

The Advent Sabbath

# Review Herald



THE FIELD IS THE WORLD

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## Missionary Enterprise in War Times

To our encouragement in pushing forward the cause of missions in these times of stress and anxiety and difficulty, it is to be recalled that the birth of the modern mission enterprise was in the midst of just such times, in that historic last decade of the eighteenth century, when the prophetic "time of the end" was beginning, the era of increase of knowledge and of change.

It was in the midst of the French Revolution that the Baptist society was formed that sent Carey to India; and while Europe was astir with wars and preparations for wars, the other great missionary societies were established.

Those who led in this pioneer work realized that the conditions were forbidding and the ways beset by difficulties; but they believed God's time had come for the work to be done, and in distressing times the Lord surely did own their faith and blessed their labors.

In his "Story of the Bible Society," Canton describes the times amid which that great agency of Providence was founded. Napoleon's army for the invasion of Britain was massed along the coast of the Channel, waiting for favorable winds and the op-

portune moment for swarming across that narrow sea. All England and Scotland were astir. Over three hundred thousand men were under arms in the British camps, a mighty force in those times. It was a crisis in European history. And just then it was that a few hearts courageous in gospel work sent out the call for the meeting that formed the British Bible Society. The call said of the times:

"If the present period is not the most auspicious to such undertakings, neither is there any danger of its being fatal to them. 'The wall of Jerusalem,' it is written, 'shall be built in troublous times.' In fact, how many successful efforts for the promotion of human happiness have been made amidst the clouds and tempests of national calamity. It also should be remembered that the present is the only period of which we are sure. Our days of service are both few and uncertain: whatsoever, therefore, our hands find to do, let us do it with our might."

What a blessing to the world has this agency been, that was thus launched, amidst troublous times. These men of God's providence could not wait for better times nor stay their hands before the distractions and hindrances that so abounded.

It is a heartening lesson for our own times of stress and storm. God's work cannot wait.

W. A. S.

## The Influenza

A DEADLY malady is now claiming its victims by the hundreds in all parts of the land. Apparently everything possible is being done to stay its ravages, but notwithstanding the most earnest and commendable efforts of health boards, thousands of new cases develop daily. Quarantine helps, of course, but the miasma of disease

seems to be in the air we breathe. The following statement of a Tennessee physician is clipped from the *Chattanooga Times* of October 12:

"What have you to say about a family who live on a mountain, a mile from their nearest neighbor, who have not been off the farm for a month, and yet who have the Spanish influenza? The city doctors are

doubtless right about its being contagious, and about there being danger in crowds, but that does not mean that the converse of the proposition is true, that there is safety in solitude and fresh air."

"This is the opinion of a Bradley County physician who was in Chattanooga, and who estimates that there are 1,000 cases of influenza in Bradley County. 'I don't want to be quoted,' said the doctor, 'but I have several patients dangerously ill of pneumonia, who contracted the Spanish influenza at their homes in the mountains, far from the towns and cities. My conclusion is that the general epidemic is the result of atmospheric conditions which have existed throughout the United States for several weeks. I am in sympathy with all quarantine measures, but I believe that if city folks stay home as much as possible, and take the precautionary measures recommended by their physicians, they will be as well off, if not more secure, than their country cousins.'"

This statement brought to our mind the following from the spirit of prophecy. Speaking of the power Satan will exercise in the closing period of the world's history, the writer says:

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world has shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would,— he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

"While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster,

until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. 'The earth mourneth and fadeth away,' 'the haughty people . . . do languish. The earth also is defiled under the inhabitants of the world; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.'—*"The Great Controversy,"* pp. 589, 590.

Notice the words, "He [Satan] imparts to the air a *deadly taint*, and thousands perish by the pestilence." When this is done, it will be hard to make any quarantine regulations effective. Satan "has studied the secrets of the laboratories of nature," and while coming to the people as a great healer, "he will bring disease

and disaster, until populous cities are reduced to ruin and desolation." It will be a terrible hour when populous cities are reduced to ruin by means of disease.

We do not claim that this present affliction is of this character. Nor do we feel that it is sent as a judgment of God upon those who fall under its power. It affords a striking object lesson of the more terrible visitations which we shall see in the future; to which evidently the servant of the Lord refers.

Whatever may be the underlying cause of this great affliction in our midst, it is a mighty call to God's people to come near to him, that they may be hid under the shadow of the Almighty. It is a call to prayer, to consecration, to the putting away of sin, of all strife, of evil-speaking and alienation, and to the humbling of the heart, that Christ, through the Holy Spirit, may in very truth dwell in the midst of his people.

G. B. T.

## The Spirit of Investigation

THE spirit and attitude of mind which one brings to the investigation of any question, becomes in a large measure a determining factor in reaching the final conclusion. Preconceived opinions and settled prejudices are hard to uproot. We confidently believe that every one who comes to the study of truth in its various manifestations, with earnest prayer to God to know the truth, and willingness to accept it, whatever it may cost, will be led and guided in his investigations.

But it requires real surrender to God for one to put himself in this attitude of mind. Personal prejudices and preconceived opinions influence our conclusions to a much greater extent than we are willing to admit. Oftentimes in place of investigating with open mind points of truth, we study to sustain some certain theory or to tear down what without investigation we have conceived to be error. Possessing this spirit, we find it difficult to weigh the evidence which our study may disclose.

We are inclined to exalt the authors who favor our opinions, and to discredit those who differ from us. In this way many have been led into the rejection of the Word of God. They study with a purpose to discredit the divine record. They study to pick flaws and to find error. Had they, from the standpoint of faith in its divine teaching, sought to strengthen its influence in their lives, the result would have been widely different.

The attitude of mind we possess in our investigation of the prophecies of the Word, will determine in a large measure the conclusions we reach. If we study to tear down in place of to build up, to find error in place of demonstrating the truth, to prove others wrong in place of substantiating their claims, we shall fall into the same error as have those who have brought this spirit to the investigation of the Word in its general bearings.

To the church at Sardis the prophet John wrote: "Be watchful, and strengthen the things which remain." It is this spirit of helpfulness that should actuate our study at the present time.

"Many a man who delights to quibble, to criticize, seeking for something to question in the Word of God, thinks that he is thereby giving evidence of independence of thought, and mental acuteness. He supposes that he is sitting in judgment on the Bible, when in truth he is judging himself. He makes it manifest that he is incapable of appreciating truths that originate in heaven, and that compass eternity. In presence of the great mountain of God's righteousness, his spirit is not awed. He busies himself with hunting for sticks and straws, and in this betrays a narrow and earthly nature, a heart that is fast losing its capacity to appreciate God. He whose heart has responded to the divine touch will be seeking for that which will increase his knowledge of God, and will refine and elevate the character. As a flower turns to the sun, that the bright rays may touch it with tints of beauty, so will the soul turn to the Sun of Righteousness, that heaven's light may beautify the character with the graces of the character of Christ."

In an investigation of the truth regard must be had to the leading of the heart as well as the intellect. It is because many have felt that truth was to be determined alone by intellectual acumen, by philosophical reasoning and cold logic, that they have failed to arrive at right conclusions. The Master declares: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." While God does not place a premium upon ignorance, he cannot impress by his Spirit the cold, formal reasoning of the unsubdued heart. Such reasoning seeks to explain the revelation of God from the standpoint of the natural and philosophical, and will discount God's special interpositions in the affairs of men. It will reject what it cannot understand.

The spirit of true study and investigation will lead one to feel that he of himself can know nothing as he ought to know it; that he is dependent upon a great Power outside of himself to whom he must look for instruction and divine guidance, and with humble, sincere prayer undertake the work before him. With this spirit may we undertake the investigation of every question.

F. M. W.

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"WHEN thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

## The Advent Review and Sabbath Herald

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## Study and Read About Missions

As a people we are committed to the program of carrying the gospel of the kingdom to all the world in this generation. That is our main business as a denomination. It should be our main concern as individuals. Surely in every Seventh-day Adventist one should find a person thoroughly informed concerning foreign missionary operations in general, and those of our own denomination in particular.

But are we thus fully informed? Can we give the total population of each of the principal mission fields, the proportion of the population that is now Christian, the number of our regular workers in each field and what they are doing and how?

The efficient business man informs himself concerning every detail of his business. The storekeeper learns the number of his prospective patrons, what they now want to buy, and the manner in which he can interest them in other things which he may desire to sell to them. He must know the margin of profit on each article he sells, the strong and weak points of his employees, the best location for a store, and a multitude of other details.

Whatever our line of work, in order to make a success of it we must exert ourselves to acquire the information necessary. And if we love our work it is no hardship to make this effort. If we have really consecrated ourselves to the carrying out of our Master's command, "Go ye into all the world, and preach the gospel," it surely seems that we should be better informed than we are concerning this

work which must be done before the Lord Jesus comes back to this world to end the reign of sin and woe.

Can we not all of us, those of us who are in our own homes, as well as the young people in our schools, take a little time to read and study about missions these long winter evenings? Let us begin with the field that interests us most; learn its population as compared with our home State; visualize its map, so that we could draw it in outline from memory; name and locate all our missionaries in that field; read about the religion and the customs of the people; find out what are the chief obstacles to the advent message, and how they are being met; and above all, pray definitely and intelligently for the salvation of souls in that field.

Having informed ourselves successfully concerning each of the fields which our work has entered, let us also study and read about the fields as yet unentered by the advent message. And if God asks us to go to answer the Macedonian cry in some of these, or if he wants us to help some one else to go, we can do our part intelligently.

This mission study is a great privilege, an opportunity we may grasp; but it is more than that, it is a duty. The Master himself has said, "Look on the [harvest] fields." Shall we look and really see that "they are white already to harvest"? As we cannot go personally to the foreign fields to see the conditions there, we must see through the medium of foreign mission reading and study.

L. L. C.

## "Facts That Should Make Us Ashamed"

THE Methodist Episcopal Church is endeavoring through its journals to place special emphasis on stewardship. An effort is being made to enroll one million tithe payers. Regarding this effort, and as an incentive to Methodists to greater diligence in support of the benefactions of the church, the *Mission Voice* for September, 1918, under the above heading, makes the following comparison between the mission offerings of Methodists and those of Seventh-day Adventists:

"In the United States and Canada there are 77,735 Seventh-day Adventists. That little handful, less than the membership of any one of our ten largest Annual Conferences, contributed for foreign missions in 1915 \$708,293, only \$211,330 less than the total contributed for the same cause by more than two million Southern Methodists. Of our ten Annual Conferences, each larger than the whole Seventh-day Adventist Church in North America, not one gave for missions

in 1915 one tenth as much as was given by the smaller body of Adventists. The latter averaged for this purpose \$9.08 per capita, while the average for all the Protestant churches of North America was about 81 cents per capita.

"The whole Adventist Church, with a membership of 136,879, expended in foreign mission territory in 1915 \$1,133,786, an amount \$200,000 in excess of the total given by our church for the same cause.

"It maintains work in 92 countries, 74 of them non-Christian or non-Protestant. We are at work in but eight.

"In the eleven years ending with 1916 the Adventists sent out 1,109 foreign missionaries, 133 in 1916 alone. For the eight years just ended our two million Methodists sent out 178 missionaries.

"The Adventists are doing evangelistic work orally in 123 languages and issuing publications in 90. A dozen languages would about comprehend all our work.

"The Adventists have 246 mission schools and 692 native schools, with 31,964 students enrolled. Our records show but a little over 200 schools, enrolling 13,000.

"For all church purposes, evangelistic and institutional, the gifts of the Adventists in 1915 averaged \$37.01 per member, an aggregate of \$5,066,330. The records of our own church, with eleven times as many members, show for the same year gifts for all purposes aggregating \$7,556,697, an average of less than \$4 per member, as against \$37 for the Adventists.

"These facts are not pleasant, are they? We present them here only that we may call attention to the reason.

"The Adventists are tithers. 'The support of the ministry by tithes and offerings' is a fundamental tenet of their faith. They give to advance the kingdom ten dollars to our one, not because of greater financial ability, but solely because they are more faithful in their stewardship than we. They are seeking to pay to God what they owe him. Most of us Methodists have never seriously made any such effort. We have not even taught our people generally that they have any definite and specific financial obligation to God and the church. We have talked piously about giving God all that we have in general, and for the most part have gone right along giving him nothing in particular.

"The Centenary celebration, with its emphasis on stewardship and its effort to enroll a million tithers, comes none too soon. May God abundantly bless the message and give the movement success beyond the most sanguine expectations."

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## THE GOSPEL TO ALL MEN

THE gospel of Christ is designed for every man of every nation, for men of high degree and low degree, learned or illiterate, fortunate and unfortunate. Among the unfortunate classes who have claims upon the gospel ministry, are the blind people of the world. According to recent statistics there are 2,400,000 blind people among the world's various nationalities. Egypt leads the list with 1,325 blind for every 100,000 of her population. India has 600,000, China 500,000, Japan 100,000, and the United States 100,000. We are glad that the church represented by this journal has made a small beginning in the preparation of literature for this unfortunate class of people. Much more should be done in giving to them a knowledge of the gospel message for this day.

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THE *United Presbyterian*, in its Religious News Notes by James D. Rankin, D. D., makes the following note regarding the literature work of Seventh-day Adventists:

"The Publishing Department of the Seventh-day Adventists reports that there has been sold by the denomination \$25,000,000 worth of literature, and that the increase in the last five years has been forty per cent over the previous five years. The denomination is working in thirty-two [ninety-two] different countries. The increase in the distribution of literature is attributed largely to the interest in their prophetic teachings, especially as related to this war."

## “We Shall Not Pass This Way Again”

WORTHIE HARRIS HOLDEN

“We shall not pass this way again.”  
The toilsome road we trod with pain  
No more beholds the woe and care  
Our anxious faces mirrored there.  
Fain would we live some moments o'er  
To better them — they come no more.

Each tear that dropped has borne a flower  
To cheer another's lonely hour;  
Each night we breathed a Bethel prayer,  
Inspired a toil-worn pilgrim there;  
Each hymn that echoes from afar  
Allures some eye to hope's bright star.

As when we climb a mountain high  
And gain the heights, we may espy  
The road that seemed to reach no goal,  
Where step by step a weary soul  
Pressed on; so now with wider view  
We ken how our horizon grew.

Courage, O pilgrim. See, the morn  
Wakes yonder peak to glory born!  
The long, long night is fading fast;  
Our pace must quicken at the last.  
We climb to gain the heights for aye.  
Hail heaven's glorious triumph day!

## The Greatest Challenge to Faith

### Faith Has Yet a Gibraltar Basis

G. W. REASER

THAT which most stoutly challenges faith, and will be for the children of God, when experienced, the most important of all future miracles, and the thing most essential to the Christian's hope, is one of the great overshadowing truths of the plan of salvation, which Inspiration seeks most strongly to fortify.

This challenge to faith, which has rung down the ages, is the doctrine of the resurrection. Jesus himself recognized it as a challenge to the faith of mankind when he said:

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [the Son of man's] voice, and shall come forth.”

The lack of faith in this doctrine which is vital to the plan of redemption, was that which cast a gloom over ancient Israel when, referring to their dead, they said:

“Our bones are dried, and our hope is lost: we are cut off for our parts.”

When the Lord asked Ezekiel the question, “Son of man, can these bones live?” the prophet referred it back to the Creator for answer.

This doctrine was mocked at by some of Paul's hearers at Athens, and, as stated by Paul, King Agrippa viewed the idea of the resurrection as “a thing incredible.” But as a thing essential to the future life of God's people it is taught by prophets, apostles, and by Jesus himself, from the book of Job to the Revelation.

Whether or not men accept the resurrection by faith makes no difference with the truthfulness of the doctrine. Its validity hinges on two things: First, as to whether Jesus Christ was “the Son of the living God;” and, second, whether he was demonstrated to be such by his own resurrection from the dead, “according to the Scriptures.” Christ said that upon the eternal truth that he was “the Son of the living God,” he would build his church, and the gates of hell — “the doors of death” and “the gates of the grave” — should not prevail against it. Upon the fact that he was and is the Son of the liv-

ing God, depends the triumph of his church over the grave.

To have a sound basis for faith in the doctrine of the resurrection, we must seek for infallible proof that Jesus was the Son of the living God. While the voice of God on several occasions was heard to declare that Christ was his Son, yet the climax of all proof was his resurrection from the dead, as it is written:

“Declared to be the Son of God with power . . . by the resurrection from the dead.”

Without this climax all declarations of Christ's sonship with the Father would be futile.

No doctrine of the Scriptures is more strongly fortified than the fact of Christ's resurrection. Prophets foretold it for more than a millennium in advance. Thousands knew that he died. Pilate, the Roman ruler, sent a centurion to make sure that the report of his death was true, and the messenger returned with the answer that he was dead. Individuals and groups of men and women, even to the number of five hundred on one occasion, saw him forty days after his resurrection. Jesus himself made special effort to convince his

disciples that with actual flesh and bones he had come forth from the tomb; and finally, after his ascension to heaven, he appeared to the beloved John on Patmos with the assurance,

“I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.”

The resurrection of the entire human family is dependent upon the fact that Jesus was “the Son of the living God.” Whether the members of the human family enjoy a part in the first resurrection, rather than in the second, all depends upon whether they, as individuals, come to the close of their probation accepted as the sons and daughters of the living God.

The pre-existence of Jesus was not with him a matter of memory, but rather of faith in the prophecies of the Old Testament Scriptures. Thus it was possible for Satan to try to undermine Christ's confidence in his eternal sonship with the Father. But in that dark hour when Jesus hung upon the cross, when he came to the point of death, his faith held fast to the fact that he was the Son of God, and therefore that his Father would bring him from the grave, and thereby declare him to be his Son. His expiring words give proof of this. They were, “Father, into thy hands I commend my spirit.” Before his incarnation he had said prophetically through David, “Thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption.”

It is vital to us as individuals that we have the witness of the Spirit in our hearts that we are children of God, and that we cultivate faith in the fact of this sonship. To those who fall asleep in this well-grounded assurance, God will prove their eternal sonship with himself by bringing them from the dead in the first resurrection. But with each of us, all depends upon whether *we believe* that Jesus died and rose again.

## Be a Berean

W. A. MEEKER

THE quality that stood out, that appealed to him who journeyed with Paul, and who wrote down the record for us, was that the people of Berea “received the word with all readiness of mind, and searched the Scriptures daily.” (See Acts 17:10, 11.) Who can say that this is not an excellent example for all to follow?

The thought that Jesus expressed when he was tempted was meant to help each one of us as well as to overcome the tempter:

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matt. 4:4.

In the growing darkness that is coming upon the world we surely need all the light of truth we can obtain,

not only that our own souls may be alight, and our own paths may be made straight, but that we may lead many other souls out of darkness.

How can we do this if we are “unskilful in the word of righteousness” — if we are not taught in the word? Jesus said, “The sower soweth the word.” To sow the word we must know the word, and how can we be successful in “holding forth the word of life” if we are not filled with it?

Paul admonished the believers:

“Let the word of Christ dwell in you.” Col. 3:16.

Jesus said:

“If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free.” John 8:31, 32.

Paul urges: Be "sanctified by the word of God and prayer," that you may be "a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto thou hast attained." 1 Tim. 4:5, 6.

Let us have that intimate experience with the Word of God that will enable us to say as did the apostle John:

"That which . . . we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." 1 John 1:1-3.

May we not also take to heart the good counsel given to Joshua?

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

There has been added much to the written Word of God since Joshua was permitted to read it,—a wonderful evidence of the heavenly Father's continuous and loving efforts to turn mankind to righteousness. Through the psalmist we are comforted with a knowledge of the complete protecting power of the Word to those who accept its guidance:

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Ps. 91:4.

Let us be so full of God's Word that when the Spirit whispers of opportunities opened before us we shall be like the prophet Jeremiah:

"His word was in mine heart, . . . I could not stay." Jer. 20:9.

May we not also consider some of the more recent helpful words the Lord has had recorded to help us better realize the blessedness of studying his Word?

"The Word of God is to be our lesson book."—*Testimonies for the Church*, Vol. IX, p. 166.

"In your study of the Word of God, penetrate deeper and still deeper beneath the surface. Lay hold by faith on divine power, and sound the depths of inspiration."—*Id.*, p. 151.

"The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart. . . . Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth."—*Id.*, pp. 67, 68.

Collbran, Colo.



We must be as courteous to a man as to a picture, which we are willing to give the advantage of a good light.—*Emerson*.



## The Change of the Sabbath

FREDERICK GRIGGS

THE seventh day of the week is the Sabbath of the Bible, but the first day of the week is generally observed as Sabbath throughout Christendom. Why is it that professed Christians do not observe the Sabbath designated in the Scriptures? Two reasons may be offered: One is that many professed Christians do not know the teachings of the Bible; and the other is that it is the custom, it being taken for granted that what the majority do must be about right. This is not, however, a settled question. On the contrary, it is one of the most widely discussed questions of the religious world today.

Christ did not in any way change the Sabbath when he was here upon earth; nor is there any Scriptural evidence that the apostles did other than to observe and to teach the seventh day as the Sabbath. Centuries before Christ came to the earth, it was prophesied of him: "He will magnify the law, and make it honorable." Isa. 42:21. This he did, both by his life and his teaching. He said:

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:17-19, R. V.

Language could not be stronger. The Sabbath was not changed by Christ or his followers. How comes it, then, that the seventh day of the week is not observed as the Sabbath, rather than Sunday, by at least the majority of professed Christians? The Sabbath has never been changed by divine authority. How then has this change been brought about?

Hundreds of years before the time of Christ, the prophet Daniel spoke of a power represented by the "little horn" that would "think to change the times and the law." Dan. 7:25, R. V. Now any power that would seek to change the law of God must consider itself above God; and Paul speaks of just such a power, and calls it "the man of sin." The idea had obtained in Paul's day that Christ was soon to return to earth, but Paul said,

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that

is called God, or that is worshiped." 2 Thess. 2:3, 4.

There is only one way by which any power could thus exalt itself above God, and that is by seeking to change God's law, and to require obedience to its own law rather than to the law of God.

There is just one power that has openly proclaimed that it did thus change the law of God, and that is the papal power. And it is not strange that it has sought in particular to change the fourth commandment. This commandment is the one upon which, in a way, the other nine depend, for it is the one pointing out who it is that gave these commandments and his authority for giving them. If, then, the name of the author of the law can be removed from the law, the power that so removes it must exalt itself above the author. This the Papacy, the Catholic Church, has sought to do; it has thought to change this fourth commandment, the memorial of God's creative power, the "sign" between him and his people, given, he says "that they might know that I am the Lord that sanctify them." Eze. 20:12. Upon this change a few quotations from Roman Catholic writers and from catechisms of the Roman Catholic Church are in point:

"Question.—How prove you that the church hath power to command feasts and holy days?

"Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feast days commanded by the same church."—*An Abridgment of the Christian Doctrine*, Rev. Henry Tuberville, D. D., of Douay College, France (1649), p. 58.

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*A Doctrinal Catechism*, Rev. Stephen Keenan, p. 174.

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1893.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."—*The Catholic Mirror* (official organ of Cardinal Gibbons), Sept. 23, 1893.

"Question.—Which is the Sabbath day?"

"Answer.—Saturday is the Sabbath day.

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—"The Convert's Catechism of Catholic Doctrine," Rev. Peter Geiermann, C.S.S.R., p. 50, third edition, 1913. (This work received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.)

Many other similar quotations might be given, but these are sufficient in number and authority to show the fulfilment of the prophetic word, and to place the responsibility for the change where it belongs.

This change was not brought about suddenly, but gradually, and in keeping with the growth of the spirit of apostasy in the church. The apostolic church was a pure church and of great power in the heathen world. The believers endured terrible persecution, notwithstanding which, new believers were constantly added. As the Christian church grew in numbers, it grew in power and influence. After a time the persecutions of pagan rulers and their followers almost ceased. But Satan was still at work, and what he had failed to do through persecution he began to do through popularity. The teachings of pagan philosophers began to be mingled with the Christian philosophy, and the clear-cut line between the world and the church was lost. Pagan rulers began to profess Christianity, but their platform of faith was this amalgamation of paganism and Christianity.

Among these rulers was Constantine, and he did with his new faith as he had done with his pagan faith,—supported it with governmental decrees. Among the edicts of his new faith were those relating to the observance of Sunday in place of the Christian Sabbath.

"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favor of those engaged in agricultural labor."—*Encyclopædia Britannica*, ninth edition, art. "Sunday."

Constantine's law required that —

"All the judges, and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven."—*Edict of March 7, 321 A. D., Corpus Juris Civilis Codex, lib. 3, tit. 12, 3.*

Here is authority for the observance of Sunday, and upon this authority has been built the whole structure of

Sunday worship. This is the first law of man for its observance. There is no law of God for its observance. And this law has been a copy for all other Sunday laws; and there have been many of them, from the day of Constantine to our own.

Concerning the responsibility assumed by the church in taking steps to abrogate the fourth commandment and to establish Sunday observance, Eusebius, "a noted bishop of the church, a flatterer of Constantine, and the reputed father of ecclesiastical history," says:

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."

By "the Lord's day," Eusebius, of course, meant Sunday. And he should have said Sunday; for "the Lord's day" is the seventh-day Sabbath, as Christ expressly declares it so to be ("The Son of man is Lord also of the Sabbath." Mark 2:28), and not Sunday. Eusebius and those with him transgressed the law of God in thus making this transfer.

William Prynne, a noted English clergyman, in his "Dissertation on the Lord's Day," thus writes regarding the 29th canon of the Council of Laodicea.

"Because Christians ought not to Judaize, and to rest on the Sabbath, but to work on that day (which many did at that time refuse to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days should have the precedence) if they desire to rest; they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ. The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea, A. D. 364, first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."

This question of causing the people to rest upon the first day of the week rather than the seventh, received consideration at nearly every church council that was held for two or three centuries.

"About 590 Pope Gregory, in a letter to the Roman people, denounced as the prophets of antichrist those who maintain that work ought not to be done on the seventh day."—"Law of Sunday," James T. Ringgold, pp. 265-567.

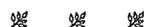
This indicates that there were those down near the end of the sixth century who were observers of the seventh-day Sabbath, and against them the wrath of the papal church was pronounced. The long reign of the Papacy, when for 1260 years it was supreme in the affairs of the church and of the state, did not serve to blot out Sabbath keeping from the earth. History shows that throughout all the centuries, from the time of Christ even to the present, there have been those who have regarded the fourth

commandment as obligatory as any of the other nine of the decalogue. And this is true, not only in Christendom, but in heathen lands as well, where there have also been those who have remembered the Sabbath day to keep it holy.

While the title of this article is "The Change of the Sabbath," the Sabbath really has not been changed. The prophecy did not say of the papal power that it would change the Sabbath, but that it should think to do so. This it has thought to do, and its hypnotic spell has been cast over Christendom. The Sabbath cannot, in the very nature of the case, be changed, for it is a memorial of a historical fact, which, of course, admits of no change. The fact that American independence was declared on the Fourth of July, 1776, will always be a fact, even though heaven and earth pass away, and the memorial of this event celebrated each year in the United States of America, is based upon this fact. It cannot be changed; no more can the Sabbath, made by Him who says of himself, "I change not."

#### QUESTIONS

1. What day of the week is the Sabbath of the Bible? Give proof.
2. What two reasons may be assigned for the almost universal observance of Sunday?
3. What did Daniel and Paul say regarding a power that would "think" to change the law?
4. What evidence does the Papacy give that it is that power?
5. How was the effort to change the Sabbath connected with the apostasy of the early church?
6. Why, as a matter of fact, cannot the Sabbath be changed?



#### PRAYER

PRAYER is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness. He that prays to God with a troubled and discomposed spirit is like the man who retires into a battle to meditate, and sets up his closet in the outquart-ers of an army, and chooses a frontier garrison to be wise in. For so have I seen a lark soaring upward, beaten back by the sighing of an eastern wind, and descending more at every breath of the tempest than it could recover by the libration and frequent weighing of its wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel.—*Jeremy Taylor*.



PRAYER is God's antidote for fear.

# STUDIES IN THE TESTIMONIES

## Nearing the End

(Continued)

TYLER E. BOWEN

1. WHAT is said of the preparation necessary to meet the Lord?

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."—*"Early Writings," p. 71.*

2. What experience now awaits those who have been preparing for this solemn hour?

"Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, represents the experience of God's people in the time of trouble. . . . Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought this danger. His only hope was in the mercy of God: his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience."—*"The Great Controversy," p. 616.*

3. What is the burden upon the hearts of this praying company in this trial?

"Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise, 'I will keep thee from the hour of temptation, which shall come upon all the world.' If they could have the assurance of pardon, they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached."—*"The Great Controversy," p. 619.*

4. What is said of the condition surrounding the people of God dur-

ing this hour of severe test? Who longed to deliver the praying ones?

"Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of the earth. Every appearance was against them. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were causing them to recede, and also causing the evil angels who were pressing around them to fall back.

"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. 233, 234.*

5. What do those who had not prized the word of God, nor heeded the call to repentance while Christ ministered as High Priest, now experience?

"Those who had not prized God's word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the word of the Lord. Said the angel, 'They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God! but no, they must hunger and thirst on. Day after day have they slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised his saints. The filthy must remain filthy forever.'"—*"Early Writings," pp. 281, 282.*

6. When the Spirit of God is withdrawn from the earth and the wicked are left without protection from Satan's power, what results?

"When he [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live

in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected his mercy, despised his love, and trampled upon his law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*"The Great Controversy," p. 614.*

7. During this time how shall the temporal necessities of God's faithful ones be supplied?

"The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. Then will be the time for us to trust wholly in God, and he will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary he would send ravens to feed us, as he did to feed Elijah, or rain manna from heaven, as he did for the Israelites."—*"Early Writings," p. 56.*

8. What study should be given to the disposition of worldly possessions by believers prior to this "time of trouble, such as never was"?

"Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every incumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar, and earnestly inquire of God for duty, he will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down."—*"Early Writings," pp. 56, 57.*

9. As the contest of good and evil deepens, who appears in person on earth? What important announcement does the deceiver make?

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and

pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, 'This is the great power of God.'—*"The Great Controversy," pp. 624, 625.*

10. Just prior to the final deliverance of God's people what omens are seen in earth and sky? Whose voice is heard from heaven?

"The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to his people, he spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, 'Glory! Hallelujah!' Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image."—*"Early Writings," pp. 285, 286.*

11. What description is given of the glorious triumph of those who have remained loyal to God and his commandments?

"Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as he rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted him on his way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon his holy brow. Upon his vesture and thigh was a name written, King of kings and Lord of lords. His countenance was as bright as the noonday sun, his eyes were as a flame of fire, and his feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places."—*"Early Writings," pp. 286, 287.*

## IN MISSION LANDS

### Report from the Plateria Indian Mission

E. H. WILCOX

A SHORT time ago I had the privilege of visiting our Plateria Indian Mission, twenty-one miles from Puno. I found our workers, Brother and Sister L. J. Barrowdale, Brother and Sister Reid Shepard, and Brother and Sister J. M. Howell, all in good health, with the exception of Sister Howell. These young people take a deep interest in their work.

Brother Barrowdale had these same Indians pass through the congregation and take up the offering, which amounted to ten soles and sixty cents (\$5.10 American gold). This was the largest offering that had ever been taken in the history of the mission. Truly it is a very good offering when one considers that the daily wage of one of these Indians is about twenty



STREET IN PUNO, THE PERUVIAN PORT OF LAKE TITICACA

The Sabbath service was extremely interesting. Although it was a very rainy day, there were more than two hundred Indians present. The most of these sat on the floor, as the building has benches only around the four walls of the room. Brother Barrowdale acted as superintendent of the Sabbath school for the day. All took much interest in reciting the lesson. Many times it was hard for one to wait for the other to answer; they all wanted to answer at once.

As it was the thirteenth Sabbath, before the close of the Sabbath school the Thirteenth Sabbath Reading, which was on our work and needs in Malaysia, was read. Sister Shepard had charge of this part of the program. Several Indians, dressed in costumes of the Malaysian people, took turns in reading to us the needs of that field. After they had finished,

cents Peruvian, or ten cents gold. It also shows that their hearts are in the work.

The needs of these people are great. There are calls nearly every day for us to come and open a school for them in a new place. It is hard to refuse to answer these calls, for the Indians plead with such simple, childlike faith. We do need more men and more means to enter these new fields. Let us pray the Lord of the harvest that we may in some way be able to answer all of these calls, for soon doors that are now open may be closed forever.

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No man can live happily who regards himself alone, who turns everything to his own advantage. Thou must live for another if thou wishest to live for thyself.—*Seneca.*

## Missionary Campaign by the Students of the Brazilian Seminary

H. HAEFFT

WE have just returned from another missionary campaign, and the readers of the Review will be interested to learn of our experiences.

We are glad to say that we distributed more *Signaes dos Tempos* than at any time before, in spite of all the warnings of the priests. We have found that the people are studying the contents of this paper; some have said that they have been comparing it with their Bible, and found it to contain the truth. Others became so interested in reading the last numbers that they ordered all the former numbers, wishing to read all of them.

We who know this truth should try to mingle with the people, even if we cannot sell as many papers as we should like. As a whole, we found the people much more friendly than before.

After we had finished our campaign, we were met by the rest of

the Missionary Volunteer band, who joined us to help in the singing in a meeting which we held that night in Sao Bedit. We had a good meeting, and the audience liked the stereopticon pictures very much.

After the meeting the brethren gave us some refreshments; then we started for home. It was a beautiful night; the moon was shining very brightly. It was a fine sight also to see our young boys and girls ride their white horses in the moonlight, circling around the mountains and hilltops. There were twenty-two of us in the party. As we went through the city, the people wondered what it all meant.

May God help those people to understand what the message we bring means to them, and may they be saved in the kingdom of God, is our earnest prayer.

*Sao Paulo, Brazil.*

## How Our Work Started Among the Navajos

ORNO FOLLETT

SEVERAL years ago there lived in Albuquerque, N. Mex., an old brother named Timnis. To his place of business three Navajos often came, and begged him to go far to the west to their people and teach them the third angel's message. Brother Timnis's heart was burdened for these needy people, but he was old and feeble, and he finally died without seeing any effort started by our people in behalf of the Navajo Indians.

Later, at Farmington, N. Mex., Brother and Sister Musgrave accepted the message of Revelation fourteen. Brother Musgrave had spent several years at freighting and surveying on the Navajo Reservation. Almost immediately after he accepted the truth, a strong interest sprang up among some of the brethren of the Farmington church in behalf of their heathen neighbors to the south of the San Juan River.

One day in the spring of 1913, three of these brethren, Elder R. L. Benton and Brethren Musgrave and Humbert, met on the bank of the San Juan River, and there among the beautiful cottonwood trees, shut out from the world and alone with God, they counseled together and prayed earnestly that the way might be opened for this great tribe of real sun-worshipping pagans, living just across the river from a Seventh-day Adventist church, to hear the third angel's message.

Time passed. Elder Benton was called to another conference, and other pressing duties caused the brethren temporarily almost to forget the Navajos. But God did not

forget those earnest prayers nor the great need of the Navajo people.

The writer had but recently come to Santa Fé, N. Mex., in quest of health, and there he had come in close touch with Indian life, and had almost daily witnessed their crying need of the gospel. He developed a strong burden in their behalf, and in the early spring of 1916, with the personal co-operation and encouragement of Elder I. H. Evans and other leading brethren, a mission for the Navajos was started. Later, a section containing 640 acres of timbered land was purchased, and here at Tsin-naz-baus-sa-a (Lake Grove), among the ancient surroundings of these people, where the very mountains and hills and rivers have been interwoven into their legends and myths for a thousand years, we have erected a school, a small hospital, and other buildings, but not without first receiving urgent requests to do so from the Navajos themselves. Many have become deeply interested in the message, and one is a baptized member of the church. We have been sowing in hope, and we confidently look forward to a rich harvest of souls for the heavenly garner, from among the Navajo Indians of Arizona and New Mexico.

*Thoreau, N. Mex.*

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"WHEN a bit of sunshine hits ye,  
After passing of a cloud,  
When a bit of laughter gits ye,  
An' yer spine is feelin' proud,  
Don't fergit to up an' fling it  
At a soul that's feelin' blue;  
For the minute that ye sling it,  
It's a boomerang to you."

## OPEN DOORS IN AMAZONAS

A. PAGES

LAST year, in April, I received a letter from Manaos which, among other interesting things, contained the following: "We were disfellowshipped from the — church because we wish to obey the truth. Please tell us where to send our tithe, for we have resolved to give a part of our income to the Lord. We must needs prepare ourselves for the Lord's return, and by what we can see, it appears that he will not delay his coming."

How were these souls, residing at such a distance from our northernmost outpost in Brazil, awakened? The question is answered by the following incident: In the city of Recife (Pernambuco) resides a sister who years ago presented to the writer of the above letter a copy of our Portuguese "Bible Readings." The man, at that time a deacon of a certain church at Manaos, was reluctant to receive the book. Nevertheless he promised to read it upon his return to Amazonas. Years passed by, with only the Holy Spirit to care for the seed sown by humble hands; but now the fruit appears to reward the faithful sower.

It is wonderful how, in spite of the dearth of workers, the Lord is blessing the work of the colporteurs who go out into the unentered fields of Brazil. One of our Bible workers laboring in the city of Bahia, writes: "From various parts of the state, I have received letters telling of interested persons. A short time ago there came to our house a number of interested friends, who had traveled the long distance from Boqueirao to Bahia, in order to invite me out there. They were, however, sadly disappointed, since at that time I was looking after interests in other parts of the State, and could not go with them."

I also received a letter from Bom Jesus dos Meiras, pleading for a minister to teach them more of the truth. These people have become interested through the books scattered by one of our faithful canvassers, Brother Porto.

A canvasser working in the state of Minas Geraes sends the following word: "Never before have I met with such splendid success as here in this place. The mayor of the city, after having purchased \$25 worth of books for himself, and twenty 'Gospel Primers' for use in the public schools, gave us full liberty to work the city, free if license tax. The teachers of the place helped us to sell our books, and even the priest, who is also the school director, has bought our school-books.

*Sao Bernardo, Brazil.*

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"No other person in love acts so foolishly as the person in love with himself."



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.

## When the Baby Starts to School

THERE'S excitement in the household,  
Though it's neither loud nor high;  
Yet it shows in every movement,  
And it gleams in every eye.  
Tranquil moves the world about us,  
On this autumn morning cool,  
Unconcerned that it's the Monday  
When our baby starts to school.

In a mother's heart the battle  
Of all time is fought anew,  
While she combs the silken tresses,  
And adjusts a sash of blue.

'Tis the day of lengthened home ties  
When another shares her rule  
O'er a life in its unfolding,  
When the baby starts to school.

Baby lane today emerges  
Into girlhood's wider street,  
Where is heard the busy patter  
Of a hundred happy feet.  
Every little life will change her,  
Like the sculptor's shaping tool;  
She, in turn, will mold the others,  
When the baby starts to school.

—Chas. W. Fletcher.

## How Is It with You?

AGNES LEWIS CAVINESS

"YES, I educated him. He has a bachelor's degree from one of our Seventh-day Adventist colleges, and a master's degree in science from the University of Wisconsin. But for all that, he is a bore in manners and in personal appearance.

"You know I could not make a home for him where I could teach him to be a gentleman,—I always had to work,—so I gave him an education and trusted it to make of him a son of whom I should be proud. My work takes me continually among people of wealth and high social standards. On a few occasions I have taken my son with me into homes of this sort; but he always shames me. He is a good boy, but he is crude and has no manners, and I am afraid he will always be so."

If the complaint of this splendid woman were a solitary one, I should call it a great pity. But because it is a common complaint, I call it a great fault, which we must set ourselves some way to remedy.

"You all know that we boys don't half of us lift our hats, we don't always give our seats to ladies, we forget to walk on the outside of the street when we should, we go tearing through doors, leaving them to bang in the face of any one who may be behind us."

"And we girls interrupt people when they are speaking, we contradict each other without apology, we raise our voices too loudly on the street, and oh, we do a lot of things that we should not do."

Now, I hope you will not throw this down with a despairing, "O

well, I can't be a prince of etiquette; I haven't had the opportunities some people have!" Perhaps not; but we each *do* so much less than we *know*, that a little "preachment" will be good for us all.

I have noticed that rude speech usually accompanies rudeness of manner. I have spent a week-end with acquaintances whom I had not seen since childhood. They were warm-hearted, sociable people, and had many guests, and, in a way, were very entertaining; but they whispered to each other in the presence of others, they banged doors, shouted people's given names across the street, whispered during church service, calling attention to some one's "dream of a hat" or "perfectly stunning-looking gown,"—in short, did just as they pleased, with apparently no effort at self-control whatever.

I was interested in their vocabulary. I think I can list it for you. Whatever pleasant experience we had was "swell;" if we were disappointed, or the cake "fell," things were "bum;" and to every point of destination, whether we rode, walked, or swam, we "beat it." It is hardly necessary to add that every emotion of the soul—joy, sorrow, surprise, chagrin, or dismay—was adequately expressed by "Gee!" Yet, these young people were professed Christians, of average education, and of intelligent employment.

I am thinking of another family,—a large, interesting family, in meager circumstances. One after another I saw the young people of this family enter and complete a course in school,

their expenses always paid by canvassing. Sometimes they had new clothes to begin the school year, and sometimes they wore their old clothes; but whatever the age and condition of their apparel, they never, never forgot the mantle of courtesy. I can hear the expressions of respect for their elders or superiors: "Sir?" "Yes, sir;" "I think so, sir;" "I shall do my best, sir." Quaint?—Yes; but so deliciously refreshing.

I will give you another story: I had a guest in my house,—a Christian gentleman. He was courtly in his manner to me; he was interested, without being curious, in all our interests. His speech was beautiful, simple English, correct in diction, clear in enunciation, well chosen for the subject in hand. During his stay, there were several callers,—a professor of years and position, a business man with foreign interests, a school girl, a fellow workman of our guest. To each, our friend was a gentleman in the old-fashioned sense—listening more than he talked, stimulating conversation by a pertinent question, considerate to every one in manner and speech. We shall never forget his stay, nor cease to be grateful for his example.

Comrades, we just must learn to be winsome for Christ. To refrain from noisily berating the trolley company if you miss a car; to give your seat to an elderly person or a woman with a fretful child; to say, "Pardon me," whenever you inconvenience another; and, "Thank you," when even the slightest favor is done you; to say, "Yes, Mrs. —," and, "No, thank you, sir," instead of "Umhuh" and "Naw;" to thank your hostess for the happy evening before you leave her house; to make friends with your new neighbor whether you enjoy speaking to strangers or not; to smile when you feel like scolding,—all these it is a part of our business as Christians to do.

But you say, "Some of these have to do with kindness rather than social good form." Dear ones, for the Christian there is no such thing as courtesy without Christlikeness. For after all, good breeding is of the heart.

Many say, "It isn't natural for me to be friendly." No; and it isn't natural for us to be Christlike either; but both traits may be cultivated, and must be cultivated, if we are to work mightily for Christ's sake.

"I don't always feel like being pleasant," said a very clever young woman, in explanation of her rudeness. There is but one response for this: "Even Christ pleased not himself." And again: "From his earliest years he was possessed of but one purpose,—he lived to bless others."

As Christ was, so are we to be in this world; for "the love of Christ constraineth us."



# THE WORLD-WIDE FIELD

## THE PASSING OF ANOTHER PIONEER

IN the death of Elder George I. Butler there has passed from our cause one of the prominent, forceful, and efficient leaders in the pioneer days. I esteem it a great privilege, and an honor as well, to bear personal testimony to the worth of a predecessor in office and a coworker in the ministry.

The principal funeral service was held on the Oakland, Cal., camp-ground, Friday, August 2. A large audience gathered to pay a last, loving tribute to the great warrior who had fallen in our ranks. The text chosen for the occasion was Second Timothy 4: 6-9.

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

It seemed to me that those confident, parting words of the great apostle Paul were never more truly applicable to the life of any man than to the great warrior lying silent before us. His life, as I knew it, had been such that I felt constrained to say of him:

Our brother did fight "a good fight," a winning, successful fight. He never lost in the great struggle from the day he joined issue with the forces of evil until he closed his eyes in death. True, there were times in his life when he was greatly perplexed and when he erred in judgment, as we all do; but he was never defeated; he triumphed in every struggle in that long career, and at last could say from his heart, "I have fought a good fight." That is the best thing that any one can ever say in this world. How good, when the conflict is ended, to be able to say, "I have fought a good fight"! Of course, this is possible only through the grace of our Lord and Saviour Jesus Christ.

Again, "I have finished my course." That is true. God calls his workmen, his leaders, his burden bearers, and assigns to them the work he would have them do, and he expects them to finish the work assigned them. When Jesus closed his life work on earth, he said to the Father, "I have finished the work thou gavest me to do." We believe our beloved brother could truthfully make the same statement. Some of us lived with him through the long struggle; the history is fresh in our memory; and today it does seem that all the way through these words are true, "I have finished my course," I have done the work assigned me. It is a blessed thing at the close of life to be able to say: "Lord, the task thou gavest me to do is finished; I have done my best, and now I hand it over to you."

"I have kept the faith." That is a glorious record for one to be able to bear. I have not wandered from the faith; I have not been sidetracked; I have not been turned away; I have not joined the forces of evil against it; but all the way along

I have kept the faith of God, the truth committed to me.

It is a great comfort to me today, as I remember the issues he met, the crises through which he passed, to see him emerge sound in the faith of God, true to the message committed to him. His trumpet always gave a certain sound. There is no man living who, through this long period of more than half a century of active life, can stand up and say that his finger ever pointed the wrong way. Every man will have to say that so far as we understand the Scriptures of God, his voice was lifted in behalf of the truth. That hand pointed in the right direction, and no man was ever led by him to turn away from the work of God. What a triumph that is! How good to have that record!

Well may he have said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And then there comes the comforting assurance, "And not to me only, but unto all them also that love his appearing,"—all who fight the good fight, who finish their course, who keep the faith to the end. God grant that all here today may be inspired by this life so beautifully expressed by the Scriptures I have read.

God calls men to live just such lives. I believe this is the possibility of the gospel, the possibility of men in and through the grace of God. We may all "keep the faith;" we may all finish our course; we may all fight the "good fight," and triumph at last with God and receive the crown of immortal life. That is our privilege.

The Scriptures clearly show that God calls men for great and important service. In the twenty-sixth chapter of Acts we find this clearly set forth regarding the apostle Paul. When he was met by Jesus on his way to Damascus, he said, "Who art thou, Lord?" And he said, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." And Paul said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

Here was a man who was a chosen vessel. That is what God said to Ananias when he called him to go to Paul and restore his sight and baptize him into the church. He said, "He is a chosen vessel unto me, to bear my name before the Gentiles." Here was a man of providence, raised up for a special work. The man who is placed in that position is a prominent target for the enemy. That man has special difficulties to meet, special dangers before him, so that we find that although the apostle Paul was a chosen vessel, a man of providence, yet

his life was full of difficulties, troubles, and trials. Crisis after crisis swept upon him, but we find him emerging triumphant from them all.

We ought to take splendid courage and cheer from these experiences, because if God can hold these men in their high positions under the stress and strain of their lives, surely he can take care of us in our stations, and not one of us needs to fail. This morning, while speaking of the triumphant life of our departed brother, I would encourage each one present to lay strong hold upon God for this same victorious life. We do not meet here merely to praise those who have been victorious, but we are here to study the secret of their lives, and to lay hold on that secret, and triumph with them.

The Scriptures tell us of the lives of Abraham, Moses, Joshua, and Jeremiah, all of whom were called by the Lord for special service and special crises. They all remained faithful and true, and all triumphed in the end.

I feel that it will not be out of place for me to say a few words of a very personal nature this morning. Today I am paying a loving tribute to one who came the nearest to being a father to me of any man in the world, since the death of my father when I was a boy, only five years of age. Brother Butler was the first minister of the gospel that I remember ever having met. I suppose I had seen other preachers before who had visited our home, but I was not old enough to recognize them or to be conscious that they were preachers. That state of consciousness came to me on meeting Brother Butler when he came to my mother's home. I remember the very minute. I came up to the veranda of our farmhouse one morning, and saw Elder Butler repacking his books. He looked at me, and I have remembered his sweet, pleasant smile these fifty years. His eyes were dark and piercing, but somehow his smile drew me to him. He said, "Good morning, my lad." It was the first time, so far as I can remember, that a minister had ever addressed me. He said, "Would you like to have a little book to read?" and handed me that good little volume for boys, "The Advent Keepsake."

A few years later I gave my heart to the Lord, and it was Brother Butler who took me down into the water and baptized me. From that day he truly seemed like a great, good father to me. Later in life, when I felt called to the ministry, this man gave me very helpful encouragement, and later ordained me to that sacred work. Still later it was he who sent me the call from the Mission Board to go out to the islands of the Southern Pacific. After an absence of fourteen years I returned to the homeland, and the occasion of our first meeting was when I conducted the funeral service of his faithful wife. And now, last of all, in response to his dying request, I stand before the lifeless form of this dear man to say a last farewell. I would much prefer to sit with the mourners.

And now a few words regarding the special features of his great character:

Elder Butler was intensely loyal to what he believed to be right. He was loyal to his God. He was loyal to the cause of God. He was loyal to the service to which he was called, and he was intensely loyal to his friends.

Elder Butler was fearless. He was not afraid to tell where he stood in a crisis. He had a clear opinion generally, and was fearless in expressing that opinion whether

the crowd was with him or whether he stood alone. When he was in the minority, he was just as fearless as though he stood with the majority, and just as happy as though he had the crowd behind him. Now, dear friends, there is safety and security to any cause under such leadership as that. A man who studies carefully to know what is right, makes his decision, and stands by it, is one who can be trusted.

Again, Brother Butler was a man of great force in his work. Trials came, and difficulties had to be removed. He was not discouraged by difficulties. Perhaps he did not always take quite enough pains to try to get around them, and perhaps that helped to wear him out sooner than if he had been a little more diplomatic. He gripped whatever was to be done, no matter how great the undertaking.

He was very painstaking in his work, painstaking in correspondence, instruction, admonition, and warning, and in the carrying out of the recommendations of the General Conference Committee. That was one of the strong features of his administration, and one of the great secrets of his success in leadership. He did not let things drift, and he was not careless and thoughtless and negligent in his work.

And with it all, Brother Butler was a pious man. He was a religious man. In conference administration, in institutional work, as pastor of churches, he was an example in his religious life. His was a Christian life. He was a Bible reader. He lived with the Book. His Bible showed marks of study and wear, and through his Christian life he devoted much time to prayer.

Dear friends, we have lost a man of God. We have lost in him a safeguard to our cause. I for one feel that I am under bonds to God to follow in his footsteps and to do all I can to help the people stay on the great platform of piety, loyalty, and simplicity on which God has placed us. I hope the end will come soon; for I know, and you know, as we study the denominational history all through the ages, the dangers that have beset our people, and our dangers are just as great as the dangers of those who preceded us. I have stood by the bed where that great man Wesley died; I have stood in the room where John Knox breathed his last; I have stood where Luther breathed his last, and where he was laid to rest, in the church in which he warned and guided the people so long; and then I have studied the history of the successors of these men, and I know that there is great danger that people will gradually and unconsciously wander away from the true platform that the leaders erected for them. We are in danger, and I pray God that we may sense it, and that we may reflect the lives of our leaders.

The blessed Master has commanded us to weep with those who weep, and I am glad that he added, rejoice with those who rejoice. This morning we are gathered here, not so much to weep but to rejoice over the triumphant life of our former leader. We do sympathize with our dear sister and the two sons. Let us pray for them, that in their lives God will reward the life of this faithful man.

Today we express to our dear sister our love and sincere Christian fellowship. She has the assurance of our prayers, our sympathy. She shall have our support so far as we know how to give it. She has also stood for this cause. She has traveled the lonely way, and she has endured trials and difficulties; but she is not alone today. She is surrounded by a host of loving friends,

and brethren and sisters in Christ. We pray God's choicest blessings to be upon her and all who mourn with her.

A. G. DANIELLS.

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### THE MISSISSIPPI MISSION CAMP-MEETING

THE mission camp-meeting and conference was held at the same time as the white camp-meeting and conference, at Jackson, Miss., September 19-29. Elder Randall Johnson, who has charge of the colored work in the State, assisted by his Bible workers, had charge of the camp, which was located on the corner of Pearl and Rose Streets. There were but few tents on the ground, of which one was the meeting tent, or pavilion, the others being living tents. While quite a large delegation was present from various parts of the State, they found lodging in the homes of the friendly neighbors; for we were among a nice class of our people. In spite of rain much of the time, the meetings were well attended throughout by interested ones from the city.

The meetings were well supplied with help from the local, union, and General Conferences. Elder J. G. Dasent, mission evangelist for the State of Kentucky, was called to the camp at its opening, and stayed until the meetings closed, giving much needed service in preaching and otherwise. The general men present were L. A. Hansen, assistant medical secretary of the General Conference, who spent a few days at the opening of the meeting. He gave an illustrated lecture on the rise and progress of the message, and some timely instruction on sanitation and health. Among the most convincing and inspiring sermons and lectures given at the camp were those by Elder F. C. Gilbert.

At the conference sessions held during the meeting names for conference officers were brought before us for consideration, and were ratified by our delegations. Then were taken up the resolutions which had been considered at each of our mission camp-meetings. These were freely discussed by the heads of the several departments and others, and passed.

The delegates and visitors, being alive to the nearness of the end and to the need of speedily finishing the work, gave quite freely to the several lines of home and foreign mission work, besides dedicating themselves to work with our literature, much of which they took with them to sell and distribute at once.

It should be mentioned that forty-five sets of the "Testimonies for the Church" were sold, and more than \$1,500 was given in cash and pledges to missions. Surely the Lord has set his hand to the finishing of the work with no more delay, and we should dedicate to him ourselves and all we have.

W. H. GREEN.

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### NORTHERN NEW ENGLAND CAMP-MEETING

It was the privilege of the writer to attend the Northern New England camp-meeting, which was held at Lebanon, N. H., August 22 to September 1. The tents were pitched on a green knoll just off the business street of this beautiful city, making the meeting easy of access to the citizens, many of whom attended and were much interested.

There was a good representation from the churches of Vermont and New Hamp-

shire, since this was the first camp-meeting held in two years, and all who came seemed to enjoy the meetings and received a great blessing.

The report of the president, Elder R. J. Bryant, for the biennial period, showed healthy gains in all departments, the tithe alone showing an increase of nearly one third, and the mission offerings in proportion.

In answer to the call for mission offerings, made by the president of the union, Elder R. D. Quinn, the people responded very liberally, besides breaking all previous records for Sabbath school offerings for the two Sabbaths of the meeting.

The conference business was transacted expeditiously, and much time was given to the spiritual interests of the people. The two Sabbaths were days of deep searching of heart and returning unto the Lord.

The amount of literature sold was an indication of the missionary spirit of the people, who purchased, among other books, twenty-five hundred of "A World in Perplexity" and six thousand tracts, besides taking home a thousand Harvest Ingathering papers for the campaign.

At the close of the meeting thirteen persons were buried in baptism, rising to walk in newness of life.

We bespeak a successful year for this conference, under the efficient labors of its president and his corps of workers.

We believe that the results of this camp-meeting will be far-reaching. Our people are certainly awaking to the importance of the times in which we live.

J. W. MACE.

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### THE NEBRASKA CAMP-MEETING

FOR years the Nebraska Conference has been one of our strongest and most fruitful fields. Its camp-meetings have been seasons of great spiritual refreshing. This year was no exception to the rule. At Kearney, in the western part of the State, was held late in August their forty-first annual conference. The people came from all over the State, some in autos, others by train, so that there was a large encampment. They greatly enjoyed this good meeting. Elders A. G. Daniells and E. E. Andross, with others from abroad, were present, and their inspiring messages were indeed very helpful to all. Elder R. A. Underwood, the Union Conference president, together with the local conference president, labored untiringly for the good of the encampment. The last Sabbath meeting was one that will long be remembered.

The president's report showed that during the past year three new churches had been organized and 158 new members had been baptized. The membership of the Nebraska Conference at the time of the camp-meeting was 2,501, a gain over the preceding year of more than 150. During the summer there has been a good interest in many places to hear the word of God. Four young men were ordained the last Sabbath of the meeting, and forty-three persons were baptized. The tithe in Nebraska for the year 1916 was \$48,324. During the year 1917 it had increased to \$61,631, and for the first seven months of 1918 it was reported as \$45,904, or almost as much as the entire year 1916. In book sales there was a gain in 1917 over 1916 of \$7,989. Almost the same officers that served last year were elected for the year to come. Elder J. S. Rouse, the president, has the confidence and co-operation of his brethren.

The Nebraska Conference has two sanitariums, one at College View and the other at Hastings. Both of these have had a fair patronage, and by the grace of God may do a good work. Our sanitariums are very important institutions. They are intended by the Lord to be strong factors in extending the truth of the third angel's message.

For several years in the past the Nebraska Conference has been planning to erect an intermediate school building for the young people. During the past year a farm of eighty acres of choice land, near the city of Shelton, has been selected as the location for the school. During 1917, \$6,000 was secured for this school, and a large sum of money has already been raised the present year for this purpose. The buildings are now under construction, and it is planned to conduct the conference school there next year. Early in the camp-meeting \$5,000 was raised for missions and for this school. On the last Sabbath \$7,800 was secured. Aside from this our brethren gave liberal donations in the Sabbath school and in other ways.

At the camp-meeting a year ago less than \$800 worth of literature was sold, while this year the sales from the book tent registered \$4,300.

Our brethren in Nebraska have a mind to work. They have a fruitful field, and they hope for great things during the present year. In that conference is situated our largest denominational college. This school, as well as the local educational work, was well represented at the camp. The same may be said of all the other departments.

Sturdy, steady growth is what is needed, and that is what is seen in Nebraska.

L. H. CHRISTIAN.

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### SPREAD OF THE MESSAGE THROUGH LITERATURE

A FEW weeks ago I sent information blanks to all the workers in our department, and one of the questions they were required to answer was, "Where, when, and how did you embrace the truth?" Of the fifty-six workers who reported, there were thirteen who stated that they had embraced the truth through reading; others accepted it through preaching, and many of them were reared in the message. If we should inquire throughout the rank and file of our foreign-speaking people we should find also that a good per cent came into the truth through publications.

Elder J. H. Miller, of Chicago, has been carrying on successful evangelistic work in that city for several years. He writes me: "Without free literature to give to the people I should not care to work, for it is one of the best agencies I know of to reach the people. Souls have really read themselves into the truth through the literature which we handed out Sunday mornings. To others we mailed reading matter, and they, by reading it, embraced the Sabbath truth weeks before we met them in our tent or hall. One woman living on the south side kept the Sabbath weeks before we went there with our tent. She attended meetings every night but one, throughout the whole summer."

As the result of this work in Chicago, the brethren baptized eighteen converts this summer. One of these—a young man—is already attending the seminary, preparing himself as a worker to help spread the message.

We have also been using a good deal of literature in Brooklyn, where Elder B. E. Miller has been conducting a tent effort all

summer among the foreigners of that city. The last news we received was that their work had resulted in the baptism of eighteen new believers. The request comes from these large cities for more literature, so as to reach the masses of the people. When the foreigners see a paper or a book written in their own language, it seems like a friend talking to them. We are glad for the results that the reading matter has produced, and we are sure that with the help of God more can be accomplished if greater efforts are put forth.

In some countries in Europe, say, for instance, England—and I know of other places also—our brethren take a number of papers and pay for them, and go regularly every week to their customers and deliver the paper. In this way they get acquainted with the people, and know what interest they take in the subject matter. Were it not for the printed page, the work in Europe would not have progressed as it has. What has been done over there, we can do here. This work of scattering reading matter must not depend upon one or two persons, but every one should know himself to be "his brother's keeper."

A week or so ago I was out with the Harvest Ingathering papers. At one house, after I had delivered my canvass, the lady asked me to what denomination I belonged. I told her that I was a Seventh-day Adventist. "Well," she said, "my mother and her people are all Adventists." Her husband had given me \$2 for the Ingathering fund, and she added another dollar.

Had it not been for the Harvest Ingathering number I should never have met this woman. I hope to send her some more literature, and pray that she may accept the truth. We shall do all we can in our department, but we are unable to cope with the greatness of the work; therefore it is our earnest desire that our brethren throughout North America assist us in working for these foreigners who have been brought to our very doors.

J. T. BOETTCHER.

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### LAKE GROVE (N. MEX.) INDIAN MISSION

NOTICE of the establishment of a mission for the benefit of the tribe of Indians known as the Navajos, has already been published in the REVIEW. The idea was conceived by Brother Orno Follett, formerly a laborer in the Kansas Conference, who, on account of ill health, had gone to New Mexico. While there he observed a large number of Indians for whom nothing was being done in the way of giving them the last gospel message; and feeling a burden for their salvation, he had some correspondence with Elder I. H. Evans looking toward the establishing of mission work among them. Elder Evans encouraged the enterprise, and after visiting the locality, suggested that thorough investigation be made to find the most favorable place for the establishment of the mission.

After making full inquiry among people well informed in regard to the country, and after visiting many suggested sites, it was decided that a place about fourteen miles distant from the Santa Fé Railway line in northwestern New Mexico, offered the greatest advantages as regards a permanent number of Indians and isolation from missions operated by other denominations.

About one year ago the purchase of a section of grazing and timber land was authorized by the North American Division Committee, and a little later, a specially

appointed committee met on the ground, and decided on the erection of buildings essential for the conduct of the mission. Brother D. A. Wolverson, of Clovis, N. Mex., was selected to have charge of the construction work.

Following the late General Conference session, the General Conference Committee selected as an advisory committee to plan for the conduct of the mission, Elders Morris Lukens, J. W. Christian, H. M. J. Richards, and J. E. Bond, and Brother Orno Follett. This committee is therefore composed of the presidents of the Southwestern Union and the Pacific Union Conferences, the presidents of the Texico and the Arizona Conferences (territory in which the tribe of Navajo Indians resides), and the superintendent of the mission.

A meeting was held on the first and second of October at the mission station. All the committee named were in attendance, with the exception of Elder Christian, who, on account of an unusual pressure of work, requested the writer to attend in his stead. There were also present: Brother C. E. Smith, the auditor of the Southwestern Union Conference, for the special purpose of auditing the mission books; and Brother O. T. Nystel, from Texas, who had been chosen to take charge of the school connected with the mission.

The committee found that a very comfortable home for the accommodation of the workers had been erected. A school building, fully furnished and equipped, was ready for occupancy, and a dispensary for the treatment of the Indians who might be sick, was almost completed. All these buildings, while plain in design, were artistic in outline and perfect in workmanship.

Soon after our arrival at the mission, a number of the Indians called to become acquainted with us. It seems that Indian etiquette does not require the formality of knocking or of ringing the doorbell, and so they seem to feel as free to enter the homes of others unannounced as they do to pass the portals of their own homes. One of the callers was Chief Platero. His name implied that he was a worker in silver, and he explained that in his early life he made silver ornaments, and had received the Spanish title given to one who follows this occupation—*platero*. Most of the older Indians have a conversational knowledge of the Spanish language, and some of the younger ones who have attended school, have the use of the English language. As two of our party were familiar with the Spanish, we were able to communicate freely with the old chief and with many others who came. Brother Follett is succeeding in acquiring a conversational knowledge of the Navajo language, and is also able to read the only portions of the Bible published in their tongue, the book of Genesis and Mark's Gospel. The chief informed us that "Navajo" was not their true tribal name, but a title given them by the Spanish people, who were the first Europeans to come to their land.

Preliminary to the opening of the mission school, which was to occur on October 7, a meeting was held to which all the families of Indians living in the locality were invited, the purpose of the meeting being to arouse their enthusiasm in the matter of sending their children to the school. At this meeting every available seat was occupied; and additional chairs were brought in to accommodate the audience.

By invitation, Mr. S. F. Stacher, the Government superintendent of the eastern division of the Navajo tribe, attended the meet-

ing, and brought with him an official Government interpreter, a young Navajo Indian by the name of Bennie Bia. This interpreter was really a very fine specimen of his people, being tall, straight, with pleasing features, and black, restless eyes. His knowledge of English had been acquired in attending two Government schools. It was remarkable how long a speech could be made in English before this interpreter would consider that he had reached the limit of his memory, and interrupt the speaker by beginning to interpret. Usually, we consider that we must speak in short, simple sentences, and then pause for the interpreter to transmit the thought; but this Navajo young man seemed to be the exception, being able to carry a volume of thought spoken in one language before attempting to express it in another tongue. With one exception, each member of the committee and the teacher spoke through the interpreter to the Indians, and then Chief Platero responded.

Mr. Stacher did everything in his power to impress the Indian parents who were present with the importance of sending their children to the school. He said that the Government might decide ere long to throw all the Indians upon their own resources; then their children would be at a great disadvantage unless they had been given an education. He further expressed regret that nearly five thousand Navajo children of school age were not in attendance at any school.

The Government now requires that all missions operating schools shall furnish, gratuitously, plain clothing for the children, and also their midday meal, the children returning home for the night.

For two or three months in the autumn the women and children harvest nature's crop of pinon (pronounced pin-yon') nuts, a delicious product of a small pine tree which is very abundant in some intermountain localities. A single merchant in the vicinity of the mission purchases as high as fifty thousand pounds of these nuts in one season from the Indians, and they are shipped in carload lots to Eastern markets.

It seems, taking all things into consideration, that the prospects are very favorable for the success of our Navajo Indian Mission. We trust that not only will it result in being a great temporal benefit to this intelligent Indian tribe who have always been so peaceably inclined toward the white race, but that when the last gospel message is proclaimed, according to the plan of our God, to every nation, kindred, tongue, and people, some of the Navajo people will have been saved by it.

G. W. REASER.

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### KENTUCKY MISSION CAMP-MEETING

THE first camp-meeting for the colored believers in the Kentucky Conference was held at Louisville, Ky., August 29 to September 8, 1918. Although the family tents were few, yet their occupants, together with the full attendance from the city churches, made quite a large gathering. An excellent spirit prevailed throughout the entire time.

The health and stereopticon lectures by Brother L. A. Hansen were warmly received by large and appreciative audiences. The timely admonitions, round-table talks, and discourses from Elder W. H. Green, the secretary of the department, were instructive and helpful. The valuable assistance rendered by Elder F. C. Gilbert cannot be

overestimated. His instructive and inspiring studies on "The Right Relation of the Spirit of Prophecy to the Holy Scriptures," and his convincing and forceful sermons on Jesus Christ and him crucified, brought very forcibly to the minds of his hearers the wonderful power and love of God.

An hour was set apart each day for the business of the mission. The reports of the president, treasurer, and departmental secretaries showed considerable gain over the reports of the previous year. The conference officials were all re-elected. Before the close of the meeting, thirty-eight sets of the "Testimonies for the Church," and one thousand copies of the khaki "Steps to Christ," were sold. One hundred dollars was raised for *Liberty* magazine work, and a number of subscriptions for the REVIEW AND HERALD, *Gospel Herald*, and other periodicals were taken. Over \$1,100 in cash and pledges was taken up for missions. When all the monies shall have been realized, it will mean over twenty cents a week per capita to missions for this year. Great enthusiasm was manifested in the Harvest Ingathering campaign. A goal of five dollars a member was agreed on.

Taking everything as a whole, this first meeting was a good and successful one, and the delegates all returned home with a greater determination to do their part in the finishing of the work.

J. GERSHOM DASENT.

## Appointments and Notices

### WELFARE WORKERS

In Behalf of Seventh-day Adventists in United States Army Camps

For the information of our brethren who are called to the training camps, we give below the names and addresses of our welfare workers. Only principal camps are given. Small camps are classified with nearest large camps.

#### Atlantic Union Conference

J. E. Jayne, Room 603, 32 Union Square, New York, N. Y.  
Camp Mills, Mineola, N. Y.  
Camp Upton, Yaphank, Long Island, N. Y.  
Camp Merritt, Dumont, N. J.  
New York Navy Yards.  
P. F. Bicknell, South Lancaster, Mass.  
Camp Devens, Ayer, Mass.

#### Columbia Union Conference

J. S. Washburn, 12 West Main St., Richmond, Va.  
Camp Lee, Petersburg, Va.  
Camp Stuart, Newport News, Va.  
C. T. Redfield, 41 South Fifth St., Zanesville, Ohio.  
Camp Sherman, Chillicothe, Ohio.  
C. S. Baum, 469 High St., Biltmore Apts. No. 66, Newark, N. J.  
Camp Dix, Wrightstown, N. J.  
N. W. Philips, 1210 M St., N. W., Washington, D. C.  
Camp Meade, Annapolis, Md.  
Camp Humphreys, near Alexandria, Va.  
Camp Meigs, Washington, D. C.

#### Central Union Conference

Prof. W. W. Ruble, College View, Nebr.  
General supervision of camp work in union.  
H. Cooper, 604 Kearney St., Manhattan, Kans.  
Camp Funston, Ft. Riley, Kans.

#### Lake Union Conference

S. B. Horton, P. O. Box 230, Battle Creek, Mich.  
Camp Custer, Battle Creek, Mich.  
B. M. Butterfield, 1611 School St., Rockford, Ill.  
Camp Grant, Rockford, Ill.

#### Northern Union Conference

M. B. Van Kirk, 2718 Third Ave. S., Minneapolis, Minn.  
General supervision of camp work in union.

Wm. Ostrander, 1820 West Ninth St., Des Moines, Iowa, and Henry M. Jones, 1348 West Thirtieth St., Des Moines, Iowa.  
Camp Dodge, Des Moines, Iowa and near-by camps.

#### North Pacific Union Conference

C. A. Purdom, 1420 South Fifty-second St., Tacoma, Wash.  
Camp Lewis, American Lake, Wash.  
Tacoma Barracks, etc.

#### Pacific Union Conference

J. Adams Stevens, 2524 Mariposa St., Fresno, Cal.  
Camp Fremont, Palo Alto, Cal., and all other camps or stations in union territory.

#### Southeastern Union Conference

W. McMahan, 169 Bryan St., Atlanta, Ga.  
Camp Wheeler, Macon, Ga.  
Camp Gordon, Atlanta, Ga.  
Ft. McPherson, Ga.  
Chickamauga Park, Ga.  
Ft. Oglethorpe, Ga.  
T. E. Pavey, 1923 Gadsden St., Columbia, S. C.  
Camp Hancock, Augusta, Ga.  
Camp Jackson, Columbia, S. C.  
Charleston Forts.  
B. W. Spire, P. O. Box 372, Orlando, Fla.  
All camps in Florida.  
C. R. Callicott, Rooms 223, 224 Piedmont Bldg., Charlotte, N. C.  
Camp Wadsworth, Spartansburg, S. C.  
Camp Sevier, Greenville, S. C.  
Camp Greene, Charlotte, N. C.

#### Southern Union Conference

A. N. Allen, 2006 Twenty-fourth Ave. N., Nashville, Tenn.  
G. A. Davis, Crutcher-Starks Bldg., between Fourth and Jefferson Sts., Louisville, Ky.  
Camp Zachary Taylor, Louisville, Ky.  
Camp Sheridan, Montgomery, Ala.  
Camp Beauregard, Alexandria, La.  
Camp Shelby, Hattiesburg, Miss.

#### Southwestern Union Conference

N. H. Conway, Keene, Tex.  
Camp Cody, Deming, N. Mex.  
Camp Bowie, Ft. Worth, Tex.  
Camp MacArthur, Waco, Tex.  
W. A. McCutchen, 2015 Louisiana St., Little Rock, Ark.  
Camp Doniphan, Ft. Sill, Okla.  
Camp Pike, Little Rock, Ark.  
E. H. Rees, 182 City St., San Antonio, Tex.  
Camp Travis, San Antonio, Tex.  
Camp Logan, Houston, Tex.

#### Porto Rico

D. D. Fitch, Calle Nueva, Stop 14, Santurce, Porto Rico.  
Camp Las Casas.

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### THE NOVEMBER "SIGNS" MAGAZINE

The special articles in the November issue of the Signs Magazine, now ready for delivery, are as follows:

"Will a League of Nations Work?" An editorial setting forth the pros and cons of international federation and a United States of the world.

"Are Premillenarians Anarchists?" A strong article by M. C. Wilcox. It teaches that the end of the age and the inauguration of Christ's kingdom are to be supremely desired and looked for.

"Heaven's Speaking Tube." This is a reprint of the article by Dr. L. A. Reed that appeared in the August magazine. That issue ran short about 15,000 copies. We have had hundreds of requests for the paper on account of this particular article.

"Undermining Christianity's Corner-Stone," by G. W. Wirth, Bible teacher at Pacific Union College. A beautiful lesson on the reality of the resurrection of Jesus Christ, disproving the growing idea that Christ was only in a comatose condition—that he did not really die. Professor Wirth also teaches that baptism and not Sunday observance, is the memorial of the resurrection.

"The Devil's Unlabeled Package." A contribution on the subject of Spiritualism, by W. P. Dayton.

"The Ex-Premier Attends Moving Pictures in Babylon." A very unique presentation of Daniel 7, by A. S. Maxwell.

"Tanning Our Interiors." An article on the use of tea and coffee, by H. F. Bulpitt, M. D. The article is written purely from a physiological and economic standpoint.

"Health Conservation," by Dr. George Thomson.

## OBITUARIES

**Camp.**—Robert, infant son of Mr. and Mrs. John Camp, was born Dec. 9, 1917, and died Sept. 12, 1918. The sorrowing family and friends are comforted by the resurrection hope.

I. Parry Dillon.

**Winder.**—S. G. Winder was born in Arkansas, Jan. 30, 1867, and died at Loveland, Colo., Sept. 16, 1918. He became a member of the Seventh-day Adventist church in 1890, and remained faithful to the end of life. His wife and seven children survive.

J. G. Hanhardt.

**Rawson.**—Norman P. Rawson was born in Vickeryville, Mich., June 24, 1874, and died at Salem, Oreg., Sept. 28, 1918. Five years ago he gave his heart to God, and became a member of the Portland church. His wife, a devoted mother, one brother, and two sisters are left.

H. G. Thurston.

**Rees.**—David Rees was born in Miami County, Ohio, Oct. 9, 1836. He was married to Miss Mary Moran, of Litchfield, Ill., Nov. 5, 1866. He was a member of the church at Afton, Iowa, for forty-six years. He died at his home in Emporia, Kans., Sept. 11, 1918. His faithful wife and three children mourn.

M. G. Huffman.

**Keiser.**—Anna Gipe was born in Lancaster County, Pennsylvania, Oct. 9, 1837. In 1865 she was married to Jacob W. Keiser, at Mansfield, Ohio. In 1893 they became charter members of the church at Prattville, Mich. Her death occurred at Prattville, Sept. 22, 1918. Eleven of their twelve children survive.

Ira J. Woodman.

**Mooney.**—Mabel Frances Jackson Mooney was born in Brooklyn, N. Y., Sept. 25, 1879, and died there Aug. 18, 1918. She accepted present truth about three years ago, and died in the hope of a part in the first resurrection. Her husband, four children, her parents, one brother, and three sisters are left to mourn.

John E. Hanson.

**Bussard.**—Lucretia Boyd was born near Lyme, N. H., Aug. 17, 1851. She was married to John Bussard March 20, 1879. She was reared in a Seventh-day Adventist home, and in her youth received baptism and united with the church. Her death occurred at Lynden, Wash., Sept. 18, 1918. Six children survive.

Daniel Nettleton.

**Gardiner.**—Mrs. J. J. Gardiner fell asleep in Jesus July 17, 1918, thus closing a long-drawn-out illness. Her age was fifty-five years. She is survived by her husband and one son. The deceased was a lifelong Adventist, and a member of the Adams Center (N. Y.) church. She rests in hope of a part in the first resurrection.

L. H. King.

**Stinson.**—Mrs. Helen Stinson died in Canada, July 4, 1918, aged seventy-five years. She accepted present truth in Denver, Colo., and was a member of the First Seventh-day Adventist church of Denver. Failing health compelled her return to Canada, and there she fell asleep. The body was returned to Denver for burial.

G. W. Anglebarger.

**Green.**—Frank Denbert Green was born at Minneapolis, Minn., Nov. 15, 1854. He was reared in the truth, but did not fully embrace the faith held by this people until a short time before his death, which occurred at Long Beach, Cal., Sept. 1, 1918. He is survived by one brother, one sister, and an adopted daughter. He was happy in assured acceptance with God.

G. B. Starr.

**Herriott.**—William Herriott, of Kansas City, Mo., died Sept. 14, 1918. He was born in Newton, Ohio, in the year 1849. In 1871 he was married to Miss L. Huston, and to this union three children were born. He was a faithful member of the Seventh-day Adventist church for more than twenty-five years, and he sleeps in Jesus. His wife and two daughters sorrow in hope.

W. A. Hennig.

**Williams.**—Died at Pomona, Cal., July 26, 1918, Mrs. Heeelah J. Williams, in her eighty-fourth year. She was a native of North Carolina, and for more than forty years was a consistent member of the Seventh-day Adventist church. Seventeen years ago she moved to California, where she became a charter member of the Pomona church, retaining this association until called by death. Sister Williams was beloved by all.

C. H. Edwards.

**Alderman.**—Mrs. Pauline Alderman was born in New York State in February, 1880, and died at the home of her granddaughter in Madison, Ohio, Sept. 17, 1918. She accepted present truth over fifty years ago at Windsor, Ohio, and when in health was an active worker among the young people and children. One sister and three grandchildren mourn.

C. P. Haskell.

**Watts.**—Grace Belle Watts was born in Good Thunder, Minn., Oct. 2, 1869. She was married to E. M. Watts at Minneapolis, Minn., March 14, 1887. In 1888 she united with the Seventh-day Adventist church, and fell asleep at the home of her daughter in Spokane, Wash., Sept. 4, 1918, hoping for a part in the first resurrection. She leaves a husband and six children.

R. H. Martin.

**Johnson.**—Viola P. Darling was born at Lawrence, Kans., Jan. 25, 1865. She was married to L. O. Johnson, of San Diego County, California, Sept. 15, 1887. She was a devoted Christian and a faithful member of the Seventh-day Adventist church. Her death occurred at the St. Helena Sanitarium, Sept. 17, 1918. Her husband, three children, and three brothers mourn.

S. T. Hare.

**Aplington.**—Maria Aplington was born Aug. 19, 1860, in eastern Canada. She was married to L. A. Aplington in 1880. At the age of sixteen she accepted present truth, and was a member of the church at Walla Walla, Wash., at the time of her death. She fell asleep at the home of her daughter in Copperfield, Oreg., July 25, 1918. Her husband and eight children mourn.

Mrs. Frank Traner.

**Evitts.**—John A. Evitts, of Du Quoin, Ill., was born July 3, 1888, and came to his death by an accident in a coal mine Sept. 9, 1918. While being hoisted from the mine he sang, "O happy day! that fixed my choice on thee, my Saviour and my God." He was conscious long enough to warn his fellow laborers to prepare for eternity. His wife, one son, four brothers, and one sister survive.

C. L. Taggart.

**Wright.**—Emma Bane Wright was born Oct. 25, 1888, and died at the home of her daughter in Cleveland, Ohio, Aug. 24, 1918. About fifty years ago she accepted present truth, and though an invalid for many years, her long life was spent in devoted service for her Master. She bore her suffering with patience, and fell asleep trusting in the promises of God. Her husband and two daughters mourn.

R. S. Lindsay.

**Dick.**—S. A. Dick was born Dec. 30, 1830, and died at the home of his daughter near Topeka, Kans., Aug. 9, 1918. He was married to Serena J. Stewart Feb. 8, 1860. Brother Dick had been a resident of Kansas from 1870 until his death, and had been a member of the Seventh-day Adventist church for forty-three years. His seven children have the assurance that their father sleeps in Jesus.

N. B. Emerson.

**Strickland.**—Lucinda Hackenburg was born in Allegheny County, Pennsylvania, Oct. 23, 1825, and died at Edmore, Mich., Aug. 27, 1918. At the age of twenty years she was married to George W. Strickland, and to them were born six children, three of whom are left to mourn. The deceased was a faithful member of the Seventh-day Adventist church, and sleeps in hope of a part in the first resurrection.

G. H. Simpson.

**Buck.**—Jane Eliza Butler was born in St. Lawrence County, New York, Nov. 2, 1823. She was married to Harry G. Buck at the age of twenty-three, and with her husband became a charter member of the Bucksbridge church, the first church building erected and dedicated by this people. For many years she was a member of the Monterey (Mich.) church, where "Grandma Buck" was known and loved by the younger generation. She died at the home of her son in Hastings, Mich., aged ninety-five years, and was buried in Poplar Hill Cemetery, where lie Elder Joseph Bates and many others of like faith.

C. A. Russell.

**Alden.**—Brother Scott Alden, who had been for some time closely associated with the rural school community work near Goodlettsville, Tenn., was born in Avoca, N. Y., in February, 1835, and died at Madison, Tenn., Aug. 28, 1918. Brother Alden's early life was spent on a farm in western New York. His first wife was Mary Edgett, of Howard, N. Y., and to them four children were born, two of whom are still living. Forty-one years ago he was married to Miss Amanda Linsenhieler, of Brockwayville, Pa., and to them were born six sons, five of whom survive. The deceased was an earnest Bible student and a devoted Christian.

E. A. Sutherland.

**Lathrop.**—Willard Lathrop was born in Greenvale, Wis., in 1850, and died in Appleton, Wis., Sept. 10, 1918. His wife and eleven children survive. He embraced the message many years ago, and a few weeks previous to his death expressed a glad hope of a speedy finishing of the work and a happy home-going. Funeral service was held in the New London church, of which he had been elder for many years.

E. F. Ferris.

**Wells.**—Mrs. Sarah Richardson Wells was laid to rest in Battle Creek, Mich., Sept. 10, 1918, aged seventy-one years. In 1868 she united with the Seventh-day Adventist church, and for twenty years "kept the faith" with an unbelieving husband in a community where she had no fellowship with those of like faith. Her faithfulness was rewarded by the conversion of her companion, who, with the six children, is left to mourn.

E. S. Ballenger.

**Ehert.**—Frieda Ebert was born in Germany, Dec. 22, 1881, and died in Flemington, N. J., July 30, 1918. The date of her coming to this country is not known, but she was a worker in one of the New York conferences before coming to New Jersey as a Bible worker in 1914. Sister Ebert was a sincere Christian, and a faithful, devoted worker. Those who knew her witness to her beautiful, Christian character, and to her love for the third angel's message.

W. H. Heckman.

**Mortenson.**—Mrs. Lina Mortenson, née Peterson, was born July 1, 1850, in Skudesnes, Norway, and died June 15, 1918, at Berwyn, Ill. Sister Mortenson was on her way to the camp-meeting, and as she stepped off the street car to cross the railroad tracks, she was struck by a fast train and instantly killed. Twelve years ago she united with the Seventh-day Adventist church in Chicago, and ever remained faithful. One son and a daughter mourn.

N. R. Nelson.

**Foreman.**—George Foreman was born Jan. 22, 1831, in Kent County, England. He was married to Emily Nettlingham in 1856. In 1858 they came to America, settling in Illinois. To them were born ten children, who live to mourn. He accepted present truth in 1870, under the labors of Elders T. M. Steward and R. F. Andrews, and was a charter member of the Sheridan church. He died Sept. 17, 1918. He rests from his labors, and his works do follow him.

Ira J. Woodman.

**Thomas.**—Mrs. Isaac Thomas died at the home of her son in Adair, Iowa, Sept. 9, 1918, aged ninety-one years. Her maiden name was Luida Bunnett, and she was married to Isaac Thomas in 1857. She became the mother of six children. The light of present truth came to our sister in 1892, through reading the book, "Daniel and the Revelation." Never having lived where there was a church of this faith, she never identified herself with this denomination, but she accepted the truths of the third angel's message.

A. R. Ogden.

### ELDER R. E. WILLIAMS

R. E. Williams was born in Antigua, British West Indies, Jan. 13, 1872. He accepted the third angel's message on the first Sabbath in January, 1904. After spending two years at the Oakwood Training School, Huntsville, Ala., he was called to take up work in Mississippi, where his labors were richly blessed of God. In 1908 Elder Williams was called to the work in Georgia, and continued to give faithful service in the Georgia Mission until December, 1917, when he was called to take up work in the Florida Mission as field evangelist. While conducting a tent effort in Jacksonville, his health failed. He was moved to Orlando, where he could obtain the services of some of our skilled physicians. His illness continued for seven weeks. All that could be done for him was done, but death came July 30, 1918.

Our brother rests from his labors. As we review his faithful work in the ministry, we can say that he "fought a good fight" and finished his course. Just before his health failed, thirty persons stepped out to obey the commandments of God, as a result of the tent effort which he was conducting.

In the year 1912 he was impressed to return to his home in Antigua, to tell his relatives of this wonderful truth. He was accompanied by his wife, and as a result of his labors there, his mother, sister, and many others embraced the message. His wife, his mother, his sister, and his brothers, with a host of friends, are left to mourn, but they are comforted by the hope of the resurrection morning soon to dawn.

G. E. Peters.



WASHINGTON, D. C., OCTOBER 31, 1918

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

ELDER AND MRS. E. L. COOK are spending a few days in Washington en route to the West Indies. Brother and Sister Cook go to Jamaica to engage in evangelistic work.

MR. AND MRS. EZRA LONGWAY, and Mr. and Mrs. Glenn S. Luther sailed recently from San Francisco on the S. S. "China." Brother and Sister Longway go to Siam, and Brother and Sister Luther to China.

We are pleased to learn that Elder M. N. Campbell and his family, who recently sailed for England, have safely reached their destination. Elder Campbell has charge of our church work in that field.

MRS. EUGENE ROWELL, of Bermuda, calls our attention to the fact that regular letter postage to that island is five cents; and when this amount is not paid, the postage is doubled when it reaches its destination. On the other hand, we have a letter from Sister D. A. Fitch, of Porto Rico, in which she states that they receive large quantities of literature to which there is frequently affixed four times the necessary amount of postage. Letter postage to Porto Rico is only three cents, the same as to all parts of the United States. Correspondents of our workers in other lands should be careful to determine the postage required before mailing their letters or papers. This information may be obtained from any post office. A little care and thoughtfulness in this matter will save much annoyance to those to whom you write.

#### ARMENIAN AND SYRIAN RELIEF

THE September issue of the *News Bulletin* of the American Committee for Armenian-Syrian Relief, containing telegraphic and other reports from Turkey and Persia, tells a pitiful story of the continued suffering of Armenians and Syrians from famine and disease. One of these messages—a letter from Urumiah—says:

"Much cannot be told. Dr. Douglas laid down his life in this work; his wife and servant were prostrated for weeks by the same disease—typhus—which Mr. Douglas contracted. Already so busy, made more so by the death of our brother, the stress and strain, the burden of these helpless, starving people is sometimes too heavy to bear.

"But how we bless and praise God for your magnificent generosity! Send us what you can; there is need for it all—and more. But the harvest is coming, God has sent his snow and rain, and the harvest sown in tears will be reaped in joy, and more men need not starve. Pray for us. You will receive a cable asking for \$75,000. Be very sure we need it. We are trying with brain and muscle to spend every cent of it wisely."

If, on account of the epidemic of influenza or other causes, any of our Missionary Volunteer Societies were unable to have the Armenian and Syrian Relief program which was planned for October 5, let them have it at the first opportunity, and launch this campaign of relief.

The King said unto them on his right hand, "I was a hungered, and ye gave me meat; . . . naked, and ye clothed me."

M. E. KERN.

#### FOOD CONSERVATION PROGRAM POSTPONED

We have received word from the United States Food Administration that on account of the epidemic of influenza throughout the country the opening of its new conservation campaign has been postponed until December 1. The original plans contemplated the opening of this campaign October 27.

The change was made imperative by health conditions, and advised by the Food Administrations of the different States throughout the country. Because public gatherings have been forbidden on account of the epidemic, arrangements for a satisfactory conduct of the campaign are impossible. It is hoped that by December 1 the necessity for quarantine conditions will have disappeared.

This will mean that the two articles appearing in the REVIEW of October 24 will be read in our churches Sabbath, December 7. A letter from Mr. Herbert Hoover, and other matter going out by mail to our conference brethren having in charge the food conservation matters, will be sent a little later. Notice will be sent by the United States Food Administration to our conference presidents with regard to change of dates.

L. A. HANSEN.  
 G. H. HEALD, M. D.

#### AFTER INFLUENZA, WHAT?

OUR country at this time is passing through one of the most widespread and devastating pandemics that it has ever experienced. Gruesome accounts are given on every hand of cemeteries strewn with occupied coffins awaiting diggers to inter them; undertakers with dozens of bodies awaiting caskets; morgues taxed to their capacity, and additional buildings and even tents requisitioned for the overflow.

Among the living many are dying unattended by physician or nurse. The scarcity of doctors and nurses occasioned by the war has made adequate help to the suffering impossible. Every practical nurse and every other person that could at all minister to the sick has been called into service, and still there is not enough help.

Many cases of the disease even among our own people have been neglected because of lack of some one to minister to them. Our sanitariums are crowded with these cases, and many nurses, doctors, and others have contracted the disease.

What should all this mean to Seventh-day Adventists? Some "holier-than-thou"

person who has escaped the disease may look upon this epidemic as a harbinger of the great distress that will come in the last days and may look upon his immunity to the disease as an evidence of his own righteousness, while attributing the misfortune of his brother to his lack of fidelity. Another crank on health reform, seeing his brother laid low and himself escaping, will say, "I told you so. If you ate as I do, you would escape these plagues." Are these the lessons to draw from this calamity? It is certainly time for us to live up to all the light we have in every way; but the great lesson, it seems to me, that we should learn from this experience is to get ready for later and worse scourges than this, which will surely come, prophecy being true.

Look at the curtailing of opportunities for carrying the gospel to the world as occasioned by influenza: churches and all public meetings closed, travel by train and steamship restricted, colporteurs refused the privilege of pursuing their work, and even mails interfered with so that it takes a week for a letter to go where it went in a day before.

With this introduction I want to ask my first question again: After influenza, what? What shall Seventh-day Adventists do to be ready for such experiences? We have known from Bible teachings and from the spirit of prophecy for many years that such times were coming. We have been told over and over again to prepare for these experiences by well-ordered lives and by securing such a preparation for service as would enable all our people to minister to the sick and distressed in such a time. Ministers, colporteurs, teachers, and lay members have been urged to become medical missionaries. We are told that every Seventh-day Adventist home should be a small sanitarium, that every Seventh-day Adventist should be a medical evangelist, that the medical phase of our work would be one of the last to be closed.

During this epidemic every Seventh-day Adventist has had ten times as many opportunities for service as he could fill if he had been ready for them. What a chance for missionary endeavor and for practicing that pure religion and undefiled of which James speaks! Some, however, have been so fearful of contracting the disease that they have refrained from offering assistance to the distressed until the disease actually invaded their own families, while others have exceeded their strength in ministry to the sick. In such experiences as we are passing through, barriers, social and professional, are being broken down. What a sick person or the family of a sick member wants is some one that can and will do something for them. It matters not whether the helper be white or black, Christian or heathen, rich or poor. The doctor and the nurse no longer hold the pre-eminence they have held heretofore. The practical nurse or any one who can do things is in demand. After influenza, what? Let every Seventh-day Adventist become a medical missionary. Let our sanitariums establish short intensive courses. Let our colleges and schools install equipment and provide courses that every young man and woman shall learn nursing. Let schools of health and first-aid courses be given in every church. In short, let us do what the Lord through his servant for forty years has told us to do, namely, become medical missionary evangelists indeed, and not in theory only.

W. A. RUBLE, M. D.,  
 Secretary General Conference Medical  
 Department.