

# The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

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## The Cup of Sorrow and Suffering

THE world today is drinking of the cup of sorrow and suffering as never before in all its history. Only heaven itself can sense the magnitude of the suffering which has come through war and famine and pestilence during the last four years upon the Armenians, Poles, Belgians, and all other nations within the area of these calamities. Thousands of hearts never before touched with the cry of human woe, have come to experience its anguish in their own lives. Some loved one has been taken away, perchance the head of the household, leaving a widowed wife alone to meet life's burdens and perplexities, and the children, many times, to become homeless waifs or public charges.

We in the more favored countries of the Western Hemisphere know but little of this burden of suffering which has rested upon the peoples of the Old World. In all probability the terrible realization will be brought home to us in coming days as never before. The growing casualty list of the boys from the United States and Canada will bring grieving to many hearts. More than a million and a half young men from America have been sent to France. The large number of homes affected by war conditions may be realized as one goes through large cities and sees the countless number of service flags displayed in the windows, some containing three and four stars. How anxious are the hearts of these parents for their loved ones! With what eagerness do they watch the ebb and flow of the battle tide and catch every word from the front to learn if possible of the welfare of those who are near and dear to them.

What a field this world presents today for loving, comforting Christian ministry! Sorrow makes us one with our fellows. The pall of death covers unfortunate differences which have existed. In the presence of death, pride and envy and jealousy flee away. For this very time in the history of the world this movement has been brought into existence. To you who read these lines has been given a knowledge of God's saving, comforting grace for this very hour. Let us seek to magnify this holy ministry. Let us seek that personal touch with God whereby we shall be able to go out and touch other lives, pointing them for rest to the great Burden Bearer. Let us give of the material blessings which God bestows upon us to those less fortunate than ourselves.

## A Message Providentially Timed

So continuously are the words of life being guided to needy souls just at the right time—by the spoken word, or the printed page, even the torn leaf, or the isolated text—that one cannot fail to recognize the hand of Providence in it all. Mr. Gladstone once said:

"Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if they were embassies from on high, each with its own commission of comfort, of guidance, or of warning. . . .

"Amid the crowds of the court, or the forum, or the street, or the market place, where every thought of every soul seems to be set upon the excitement of ambition, or of business, or of pleasure, there too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings, like a dove, may flee away and be at rest."

The cry of the great suffering world should come up into our ears and should receive from us a hearty response. God has made us the almoners of his grace, which is due alike to Jew and Gentile, Greek and barbarian, bond and free. We cannot stand idle. We must pass on to others the grace which God has freely bestowed upon us. Not to do this would be to be recreant to the trust which he has committed to us.

Oftentimes God touches our lives with sorrow and suffering in order that we may become his messengers of hope and comfort to others. Says the apostle:

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." 2 Cor. 1: 3, 4.

Too numerous to repeat are the instances illustrative of this. But the story of the Indian Mutiny affords an illustration out of the ordinary. In those dreadful days in India, in 1857, a number of English men, women, and children had been captured by the mutineers and confined in the Kaisar Bagh prison, Lucknow, under conditions of the greatest misery. Gentlewomen, unused to hardships, endured life in rags, with matted hair, despairing of deliverance. How a word from God brought hope to their hearts is told in Sir J. Kaye's "Sepoy War." He says:

"The only comfort that came to them in their tribulation came from the Word of God. They had not a Bible among them; but one day Mrs. Orr sent for some native medicines, and they were brought to her

wrapped up in a piece of torn paper, which proved to be a part of a leaf of the book of Isaiah. And the message which came to them through Mohammedan hands was this:

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to de-

stroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that— and there the bit of paper was torn off. But the words of love thus strangely and mysteriously sent them strengthened them in the midst of their sorrow. It seemed like a promise of deliverance, and so it was—but only in part."—*Volume III, p. 487.*

The women were delivered, but the men lost their lives. But to all the captives the message came as a word of comfort in the deepest need. There is a Providence wondrously working to bring the living words to souls in all the world. W. A. S.

## Consecration

CONSECRATION is not a step in the Christian life which is made once and never repeated. It is true that on accepting the Lord Jesus as our personal Saviour, we give him ourselves and all we have, if the step is a genuine one on our part. But self must die daily. 1 Cor. 15:31. Even if our consecration is full on conversion, it must be constantly renewed at every forward step in our Christian experience.

Today I may be doing something which tomorrow the Lord will show me I must give up. My cherished plans of today, in which I think I am following God's guidance, and on which I have asked his blessing, must needs be abandoned if he makes it plain that such is his will. We are continually being brought to the testing point in our experience where God's word to us is as it was to Israel of old, "Consecrate yourselves today to the Lord, . . . that he may bestow upon you a blessing this day." Ex. 32:29. Or a special work must be done, and the challenge to service rings out to us: "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

The Christian life is a constant surrender. As we walk in the light, we see more plainly our need of a renewed and fuller consecration to God. As the days go by we see new things which must be given up for the sake of the Lord Jesus. And, loving him, we joyfully renew our vows.

And this does not necessarily imply that we have been unfaithful to them in the past. Whether we have or not, as true Christians we will welcome the opportunity of again acknowledging publicly their binding obligations.

Doubtless Abraham had already consecrated himself and all that he had to the Lord, but he was called upon to renew that consecration when he was asked to offer up as a sacrifice to God Isaac, his beloved son, and him through whom the promised blessings were to come. So, many a father and mother in Israel are now being asked to renew their consecration as their boys and girls are being called into missionary work in the fields beyond.

If any feel satisfied to let their consecration rest with that which they made at conversion, and feel no need of a daily renewal of that consecration, they should be alarmed. It can but mean that they are failing in their Christian experience—failing to grow up into Christ. The true Christian attitude toward consecration is expressed in these beautiful words of counsel:

"Consecrate yourself to God in the morning; make this your very first work. . . . This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*"Steps to Christ," pp. 74, 75.*

L. L. C.

## Last-Day Diseases

THE Scriptures of truth represent that the closing days of earth's history will be marked by dangers of every kind. The deterioration of the physical world and of the human family will be marked by increasing earthquakes, pestilence, and disease. Old diseases in new and aggravated forms, as well as new physical ail-

ments, will spread destruction and death on every side. How graphically does the psalmist picture the seven last plagues,—the "noisome pestilence; "the arrow that flieth by day;" "the terror by night;" "the pestilence that walketh in darkness;" "the destruction that wasteth at noon-day"!

The promise to the humble, trusting disciple is that while he may see a thousand fall at his side and ten thousand at his right hand, these plagues shall not come nigh him. "Because," says the prophet, "thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." "His truth shall be thy shield and buckler."

Before some of these terrible diseases medical science will stand appalled. We saw an illustration of this in the terrible epidemic of infantile paralysis last year. The origin of the disease, its manner of transmission, and even the methods by which it may be guarded against, are utterly unknown to the medical fraternity. This says nothing against the profession, for many faithful men have devoted heroic endeavor and thousands of dollars to the study of the malady.

The children of God must recognize that their safety is in trusting to divine power. This does not mean that they should neglect taking all necessary precautions. Indeed, it is only as they faithfully live up to the laws of life and health that they can claim with confidence the protecting power of God. There are two classes of life conservers at the present time. One seeks to gain health by obedience to natural law, without personal dependence upon the Author of that law. They study the laws of hygiene, sanitation, etc., and seek by the application of right principles to ward off disease. Much, we must admit,

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## Companionship with God

J. E. CALDWELL

I WAS once studying the Bible with a minister and his wife, both of whom were graduates of the Moody Bible Institute, of Chicago, and both of whom showed appreciation of spiritual values. I asked the question, then new to me in that specific form, "What was the greatest loss suffered by Adam and Eve when they were driven out of the garden of Eden?" After a few minutes' delay the wife solemnly replied, "The companionship of God." Can any one gainsay her conclusion and point out a greater loss?

The psalmist says:

"In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Ps. 16: 11.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Ps. 17: 15.

And Jesus said on the mountain side:

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

He has told us also by the spirit of prophecy:

"And of all the gifts that heaven can bestow upon men, fellowship with Christ in his sufferings is the most weighty trust and the highest honor."—*"The Desire of Ages,"* p. 225.

Let us have another lesson from "The Desire of Ages:—"

"The glory and peace of heaven, and the joy of communion with God were but dimly comprehended by men; but they were well known to Lucifer, the covering cherub. Since he had lost heaven, he was determined to find revenge by causing others to share his fall. This he would do by causing them to undervalue heavenly things, and to set the heart on things on earth."—*Page 116.*

What are the heavenly things named whose value he was to cause men to underestimate?—"The glory and peace of heaven, and the joy of communion with God."

Do we professed Christians realize that when we fail to fully appreciate the value of "heavenly things" we are under the blandishments of Satan, and that he is scoring a victory over us? With our light and accumulated blessings of nearly two thousand years of experience in the things of God, can any of us in the Christian church today claim anything better now? Can any one deny today that "by men" these things are still "but dimly comprehended"?

Companionship with him may be enjoyed here by faith even now. Indeed, power to overcome our weaknesses and temptations, and efficiency in his service, must come directly from his indwelling presence; otherwise we again fall under the power of sin, and we become cumberers of the ground, instead of fruitful vines.

The assurances of his desire to dwell again in (our) human flesh as he dwelt in human flesh nearly two millenniums ago, are given in the Scriptures "not once, or twice." Such assurances abound. Here is a sample from his own lips:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23.

These assurances, however, are by no means confined to comforting expressions from the lips of Jesus, or to the New Testament; for through the Spirit the divine One has revealed the same compassionate love for men, and he has shown the longing of his loving heart to bestow upon weak, doubting, suffering men heaven's best and greatest gift to the fallen world, his own companionship. Let us read it in Isaiah 57: 15:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The Standard Dictionary defines *contrite* as "conscience-smitten, penitent." What a promise, what a comfort, to the struggling, half-discouraged soul, tempted at times to feel that the goal is too high, the standard too exacting! The discouraged one, having failed so many times when his purposes were right, and his intentions good, may feel that it is an uneven fight, a losing struggle with inherited and acquired tendencies, for he has not the necessary strength to overcome. Just there, when it is most needed, is that other promise found in Isaiah 27: 5:

"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

What a picture! Here is the Almighty One, whose law has so often been transgressed by those who are under obligation to love and obey it,—transgressed in such a manner as to make the offense a glaring one,—no matter how hateful the offense, coming to the sinner and offering his strength to enable him to stand; and,

further, declaring that his dwelling place is with the humble, the contrite, to revive him with his own companionship, lest he fall again.

"Amazing pity! grace unknown!  
And love beyond degree!"

All this is concerning the fellowship secured and maintained by faith, and is exactly suited to enable us to perfect character, thus fitting us for that unending companionship with God, which is to follow. That companionship is to become not only the full fruition of all the divinely inspired hopes of mankind, but also a source of satisfaction to God himself, for we read in Isaiah, "He shall see of the travail of his soul, and shall be satisfied."

Jesus had this companionship in mind when he talked to the eleven the night he was betrayed, saying,

"Where I am, there ye may be also." John 14: 3.

Again, in his prayer to his Father (John 17: 24), he said:

"Father, I will that they also, whom thou hast given me, be with me where I am."

In 1 Thessalonians 4: 17, the Spirit, after giving through Paul that most graphic and instructive description of the coming of Jesus, when he shall meet the saints in the air, added, "and so shall we ever be with the Lord."

To show that this is not a temporary arrangement but an abiding purpose of Jehovah, John thus records in Revelation 21: 3 what he heard on the subject while listening to a great voice out of heaven:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The permanency of this relation between the Creator and the redeemed of earth is seen when it is noticed that this is a part of the announcement of the great voice out of heaven after the New Jerusalem had come down to the earth following the destruction of sin and sinners,—after the return of the earth and its redeemed hosts to the course marked out for them in God's original plan, at the time when he who sits upon the throne shall say, "Behold, I make all things new." Rev. 21: 5.

(To be concluded)

## "Glorify God in Your Body"

D. H. KRESS

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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.

This scripture teaches us that we are not owners, but stewards. The cattle upon a thousand hills are God's.

The gold and the silver are his. And even our bodies belong, not to us, but to him. All is his. They are committed to us merely for a time. We are to occupy until he comes. We must then give an account of our stewardship. The use we have made of the money intrusted to us during the short

period here will determine whether we shall be intrusted with the true riches eternally.

Our bodies are God's by right of creation. He "hath made us, and not we ourselves." It is true we have sold ourselves for naught, and another has possession of us. By nature we are, therefore, the children of wrath. The prince of the power of the air dwells in the children of disobedience.

But God has not waived or surrendered his claim. Our bodies are still his. He has not sold us; neither has he turned us over to the enemy. He does not force us to turn our bodies over to him; but he says, "Son, give me thine heart." He beseeches us to present our bodies to him. This, Paul says, is our reasonable service. Jesus came to seek and restore that which was lost. He does not force an entrance, but the appeal comes:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

He wishes to take possession of his own. It remains for us to open the door and permit him to enter. This he will do, just as certainly as we open the door and admit him. Then, and not till then, do our bodies become temples of the Holy Ghost.

Paul expressed surprise that some of the believers did not fully appreciate this truth. He said, "What? know ye not that your body is the temple of the Holy Ghost *which is in you, which ye have of God*, and ye are not your own? for ye are bought with a price," even the precious blood of Jesus. Our bodies are therefore God's; first by right of creation, and second, by right of redemption.

The body should be regarded as sacred and holy. God's presence makes it holy.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17.

The one who by nature has, and holds, possession, is not the owner. He is a mere tenant. Tenants, as a rule, allow property they occupy to run down. They do not manifest in it the interest owners do. When the owner takes possession he begins to clean up and repair the premises. This is what Christ does when he takes possession of his own. He makes the needed repairs. He cleanses the temple. He is the healer and restorer. Habits which were encouraged by the former tenant, and which ruined the temple, are now given up. He will say, "Take these things hence." No longer can we live to please self. No longer can we give way to our natural appetites and passions. Whether we eat or drink—whatsoever we do—will now be done to the glory of God. Anything that cannot be done to the glory of God should be left undone. We are to glorify God in our

body and in our spirits, which are God's. We can no longer do that which an enlightened conscience does not approve. Paul says:

"There is therefore now no condemnation to them which are in Christ Jesus [he tells us why], who walk not after the flesh, but after the Spirit." Rom. 8: 1.

"What the law could not do," God sending his own Son," did. The law can condemn the sinner; it cannot save him from sin. Jesus came to save the sinner from his sins.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Verse 5.

This is the difference between the sinner and the saint.

"If any man have not the spirit of Christ, he is none of his." Verse 9.

Joining the church does not make a saint out of a sinner. There are sinners in the church, and saints outside of the church. Whether we are saints or sinners is wholly a question of which has a controlling power in the life, the Spirit or the flesh.

"They that are in the flesh cannot please God." Verse 8. "The carnal mind is enmity against God." Verse 7.

The Christian differs from the sinner in that he is in possession of self-control. He is able to keep under his body, while the sinner is kept under by the body.

"What I would, that do I not; but what I hate, that do I" (Rom. 7: 15), is not the experience of one who has Christ formed within, the hope of glory. Well may such a one cry, "O wretched man that I am! who shall deliver me from this body of death" (Rom. 7: 24, margin) which controls me, and compels me to do that which my conscience condemns? "I thank

God," Paul said, "through Jesus Christ our Lord" there is deliverance. Verse 25.

It is impossible for those who indulge the appetite or passions to attain to Christian perfection. We believe without a doubt that Christ is soon to appear the second time without sin unto salvation to those who are prepared to meet him.

"We are preparing to meet him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When he comes, he is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy, will remain so forever. No work will then be done for them to remove their defects, and give them holy characters. The Refiner does not then sit to pursue his refining process, and remove their sins and their corruption." —*Testimonies for the Church*, Vol. II, p. 355.

This is all to be done now, or never.

It means something to be a Christian.

This is what it means to have our bodies become God's temples. Paul's prayer was—

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that called you, who also will do it." 1 Thess. 5: 23, 24.

We may thank God that this work will be accomplished for those whose vile bodies will be changed like unto his glorious body at Christ's second coming.

## What Shall We Read?

W. A. MEEKER

THE clock of time is ticking off the closing seconds of this world's history. We stand in the light of a dawning eternity. Isn't it therefore most wise for us to avoid receiving anything into our minds which must be removed before we are fitted for that eternal home? Jesus puts among those who are outside of the kingdom and the holy city, "whosoever loveth and maketh a lie." Rev. 22: 15.

Even though we may avoid reading—or writing for others to read—that which is plainly false, there is much written in which error is more or less interwoven, or which, though there be in it no error, follows the popular methods of presentation—methods which have the appearance of evil and may be classed as such by those who may not be ready or able to closely discriminate. The good tidings of God's truth are unlike any-

thing written by man; are they made more effective for the salvation of souls by being clothed in popular style?

As we value our souls' eternal welfare and salvation and the influence we have upon friends and acquaintances, we must be most careful what gains access to our minds, for "out of the abundance of the heart the mouth speaketh." Matt. 12: 34.

We must drink only of the purest of fountains, for "a good man out of the good treasure of the heart bringeth forth good things." Verse 35.

"Keep thyself pure," said Paul to Timothy. So must we if we are to be "without fault before the throne of God."

"Our first parents were led into sin through indulging a desire for knowledge that God had withheld from them. In seeking to gain this knowledge, they lost all that

was worth possessing. If Adam and Eve had never touched the forbidden tree, God would have imparted to them knowledge—knowledge upon which rested no curse of sin, knowledge that would have brought them everlasting joy. All that they gained by listening to the tempter was an acquaintance with sin and its results. By their disobedience, humanity was estranged from God, and the earth was separated from heaven.

"The lesson is for us. The field into which Satan led our first parents is the same to which he is alluring men today. He is flooding the world with pleasing fables. By every device at his command he tempts men to speculate in regard to God. Thus he seeks to prevent them from obtaining that knowledge of God which is salvation."—*"Ministry of Healing," pp. 427, 428.*

God forbid that we enter upon the error of our first parents.

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

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of his dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth."—*Id., pp. 441, 442.*

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

"The words of the living God are the highest of all education. Those who minister to the people need to eat of the bread of life. This will give them spiritual strength; then they will be prepared to minister to all classes of people."—*Id., p. 443.*

"There are works of fiction that were written for the purpose of teaching truth or exposing some great evil. Some of these works have accomplished good. Yet they have also wrought untold harm. They contain statements and highly wrought pictures that excite the imagination and give rise to a train of thought which is full of danger, especially to the youth. The scenes described are lived over and over again in their thoughts. Such reading unfits the mind for usefulness, and disqualifies it for spiritual exercise. It destroys interest in the Bible. Heavenly things find little place in the thoughts. As the mind dwells upon the scenes of impurity portrayed, passion is aroused, and the end is sin.

"Even fiction which contains no suggestion of impurity, and which may be intended to teach excellent principles, is harmful. It

encourages the habit of hasty and superficial reading, merely for the story. Thus it tends to destroy the power of connected and vigorous thought,—it unfits the soul to contemplate the great problems of duty and destiny."—*Id., pp. 445, 446.*

"It is often urged that in order to win the youth from sensational or worthless literature, we should supply them with a better class of fiction. This is like trying to cure the drunkard by giving him, in the place of whisky or brandy, the milder intoxicants, such as wine, beer, or cider. The use of these would continually foster the appetite for stronger stimulants. The only safety for the inebriate, and the only safeguard for the temperate man, is total abstinence. For the lover of fiction the same rule holds true. Total abstinence is his only safety."—*Id., p. 446.*

"We have an abundance of that which is real, that which is divine. Those who thirst for knowledge need not go to polluted fountains. The Lord says:

"Bow thine ear, and hear the words of the wise,  
And apply thine heart unto my knowledge.

That thy trust may be in the Lord,  
I have made known to thee this day, even to thee."

"Have not I written to thee excellent things

In counsels and knowledge,  
That I might make thee know the certainty of the words of truth;

That thou mightest answer the words of truth to them that send unto thee?"

"He established a testimony in Jacob,  
And appointed a law in Israel,  
Which he commanded our fathers,

That they should make them known to their children;'

'Showing to the generation to come the praises of the Lord,  
And his strength, and his wonderful works that he hath done.'

'That the generation to come might know them,

Even the children which should be born;  
Who shall arise and declare them to their children:

That they might set their hope in God.'

"The blessing of the Lord, it maketh rich;  
And he addeth no sorrow with it.'

"So also Christ presented the principles of truth in the gospel. In his teaching we may drink of the pure streams that flow from the throne of God. Christ could have imparted to men knowledge that would have surpassed any previous disclosures, and put in the background every other discovery. He could have unlocked mystery after mystery, and could have concentrated around these wonderful revelations the active, earnest thought of successive generations till the close of time. But he would not spare a moment from teaching the science of salvation. His time, his faculties, and his life were appreciated and used only as the means for working out the salvation of the souls of men. He had come to seek and to save that which was lost, and he would not be turned from his purpose. He allowed nothing to divert him."—*Id., pp. 447, 448.*

"Let us choose to be taught by him who created the heavens and the earth, by him who set the stars in their order in the firmament, and appointed the sun and the moon to do their work."—*Id., p. 449.*

*Collbran, Colo.*

## Passing Away

A. R. OGDEN

DURING the period September 3-11 I was called to officiate at three funeral services. In each case the person had been born previous to the falling of the stars, Nov. 13, 1833. Two of them were more than ninety years of age; the oldest, being past ninety-one years, had remembered very distinctly the falling of the stars. I looked into the worn faces of these persons, each now pale in death, and remembered the words of the Saviour:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 29-35.

Surely, when we remember that it is now eighty-five years since the last of the three great signs hung out in the heavens, we must be impressed that we are rapidly hastening on to the coming of our Saviour. Some of those born before the falling of the stars may still be living when Christ comes; but whether Christ's prophecy referred to those who were actually to see the falling of the stars, or to those who were to see that the event was a sign of Christ's coming and a sign of the judgment hour, matters not; we cannot but be impressed with the words of the Saviour:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

The generation is rapidly passing away and the coming of the Saviour hastening on.



### BAD MEMORIES

BUT there are many people who have such bad memories that they cannot remember the Scriptures. They can remember other things. They can remember the price of beef and the price of butter; the style of a hat and the shade of a ribbon: the



news of the day and the gossip of the neighborhood; and if a man insults or abuses them they can remember what he said and how he said it, and how he looked when he said it, and could tell it over in court, and swear to it; but they cannot remember God's Word: they have bad memories. If I had a barn that had room for thorns and thistles, brakes and briers, chaff and weeds, and had no room for wheat and rye or oats or beans or barley, I should call it a bad barn, and should want to pull it down and build a better one. And if I had a memory which retained stories and trash and jokes and scandals, but would not retain the Word of God, I should wish to do something to improve it.

Do you know the secret of this failure to remember God's Word?

"The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts." Mark 4: 14, 15.

When you plant your gardens, you shut up your hens lest they scratch up the seed as fast as you cover it, and if you wish to remember God's Word, you must not let the devil make a thoroughfare of the place where it is sown.

The apostle says:

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip ["run out as leaking vessels," margin]." Heb. 2: 1.

You remember the old vinegar barrel in the cellar. You thought there were several gallons in it, but you went and shook it one day, and there was nothing there. It was empty. No one had smashed in the head or pulled out the bung, but the vinegar had all leaked out, and the empty barrel would hold nothing.

How many church members there are who are ranged in rows like such leaky barrels. Everything they ever had in them is gone. They look sound and perfect, but how hollow they are! everything has leaked out. What can we do with such leaky old casks? Well, we used to watch for a time when it was cloudy and lowery; and when a long rain began to fall, we would take one of them out under the eaves spout and let the water run into it about four days, and soak the old thing out, and then it would hold water and be as tight as a drum.

Now if you have a memory that will not hold God's Word, you had better shove it under the spout, and let the word of God run into it steadily for a while. Drop other reading, let the papers and novels and magazines wait, and let the word of God have free course in your heart, till you learn to love it. You can learn to love anything. I have seen men who have learned to love tobacco; and a man who can learn to love that can learn to love anything!—*H. I. Hastings.*



## The Sabbath in the New Testament

FREDERICK GRIGGS

CHRIST came to earth "to preach deliverance to the captives, and . . . to set at liberty them that are bruised." The Jewish doctors of the law had so surrounded the beautiful Sabbath commandment, that memorial of love which God had placed between himself and his people, with their human, hard tradition, as to make it a burden and to bind in bondage those to whom the Sabbath proclaimed liberty.

"They enumerated about forty primary works which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works which they also said were forbidden. Among the primary works which were forbidden were plowing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking or dividing of things which before were united. Another of their traditions was that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course, it was a violation of the Sabbath to walk on green grass, for that would bruise, or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea, for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal, for that was a species of burden; but he might pour water into a trough and lead the animal to it; . . . yet should a sheep fall into a pit, they would readily lift him out, and bear him to a place of safety. . . . They said a man might minister to the sick for the purpose of relieving their distress but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eyesalve, for the purpose of easing the pain, but not to cure the eye."—*"Sabbath Manual of American Tract Society," pp. 214, 215.*

Thus was the Sabbath destroyed and its blessings to men lost. But Jesus Christ, who made the Sabbath and who was its Lord, sought throughout all his ministry to restore it to the people. And it appears that he purposely chose the Sabbath day upon which to perform many of his miracles. He did this in order that he might lead the people to an understanding of its proper observance. He began his ministry upon his return from his great temptation in the wilderness, by going into the synagogue on the Sabbath day and reading to the people and teaching them from the law of Moses. (See Luke 4: 16.)

Shortly after the opening of his ministry, while teaching the people in the synagogue, he was opposed by a man with an unclean spirit. "And Jesus rebuked him, saying, Hold thy peace, and come out of him." Verse

35. The man was healed, and the people were astonished, and inquired by what power and authority he could do this. This miracle was performed on the Sabbath day. From the synagogue he went to Simon's house. His fame spread abroad throughout the place. There were many sick there, but in obedience to their tradition the Jews did not bring them to Christ until after sundown. Then—

"at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils: and suffered not the devils to speak, because they knew him." Mark 1: 32-34.

In the first portion of the twelfth chapter of Matthew, is the account of a conversation which Christ had with the Pharisees in which he showed them their inconsistencies in their treatment of the Sabbath commandment. The disciples, being hungry, had plucked of the corn through which they were passing, beaten it out in their hands, and eaten it. Thus, two of the traditions of the Pharisees regarding Sabbath observance were violated. In reply to their accusation of the breaking of the law by the disciples, Christ referred them to the example of David, who, fleeing for his life, had violated the ceremonial law in eating of the showbread on the Sabbath. Directly following this conversation, they went into the synagogue, where was a man with a withered hand, and the Pharisees "asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him." And Christ in reply said: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." This angered the Pharisees but the more, and they "went out, and held a council against him, how they might destroy him." He had violated one of their primary Sabbath traditions in the healing of this man, and had sustained his disciples in violating another and also one of the secondary traditions. Not only that, but in his conversation with them he had proclaimed himself "Lord even of the Sabbath day." And so they sought to slay him.

Thus it is made evident that Christ's teachings regarding the meaning and observance of the Sab-

bath was one of the chief causes which brought him into disfavor with the religious leaders of the Jews. It is but natural that he should directly come into conflict with them regarding this commandment, for it lies at the heart of all right living, as it sets forth the Author of the power for such living. In destroying the life of this commandment and retaining but the form, the Jews had separated themselves from the Creator and his life-giving power. Christ was seeking only to restore this commandment.

Again and again throughout Christ's ministry, did he come into conflict with the doctors of the Jewish laws regarding the Sabbath and its observance. The healing of the man who had an infirmity thirty and eight years, as recorded in John 5: 1-18; of the man born blind, but healed on the Sabbath day, John 9: 1-16; of the woman who had an infirmity for eighteen years, and whom he instantly loosed from her bondage, Luke 13: 10-17,—these and other works proper for the Sabbath brought him into direct conflict over the Sabbath question. It would seem that no subject throughout his whole ministry received more consideration than this one. Christ was a Sabbath reformer, "therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath." John 5: 16. From being Sabbath breakers, the Jews had gone to the other extreme, and had so covered the Sabbath law with their rubbish of tradition that it meant but little, if any, more, than when its observance had been neglected by their fathers.

At the very close of his ministry, Christ gave his followers instruction with reference to the Sabbath. In telling them of the destruction of Jerusalem and of the woes that should come upon the children of Israel because of their sins, he enjoined them that they should pray that their flight from Jerusalem "be not in the winter, neither on the Sabbath day." Thus the Saviour, who had taken great pains during his ministry to instruct the people with reference to Sabbath observance, shortly before his death emphasized his holy Sabbath. During the siege of Jerusalem, and prior to its final overthrow in 70 A. D., the Roman armies were withdrawn from the city, as one writer says, "without any reason in the world," in such a manner as to enable the believers in Christ to withdraw before the city was wholly given to its terrible destruction. And thus for forty years did the disciples of Christ remember the Sabbath day, and prayed that their flight from the doomed city might not be upon it.

Within a few days after Christ had given his disciples this instruction, he was hanged upon the cross and paid the penalty of sin for all men. The

veil of the temple was rent, and the ceremonies and ordinances which had pointed to him as a sacrifice and Saviour were ended. Of their termination Paul thus speaks:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 14-17.

Type had met antitype. The ceremonies pointing to Christ were of use no longer. He had paid the wages of sin—death for all men. He had conquered the grave, and man was free. The annual feasts, the observance of the new moon with its special sacrifices, the seven annual sabbaths connected with these festivals, were no longer of avail.

In answer to some who use this scripture to do away with the binding claims of the seventh-day Sabbath, it may be well to quote what the commentator, Dr. Albert Barnes, has to say regarding this scripture:

"Or of the sabbath days; Gr., 'of the sabbaths.' The word 'sabbath' in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number, and the apostle does not refer particularly to the Sabbath properly so called. There is no evidence from this passage that he would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, 'the Sabbath,' it would then, of course, have been clear that he meant to affirm that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as 'a shadow of good things to come.' These commandments are, from the nature of the moral law, of perpetual and universal obligation."

There is no evidence whatever, either in the teachings of Christ or in the life of his disciples following him, or indeed in the teachings of the New Testament throughout, that Christ did away with or changed the Sabbath commandment; neither was it changed or abrogated by his death or his resurrection. Christ was crucified on the sixth day, the day of preparation. His followers prepared spices and ointment for his burial upon that day, "and rested the Sabbath day according to the commandment." Then "upon the first day of the week, very

early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24: 1.

Had they been directed by their Lord to observe another day than the seventh as a Sabbath, they would not have done as they did. Surely a commandment for which Christ had contended so strenuously, and the proper observance of which had, at least in part, led to his death, would not be changed without great reason and a definite command for such a change. Not only did the disciples rest "according to the commandment," on the day following Christ's crucifixion, but he himself also rested in Joseph's new tomb. The Lord of creation rested at the end of creation's week as a crowning work of creation, and as Lord of redemption he again rested on the Sabbath day at the end of a life of service for others and of suffering to himself.

After Christ's death, his apostles observed the Sabbath "according to the commandment;" and the whole apostolic church did likewise. Had this not been so, they would have been accused of Sabbath breaking by the Jewish leaders; but while many and various accusations were brought against them, they were not accused of this. In all their writings, the apostles magnify the law of God, making constant references which show their belief in, and observance of, all the ten commandments. Again and again in the book of Acts, is the worship of the disciples upon the Sabbath day noted; and that it is the seventh day Sabbath which the Jews observed is seen from the fact that the worship was in their synagogues and with them. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." This was at Thessalonica, and when he came to Corinth, "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

So we are led to conclude that the seventh-day Sabbath is binding in the Christian dispensation. We do this because we find its observance upheld by Christ throughout his entire ministry, because we have no evidence of any change by him of this day which he had established as Sabbath at creation and had proclaimed at Sinai, and because it was observed by the apostles and his followers after his death.

The Sabbath is a memorial of a fact,—the creation of the heavens and the earth,—and that fact can never by any possibility be changed. "God . . . cannot lie." He cannot change that which he has thus affirmed; nor should man seek to do so.

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"LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

# STUDIES IN THE TESTIMONIES

## Nearing the End

(Continued)

TYLER E. BOWEN

1. EVEN upon the very borders of the eternal world, what is it the purpose of the adversary to cause God's people to do?

"We are now upon the very borders of the eternal world; but it is the purpose of the adversary of souls to lead us to put far off the close of time. Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God, and to be waiting for the second appearing of our Saviour in the clouds of heaven with power and great glory. He will lead as many as possible to put off the evil day, and become in spirit like the world, imitating its customs. I felt alarmed as I saw that the spirit of the world was controlling the hearts and minds of many who make a high profession of the truth. Selfishness and self-indulgence are cherished by them; but true godliness and sterling integrity are not cultivated."—*Testimonies for the Church*, Vol. IV, p. 306.

2. What is the purpose of God in lengthening out to us the hours of probation? What will those be doing who sense the importance of the time thus lent us?

"In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear."—*Testimonies for the Church*, Vol. IV, pp. 306, 307.

3. In the judgments already permitted to come upon the earth, to whom is God speaking? What is expected of God's loyal people in such a time as this?

"Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most

despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—*Testimonies for the Church*, Vol. V, p. 136.

4. To what will those be subjected who endure the test of character sure to come to every soul? What will then be discovered?

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."—*Testimonies for the Church*, Vol. V, p. 81.

5. What is pointed out as fast approaching? What suggestion is made as to what constitutes the real strength of the church?

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor."—*Testimonies for the Church*, Vol. V, p. 80.

6. What will cause this time of sifting?

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Early Writings*, p. 270.

7. What will those be doing who are prepared to stand in that time

when Jesus shall cease his ministry in the most holy place in the heavenly sanctuary?

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them."—*Early Writings*, p. 270.

8. What is said of the company obtaining the victory over their natural besetments?

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy."—*Early Writings*, pp. 270, 271.

9. In what manner will this tested company be able to witness for God?

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Early Writings*, p. 271.

10. What is said of the power of Christ's love, manifested in unselfish ministry?

"The followers of Christ are to labor as he did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. And to us also the promise will be fulfilled, 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evil-doer than will the sword or the court.



of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart will harden under reproof; but it will melt under the love of Christ. The missionary can not only relieve physical maladies, but he can lead the sinner to the great Physician, who can cleanse the soul from the leprosy of sin. Through his servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear his voice. Through his human agencies he desires to be a Comforter such as the world knows not." — *"The Desire of Ages,"* pp. 352, 351.

11. What constitutes the only safety for the people of God at this time?

"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age; but stand in moral independence, making no compromise with its corrupt and idolatrous practices. It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship." — *"Testimonies for the Church,"* Vol. V, p. 78.

12. What token is pointed out as a sign that the angel of mercy is about to leave the earth never to return?

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy [pointed out in preceding paragraph] be a sign to us that the limit of God's forbearance is reached, . . . and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble." — *"Testimonies for the Church,"* Vol. V, p. 451.

13. What description is given of the experience of God's people in this "time of Jacob's trouble" just mentioned?

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, 'Why don't your God deliver you out of our hands? Why don't you go up, and save your lives?' But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup, and be baptized with the baptism. The angels, faithful to their trust, continued their watch. God would not suffer his name to be reproached among the heathen. The time had nearly come when he was to manifest his mighty power, and gloriously deliver his saints. For his name's glory he would deliver every one of those who had patiently waited for him, and whose names were written in the book." — *"Early Writings,"* pp. 283, 284.

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THE Lord convinces me more and more that we can preach the gospel of Christ no farther than we have experienced the power of it in our own heart.—*Whitefield.*

## IN MISSION LANDS

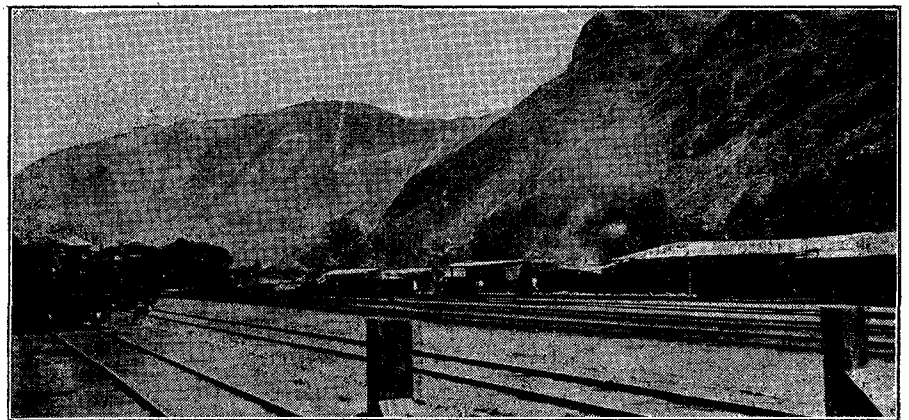
### A Visit to the Indian Church at Lanca, Peru

E. H. WILCOX

BECAUSE of the sickness of our superintendent, Elder L. D. Minner, my wife and I were asked to visit our best-organized Indian church and spend the Sabbath, June 29, 1918, with them. I wish to give you a short account of the trip and of the customs of our Indian brethren at that place. Arising at about four o'clock on the morning of June 28, we soon ate a light lunch and were off for the electric car barn, where we took the first car for the central railway station of Lima. Our train soon pulled

before meeting time, and the brethren and sisters are then permitted to enter. To me it was quite impressive to see them enter and take their respective places in the chapel. Each one would bow beside or in front of his seat and offer a silent prayer to God. There was no visiting or loud talking in the room.

Since they live so far from the church, and consequently have but one meeting a week, their Sabbath meetings are rather long. They began at one o'clock and continued till a little



THE ROAD LEADING TO LANCA

The Road, from Two to Three Feet Wide, is Shown by the White Line up the Mountain Side.

into the station, and we were off for the mountains. We first passed through the beautiful Lima valley, which gradually narrowed itself into a mountain gulch with the Rimac River flowing through it. In the valley were fields of alfalfa, cotton, sugar cane, and potatoes, which formed quite a contrast to the barren mountains along the sides of the valley. At nine o'clock we reached the little station of San Bartolme, at an elevation of five thousand feet. The air was fresh, and the sun shone brightly, which we greatly appreciated after being shut up in the damp, sunless climate of Lima for a time. In about an hour after reaching our destination the brethren arrived with horses to take us over to their church. It was a very enjoyable ride of six miles.

On Sabbath morning our Indian brethren began to arrive from different parts, bringing their dinner with them. As many of them had to come four and five miles they came to spend the day. In our church at that place there are two large rooms below, where they congregate and study, talk and eat. The doors to the chapel above are opened at fifteen minutes

after five on that particular Sabbath.

To open the meeting the elder and the deacon, both Indians, went forward and offered a silent prayer. The deacon then gave a forty-minute talk on the importance of running successfully the Christian race. It was an interesting talk. He had just read Bunyan's "Pilgrim's Progress," and he outlined the journey made by Christian, the main character in the book. After his talk a letter was read from a member now in Argentina taking the nurses' course. This was quite a long letter of admonition, and contained many good points.

The superintendent of the Sabbath school then took his place, and the review was conducted and the lesson recited with much interest. Several children were asked to recite verses. These children would march out to the front and give their verses in a very intelligent manner.

After the Sabbath school a forty-five-minute Bible study was conducted by the writer, after which the ordinances of the Lord's Supper were celebrated, the elder and the deacon officiating. It surely seemed good to see these people, who had come from

heathenism to the light of the gospel message, taking part in these sacred ordinances, looking to the real Jesus, instead of to an image made of wood or stone. It was a time of heart searching; all wanted to be right with God. As in the days of the apostles, differences were put away.

After the dismissal of the meeting, three collections were taken up. One was to help their fellow brethren, who had just recently heard of this gospel message, and who lived beyond a large mountain a day's ride distant, that they might get their little Sabbath school started. The next was for a poor family that was sick and needed help, and the last one was to pay the running expenses of their own church. With each collection the church secretary went with the man who took the offering and took the name of each one who gave and how much he gave in each offering. This you will understand consumed considerable time.

## Experiences in Bolivia

W. R. POHLE

BOLIVIA, with its 2,500,000 souls shut in from the outside world, invites the consecrated missionary to come up higher, because on these highlands of from 12,000 to 14,000 feet, adorned by the perpetual snow of the Andes, lives the vast Indian population of this country. In the streets of La Paz—"city of peace"—swarm at times these Indians, who can neither read nor write, and know nothing of a loving Saviour. The only Christ known to either the Indian or the Bolivian in general is the wooden Christ on a wooden cross. And we have to labor with a people whose faith in the Bible is equal to ours in the Book of Mormon. Our work of necessity must be educational, whether in the pulpit or in the home.

These people believe that every Protestant is a "Mason," as they call him, and that he does not believe in God, Christ, or the Virgin. They say that they believe in God and Christ, but observation shows that they render ten times as much homage to the Virgin as to Christ.

As an illustration of how they appreciate the missionary and his Bible, I might cite some experiences we have had here in this country. There live in this city a family who bought a Bible and began to read it and compare it with the Catholic version. With this family we have studied God's Word many times, so that a daughter, a widow, has turned away from her former faith; but the mother still goes to confession. On one occasion the father confessor asked the question, "Have you any Protestant literature in your house?"

"No," she answered.

"Have you a Protestant Bible?"

"Yes," she replied.

Their Sabbath school offering for the quarter amounted to \$6.35 gold, and their tithes to \$25.95 gold. This is not a great amount, yet these people have very little money, and counting the other offerings that they give, it all amounts to quite a sum for them. They are very strict in tithe paying, and follow the envelope plan of bringing their tithe each Sabbath.

We feel that if one church can be taught to do as well as these people in handling their own church affairs, more of our Indian churches can be trained to do the same. While, of course, they do not do all things in as good a way as some of our well-organized churches in the States, yet they are willing to learn, and are improving all the time. Assuring you that we realize our need of the help that comes from above, and to a certain extent realize the times in which we live, we ask that the work in this part of the Lord's harvest field may be remembered in your prayers.

"Then you go and burn that Bible else I will not absolve you."

"But," said the woman, "it is a good book, and I find nothing bad in it."

"That makes no difference; burn it," he replied.

So the woman left very sad, only to return to confess another time.

The first thing the priest asked as she came to the confessional was, "Have you burned that Bible?"

"No," she answered, "that book cost us money, and we cannot destroy it."

"Go and burn that Bible, and do not return again to me until you have done so."

The woman returned to her home, kindled a fire, and tore the precious book to pieces and burned it, in obedience to the priest. Since then the daughter has married, and because she was not married by the church, she and her husband have been expelled from the house where they lived. But before putting them out, a Jesuit priest visited them, and talked with the daughter, admonishing her that she was going to be lost if she still persisted in reading that Protestant Bible. After talking with her a little while he took from under his long coat two copies of our Spanish *Watchman* which he had obtained from some one, and asked her, "Do you read this paper?"

"Yes, I do."

"Then you are a Protestant, and your name is erased from the church."

"It may be erased from the church, but not from the book of life," was her reply.

On another occasion, while I was distributing invitations, a crowd surrounded me and began to ask ques-

tions about our belief and our faith in the Virgin. Presently I noticed smoke arising by my side, and looked down to find that they had lighted the papers in my hand and that the smoke was coming up from them. When I desired to withdraw, I was followed by showers of sticks and dirt and shouts of "Diablo" (devil). At the same time a crowd accompanied me to the center of the town.

One evening at eight o'clock, just before starting a meeting, which had been announced by invitations, a policeman took me to the chief of police. I asked him why he wanted me. He said that he did not know, but that I was ordered over there. On arriving at the police station I was asked, "Who has given you permission to hold such a meeting?" As we have religious liberty in Bolivia, I told him that the supreme government had given me permission. "What do you mean by that?" I was asked. I answered that we have here in Bolivia religious liberty. So he let me go, and I returned and held our meeting, although some of the people were somewhat alarmed.

Notwithstanding the difficulties we meet in the language, customs, and belief of these people, the Lord is softening the hearts of some of them, and now we see the breaking of the morning for the gospel in Bolivia.

What we most need is more help. For months we prayed for men for the colporteur work. One canvasser for two or three years has been working alone, but the Lord has answered our prayers, so that now we have a man to direct that work. From the first institute ever held in Bolivia there have gone out to the field four native colporteurs, who give promise of staying by the work.

For months we have waited for a man to take up work among the Bolivian Indians, who greatly outnumber the other classes of people, and we were made glad to learn that one was on the way to this field. But now it seems doubtful whether he will come or not, as he has been held up in another field. We have openings in two places where we can place workers at once, but have no one to send. How long shall we wait to fill these calls? The enemy is working hard, and we find that where it would once have been easy to start the work, the doors are closing.

Aside from the need of men for the Indian work, we have an immediate need of a minister to take up work in another city, in the center of which we have a Sabbath school. There they are continually calling, but what can we do unless some one comes over to help us?

This is a difficult field, so those who desire to work here must be willing to sacrifice and be able to stand all kinds of trials and discomforts and discouragements.



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

All correspondence relating to the Home department should be addressed to the editor of the Review.

## Sunshine

J. M. HOPKINS

ONE little song of gladness,  
While passing on your way;  
Perhaps some soul in sadness  
May catch the happy lay,  
And join you in the chorus  
And swell the joyful sound,  
Till on and on the echo  
Shall ring the world around.

One little word of kindness  
May cheer some sorrowing heart,  
And wake some chords long silent,  
And heal the bitter smart;  
And he in turn may speak it  
To others in distress,  
Thus one wee word be making  
A messenger of bliss.

One little deed of helping,  
To share another's load,  
'Twill aid so much the weary  
Along life's toilsome road;  
Then he in turn may try it,  
To help a brother on,  
Till your one kindly action  
A world of good has done.

One little smile so cheery,  
When all the world seems blue;  
'Twas that that made you happy  
When all looked dark to you.  
Then pass it on to others,  
And others yet to more,  
Till all the world is smiling  
On every sea and shore.

Roseburg, Oreg.

## Home Companionableness

TYLER E. BOWEN

PERHAPS it is easier for some individuals to maintain hopeful cheerfulness than others. May we say some people inherit more sunshine, more cheeriness, than others? However they came by it, it is a blessed quality, worth more than inherited thousands in gold. Such unconsciously to themselves spread blessing and sunshine wherever they go. They are companionable associates in any walk of life.

Did you ever observe such a one closely? One thing will be prominent; you will observe his seemingly almost total blindness to the faults of others. That which so annoys you, he appears not to observe at all. Yet no doubt he sees it as well as do the others.

It is on this point that much of the friction in the home arises. Some word has been spoken, or something done, that is plainly out of the way, though not involving principle, perhaps. But what of it? Why notice it and enlarge upon it until everybody is turning it over to inspect it from all sides? The companionable one is wise enough to let it alone, and pass on. He is quick to class it as nonessential, and turns to something of more importance.

Here is the counsel which was once written to a worker in the cause, telling him what traits of character he should cultivate: "You need to cul-

tivate a good temper,—kindly, cheerful, buoyant, generous, pitiful, courteous, compassionate traits of character," on the one hand; and on the other, "You should overcome a morose, bigoted, narrow, faultfinding, overbearing spirit. . . . You need to battle with yourself vigorously, and form your character after the divine Model."—*Testimonies for the Church*, Vol. III, pp. 420, 421.

Here is a challenge for fighting of the right sort at home. No doubt there are many of us who need this counsel besides the brother to whom the admonition was addressed. Some good vigorous fighting with ourselves is needed in order to put out of our very own hearts and lives the spirit of faultfinding when things go wrong at home or elsewhere; of egotism, as to the value of our own opinions and plans; of narrow-mindedness, counting that whatever is outside the realm of our thinking and doing is of little consequence or value; of criticism, finding some flaw in every one and everything at home or abroad, all this calls for daily, vigorous battle until the last trench is taken and a complete victory gained.

And it is our lack of this loving sympathy for those struggling against hereditary and cultivated evil tendencies that the Lord says constitutes one of our greatest sins. "How little do we enter into sympathy with Christ

on that which should be the strongest bond of union between us and him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing his tenderness and his great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power."—*Ministry of Healing*, p. 163.

It is only through having the compassionate Saviour by our side—yea, dwelling within us—that these victories may be gained, no matter what our hereditary tendencies may be. The Lord Jesus, the beloved Son of God, who built the universe by the power of his Father's word, will recreate your heart and mine, if we but let him and co-operate with him. This is not a task too great for him. Has he not promised, "A new heart also will I give you"? Eze. 36:26.

We may look out upon the great unfinished "work of God" (as we speak of it) in the world, but the work of God will not be done on earth until the victories just considered are gained by God's elect right here in our homes on the earth now. Kindliness, cheerfulness, the buoyancy of true hope, generosity, pitifulness, courtesy, and Godlike compassion will dominate the lives and characters of those who find entrance into the kingdom of God as "saints of the Most High."

Let us study our divine Model. His love shed abroad in our hearts will develop these good traits in our characters, and banish everything hateful, making us truly companionable associates in our homes here, and in the homes of the eternity of the hereafter.

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THE story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once became the subject of sneering remarks from some rough fellows. These remarks were kept up, and when the young minister was leaving the car, to the amusement of his companions, one youth said, "Say, mister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?" This reply, and the influence of the young minister's keeping his temper under provoking circumstances, were later the means of bringing that young man to Christ.—*The Earnest Worker*.

### THINGS MOTHERS SHOULD DO

As the boys grow up, make companions of them, and they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets; if they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals, not mere echoes.

Remember that without physical health, mental attainment is worthless; let them lead free, happy lives—lives which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one that is gone there is no more to be done; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.—*Selected.*

### LAST-DAY DISEASES

(Continued from page 2)

has been accomplished in this way for the reason that God honors obedience of his laws and permits those laws to have their natural operation. But in the dangers of the last days, when disease becomes more virulent than it has been before in the history of mankind, it will be found that the observance of natural law alone, or the application of the principles of hygiene and sanitation alone, will not afford protection. The special interposition of God must be experienced by his children.

There is another class of people in the world today, who pay little regard to laws of sanitation and hygiene, but depend upon so-called faith for preservation. Such we must believe have mistaken faith for presumption. Presumption goes on blindly, in disobedience to the requirements of God, expecting God to save even in transgression. True faith trusts God for deliverance and guidance, and at the same time seeks to humbly walk in ways of right which he has pointed out to them.

F. M. W.



### LEWIS OSWALD STOWELL

LEWIS OSWALD STOWELL was born in North Paris, Maine, July 4, 1828, and died in Riverside, Cal., April 1, 1918, at the age of nearly 90 years.

Brother Stowell was one of the early pioneers of the Advent movement, and at the time of his death was probably the oldest in Sabbath-keeping experience of any person living.

He, with his parents, was in the 1844 movement; and soon after the bitter disappointment he and his mother, in studying the Bible, were led to the light of the Sabbath truth and began to obey it, not knowing that any one else was keeping the seventh day as the Sabbath. He served as pressman in the publishing of the first

last years were spent with his daughters, Mrs. C. H. Barr and Mrs. A. F. Ballenger, of Riverside. His other daughters are Mrs. R. P. Munro, of San Diego, Cal., and Mrs. Parker Smith, of San Fernando, Cal.

Brother Stowell remained a firm believer in every principle of the message till the hour of his death; and although so old, he came very regularly to the Sabbath services, and when too weary to sit up, would lie down on the front seat.

The day of his death came while nearly all our ministers were attending the General Conference in San Francisco. Dr. Mary C. McReynolds, of the Loma Linda Sanitarium, was called to give the discourse at the funeral service. Words of courage were spoken concerning his hope, and his future home, from 1 Thess. 4: 14 and Rev. 21: 1-7 and 22: 1-5. His faith clung to that hope to the last, and he lived in anticipation of the joys of that home.

C. McREYNOLDS.



LEWIS OSWALD STOWELL

Seventh-day Adventist paper, the *Present Truth*, in Paris, Maine, and the *Second Advent Review*, in Saratoga Springs, N. Y.—the ADVENT REVIEW AND SABBATH HERALD of today.

Opposite page 286 in "The Great Second Advent Movement," is a picture of Brother Stowell, in company with Elder Uriah Smith, G. W. Amadon, and Warren Bachelor, at work in the office of the REVIEW AND HERALD; also on page 318 is an account of his being healed instantly by the power of God in answer to the prayers of Elder James White and his wife, Mrs. E. G. White, and Elder J. N. Loughborough, after having been given up by his physician to die from an attack of pleurisy. We quote: "When we arose from prayer, he was sitting up in bed, striking his sides, which before had been so painful, and saying, 'I am fully healed; I shall be able to work the hand press tomorrow.' Two days after this he did work it."

After several years' service in the publishing work, Brother Stowell settled in Illinois on a farm. He married Melissa M. Bostwick. Six daughters were born to them, four of whom are living. About ten years ago he came to reside in Riverside, Cal. His

### THE FLORIDA CAMP-MEETING

THE annual camp-meeting of the Florida Conference was held September 5-15, on the fairgrounds in the beautiful little city of Orlando. The location of the meeting was excellent, and the attendance of our people was very good. We cannot remember attending a meeting where a greater spirit of unity and earnestness was manifest. Marked evidence of the presence of the Holy Spirit was seen throughout the meeting. Much interest was shown in a study of the Scriptures, and a very encouraging response was given to the close, practical instruction on the duties of the Christian life. And as the searching truths of the Word and the Testimonies of the Spirit were brought home to hearts, a spirit of general repentance was seen.

The annual session of the conference was held in connection with the camp-meeting. Encouraging progress was seen in the work in the conference. Evangelical efforts in different parts of the field have been fruitful in the conversion of souls.

The colporteur work has been greatly blessed of God, and the future for this work is very encouraging. The book sales at the meeting were in excess of \$800.

During the year a ten-grade school building has been erected near the sanitarium, at a cost of about \$8,500. It is expected that the institution will be completed free of indebtedness.

A \$30,000 addition to the sanitarium is being constructed, with the hope of having it ready for this winter. As far as the work has progressed, it is fully covered by annuities. This is a very-much-needed improvement, and will place the institution where it will be able to do strong work in the interests of the message.

Brother A. R. Sandborn has the confidence of all and was unanimously re-elected president. Clarence Lawry was elected secretary-treasurer.

The Sabbath school offering at the meeting was about \$200. About \$1,600 was given to missions, and more than \$2,000 was raised for the completion of the school.



On the last Sabbath of the meeting, Brethren B. W. Spire and Allen Walker were ordained to the sacred work of the gospel ministry.

An excellent meeting for the colored believers was held on the same date in another part of the city, which was well attended. A report of this meeting will doubtless be furnished for the REVIEW. The Lord is blessing the work that is being done among the colored people, and the outlook is encouraging.

Brother L. A. Hansen and the writer, with the union and local conference laborers, attended these meetings. A good measure of the rich blessing of the Lord was experienced as a result of the labors put forth, and all our people returned to their homes with new courage and a determination to push the work forward and hasten the work of the message to all parts of the field.

G. B. THOMPSON.

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### HARVEST INGATHERING AT SOUTH LANCASTER

It will be of interest to the readers of the REVIEW AND HERALD to know that the South Lancaster Academy recently took part in the greatest Harvest Ingathering rally in its history. This school has always worked faithfully in the Harvest Ingathering campaigns of past years, but this year the call of the foreign fields came to the school in a stronger way than ever before, and as a result of the organization perfected, and the blessing of the Lord upon the efforts of the students and teachers, nearly \$1,000 was raised for foreign missions.

I have never seen such enthusiasm manifested by our people as was manifested by the student body, teachers, and members of the board present, when the matter was introduced in the chapel recently. The students were organized into bands, after one hundred fifty had volunteered for service, some member of the faculty having the oversight of each band. The amount collected by the students, teachers, and members of the board who took part, was nearly \$700. As nearly as I can remember, the largest sum the school had ever reached in the past, was between five and six hundred dollars. This \$700 which was raised the first day, was not all that was done, for the students went out again two days later, and obtained nearly \$300 more. While the exact figures have not been ascertained as yet, we feel safe in saying that the South Lancaster Academy this year in its great Harvest Ingathering drive, has raised nearly \$1,000 for foreign missions.

We appreciate the organization perfected by Professor Shull and the teachers of the academy, and above all, we feel that the co-operation of the student body was far beyond our fondest expectations. There were no slackers among them; every one was a worker. We are informed that some of the students reached as high as \$25 the first day. Out of a band of between 125 and 150 who took part in the drive, more than 60 stood up to state that they personally had reached more than \$4 as a result of their day's work. At the close of the day's effort, a great rally meeting was held in the Assembly Hall, at which meeting the different bands reported through their leaders the result of their day's work.

We are glad for the missionary spirit that prevails in the South Lancaster Academy, from the principal of the school on down through the body of teachers to the students. There is an earnest spirit here

that is commendable, and we believe that the South Lancaster Academy is moving along day by day onto higher ground.

We trust that these few words of what the academy has done, will prove an inspiration to our people everywhere, to go forth in the name of the Lord and solicit funds for the foreign fields.

J. K. JONES.

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### WABASH VALLEY SANITARIUM

DURING the last few weeks many things have happened to encourage the Wabash Valley Sanitarium family.

We have the largest class of nurses in training we have ever had. The freshman class numbers twenty, and never before have we seen the students engage in the work with such earnestness and consecration. Our second-year class, with the exception of three young men, who were drafted, and one young lady, who dropped out, is sticking to its work, still numbering twelve, which is exceptional for the second year. Our third-year class is of the same strength as last year. This strong body of workers enables us to send a company out into the city of La Fayette daily to do missionary work under the leadership of Elder Claude Curtis, whose coming has been a great blessing to us.

During the last two weeks our family have been having a blessed experience in the Harvest Ingathering campaign. Nearly every member of the family has participated, and already \$5,400 has been garnered in.

Our Sabbath school offerings for the last quarter have reached an amount double our goal, in spite of the fact that three fourths of our members are nurses in training, who receive no salary.

The Spirit of the Lord is manifest in our prayer meetings, and the people have a mind to lift. During the quarter, with an average membership in our Sabbath school of forty, we have raised a total of \$600 for missions, which includes our Harvest Ingathering donations, or an average of \$15 per member.

In our sanitarium work the last year we have had many almost insuperable difficulties to contend with. Because of our building operations there has been the constant sound of hammer and saw, and it has been difficult to keep our grounds and buildings tidy. In spite of these handicaps our patronage has been good. In a few weeks the new work will be entirely done, and then, with our increased facilities and advantages, together with a vigorous campaign of advertising, I believe we can confidently look forward to a largely increased patronage.

Due to the fire and the necessity of building a new nurses' dormitory and a heating plant besides the sanitarium addition, the amount of money we had planned on raising last fall proved entirely inadequate. Because of lack of means and the inability to buy material and hire more men, the work dragged on much slower than it would have done without this financial handicap. During the last two months, however, we have been greatly blessed in this respect also. The Lord has moved the hearts of brethren to help to such an extent that we are able to finish without debt.

For all these blessings and the evidence of his Spirit working among us, we thank our heavenly Father.

W. C. DUNSCOMBE, M. D.

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FAITH is the gift of God.

### LENGTHENING THE CORDS

DR. J. N. ANDREWS, of Chungking, in the province of Szechwan, China, hearing of another family sent by the Mission Board to Szechwan, writes of his plans to move on to Tatsienlu, on the border of Tibet, and of the need of printing facilities. He says:

"We have been thinking for a long time of the work to be done in Tatsienlu, and now as we learn of the new family voted us by the General Conference, thus releasing us, and the move to that place seems actually coming in sight, we are very happy to plan more definitely on this work. Opening work in that far-off city, where there is a continually changing population of some six thousand traders from all over Tibet, is, of course, but a means of beginning work for that people, from this border town as a base. The thing of most importance is to have our truth printed in that language soon, and to begin flooding Tibet with our literature by the hands of this roving population. The Tibetans are one of the last large peoples to be touched by our truth, and God surely calls us to get the message into that land quickly, at such a time as we are now living in.

"We are therefore asking for facilities for putting the truth in printed form in the Tibetan language—for a press and Tibetan type. By careful inquiry I learn that there is only one place in China doing printing in this language. Even the Bibles and portions put out by the British and Foreign Bible Society are printed from plates made either in England or Germany. The only way for us to get any literature in that language is to print it ourselves.

"This printing in the Tibetan must come sooner or later, and it seems to us that the usefulness of our move to Tatsienlu at this time will be greatly enhanced by our beginning at once on the preparation of literature. I have long since ordered a number of books from India for the study of the Tibetan language. I pray that the Lord by his Spirit may impress the committee there regarding the action he would have them take on this question. The great closed land of Tibet is certainly one of the nations, tongues, and peoples which must be entered before the end comes. Would it not also be a great inspiration to our people at home, and a stimulus to the contributions for foreign missions, to know that the long-unentered field of Tibet was being sown with the seeds of truth in the form of literature in that language?

"We have looked forward with anticipation for a long time to this move to Tatsienlu, and though it means being one month farther away from civilization, and being settled in a small city in the sandy and barren country of western Szechwan, with only one other English-speaking family, yet it is worth while, and will far exceed any of the hardships if we are able to begin this work among the neglected people of Tibet, and help in finishing the Lord's work in the earth."

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"ONE writer says: 'Character is the fine art of giving up.' Much it requires, much wisdom to know what it is best to give up, and when, and how. Many have been ruined by being given up to, when refusal of their wishes would have been wiser and really kinder."

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FRIENDSHIP is love boiled down and flavored with kind thoughts, kind words, and kind deeds.—Hodges.



Publishing  
Department

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

THE SUMMARY

WHILE, on the whole, the accompanying summary shows a gain over that of August one year ago, a loss of more than \$14,000 is shown in North America, which is the first loss in the homeland in twenty months. This is a very large loss, and should serve to stir us to greater activity lest it be repeated in coming months.

We all rejoice to see the splendid increase in the sale of our books by colporteurs in foreign fields, as indicated by the summary, but while the work grows in distant lands let us not slacken our efforts at home, but rather "keep the home fires burning" the brighter.

There are numerous tokens of the Lord's providential care over this department of his work, and we have every reason to be of good courage. There are many perplexities to meet, it is true, and these will doubtless increase to the end, but they should in no way deter us from doing the work, but rather draw us closer to the side of the Redeemer for wisdom and power for the service we are called upon to render in a time like this.

W. W. EASTMAN.

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COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147 copies, value, \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.

June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.

July, 1917, 206,715 copies, value \$7,450.15; July, 1918, 213,456 copies, value \$7,209.78.

August, 1917, 253,026 copies, value \$11,264.29; August, 1918, 208,702 copies, value, \$9,393.42.

SPANISH INFLUENZA

(Continued from page 16)

in case of a high temperature. There is a general tendency throughout the disease toward a chilly sensation, and an abhorrence of all cold. At any time during the progress of the disease chilliness may develop and cause an immediate rise of temperature. The appetite is fair, and the tendency is to feed the patient too much.

Treatment

In influenza there is a constant tendency toward internal congestion and peripheral, or external, chilling. This should be studiously combated by the early use of hot leg baths, fomentations to chest, or where the symptoms are particularly those of nausea and vomiting, fomentations to abdomen.

COLPORTEURS' SUMMARY FOR AUGUST, 1918

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1918	Value 1917	No. Copies	Value 1918	Value 1917
ATLANTIC							
E. New York	15	1161	\$2233.47	\$1922.25	1540	\$ 231.00	\$ 232.80
Greater New York	4	100	671.25	1906.00	20540	3081.00	1477.50
Maine	13	768	1385.05	447.25	4412	661.80	803.50
Massachusetts	10	629	1940.70	276.65	3609	541.35	810.40
N. New England	14	817	1206.50	850.00	956	143.40	94.10
S. New England	20	643	1522.75	1005.15	3762	564.30	211.00
W. New York	21	923	1579.45	2100.00	981	147.15	440.00
Totals	97	5141	10539.17	8507.30	35800	5370.00	4069.30
CENTRAL							
Colorado	47	1250	1955.80	2173.29	1537	230.55	216.00
Kansas	32	957	1378.50	4396.74	883	132.45	185.20
Missouri	42	1150	2096.75	2440.00	1850	277.50	594.00
Nebraska	36	1131	2014.05	3668.45	1050	157.50	22.90
Wyoming	22	643	1370.24	2253.25	355	53.25	30.60
Totals	179	5131	8815.34	14931.73	5675	851.25	1048.70
COLUMBIA							
Chesapeake	9	593	2294.65	456.75	4532	679.80	315.50
District of Columbia	3	300	650.00	738.35	605	90.75	30.00
E. Pennsylvania	13	2232	5206.90	3560.44	6394	959.10	189.20
New Jersey	11	587	2256.15	4937.55	1475	221.25	316.50
Ohio	16	920	1734.65	3459.05	6914	1037.10	818.40
Virginia	22	1474	3079.45	3212.48	1690	253.50	67.00
W. Pennsylvania	26	2024	3630.19	2141.58	5256	788.40	506.30
W. Virginia	15	1453	3697.45	8604.45	1557	233.55	155.10
Totals	115	9683	92549.44	27110.65	28423	4263.45	2398.00
EASTERN CANADIAN							
Maritime	....	1209	2008.85	3353.85	50	7.50	159.00
Ontario	....	1513	2767.35	9476.02	3856	578.40	163.20
Quebec	....	555	189.00	1021.59	250	37.50	7.00
Newfoundland	....	219	1072.00	.....	.....	.....	.....
Totals	.....	3496	6037.20	13851.46	4156	623.40	329.20
LAKE							
E. Michigan	14	1512	1481.60	1584.31	1250	187.50	194.80
Indiana	24	1003	1915.55	1854.95	2161	324.15	182.90
N. Illinois	21	1906	3063.35	2551.31	15247	2287.05	221.00
N. Michigan	12	994	1579.00	941.25	545	81.75	56.80
N. Wisconsin	19	1308	2515.85	1891.95	661	99.15	36.50
S. Illinois	21	1224	1548.60	1805.45	1580	237.00	444.00
S. Wisconsin	13	858	1274.75	3839.00	1715	257.25	391.50
W. Michigan	20	1212	1827.13	1399.10	952	142.80	24.10
Totals	144	10017	15205.83	15867.32	24111	3616.65	1551.60
NORTHERN							
Iowa	11	915	2312.20	.....	7226	1083.90	643.50
Minnesota	26	3092	4721.60	.....	5006	750.90	622.10
North Dakota	7	925	1500.65	.....	740	111.00	79.50
South Dakota	6	653	1894.55	.....	325	48.75	74.00
Totals	50	5585	10429.00	.....	13297	1994.55	1419.10
NORTH PACIFIC							
Montana	....	.....	.....	638.00	1070	160.50	267.00
S. Idaho	....	.....	.....	3059.55	964	144.60	54.50
S. Oregon	....	.....	.....	530.25	121	18.15	102.50
Upper Columbia	....	.....	.....	1210.50	771	115.65	127.00
W. Oregon	....	.....	.....	1277.85	740	111.00	337.50
W. Washington	....	.....	.....	621.51	4213	631.95	319.00
Totals	.....	.....	.....	7337.66	7879	1181.85	1207.50
PACIFIC							
Arizona	2	252	666.45	.....	925	138.75	72.00
California	4	105	865.30	.....	7481	1122.15	314.00
Central California	6	250	550.70	.....	1706	255.90	40.00
Inter-Mountain	7	680	1190.71	.....	170	25.50	.....
N. Cal.-Nevada	4	497	519.95	.....	1003	150.45	36.00
N. W. California	3	.....	787.05	.....	.....	.....	.....
S. California	3	238	239.70	.....	6035	90.25	305.00
S. E. California	.....	.....	.....	.....	925	138.75	60.00
Totals	29	2022	4819.86	.....	18245	2736.75	827.00
SOUTHEASTERN							
Cumberland	10	287	1349.55	3591.45	3814	572.10	178.50
Florida	7	966	2386.55	3632.40	745	111.75	176.20
Georgia	15	1222	4581.90	5580.00	812	121.80	323.50
North Carolina	12	1524	5015.90	3543.41	2722	408.30	287.50
South Carolina	16	2194	7032.15	2659.60	1025	153.75	62.00
Totals	60	6193	20366.05	19006.86	9118	1367.70	1027.70

SOUTHERN							
Alabama	16	2288	\$ 4990.30	\$ 2818.60	3782	\$567.30	\$137.60
Kentucky	15	1873	3003.15	3096.70	950	142.50	90.00
Louisiana	9	511	3286.40	2378.45	350	52.50	66.80
Mississippi	27	2802	13898.95	4417.40	406	60.90	57.00
Tennessee River	8	439	555.75	5000.05	3730	559.50	295.70
Totals	75	7913	25734.55	17711.20	9218	1382.70	747.10
SOUTHWESTERN							
Arkansas	21	1651	6061.40	8626.22	2150	322.50	207.80
N. Texas	22	1444	6926.50	8964.83	587	88.05	199.50
Oklahoma	20	891	6651.00	9077.49	2532	379.80	511.40
S. Texas	8	567	1248.95	1479.00	4556	683.40	286.50
Texico	5	210	840.00	2573.20	527	79.05	144.60
Totals	76	4763	21727.85	30720.74	10352	1552.80	1349.80
WESTERN CANADIAN							
Alberta	8	830	1071.25	3008.44	650	97.50	166.10
British Columbia	---	---	---	1078.95	356	53.40	31.00
Manitoba	4	1088	1378.65	652.65	426	63.90	184.50
Saskatchewan	10	2075	3194.05	6432.30	1401	210.15	176.50
Totals	22	3993	5643.95	11172.34	2833	424.95	558.10
Foreign and miscellaneous	---	---	---	---	23871	3580.65	1339.60
Mailing lists	---	---	---	---	37149	5572.35	5898.30
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	92	6473	12882.49	8508.95	54477	1795.55	4251.10
British	46	3048	3107.38	1272.02	112844	4187.43	2219.70
Scandinavian	142	17782	17847.44	14924.01	20183	1769.59	2568.42
Latin	13	1341	1101.06	1266.32	9650	329.03	278.65
India	---	---	---	523.60	---	---	177.24
South Africa	18	1409	3435.36	---	---	---	---
Korean	12	1128	180.21	51.96	---	---	399.12
Japan	---	---	17.97	25.22	5178	259.90	175.15
North China	27	2316	1378.87	---	1773	870.87	---
South China	7	---	69.25	---	2893	106.60	---
Philippine	40	3726	5401.50	1325.00	1704	71.00	297.00
Malaysian	---	---	1151.13	---	---	---	---
Hawaiian	---	---	---	222.25	---	---	---
Salvador	2	201	158.52	60.67	---	---	---
Guatemala	---	---	---	114.10	---	---	---
Jamaica	10	1512	1015.60	52.60	---	---	150.00
W. Caribbean	10	244	689.70	266.00	---	---	722.45
S. Caribbean	2	91	196.80	---	---	---	---
S. Honduras	---	---	---	617.80	---	---	---
Porto Rico	---	---	---	132.50	---	---	---
Inca Union	7	452	451.50	---	---	3.45	---
Austral Union	28	2752	6662.32	4805.16	---	---	25.46
Brazilian	---	---	---	2625.15	---	---	---
Foreign totals	456	42475	\$55747.10	\$ 36793.31	208702	\$ 9393.42	\$11264.29
N. A. totals	847	63837	151868.24	166217.26	230127	34519.05	23771.00
Grand totals	1303	106312	\$207615.34	\$203010.57	438829	\$43912.47	\$35035.29

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS							
	1916	1917	1918		1916	1917	1918
January †	177107	104517	137723	July	151297	202270	97324
February	222470	129591	134197	August	153309	237711	230127
March	154019	107703	330318	September	111833	164438	
April	98217	201556		October	101997	122138	
May	117917	140580	117178	November	97439	136271	
June	154701	141169	220177	December	98488	63219	
Totals					1673894	1751163	

COMPARATIVE BOOK SUMMARY						
	1913	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66640.42	75962.31	72414.23	92431.51	100551.86	241063.34
April	73520.45	85685.35	78974.96	94066.35	103042.73	
May	101640.01	87024.10	107987.69	106602.30	136453.74	160112.53
June	137373.06	153480.96	151199.10	174415.86	237914.24	276413.96
July	140576.24	199116.62	170546.02	192033.15	265004.04	336262.65
August	111660.64	105391.65	119773.18	143185.26	203010.57	207615.34
September	73732.14	74359.96	78364.70	96001.38	172855.15	
October	84015.90	60357.25	76102.53	85128.41	113540.61	
November	73949.60	57388.95	69660.16	86248.56	107545.23	
December	59749.92	57496.17	69145.88	71060.56	87121.50	
Totals	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	

† Multiply number of magazines in any month by fifteen cents to get value.

Each treatment should be followed by a witch-hazel rub or a cool (not cold) sponge. Great care should be taken during the entire period of treatment that the patient be kept under the covers, the arms and breast carefully protected at all times. In case there is a very high temperature and suppression of urine, full blanket packs, or full tub baths, with cold to the head, preferably by means of an ice-cap, and in the more severe cases, cold applied at the same time to the heart, will almost always bring down the temperature from one to four degrees, and will relieve the pain.

From the very first, large quantities of liquid, preferably hot liquid, should be given the patient. Strained soups, broths, hot lemonade, and other fruit juices, given either hot or cold and in large quantities, assist in the elimination of the poison produced by the germs. It is these toxins that give rise to the aches and pains and the extreme prostration. To the extent that elimination can be maintained, through hot treatments applied as suggested and repeated as frequently as necessary, will the patient be kept free from prostration, aches, and pains, and his recovery hastened.

The temperature of bronchial pneumonia will be best controlled by the use of heating compresses applied to the chest directly after each treatment and kept on for a time after treatment. Great care should be taken to keep the patient well covered at all times, but at the same time fresh air should be allowed in the room, and the room temperature should be kept cool, except at the time of treatment, when all doors and windows should be closed in order to prevent drafts and chilling of the patient.

Dangers Attending Convalescence

The time of recovery from influenza is from two to seven days. Any case prolonged beyond a week will usually develop some complication of a serious character, generally one of those here referred to. Diet should be limited during the disease.

The one final caution is that the patient must not be permitted to rise from bed until the temperature is running normal, morning, noon, and night. The temperature, not the patient's feelings, should be the guide.

During convalescence there is almost constant perspiration and a tendency toward taking cold and chilling, and here lies the danger of developing pneumonia as a secondary infection. The consequences of such infections are too serious, and have already proved too frequent a complication, for any one to take chances on getting out too early.

Observation shows that very few living in the open air come down with influenza; but doctors, nurses, and those caring for influenza patients have proved to be very susceptible, in spite of the fact that every ordinary precaution is being taken. In a very large per cent of cases they have succumbed to the infection. Therefore, those best able and most physically fit to pass through such an infection should take the risk and care of influenza cases, rather than those who have pulmonary tendencies and other general weaknesses that might endanger their life should they take the disease.

H. W. MILLER, M. D.



WASHINGTON, D. C., OCTOBER 17, 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.

### CARPENTERS WANTED

DR. W. A. RUBLE, secretary of the Medical Department of the General Conference, desires to correspond at once with young men carpenters who are included in the draft and who purpose to come to Washington to take the War Time Nurses' Course. Address him at Takoma Park, D. C.

### TO YOUNG MEN IN THE SERVICE

THE War Service Commission of the General Conference desires to come in touch with all Seventh-day Adventist young men who have been called into the service of their country, either in the army or the navy. It was organized for the purpose of giving whatever assistance is possible to our brethren who are serving their country. We desire to help them in maintaining their spiritual life and building up their Christian experience. We desire, therefore, to appeal to the young men who have been called and are assigned to any branch of the service in the army or navy, to send us their names and addresses in order that our files may be complete. Just as soon as others are called, we request that they forward to us their location and their names. We also ask the parents and relatives of those who are called into the service to send in the names of these brethren as soon as they have been called. This will help us greatly in maintaining a complete file and in keeping in constant touch with the members of this denomination who are serving their country.

CARLYLE B. HAYNES.

### "THE HAND THAT INTERVENES"

For some time this paper has contained articles giving experiences in the lives of reformers and missionaries, showing that God works in a marvelous way in guiding, preserving, and keeping his people under the most trying conditions and circumstances. These articles have been contributed by Elder W. A. Spicer, who has collected them from different authentic sources. They have served to inspire faith and give confidence to God's people in these trying times.

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Ready October 31. Price, cloth binding, \$1.50. Send advance orders to your tract society, so as to secure one of the first issue.

### SPANISH INFLUENZA

INFLUENZA, or Spanish influenza, as the present epidemic is called, is rapidly becoming a widespread and almost uncontrollable epidemic throughout the eastern half of the United States. It has claimed so large a percentage of the medical profession and the nurses, and has filled the hospitals to such an extent that measures must be taken to treat it in the home. The object of this article is to inform the readers of the REVIEW with reference to the character of the disease and its home treatment.

The cause of influenza is the *bacillus influenzae*, which is carried through the nasal passages, and harbored in the sinuses and air passages of the mouth, nose, and throat. Through exhalation and expectoration, sneezing and coughing, this germ is expelled into the air, and if it does not find a reception in the nasal passages of some other individual, it dies in a very short time, since these organisms are very easily destroyed by sunlight and air.

Quarantine is for the most part unsatisfactory in stopping the spread of an epidemic, but there are certain rules that will at least diminish the number of cases of influenza in any locality, if carried out.

Homes and all workrooms where two or more persons are together should be freely ventilated, and people should remain as much as possible out in the open air, instead of in closed rooms. Thus the chance of infection is lessened. All persons seem to be susceptible to influenza, regardless of sex, age, or race; but there seems to be established in the more aged classes some decided immunity, as is evidenced in the present epidemic.

For the care of one taken down with influenza, the best-ventilated room with a south exposure should be selected, preferably an upstairs room, separated as much as possible from the rest of the house. A large quantity of bedding should be provided, especially warm blankets. Attendance upon the sick should be limited as much as possible to one member of the family. Outside of the room, in a convenient place, a mask should be kept, which should be placed over the nose and mouth before entering the room and left on during all the time attention is being given to the patient. If the mask is too closely woven, it is of no benefit, since the air will be drawn in between the mask and the face. On the other hand, if the mask is too thin and loosely woven, it will not afford protection. It is best to use about six layers of ordinary cheesecloth, saturated with a little listerine. Breathing through this medicated gauze gives very satisfactory protection.

After a patient has recovered from the influenza, the best way to disinfect his room is to open the windows, air all the bedding, and allow a free circulation of cold air to enter the room during a period of several hours. Any room used by the patient during illness should be thoroughly aired.

Too much attention cannot be observed by those desiring to escape this disease, to avoid mingling with the crowds in public. The out-of-door life has thus far afforded the greatest freedom from the present epidemic, whereas close housing has proved to be the most fruitful source of dissemination. Avoid the use of public facilities, such as telephones, drinking fountains, etc.

### Early Diagnosis

Generally, most people will have had influenza one or two days before they or their friends recognize the fact. The fever often reaches 100° or 101° F. before the patient feels the severity of the ache or pain that accompanies it. It is because of this lack of early quarantine that the disease is so easily disseminated. A slight rise in temperature is often the first symptom, which may be noted by some congestion of the eyes and a red flush on the face. Often there is a tinge of headache and a little indisposition at meals. The trouble may start with a little cold, with gradual tightening in the chest, or, as it has started in some cases, by some disturbance of urination, such as going from five to twenty-four or more hours without voiding urine. Fulness in the head and dizziness are early symptoms. Sneezing and coughing occur early in the disease, and the ordinary symptoms of a bad cold during this time of epidemic should be looked upon with suspicion as the possible beginning of influenza. This early stage is the most effective time to cut short the progress of the disease, by radical treatment; in some cases this will prevent the high temperature and delayed recovery that are attendant on fully developed cases.

### Symptoms

The symptoms of the disease, when well established, are backache, restlessness, tendency to move and shift the position because of aches and pains throughout the body, and the discomfort arising from lying long in one position. Headache, either frontal or occipital, and sometimes involving both areas, usually occurs. There is sensitiveness of the eyes to light, watering of the eyes, congested eyeballs, some redness of the nose, a cough, and in some stages of the disease a retention of the urine. Oftentimes the patient will vomit with considerable relief. Prostration is very extreme, and oftentimes there is considerable nausea, with fever ranging from 101° to 104° F. It is an exceptional case where the temperature runs up to 104½° or 105°. All such cases are the result of failure in proper elimination, and should be given very heroic eliminative treatment. Constipation rather than diarrhea is met with in most cases.

Frequent complications are: Abscess in the ears, sore mouth, bronchial pneumonia, retention of the urine, and coma, and delirium developing from uremic poisoning. The pulse is usually very rapid, especially

(Continued on page 14)