The Complex World Situation

What Is the Cause of Present Conditions?

What Is the Remedy for These Ills?

These are some of the questions which men are asking at the present time. The world has been overtaken during the last five years by a terrible catastrophe, in which the fondest hopes and aspirations of mankind have been destroyed. National and individual pride have been humbled in the dust. Before the Great War it was inconceivable that such a terrible holocaust could be visited upon them. It has left them dazed and confused, vainly trying to obtain their bearings and adjust themselves to the changed conditions which have been brought about. These conditions are represented by the special correspondent of the New York Herald and the Washington Post, Mr. William T. Ellis, who contributes an article on the world situation to these papers. He writes from Mt. Sinai. To him this place becomes the "mount of musing," and he ponders over the situation which exists in the world at the present time. In the Post of July 15 he says:

"What portends this turbulence of our time, which has swept around the earth like a seismic current? With so much that was for ages accepted going now into the scrap heap, are we to discard also the teachings of our mothers and of the Book they taught us to revere? Is a new philosophy of life, a new creed of religion, to be forged in the day's superheated furnace of unrest? Shall we look for a herald of a better social order who will bear in his hand a different code of laws for the regulation of man's relationships with man, and with the Unseen? Is there to come out of Russia or out of Germany a working faith for a revolutionized world?"

Mr. Ellis believes that he has an answer to these questions which he raises. He thinks, and thinks truly, that the reason for the present conditions among the nations of men may be found in their departure from God. He says:

"With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can to mind (and I have had recent personal experience of Bolshevized Russia, of proud and discontented Europe, of sul len and menacing Asia), I find myself led straight up to the mount of the law. Even in the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never get right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai."

Mr. Ellis grows more specific in his comment on the present world situation, and particularizes the manner in which the world has departed from the standard of right:

"Let us confess the truth, even we of the most stable land and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai."

The indictment of this writer is indeed a fearful one. But no argument is needed to convince the one who accepts the Scriptures of Truth as the revealed will of God, that the charges are true. Unconsciously the writer voices the words of the prophet, as contained in the fifty-ninth chapter of Isaiah:

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers have run with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any plead-

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Down, but Not Out

"A man may be down, but he is never out!"

This is the slogan of the Salvation Army, and it is also the belief of the representatives of the gospel. God's love endures to all eternity. A man can never sink so low into the pit of moral degradation that the hand of Divine Love will not reach down to save him if he will but surrender himself to God. While the lamp of mercy continues to burn, the vilest sinner may return to the arms of his Saviour.

The sinner passes over the boundaries of divine mercy only when he rejects the only means by which God can save him from his lost condition. That means is the sacrifice of the Lord Jesus Christ, the drawing power of the Spirit of God. When one reaches that place in his experience where he counts the blood of the covenant an unholy thing, and does despite unto the Spirit of grace, he puts from him the only means by which God can bring salvation to him.

Some have queried whether they had not sinned against the Holy Ghost and so passed beyond the limit of God's mercy. If such were the case, they would have no true longing after a life of righteousmess. This longing is born of the Holy Spirit. God does not mock the creatures of his hand. He does not create in the human heart desires after righteousness, only to refuse these longings when expressed by the humble penitent. He stands ready, always, to receive the sinner whom he has turned unto him by the power of his Holy Spirit. O the depth of the riches of God's great love!

**The Holy Spirit in Creation**

In a former article we called attention to the word "paraclete," the word from which "Comforter" is translated in John 14:16. This is really an untranslatable word; it is the title of a person. The Paraclete is to teach (verse 26); he is to bear witness concerning Christ (John 15:26); he is to convict of sin (John 16:8); he is to guide into all truth (verse 13). All this is the work not simply of a person, but of a divine person, the "third person of the Godhead," who was to come into the world as the representative of the Son of God.

While much attention has been given to the work of the Holy Spirit in the regenerating of the human heart, and the change which is wrought through the Spirit at conversion, the work of the Spirit in creation has in a measure been overlooked. But a study of the Spirit's work in creation throws light on its work in regenerating the heart.

Of the creation of the world, we read: "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2. The Spirit was here, brooding, or hovering over the chaotic creation. Some light is thrown on the record of creation by a comparison with Isaiah 34:11. The word which is translated "without form" in Genesis 1:2, is translated "confusion" in Isaiah 34:11. And the word which is translated "void" is translated "emptiness." The very first picture therefore which inspiration gives us of the Holy Spirit is that of an agent in creation, bringing order from chaos, and filling that which was empty. The Book of God opens with a great, void (waste) and empty. The Isaiah field, "Let there be light," and the Spirit of God brooding over the abyss brought order out of confusion. The Holy Spirit appears as an administrator of God's will, a divine agency in the creation of the world. The earth as it finally stood forth in its beauty at the end of the six days of creation was the result of the creative work of the Godhead—Father, Son, and Holy Spirit.

Ezekiel, rapt in holy vision by the river Chebar, describes the throne of God as a thing of life, living and moving. He says: "Whithersoever the Spirit was to go, they went; thither was their Spirit to go: and the wheels were lifted up beside them: for the Spirit of life was in the wheels." Ezek. 1:10, A. R. V., margin. The prophet describes the divine vehicle of God's movements, and tells us that amid all the rich and magnificent splendors of the world of light above, the Spirit of God is moving and directing in all the wheels of the celestial machinery.

"This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited. The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar, revealed an overpowering mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned."

"The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones."—"Testimonies for the Church," Vol. V, p. 755.

And seeing that the Spirit wrought in creation, we may well believe that he is an agency in the upholding of all things that are made. And as the Spirit wrought in the creation of the world, bringing forth order and life upon the face of the earth, so he is an agency in the conversion and re-creation of the soul. It is the same power that converts and saves, that brought cosmos from chaos. The gospel "is the power upon the face of the waters." Gen. 1:2. The Spirit was here, brooding, or hovering over the chaotic creation. Some light is thrown on the record of creation by a comparison with Isaiah 34:11. The word which is translated "without form" in Genesis 1:2, is translated "confusion" in Isaiah 34:11. And the word which is translated "void" is translated "emptiness." The very first picture therefore which inspiration gives us of the Holy Spirit is that of an agent in creation, bringing order from chaos, and filling that which was empty. The Book of God opens with a great, void (waste) and empty. The Isaiah field, "Let there be light," and the Spirit of God brooding over the abyss brought order out of confusion. The Holy Spirit appears as an administrator of God's will, a divine agency in the creation of the world. The earth as it finally stood forth in its beauty at the end of the six days of creation was the result of the creative work of the Godhead—Father, Son, and Holy Spirit.
of God unto salvation to every one that believeth." Rom. 1:16. It takes the same power and the same agencies to save a soul from sin that in the beginning were required to create the world and all that are found therein. The believer is a new creature, or creation, in Christ Jesus. 2 Cor. 5:17.

How encouraging to the struggling child of God that within his reach is the same all-powerful agency to help him, and make him a new man in Christ Jesus, that brooded over creation in the beginning. If we but yield the heart, the work will be done. g. b. t.

* * *

Mission Offerings

As we examine the accompanying report of mission offerings in North America for the six months of 1919, we are much encouraged.

During the first half of the present year our people have given to the cause of missions nearly half a million dollars; the exact amount is $497,774.78. This lacks $64,001.92 of being an equivalent of twenty-five cents a week for each church member. We should largely exceed a million dollars for missions in 1919, as during the last half of the year the offerings are always larger. While the report is not as a whole as favorable as that in the beginning, it is a little better than the good record for the same period of last year. Fifty-six conferences have fallen short, while twenty-eight have exceeded their goal.

Never were calls for men and means so many and so manifest as at the present time. It will cost more by far to support the forces in the field during 1920, as the high cost of living places an added burden upon us. Our missionaries must be fed and clothed. They have suitable homes in which to live. As we look at the budget for the coming year, we see new and imperative calls. The whole world is waiting for the final work of Christ. Whiter and whiter unite the harvest the fields stretch out before us. Shall we not lengthen our cords in the regions beyond?

We are hopeful that the last half of this year will raise the record of gifts to missions. The present report does not indicate the amounts given at the early camp-meetings.
The reports which we have heard from some of these meetings are excellent. The camp-meeting is one of the greatest occasions of the year for educating our people regarding foreign missions. The camp-meetings to be held in different conferences during the next few weeks will afford many of our people another opportunity to give freely for the work in the regions beyond. What is done in giving at these meetings will in a large way determine how far we can go in the expansion of the work in other lands the coming year. W. T. Knox, Treas.

"Drifting From the Scriptures"

We have long looked for the time to come to which Christ referred in the words, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

We believe that the time for the coming of the Son of man is at hand, so we should not be surprised to see a departure from the faith on the part of professing Christians. Still, we confess to a real feeling of surprise to find how members of various Protestant denominations are coming to regard as unimportant, things that were previously considered cardinal points in their belief. Who would have thought that Baptists would ever deny the importance of immersion, what would appear to be life's necessities. Many a commanding fancy prices, such as $25 for an orchid and $1.50 for a peach. There is no lack of jewels for those who have the price and commands. Many beautiful pieces of jewelry, the history of which is not given by the dealers, but which experts are willing to pay. Many beautiful pieces of jewelry, the history of which is not given by the dealers, but which experts are willing to pay.

The London correspondent of the New York Times tells of the extravagance in that city in the purchase of automobiles, and relates instances where mortgages have been placed upon homes for the purpose of securing a car, not for practical business purposes, but wholly as a family luxury. These same conditions may be found everywhere. Many are spending money for luxuries and pleasures, even at the sacrifice of what would appear to be life's necessities. Many a home through the country is covered today by a heavy mortgage in order that its inmates may keep pace with wealthier neighbors.

"A Spendthrift World"
The higher the price the easier it is for those who have money to draw the big lines of demarcation between themselves and the crowd."

As before stated, this only indicates the spirit of the times in which we live. As before the war, the world will again forget God and go on in its mad rush for pleasure and gain and glory God is forgotten.

There is a better way for the Christian. He can find his pleasure as a result of definite motives and purposes working in his life, in seeking to minister to others' needs rather than to his own selfish interests. The manner in which time and money are spent in this life is but an indication as to the way in which eternity would be spent. By the principles which control us in this life we are demonstrating the principles which would control us if eternity were at our disposal.

Led Out of Darkness

"My people were Mashonas, living near Umtili," said Joel, the Tsungwesi Mission school teacher, as we talked of his call from darkness into light. "We worshiped animals. The cow was the sacred animal in my family. We would pour water upon the cow, and kneel down before it. We had devoted the cow to our god; and when we poured the water, it was putting our sins on the cow, we thought."

Out of such darkness this young man was called by the direct providence of God. The story of the call is thus told by F. Burton Jewell, of the Tsungwesi Mission, in eastern Rhodesia, not far from the Portuguese border:

"About three months before the mission was opened here at Tsungwesi, Joel Chirano had a dream, in which he was told that if he wanted to be saved, he must go to school and become a Christian. This matter weighed heavily upon him, and just about the time the workers were opening this mission he and another young man started out in search of a mission school."

"They applied at a Catholic mission, but a certain tuition was asked of them, which they were unable to give. Leaving that place, they traveled westward about sixty miles. Their course brought them near our place, but they passed by, knowing nothing of the mission here. After going some distance, Joel's friend was stricken with a severe pain in his limbs, and they were obliged to stop. They were much disappointed in this, as another day's walk would have brought them to the mission that had been recommended to them. Now they must go back, for Joel must take his friend home. The boys and girls here want to be at home when they are sick, the same as in other lands."

"Being the services of another young man, they started back. After they had come some distance this way, the pain suddenly disappeared, and the friend exclaimed, 'Why, I am all right now! The pain is gone!' Joel was provoked at this, and said, 'What do you mean? You have been deceiving me all the time.' But his friend affirmed that he had actually been suffering, and that now the pain had left as suddenly as it had begun.

They stopped for the night at a kraal near. Here they met a man who had just come from our mission. He told them all about the new mission here. Joel was much interested in all that was said, and especially in what was told him with reference to the Sabbath. He decided to visit the mission at once, and was favorably impressed with all he saw. He returned to school, bringing to his friends with him these two young men, and a small boy who had accompanied our workers from the Solusi Mission, were the first students to come to our school here at Tsungwesi.

"Joel made rapid progress in his studies, and as the wonderful Bible truths were taught to him, he readily responded. He was baptized at the end of the first year. As he told us the story, he said, 'Oh, how I rejoice at the way the Lord has led me!' For nearly three years Joel has been teaching in the school, and he has been preaching for nearly two years."

The Complex World Situation

(Continued from page 8)

The End of Present Conditions

The present world conditions will not always prevail. There will come a time when the ministry of Christ will have accomplished its work, when there shall be gathered out from all nations those who accept the Lord Christ as their Saviour, from sin. These the Lord will redeem when he comes to take his children home. And the ungodly, who have rejected his proffered mercy — upon these will he visit his great displeasure. Isa. 59: 15-18.

In that great day the Lord will put a difference between those who fear his name and those who have rejected his proffers of mercy. He will put a difference between the clean and the unclean. Then will it be seen that it has paid to serve God, and that the Judge of all the earth places a premium upon righteousness. Mal. 3: 17-18.
The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them, “These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark 16:17, 18.

On the day of Pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a wonderful manner. Acts 2:1-11.

Luke, in giving an account of his travels with Paul and others, when a quarter of a century of the Christian age had passed, after speaking of entering into the house of Philip, the evangelist, says:

“The same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.” Acts 21:9, 10.

Again, still later, we see the beloved John, in the isle of Patmos, imbued with the spirit of prophecy in all its fulness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New Testament record leaves us without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy these gifts have rarely been manifested; and for this reason professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as a reason why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fulness.

To this agree the words of the prophet, as quoted by Peter:

“It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.” Acts 2:17-20.
The spirit of prophecy is here seen among the special signs of the last days. Its revival in the last days was to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs,—in the sun, in the moon, and in the stars,—and with such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon his people, none have been so sacred, and so important to their welfare, as his holy law and his Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently, to stir his rage, as these. And when that people should arise in the last generation of men, who should be observing all ten of the precepts of God's holy law, and should recognize the revival of the spirit of prophecy, they might expect to feel that bitterness from their opponents which can arise only from the direct inspiration of Satan.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

"The testimony of Jesus," said the angel to John, "is the spirit of prophecy." Rev. 19: 10. It is the special signs of the last days. Its revival in the Bible do we get authority to change God's law?" 2 Cor. 3: 7-11; compare Rom. 6: 14 as if "not under the law " meant free from under its condemnation. To illustrate: The condemned criminal to whom the governor grants a full pardon is no longer under the law, but under grace. Rom. 6: 14. The law was given to Israel as a schoolmaster to bring them to Christ that they might be justified by faith. But now that faith is come, even they are no longer under the schoolmaster. Gal. 3: 23-25. As for the Gentiles, they never had the law. Rom. 2: 14. The law of Sinai, 'written and engraven in stones,' was a temporary covenant, a ministration of death and condemnation,' which is now 'done away.' 2 Cor. 3: 7-11; compare Rom. 7: 1-4. Sunday, or the Lord's day, is a weekly celebration of the resurrection of our Lord from the dead."'

It is well that the Sunday School Times frankly admits that "it is unscriptural to speak of Sunday as the Sabbath." It certainly is unscriptural, as it also is to call Sunday the "Lord's day.

Interpreting scripture by scripture,—that is, explaining the less clear texts by others that are more clear and plain,—it is impossible to escape the conclusion that the Sabbath of the fourth commandment is the Lord's day.

In the first place it should be remembered that our Lord Jesus Christ is the Creator:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us," John 1: 1-3, 14. (See also Col. 1: 16; Heb. 1: 2.)

Being, then, the Creator, it was our Lord Jesus Christ who on the seventh day of creation week rested upon, blessed, and sanctified that day, expressly reserving it to himself in the fourth commandment (Ex. 20: 8-11), styling it "the Sabbath of the Lord thy God."

Again, in Isaiah 58: 13, the Sabbath is called "the holy of the Lord," while in Mark 2: 28, we have the explicit statement of our Saviour himself that "the Son of man is lord also of the Sabbath." How, then, dare any man say that Sunday, the first day of the week, is the Lord's day, when the Lord himself says that the Sabbath, the seventh day, is the Lord's day? As for the argument that Christians are not under the law, but under grace, we need only say that it is a most gross perversion of Scripture to quote Romans 6: 14 as if "not under the law " meant free from obligation to obey the law. Let him who dares, apply that interpretation to any of the other precepts of the divine law. Where is the Christian who dares to say that he is free to lie, to steal, to kill, to commit adultery? He cannot be found, for if such a one were found, he would not be a Christian, nor would he be acknowledged as such by any denomination, least of all by the publishers and promoters of the Sunday School Times.

"Not under the law," in Romans 6: 14, means not under its condemnation. To illustrate: The condemned criminal to whom the governor grants a full pardon is no longer under the law in the sense of being condemned by it and under its penalty, but he is under the grace, or favor, of the governor. Is he therefore not under obligation to obey the law of the State? Is the governor's pardon also a license to keeping of the commandments of God, and the recognition of the revival of the spirit of prophecy by the remnant of the church, or the Christians of the last generation, that stirs the ire of the dragon. This "war is inevitable, and let it come."

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more so for his second advent!

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets were to have power to show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.—Review and Herald, Jan. 25, 1870.
continue to commit crime? Every man knows that it is not. Indeed, every one feels that the pardoned man is under increased obligation to obey the laws of his State.

The law not only was a schoolmaster to bring Israel to Christ, but it is still a schoolmaster to bring every sinner to Christ who truly comes to him. "By the law is the knowledge of sin." Rom. 3:20. Says the apostle, "I had not known sin but by the law." Rom. 7:7. What was it that brought Paul to Christ? It was the knowledge of sin; the sense that he was guilty before God and must have a Saviour; and today the law performs the same office, and will do so as long as probation shall last. Certainly the editor of the Sunday School Times knows this. Indeed only five years ago the Sunday School Times said this editorially:

"While God remains God, his moral law will be binding upon all who would have any part in his life. God's moral law is eternal; it is an expression of his very being. As such it can no more be abrogated than can God himself."

"A Pennsylvania Reader" asked, "Where in the Bible do we get authority to change God's law?" The question has not been answered, nor can it be answered, for the Bible gives no such authority. Though we do read in Daniel 7:25 of a power that would think himself able to do that very thing. But that power was and is the Papacy, the man of sin, and not the Man of Calvary, our Lord Jesus Christ.

Did the Sabbath Change with the Clocks?

I. A. CRANE

At the time when the new law went into effect requiring all clocks to be set ahead an hour, some were in doubt as to whether Sunday began at the old time or the new. Some honest souls with whom it had been a lifelong custom sacredly to guard the hour which they believed to be the beginning of holy time, would not consent to the idea that lawmakers have authority to sanctify an hour of common time at the beginning of the Sabbath, and lop off an hour for pleasure or business at its close.

We would remind any who may be thus troubled that the whole Sunday institution has no greater authority than man. The Bible affords no divine command for Sunday keeping, yet most people are willing to keep this man-made sabbath while setting aside the command of God which enjoins the observance of the seventh day. Since we know of no higher authority for Sunday keeping than man, why should there be any compunction of conscience for sliding the day's beginning forward or back to suit man's pleasure or convenience? We presume but few did give the question much serious thought.

The Bible plainly reveals which day is the Sabbath, and when it begins:

1. The seventh day of the week is the Sabbath, and it is past when the first day begins. Ex. 20:8-11; Mark 16:1, 2.
2. The early Christians kept the seventh day, and prepared to embalm the body of Christ on Sunday morning, a work which they would not do on the Sabbath. Luke 23:56; 24:1.
3. The Sabbath, and all Bible days begin at even. Even is sundown. Lev. 23:32; Deut. 16:6.

In further proof of the fact that Bible days begin and close at sundown, we find that the people felt free from Sabbath restrictions as soon as the sun went down; "at even, when the sun did set," they brought all their sick to Jesus to be healed. Mark 1:32. When a day drew "toward evening" it was "far spent." Luke 24:29. Two disciples went home with Jesus and stayed the rest of "that day." It was "about the tenth hour," or, according to the margin, "two hours before night." John 1:39.

All these and many other scriptures prove conclusively that in Bible reckoning, the day begins and ends at sunset, not at midnight. God has not left his Sabbath unmarked. The child of God is not dependent on changing laws or uncertain customs. Clocks may be changed according to the needs or whims of men, but God's great timekeeper, the sun, made in the beginning to rule the day, will never fail as a faithful witness in the heaven. The faithfulness of this timekeeper is proverbial, a symbol of its covenant-keeping Author. Ps. 89:39-37; Jer. 33:20, 21.

Oh, let us worship Him who, with the Father, made the mighty worlds and gave us the Sabbath as a memorial of his power—a symbol of the Edenic peace!

What Is Our Greatest Need?

CHARLES P. WHITFORD

The question, "What is our greatest need?" is one which we all would do well to consider carefully. Every person with whom we have come in contact has felt the need of something. Many feel that they are friendless and alone, and their hearts yearn for some warm, true-hearted friend with whom they can enjoy sweet companionship. There are others who feel the need of a costly home, with every luxury that money can buy. And still there are others who feel the need of costly clothing and jewels with which to adorn themselves. There are others who, though they have no particular use for an automobile, feel the need of one, and to them this need is so great that they feel justified in placing a mortgage on their humble home in order to supply that need. Most of our supposed needs are artificial.

"Man wants but little here below, Nor wants that little long."

We do not need nearly so much as we think we do. If we could only be content with what we actually need, so far as our temporal necessities are concerned, we would be far happier than we are.
But what is our greatest need? Our greatest need is a character that will meet the approval of our Creator. There are several reasons why this is so. This world is not our permanent home. We live here only a few years and then we pass away. Is there anything beyond this world that is worthy of our attention?

"Behold, I create new heavens and a new earth: . . . be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 17-21.

The inhabitant thereof shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

Our greatest need is to develop a character that will meet the mind of our Creator, and give us the privilege of dwelling in that beautiful world beyond, where the inhabitants shall never be heard to say, "I am sick." Isa. 33: 24.

In that delightful country every real need will be supplied, every desire gratified. Do you want to go there and enjoy the beauties, the blessings, and the glories of that heavenly land? It is written:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

Do you want to know who will enjoy the blessed privilege of beholding the glories of the world to come? Listen!

"Who shall ascend into the hill of the Lord or who shall stand in his holy place?"

The answer follows the question:

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24: 3-5.

A beautiful description of the capital of the world beyond is given in the twenty-first chapter of Revelation. The twenty-seventh verse of this chapter informs us that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

These scriptures, and many others which might be cited, show that there is something beyond this life that is worthy of our attention and best endeavor to obtain. To have the privilege of a home where there is nothing that defiles, or works abomination, is surely worth our while. Our greatest need, then, is to develop a character in harmony with the constitution of the government of that heavenly place.

In the first epistle of John, second chapter, beginning with verse 15, we read:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

In the light of this scripture, our greatest need is to know the will of God and to do it. We will not deny that we are making a life record for which we must give an account in the near future to the Judge of all the earth. The question should come home to each one of us, How does my record stand today in the court of heaven above? If I should be called to give up my life today, have I a character that would admit me into the world beyond? Has my life been one of wasted energy and misspent opportunities, or has it been one of self-sacrificing denial for the good of others? Have I lived for self-gratification, seeking the honors and pleasures of this world, or have I lived to promote the happiness of those with whom I have been associated? Have I confessed and forsaken all my sins? Have I wronged any of my friends or neighbors, and if so, have I confessed my wrong and asked their forgiveness? Do I enjoy the confidence, sympathy, and love of those with whom I am associated in church fellowship? Am I cherishing any unkind feelings toward any person whom I am pleased to call my brother or sister in Christ? Have I spoken to others about some brother or sister in the church in such a way as to weaken confidence in their integrity of character, or sincerity of purpose? Is such has been the case, what is my greatest need? Do I not need a work of reformation wrought in my life?

What is our greatest need? We will let the Bible answer the question:

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6.

The most important thing we can do is to seek the Lord while he may be found. Seek him for the forgiveness of our sins. The time will soon come when he cannot be found.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

How sad it would be if we should neglect seeking God for the forgiveness of our sins until we could not find the Lord. In view of such a time as this we are exhorted in the following language:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

In the light of many scriptures like these, it is evident that our greatest need is to ask God for the forgiveness of our sins, and ask him for his help to develop a character that will meet his divine mind. We need his help to heed the admonition of our Saviour when he says:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. Matt. 6: 19-21.

MY GUARDIAN
MRS. J. C. BROWER

There's much I do not know of life --
Deep problems hard to understand.
One thing I know. When ills are rife,
I trust my Father's guiding hand.

So, joyful on my way I go.
I know my God for me knows best,
And where I cannot see, I trust.

And where I cannot see, I trust.
I know my God for me knows best,
Where I should be, and what to do;
So, in his guardian love I rest.
Mortal or Immortal -- Which?

FRANCIS M. BURG

While the next paper of this series will deal more particularly with the question of man's condition, or state, between death and the resurrection, we wish here to invite the reader's attention to the inquiry which was made by the ancient patriarch relative to man, and which involves the question used as a caption for this article: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 18: 10. We are all conscious of the fact stated in this passage—that man dies. Says the apostle, "It is appointed unto men once to die." Hebrews 9:27. Note also the following words from Solomon: "The living know that they shall die." Ecclesiastes 19:5. Again he says: "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart." Ecclesiastes 7:2.

The question which has our attention is a natural one to ask as we view the almost endless procession which slowly wends its way toward the yawning grave. Is man possessed of an immortal soul, which, after the spark of life leaves the body, still lives on through endless years? What is it that dies when the dreaded hour comes? Is it the physical body of the man that then goes back to the dust of the earth whence it came, while the man himself, the real entity, an undying soul, freed from the cumbrous house of clay, takes its flight to a brighter and better world?

If we were left to conjecture in a matter of so great importance to us all, we could find little consolation in the conclusions we might reach from any point of view taken. The question is not susceptible of answer from any basis except as the Scriptures shed light upon it. We may traverse the entire realm of science, take counsel with those whose mental calibre admits them to its innermost chambers, and we will return with the question writ as large, and we as far from its answer, as before. If we turn with our inquiry to the men of largest mental capacity in the field of theology, we may find our confusion and perplexity more disturbing than ever. On this great question theologians of the world offer only a confusion of tongues in their varied and conflicting utterances. Our only safe and satisfying recourse is to the Book of God. Surely he who made us, he who fashioned the man of dust and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7.

The thing that was formed of the dust of the ground became a living soul. The Hebrew word rendered "soul" in this text is nephesh, and is elsewhere rendered in the Authorized Version of the book of Genesis, "mind," once; "him" once; "lives" once; "persons" twice; "life" eight times; "creature" eight times; "soul" thirteen times; "souls" nine times.

Lesser's translation renders the word ten different ways in the book of Genesis,—"mind," "being," "him," "lives," "creatures," "persons," "creature," "soul," "souls," "life." In Rotherham's translation we find seven different renderings,—"minds," "person," "persons," "lives," "life," "soul," "souls." The word nephesh occurs about forty-three different times in Genesis, and neither of the above-mentioned versions, nor others that might be cited, intimate in the remotest way that it may be rendered "spirit," or "immortal, never-dying soul." The same may be said of the rendering of this word in the book of Exodus, where it is found in about seventeen places; none of the versions mentioned translate it "spirit," "immortal, never-dying soul." In the New Testament the word "soul" is translated from the Greek word psyche, occurring 104 times, and is never rendered "immortal," "deathless," or "never-dying soul." In the Authorized Version the word is rendered "we," "you," "heart," "heartily," "mind," "minds," "life," "lives," "soul." The American Revised Version renders the word in a similar way throughout the New Testament. Young's translation renders it "soul" thirty-eight times, "souls" twenty-two times, and "life" in forty cases. Rotherham translates it "souls" seventy-one times, and "soul" seventy-six times.

Attention is called to the following passages, in which the term "soul" is applied to the life—that which constitutes the man a living being:

"Rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life for his friends." John 15:13.

"And to everything that creepeth upon the earth, wherein there is life [Heb., --a living soul]." Ps. 27:12.

In some cases "soul" is applied to the mind or to one or other of its attributes:

"And come with all the desire of his mind ["soul"] unto the place which the Lord shall choose." Deuteronomy 18:6.

"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind ["soul"]; for the Lord searcheth all hearts." 1 Chronicles 28:9.

"Deliver me not over unto the will ["soul"] of mine enemies." Psalms 27:12.

"The unbelieving Jews stirred up the Gentiles, and made their minds ["souls"] evil affected against the brethren." Acts 14:2.

The most careful study of the Scriptures will discover nothing in contradiction of the statement found in 1 Timothy 6:15, 16:

"The King of kings and Lord of lords; who only hath immortality."

With this agrees John 5:26:
"As the Father hath life in himself; so hath he given to the Son to have life in himself."

Job, the ancient patriarch, declared man to be mortal, or subject to death:

"Shall mortal man be more just than God?" Job 4:17.

And that the soul can die is shown by the words of the prophet Ezekiel:

"The soul that sinneth, it shall die." Ezek. 18:4.

Man is told to seek for immortality. Rom. 2:7.

If he is already in possession of immortality, why should he seek for it? Nowhere in the inspired Book is to be found anything to show that immortality will be given to man this side of the coming of Christ and the resurrection of the dead. When the dead are awakened by the last trumpet, corruption puts on incorruption, and mortality puts on immortality. (See 1 Cor. 15:51-54.)

Jesus said to Martha, whose brother had died:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25.

It is clearly implied in this text that life for man is conditioned on belief in the only begotten Son of God.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36.

Paul says in his letter to the Romans: "The wages of sin is death." Rom. 6:23. Ezekiel said the same thing in other words: "The soul that sinneth, it shall die." Ezek. 18:4. Wages implies justice. If a man works under an agreement a certain length of time, and does the work that is required of him, he is justly entitled to his wages. He has recourse in law to get the money that is due him should his employer refuse to pay. So death is the just wage to the man who sins. Since sin is so offensive to God that, in order to make just propitiation, he must yield his own Son to face the possibility of a death that offered no awakening for him, and to cry out under the fear of eternal separation from his Father, "My God, my God, why hast thou forsaken me?" its wages can be nothing short of a death that is eternal. Were the death which comes to the Christian in common with all other men the "wages of sin," why should he not be exempted from it since he has accepted pardon through the one who paid the debt for him? No, he must die; and the hope of life for him is conditional on belief in the only begotten Son of God, who raised up Jesus from the dead:

"If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:10, 11.

Hence, viewing the question of the nature of man, from every angle that may be suggested, we are forced to one conclusion alone,— that immortality is not an inherent possession, and that it can be hoped for only through faith in him who says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Questions

1. What fact relative to man did Job recognize, and what question did he ask?

2. What have other writers of the Bible said concerning the certainty of death?
Brief Review of the Porto Rican Mission for 1918

WILLIAM STEELE

The year 1918 was the best year in the history of the work in this mission field. More persons accepted the truth in 1918 than in any previous two years, 136 having been added to the membership. We now have a membership of 303. Although the financial conditions generally were more unfavorable than in the past, yet there was an increase of nearly $2,000 in tithes and offerings.

Two of our best colporteurs were given to Venezuela in June, and another was called to military service; yet the book sales were greater than during any other year, the actual deliveries amounting to $13,235.98. We were without a field missionary secretary until we secured the services of Brother Ernest G. Truitt. He now has a little company at work, and the prospects for the colporteur work were never brighter than they are at the present time.

In October the island was visited by a severe earthquake, which added to the general distress. Then followed the epidemic of influenza, which for a time closed all public services.

We published a 14,000 edition of our Spanish paper, on the cause of earthquakes and the signs of the times. The brethren took hold of its circulation, and soon placed it in the hands of the people.

The larger part of our members are young people. This will always be so, for they are more easily reached than the older people and are not so fanatical.

As Porto Rico belongs to the United States Government, it is free from the revolutions that are continually taking place in other Spanish fields. In a short time it will be the educational center of these northern Latin countries. If we are to do the work allotted to us in carrying the message to the many millions who speak the Spanish language, we must at once make a beginning to educate those who are to do the work. We cannot depend on workers sent out from the United States to do this work. If all the time and money that is spent in our schools in the States, in teaching Spanish to the many students who seldom acquire a working knowledge of it, were spent in training native workers here in the field, a great work would soon be accomplished.

Large educational institutions are being continually built in the States that our young people may not be lost to the cause. Can it be expected that we shall hold the young people in Porto Rico without an educational institution of some kind? As it is, we have nothing to offer the young people in the way of an education or training for service. It will require financial help from our brethren to establish the school and to conduct it, because conditions are such that it cannot be made self-supporting.

We have an excellent site in one of the most healthful parts of the West Indies, and land that will produce abundantly; but we have no buildings, and no money to improve the land.

We have a band of as intelligent, bright, and lovely young people as may be found anywhere, and from these might be selected those who would make valuable workers for the cause of Christ. But it is just as necessary here as it is in the States, if not more so, that our young people be placed in a school to receive their training.

Venezuela is asking us to send them help. We have responded by sending two colporteurs, the only ones we had at work at that time. Now they are asking for Bible workers and evangelists, but we cannot be expected to supply all the workers they need until some provision has been made whereby we can train those who will be a credit to the cause wheresoever they may be called to labor.

We are praying that those who have the means may feel a burden to help in this most important work of providing the necessary means (about $5,000) to equip a small training school upon the healthful site we already have, that the bright, earnest, consecrated young people God has given us may be trained to go out into this island and other Spanish fields as laborers together with him.

* * *

Among Believers in Mexico

G. W. CAVINESS

Although I have not reported through the Review for some time, I have been having interesting experiences. I have visited the greater part of north, east, central, and south Mexico. I found our brethren, in the main, steadfast, and growing in the message. In seven different places, I baptized thirty persons altogether. The calls for help in new places are urgent. I have not visited the west and northwest yet. In the northwest, conditions are not very tranquil. Indeed, there is trouble in various parts. I certainly was glad to see the brethren in the south, having been unable to get down there for nearly five years. I found them well and faithful, although the minister who was with them there had apostatized. We baptized seven in that locality, and organized a church. These people are Zapoteean Indians, a superior class. I understand that there are 260,000 of them, and at present it looks as if this would be a splendid field for work.

Sister C. P. Martin is now with us, and Brother C. P. Martin is our field missionary secretary. We are trying to get the colporteur work well established again. Some new colporteurs are taking hold of this work. One good brother has never left the field during all these revolutionary years. The Lord has protected him and given him success, and the calls for help in new places are the result of his work.

Some parts of the country we cannot yet visit. In fact, it is not entirely safe in any part, as you will see from what I am going to tell you. Five times during the last year I had narrow escapes from rebels and robbers. Coming down from Laredo last August, about an hour before reaching San Luis Potosi, our train stopped and waited four hours. The rebels had put rocks on the tracks to stop the train so that they might rob the passengers. But, providentially, a troop train came from the other way. It broke its cowcatcher on the rocks, and in the shooting that occurred the engineer was wounded, but the rebels were driven off, and we went on in
safety, although we found a rail across the track, placed there after the troop train had passed.

In the same month I went to Tampico, and as our church is five miles in the country I got a mule and a Mexican to take me out. On reaching the edge of the village, the Mexican said, "The rebels have taken the town." We turned aside and went to a friend who lived just outside the village, and I got off the mule and went into the house. The Mexican went to water the mule and to hide it, but before he had done so the rebels overtook him and took his mule. I had not been off the mule more than twenty minutes before it was in the hands of the robbers.

Down in the south we were holding meetings in Espinal. One night, just as we were about ready to begin a meeting, a friend came running in, saying the rebels were entering the town. We closed the doors and windows and put the light under a table, and the women and children huddled down in the corners of the room. The rebels shot up the town. We heard the noise and shooting as they passed along the street. They did not molest us, but robbed a store in the center of the town in front of the barracks of the village guard. After a few hours they left. In the morning we found a dead horse, but no other fatalities had occurred. I slept all night in spite of the racket.

On leaving the south, the train, or three cars of it, ran off the track and every one expected an attack, but no rebels appeared this time. We had, as always in all parts, an escort of soldiers with us. After a few hours' delay we proceeded on our journey, and had no further trouble on that trip.

Upon leaving the Laredo meeting, which took place in February, we had traveled about an hour when a terrific explosion occurred. We felt a severe shock, and the air was so filled with steam that we could not see anything for a short time. With a second shock the train came to a standstill. Everybody thought that the rebels had surely blown up the train this time. When the steam cleared away, we could see pieces of the engine on both sides of the track, as well as the engineer on one side and the fireman on the other, apparently dead. These two died in a short time, as well as one or two others. The boiler had exploded, through the carelessness of the engineer, or through defective machinery, or both. Most of the engines and rolling stock, as well as the track and the operators, are in a ruined condition at present, after so many years of revolution.

In our car the cry arose for all to lie down, so that they might be somewhat protected if the rebels fired on the train. I did not lie down, and, on looking out, saw on both sides of the car, soldiers with guns. They were our guard, and were looking for rebels. As no enemy appeared, we waited until another train came and hauled us back to Laredo. After the track was cleared we came on without other trouble. You will see that it is not always agreeable to travel around down here in this country, yet we think conditions are getting better, though rather slowly.

We do not need passports to go from one part to another. What we need is trains. These are neither sure nor regular. For instance, I was five days, instead of a day and a half, in reaching Ixtaltepec on my trip to the south.

Our tithes and offerings are increasing, as is the attendance at the Sabbath school. The reports show that, despite the difficulties in many respects, last year was the best we have had.

We are asking for four new workers to take the places of those who left some three years ago on account of the condition of the country. We need them very much now.

I have been a little afraid to publish my experiences lest it might hinder the sending of workers to us. Looked at in the right way, it ought to give us courage, for we can see the hand of the Lord and realize his special care over us. I do not wish to get any one into danger, nor do I seek peril, but rather try to avoid it, and yet the safest place is in the line of duty wherever the Master may direct.

The situation in the world indicates that the time is short, and what has not been done in peaceful times will have to be done in and under great difficulties and even perils. The government sends an escort of soldiers with all trains, but there is a heavenly escort in which all confidence can be placed. I feel sure that I have had this escort, or I might not be writing this now. May the angels hold the
winds for a little time, and may our people be still more diligent and finish the work before the night comes in which no man can work.

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A Significant and Characteristic Service

The Review and Herald Family Bids Farewell to Four of Its Workers Sailing for India

FRANCIS M. WILCOX

The service was significant because it indicates the spirit which possesses not alone the Review and Herald but all our publishing associations at the present time. The spirit is not one of concentration but of diffusion; not one of receiving but of giving. Our publishing houses are a part of this great world-wide movement, and recognize that a part of their work is bound up with world-wide gospel evangelism.

The service was characteristic because services of this kind are not unusual. They are coming to be more and more frequent. Again and again in response to the calls of the Mission Board the Review and Herald Publishing Association, in common with our other publishing associations, has responded by giving some of its most efficient and consecrated workers for service in other lands. Our publishing houses today have become veritable training schools for the education of men and women for foreign service, as well as for producing trained workers for conference and tract society work in the home field. Last year the constituency of the Review and Herald voted to turn over to the General Conference yearly one half of its net earnings for the world-wide work in addition to its tithe. The same general purpose possesses the Pacific Press and the Southern Publishing Association. This is as it should be.

As we have already stated, in response to the calls which have come to us our publishing houses have given of their best. This was emphasized by E. L. Richmond at the farewell service, held Sunday morning, July 20. Brother Richmond spoke of the high character sustained by Mr. and Mrs. E. B. Jones and Mr. and Mrs. W. A. Scott, of the efficiency which has characterized their work, and of the confidence with which the Review and Herald board recommended them for the work in India.

Brother Jones has occupied the position of foreman of our type room for several years. Sister Jones has done clerical work in the General Conference office. Brother Scott has been one of the Review and Herald pressmen, and Sister Scott has been a stenographer in the business office. All these workers have rendered excellent service. It is expected that each one will fill some responsible position in connection with the Lucknow printing office.

E. R. Palmer, in his remarks, associated this occasion with similar ones which he had attended in the past. He said that this farewell service was an expression of a definite purpose of the Review and Herald to prepare workers for the great fields beyond. A definite understanding exists between the publishing association and the General Conference that men and women by appointment of the General Conference will be received at any time and will be given such training as is deemed necessary to fit them for positions to which they are called in mission fields.

N. Z. Town told of letters which he had recently received from the superintendent of the Indian field. Brother W. W. Fletcher had written about their great need and expressed his joy that recruits were coming to supply, in part, their lack.

R. T. Dowsett assured the missionary group of the deep interest the Review and Herald family have in their welfare, and that the prayers of the family would follow them to their new field. As a token of the esteem in which they are held, he presented to each couple a thermos bottle, with the suggestion that it be used, not to keep food warm while traveling in India, but to keep it cool. A commodious traveling bag for the journey was also given to each couple.

Feeling responses were made by Brethren Jones and Scott, who stated that their thoughts would often turn back to the homeland, and particularly to the Review and Herald family, in whose association they have spent so many happy hours in preparation for the work to which they are now called. They look forward with hope and courage to their work in the mission fields.

A. G. Daniells expressed his great pleasure, as president of the General Conference, at seeing a company of workers going out from headquarters to engage in work in the Indian field. This truly is a great field, with its more than three hundred million people in heathen darkness. It needs workers of every kind. Letters which he has recently received
missionaries, and the Review and General Conference numbers fifty, Herald family branch work a hundred. A this picture
herewith are a view of four of the secret office workers at the Westinghouse and its associated companies. The family of the office is shown in a group and includes its three children. The group was taken when the family was on a trip to Europe.
tell of the great need and the many openings which exist there. When he first went to India this great need brought to him a feeling of depression. He wondered how, with the feeble facilities possessed by our denomination, the message of Christ's soon coming could be carried to those in heathen darkness. But he recognized that the power was of God, and realized that if we bring to our work a spirit of consecration, God will supply every lack. He believes that the workers going out to this field will become so attached to it that it will become part of their very life. Thousands in India are waiting for the truth who will receive it in the love of it, and who will prove as true and faithful as Christians in other lands. He bade the mission group to be of good courage in God, and to be strong in his might.

J. L. Shaw closed the service with prayer, asking God to protect the missionaries in their journeyings, and to give them wisdom for all their future work.

* * *

Beginnings of Mission Work in Other Lands -- No. 3

JOHN L. SHAW

South America

In the advance of truth, Providence is not restricted as to method or means. A French-Swiss colonist at Santa Fe, Argentina, in the late eighties read a reprint from a newspaper in a French Baptist journal. It told about the baptism of a small company of candidates in Lake Neuchatel, Switzerland, at one of our European general meetings. This aroused his interest, and caused him to send for literature, which he read and studied, with the result that he and some of his neighbors began to observe the Sabbath.

About this time four families sailed from America for Argentina. An article from Mrs. E. G. White in the Christlicher Hausfreund had inspired them to go to South America to engage in self-supporting missionary work among the Germans. One of these families was in correspondence with friends in South America, one of whom had promised to observe the Sabbath if only he had others to keep it with him. Though he met with discouragements in a foreign country, he held true to his word.

Elder F. H. Westphal, who went to Argentina in 1894, found the way in a measure prepared before him at Crespo. An interest in the doctrines of Seventh-day Adventists had sprung up. A company of earnest truth seekers had come from Brazil. They came in contact with Adventist brethren from Kayss who had gone there, and they united with them. Shortly before Brother Westphal arrived the whole company had been tested on the question of Sabbath keeping. The threshing machines going through the country were to thresh in two places on the Sabbath. Our brethren were told that if they did not have their grain threshed on that day it would not be threshed at all. They quietly stood firm, and the Lord overruled and the grain was not left unthreshed. After a few weeks' labor Brother Westphal was able to organize a church of thirty-six members.

Among the early workers going to Argentina were J. Vuilleumier, N. Z. Town, O. Oppegaard, J. A. Leeland, and Sister Lucy Post. In 1893 Elder D. T. Jones went to Guadalajara, Mexico. School work and medical work were begun. In 1897 Elder G. W. Caviness was sent to Mexico to study the language. Workers one after another entered the field. Spanish books were circulated in all parts. Notwithstanding the hindrances presented by internal conditions, hearts have responded until between three and four hundred have accepted the message. Workers have gone farther south, into Honduras, Guatemala, Salvador, Nicaragua, and Costa Rica, and believers have pursued the advent hope. Canvasers have gone into Colombia, and a beginning has been made in Venezuela. Companies of believers have been raised up in Porto Rico, Santo Domingo, Haiti, and Cuba.

The West Indies

The message was still more readily received by the English-speaking islanders of the West Indies. Literature sent from the homeland kindled an interest. The beginnings of the work in British Guiana, Jamaica, the island of Barbados, and other places in the West Indies, has now passed, since our literature and studying their Bibles were persuaded to take their stand for the plain teachings of the Word, and earnestly to press upon the believers in America their calls for help.

Go to the beautiful island of Jamaica; ride over its hills and see the little church buildings here and there, numbering in all more than forty, with a church in Kingston of more than fifty members. On that island alone are nearly two thousand believers. The little island of Trinidad, only forty miles one way by fifty the other, has ten or twelve churches, while British Guiana has about the same number, and Panama a few more believers.

We can mention in conclusion only the Bermudas, Hawaii, the Bahamas, and Alaska, where literature has been circulated, hearts have been reached, and
companies and churches organized. Surely this is a world-wide movement, not alone because it carries a message due the world at this time, but because the lands to which it has gone are in every quarter of the globe. Every year, in every continent, many monuments to its advance are erected. In ninety-two countries, and in ninety-four languages, the advent hope is being told. Neither earthquake, fire, nor continued war can stay its progress. One year's advance of the work now means more progress than ten or twelve years' work meant in the early beginning of many of these mission fields. As we look at the world field with the message going in power to all parts, we can but exclaim, "What hath God wrought!"

* * *

The Organ Among the Indians of Moho

MRS. ELLIS P. HOWARD

We certainly are glad to have the little organ that Brother F. A. Stahl brought back with him. The Indians are delighted. We used it first at our Friday evening vespers, where comparatively few were present; but these carried the news to others overnight, and great was the expectancy of the large audience that gathered the next morning, and many were the grunts of approval from the older members. It is a great help in leading the singing, and in teaching the people. After several hymns had been played, we announced that it was a gift from a kind friend in the States, who, with many others of our people there, has great interest in them and in this mission. There was a great murmuring of thanks from all parts of the church. Then several of the leaders rose and formally gave their thanks, in unison (or rather, at the same time) following which they turned to the congregation, and there was a unanimous vote of thanks, each hand being vigorously raised, with the request that we let their thanks and appreciation be known to the donor of the organ. It does seem good to them to know that they are remembered by our brethren in the States, and they appreciate any word or token from them.

The following Sabbath two young girls belonging to our Umuchi church, eighteen miles distant, walked to our place of meeting. They were very anxious to see and hear the organ, as they had never seen one in their lives. The news has traveled everywhere. Unfortunately I was not able to be up the day the girls came, so they had to be contented for that time with the violin. But they came again the next week and enjoyed hearing the organ. We played and sang, and then they listened to the Bible reading and teaching. Many of them had never approached so near to us before, and were still somewhat frightened and prejudiced by what they had heard about us. But they could not resist the music; they had never had such a treat in their lives, and before we were through they were very much interested and responsive to the truths we presented. Most of the foreigners see rob and abuse them, and therefore they are timid. But as they see that we are really friendly, and as they learn that we do not want their land or their money, or anything else they have without paying for it, and that we have come here simply to teach them the Bible and the good news of salvation, and the way in which they may secure a home that will never be taken away from them, they give all their attention. When it came time to leave, we felt we had won their friendship, and great and hearty was the handshaking. We held two meetings that day, one before and one after the meal they served us. As usual, there were several sick persons who needed attention.

There is more sickness at present than we can begin to attend to. Practically all the Indians have either had or are having the influenza. Some are in bed for several weeks and have several relapses. (Speaking of their "beds," they are as crude as the rest of their "conveniences.") Following prayer meeting, Tuesday morning, we demonstrated to them how to relieve pain by fomentations, and are trying to teach them the value of water. We want to get them so familiar with the most simple treatments that they can treat each other, in spite of their lack of so-called necessities. But they are like many in more civilized lands; it takes patience and much demonstration and time to convince them that anything which costs so little can be really effective. The more bitter the medicine, the more pleased the Indian; for he thinks it possesses curative properties in proportion to its bitterness.

My husband is two miles away helping break limestone for whitewash. When he returns we will have about two days' work burning it. We are finishing our building. Our medicine house is nearly ready for the roof, and the other buildings are ready for whitewashing. It is difficult to get workmen at this time of year, and the rains have been bad. Steady rains caused one whole side of the new house to fall down one night. We have put in some walks, so the deep mud does not inconvenience us as formerly. These walks are rough cobblestones, but they improve the looks of the place and are also serviceable.

* * *

You must be serving something, some one, that needs your help in order really to appreciate the divine care. It may be the parents' care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the benighted; it may be friend helping friend. In some way the life of loving service must be there as something out of which God can help us think of and value the care which Infinite Love bestows upon us.—Julian K. Smyth.
I WANT TO BE THERE

MRS. EMILY HADDOX

We have heard the report of a city afar,
With mansions and palaces fair,
With its streets of gold, and its gates of pearl,
And oh! I want to be there.

They say we'll be joyously, gloriously well,
No grief or temptation to bear,
With gladness of heart we will burst into song,
And oh! I want to be there.

The light of the sun and the light of the moon
Are pale in the glory we share;
We'll arise and away as on wings of a bird,
And oh! I want to be there.

With anthems of angels our voices will blend
In melody pleasing and rare,
While the beauty of youth is abloom on our brow,
And oh! I want to be there.

They say my beloved, now asleep in the tomb,
I shall meet as we rise in the air,
And together we'll go to that city afar,
And oh! I want to be there.

But above and beyond and more precious than all,
My Saviour will welcome me there;
He washed me from sin and prepared me this home,
And oh! I want to be there.

* * *

Building the Foundation

ARTHUR W. SPALDING

Home missionary work (by which we usually mean neighborhood missionary work) must start in the home. And the degree to which its ministry is helpful depends upon the state of the home. We cannot grow good corn out of a smutty kernel, nor a strong potato plant from a seedy tuber, neither can we carry on a successful home missionary work without the foundation of strong Christian homes.

We may build up in this home missionary work a beautiful bureaucracy, a superb machine; we may make a big budget in response to its demands, and pay salaries and expenses; we may secure wonderful statistics of numberless missionary visits and correspondence and pages of literature distributed; but unless we have homes that are healthy — spiritually, socially, and physically — our efforts will not be truly successful.

It is my conviction that our first duty in taking up this home missionary work is to institute proceedings for making our Seventh-day Adventist homes real training schools of both old and young. It is one thing in babyhood, it is another in childhood, it is still another in youth.

The prime requisite to successful parental training is that the father and the mother shall be true companions of their children. It means to keep one's youth forever. It means to keep imagination, it means to keep sympathy; but only the parent who becomes fossilized by the cares of life can sympathize with the aspirations of adolescence, and who can keep pace with his son's development is another in childhood, is the greatest teacher in the world.

Companionship with our children is based upon a sympathetic understanding of their needs and desires, an understanding which, keeping pace with their development, never loses touch with the world of the child and the youth. It is one thing in babyhood, it is another in childhood, it is still another in youth. It takes imagination, it takes sympathy; but only the parent who becomes fossilized by the cares of this world lacks at least the latter. The father who can sympathize with the aspirations of adolescence, and who can keep pace with his son's development into manhood, is the greatest teacher in the world.

Such companionship involves self-sacrifice, effort, development. It means to keep one's youth forever. The father and mother who cannot play with their children, can be nothing but taskmasters to them in their work. The most sorrowful fault of family life is that senile rigidity which overtakes some parents before they are thirty, and which makes it impossible for them to be anything but scarecrows in the cornfield of life.

God's plan of education, which "under changed conditions . . . is still conformed to the Creator's..."
plan, the plan of the Eden school,” makes the parents
and children companions forever. Let it be impressed
that obedience to this law is a prerequisite of success-
ful home training.

2. Instruction.—The father and the mother must
be, not only the companions, but the teachers of their
children. It is true that in our day the home has
been bereft of much of this opportunity. Time was,
even in our own nation, almost in our own genera-
tion, when the home, despite pedagogue and master,
remained the chief school, wherein the father and
the mother taught all of the industries, much of the
lore, and chief of the ethics and the religion, that
went into their children’s lives. But because parents
so greatly neglected these duties, the responsibility
was taken up more and more by the church, the school,
and, alas! the club. Yet there remains to the parent
who wills to take it, abundant opportunity to be the
teacher of his children.

I cannot elaborate this thought; but let me speak
of one simple and vital phase. Neither the Sabbath
school nor the church school alone can ever accom-
plish what must be accomplished in the spiritual
training of our children. The home is still, primarily,
responsible for the salvation or the eternal loss of its
children.

To be effective, the moral training of the home must
be sympathetic, regular, and persistent. It can be
so only if the lives of the parents are filled with the
knowledge and love of God and his truth. What a
man is, that will he teach.

“These words, which I command thee this day, shall be in
thine heart: and then shalt teach them diligently unto thy
children, and shalt talk of them when thou sittest in thine
house, and when thou walkest by the way, and when thou liest
down, and when thou risest up.” Deut. 6: 6, 7.

Let it be emphasized that if these laws are merely
in our heads, we shall only succeed in disgusting our
children when we repeat them. But if they get into
our hearts, like the nectar of the flowers in the bodies
of the bees, they will be formulated into the honey of
life, ever variant, fragrant, and sustaining.

There will be, in true Christian homes, divine in-
struction, not about doctrines solely, but about truths.
Not with precept only shall we teach; but first of
all with practice, showing the love, patience, faith-
fulness, cheer, and courage that the truth of God in-
spires. Life as it is lived will be a school, and there
will be special times of instruction. Family worship
will be looked for, longed for, and consistently ob-
served by young and old, because it is the flower and
the fruit of the daily life.

3. System.—There can be no perfect home with-
out system. The two foregoing principles are doubt-
less recognized, if not always observed; but the neces-
sity for system is often overlooked. And therefore
its lack is perhaps the most common flaw in the home
life. No business can be successful without system;
neither can the business of the home be successfully
conducted without it. No two homes, perhaps, can
run upon the same program; it is not necessary that
they should. But it is vital that every home should
have a program of its own, and adhere to it: a time
to go to bed and a time to get up, a time for prayer,
a time for meals, a time for work, a time for study,
a time for recreation.

Circumstances must determine the degree of elas-
ticity to be allowed in the home program. I believe
that nothing, except of course the primary infusion
of spiritual life, will so improve the tone of the home
as the adoption and persistent observance of a daily
program. Here indeed, I think, because this phase
has been so greatly neglected, will come the chief
obstacle in the campaign for betterment of the home.

Not only should there be a daily program, but every
other phase of the life should be reduced to a proper
system. The careless and forgetful child may be
helped greatly by a simple and effective method of
reporting and self-checking upon a family record
hung on the wall, with a provision of daily and weekly
inspection of rooms and tools. This suggestion opens
up a field of practical teaching which may revolu-
tionize the great majority of our homes.

Again I would emphasize the thought that if the
character of our work for our neighbors is to be what
it must be to finish this work, we must bring our
homes into a higher, purer, better condition. It is
not an easy task. It is the most tremendous, the
most delicate, the most baffling, of all our problems.
But it is the primal problem. To use a mathematical
figure, the ideal home is the exponent of our power:
unless we have it we shall never solve our problem.

None of us is perfect; none of us has an ideal home.
Neither did servile Israel; yet God placed their whole
educational system upon the basis of the home, and
he made a beginning at Sinai.

Let there be more Christian men interested in the
home and able to help the development of it in prac-
tical ways. There can be no home without the mother;
but likewise there can be no home without the father.
And the masculine element of home making should
come more into evidence.

When our homes are what they should be, a mighty
influence for good will go out therefrom, as we labor
for the conversion of our neighbors and friends.

* * *

Feeding the Baby
LOUIS A. HANSEN

Nature has provided the very best food for the
baby in the mother’s milk, and whenever possible the
mother should nurse her baby. According to statis-
tics, the breast-fed baby has five times greater chance
for living than the bottle-fed baby. The breast-fed
baby is usually more free from stomach and intes-
tinal disturbances than the bottle-fed baby, and grows
d faster during the first six months.

One fifth of the three hundred thousand babies that
die in the United States every year die in the month
of July. This is largely due to bowel troubles or
summer diarrhea. Here again the breast-fed baby
has the advantage, the bottle-fed baby being far more
susceptible to bowel trouble at any time of the year,
but especially so in the heated months, when heat
and flies have so much to do with spoiling milk.

The breast-fed baby gets pure milk, milk that is
never sour, for it is made and used as needed, and it
is of uniform temperature throughout the feeding;
it is a milk that is made especially for the baby and
suited to its needs. The first milk secretion of the
breasts contains an abundance of certain salts of a
cathartic nature, which clean out the intestinal tract
of the newborn baby. There is also, during the first
week or two, a varying per cent of albumen in the
breast milk, which is especially adapted to the needs
of the little one.

The mother also receives certain benefits from nurs-
ing her baby, particularly the first days after its birth.
The nursing of the baby causes a powerful contraction of the uterus, and this taking place several times a day, twenty minutes at a time, is valuable in preventing hemorrhages.

The nursing mother must eat only wholesome food, and plenty of it. She should avoid indigestible foods, coarse vegetables, highly seasoned and greasy foods, tea, coffee, and stimulants. Good milk cannot be made from poor food. Both the mother and the child are dependent for nourishment upon the food the mother eats. The mother does not have the source of supply in herself. And remember that poor cooking will spoil even good food. Whatever gives indigestion to the mother will make trouble for the baby.

The baby should gain from four to six ounces a week. A marked lack in this means that something is wrong, and prompt attention should be given the matter. The mother's diet may need modification. This is something with which you should not experiment. Let a good doctor tell you what to do.

If it happens that the mother cannot nurse her baby and thus supply the ideal food, pure cow's milk is the best substitute. But calves and babies are different, and while cow's milk as it is, is fine for calves, it has to be modified to suit the human baby. Here again it is unsafe to trust to experiment or to go by the advice of unskilled but well-meaning neighbors or friends. Babies are not all alike, and what was good for the Jones or the Smith baby may not agree with some other baby. The doctor's advice is best.

If it becomes necessary to fall back on manufactured infant foods, be most careful in your selection and use only those of unquestioned reliability. They all differ, which in itself indicates the need of care in selection. While the best of them ordinarily cannot approach mother's milk in quality, and will fall short of properly modified cow's milk, there may be times when they will be of great value, especially in some particular condition of disturbance. Permanent use of any such food may lead to great harm, and competent advice should be sought against rickets or other diseases due to the lack of necessary food elements.

In the preparation of artificial foods always use a fresh, clean vessel and a clean spoon. Have utensils that are used solely for this purpose, if possible. Protect the baby's food from contamination of any kind. See that the ice box in which the food is kept is thoroughly clean.

Where milk is used, make sure that it comes from a reliable source. In most cities "certified" milk may be had. It costs more, but the guaranty of purity is worth the extra cost. In the country the mother can see to the purity of the milk supply.

Cow's milk is an ideal breeding place for germs of tuberculosis, typhoid fever, diphtheria, scarlet fever, diarrhea, and other communicable diseases. Sterilizing the milk will take care of these. Heat the milk thirty minutes at a temperature of 150° to 160° F. This destroys most disease-producing germs without affecting the nutritive quality of the milk. It is highly important that the milk be rapidly cooled after heating, to prevent the development of the germ spores, or eggs, that are not destroyed in the heating process and which would soon produce in numbers if the milk were not cooled.

In bottle feeding, great care must also be taken to keep the bottles and rubber nipples scrupulously clean. Immediately after using, wash them and scald with boiling water. Keep the nipples in a solution of boric acid and water when not in use.

Weaning the baby should be done gradually, giving it time to get used to new foods. Any disturbances, such as the belching of gas, the spitting up of food, or marked changes in bowel movements, are indications that the use of the new food should be discontinued and the child returned to breast feeding. Do not wean the baby in the heat of summer if it can possibly be avoided. Sometimes the condition of the mother may require the weaning of a young baby, but get the doctor's advice concerning the matter.

* * *

Why Not Make a Seventh-day Adventist Scrapbook?

INEZ HOILAND-STEVENS

Just after the last General Conference, when so many photographs of our leading workers came out in the Review, I felt I should like to have them in some convenient and accessible form, and so decided to make an album.

Sheets of heavy manila paper were used, being put together like a loose-leaf notebook, thus making it possible to insert additional leaves as needed. And they will be needed, for the album will grow as our work grows.

The idea developed more and more, and to the photographs were added views of our institutions and mission fields. To get the pictures I looked over files of the Review for the last two years, as well as some other papers, carefully cutting out the best pictures, and sorting them in several envelopes to be pasted in after all were collected.

The divisions of the album, or scrapbook, are as follows: First the pioneers of this message, such as Sister E. G. White and Elders James White, Joseph Bates, J. N. Andrews, J. H. Waggoner, A. C. and D. T. Bourdeau, Uriah Smith, etc. Then comes a section for the prominent leaders who have died during recent years, such as Elder G. A. Irwin, Prof. H. R. Salisbury, Dr. David Paulson, Elders R. C. Porter and G. I. Butler.

Next follow all the General Conference presidents, from the first one down to the present incumbent. After these come the present officers, beginning with the president of the General Conference and his associates, and including also the presidents of the various unions and divisions, with all the departmental secretaries, at home and abroad.

Pictures of our most important institutions in North America compose the next section, the sanitariums, printing houses, and schools all grouped by themselves.

Very interesting indeed is the foreign mission department. One section treats of the Caribbean conferences; another of South America; and others of Africa, China, India, etc. At the head of these departments were placed pictures of as many of the laborers in these respective fields as could be obtained. Then follow views of the institutions, groups of believers, their houses, the country, etc. Thus one can get some idea at least of what has been accomplished in each field by glancing over these pictures.

It has helped me to get acquainted with many workers whose names appear frequently in our papers, but whom I have never seen.
True, it takes time and much work, but I believe it is well worth while. And in large families, where the children are old enough to help, what a good occupation for rainy days or Sabbath afternoons! Besides being an interesting collection, it is certainly a practical course in Adventist missions, and one which cannot be easily forgotten.

Our scrapbook has interested many visitors. Instead of bringing out old photographs of all our ancient and modern relatives (in whom they are probably only politely interested, if at all), why not show them these pictures which should be dear to the heart of every believer, and which at the same time educate and inspire?

* * *

**Thrift Suggestions**

(gathered from here and there.)

Raw potato dipped in baking soda will clean silver.

Common vaseline will clean brass electric fixtures.

Common salt will remove egg stains from silver.

When a lamp gives a poor light, try boiling the burner.

As soon as rambler roses are through flowering, cut out all the old wood, the branches that bore flowers, and throw the whole support of the plant into the new wood of this year's growth that will flower next year.

When cleaning with gasoline, add a few drops of water to it, and you will avoid the annoyance of a ring around the spot.

Every housekeeper is likely to have pieces of tapestry carpeting with the figures worn off, when the back, perhaps, will be smooth and strong. Rip the breadth apart, beat all the dust out, then resew to have the seam come on the figured side. Tack the carpet down to the floor you wish to cover, very firm and smooth, with the wrong side up; give it several coats of paint, any color you desire. The first coat should be thin, with plenty of "drying" in it. When finished, the surface will be hard, and you will find it easier to care for than any oilcloth. It will wear better, for it does not peel or crack.

Ribbons do not have to be new to be useful. Never throw away a hat or discard a dress with ribbon on it. Rip off the ribbon, give it a gasoline bath, press it and roll it on a mailing tube before you put it away.

Some housekeepers eliminate tablecloths entirely and cover. A ring which has the requisite elasticity can be stretched considerably, and it will return immediately to its original length.

Did you ever try sprinkling your clothes on the line? One successful housekeeper says: "In warm weather I always sprinkle the clothes on the line with the fine spray of the garden hose. Then I fold them while taking them down and thus save one entire handling, many wrinkles, and at the same time get an abundance of health-giving, out-of-door air."

Save all the oiled paper which comes wrapped around bread and groceries, for it is an excellent accessory on ironing day. Keep a piece on the ironing board and run the irons over it occasionally. It gives them a smooth surface and cleans them beautifully.

When the season's supply of plain or colored stockings and socks is purchased, try marking them in pairs at the top, using different colored thread or yarn for each pair. This will make the wear come evenly on each pair, and they can be quickly mated after washing.

Try keeping two standard measuring cups on your kitchen cabinet, using one for dry ingredients, and the other for liquids. Have you ever thought how much time is wasted drying out the measuring cup?

* * *

**Good Rubber Rings Vital for Home Canners**

Spoilage of canned goods has been more frequently traced to the use of poor rubber rings than to any other one cause.

The very best quality of rubber ring is needed by the housekeeper who uses any method of canning in which the ring is heated with the jar and its contents. If the rubber ring develops imperfections after it has been heated the required time, it is necessary to replace it and again process the jar.

Canning demonstrators of the Department of Agriculture have been studying the requirements of a good rubber ring in order to eliminate this cause of canning trouble. Tests of thousands of rings disclosed that color, notwithstanding popular opinion to the contrary, has nothing to do with the quality or strength of the ring. A ring should be able to support a weight of thirteen pounds without breaking, and an easy way to test them is to lift that weight by a ring. If scales are available, place a pail on them and pour in water until the pail and contents weigh exactly thirteen pounds; or the thirteen pounds may be approximated by putting one and one-half gallons of water in an ordinary twelve-quart tin pail. Adjust the ring on the handle and, by using a wooden spoon, slowly lift the pail from the table. A good ring will support the pail without breaking.

To make a perfect seal, rubber rings should possess elasticity enough to take up the unevenness of the jar and cover, and be strong enough to resist cutting when the seal is made. A ring which cannot be folded and pinched without breaking, is useless for canning by methods in which the ring is heated (processed) with the jar and contents.

A section of a good rubber ring can be stretched to two and one-half times its original length. Take a section of a ring about four inches long, and, using either a pair of mechanical clothes pins or the thumbs and index fingers, grasp the section of the ring at points four inches apart. Slowly stretch it. A four-inch section of a good ring will stretch to ten inches without breaking. Elasticity is even more important than thickness in taking up the unevenness of the jar and cover. A ring which has the requisite elasticity can be stretched considerably, and it will return immediately to its original length.

Rings must be of sufficient thickness to indent without cutting. The tests show that one twelfth of an inch is sufficient. The width of the ring or the flange may vary from one quarter to three eighths of an inch. The tests have shown that fewest "blow-outs" occurred with rings five sixteenths of an inch wide. For standard jars the inside diameter of the ring should be two and one-quarter inches. It should fit closely, requiring a little stretching to get it around the neck of the jar.

A few minutes spent in testing your rubber rings before you begin canning may save hours of work and perhaps much disappointment later on.—The Washington Star.
WEST MICHIGAN CAMP-MEETING

This West Michigan annual camp-meeting was again held at Allegan, on the beautiful grounds that we have occupied in the past. Our meeting this year was longer by the hot spell and at a time when the farming brethren were very busy. The attendance was not so large as a year ago.

Since there was no conference session held this year, the entire time of the meeting was devoted to the spiritual interests of the people. We were pleased to have with us devoted and earnest workers from outside the conference, and the Lord blessed the giving of the messages and in the labor of these brethren throughout the meeting. Considerable time was spent in the interests of our educational work, inasmuch as we are making extensive improvements at Berrien Springs, Cedar Lake, and Battle Creek, and a number of the local churches are planning for better facilities for their educational work. These improvements lay great responsibilities upon us in the matter of providing funds. In response to calls that were made, about $6,500 was given in cash and pledges toward our educational fund.

There was a large attendance of young people, and throughout the meetings excellent services were held by the Missionary Volunteer Department. As a result of special efforts for the spiritual uplift of our people, a large number renewed their covenant with the Lord, and a great many made a start for the first time to serve him. At the close of the meeting twenty-seven were baptized. This number, however, was only a part of those who will be baptized, for many chose to receive this ordinance at their local churches when they should return home.

I am glad to report that the churches in this old territory of West Michigan respond heartily to the calls for advancement. We are a real and decided awakening in view of the important times in which we live and the great responsibilities resting upon the church of God at this time. E. K. Slaive.

ALTO PARANA MISSION, SOUTH AMERICA

RECENTLY I visited the two churches at Bompland, the one in Plenca de Javier, and the one at Arroyo Martires. Many of our brethren there have suffered from the influenza, but until now there has been only one fatal case among them, that of a baby at Bompland. All are of good courage and waiting for the soon coming of the Saviour and the great Church, when all these sufferings will have passed.

Later I visited Corrientes, and, on confession of their faith in our Saviour and in the third angel's message, baptized two candidates in the Parand Berane. One of these has gone to the sanitarium at Puiggarri, Entre Rios, and the other is a blind man who lives in Corrientes, a well-educated man who lost his sight from some disease. What a comfort for such to think that when the Saviour comes they will be healed of all their diseases, and will be restored to the image of God.

I then visited a group of the believers at General Paz, a town about thirty leagues from San Miguel. There is one train a week to this place. In this season of abundant rain many leagues of the country are so flooded that the fences are nearly all removed; only rails or two wires at the top are to be seen. At General Paz I found Brother Eugenie Brouchy and the other brethren of good courage. Brother Brouchy has worked here for almost a year and a month, and during this time there were two persons awaiting baptism. One was baptized, and the other will wait until her husband, who has already decided to obey, can accompany her. In company with a congratulation for baptism we started for San Miguel, where we have a group of believers. We went one league on horseback from the house of one of our brethren to the Inlet called Santa Lucia, where we arrived by daybreak. Few realize the difficulty of this journey except those who have taken it. We tied our boat to the tail of our horse, and so we crossed to the other side. The horses swam this river nearly as far as pulling the boat, with five persons in it and quite a lot of baggage besides. On the way the horse seemed to tire, but finally we arrived safely at the other side.

We waited until our baggage was brought to us from a place about a league distant. A person who was passing took the word that we needed horses, otherwise we should have had to swim or carry our baggage, waiting all the way in water about twenty inches deep. When the horses arrived, night was coming on and we had to go slowly through the water for about a league. We arrived at a place from which the horses had been sent to us, at half past nine, and there we spent the night. We were wet nearly to the waist, and that same night it began to rain directly continued until all the next day, so that we had to spend two nights in this place. I had the privilege of giving a Bible study to the people there, and we sang a number of hymns.

When we left, we waited for two hours in the water until we came to a small island, where we had to take a boat again to cross an inlet. When we reached the other side, we had to wait an hour on a platform made by driving four sticks into the ground and laying some poles across them. This platform was erected to accommodate those coming from the other side. There they wait until some one comes to carry them farther. Here the water was about a meter deep. Shortly before, Brother Brouchy, in swimming here, had the misfortune to nearly all day on this platform. At last a man happened to pass that way, and he arranged with him to take him where he wanted to go. When we returned, Brother Dionisio Esquivel took us from San Miguel to General Paz in his own boat. From his home we went in an ox-cart about two leagues, until the oxen could go no farther, on account of the water. Then we got into the boat, which we had brought in the cart, and a son of Brother Esquivel got on horseback, the boat was tied to the horse's tail, and so we went to Malo. The horse had to swim some of the way across.

I have the privilege of baptizing those who had, with all their hearts, decided to follow the truth. We also celebrated the Lord's Supper. After having taken a part of the Lord's Cup, the brethren gave testimony and renewed their promises to be faithful until the Lord shall come.

From San Miguel I brought about $700 to a place where we hope soon to have a growing church, to minister to the spiritual needs of the people. The group at this place is small. If I am not mistaken we have only eleven believers, one of whom has died, the others have not suffered from it, for which we are thankful to him. What the ninety-first psalm says is true. Under the wings of the Almighty we are well protected. We may trust more and more in his promises at this time. Santiago Mangold.

FROM COAST TO COAST

After a visit to New Haven, Conn., where Brother Aiston is now laboring, and six days at the Southern Home Missionary Institute, I returned to New York City on business, and remained several days visiting our churches. On leaving New York, June 11, I proceeded, by way of Chicago, Indianapolis, and Detroit, Mich., reaching there June 14. After attending to office business, I started June 17 through the Southwest for the Pacific Coast.

I made my first stop at Muskogee, Okla. There I met Elder M. G. Nunes, who has the oversight of our work in that State. We spent Sabbath and Sunday, June 21 and 22, with the excellent church that has been raised under the labors of Brother Nunes and his helpers within the last three years. There is a good building for worship, with a lot large enough for expansion. There is also a cottage on the lot, which is now rented. Brother R. L. Bradford, Sr., has charge of the work in this place at present. On leaving there, June 22, we went on to Oklahoma City. I stopped a few hours at Tulsa, where Elder Nunes and his coworkers have built up a small church, whose members are now holding services in a tabernacle Brother Nunes has erected. Here I had the good fortune to meet Mother J. L. Case, the sister of Brother Nunes' Bible worker, and Brother W. S. North, who is assisting Elder Nunes. Brother North went on with us to Oklahoma City, where Elder Nunes and he are to conduct a large tent effort this summer.

After a brief interview with Elder M. Lukens, union conference president; M. B. van Kirk, local president; and M. G. Nunes, state evangelist, I began my Tuesday evening, June 24, the long journey to Los
August 14, 1919

THE ADVENT REVIEW AND SABBATH HERALD

(1049) 25

October, Calif. After leaving the fruitful land and parts of Texas, it was a desolate, hot, dusty ride—except here and there—till we reached the suburbs of Los Angeles.

We have two churches at Los Angeles, with a school meeting. Elder J. W. Miller had reached there a few weeks before I arrived, to take charge of the work, and was in the midst of a good tent effort. As he was not very well, I remained there a week and helped him. I was pleased to meet Sister Tredon again, who has taken a deep interest in the spread of the truth among our people, and who, with the conference president, Elder M. N. Haysmer, are helping their hearty support to the work in the kingdom of God.

July 4 I left Los Angeles for the cities of San Francisco and Oakland, Calif. I reached Oakland early Sabbath morning and preached at the Oakland church, where I had a chance to see some of my people. I arrived in San Francisco on Monday morning and went on to Seattle, Wash., reaching there Wednesday night, July 9. There was a very well, I remained there a week and preached at the Oakland church, and those who wished to connect with the work in Colorado might be interested in the progress of the work here, I here
danced the month $3,816 for that

August 14, 1919

...A great Western city.

...My people see the necessity for a worker, and I hastened to Washington, D. C., and thus ended a journey of about ten thousand miles. W. H. GREEN,

...We are of good courage, and are pressing on in the good work. The conviction is ever present with us that the day of all days hastens on, and that God will finish his work in the earth in this generation. We sincerely hope to be prepared for the hour when time shall close, and trust that we shall triumph with the people of God. W. A. GOSSIER.

* * *

THE ALBERTA CAMP-MEETING

The Alberta camp-meeting was held July 10-20, on the campus of the Western Canadian Junior College. The camp was pitched in a beautiful lake-front, and presented a lovely sight. One hundred thirty family tents housed 689 people. In addition to the family tents, there were seven pavilions in which the services were held. This does not include the tent book tent.

In company with L. A. Hansen, I arrived on the ground early Friday morning, July 11. We found Elder A. J. Haymer, the superintendent, in charge, and full preparations had been made for the meetings. Elder Haymer had been ill for some time, but had recovered his health sufficiently to take an active part in conducting the meetings.

Services were held in English, German, Scandinavian, Ruthenian, and Russian.

At first it was feared that the attendance would not be large on account of the drought, but the people kept coming in, until before the meeting closed the attendance was almost as large as last year. It is really surprising, the spirit of good by the side of the people manifest, notwithstanding the fact that nearly everywhere dry weather has parched the country, and the crops are not at all good.

The offering, raised for foreignmissions amounted in cash and pledges to approximately $10,000. This was in addition to the Sabbath school offerings, which amounted to $662.47. The book in the ordinances of the Lord's house.

Several baptismal services were held, and sixty-two persons followed their Lord in this ordinance.

On the last Sabbath, when the call was made for those who wished to recommit their lives, and for those who had never surrendered their hearts to God, to come forward, between 175 and 200 persons responded to the call. Among those were a number who took their stand for the first time. This was repeated in the other tents on the ground.

On the last day of the meeting Elder Haymer called together the isolated members who belong to the conference church, and those who wished to connect with it, in the chapel of the junior college and celebrated with them. This was a source of real strength to the isolated members, who do not always have this privilege. It was a real pleasure to me to join with those people in the ordinances of the Lord's house.

The people went away from the camp feeling that this was one of the best camp-meetings they had ever attended.
They go back to their homes filled with courage and determination to press on till the work is finished.

This meeting closed the writer's tour through western Canada, and I wish to express thanks to my heavenly Father for the blessings received during this camp-meeting season with these brethren. May the Lord add his rich blessings to this field.

W. F. MARTIN.

PORTLAND, ORE.

This special evangelistic effort which was conducted in Portland during the season prior to the camp-meeting, had been blessed of God to the conversion of many souls. The campaign opened with a tent-meeting held late in the 1918 season, in the downtown district of the city. The newspapers were used extensively to report the sermon preached each evening. Brother W. L. Burgan, secretary of the Press Bureau of the General Conference, was with us to assist in this work, and his efforts were much appreciated. There were fifty sermon articles printed.

Rich and poor, high and low, read the newspaper, and the more we use this agency the quicker shall we accomplish our task of reaching the world with the gospel message for this time. At least six souls were born into the truth through this agency alone, and many, many letters of news we received. Both morning and evening newspapers were used to tell us that on an inbound Northern Pacific train he walked through and personally counted fifty persons reading the Christian Sentinel, from the Oregonian and the Journal, the two dailies in which our meetings were reported.

We received very strong help and encouragement in our efforts to teach the truth, by means of the newspapers, as well as during the whole campaign, from the president of our conference, Elder H. W. Cottrell, and his executive committee.

At the close of this tent-meeting series, which lasted three weeks, thirty-five adult men had taken their stand to obey the truths they had learned. Basket offerings during the meeting amounted to $402.31, and about $1,200 was given by our own churches for the newspaper publicity work.

The meetings were continued each Sunday evening in Christensen's Hall, which is the finest hall in the city, with the exception of the Civic Auditorium. The influenza epidemic stopped our work for nearly six weeks, during which time we were forced to do much personal work, but the attendance was practically the same when the ban was lifted and public gatherings were again permitted. The donations received in the hall amounted to a total of about $1,192.36 taken in basket collections during the campaign.

At the close of our campaign, June 1, God had blessed the work with eighty new Sabbath keepers. Others are seriously considering the step. A very encouraging feature of the results was that many entire families took their stand to be baptized. Of the seventeen families, forty-six are now members of the church, ten are ready and waiting for baptism, eighteen are desirous of baptism and are being instructed prior to receiving this sacred rite, and six moved away.

The fact that we had only one trained Bible worker with us at the close, accounts for the delay in finishing off the work. The music, conducted by Prof. J. C. Colcord, helped in a large degree to make the meetings attractive. Mrs. L. K. Dickson, who was able to remain with us throughout the campaign, presided at some of the sessions, and ably assisted in solo work. During a short period of the campaign, Brother V. P. Hulse, Mrs. M. Johnson, the Misses Osborne, and Miss Kathleen Busk helped successfully in the personal work, but on account of other calls were soon taken from us. Elder E. H. Emerson and Miss Minnie Smith, though assigned to the personal work, were unable to spend much time with us on account of ill health; however, their services added much to the meetings while they were with us. Miss Pearl Stafford, the only trained Bible worker who remained with us, though she rendered skilful and valuable service, which was greatly blessed of the Lord, found the calls too many to answer without overworking Mother and Father, and we were unable to finish the work as quickly as we otherwise would have done had we been blessed with more help.

During the campaign the book stand was under the care ofBrothers J. E. Dickerson, the Hamilton and B. L. Grundset, both of whom rendered excellent service in this important branch of the work. The total sales for the campaign amounted to $337.66. Besides this literature placed in the hands of the people, a large amount of free literature was given out.

The season was filled with rich blessing from the Lord, and the hands of the workers were enriched with opportunities freighted with great possibilities. Some of those who took their stand are now preparing to be workers in God's vineyard.

For all these blessings and for whatever success has attended our united efforts, we give all the praise and honor to our great Leader.

L. K. DICKSON.

NEW JERSEY CAMP-MEETING

This New Jersey camp-meeting was held in Trenton, in a large open space near the center of the city, from June 26 to July 6. It was a new location, about six blocks from the center of the city, but the camp-meetings have been held for a number of years.

About seven hundred fifty people were in constant attendance, living either in the tents on the fair ground or in the city. The excellent spirit of Christian fellowship was prevalent throughout the entire camp-meeting. The preaching and Bible studies were characterized by a deep spiritual tone. The president of the conference, W. C. Moffett, has the full confidence of all the people in the New Jersey Conference. The people were also much pleased with the excellent service rendered by the new union conference president, Elder F. H. Robbins.

The outside interest in Trenton was much more manifest at this camp-meeting than at any previous camp-meeting held in the city. Although the weather was extremely hot, it did not affect the attendance of unbelievers. A colored Methodist minister from Jersey City was in attendance during the entire camp-meeting, and he left the meeting with the intention of taking his stand for the truth.

A splendid spirit of liberality was manifested. Elder J. H. Schilling's appeal for the home foreign work resulted in a collection of $450 in cash and pledges. At the conclusion of a revival meeting, about $150 was realized on the sale of books and periodicals. About $1,200 worth of literature was sold during the camp-meeting. Twenty-five persons were baptized on the closing Sunday, including Elder Moffett's father. All felt at the conclusion of the camp-meeting that we had a heavenly sitting together.

Leaders and people alike went out on field day, and more than $150 was realized on the sale of books and magazines. More than $1,200 worth of literature was sold during the camp-meeting. Twenty-five persons were baptized on the closing Sunday, including Elder Moffett's father. All felt at the conclusion of the camp-meeting that we had a heavenly sitting together.

C. S. LONGACRE.

THE ARKANSAS CAMP-MEETING

Ten Arkansas camp-meetings were held at Hot Springs, July 17-37. The camp was situated in a beautiful oak grove in a near-by suburb of the city. The camp was a wide reputation for its hot mineral springs. People come from all over the country to bathe in and to drink of the waters. A hundred thousand visitors were here last year in search of health and cure.

The Arkansas Conference is among our smaller conferences. The membership is 413. There were about 225 present at the meeting this year. The laborers presented at this meeting was Elder Morris, the president of the Southwestern Union Conference; the secretaries of the different departments in the union; and the local laborers of the conference.

The brethren at this meeting advertised it extensively, inserting a half-page announcement in each of the two daily papers. During the meeting they put these notices in four different newspapers. During the meeting they put these notices in four different newspapers.

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pledges to mission work. Eight candidates were baptized the last day of the meeting.

To look for the work in Arkansas is encouraging. Quite a number of young people are growing up who, we believe, will make successful laborers. Sister J. M. Taylor is doing good and very successful work as secretary of the Sabbath school department, and the brethren and sisters are responding to her efforts.

Miss L. D. Wilcox has charge of the educational and Young People’s Missionary Volunteer work. In both those branches she is making her influence felt very perceptibly, and good progress is being made at this place. Elder D. A. Hopkins has a strong corps of colporteurs in the field, and they are placing a large amount of literature in the homes of the people. This will certainly have an influence on their minds in time. And so in every department there is seen decided improvement and success. We think the labors and people in Arkansas have every reason to be encouraged at the prospects.

E. W. FARNsworth.

GLEANINGS FROM THE FIELD

Eighty new believers were recently baptized at Bedding, Maine.

A company of forty-four believers has been organized at Pinnebog, Mo.

A new Sabbath school has been organized at Mineral Center, Minn.

A church of twenty members has been organized at Boulder, Western Australia.

Elder A. F. Primmer reports the baptism of nine persons at Spirit Lake, Iowa.

A new church building at Deaseon, N. D., has just been dedicated to the service of God.

A Sabbath school of sixteen members has recently been organized at Spen, Minn. New schools have also been organized at Little-falls and Henning.

Forty members have been added to the Columbus (Ohio) church by baptism. Four adults have also united with the church at Portsmouth, Ohio.

As a result of special meetings held at Tuba, Okla., ninety-two persons have received baptism, and twenty others are awaiting opportunity to take part in this service.

The workers at Chehalis, Wash., report that twenty-five persons, all adults, have received baptism and the truth at that place, as a result of a series of meetings recently held there.

A Sabbath school has been organized at the Florida Sanitarium for the convenience of those who cannot attend the Orlando church. Many more children are already attending the first Sabbath school.

A short series of meetings was recently conducted at Oelis, Ga., by Elder E. T. Wilson, and as a result seven are keeping the Sabbath. A Sabbath school of twelve members has been organized.

A new church building is in course of construction in Charleston, W. Va. The cornerstone was laid recently, the cost of which has been increased by one hundred ten members since the beginning of the year and has outgrown its old place of worship.

Elder Matt J. Allen reports the baptism of six new believers at Fort Wayne, Ind.

Thirty persons received baptism at the close of the South Wisconsin camp-meeting.

Four persons have recently accepted present truth at Ponderville, Ind., and have united with the church at that place.

Recently a woman living in St. Paul, Minn., wrote to the Southern Publishing Association, as follows: “I first became interested in the truth by reading the periodical. I subscribed for it a few days after receiving the copy from a friend and am still receiving it every month. I was baptized about two months ago, and I am now looking forward to the baptism of my husband in the near future. When I realize that one magazine brought me out of darkness, I know that it can do the same for others. That God may bless this branch of the threefold message is my prayer.”

Elder V. O. Cole reports a big canvassing week, ending June 14, in the Mississippi Conference. He reports forty-seven colporteurs, with total sales of $10,435. Thirty-seven of these each sold $100 worth of literature or more during the week; seventy of them sold $200 worth; fourteen, $300; eight, $400; four, $500; two, $600; one, $100. The average for the week forty-three hours each, and the general average for sales amounted to $226.30 for each person. One of the workers in Louisiana made a big week’s record. In forty-one hours he took two hundred forty-three orders for “Bible Readings,” valued at $1,036. Besides this he sold two Bibles, bringing his total sales for the week up to $1,052.

Medical Missionary Department

L. A. Hansen - - - Secretary

H. W. Miller, M. D. Assistant Secretary

HEALTH WORK AT WESTERN CANADIAN CAMP-MEETINGS

A feeling of deep gratification possesses me as I view the last few weeks, covering my first visit to the Western Canadian Union. It has been an unusually pleasant camping-tour meeting, agreeable in every feature. This vast field, embracing the large provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, a distance fifteen hundred miles across and stretching north as far as the north goes, is an interesting one. It presents prospects both of a rich harvest and of wonderful possibilities of the country. The material for doing this is almost unlimited. The large cities will not doubt see larger growth, making them great centers for rich manufacturing, mining, and agricultural districts. The unexplored sections, with the beautiful rivers, lakes, and mountains, will be opened to a prosperous one. Its large cities will not doubt see larger growth, making them great centers for rich manufacturing, mining, and agricultural districts. The unexplored sections, with the beautiful rivers, lakes, and mountains, will be opened to a prosperous one. Its large cities will not doubt see larger growth, making them great centers for rich manufacturing, mining, and agricultural districts. The unexplored sections, with the beautiful rivers, lakes, and mountains, will be opened to a prosperous one. Its large cities will not doubt see larger growth, making them great centers for rich manufacturing, mining, and agricultural districts.

The conviction settled more and more upon me that we should provide the best medical help possible for every camp-meeting. There are so many people waiting for advice. They expect it just as much as they expect spiritual help, and no doubt greatly needing it. It would seem that the daily home habits of the people, running all through the year, and affecting both their health and their spiritual welfare, should be given earnest consideration. Conference officers should plan for suitable help, and medical workers should plan to give as much as possible of their time and talent for rendering the best kind of service is great. We certainly should improve it.

The Canadian government has now begun a publicity campaign for setting forth the resources and development possibilities of the country. The material for doing this is almost unlimited. The two larger schools, one at North Battleford and one at Lacombe, are in charge. Between meetings there was much opportunity for personal interviews. From twenty to forty people at the different meetings sought counsel regarding health and how to live. Although I told them that I was not a doctor and that I would not undertake the work of a doctor, various serious ailments were presented. In some instances acute cases of sickness required attention. At Saskatoon, Verle Rees, a nurse, gave efficient help in looking after the sick.

The conviction settled more and more upon me that we should provide the best medical help possible for every camp-meeting. There are so many people waiting for advice. They expect it just as much as they expect spiritual help, and no doubt greatly needing it.
THE DAYLIGHT SAVING LAW has been rescued from repeal by President Wilson's veto of the Agricultural Appropriation bill, recently passed by Congress. In disapproving the repeal of the daylight saving law, he stated his belief that it would prove a serious economic loss to the country.

N. Z. TOWN.

THE SUMMARY

We have the same encouraging story to tell again this month concerning the special blessing of God which is attending our colporteurs. We have wondered if some of our readers would not think there was a sameness about our monthly write-ups which is monotonous, but we are encouraged in this by the following statement from "Early Writings," page 116: "The angel showed me those who ceased not day nor night to cry 'Holy, holy, holy, Lord God Almighty.'"

As we study these splendid records which our colporteurs make month by month, we cannot but feel that God's goodness and mercies to us in this department of the work, and we are glad to honor him by expressing our gratitude to him.

Our summary this month is the largest we have ever published. Last year in July the grand total amounted to $336,000. This was considerably ahead of anything we had ever published before. But this month our report shows a gain of $45,000 over our largest previous record.

There is one item which we desire to mention, that does not appear in this summary. The reports show that approximately one hundred thousand copies were taken for our subscription books during the month of June. Besides this there were 545,543 copies of our periodicals sold, which went into as many homes in this and other countries. We rejoice to see the excellent increase in the financial part of this report, but we rejoice still more to know that so many homes are receiving through their literature. May God greatly bless this faithful seed-sowing, and make it bring a rich harvest of souls into his kingdom.

N. Z. TOWN.

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### COLPORTEURS' SUMMARY FOR JUNE, 1919

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<td>24679.60</td>
<td>1962.45</td>
</tr>
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<td>Pacific</td>
<td>48</td>
<td>4820</td>
<td>9172.92</td>
<td>7566.76</td>
<td>1570.45</td>
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<td>79</td>
<td>10647</td>
<td>50873.57</td>
<td>31588.43</td>
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<td>28470</td>
<td>148625.48</td>
<td>126676.45</td>
<td>21949.03</td>
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**FOREIGN UNION CONFERENCES AND MISSIONS**

Australasia
Bretaña
Norwegian
Latin
Japan
Panamá
Philippine
México
Rusia
China
Central Asia
Guatemala
Japón
Salvador
Suecia
Switzerland
Prussia
Rumania
Soviet Union
Trinidad
Mexico
Nigeria
Soomaia
Spanish
Guatemala
Jamaica
Philippines
Cuban
American
Morroco
Austral
India
China
Japan
Philippines
South Africa
British
North America
Total

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**COMPARATIVE SUMMARY OF FOREIGN PERIODICALS**

January 1918, 105,075 copies, value $6,213.15; Jan., 1918, 182,192 copies, value $9,030.67.

February 1918, 178,596 copies, value $2,564.90; Feb., 1918, 186,795 copies, value $10,184.74.

March 1918, 182,445 copies, value $2,750.93; March 1918, 206,051 copies, value $14,702.31.

April 1918, 182,527 copies, value $4,990.10; April 1919, 238,209 copies, value $11,450.55.

May 1918, 173,217 copies, value $3,542.05; May 1919, 299,791 copies, value $11,586.79.

June 1918, 199,016 copies, value $4,005.97; June 1919, 226,885 copies, value $12,051.00.

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**COMPARATIVE BOOK SUMMARY**

1914 1915 1916 1917 1918 1919

January $5999.52 $4678.58 $2738.85 $6805.25 $8657.76 $11146.27
February 237149.42 4676.10 23732.88 24507.96 24045.54 24531.74
March 760582.01 73413.23 28241.51 40031.86 110511.86 110511.86
April 237149.42 10961.56 23725.71 23725.71 23725.71 23725.71
May 287043.10 16789.76 10960.30 13485.74 16012.53 24538.64
June 109611.62 17864.92 10960.30 36504.92 36504.92 36504.92
July 120552.66 12231.36 10960.30 36504.92 36504.92 36504.92
August 13772.18 4138.26 8406.35 12480.24 25231.07 25231.07
September 74359.96 7856.70 9060.30 17829.15 73492.98 73492.98
October 120552.66 17864.92 10960.30 36504.92 36504.92 36504.92
November 27585.95 9689.13 8024.88 107345.23 103908.93 103908.93
December 57408.00 10450.95 7109.65 7132.50 117092.42 117092.42

Total $108310.29 $109890.04 $127583.49 $147541.56 $185434.79

**NEWS AND MISCELLANY**

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**BIBLE AND HISTORY TEACHERS’ COUNCIL**

The Bible and History Teachers’ Council, in continuation of the work of three weeks following the three weeks of joint Bible Conference with the General Conference Committee and the editors, is just completing its first week’s work. An excellent paper on the subject of primary teaching had been prepared in all our studies and committee work. The blessing of the Bible Conference is remaining with us. Much light is coming in as we review each subject in our Bible and History departments, in both the academy and college, from the viewpoint of better aims and scope, and give careful study to the content with a view to proper proportion and emphasis upon the essentials.

The delegates from our various colleges and seminaries have registered as follows:

- Washington Missionary College
- Lancaster Junior College
- Southern Junior College
- Oakwood Junior College
- Oshawa Seminary
- Emmanuel Missionary College
- Union College
- Southerwestern Junior College
- Canadian Union College
- Walla Walla College
- Pacific Union College
- Danish-Norwegian Seminary
- Broadview Swedish Seminary
- Ohio Theological Seminary
- Loma Linda

**Total**

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A deep conviction of the sacredness of the work has rested upon the teachers as we have studied together the divine call to teach, the real aims in teaching Bible and History, the dependence of the field on the product of our schools to finish the work, and the high privilege of serving under the leadership of the Master Teacher. We are keeping our eyes on the field in an effort to have the character of our teaching measure up to the actual needs as we understand them. Every day seems better than the preceding one. The teachers testify that almost any one day of our experience in the council is worth their coming here. We confidently expect the Lord to do great things for us yet before the council closes, August 9, and still greater when we go back to our schools.

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W. E. HOWELL

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"Airship" has been officially adopted by the United States Navy to designate dirigible balloons. Heavy-than-aircraft will be termed "airplanes."

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Serious race riots between whites and blacks in Chicago have made it necessary for the mayor of the city to call for four regiments of State troops for guard duty. Hundreds of persons have been injured, and more than thirty killed.

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Decentralization of the War Risk Bureau has been recommended. The 14,000 employees are vitally concerned, since the plan suggested is the establishment of branch offices in each State, so there may be more direct service for insured soldiers, sailors, and marines, or their dependents. Doubtless, under the new plan hundreds of clerks will be transferred from the overcrowded national capital.

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Dr. Alexander Graham Bell has made public a plan which he has adopted for cooling his house in hot weather. In the home of Dr. D. C., he has installed a refrigerator in which are kept large blocks of ice covered with salt. The cold air from the refrigerator is led downward through a pipe covered with asbestos. The house doors are kept shut and the windows opened at the top. By means of this homemade cooling apparatus the lower rooms are kept comfortable at a temperature of 65° F.
Brand Whitlock has been named ambassador to Italy, succeeding Thomas Nelson Page, who recently resigned.

Pastor Gilbert, rector of the Episcopal church at Chester, Pa., has ordered the pews removed from his church and rocking chairs installed in their places.

American coal is invading Europe. Twenty-five shiploads, about 150,000 tons, were discharged last month at Rotterdam alone, being carried along the Rhine in barges. This coal is selling at $40 per ton in New York.

The Philippine legislature purposes the enactment of a prohibition measure for the islands in the event that the national prohibition amendment recently ratified in the United States does not apply to the Philippines.

Plans to start prohibition campaigns in Mexico, South and Central America, the British Isles, Asia, Australia, New Zealand, and other countries are being laid by the executive committee of the Anti-Saloon League of America.

The morphine and heroinevil is greater in New York than in any other city in the world, according to Dr. E. S. Copeland, health commissioner. He is responsible for the statement that 476,000 pounds of raw opium were brought into New York last year.

A 30,000,000-cubic-foot hangar for dirigibles has been ordered by the Navy Department. The site selected for the structure is at Lakehurst, N. J., and the work of construction will begin at once. This hangar is to be the practical result of the recent agitation over the lighter-than-air machine in this country and England.

The World's League Against Alcohol, which was recently organized at a meeting of 2,500 delegates from temperance organizations of the world, has opened headquarters in Washington. Edward Copeland were represented in the convention. Four presidents were elected: For America, Dr. Howard H. Russell, founder of the Anti-Saloon League; for Europe, Lief Jones, of London; Dr. Robert Herod, secretary of the International Temperance Society, Switzerland, and Emil Van der Velde, of Brussels. International meetings will be held once in three years.

To abolish script writing and replace it by print writing is the purpose of an international movement beginning in this country. Advocates of the change contend that the present system fails to stand the test of commercial life in England and causes a great loss of time and labor. The characters used in the proposed system are the ordinary printed forms. Advocates of print writing declare it possesses many advantages over ordinary handwriting, especially to the teacher. They say that the same characters being employed both for writing and reading, the child learns much more quickly, and it is further asserted that his spelling and his education as a whole are correspondingly benefited.

With the purpose of changing the American university method of teaching the spoken languages a French house has been established at the summer session of Columbia University, marking the first stage in a plan to erect a system of cosmopolitan communities in which nothing but foreign languages shall be spoken. Next fall, according to present plans, will witness an extension of the idea to other languages until finally each language will have a home of its own.

The oldest canal in the world, dating back nearly twenty-five hundred years, and also the longest canal, measuring, in the main section, nearly one thousand miles, is that extending from Hangchow, south of Shanghai, China, to Peking. Most of this canal has been filled with mud by overflows of the Yellow River, but the southern portion of it still constitutes a very busy waterway. The canal is now to be rebuilt and improved, says the Scientific American. The project is too vast to be done in a single operation, and the funds are not at hand. At present about $6,000,000 is available, and this sum will be used for the reconstruction of a section about one hundred miles in length, leaving to a later date, when funds can be accumulated, the reconstruction of other sections. This work is to be undertaken by American engineers.
A SPECIAL SESSION OF THE CAROLINA CONFERENCE
A special session of the Carolina Conference of Seventh-day Adventists will be held at Electric Park, North Charlotte, N. C., in connection with the camp-meeting, Aug. 28, 1919, at 10:50 a.m., for the purpose of electing a board of trustees for the ensuing year and for the transaction of such other business as may properly come before the association.

J. W. MacNeill, Pres.
Mrs. C. L. Russell, Sec.

THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS
Notice is hereby given that the seventeenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting, Aug. 21-31, 1919, for the election of officers and for the transaction of such business as may properly come before the association at this time. The first meeting will be held at 10 a.m. Friday, Aug. 29. J. B. N. Holden, Pres.
H. E. Moen, Sec.

REQUESTS FOR PRAYER
Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

"We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of those 300, and he gave them into her hand, and she overcame them 400 young men of Sihon king of the Amorites, and resisted in hope of a part in the first resurrection." S. B. Herbold.

ADRESS WANTED
The address of F. T. Moore is desired by his friends. J. Scott Moore, Box 126, Ft. Dodge, Iowa.

F. T. Moore.

SOUTHERN ILLINOIS CONFERENCE
Notice is hereby given that a special meeting of the Southern Illinois Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting, Aug. 21-31, 1919. Each church is entitled to one delegate for each ten members or fraction thereof. J. W. Neher, Pres.
C. H. Nielsen, Sec.

SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS
Notice is hereby given that the seventeenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting, Aug. 21-31, 1919, for the election of officers and for the transaction of such other business as may properly come before the association. J. W. Neher, Pres.
C. H. Nielsen, Sec.

The regular annual session of the North Michigan Conference of Seventh-day Adventists will convene at 10 a.m. Aug. 26, at Cadillac, Mich., in connection with the regular annual camp-meeting, for the purpose of electing a board of trustees and transacting any other business that may properly come before the association.

R. J. Nethey, Pres.
C. H. Nielsen, Sec.

WEST PENNSYLVANIA ASSOCIATION
Notice is hereby given that the annual meeting of the West Pennsylvania Association of Seventh-day Adventists will be held in connection with the West Pennsylvania camp-meeting at Indiana, Pa., Aug. 28 to Sept. 7, 1919, at 4 p.m., for the purpose of electing a board of trustees for the ensuing year and for the transaction of such other business as may properly come before the association.

J. D. Richardson, Pres.
S. F. Neely, Sec.

SOUTHERN ILLINOIS CONFERENCE
Notice is hereby given that a special meeting of the Southern Illinois Conference of Seventh-day Adventists will be held at Electric Park, North Charlotte, N. C., in connection with the camp-meeting, Aug. 28, 1919, at 10:50 a.m., for the purpose of electing a board of trustees for the ensuing year and for the transaction of any other business that may properly come before the association.

J. W. MacNeill, Pres.
Mrs. C. L. Russell, Sec.

MAINE CONFERENCE ASSOCIATION
A special session of the Maine Conference Association of Seventh-day Adventists will be held at Lewiston, Maine, in connection with the Maine camp-meeting, on Tuesday, Aug. 26, 1919, at 4 p.m., for the purpose of electing a board of trustees for the ensuing year and for the transaction of such other business as may properly come before the association.

O. H. Howe, Clerk.

FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION
A legal meeting of the Florida Sanitarium and Benevolent Association (incorporated) will be held at Orlando, in connection with the annual camp-meeting, Aug. 28, 1919, at 10:30 a.m., for the purpose of electing a board of trustees for the ensuing year and for the transaction of such other business as may properly come before the association.

J. W. MacNeill, Pres.

WEST PENNSYLVANIA ASSOCIATION
Notice is hereby given that the annual meeting of the West Pennsylvania Association of Seventh-day Adventists will convene at 10 a.m., Aug. 26, at Cadillac, Mich., in connection with the regular annual camp-meeting, for the purpose of electing a board of trustees and transacting any other business that may properly come before the association.

R. J. Nethey, Pres.
C. H. Nielsen, Sec.

THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS
Notice is hereby given that the seventeenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting, Aug. 21-31, 1919, for the election of officers and for the transaction of such other business as may properly come before the association at this time. The first meeting will be held at 10 a.m. Friday, Aug. 29. J. B. N. Holden, Pres.
H. E. Moen, Sec.

FOSTERING THE PROPHETIC MINISTRY IN THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS
W. G. Ross.

In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

"We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of those 300, and he gave them into her hand, and she overcame them 400 young men of Sihon king of the Amorites, and rested in hope of a part in the first resurrection."

S. B. Herbold.
Elders W. A. Spicer writes of his long trip to attend the meeting at Chungking in western China. He found there 600 native workers in the field. These foreign-language people do not teach the children of missionaries, in most cases. They teach the children of Israel. The Spanish language, which many have readily learned, is no small task; but it is now being translated into Spanish. This book, entitled "Our Day in the Light of Prophecy," in Hungarian, German, French, Danish-Norwegian, and Czech, is now ready for distribution. It is a great blessing to the foreign and English-speaking people to have this book in their language. The foreign editions are uniform in size and price with the English edition, $2.50 cloth, $3.50 half leather.