for their recovery. There are thousands who can recover health if they will. The Lord does not want them to be sick. He desires them to be well and happy, and they should make up their minds to be well. Often invalids can resist disease, simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength."—*Id.*, p. 246.

11. Where should the sick spend most of their time?

"To the chronic invalid, nothing so tends to restore health and happiness as living amid attractive country surroundings. Here the most helpless ones can sit or lie in the sunshine or in the shade of the trees. They have only to lift their eyes to see above them the beautiful foliage. A sweet sense of restfulness and refreshing comes over them as they listen to the murmuring of the breezes. The drooping spirits revive. The waning strength is recruited. Unconsciously the mind becomes peaceful, the fevered pulse more calm and regular. As the sick grow stronger, they will venture to take a few steps to gather some of the lovely flowers, precious messengers of God's love to his afflicted family here below."—*Id.*, p. 264.

12. In what kind of room should the sick be placed?

"To afford the patient the most favorable conditions for recovery, the room he occupies should be large, light, and cheerful, with opportunity for thorough ventilation. The room in the house that best meets these requirements should be chosen as the sickroom. Many houses have no special provision for proper ventilation, and to secure it is difficult; but every possible effort should be made to arrange the sickroom so that a current of fresh air can pass through it night and day. So far as possible, an even temperature should be maintained in the sickroom. The thermometer should be consulted."—*Id.*, pp. 220, 221.

13. What care should be taken in regard to the diet?

"The patient should not be allowed to suffer or become unduly weakened through lack of nourishment, nor should the enfeebled digestive powers be overtaxed. Care should be taken so to prepare and serve the food that it will be palatable, but wise judgment should be used in adapting it to the needs of the patient, both in quantity and quality. In times of convalescence especially, when the appetite is keen, before the digestive organs have recovered strength, there is great danger of injury from errors in diet."—*Id.*, p. 221.

14. Should sick people have many visitors?

"It is misdirected kindness, a false idea of courtesy, that leads to much visiting of the sick. Those who are very ill should not have visitors. The excitement connected with receiving callers wearies the patient at a time when he is in the greatest need of quiet, undisturbed rest. To a convalescent or a patient suffering from chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit, and without danger of harm."—*Id.*, p. 222.

15. When the mind is weak, what should the patient do?

"Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do his will by simply resting in his arms."—*Id.*, p. 251.

16. What will be a strength and comfort to the invalid?

"Let the invalid, instead of constantly requiring sympathy, seek to impart it. Let the burden of your own weakness and sorrow and pain be cast upon the compassionate Saviour. Open your heart to his love, and let it flow out to others. Remember that all have trials hard to bear, temptations hard to resist, and you may do something to lighten these burdens. Express gratitude for the blessings you have; show appreciation of the attentions you receive. Keep the heart full of the precious promises of God, that you may bring forth from this treasure words that will be a comfort and strength to others. This will surround you with an atmosphere that will be helpful and uplifting. Let it be your aim to bless those around you, and you will find ways of being helpful, both to the members of your own family and to others."—*Id.*, p. 257.

### A CONVERTED ANARCHIST

C. L. WESTPHAL

DOW PACO for many years was a rabid anarchist. Born more than fifty years ago, near Barcelona, Spain, he early joined the anarchists, and thought that in their dogmas he had found that which would remedy the economic disadvantage in which all workmen, and especially those of Spain, were placed. Believing, as most anarchists do, that Christianity is responsible for the oppressed condition of the workingman, he became active in anarchism, and was instrumental in the destruction of churches and church property.

After being active for a time in such work, he found it necessary to emigrate, and came to Buenos Aires. About twenty years ago he moved to Paraguay. Separated from his former associates, he had time to meditate on his former ways. His ideal had been a complete social revolution, but he saw that he himself had been using the very means he had been condemning in others—force to accomplish his designs. As a result he abandoned active anarchism, hoping that some day he would see its ideals brought about.

About a year ago our lady Bible worker in Asuncion lived next door to him, and during a conversation presented to him the ideal world that the Scriptures bring to view, showing at the same time the futility of expecting a better world so long as the same evil influences remain working upon man. Becoming interested, he began reading the Bible anew, this time not out of curiosity as before, but to find out what it contains for us. As a result he accepted the sure promises of God given in his Word, and hopes to see that eternal world where all difficulties will have ceased.

## GENERAL ARTICLES

### KNOWING THE SHEPHERD'S VOICE

MILTON CHARLES WILCOX

OUR Lord but told what was characteristic of the shepherd and his flock in Western Asia when he said:

"The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. . . . The sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10: 3-5, A. R. V.

There may be a combination of flocks feeding; but when it comes time for one shepherd to go, he calls his sheep by name, one by one, and they respond, and he "leadeth them out." Any of the shepherds might call to others' sheep, or a stranger might call the names of the sheep so far as he knew them, in imitation of the true shepherd, but the sheep would not follow, for they would not know his voice. The sheep know only this: It is a stranger's voice. They know but one voice, the shepherd's, every tone of which is vibrant with fellowship, protection, tenderness.

Such is the parable by which our Lord illustrates the relationship between himself and his sheep, his scattered sheep as well as those safely in the fold.

And he is calling under varying conditions to the sheep. His voice is heard in the darkness of the night, in "the cloudy and dark day," in the Babels of world discord and strife.

Not loud and clamorous is his voice, not arbitrary nor cruel, not overbearing nor deceptive, not shady nor compromising. In no such way does Christ the Good Shepherd call; but clear, straightforward, soul-penetrating, conscience-quickening, heart-comforting, low and sweet, does he speak.

#### How May We Know?

There is an infallible guide given by God for the benefit of his sheep. He knew that they would need it through all the weary centuries; knew that pre-eminently they would need the guide in these last days, so full of perplexity. Therefore he came down to earth, and amid the solemn, impressive grandeur of Horeb's mountain, from Sinai's top uttered his voice in ten all-inclusive moral precepts, the great constitution of his government, and the mighty moral tester of all the "ologies" and "isms" and philosophies and creeds and cults that affect and afflict humanity.

But the mere reading of that great decalogue will not preserve us. We may learn its every word and syllable and intonation in original language and in translation, and still it may be to us an extraneous matter, wholly outside our inner and real life.

We must come into closer relationship with the wonderful law. We must find it in the life of Jesus Christ. Our own heart must be transformed by it; its holy principles and precepts must be implanted in our mind and written upon our heart, until its every vibrant tone finds sympathetic response in our souls.

Knowing that law, we shall know his voice. It cannot be drowned by the storms and floods of error nor by the thunders of strife. We shall not need to be proficient or educated in the schools of scientific, philosophical, or theological law. The soul has higher knowledge than that; it has drunk at the wellspring of divinity, and the heart in harmony with the law of God finds itself in tune with the melody of the voice of the Great Shepherd.

There is no other safe way. It is not the study of convincing argument that God's people now need. The great and vitally important need is so to yield to God, so to grasp the life of Christ Jesus by faith, that the whole being will be a translation of the law of light and love in character. Such shall know the Shepherd's voice, and shall follow him, and rejoice in his blessed assurance:

"I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." John 10: 14, 15, A. R. V.

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### THE MIXED MULTITUDE — NO. 1

H. C. HARTWELL

Nor being able to read the heart or to understand the motives of others, it is impossible for any of us to know exactly the standing of any person in the sight of God, but "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2: 19.

Though we are not able to know, nor expected to know, definitely how it is with others, it is our privilege and solemn duty to know where we stand personally, for the apostle says, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5. There are certain fundamental principles which we ought never to forget, no matter how long we have been making a profession of religion.

"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 2, 3.

One of the prominent characteristics of a little child is its perfect trust and confidence in its parents.

It is not afraid to go through the busiest thoroughfares, or in the dark, or almost any other place so long as it has hold of father's or mother's hand. It believes exactly what papa and mamma say, and it would be quite difficult to persuade a little one to believe anything contrary to what is told it by its parents if they have always been truthful in dealing with it. God desires that his children shall have the same perfect trust and confidence in him that our own little ones manifest toward us, and without it we shall never make any progress toward the kingdom of heaven.

Another thought that we would do well to constantly bear in mind is stated by the apostle Paul concerning Christ in these words:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

Repeatedly we are told in the Scriptures that God designs that his people shall be a peculiar people, a holy people, a separate people, etc. Not that he intends that we should make ourselves grotesque or fantastic, but that the principles of the gospel will make every man and woman who accepts it different from the world, and the difference will be distinct and evident enough to make it apparent that their manner of life is altogether on another plane from that of the world. The only consistent Christian is a Bible Christian, one who believes a "Thus saith the Lord," and who never questions what God says, but cheerfully obeys without hesitation or protest.

As in ancient times God brought out a whole nation from Egyptian bondage and took them into the land of promise, so he intends to bring out a people in the last generation who will go forward unitedly on a solid platform of truth until the end of the conflict, when they will be translated and given a possession in the heavenly Canaan. We are told:

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

One feature in connection with the experiences of ancient Israel which wielded a tremendous influence over them and affected their progress spiritually more than we can realize or appreciate, is the fact that instead of making the journey from Egypt to the Promised Land alone, they were handicapped by a company of Egyptians that accompanied them. We read:

"The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them." Ex. 12: 37, 38.

Various authorities render this expression "mixed multitude" as "riff-raff," "mingled crowd." The margin of our version renders it "a great mixture."

This company of hangers-on were apparently always a hindrance to the progress of the people of God. It is not difficult to imagine their attitude toward the various matters in which the Lord instructed them through Moses. Evidently they must have observed the Passover so far as the outward form is concerned, but it would not be surprising to learn that when discussing the matter among themselves they regarded it as "an unnecessary procedure," and the instruction to sprinkle blood over their doorposts very possibly might have been considered by some as "very poor taste," but they probably concluded that since this was the only safe way to avoid the death of their first-born child, it would be best to consent, though reluctantly, to carry out the outward form of the ceremony. No doubt many of them had comfortable homes in Egypt, but they had been given to understand that Canaan was a beautiful country, and that God was going to give it to the children of Israel for a possession, and that if they should join them they would inherit a beautiful farm in that land flowing with milk and honey. As a business proposition it no doubt rather appealed to them; but it would seem as if their company was a hindrance rather than a help to the people of God, for apparently they were continually scattering seeds of discord, and were the first to murmur against the leaders.

In Numbers 11: 4, we read:

"The mixed multitude that was among them fell a lusting: and the children of Israel also wept . . . and said, Who shall give us flesh to eat?"

It is plain to be seen that in this rebellion the mixed multitude were the instigators, and were used by the enemy to influence God's people to turn their eyes back toward Egypt and to lead them to lust after the fleshpots of Egypt,—the fish, the leeks and the onions, and other things which they had eaten of so freely while in bondage,—and caused them to complain and find fault with the manna, though this is called "the corn of heaven," and is also referred to as "angels' food." Ps. 78: 24, 25.

Murmuring, complaining, faultfinding, and apostasy are contagious, and while it seems clear that none of the mixed multitude ever went through into the Land of Promise, and it is doubtful even if any of their children did, it is certain that they were a great stumblingblock to Israel in their journey toward the earthly Canaan.

In another article we will show some comparisons between their experiences and ours, and draw some practical lessons for the Israel of today.

Rome, N. Y.



Lost time is never found again, and time enough always proves little enough.—*Benjamin Franklin.*

## GOD'S OWNERSHIP

MORRIS LUKENS

THERE is not a thing abiding in the heavens or dwelling upon the earth, which does not primarily belong to God, who created it.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24: 1.

The Lord declares:

"Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Ps. 50: 10-12.

And on another occasion he claimed the ore in the mines and the money that had been coined, for he said,

"The silver is mine, and the gold is mine." Haggai 2: 8.

The people of the earth belong to God in a double sense: First, they are the Lord's because he created them; and second, they are the Lord's because when they were lost he paid a great price to redeem them. Concerning this transaction the apostle says:

"Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

The price paid for man's redemption is the life of the infinite Son of God. It took heaven's best gift. It not only cost the heavenly Father the companionship of his Son, but he was obliged to see that Son cruelly treated, and finally crucified on the cross by those whom he sent him into the world to save. It also cost the Son of God more than human pen can describe.

"Could we with ink the ocean fill,  
And were the heavens of parchment made,  
Were every reed on earth a quill,  
And every man a scribe by trade,  
To write the love of Christ our Lord  
Would drain the ocean dry,  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

Through this incalculable price God has "obtained eternal redemption for us." Heb. 9: 12. And the extent of this redemption is such that the benefited ones in their anthems of praise say to Jesus,

"Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

Not only did God in the beginning create all things, but he is even now the sustainer and keeper of all things. Therefore it is said that he is "upholding all things by the word of his power" (Heb. 1: 3); "and by him all things consist" (Col. 1: 17).

Again, I read in James 1: 17:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Since God has created all things, and by his power sustains all things,

and all these things are his, then when man prepares the ground, sows the seed, and harvests the crop, or makes use of his strength, vitality, and powers of being, it is because his God doth instruct him, and give him these blessings, for all these cometh "forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28:26, 29.

The Lord put the man whom he had newly created from the dust of the earth, "into the garden of Eden to dress it and to keep it." Gen. 2:15. At that time the earth and its productions were given to man for his own use, with the exception of one tree and its fruits. Of this tree the Lord said:

"Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

This special tree was reserved by the Lord that man might recognize God's right of ownership; and man was told not to eat of it. The forbidden tree stood near to another one which was called the tree of life, "in the midst of the garden," and its prominent location made it a perpetual reminder of God's proprietorship. But Satan used the serpent as a medium to tempt our first parents, and they ate of its fruit. In doing this their transgression was manifold, but we wish here to call attention to the fact that they appropriated for their own use that which belonged to God. When man in the garden took possession of the tree which God had reserved for himself, it became necessary for God to curse the ground for man's sake. Gen. 3:17. He was then sent forth to till the ground which had been cursed.

However, Jesus, the Creator, could not rest satisfied to see man, whom he had created, eternally lost. So a council was held between the Father and Son, and the Son asked the privilege of purchasing with his own blood that which man had lost by transgression, with the result that the Father, although he loved his Son with an infinite love, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And back there, just after the fall, Christ offered to redeem that which was lost. Matt. 18:11. So God promised, before he drove Adam and Eve from their Eden home, that the "seed" of the woman should "bruise" the serpent's head. Once again the earth, by redemption, is the Lord's.

After man was driven from the garden, the tree which previously served as a test could no longer be used as a reminder of God's ownership, and a new system must be introduced. God's dealings with mankind have been represented by one writer under the figure of a man giving a beautiful farm to his son, which the son lost in riotous living. And when the son realized he

was penniless, his father redeemed it from the creditors. And, O wondrous love! he gave it again to his son; but this time he asked that the son return to him part of the profits of his increase.

However, he does not ask one half, or one third, but only one tenth. Thus the tithing system was introduced. The tithe is the Lord's. Lev. 27:30-33; Mal. 3:8-10. And we should render to him the first and best of ourselves and our possessions. This is only reasonable, because all that we have, "life, and breath, and all things," comes from God. Acts 17:25.

The New Testament informs us that Abraham gave the tenth. Heb. 7:4. Abraham's grandson, Jacob, made the promise, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22. Jesus, our Saviour, in the twenty-third chapter of Matthew, twenty-third verse, indorses the payment of tithe. Shall not his followers today act in this matter, and bring all their tithe into the storehouse?

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### "COMFORT YE MY PEOPLE"

ALBERT E. PLACE

HUMANITY is suffering today. The world is facing the tragedy of tragedies of all ages. Millions who still have tears, weep, but other millions whose tears are gone, suffer on with the pain which neither tears nor words can express.

Thousands are discouraged, sick, and ready to faint or fall by the way. They are falling all along the pathway of life. So many of these poor souls are in need, in dire need, of true comfort. They need to know that there is a "Friend that sticketh closer than a brother"—one who longs to hear and answer the calls of the needy—one who will be with them "always, even unto the end of the world."

Comfort is not sentiment, neither is it empty words. It is a matter of the heart, and comes only from the hearts of those who have been in trouble, and have themselves been comforted.

The natural tendency is to give criticism rather than comfort. So many, from the President of the United States down to the smallest, weakest child, have been criticized, condemned, scolded, when they needed prayer and the kind spiritual word of encouragement.

A judge was once walking down the street when he met a careless lad, and he was impressed to speak to the boy, so he said, "Good morning, Johnny." Johnny ran home to his mother with smiles all over his face, and said, "Ma, the judge spoke to me this morning. He must have confidence in me. I'm going to be a better boy, and when I get to be a man, I'll be a judge." That lad proved true to his words.

Comfort means the lightening of burdens by way of the sharing process. It often comes to us through the fact that some one feels for us, weeps with us. This is emphatically true when we know that the one who weeps with us, understands our trial and sorrow.

An aged man was standing one day by the side of the casket which held the form of his noble, faithful wife, his companion of years. His sorrow and loneliness were beyond tears. He longed to weep, but could not. Kind neighbors came to offer their sympathy. He appreciated their manifestations of interest, but his heart remained weighted with its heavy load of sorrow. Finally his neighbor, another aged man, who a few weeks before had lost his dear companion, came to him. He took the mourner's hand without a word, looked into his face an instant, and then gently put the other hand and arm around his neck and wept. This was the sympathy, the comfort, which opened the floodgates, and the two old men wept on each other's necks. Heart spoke to heart, and both hearts were comforted; their burdens were lightened.

How sad it is that so many are doing the wrong thing today, either because they do not know the right thing, or because they do not know how to do it. So many are reaching out for truth and righteousness. But O how few can give it, for they do not have it; they have a form but not the power.

So many today can preach a sermon, give a theory, hand out a tract, who have little or no heart sympathy to give. What a difference between the cold letter of theory (however good it may be) and the heart, throbbing, pulsing with love, pleading for the lost!

O how important today is the call of God, "Comfort ye my people"! It would seem that today, as never before, "the nations are angry," homes are desolate, and the world weeps. But, my friends, above the roar and slaughter of war, above the smoke of battle, above the desolate homes and bleeding hearts, sitteth Christ, the Creator of the universe,—the one whose hand set the dazzling gems of beauty in the sky. His name is still "Jesus, Saviour, Friend." He is "touched with the feeling of our infirmities." He who wept at the grave of his friend Lazarus, is "the same yesterday, and today, and forever." His tears were not the result of sentiment, neither was his sorrow trifling. Did he weep simply because Lazarus was dead?—No; for he well knew that in a moment his friend would come forth from the tomb, and he would clasp his hand once more. Did he weep simply because Mary and Martha were weeping?—No; for he knew that in a moment their mourning would be turned to laughter and joy as they clasped their brother once more in life. Why, then, did Jesus



weep? Can we doubt that it was because of what that scene represented? Did not his vision cover that awful line, or lines, of graves, those generations of bleeding, broken hearts, those vast multitudes of brothers, sisters, husbands, wives, and loved ones as they took their last look upon their dead, that awful train reaching from the gates of Eden to the end of the world?

That ear heard the wail of that broken-hearted first mother as she bent over her bleeding and dead Abel and plead with him to speak once more to his mother. It heard the cry of pain from that time to the day when the last club of destruction shall be raised against the faithful, and the hand that deals the blow shall be paralyzed in eternal death.

He did not weep long. Suddenly the vision changed, and his tears dried. From the awful scenes of condensed sorrow and woe of six thousand years, he viewed the glad day when every tear shall be dried, never to flow again; when every grave where sleeps a faithful friend of God, shall be opened; when every victim of disease and cruel hatred shall be delivered, not alone from the power of the grave, but forever from the temptations of the devil.

Instead of the sobs of mourners, he heard the "hosannas" of the redeemed,—“O death, where is thy sting? O grave, where is thy victory?” He saw and felt the eternal joy of that meeting with loved ones long parted. He saw and felt the ecstatic results of the travail of his soul, and methinks it was under the inspiration of that beautiful vision that he cried, “Lazarus, come forth,” and Lazarus came forth. What a blessed “earnest” of that complete work which will soon be seen when the day is done. What a “blessed hope”!

Troubled, suffering, sorrowing soul, are you in the trenches? on the battle field? in the hospital? Are you alone, or in a divided home? Are hope and courage waning? Does everything seem dark? Then I give you at least this word of comfort: So surely as God is God, and his Word is true, by his Spirit he stands with you, at the open grave, or wherever you are. He wants you to open to him your heart, that he may say to you what he said to his disciples of old: “Let not your heart be troubled. . . . I go to prepare a place for you . . . and . . . I will come again, and receive you unto myself; that where I am, there ye may be also.” That day draws rapidly near. He will speak, and this old earth will reel like a drunken man. Canon, rifle, and drum will be silent, but the grave will open, and the faithful of God will cry, “This is our God; . . . and he will save us.” Then the “redeemed of the Lord shall . . . come [not with tears, but] with singing unto Zion.” Said the apostle and martyr of Jesus,

“Wherefore comfort one another with these words.”

This world is cursed with greed and sensuality. It is bathed in tears and scars and blood. It is rolling on rapidly toward its millennium of darkness and silence, but let us thank God that the “salt” of true Christianity, through the spirit of divine grace, still holds the door of mercy open. Still the sad world is comforted by hope.

Do you, do I, manifest any portion of that “salt,” that grace, that hope, to the troubled and bound ones for whom Christ suffered and died?

“Loose him, and let him go.” Many, yea thousands, are today bound about with grave clothes. Does the church, do you, do I, hear the Master saying today, “Loose him, and let him go”? Jesus could do this also, but he gives us the blessed privilege. Are we untying the bands of death, or are we making them? “Comfort ye my people, saith your God.”

It is our duty, yea, our blessed privilege, to go forth with true sympathy for the distressed, comfort and healing for the sick and sorrowing and dying, strength for the weak, and the kind offer of a divine present salvation today, and eternal salvation at last, through the sacrifices of a sympathizing but mighty Saviour.

San Jose, Cal.

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### WHY MOSES DIED

H. M. KELLEY

“MOSES lifted up his hand, and with his rod he smote the rock *twice*: and the water came out abundantly, and the congregation drank, and their beasts also.” Num. 20: 11.

“They drank of that spiritual Rock that went with them: and that Rock was Christ.” 1 Cor. 10: 4, margin.

At the beginning of the wilderness journey, Moses was commanded to smite the rock, and water came out as the Lord had said. That was enough. One time was sufficient. The rock symbolized Christ, and he was smitten once for all. “For in that he died, he died unto sin *once*.” “Christ was once offered to bear the sins of many.”

“By his rash act, Moses took away the force of the lesson that God purposed to teach. The rock being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock, the significance of this beautiful figure of Christ was destroyed.”—*Patriarchs and Prophets*, p. 418.

For forty long years Moses had been the leader of the exodus movement. He had given up the courtly honors and royal distinctions of Egypt to lead the people of God to the land of promise, “esteeming the reproach of Christ greater riches than the treasures in Egypt.” He put all that he had into the movement. He even gave

up the pleasures of the palace for the perils of the wilderness, that he might return with his people to the land of his fathers. He had cherished this hope from the days of his childhood. Everything else he counted worthless in comparison with the joy of taking Canaan for God. The height of his ambition was that he might see his people safely established in the land of promise.

But he sinned by misrepresenting Christ, and he failed because he had sinned. He smote the rock twice, and thus destroyed the figure that represented Christ as being smitten once for the sins of the whole world. Otherwise he could have gone over Jordan and would have been translated.

“Had not the life of Moses been marred with that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the Promised Land, and would have been translated to heaven without seeing death.”—*Id.*, p. 478.

His fondest hopes and prospects in life perished “this side of Jordan” because of that one sin, for which he had to die, sad and alone, when he might have had a heavenly escort to lead him to the brightness of his Father’s home “without seeing death.” Hear his lamentation:

“I besought the Lord at that time, saying: . . . I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me, . . . and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.” “I must die in this land, I must not go over Jordan.” Deut. 3: 23-26; 4: 22.

What a pity that that dear old soldier of Christ had to die on the way to Canaan! Watch him as he climbs up the mountain side, led by an angel, to Pisgah’s towering peak. See him as he takes the last look at beautiful Lebanon in the land of promise. With what sorrow he must have yielded up his life!

One sin, one misrepresentation of Christ, one step from Canaan, and a lifeless grave instead of a chariot of fire! And all because of unbelief! for the Lord said:

“Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” Num. 20: 12.

How many today are dashing to pieces the soul’s fondest hopes, as did Moses when he gave way to impatience, and will have to sleep the sleep of eternal death, when they might just as well “sweep through the gates of the New Jerusalem” with the living saints! O that we all may know the joy of righteousness by faith!

Petoskey, Mich.

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“MADE strong by the mighty God.” Gen. 49: 24.

# IN MISSION LANDS

## THE VILLAGES OF INDIA

S. A. WELLMAN

INDIA is a land of villages, there being only twenty-five cities of more than one hundred thousand population within its boundaries. A journey east, west, north, or south from any of the great port cities will carry one through level or slightly undulating plains, over the surface of which can be noticed here and there, mud-walled, thatch-roofed towns of varying size. In the midst of the towns one will catch a passing glimpse of the square dome of the village temple, and the minarets of a Moslem mosque, with perhaps a few white-walled residences of headmen or merchants. To the newcomer a wonderful sameness pervades the entire scene, but this passes, and later east becomes east, west becomes west, and the inhabitants Bengali, Maratha, Hindu, or Punjabi, as the case may be.

Because of the immense population, — three hundred fifteen million people, divided into more than one hundred twenty language groups and as many nationalities, — one can tell the village story of not more than one section of this great land. Still, in some respects, it will be typical of all the strange and fascinating sights which catch the eye in the land of the Hindu.

Our visit leads us from a railway station in the far north, across a dry, parched tract, to a hazy blotch of mud-colored huts and white walls, grouped in the midst of surrounding mango groves. At the distance of a mile one would scarcely be able to distinguish the village from the surrounding landscape, for huts and earth blend into one dust-colored whole. In some parts of the country, in passing on the train it takes a practiced eye to catch sight of nestling villages, if beyond a mile from the line of travel.

We approach, and a parcel of village dogs greet us with a chorus of barking and growling. Almost immediately the children in all conditions of dress and undress hurry into view, stand for a moment to gaze at the intruders, and then scurry home to tell the household.

As we proceed we look about us. On our right are the quarters of some of the lower castes and outcastes, who usually live on the outskirts of the village. These families not being bound by the usual caste restrictions, the family pigs repose by the door, and the chickens, almost as offensive to a high-caste Hindu, wander in search of food. A high-caste Hindu will not even eat an egg, so all fowls

in India are found among Mussulmans and low-caste Hindus. Mohammedanism, while equally severe with higher caste Hinduism regarding swine, eat fowls and clean meats.

We enter the sections where the various tradesmen live; for every caste, or trade, has its particular place in the village. We find the blacksmith, with his peculiar leather bag bellows, skilfully shaping hoes, plow points, and other articles of his craft. The weaver sits by the roadside, his feet in a pit, where he works the shifting racks, his loom before him, the blankets he is weaving from the wool of black sheep slowly winding on the beam below. The potter, also by the roadside, works at his earthen vessels, molding the clay with skilful fingers. Carpenters, with peculiarly Eastern tools, and with their work on the ground, ply their craft.

But after all, those children whom we saw dodging around corners and gazing at us with round, wondering eyes, are as interesting as anything in sight. If we could understand their speech we would hear them saying to each other, "Do you just see what a funny hat the sahib [gentleman] wears?" "What do they want here?" "He wears shoes not like ours." "My, but his clothes must be hot!" "What do you suppose he has in the bag in his hand?" Old men and women, past the age of hard labor, yet not past humanity's common trait of curiosity, peer out at us, or scold the chattering children for their overboldness.

Now we come to the village well, and on all sides the women of the village with their buckets are drawing water as in olden times, and filling their earthen water jars. As in

Christ's time, the village well is a place of meeting and conversation. If it is a caste well, none but an orthodox Hindu is allowed to touch the vessels.

As we pass an open door by the roadside, our ears catch the monotonous drone of an Indian tune sung by women's voices. Stopping to gaze within, we see in a small room two women sitting on the floor with a small stone mill between them. While they grind the corn they sing the common song of the women at the mill, and keep time by whirling the stone. Two thousand years have not altered this ancient custom. All flour is produced at the mill by the women of the household. Sowing, reaping, threshing, winnowing, grinding, or baking, all tell their story of centuries of customary toil along beaten paths.

Not far away is the village temple, with its lazy priests lolling about in idleness; with its lifeless gods, the objects of veneration and worship, burdening its interior; with its inclosed compound (yard), vile with the accumulated dirt of years, except perhaps within the precincts of the temple proper, where, too, cleanliness could not be considered a virtue. All tell a story of a lifeless creed, a lost touch with the great Ruler of the universe. And while we stand watching, a humble woman enters, pays her devotion to the god, leaving behind her a votive offering.

The village bazaar, or market, is before us. Here merchants in diminutive shops sell their wares.

It is just a fleeting glance we have had at the village. Could we see inside the better homes, we would see still more of life and its meaning. There sit women who from early girlhood have seen little but bare walls and a blue sky, going forth eventually to funeral pyre or grave. Within are the home and its furnishings, a story in themselves; the family relationships, each with its little peculiar interest centered about it. After all has been seen, one perceives as never before that, though the development



WEAVERS OF INDIA

has been different with varying surroundings, still life's interests are the same, and that the one great need of these intensely interesting people is to know and have brought into their quiet village life the knowledge of the one God, and Jesus Christ whom he hath sent.



### DEDICATION OF AGUADILLA CHURCH, PORTO RICO

C. E. MOON

It has been 425 years since Columbus sailed into this beautiful little bay and landed near a grove of coconut palms about one mile below the place where Aguadilla was afterward built. His successors called the little island *Puerto Rico* (rich port). He gave it the title, "Isle of Enchantment."

Here amid perpetual spring, on the shining beach of Aguadilla, Columbus first unfurled the silken standard of Castile and Leon.

In flowery language the explorer described this bay. No doubt great changes have taken place here as elsewhere, but it is still a very beautiful place. While we have not been unmindful of nature's beauties about us, yet we have been more desirous of seeing the lives of the people adorned with the beauty of holiness.

Two years ago a company of believers met here in a tent which had been partly destroyed by a cyclone, and raised their hearts in fervent prayer to a prayer-hearing and prayer-answering God. As the minister spoke to the people, the rain drifted down through the torn roof. Since then the Lord has blessed our efforts to build a chapel of our own. By much soliciting and traveling about in the near-by towns, and by the assistance of brethren in Porto Rico, the necessary amount was finally raised, and on Feb. 17, 1918, the church was dedicated to the worship of God before Brother William Steele left for the General Conference. When all the money is paid, every bill will have been met and a good organ placed in the chapel.

Our hearts are full of praise for what God has done; and as we have seen many new faces from the country districts, our hearts are full of rejoicing for this another witness to God's goodness and love to those who sit in darkness.

From many points in the country calls come for help. The last warning message is going to these people, not as many had supposed, but as the Lord has said through his servant. His Spirit is quickening everywhere those who have read our books, and the light is spreading all over this little island. Soon the work will be over, and the "ransomed of the Lord shall . . . come to Zion with songs and everlasting joy upon their heads." Our continued prayer is that many may come from all parts of this beautiful isle to enjoy the surpassing loveliness of a home in a sinless land.

### VISITING IN MALAYSIA

J. E. FULTON

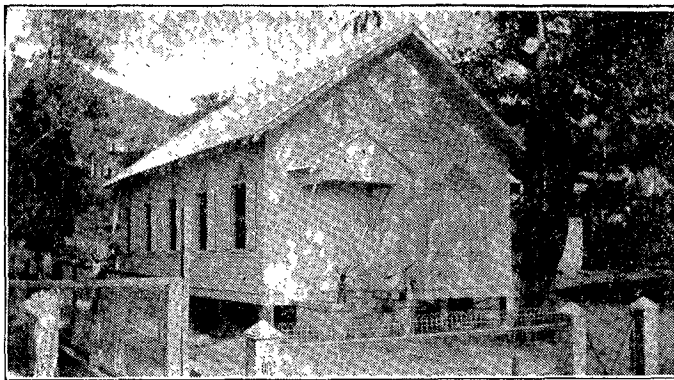
A MEETING of the Malaysian Union Conference Committee was called to meet on New Year's Day, to continue a week or more. Workers from Borneo, east Java, west Java, west Sumatra, north Sumatra, the Malay States, and Singapore were gathered at this meeting. A few days before the meeting Elder F. H. DeVinney and his wife, who had been touring in India, and Elder W. W. Fletcher, president of the India Union, reached Singapore by a steamer direct from Madras. The writer and his wife arrived by a Dutch steamer from Burma the morning the meeting commenced. Before our luggage had reached the mission home, we were with our brethren in council. Some of the brethren we had not met before and others we had not seen for years.

We had a good meeting, for the Spirit of the Lord was present. While we were planning for the work among

do their part. It is true that much of their territory is occupied by people who cannot read a word of the Ingathering magazine to be circulated; but our workers are doing what they can. Last year \$2,500 was collected, and this year they are planning for a more extensive campaign. The workers who were present pledged themselves to raise more than four thousand dollars gold this year. We can hardly forecast what may be done by the lay members in this field. Occasionally the papers get lost in the long transit. Last year none reached Borneo. But notwithstanding the difficulties that may arise, the workers in Malaysia have faith in this movement and are making very definite plans to make the 1918 campaign a most successful one.

We were glad to have Brother R. T. Sisley with us. He has been in self-supporting work in Java for more than seven years. Although not a young man, he stood the tropical climate well, and has done excellent

work. Brother Sisley was one of the first twelve students of Battle Creek College, and saw a good deal of the earlier days of the work in America. He saw the first meetinghouse in Battle Creek and the larger ones that succeeded. He was present when the first missionary was sent out



NEW CHURCH AT AGUADILLA, PORTO RICO

the millions of this great field, hearts were touched as we saw the opening providences of God. The brethren in this field are taking hold of the work with much vigor, and large plans are being laid for the advancement of the message.

During the meeting, word came from the General Conference that the budget for 1918 had been granted and that substantial additions had been made to make up for reductions that were thought necessary at the time of the Shanghai conference. This brought great joy to the brethren and sisters who are toiling amid difficulties in these tropical lands. Elder A. G. Daniells's letter, written after the Minneapolis council, was read to the brethren by Elder F. A. Detamore, and there was great rejoicing on the part of all. At the close a recommendation expressing praise to God and appreciation to our brethren in the homelands, was passed, after which we all heartily joined in singing, "Praise God, from whom all blessings flow."

One interesting feature of the meeting was the early plans formulated for the 1918 Harvest Ingathering campaign. The brethren in Malaysia are not leaving this matter to the believers in America alone; they intend to

to a foreign field, and now after these many years have passed he is a missionary himself in a foreign land, still strong and vigorous in mind and body. Now he is going home on furlough after a long term of service, but hopes to return to help finish the work in Malaysia. It did us all good to hear the cheering, hopeful testimony of this veteran missionary. Not only has this good brother supported himself all these years in Java, but he has also been supporting native evangelists. What an example to many younger in years!

The work in Malaysia has advanced to that point where buildings must be erected for the work and the workers. Plans have been laid for the erection of a training school and a printing plant in Singapore, also cottages for the workers and offices for those leading out in the work. The brethren are hoping all these necessary allowances will be granted in the new budget just being prepared. They are rejoicing that a substantial portion has already been allowed for 1918. We praise God that the message is taking deep root in Malaysia.



"ONE example is worth a thousand arguments."



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

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.

## HER LAUGH

THE nip of autumn, Jimmy Boy, has caught the out-of-doors;

Ah, smell the bitter hickory leaves and yonder orchard's breath!  
Sometime, when I put down the plow, these acres will be yours.

I like to know my furrows will keep running after death—  
But think a bit about the bride you take to help you, lad;  
Be sure she has the laughter that your own dear mother had.

Sometimes I can't remember, boy, the color of her eyes;

I rather think that they were blue—I know her hair was brown;  
She kind of matched the butterflies in flitting walk and size,

Her little twelve-year sister could have worn her wedding gown.  
But bells and brooks and bobolinks were never quite so sweet  
As just her rippling laugh across the golden-hearted wheat.

Down where the rows are apple-red I used to see her go,

A baby clinging to her hand, her laughter full of joy;  
Sometimes it tinkled merrily, sometimes it bubbled low,

But always it could make me smile in answer, Jimmy Boy.  
When trouble came, it was her laugh that helped me to forget;  
For me in every meadow path it echoes sweetly yet.

Sometimes the shrieking winds of March across the quaking hills

Have mixed a happy lilt like a silver-hearted bell,  
As when I thought to bring to her the spring's first daffodils,

I heard her fluting, joyous trill, and knew the world was well.  
Son, all the hurts of yesterday have faded healingly  
Because I had a comrade who could always laugh with me.

— Abbie Craig.

## FATHER

WILLETA MAXSON

IN these days we often hear sung the praises of mother; true, she may be blamed for our failures, but she generally receives all the credit for our highest attainments. Even the destiny of nations is believed to be molded by her hand. Sometimes we lose sight of any other factor which may enter into the making of the home. All honor be to mother! Too often, it is sadly true, hers is all the watchful care, the constant prayer, the inspiration, that youth receives.

In the beginning it was not so. God first made man, and gave him dominion over all the earth, and Eve was created to be his helpmeet. He was the head of that first home, ever to take foremost place in the development of the race. He was the law-maker, illustrating in his own life the virtues of energy, integrity, courage, diligence, and practical usefulness.

He was the patriarch, the father, the priest of the household, laying upon the altar of God the morning and evening sacrifices.

Abraham was approved of God and given the greatest honor ever bestowed upon man. He was called the father of the faithful, because God knew that he would "command his . . . household after him." And what was his reward?—A dutiful son, to be sure; but far more than that—the law of heredity swept down through the ages, and is honored in his seed, even Christ our Saviour.

God's ideal for us is the same today as then. It is his purpose that the earthly family should be an object lesson of the heavenly, thus revealing to finite minds the wonderful comradeship which may exist between God and man, as illustrated by the love existing between father and child. "Like as a father pitieth his children, so the Lord pitieth them that fear him." In God's plan, "fatherhood"

becomes a subject of infinite meaning, the earthly father being a type of the heavenly. And just so far as "father" comprehends the spiritual amplitude of "fatherhood," just so far can our heavenly Father, through that channel, reveal heavenly truths. It is his privilege to contemplate the infinite, unfathomable love of God through Christ, and bring rich blessings into the home.

Many a father thinks his duty done when food and clothing are provided, leaving to mother the care and responsibility of the children's training. But who can estimate the influence of that father whose tenderness and sympathy give him a warm welcome in the hearts of his children, and whose life of integrity, honesty, purity, and spirituality, even though humble, makes of him an ideal that is impelling?

A father, leaning upon God for judgment, gives to his child such sympathy and love as shall cover his stern correction, and bequeath to the world a product better than himself.

The *Independent* of June 5, 1911, gave the following pen-picture of a distinguished clergyman:

"My father was a simple village carpenter, deprived of educational advantages in his youth, because of the necessity of helping to support his father's family. He had no time for the reading of books, but his sense of honor was keen and unimpeachable, his heart strong, his eye single to a life of righteousness. No bishop ever consecrated him, no hands ever were laid upon his head to set him apart for the church. But One greater than bishops anointed his soul and consecrated him. His workshop was a beacon light of honor, truth, and love; and next to Jesus, he is to me the gentlest memory, the sweetest influence, the kindest, manliest man, I have ever met along the way of life. I must meet him some day; therefore I must keep my hands clean and my soul white."

Happy that son or daughter whose father is his or her inspiration to the highest living!

What is more beautiful and sacred than real comradeship between father and son? This is a blessing not attained at will, when some particular crisis is pending, but must be the outgrowth of continued sympathy, beginning with the earliest years of the child,—daily association, daily bending the heart to the experience of the child, daily sharing with true sympathy his joys and troubles, however trifling they may appear. Thus as father and son tread life's pathway together, the one directing the pliable mind of the other to high and noble aspirations, he may present to the world a soul capable of the performance of high and holy duties.

And no less beautiful than the comradeship of father and son is that pure joy and pleasure which results from true companionship of father and daughter, "as laughing and joyous



they saunter along life's pleasure ground, or go hand in hand to meet grief." He is her chosen cavalier, and as such he is responsible for her ideals. If they are high, true, and strong, as they may be, they will form a bulwark about her which will protect her from less worthy influences.

*Pacific Union College.*

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### SELF IN THE BACKGROUND

LETTIE STERLING-LEWIS

AFTER several earnest and heartfelt appeals to the throne of grace, Mrs. Wade prayed that self might be kept in the background. Her little son's ears were ever open, and he made several mental observations before arising.

His face was an interrogation point as he approached her, with a reserved attitude. He had been taught not to criticize, especially so sacred a matter as one's communion with heaven. Laying his chubby hand upon her knee, and looking into her face, he waited.

"What is it, son?"

Still he stood and gazed with a seriousness that met a tender response in the mother-heart, and led her to wonder. Encircling him in her arms, and drawing him upon her knee, she repeated her query.

"Why, why, mamma, why, but —" Silence closed his lips.

"'Why, why, but —' what?" asked she. "Tell mother all about it."

"But, mamma, you said I mustn't criticize prayers, 'cause they're sacred."

"Yes, that is true, dear. But you and mother are chums, and understand each other, you know. If mother has said something you do not understand, you will be excusable for telling it; so speak it right out."

"Why, well, didn't you tell me I mustn't have just the teentiest, weentiest bit of self in my heart if I wanted Jesus' Spirit with me?"

"Certainly I did, son, and it is true. Is my darling having a struggle with self this morning?"

"Yes, I guess so, mamma, or something, 'cause, 'cause —"

"'Cause' what, love? Tell mother everything."

"Why, can papas and mammas have things in their hearts that their children mustn't?"

"Why, no, of course not, dear child! What in the world are you driving at?"

"Well, the other day you had me clear away all the dead leaves and rubbish I had raked up with my little new rake, and left in the back yard, 'cause you said Jesus could see it there just as well as if it was in the front yard, and that he wants us to be *all clean*, not just partly so. But when you prayed, you told him to keep self in the background, 'n' I just wondered."

"Oh, I see," said the mother. "I said amiss, but my heart meant to be

free from self. My words did not say all that I meant them to, but Jesus knows."

Not yet quite satisfied, he resumed, "Yes, but you told me I must always say what I mean, and mean what I say, for Jesus is particular."

"So he is, darling."

"Well, then, mamma, let's pray over, can't we? and say it to Jesus just the way we mean it, 'cause I'm 'fraid."

"Of what are you afraid?"

"I'm afraid your angel might forget to tell Jesus what you meant, 'n' you're such a good mother that I don't want you to have anything wrong in your background."

This mother had trained her child to be specific and painstaking, but had not been so herself in every particular. She felt that to multiply words at this juncture would not be wise, so to satisfy the child and to show her willingness to correct her own fault, and also having a genuine desire to be all she ought to be, she knelt with her child, and asked that self be entirely cast out.

Is there a lesson in this experience for any of us? Are we as specific as we should be when we offer our petitions? Do we realize how much the words we say, even in our prayers, mean to others, or how far-reaching is their influence? Do we really sense how much our words often mean to little folks?

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### GOD'S DAYS AND MINE

THERE are two days in the week about which I never worry,—two golden days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets and disappointments, with all its pains and sorrows, has passed forever beyond the power of my control, beyond the reach of my recall. I cannot undo an act that I wrought; I cannot recall a word that I said; I cannot calm a storm that raged on yesterday. All that it holds of my life, of regret or sorrow or wrong, is in the hands of the mighty Love that can bring oil out of the rock and sweet waters out of the bitter desert, the Love that can make the wrong things right and turn mourning into laughter. Save for the beautiful memories, sweet and tender, that linger like perfume of dried roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry over is tomorrow. Tomorrow, with all its possible cares, its burdens, its sorrows, its perils, its boastful promises and poor performings, its good intentions and its bitter mistakes, is as far beyond my reach of mastership as its dead sister, yesterday. Its sun may rise in roseate splendor or behind a mask of weeping clouds. But it will rise. And it will be God's day. It is God's day. It will be mine. Save for

the star of hope that gleams forever on its brow, shining with tender promise into the heart of today, I have no possession in tomorrow. All else is in the safe-keeping of the same infinite Love that holds the treasures of yesterday. All that tomorrow has for me I can trust to the Love that is wider than the skies, deeper than the seas, higher than the stars.

There is left for myself, then, nothing but today. And any man can fight the battle of today. Any man can carry the burdens of just one day. Any man can resist today's temptations. This is the strength that makes the way of my pilgrimage joyous. I think, and I do, and I journey, but one day at a time. That is the easy day; that is the human day. And, while I do that, God the almighty and the all-loving, takes care of yesterday and tomorrow, which I could never do.—*Robert J. Burdette, D. D.*

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### OUR GOOD FRIEND, CORN

MRS. D. A. FITCH

Corn Bread

INTO a reasonably stiff bread sponge, made from white flour, that has been fermented once, stir sufficient cornmeal to make a batter that will probably be just self-leveling, using the quantity of salt, sugar, and shortening desired. Fill half full a can or pail that has a close cover, and set in a warm place to rise. Steam four hours.

Cornmeal Pie Crust

The United States Food Administration gives the following recipe for pie crust:

"Grease a pie plate well. Cover with raw cornmeal, giving the plate a rotating motion, so that an even layer of the meal, about one sixteenth of an inch in thickness, will stick to the plate. Fill with pumpkin-pie mixture, and bake in a hot oven."

This method has been known to the writer for more than thirty years. Perhaps the Food Administration learned it from some old woman who knew it as long ago.

Hulled Corn

One does not have to be exceedingly patriotic, or practice any great degree of self-denial, to use a wheat substitute in the form of corn prepared after the following method:

Select the best of common corn (preferably the white variety), shell, and cover with cold water, to which has been added a level teaspoonful of concentrated lye (that made from hardwood ashes may be used) for each cup of corn used. Place over the fire, and stir occasionally. When the hull slips off easily if a kernel is grasped between the thumb and finger, and it is not difficult to remove the small black tip, it is time to remove the corn from the lye, and manipulate it through several clear waters, finally leaving it to soak over-

night in an abundance of water. In the morning give it a final washing, and put it in at least twice its bulk of water in a closely covered vessel. Set this utensil in a larger kettle, with water to come half way up the outside of the smaller one, and cook till tender. If the outer kettle is large, one or two other foods may be cooked at the same time, such as a dish of mush, a can of beans that have been parboiled, or a loaf of corn bread.

Some fear that the lye may be prejudicial to good digestion, but if the directions are followed, there will be no trace of lye to be found. This statement is made on the strength of laboratory analysis.

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#### PAPER PIPES FOR PIES

THE surest and quickest method of preventing pies from stewing out is to make a tiny paper smokestack, and stick it into the opening of the pie, which acts as a vent for the steam. In a very juicy pie two pipes may be used. The best plan in preparing a fresh berry pie is to mix the flour and sugar and sprinkle it over the bottom crust before adding the fruit. If baked well, the bottom crust will not soak.—*Selected.*

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#### HOME-LOVE IN CHILDREN

"How can parents best make their children care more to be at home than to be anywhere else?"

This is a big question, a hundred-sided question, a volume, were it fully answered. Make the home interesting by giving the children plenty to do in it and about it. Children need *work*, regular, important, purposeful work, more work than play. They need play, but they need work,—tasks, chores, duties that hold them, that give zest to play when playtime comes,—work, that keeps time stepping lively and crowds the day. Move into the country with your boys. Give one the chickens; another, a calf; another, the yard and woodpile. There is virtue in *kindling*. If your boys are girls, dismiss the maid and let the daughters cook, set table, sweep, dust, anything, so long as they *work*. "Why, father," said one of my boys the other night, "most of the boys don't go home after school till supper time. They haven't anything to go home to, nothing to do, no place to go except right out on the street. And they just beg us to go with them, and walk up and down the street with them."

The day isn't long enough for my boys. Home is the most fascinating spot on the globe, with all their chores, the live creatures to be fed and loved, the out-loud reading, the range of the fields and woods, and the endless work in the garden. A child has a moral right to be born and set free in the country, where home is not a flat, nor a number, nor a sidewalk. Give the child a home.—*Dallas Lore Sharp, in "Home Progress."*



#### IN THE WAKE OF THE GENERAL CONFERENCE

THE holding of the General Conference in a large auditorium in a large city like San Francisco proved so satisfactory that some have wondered why a local conference session could not be held in some civic building with equal success.

The proposition was made to the members of the Western New York Conference Committee, and it was recommended that if a building of sufficient capacity could be secured without expense, the officers proceed to obtain the same for the use of our annual conference session and for the general gathering of our people.

The officers proceeded at once to investigate the matter, and the results so far are that large auditoriums have been offered to us, free of charge, in the cities of Buffalo and Rochester. It has finally been decided to hold the meeting in Convention Hall in the city of Rochester, Aug. 30 to Sept. 8, 1918. This hall has a seating capacity of four thousand people, with all the appointments that will render it convenient for conducting the business of a local conference,—that is, there will be ample room for our different department meetings, and rooms where committee meetings can be held.

The hall is in the center of the city, where it will be easy of access to the citizens of Rochester. Rooms can be secured in hotels, rooming houses, and in private residences in the vicinity of the hall, at moderate prices, so the expense will be nearly, if not quite, as cheap as in family tents.

The delegates and others attending the meeting can board themselves in their rooms, or obtain meals at the Manhattan Restaurants, or other of the first-class restaurants of the city, at a reasonable rate.

One great advantage in holding the meeting inside will be that those who attend will escape the disagreeable weather that seems to prevail of late years most of the time these meetings are in session.

K. C. RUSSELL.

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#### A NEW UNION CONFERENCE

IN harmony with a resolution passed by the recent session of the General Conference, the representatives in attendance from the Northern Latin American Missions and the West Caribbean Conference, met with some of the brethren of the General Conference and organized the field into a union conference, to be known as the North Latin American Union Conference. After duly adopting a constitution, the following brethren were elected to the respective offices: President, Elder R. W. Parmele; secretary, treasurer, auditor, and home missionary secretary, Elder C. E. Knight; educational secretary, Young People's Missionary Volunteer secretary, and Sabbath school secretary, Prof. W. B. Miramontez; union field missionary agents, J. A. P. Green and A. U. Cochran.

The following countries comprise the territory of this union conference: Mexico, Guatemala, British and Spanish Honduras, Salvador, Nicaragua, Costa Rica, Panama, Canal Zone, Colombia, Venezuela, Cuba, Haiti, Santo Domingo, Porto Rico, Guade-

loupe, and Martinique. The territory is so large it is necessary to have two field missionary agents. There are resident in this field approximately forty million people, and it is our nearest foreign mission territory. As at present organized, it has nine missions and one strong conference. Some of the missions are approaching the development required for organization into conferences.

In harmony with the advice of the General Conference Committee, it has been decided to locate the headquarters of this new union conference in New Orleans, for there is no place in the field itself from which all parts can be reached so readily. It is hoped that all arrangements can be completed in time for all the officers to enter fully upon their duties by the first of July. My associates and I join in requesting the prayers of God's people that strength, grace, and wisdom may be given us for our heavy responsibilities.

R. W. PARMELE.

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#### WESTERN OREGON CAMP-MEETING

THE annual camp-meeting of the Western Oregon Conference was held in the city of Portland, on the same grounds where the meeting has been held for the past three years. The location is central, and well adapted for a camp-meeting. The grounds were well arranged, and the daily program of the meeting was systematic and well carried out. The attendance was very large—apparently larger than at any of the meetings I had before attended. The large new pavilion, 95 x 140 feet, was filled daily, especially at the evening services. On the Sabbath the attendance was so large that it was difficult to seat them all.

The annual session of the conference was held in connection with this meeting. The business transactions of the conference were marked with the utmost unity. Elder H. W. Cottrell has the confidence and support of all, and was unanimously chosen to carry the burdens of the work for the coming year. The other officers of the conference elected were practically the same as the past year. A strong, progressive spirit was present, and plans were laid for extending the message into new fields. I understand that seven tent companies will be in the field this summer.

A most excellent spirit was manifested throughout the meetings. There was no murmuring or complaining, and a deep spirit of earnest seeking after the Lord was witnessed.

The spirit of liberality was richly manifested in the meeting. On the last Sabbath we were reminded of the scene on the last Sabbath of the General Conference, when such a large offering was given to the foreign work. After a short discourse, the way was opened for offerings for the work abroad, and a very liberal response was made. Gifts of a thousand dollars each in cash and land were given. Many responded with smaller gifts. When the total was reckoned up at the close of the meeting, it was found that, together with an offering taken at a former meeting, fully thirty thousand dollars had been contributed for foreign missions

at this meeting. This is the largest offering ever given at a meeting in this part of the field. It was truly a remarkable day, and all our hearts were greatly encouraged by the liberality of God's people. The Lord always gives us what we need. Following Pentecost, the gift of tongues was the greatest need, so the Lord gave that. Today we need money and workers to send to the great Gibraltors of heathenism that are waiting for the gospel, and the Lord is putting it into the hearts of his people to respond to this need. At the close of this meeting, Brethren E. H. Emmerson and R. R. Figuhr were ordained to the sacred work of the gospel ministry.

A strong spiritual work was carried on for the young people as well as the older ones throughout the meeting, and many gave their hearts to the Lord. Backsliders were reclaimed, and some took their stand to keep the Sabbath for the first time. More than sixty were baptized in the Willamette River. Elders W. A. Spicer, J. M. Comer, P. E. Brodersen, G. A. Grauer, and the writer were each present during some part of the meeting, and shared with the union and local conference laborers in the burdens and blessings of the occasion.

Truly, the Lord blessed us greatly at this meeting, and our brethren and sisters returned to their homes with renewed courage and with a determination to be more faithful, and share finally in the reward soon to be bestowed at the coming of the Master.

G. B. THOMPSON.

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### VIRGINIA CAMP-MEETING

THERE was the largest delegation in attendance this year, from the first meeting to the last, ever assembled in annual camp-meeting in the history of our work in Virginia. During the last days of the meeting there were about three times as many present as at any time during past years.

Elder W. C. Moffett, the conference president, delivered the opening address, which was followed by an appeal for every soul to get right with God. In response to this appeal, nearly the entire audience crowded around the pulpit and in the aisles, in repentance and humble confession. There was another revival service Sabbath morning.

Elder E. E. Andross, vice-president of the General Conference, was present Sabbath and Sunday, and delivered some heart-searching messages, which were greatly appreciated by all.

Elder and Sister S. N. Haskell were present from the first. Elder Haskell conducted a Bible and Testimony study at the 6:30 hour every morning. These studies tended to deepen the interest and strengthen faith in the Word of God and the Testimonies, and thus laid a foundation for faith and repentance. The 8:30 hour was given over to the home missionary and publishing work. The meetings were conducted by Elders F. W. Paap and W. W. Eastman, of the General Conference, and C. V. Leach and the writer, of the union conference. The practical instruction given and the interesting experiences related, were greatly appreciated by all. Most wonderful providential experiences were related by faithful colporteurs and laymen.

Elder B. G. Wilkinson, president of the Columbia Union, and others, gave a practical Bible study and conducted a revival service each morning throughout the week at 9:45, which was known as the devotional hour. Through the straight testimony given in these meetings, sin was shown to be exceeding sinful. In nearly all these meetings, there was deep heart searching and

confession. The meetings lasted sometimes from 9:45 A. M. till 1 P. M. with the interest still high.

The revival spirit seemed to permeate all the services more or less. Even the business sessions were deeply spiritual. Many of the meetings would begin in the regular, formal way, and the Spirit would come in and take control, and they would become informal. There was never any confusion; sweet spirit and harmony prevailed throughout. Mountains of difficulties, and other hindering causes, had "passed away," and the workers and people of the Virginia Conference met together as the people of God, to do earnest business for eternity. Truly, they all spoke "the same thing," as there was not one dissenting voice.

Prof. C. L. Stone, educational and Missionary Volunteer secretary of the union, had charge of the young people's meetings at 6:30 A. M. and 5 P. M., assisted for a few days by Sister Ella Iden of the General Conference, and by Elder R. F. Farley continuously. There were nearly as many young people in attendance this year as constituted the entire congregation last year. The same revival spirit characterized these meetings. Sister S. N. Haskell conducted some interesting studies on the sanctuary. A layman's Bible class was formed, and Sister Haskell taught the class how to meet the people and how to give simple Bible studies to their friends and neighbors.

A Christian help band class was also formed. Sister I. D. Richardson had charge of this class, and gave practical instruction in health and dress reform. She also gave demonstrations in simple, effective treatments. Sister Haskell and Elder Stewart Kime co-operated in giving instruction in these lines to all present.

The meetings seemed to thrill with still greater life when Elder and Mrs. J. O. Corliss came on the grounds. The work was started in Virginia forty-three years ago by Elders Corliss and Lane. Elder Corliss was overjoyed as he witnessed the fruit of the work and the workings of the Spirit in the Old Dominion State.

Elder D. C. Babcock, former president of the conference, and Brother Will H. Lewis, who is a Virginian, were present, and related their wonderful experiences and deliverances in Africa.

The last Sabbath was a record-breaking day for the Virginia Conference. An offering of approximately \$5,000 was made, after a stirring appeal by Elder Wilkinson. This was more than four times the amount given last year. There was no pressure, for the people offered "willingly."

The reports of the president and conference workers showed a large increase in membership, tithes, and offerings during the past year. The tithe trebled during the past three years. Ten persons were baptized at the camp the last Sabbath. Fifty-two had been baptized in the conference during the first five months of this year.

The last day of the feast was a good day, which all greatly appreciated. There were two home missionary symposiums in the morning, which closed with a sale of tracts and books. There was hardly a book left in the bookstand, and the people left the grounds with their arms filled with books. At a previous sale nearly eight thousand of the book, "A World in Perplexity," were ordered.

Elder A. G. Daniells, president of the General Conference, came on the grounds in the afternoon, and conducted three meetings. He gave a report of the world-wide work, which thrilled the hearts of all. We were pleased to have him with us even for so short a time.

Dr. H. W. Miller and Elder Stewart Kime, one time president of the Virginia Conference, represented the sanitarium interests. Brother W. B. Walters, manager of the Washington (Columbia Union) Branch of the Review and Herald, was present and did good work. Prof. L. L. Caviness, associate editor of the REVIEW AND HERALD, was present for a few days. Prof. B. F. Machlan and several students represented the Washington Missionary College.

Elder Moffett was unanimously re-elected president. The conference has set as its goal, "1,000 members by next camp-meeting time." There seemed to be no question in the minds of any but that the goal will be reached, for "the people had a mind to work."

Sister Haskell said, "I think the plan outlined in the Bible and the Testimonies has been more nearly carried out at this meeting than any meeting I have attended in a long time." Others said, "I have attended good meetings, but this has been the best of all." It will linger in the minds of those who attended as God's meeting. It was the most beautiful and successful the writer ever attended. I hope to see it duplicated over and over again.

J. W. HIRLINGER.

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### MINNESOTA CAMP-MEETING

MINNESOTA'S fifty-seventh camp-meeting and conference convened in the beautiful natural oak grove at Anoka, Minn., eighteen miles north and west of Minneapolis. Both camp and weather were all that could be desired. The twelve hundred people were sheltered in one hundred ninety tents and one hundred rooms. There were nine large meeting tents. All departments of the work found a convenient and desirable place in which to hold their meetings. In the aggregate there were about twenty meetings daily.

The laborers who attended this meeting, other than those who live in the conference, were Elder Charles Thompson, the president of the union; Elder O. A. Johnson, from Walla Walla College; Elders L. H. Christian, M. L. Andreasen, and Eugene Leland; Brethren C. A. Thorp and G. E. Nord; and the writer. The Scandinavian nationalities were largely represented, and were well cared for by a strong corps of Scandinavian ministers and helpers.

There are seventy churches in this conference, with a membership of two thousand. The business of the conference had been mostly transacted before the camp-meeting proper began. Elder G. W. Wells, who has served so efficiently as president of the conference for several years, had been invited by the General Conference to make the Northwestern California Conference his field of labor, and therefore Elder W. H. Clark, from Kansas, was called to fill the vacancy. He was unanimously elected president and given a hearty and sincere welcome. Most of the other officers were invited to serve another year.

Six new churches, with a membership of one hundred twenty, were admitted to the conference. The net increase in membership the last year was two hundred. Under the efficient and earnest labors of Miss Mary D. Hopkins, the Sabbath school secretary, the Sabbath school presented a good showing. The increase in membership the last year was two hundred fifty. The Sabbath school offerings for the year were \$11,673.30. For the two Sabbaths of the camp-meeting, they were \$834.42.

The amount received by the sale of literature during the year was more than \$30,000;

during the meeting, about \$3,000. The colporteurs, with their instructors, were in evidence, and most encouraging work was done. Seventy-five colporteurs went from the meeting into the field.

The tithes for the last year were \$63,155.18; the offerings amounted to \$25,318.30; total, \$88,473.48; per capita, \$51.22. In the aggregate, \$37,355.90 was sent to the Mission Board for foreign missions.

At the meeting there was given in cash and pledges, \$8,445.50 to missions; in addition to this, the conference voted \$6,000 from its tithe. This item includes the \$1,000 voted by the delegates at the General Conference. In addition to the above there was raised \$3,359.45 to pay for the literature for the Department of Home Missions.

Elder S. A. Ruskjer, the union home missionary secretary, did most earnest and successful work in his line and also in the church officers' meetings. This work was very helpful. The revival meetings during the encampment were good, spiritual meetings. Near the close of the camp-meeting fifty-four were baptized, and twenty-three others were to be baptized at their homes.

The general tendency of the preaching and teaching was to magnify the grace and power of God in saving lost sinners, and his power to keep them from falling.

The last Sabbath afternoon, Brethren C. V. Anderson, R. A. Hare, and O. J. Dahl were ordained and set apart for the work of the gospel ministry. God most graciously blessed on this occasion.

E. W. FARNSWORTH.



### RURAL SCHOOL WORK IN THE SOUTHERN UNION

WHEN the first general offering was made for the rural schools, in the fall of 1916, information relative to these schools was scanty, and our people had but little opportunity to understand the situation, consequently the offering at that time was not very large. During the following year some publicity was given to the work of these schools, and an interest was created which revealed itself in the collection of 1917.

It has occurred to the writer that possibly those who have so kindly donated to this worthy enterprise would like to obtain some idea of how the money is being used. It is impossible to give here all the specific appropriations, but an outline of what the money has accomplished can be given.

The total offering for the year 1916 was \$1,374.82; for 1917, \$4,924.84, or a total for the two years of \$6,299.66. This was divided equally between the Southeastern and the Southern Unions, the latter union receiving \$3,149.83. With the exception of \$9.60, none of this money has been used to defray the traveling expenses of workers or of rural school people.

The teachers reported a great lack in their work because of having no books. It was felt that the supplying of this want would be a profitable investment, so from this fund \$281.50 has been drawn to secure books for the schools. One of the needs that came to the attention of the board having this work in charge, was the loss of a mule by one of these schools. As the school had no money whatever with which to secure another, it received a gift of \$100 for that purpose. In two places school buildings have been provided at a cost of \$300 and \$500. Of another school it was learned that they had a mule but no harness or wagon; they did have a collar and some tugs with which to draw an old cultivator. One hundred seventy-five dollars was appropriated to secure a wagon and harness, some books, and seed.

Treatment-rooms were furnished in three places, each receiving \$100 for the purpose. One school was given \$75 with which to secure some needed farm machinery. Three schools have had appropriations of about \$100 to repair buildings and make additions. Up to date, appropriations of this character have been made to the schools amounting to about \$2,500, and here are some of the calls now coming in letters:

"We are having a well drilled. The men are down 175 feet, and no water yet. They are 125 feet in the limestone rock. We need some money to help us to finish the well. Also, our immediate needs are about thirty bushels of cowpea seed and a bushel of soy beans for seed."

Another: "Here is a list of our present needs: Seed potatoes, \$25; cotton, \$15; beans, \$6; sweet potatoes, \$10; garden seed, \$5. Help along any of these lines will be much appreciated."

Another: "I will tell you a few of our needs. We have practically all of our seed, but we have been planning since last fall to get a home canner, and have not been able to do so yet. We also need a thousand two-pound cans. We can fill them with peas, beans, corn, and tomatoes. We have a good garden, and shall have plenty of stuff of this sort to last us all winter; however, our farming has to be done with a hoe, as we have no stock. We really need an animal of some kind. Our place is particularly adapted to fruit raising, and nursery stock would be a big help either this spring or next fall. The most important thing needed in our kitchen is a cook stove, as we have none. We also need money to purchase seats, blackboards, maps, etc., for our school-room. We plan to build a schoolroom this summer, but we need help to equip it."

The foregoing quotations are sufficient to give the reader some idea of the calls for help coming constantly from this needy field. The good that can be accomplished is limited only by the number of families and the money to support the work. These schools are quite generally in need of supplies, and the remaining dollars in this fund are inadequate to supply the wants.

Studies are conducted among different families in the neighborhoods where these missionary families are situated. The people are being taught the distinctive features of the message, such as health reform, temperance, and the like. More families are needed to fill the calls for help. One hundred places are now open for good workers. If some families who are not needed in our larger churches, could move into these rural districts in the South, they would be able to raise up churches, and in the kingdom many people would rejoice as the result of their labors. The work in this field is progressing. God is blessing all who by sacrifice have taken hold of it, and we shall be pleased to welcome any faithful workers who wish to come here and live and teach the truth to these good people who wait for the living messenger. S. E. WIGHT.



### THE UPPER COLUMBIA CONFERENCE AND CAMP-MEETING

THE annual conference and camp-meeting of the Upper Columbia Conference was held in Clarkston, Wash., June 6-16, 1918.

Clarkston is a progressive little town across the river from the city of Lewiston, Idaho. Here is the junction of the Snake and Clearwater Rivers. It was at this point that Lewis and Clark, early-day explorers, camped about 116 years ago.

The camp was centrally located. The city of Clarkston furnished the ground, light,

and water, also gave a bonus of \$200 toward the expenses of the meeting. The attendance of our own people was very good. About one hundred fifty tents were pitched, and all were filled. The rest of the people were cared for in rooms.

The Lord very greatly blessed in the meeting. The general testimony of those present was that it was the best meeting they had ever attended. A spirit to draw near to God was manifest from the beginning. A deep sense of the seriousness of the times in which we live is leading our people to seek for that preparation of heart which will enable them to stand in the time of trouble.

In connection with the camp-meeting a session of the conference was held. The utmost unity prevailed in all the deliberations. Elder J. J. Nethery has the full confidence of all, and was unanimously re-elected president of the conference for the ensuing term. Brother L. E. Biggs was re-elected secretary and treasurer. The other officers remained about the same as before.

The reports showed that a very encouraging degree of success had attended the conference during the past two years. For the years 1914 and 1915, the tithe was \$74,000. For the years 1916 and 1917 it increased to \$128,442. The offerings for missions for 1914 and 1915 were \$39,900. In 1916 and 1917 the offerings increased to \$56,759. A marked decrease was also seen in the indebtedness. In addition to making about \$8,000 worth of improvements on the Walla Walla Sanitarium, the indebtedness has been decreased from \$38,800 to \$8,500. This has brought great courage to all and a renewed determination to push the work with greater earnestness than ever before.

At this meeting sixteen young men were granted ministerial license, and will be in the work of the ministry this summer. This is a step in the right direction, being a strong effort to build up the ministry and extend the work in the conference. If other conferences will pursue a similar policy, we can in a few years have a strong, efficient, consecrated ministry. Something like ten strong efforts will be carried on this summer, most of them in new fields. It is hoped that there will be a large ingathering of souls during the year. More than thirty workers are now in the employ of the conference.

While planning for the work at home, the great work before us in the regions beyond was by no means overlooked. A recommendation was passed by the conference, authorizing the treasurer to remit from their surplus tithe \$10,000 for the work in foreign fields. This is in addition to the \$15,000 given from their surplus tithe a few weeks ago. A recommendation was also passed authorizing the executive committee during the next two years to remit from surplus tithe from time to time such sums for the foreign work as in their judgment can be spared without crippling the work at home.

These actions brought a great blessing into the conference. All were encouraged by the thought that the time had come when some of the tithe which the Lord is so abundantly giving them could be used in advancing the work in mission fields. Without doubt this step will increase the tithe more than the amount which has been sent away. In addition to this, on the last Sabbath of the meeting an offering was taken for missions, and about \$15,000 was received in cash and pledges.

It was the same spirit that was seen at the General Conference. In a quiet way the believers gave from their means that which they could spare for the work. We believe that this strong aggressive movement in behalf of our needy mission fields will bring a great blessing to the conference, and will



result in an ingathering of souls, as well as in an increase of tithes and offerings.

About four hundred believers have been baptized during the past two years. Thirty-five were baptized at this meeting; a number of others were recommended for baptism at their home churches.

The sale of books at the meeting was very encouraging. About six thousand copies of Elder Daniells's book, "A World in Perplexity," were sold, besides many of our other books, Bibles, etc.

In addition to the regular union and local conference laborers, Elders G. A. Grauer, J. M. Comer, P. E. Brodersen, and the writer were present during some part of the meeting, and shared in the blessing of the annual gathering. The distinctive features of our faith were set forth in the evening services, and the attendance from the city and surrounding country was good.

Viewed from every standpoint, this was a strong meeting. The brethren and sisters departed to their homes with renewed confidence and determination to live nearer to God and to do more than ever before to bring the knowledge of this truth before their neighbors and friends. The outlook for the work in the Upper Columbia Conference is most promising indeed, for which all will thank God and take courage.

G. B. THOMPSON.

## Educational Department

W. E. HOWELL - - - - - Secretary  
C. L. BENSON - - - - - Assistant Secretary

### OUR RURAL SCHOOL WORK IN THE SOUTH

#### A Statement

FOR the last fifteen years or more, effort has been made to reach the rural people of the mountain districts of the South, through the establishment and conduct of Seventh-day Adventist mission schools. This work was begun in North Carolina; and has grown in several States, until these schools are now about thirty in number. The Nashville Agricultural and Normal Institute at Madison, Tenn., has been a strong leader in this work, and up to date has been the only training school for teachers to man these schools.

The work of these schools has been on a self-supporting basis, in the sense that their managers and teachers have entered upon the work without an established salary, depending upon what they can earn by the cultivation of the soil and the pursuance of trades to assist themselves. For the equipment and maintenance of the schools, however, these workers have solicited contributions of money and materials from friends, relatives, and churches in the North. As the work continued to grow, this plan of solicitation naturally brought in some difficulties and misunderstandings, which tended to mar the spirit of unity and co-operation that should exist in all enterprises that represent the denomination.

To assist in remedying these conditions, it was decided about three years ago that a joint committee of representatives from these schools and of the North American Division Committee should visit these schools and acquaint themselves with conditions at first hand, with the purpose of seeking to develop some policy that would be satisfactory all round. This committee did its work of visiting and inspection, and made

a report at the autumn council in Loma Linda in November, 1915. At this council a set of recommendations was drawn up covering the future policy and conduct of these schools, by the terms of which these schools should be regarded as a part of our regular organized work, and be conducted, so far as conditions permit, in harmony with our educational policies in general. Provisions were made also that instead of solicitation in the North by representatives of these schools, an annual offering should be taken in the regular way, and the receipts disbursed to the schools through the regular channels in proportion to their needs.

These measures were first presented to these schools in a personal and complete way at a convention of delegates from them, held at Baker Mountain the same winter. The result was general good feeling and courage in reference to the growth and prosperity of the schools, and a general acceptance of the plans prepared at the Loma Linda council with representatives of these schools present.

Since that time, however, some misunderstandings have crept in, so that it seemed advisable to hold another council with representatives from the rural schools, in December, 1917. At this council request was made that Mt. Pisgah Industrial Institute—one of our rural schools near Asheville, N. C.—become a training school for rural teachers, to supplement what is being done at the Madison Institute. A full set of recommendations was prepared, regulating the conduct of the school on the new basis. This plan has been reviewed by the General Conference Committee, and approved, so that the Mt. Pisgah Industrial Institute may now take up the work of training teachers to man rural schools, in harmony with these regulations.

There is one very regrettable feature, however, that must be mentioned in this connection. One of these rural schools, the Cowee Mountain School, situated at Franklin, N. C., has persistently refused to follow the lead of the other rural schools in adopting the plans of co-operation prepared at the Loma Linda council and in local conventions, even after being given repeated and ample opportunity to do so. This school has been developed by Brother H. B. Allen, who is still its principal. Because of this refusal to join in the plans of co-operation adopted by our other rural schools in the South, it became necessary for the Southeastern Union and the North Carolina Conference to take joint action to the effect that the Cowee Mountain School is not affiliated with those conferences. It was also necessary for the General Conference Committee to authorize this public statement that this school is not recognized as part of our organized work, and therefore is not entitled to solicit students, families, or funds from our people, nor to share in the benefits of the funds being raised to assist our rural school work in the South, nor of any other means of building up the work of these schools, so long as its management holds aloof from the plan of co-operation unanimously agreed upon, with this one exception.

In closing we want to commend heartily the work of our rural schools in the South to the interest and prayers and support of our people generally. W. E. HOWELL.

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KNOWING this, that never yet  
Share of truth was vainly set  
In the world's wide fallow;  
After-hands will sow the seed,  
After-hands from hill and mead  
Reap the harvest yellow.

—Whittier.

## Medical Missionary Department

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

### HOW CHRISTIANITY LEADS IN HELPFUL SERVICE FOR THE SICK\*

It has always been the part of Christian service to minister to the sick. Our Saviour was the greatest physician this world has ever known. The years of his ministry were largely occupied in healing the sick, relieving suffering, and comforting the sorrowing. When he had called about him his disciples and taught them, he commanded them to go from city to city healing the sick, cleansing the lepers, raising the dead, and casting out devils.

No man since that day has ever been able fully to carry out this great charge; but this commission has always been the ideal of the church,—it has been its purpose as nearly as possible to do what our Saviour commanded his disciples to do in his name when he sent them to visit the cities of Judea.

For this reason the church in every age has led in the work of caring for the sick. During the Dark Ages it stood in the forefront in this work; and from the Reformation to the present time the church in all parts of the world has promoted helpful relief for the poor, provided hospitals for the sick, and cared for those in need.

It is difficult for us today fully to appreciate the debt we owe to the influence of the gospel in this work. Here in America, especially in the cities, surrounded as we are by institutions and facilities which are the outgrowth and expression, in concrete form, of the teachings of Christ, where the sick and unfortunate can obtain help almost at call, we are likely to forget the work that has been accomplished through the preaching of the gospel of Jesus Christ, and often we fail to give credit to Christianity.

The heathen peoples of this world today, notwithstanding their immense numbers, their business ability, and their keenness in commerce, are without the help they need. In those darkened countries, millions of the poor today have no way to come in touch with a physician or a trained nurse who can give them suitable help. All the science of medicine, all the wonders of modern surgery, and the importance of the laws of hygiene, are unknown to them. They are practiced upon and mistreated by "medicine men"—men who are untrained, ignorant of anatomy, physiology, and medicine, but who assume the responsibility of treating the sick. I have seen in some of those countries the most fearful results of this lack of training by those who pretend to be doctors. When we see the conditions under which those millions of human beings have to live, we feel that we ought to appreciate Christianity more than we do.

I recall the case of a man who came to Dr. Riley Russell in Korea, for treatment. He was suffering intensely with a swollen leg, was strapped to a board, and had been carried many miles on this crude stretcher to see if there was any help in the "foreign doctor." Dr. Russell received him in his tiny hospital, a native house about 8 x 12

\* Abstract of dedicatory address of the Washington Sanitarium Hospital.

feet. The facilities were meager, as you can well understand, but for years Dr. Russell treated the thousands who thronged to him there, and many of them were cured. This man's leg was swollen to twice its natural size, and he was suffering intensely. An examination revealed the fact that native medicine men, away back in the hills of Korea, had sharpened an old iron and pricked the leg to the bone, adding an extra charge to their fee for every puncture. As a result, blood poisoning had been added to the rheumatism, and it was only by the most heroic treatment that the patient's life was saved.

One hot day in June, I visited the dispensary with Dr. Russell. Thirty-two patients were waiting. Such poor, sick, helpless creatures one could hardly find in America. One woman had cancer of the breast. It was three inches in diameter, red and active. The doctor asked what she had done for it. She said that her medicine man had been putting on powdered spiders. Of course only death awaited that poor woman.

Millions of men and women in those benighted regions need the influence and help that come only when the gospel of Jesus Christ has done its work. Men tell us that "commerce" and "trade" bring in their wake all the benefits that can be realized by the preaching of the gospel. I can take you to hundreds of cities in China where commerce and trade have thrived for centuries, and where men are as keen bargainers as can be found in any city in America. But where are their hospitals, their homes for the unfortunate, their asylums for the insane? I can show you where great and wealthy corporations, whose names are well known to you, have been carrying on their trade for years; but they have never erected, nor is there any sign of their erecting, hospitals for the sick, homes for the helpless, or even schools for the education of the children. Never has commerce brought to these poor, unfortunate people the help that invariably follows the preaching of the gospel of Jesus Christ.

If you go outside of the influence of Christianity, you will find scarcely a country in the world, aside from Japan, that quarantines against contagious diseases. You can visit China; Korea, before the Japanese took control; Africa, outside of the foreign-controlled territory; and there is no such thing known as quarantine. Smallpox, scarlet fever, the bubonic plague—every kind of infectious or contagious disease is allowed to run at large, and there is no such thing as grouping the infected ones together or isolating them.

A few years ago, in China, the bubonic plague broke out in a virulent form, but there was no disposition on the part of the Chinese authorities to quarantine. In the city of Shanghai, a city of 800,000 population, there is a little section known as the Foreign Concession. English, Russians, Germans, Japanese, and Americans control this concession; and have a municipal government of their own. When the bubonic plague broke out in the Chinese section of the city, there were grave fears of a serious epidemic. The municipal authorities of the Foreign Concession therefore passed a law that every person having this disease within the concession must be quarantined, and the house in which the patient lived, with all his personal effects, must be burned. The Chinese became greatly infuriated, circulated all sorts of rumors against the hospital caring for these sick ones, and finally formed a mob of several thousand men, caught six foreigners, and beat them into unconsciousness. Three of them died, one being the physician in charge of the hospital where the

people with the plague had been quarantined.

The physicians who go from this country to foreign and uncivilized lands take their lives in their hands in battling with the virulent Oriental diseases. And the noble army of physicians in the homeland deserve no less honor from their fellow men. The better class of physicians in the world today are the bravest of the brave. They take their lives in their hands almost every day in going from house to house, visiting patients afflicted with all kinds of disease.

A doctor seldom knows what he will find when he reaches the sickroom; but loyalty to his profession compels him to go; no matter whether he is tired, sick, or worn with anxiety, he must respond to the call made upon him. He goes into homes and places himself under conditions that laymen would consider too great a risk. A physician has no choice as to whom he will visit. He cannot say, 'That man has an infectious or contagious disease; I am run down, and dare not expose myself to this danger.' He may be tired, his physical vitality may be at a low ebb; but that does not matter, he must whip himself up to go into any sickroom where he is called and do the best he can.

We have had brave men on battle fields, men who live in history as heroes; but we have heroes in medicine who are just as brave as any general who ever stood at the head of an army. Let me read you what Dr. Haber says about physicians who have sacrificed themselves for the good of others:

"I add now the name of Dr. Mirhan K. Kassabian, whose special work was in X-rays, from the effects of which he died July 12 [1911] in Philadelphia. Though with full knowledge of the dangerous and insidious force he employed, he never for a moment turned aside from the work. For many years before his death he had suffered from superficial X-ray burns. In 1902 his hands were seriously mutilated; in 1908 two fingers amputated; next year the lymphatic glands were removed from the left armpit. Thereafter several more operations were done; in one of these the great muscles of the left breast were removed, at which time the whole left side of the body was found affected. All that then remained this devoted physician was to await composedly the end. . . ."

"Dr. Wm. Whitfield Miller, whose promise for the highest kind of original scientific investigation was brilliantly foreshadowed by his report on a subject dealing with comparative parasitology, . . . died shortly after completing this report, of typhoid fever, which seems to have been contracted while he was studying the origin and prevention of typhoid fever in the District of Columbia—a task to which the Hygienic Laboratory of the United States Public Health and Marine Hospital Service had addressed itself, at the suggestion of President Roosevelt."

"Dr. Howard T. Ricketts, of Chicago, . . . investigating typhus fever in the City of Mexico, . . . contracted the disease. . . . A man accustomed to the niceties and the refinements of life, he freely entered circumstances most loathsome and repulsive. . . . Dr. Ricketts was already worn out when he repaired to Mexico for this task, . . . and so readily succumbed."

"In his sixty-fifth year Dr. Robt. Koch, the father of preventive medicine, remained for eighteen months on one of the Sese Islands in Victoria Nyanza, fighting incessantly with mosquitoes and ants, and enduring 'impossible food'; his only white companion was an army surgeon, and throughout the whole of their stay they saw but three other white men. A rough canoe, hewn out of a single log, was their only means of

communication with the mainland; the journey in this to the island lasted four days; 'and we were constantly encountering waves hardly inferior in size to those of the ocean.'

"On this island, in a region in Uganda where fevers and epidemics raged, Koch discovered the crocodile's blood to be the chief nourishment of the tsetse fly, the voracious insect which transfers the trypanosomes, the specific cause of the sleeping sickness. This disease, until Koch and his coworkers elaborated preventive and curative measures, was most invariably fatal. To his friend, Dr. Libbert, he wrote: 'The flies engage our attention less than their victims. What a wonderful privilege it is to be able to save human beings who are doomed to certain death! It is this that makes it a real joy to be a physician.'

"In infection-ridden India the Englishman has heretofore been unable to live permanently in health. But the labors of Haffkine, of Shiga, of Ross, and of Manson, who have worked in daily contact with the deadliest toxins, are changing all that. . . ."

"About 1900 a committee was made up of Drs. Walter Reed, James Carroll, and Jesse W. Lazear, non-immunes, and Dr. Aristides Agramonte, an immune. Their purpose was to investigate the theory of Dr. Finlay that it was a mosquito (*stegomyia*) which conveyed to human beings the virus of yellow fever. These physicians considered that the results, should they prove positive, would be of sufficient service to humanity to justify the procedure presently to be stated,—provided, of course, that each individual subjected to experiment was fully informed of the risks he ran, and gave his free consent.' And several soldiers gloriously volunteered. The members of the commission, however, agreed that it was their duty to run the risk involved themselves before submitting any one else to it.

"Upon this decision, Dr. Reed being at the time absent, Carroll and Lazear had themselves bitten by mosquitoes that had been caused to feed upon yellow fever patients. On the night after this momentous event, in writing to Dr. Reed, Dr. Carroll jokingly observed that 'if there is anything in the mosquito theory, I should have a good dose;' and so it did result. Coming down with the disease, he was carried to the yellow fever hospital, where for several days his life hung in the balance, and, by reason of the sequelæ of this dreadful infection, his death some years after was premature and untimely.

"Five days after Carroll was permitted to leave his bed, Lazear, who had permitted a mosquito to 'take his fill,' was stricken and in a week later died in convulsions, after several days of delirium and black vomit." — *John B. Haber, A. M., M. D., in the Scientific American, Feb. 17, 1912.*

All honor to the clean, true, sacrificing physician! As professional men, they rank among the greatest and noblest of earth. Some of them are heroes, and though dead, still live in the hall of fame, and we enjoy the fruit of their sacrifice.

There is no greater physical blessing that can come to a community than to have in it a hospital or a sanitarium with its trained corps of doctors and nurses available for the help of the sick. Education by lectures, health schools, and literature, is open to the community as well as to the patients.

This hospital that we have erected and dedicated by prayer on this occasion is for a twofold purpose: 1. To minister to the sick, who need the kind of service that we are able to perform; and 2. To educate all who avail themselves of its benefits to keep

in health when they return to their homes and friends. Our idea of treating the sick is to dispense with the use of drugs, to bring men back to nature's remedies, and to teach the sick how to live to keep well. If you should go to any of our institutions scattered in fourteen different countries, you would not find a physician relying to any extent on drugs. Millions of persons have been drugged until they are wholly unable to appreciate rational methods as remedial agencies in combating disease. We undertake to educate these patients to an appreciation of nature's remedies. Our physicians regulate the diet. They make a scientific study of the fluids of the stomach, and prescribe a dietary that strengthens the digestion and assimilation. They use electricity in every useful form, hydrotherapy under trained specialists, massage, physical training, and many other agencies to restore health.

For fifty years we have stood at the forefront in the crusade against the use of drugs, protesting against the public's taking patent nostrums, and trying to persuade men and women to lead a simple, wholesome life, forsaking all stimulants and narcotics, such as tea, coffee, tobacco, and liquors.

Our sanitariums stand for a plain, wholesome, simple dietary; for fresh air; simplicity in dress; suitable exercise; rest, and sleep in proper proportions; the use of every known remedial agency in combating disease. They stand for high ideals, for cleanliness, for purity of life, for every principle of righteousness that is taught and exemplified in the life of our Saviour Jesus Christ. The doctors and nurses in our institutions do not claim perfection, but their aim is high.

I believe there is nothing that appeals more to a man when he is sick than to come under the influence of Christian doctors and nurses. I was in a large city hospital one afternoon a couple of years ago. The surgeon had sixteen patients on whom to operate. As they were hurried in before him, he used profane language, spoke roughly, and made witty statements. I thought, "What a contrast to the Christian doctor, who never takes his knife in hand without asking God's blessing upon the patient, and praying that the angel of God may guide him in performing the operation!"

The sick do appreciate the influence of Christianity. In Kingston, Jamaica, the night following the destructive earthquake in 1907, I went to the city hospital to assist as best I could. There were hundreds of wounded and dying men and women. There was no light, no water, no anesthetic, no bandages. There were neither beds nor floor space for the sufferers. They lay in rows on the ground. The first man I came to was groaning, and I knew he was in great pain. I bent over him to ask if I could help him. He said, "I am dying. There is nothing you can do to save my life, but I can tell by your voice that you are a Christian. Won't you pray for me? I have been a great sinner. Now it is all over, and I want you to ask God to forgive me."

One time I was sitting at a table in one of our institutions. A lady from Chicago sat beside me. I was a total stranger. She said, "I come to this institution once a year." I said, "Are you an invalid?" "No, not physically," she said; "I am a society woman in Chicago, and I live a life that does not harmonize with my ideals. I get so starved in both heart and soul that every year I come here and spend two months to get in touch with God. I have been in many places in my life, but this little institution is the nearest heaven of any

place I have found on earth. You ought to hear our doctor pray. You would never forget his prayer."

These institutions are not alone to minister physical healing, but to reveal the light of Jesus Christ, the great fountain of all healing, so that the sick may learn that Christ is the source of life. So we are glad for this little hospital which has been erected here and at this hour dedicated by prayer, and we hope that many sick and afflicted, not only in this community, but within the radius of this sanitarium, may receive its helpful ministry. We hope that those who come may learn not only the principles of health, of hygiene and physiology, but that they may go away better men and women, determined to live in the world the life of Jesus Christ.

I. H. EVANS.



### A THREATENED SHORTAGE OF NURSES

THAT the country faces a shortage of trained nurses seems quite evident. The heavy demands for army service are already telling, and many more nurses will be needed in the future. About 10,000 nurses have been enrolled by the Red Cross since the war began. The total enrolment of Red Cross nurses is about 18,000, including those enrolled for special service and a number not available for active service. Approximately 30,000 nurses will be needed for service in army hospitals during the present year. It is estimated that there are about 200,000 nurses in the United States, between 80,000 and 90,000 of them registered, and the rest graduate nurses and the so-called practical nurses. There are at present 40,000 student-nurses in accredited training schools, and 13,000 are graduated annually.

A statement sent out by Surgeon-General Gorgas says that nurses are admitted into the regular corps, and for the period of the war emergency, the applications of all graduate nurses who are professionally, morally, and physically qualified for service will be given consideration, whether the nurses are registered or not. It is not contemplated at this time to employ any but graduate nurses in the army hospitals; but should conditions indicate that there will be a shortage of graduate nurses, steps will be taken in ample time for the establishment of courses for nurses' aids in certain civil institutions in this country. The aids will be selected from among those women who have taken the course in home care of the sick and elementary hygiene under the American Red Cross, and also other women who are considered suitable. They will be given a course of practical instruction in a civil institution with a view to assignment as nurses' aids in an army hospital if needed.

At present we have no information indicating that nurses are to be drafted, though some nursing authorities are recommending this. Trained nurses are not volunteering as readily as is desired. About one thousand a month since the war have been enrolled. A statement from the Council of National Defense says that the "committee on nursing of the general medical board has under serious consideration radical measures to propose, which, if found feasible, will, in its judgment, insure an adequate supply of nurses for the anticipated future increments, taking into consideration the increased demand when the army shall more largely engage in active conflict."

The following resolution was read in the Senate on January 16 of this year, and was considered and unanimously agreed to:

"Resolved, That the Senate Committee on Military Affairs be, and it is hereby, di-

rected to investigate and report to the Senate at the earliest practicable date the available number of trained nurses for service with the United States army; and whether or not this present available number will be adequate for the needs of the army when increased by the anticipated future increments, taking into consideration the increased demand when the army shall more largely engage in active conflict; and to investigate and report on the advisability of at once establishing training schools for nurses for future service with the army hospitals; and to investigate and report what, if any, provisions have been made to this end by the War Department."

The question of supplying nurses for military service is not the only phase of the nursing problem that is causing some anxiety. It is feared that considerable suffering on the part of our civilian population will result from calling so many nurses into army service. Already the scarcity is being felt, and various nursing bodies are endeavoring to meet the situation.

In the city of Washington the local calls for nurses cannot be met at the present time. The city has never had an oversupply of nurses. Of the 630 registered nurses in the District of Columbia, a high percentage has gone into the army service. In one month recently the Graduate Nurses' Association was able to answer only seventy-three out of 338 requests for graduate nurses. The following rules are urged:

1. No person should be allowed to have a graduate nurse for minor illness or any purpose other than the care of a seriously ill patient. Nurses are now being retained by many people simply as companions and children's caretakers.
2. A graduate nurse should not be retained on a case after convalescence is well established.
3. Hourly nurses and visiting nurses should be used as much as possible in place of full-time, resident nurses.
4. Patients in hospitals should be cared for by pupil-nurses, unless very seriously ill.
5. Women who have taken the Red Cross Home Nursing Course should endeavor to take care of those sick in their own families.
6. Young women of education should be urged to enter training schools for nurses.
7. The public generally should supply the funds to make it possible for the training schools to increase their classes.

In order to relieve a large number of graduate nurses for overseas service, some interested associations of New York City recently co-operated in a scheme to graduate a large number of young women as lay workers in the nursing profession. The plan was to give a six weeks' war-time training in health work, the course including considerable of the less technical work given professional nurses, and consisting of conferences and lectures four times a week for the discussion of hygiene, family budgets, food knowledge and habits, and practical experience in field work, with visits to various clinics throughout the city.

Other suggestions are made and other plans are followed to meet the situation. It is thought that practical nurses, forming quite a large group, will come into fuller service for all kinds of nursing. Already many families and not a few institutions depend to a considerable extent upon this class of nurses for several lines of work. Nurses who have married and retired will

probably be urged to return to their profession. Some may be used for giving instruction in short courses to lay members.

Our readers will be interested in this question. As a people we are much concerned in the nursing situation, as we are conducting a number of training schools, and many of our young people are following nursing as a profession. Several of our schools are being asked to help meet the need of nurses for army service. In the meantime our own sanitarium needs are becoming more urgent, with the increased patronage coming to them and the growing scarcity of professional and other help. Our medical department has of late had a number of calls for help which it could not answer.

It is well for us to face the prospect with serious consideration. Sickness among the civilian population is not likely to grow less, but rather to increase. With the rising price of food and fuel, there will come more privation and suffering. More money is being given to worthy war reliefs, and less spent for personal comforts. With fewer people to do the necessary work, more and harder work has to be done by those that are left. The calling of many able-bodied men into military service throws unusual and heavy burdens upon the weaker men and the women who stay. Interest in war matters means more or less neglect of personal health. Anxiety, sorrow, and bereavement add to the possibilities of increase in sickness.

With the growing scarcity of nurses, which will no doubt grow more acute as the wounded men return and war hospitals increase in number, there will be greater need than ever for persons who can give help to the sick. Many women will have to learn to do things usually done by the graduate nurse. Now is the time to learn how to make a bed for a sick person; how to change the bedding and the patient's clothing with the patient in bed; how to give simple treatments, such as sponge baths, fomentations, etc.; how to prevent bed sores; how to care properly for all discharges of infectious patients; how to take temperature, pulse, and respiration,—in general, how to do what should be done in the absence of perhaps both doctor and nurse, who have been called to army service.

There is always the need of knowing how to give first aid in accidents and emergencies, how to prepare food for the sick, how to guard the health of the household, and many other things that go to prevent and relieve suffering. The women of our denomination should not need a great deal of urging to qualify themselves for this important service.

L. A. HANSEN.

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"PLUCK wins! It always wins! though days be slow

And nights be dark 'twixt days that come and go.

Still pluck will win; its average is sure; He gains the prize who will the most endure:

Who faces issues; he who never shirks; Who waits and watches, and who always works."

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"PRESS on, press on, nor doubt, nor fear; From age to age this voice shall cheer: What'er may die and be forgot, Work done for God, it dieth not."

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WHEN any of the four pillars of government are mainly shaken, or weakened,—which are religion, justice, counsel, and treasure,—men had need to pray for fair weather.—*Bacon.*

## Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretary

### SOUL-WINNING THROUGH PERSONAL EFFORT

(Concluded)

Now, as I have suggested, there are a great many of our young people who will not be reached by a general call. We have these general calls, and if I should say here today, "All of you who want to go through with this message, please arise," every person would stand up. And yet there are probably individuals in this room who are unsaved. So that kind of effort will not do all that needs to be done. There are many of our young people who will no doubt be reached in no other way than by personal effort.

I read of a man who went about the house singing, "I've found a Friend; oh, such a Friend!" and his little boy asked, "Do you suppose your neighbor next door knows about that Friend?" I think some of us are likely to be happy over the Friend we have found, when some one right next to us does not know that Friend. I do not know of anything that seems to help our young people so much as for the leaders to go to them and teach them how to do personal work. I have seen young people in the last few days who have just now learned how actually to go about bringing souls to Christ, and they are the happiest people I know of at this General Conference—those who have learned the secret of real soul-winning. And I think, brethren, we as secretaries must go to them with that secret burning so brightly in our hearts that they will discover it, and become practical soul-winners.

I read about a man who tried to get one of his friends to join a Bible class. He went to him and invited him again and again, but the young man was not interested, and refused the invitation. By and by the leader of the class noticed this young man present, and he asked the one who had been working for him, "How did you get him to come?" He replied, "I got tired of calling on him to ask him, and so I went to board at the same place he did." He had persisted tactfully and patiently until he had brought the young man to the Saviour. We must teach our young people the same way—by our own practice.

That brings to my mind an incident about one of our young people. She called at the home of a friend and invited her to come to young people's meeting Friday night. The friend declined. She invited her again, and she kept it up until by and by the young woman came, studied the truth more fully, and was baptized. I asked her how she was brought into the truth, and she said, "Miss — kept coming and inviting me to the meetings until I got ashamed to refuse her any more, and I went." This incident is a good one to show how effective personal work is, and how necessary that we work along these lines.

One difficulty that is likely to creep in among us as secretaries is that we are unwilling to give up things in our own lives that hinder us from doing personal work, or perhaps we are blind to those things in our lives. Once I talked with a group of young people. They were anxious to become soul-winners, but I knew they would not be successful, because there were things in their

lives of which God could not approve. We have to be right ourselves in the matter of dress, in the matter of conversation, in the matter of conduct, in the matter of the inner life. We have to do as did that wonderful soul-winner, Lord Everton, who said, "Since I have been trying to win souls to Christ, if I find anything in my life that hinders, I shall have to give it up." So will all of us.

It seems to me that there is danger of our having in our minds too general ideas. That is, we think, now I have in my conference five hundred, seven hundred, or a thousand young people, and somehow I have to get around the whole thousand and help them. I know I have labored under that idea a great deal myself, and have gone into institutions with twenty-five, fifty, or seventy-five young people, and have thought, "In the few weeks I have I can never bring these young people into the proper spiritual condition." But I have just got down and taken one at a time and prayed and worked until that one got a vision, and then I have taken another, and another, and then after a while, when about half a dozen would get that vision, it would begin to spread, and would go all through the institution, and others would come eagerly. As the Testimonies say, "it is like fire among the stubble when consecrated effort and earnest prayer are combined."

It does seem to me that there ought to go out from this Conference a great wave of soul-winning effort through the secretaries as they go home.

MEADE MACGUIRE.

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### OUR SOLDIER BOYS

PARENTS and friends of soldiers are naturally very anxious for their welfare, as they are called into the army and are often moved from camp to camp. Frequently they write to friends or workers near the camps, asking them to try to visit these boys.

We are endeavoring to supply this need by the appointment of camp pastors, whose business it is to visit our soldiers and render them every possible service. Below is a list of these workers, some of whom are giving all their time to this work, and others of whom are assisting in the camp near which they are working.

Let those who wish to have a soldier visited write to the camp worker who you think is nearest to his camp. If you do not know to whom to write, send the name to the Missionary Volunteer secretary of the union conference in which the camp is situated. These union secretaries are given in this list because they usually have the general oversight of this work.

#### Camp Workers

##### Atlantic Union

Mrs. R. D. Quinn, South Lancaster, Mass.  
Union Missionary Volunteer Secretary.  
Elder P. F. Bicknell, South Lancaster, Mass.  
General worker for the union.  
Elder J. E. Jayne, Room 602, 32 Union Square, New York City.  
Camp Mills, Camp Upton, N. Y. Navy Yards, or other camps near New York.  
E. R. Numbers, South Lancaster, Mass.  
Camp Devens.  
W. O. Howe, 64 Brentwood St., Woodford Station, Portland, Maine.  
Forts near Portland, Maine.

##### Columbia Union

C. L. Stone, 411 Cedar St., Takoma Park Station, Washington, D. C.  
Union Missionary Volunteer Secretary.  
H. K. Christman, 411 Cedar St., Takoma Park Station, Washington, D. C.  
General worker for the union.

##### Lake Union

Prof. C. A. Russell, Berrien Springs, Mich.  
Union Missionary Volunteer Secretary.



H. B. Lundquist, Tabernacle, Battle Creek, Mich.  
Camp Custer.  
B. M. Butterfield, 1611 School St., Rockford Ill.  
Camp Grant.

#### Northern Union

M. B. Van Kirk, 2718 Third Ave., S., Minneapolis, Minn.  
Union Missionary Volunteer Secretary.  
Elder Wm. Ostrander, 1820 West Ninth St., Des Moines, Iowa.  
Camp Dodge and Ft. Des Moines.

#### Central Union

Prof. W. W. Ruble, College View, Nebr.  
Union Missionary Volunteer Secretary.  
Harry Cooper, 204 North Topeka Ave., Wichita, Kansas.  
Camp Funston.

#### North Pacific Union

W. C. Flaiz, College Place, Wash.  
Union Missionary Volunteer Secretary.  
Elder C. A. Purdon, 1420 South Fifty-second St., Tacoma, Wash.  
Camp Lewis and Tacoma Barracks.

#### Pacific Union

M. N. Helligso, Box 146, Glendale, Cal.  
Union Missionary Volunteer Secretary.  
Elder J. Adams Stevens, Box 146, Glendale, Cal.  
General worker for the union.

#### Southwestern Union

W. L. Adams, 1003-4 Herskowitz Bldg., Oklahoma City, Okla.  
Union Missionary Volunteer Secretary.  
N. H. Conway, Keene, Texas.  
General worker for the union.

#### Southern Union

John Thompson, 2006 Twenty-fourth Ave., N., Nashville, Tenn.  
Union Missionary Volunteer Secretary.  
Elder A. N. Allen, R. F. D. No. 9, Franklin, Tenn.  
General worker for the union.  
Elder G. A. Davis, Crutcher & Starks Bldg., Fourth and Jefferson Sts., Louisville, Ky.  
Camp Taylor.

#### Southeastern Union

J. A. Tucker, 169 Bryan St., Atlanta, Ga.  
Union Missionary Volunteer Secretary.  
Will McMahan, 169 Bryan St., Atlanta, Ga.  
Camp Gordon, Camp Hancock, Camp Wheeler, Ft. McPherson, Camp Chickamauga, Ft. Oglethorpe.  
T. E. Pavey, Room 1, People's Bank Bldg., Columbia, S. C.  
Camp Wadsworth, Camp Sevier, Camp Greene, and Camp Jackson.  
B. W. Spire, P. O. Box 372, Orlando, Fla.  
Florida camps, except naval camp at Pensacola.

## Food Conservation

### WHEAT SUBSTITUTES

THE conservation of wheat is found not to be a great hardship on the American people. No impending lack of bread is feared, and there is no immediate danger of hunger. Many excellent substitutes for wheat are available, such as corn, rice, potatoes, barley, oats, peas, beans, soy beans, peanuts, etc. These substitutes are not all used in the place of wheat flour in bread making, but their use in general in breads or otherwise helps to supply the food elements found in wheat.

The bread made with substitutes for wheat flour is not uniformly satisfactory in form, consistency, and general quality, due no doubt to lack of knowledge and experience in using new recipes. However, some very good bread is being made by bakers, and many housewives are learning to make excellent bread, biscuits, muffins, pastry, etc., using substitutes for wheat flour in part or in whole.

Breads properly made and containing good substitutes for wheat, are being recognized as having greater nutritive value than if made from wheat flour alone. In general, such breads appeal to the taste as well, and it will not be strange if people learn to like them so well that they will not be anxious

to return to the ordinary wheat-flour bread. It is believed that as housekeepers develop skill and ability in preparation of palatable dishes from the various foods replacing the elements of wheat, it will become comparatively easy to get along without wheat almost altogether, if necessary.

A number of bulletins have been issued designed to help in the use of wheat substitutes. A recent one, "Use of Wheat-Flour Substitutes in Baking," listed as Farmers' Bulletin, No. 955, prepared by the United States Department of Agriculture, gives a number of recipes for making various breads straight, and with substitutes. It may be obtained free from the Division of Publication, United States Department of Agriculture. We advise sending for it.

The use of potatoes to save wheat is strongly urged. An unusually large supply of potatoes is in the hands of growers now, and a large yield is expected the coming season. With the basic price of wheat as at present, \$13.70 a barrel, or 7 cents a pound, it is urged that potatoes at \$1.20 a bushel, or 2 cents a pound, form an economical substitute food for flour. Even at \$1.80 a bushel, or 3 cents a pound, potatoes will cost no more than flour at its present price. A bulletin, "Use of Potatoes to Save Wheat," Circular 106, gives a number of good recipes. Apply to A. G. True, Director, The States Relation Service, Washington, D. C.

Other bulletins that may be had from The States Relation Service are: "Use Peanut Flour to Save Wheat," Circular 110; "Use Barley—Save Wheat," Circular 111; and "Use Soy-Bean Flour to Save Wheat, Meat, and Fat," Circular 113. We advise sending for these if use can be made of them.

L. A. HANSEN.



### THE USE OF CORN AS A HUMAN FOOD

OWING to the prevailing impression that corn is inferior to wheat as a human food, the following quotations from an article by the great nutrition expert, Dr. H. C. Sherman, in the June 1 *Journal of the American Medical Association*, is of interest:

"About three fourths of the world's corn crop is produced and consumed in the United States, but considerably less than one tenth of it is used as human food. We produce three times as much corn as wheat, so that only one sixth of the corn crop need be eaten in order to replace, or save, one half of the wheat crop. In fact, the increase of our 1917 corn crop over the three-year average of the period from 1911 to 1913 is 548,000,000 bushels, or the equivalent of three fourths of a normal wheat crop. This extra corn is not needed for animal feeding, since the number of animals has not increased correspondingly. Much anxiety has been felt on account of the large proportion of soft corn, not suitable for grinding, in the 1917 crop; but this and much more will be fed to farm animals in any case. A fifth of the total corn crop or a third of what is suitable for milling, would, if consumed as human food, set free all the wheat needed for our friends abroad and leave enough corn on the farms for the adequate feeding of all the livestock now on hand. . . .

"In a series of experiments on healthy men and women, carried out by the department of food chemistry, Columbia University, in co-operation with the New York Association for Improving the Condition of the Poor, special attention has been paid to the question of digestibility and to the nutritive value of the corn proteins. Four experiments were made on as many different subjects, one man and three women, none

of whom had been accustomed to any considerable use of corn as food."

These experiments, conducted in the laboratories of Columbia University, showed that the replacement, in part or whole, of wheat and other cereals by corn, does not injuriously affect the subject of the experiment, at least on a trial of a month's duration. Dr. Sherman thus summarizes his conclusions from these experiments:

"It is evident that cornmeal, suitably cooked, can be substituted for corresponding wheat products even to an extent equivalent to the whole of the usual consumption of wheat in the dietaries of those who live largely on bread, without detriment to the nutritive value of the diet. When conditions are unfavorable, or the subject is particularly sensitive to a change of food, a considerable substitution of corn for wheat may give rise to some discomfort in digestion; but in the three cases here observed, the nutrition of the body tissues appeared to be as well maintained as when the digestive process was entirely regular. It is confidently believed that suitably cooked corn products can enter into the dietary, even of those not accustomed to their use, in large proportion without any effect whatever on digestion. Nor need the palatability of such a diet suffer when even greater quantities of corn products are introduced in varied forms."

In reply to the query "whether long-continued use of corn would give results every way as favorable as the corresponding use of wheat, Dr. Sherman says:

"The investigations of McCollum, in which laboratory animals have been kept on restricted diets, often for a lifetime, and in several cases for more than one generation, seem well calculated to bring to light any differences in the more obscure factors of food value or in the general wholesomeness of the two grains, if any such differences exist. In recent summaries of the results of an extended experience with such experiments, McCollum has repeatedly stated that wheat and maize are very similar in their dietary properties. If this seems surprising in view of the well-known inadequacy of zein when fed as the sole protein of the diet, it should be recalled that Osborne and Mendel, to whom our knowledge of the nature of this deficiency of zein is so largely due, have demonstrated also that the other important protein of corn (maize)—glutenin—is adequate to meet all protein requirements and maintain a normal rate of growth when fed as the sole protein of the diet. They have also shown that zein, while inadequate alone, may yet take the major part in meeting the protein requirements, either of maintenance or of growth, when it is supplemented by a much smaller amount of milk protein.

"Persistent use of a diet consisting too exclusively of corn products may lead to unfavorable results, but this is true of the other grains as well. To quote a very recent article by McCollum: 'When an animal is fed solely on a single kind of seed, regardless of the kind of plant from which it is derived, loss of weight ensues, and death is certain to supervene.' This is as true of wheat as of corn, and is no argument against the partial or complete substitution of the one for the other. To the slight extent that two such similar seeds may supplement each other, the substitution of corn for, say, half the wheat ordinarily eaten, may improve the biologic value of a diet drawn largely from these grains. Seeds should, however, be supplemented not so much by other seeds as by leaves and tubers, and still better by milk. Quoting McCollum again: 'Moderate amounts of milk supplement the deficiencies of the seeds most satisfactorily, and its use

forms the greatest factor of safety in our diet."

In view of the fact that the wheat situation is becoming critical, the above findings should encourage us to substitute more corn for wheat, and still more.

G. H. HEALD, M. D.

## Appointments and Notices

### CAMP-MEETINGS FOR 1918

#### Atlantic Union Conference

Eastern New York, Pulaski June 27 to July 7  
Northern New England Aug. 22 to Sept. 1  
Maine, Lewiston Aug. 29 to Sept. 8  
Western New York, Convention Hall, Rochester Aug. 30 to Sept. 8

#### Central Union Conference

Wyoming, Crawford, Nebr. June 27 to July 7  
Kansas, Winfield Aug. 15-25  
Nebraska Aug. 22 to Sept. 1  
Missouri Aug. 29 to Sept. 8

#### Columbia Union Conference

New Jersey, Trenton June 27 to July 7  
Ohio, Mount Vernon Aug. 15-25  
Chesapeake Sept. 5-15  
District of Columbia Sept. 18-21

#### Eastern Canadian Union Conference

Quebec, South Stukely July 4-14  
Newfoundland Sept. 27 to Oct. 6

#### Lake Union Conference

Indiana, Frankfort Aug. 8-18  
Southern Illinois Aug. 22 to Sept. 1  
North Michigan, Cadillac Aug. 29 to Sept. 9

#### Northern Union Conference

North Dakota, Beifield (local) July 4-10  
Iowa, Chautauqua Park, Des Moines, Aug. 15-25

#### North Pacific Union Conference

Montana, Billings June 27 to July 7  
Southern Idaho, Pocatello Sept. 5-15

#### Pacific Union Conference

Northwestern California, St. Helena July 4-14  
Inter-Mountain, Salt Lake City, Utah July 18-28  
California July 25 to Aug. 4  
Southern California, Los Angeles Aug. 1-11  
Southeastern California, Santa Ana Aug. 15-25  
Arizona, Phoenix Oct. 31 to Nov. 10

#### Southern Union Conference

Louisiana July 25 to Aug. 4  
Louisiana (colored) Aug. 5-11  
Tennessee (colored) Aug. 12-18  
Kentucky Aug. 29 to Sept. 8  
Kentucky (colored) Aug. 29 to Sept. 8  
Tennessee Sept. 5-15  
Alabama Sept. 12-22  
Alabama (colored) Sept. 12-22  
Mississippi Sept. 19-29  
Mississippi (colored) Sept. 19-29

#### Southeastern Union Conference

Georgia, Jackson Aug. 1-11  
Cumberland, Knoxville Aug. 22 to Sept. 1  
North and South Carolina Aug. 29 to Sept. 8  
Florida, Orlando Sept. 5-15

#### Southwestern Union Conference

South Texas, El Campo July 11-21  
Arkansas July 18-28  
Texico, Clovis, New Mexico Aug. 1-11  
North Texas Aug. 8-18  
Oklahoma Aug. 22 to Sept. 1

#### Western Canadian Union Conference

Saskatchewan, Moose Jaw July 5-15  
Alberta July 11-21

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### A NEW CLASS FOR NURSES

The next class of the Washington Sanitarium and Hospital Training School for Nurses will begin September 9, 1918. Intelligent Christian young people with a fixed purpose are needed. Make application early. Write for calendar to Superintendent of Nurses, Washington Sanitarium and Hospital, Takoma Park Station, Washington, D. C.

### MEDICAL MISSIONARY NURSES

Nurses are in demand, and the Glendale Sanitarium and Hospital is offering a most excellent course to mature, consecrated young men and women. The next class opens August 15, 1918. For information, write to the Superintendent of Nurses, Glendale Sanitarium, Glendale, Cal.

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### TEXICO CONFERENCE

(West Texas and New Mexico)

The Texico Conference will hold its first biennial session in connection with the camp-meeting at Clovis, New Mexico, Aug. 1-11, 1918, for the election of officers for the ensuing two years, and the transaction of such other business as may come before the constituency for consideration. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for each fifteen of its membership or fractional majority. The opening meeting of the conference will be held at 10:30 a. m., Aug. 2, 1918.

H. M. J. Richards, President.  
L. J. Black, Secretary.

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### NEW MEXICO CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The first biennial session of the New Mexico Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the first biennial session of the Texico Conference, at Clovis, N. Mex. The first meeting will be called at 10:30 a. m., Monday, Aug. 5, 1918. This meeting is called for the election of officers, and for the transaction of such other business as should come before the association. All accredited delegates to the conference compose the constituency of the association.

H. M. J. Richards, President.  
L. J. Black, Secretary.

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### A MISSIONARY VOLUNTEER REPORT

Again and again during the last ten years Missionary Volunteer workers have turned to the report of the Mount Vernon convention. The papers, discussions, and resolutions of this convention, where the Missionary Volunteer Department was organized, are just about as helpful today as ever. The quotation from Mrs. E. G. White on page 155 as to how she earnestly labored for souls when only a girl, is the record of a priceless example to our youth. I wish every Missionary Volunteer officer, and all others who are interested in our missionary work, had a copy of this report.

It is a book of 244 pages, and was published at the very low price of 10 cents. There are several hundred copies left, which will be sent out at 5 cents a copy, the cost of mailing. Two- and three-cent stamps may be sent. Order from the Missionary Volunteer Department, Takoma Park, D. C. M. E. Kern.

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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.

Mrs. C. A. Scott, 215 W. South St., Clinton, Ill. A continuous supply.

Z. S. Arey, 707 West Wardville St., Cleburne, Tex. Continuous supply of Little Friend and Instructor.

William J. Beaman, 704 South Milwaukee St., Jackson, Mich. Signs, weekly and monthly, Watchman, Life and Health, and also Polish literature.

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### IN THE MAIL BOX

We have just received a line from a person in Wisconsin who had received a copy of Present Truth, No 25, in her mail box. She had the following to say concerning this number:

"Inclosed please find fifteen cents for my subscription to Present Truth. I found a copy of this paper in my letter box, and have read it carefully, and have given it to others to read. Have you any more copies of this issue—Vol. II, No. 25? I told several of my neighbors

about this paper, and they would like a copy of it also, if you have any more copies of that number. I shall be glad to hand them around to people to read. Even the clerks in the stores are anxious for a copy of this issue."

From Ohio: "Will you kindly send me a few sample copies of the Present Truth, and also give me the subscription price for one year? I have received one copy of this paper, but do not know who sent it. I found it very interesting."

From Canada: "Inclosed find postal note, for which kindly send me copies of Nos. 25 and 27, 1918 series ('A World in Perplexity' and 'Armageddon'). Your paper contains the best summary of present conditions of anything I have yet gotten hold of, and I find it very useful in teaching."

## OBITUARIES

Grote.—Dr. William F. Grote was born in St. Louis, Mo., June 22, 1884, and fell asleep in Jesus in Minneapolis, Minn., June 11, 1918. He was married to Emily Quebbman June 6, 1902. He embraced present truth and united with the Seventh-day Adventist church in 1905. He is survived by his wife, father, mother, and three sisters.  
P. G. Stanley.

Hellingson.—Henry Steven Hellingson was born at Sara, Wash., July 11, 1900, and died in St. Joseph's Hospital, Vancouver, Wash., May 30, 1918. His parents, two sisters, and two brothers mourn their loss, but the young life was laid down in hope, and in death as in life he witnessed to the Saviour's redeeming love. A large company gathered at the home church to pay their last respects.  
Albert Carey.

Jackson.—Arthur J. Jackson was born at Hamilton, Ohio, Nov. 18, 1850, and died June 3, 1918. Five years ago he united with the Seventh-day Adventist church at Hamilton, remaining faithful until the close of his life. His wife, three sons, five sisters, and a host of friends mourn their loss. Funeral services were conducted by the writer, assisted by Elder W. W. Miller, of Springfield, Ohio.  
J. J. Marietta.

Lucas.—Jacob Louis Lucas died at Corydon, Ind., May 26, 1918, aged 82 years, 4 months, and 27 days. While yet a boy he united with the Christian Church. In 1912 he saw the added light of present truth, and was ever afterward a zealous disciple thereof. His parents, two brothers, two sisters, and many friends mourn his sudden death. Funeral services were conducted at Indianapolis by Elder T. F. Hubbard, assisted by the writer.  
W. A. Young.

Loomis.—Mrs. Sophia Loomis was born in Ohio, Feb. 1, 1835, and died in Vancouver, Wash., May 28, 1918. She accepted present truth in Wisconsin nearly fifty years ago, and passed away with a prayer on her lips, in the blessed hope of meeting her loved ones. Her aged companion in life and faith, nine-two years of age, three sons, and three daughters, mourn their loss. The joyful hope of the Life-giver's soon return was her theme and comfort in life.  
Albert Carey.

Froom.—Christina Nielsen was born in Denmark, May 28, 1863. She came to America at the age of seventeen, and was converted under the labors of Elder O. A. Olson. She then united with the Seventh-day Adventist church. After a course of study in our college at Battle Creek, Mich., she engaged in typesetting and proof-reading for the Review and Herald Publishing Association. Later she engaged in city mission work in Chicago and Springfield, Ill., until 1888, when she was united in marriage to John Edwin Froom. To this union was born one son, who is now engaged in the gospel ministry and editorial work. The activity with which she entered into Dr. Froom's labors never detracted from her home life, nor her earnest efforts in Sabbath school and church work. Her untiring service knew no respite until the evidence of breaking health was ushered in by a hemorrhage in the retina of the eyes a little more than a year ago. During the long weeks in a dark room her mind was stayed upon the promises of God. While she suffered much, her faith in God did not slacken. Several times she had her case presented to the Great Physician in earnest prayer for healing, but God did not see fit to restore her, though she enjoyed great spiritual blessings upon these occasions. She was fully resigned to accept God's portion for her here, and she fell asleep June 5, 1918, in full confidence as to her part in the resurrection morning, which we hope will soon break upon the world. Services were conducted by the writer from the Boise Seventh-day Adventist church.  
C. S. Froust.

# A WORLD IN PERPLEXITY

By ARTHUR G. DANIELLS

*Written in response to the universal query, "What is the meaning of the impending breakdown of modern civilization?"*

**T**HE fact that present world conditions were definitely foretold by the Prophet of Nazareth nineteen hundred years ago, offers the only key to a situation which is baffling statesmen and diplomats. These men, to whom the public has in the past looked for the solution of international problems, offer no prediction as to the result of the greatest crisis of history, and the thoughtful public is turning to Bible prophecy.

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WASHINGTON, D. C., JULY 4, 1918

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

ELDER A. G. DANIELLS left Washington last week, to attend the Colorado camp-meeting, stopping at Chicago en route.

THE reports from camp-meetings in the North Pacific Union Conference tell of excellent meetings, with splendid interest in foreign work, and large donations to missions.

OUR workers in the West Indies are learning to make the most of their immediate opportunities while waiting for boats in these days of many disappointments in getting from island to island. Elder R. W. Parmele, who left New Orleans by way of Cuba to visit Haiti, writes from Santiago, Cuba, that he is holding a series of meetings while waiting for a boat to Haiti.

A BELATED letter from Brother O. E. Reinke, from storm-tossed Russia, breathes a note of courage and progress: "Our new paper, the *Advent Messenger*, is doing good work. Tracts and pamphlets are being printed here. The large books are all sold, only tracts are left. We are printing in Esthonian, Lettonian, and Russian. The report of our membership at the end of 1916 was 6,085. Money is worth nothing. We give for a small jug of milk \$1.25; for a pair of shoes, \$100; for a suit of woolen clothes, \$300 to \$500. A common day laborer gets \$8 a day." Brother Reinke has been able to travel all over the field, and has held conferences in a number of places.

It is interesting to learn in these war times, when facilities for communication are so poor, of the advancement of the message in isolated island fields. A letter from P. Badaut, on the island of Mauritius, tells of a recent baptismal service. The workers are having success. The total number of Sabbath school members is now two hundred. Their donations amount to four dollars a week. We have looked to see the work in Mauritius a stepping-stone to Madagascar. Brother Badaut's letter tells of a young man who started for the capital of Madagascar. Though not fully instructed in the message, he has distributed tracts and papers, and letters of inquiry to know more of the truth are being received. This is the first effort to introduce the message into Madagascar. Brother Badaut remarks in closing: "The Mission Board must be prepared soon to meet the situation."

THE Harvest Ingathering plan is meeting with good success in China. Elder F. A. Allum writes: "Last year we set our goal for \$2,500, and received \$3,500. Personally, in two days I collected \$150. I received not less than fifty cents for a paper, and as high as \$12.50, the average being more than \$3. Brethren Blunden, Davis, and Wood received more than \$1,500 between them. We expect this year to raise \$5,000 easily."

ELDER E. E. ANDROSS, in a letter to the editor, says: "We are having good camp-meetings in the Lake Union. The meetings at Holly and at Allegan were both very good indeed. I am now attending the meeting at Berwyn, Ill., near Chicago, and we are enjoying much of the blessing of the Lord. I expect to go from here to the two Wisconsin meetings, and then will return to Washington about the first of July."

A MISSIONARY from America, traveling in China, was especially struck with the attitude of some of the leading Chinese toward America. "China is the baby brother of the United States," said one, in speaking of the tendency toward a republican form of government; "and baby brothers have to be taught to walk." The president of China said, "America sends to China the best it has, and we hope America will do nothing to shatter our confidence in its people."—*Sabbath Recorder*.

ANOTHER good word of progress comes from the Philippines. Elder L. V. Finster writes: "I am sure you will be glad to know that thus far this year we have baptized nearly a hundred persons as the result of the efforts of our five tent companies. You know the experience in other Catholic countries. We have to meet the same conditions here. A large number of our people are turned out of their homes when they accept the truth. Some of them have to meet most bitter persecution; but it is wonderful what the third angel's message will do for those who are faithful to its teachings."

#### BUILDING UP OUR SPIRITUAL LIFE

ONE of the important things in our Christian experience is to continually build up our spiritual life. Many make the mistake of thinking that if they shut themselves away from temptation and follow certain prescribed forms of the religious life, they will maintain their Christian experience and grow in grace. But monks do this, and yet do not attain unto godliness. The Pharisees did the same. From their youth up they followed all the forms prescribed in the law.

It is not enough to protect property from outward destructive agencies, like fire, flood, and tempest. We may do this to the utmost, through insurance and in other ways, but unless we provide against the subtle and constant decay of the structures themselves, in time the buildings will be worthless through decay. The tissues of the wood will decay, and in time render the building worthless through the process of a silent and mysterious decay within, though protected from the ravages without. Dry rot will develop.

So in our Christian experience. No asceticism will suffice. One can perish spiritually within the walls of a cloister. A man can be very punctilious and careful in all outward forms of his life, and yet have a dry rot develop in his own experience.

In the heart there must be a living, active faith—a faith that works; a faith that lays hold personally on the promises of God and makes them our own; a faith that believes that our own hearts, depraved by sin naturally, have been cleansed by the power of God. There must be a constant and daily study of the Word of God. It is not enough to study it for the purpose of proving some points of doctrine, or to find out what others ought to do; we should study it to discover our own duty and the way wherein we should walk.

Then, too, there must be prayer,—earnest, importunate supplication to God in the secret place, that strength may be given us that our warfare with the powers of darkness may be a victorious struggle.

Because of a failure along these lines, many fail to grow in grace, and have a waning spirituality. Let us, therefore, while following all the outward forms of grace, see to it that the inward man is renewed day by day.

G. B. T.

AN inspiring colporteur's report comes from the Southwest. Brother H. R. Gay, manager of the Western Branch of the Southern Publishing Association, writes: "The following telegram was recently received at the Fort Worth Branch office from the Arkansas Tract Society: 'Ernest Hanson again demonstrates to the world that books can be sold in Arkansas, by taking \$1,039.50 worth of orders in sixty-six hours.' This work was done during our second big week, June 9-15, with the book, 'Daniel and the Revelation.' This brother holds the world's record for 1917, having taken orders for \$853.95 in eighty hours, and no doubt he will still remain at the head of the list for this year. In a letter concerning his work, he says: 'Surely we must be living in the time of the finishing of the work. I never saw the time when people were so anxious to get this message.' The book work in the Southwestern Union Conference is still advancing. Our gain for five months as compared with the same period of 1917 is nearly \$5,000. Should not this report inspire every believer to work now when the demand is so urgent for our literature? God's hand is set to help us!"

To "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He himself "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Christ died as man's substitute. His righteous character is imputed to his children as their own. By the acceptance of his sacrifice, his disciples find justification in his death for past transgression. By his indwelling Spirit, they are "saved by his life." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"