

# The Advent Review and Sabbath Herald

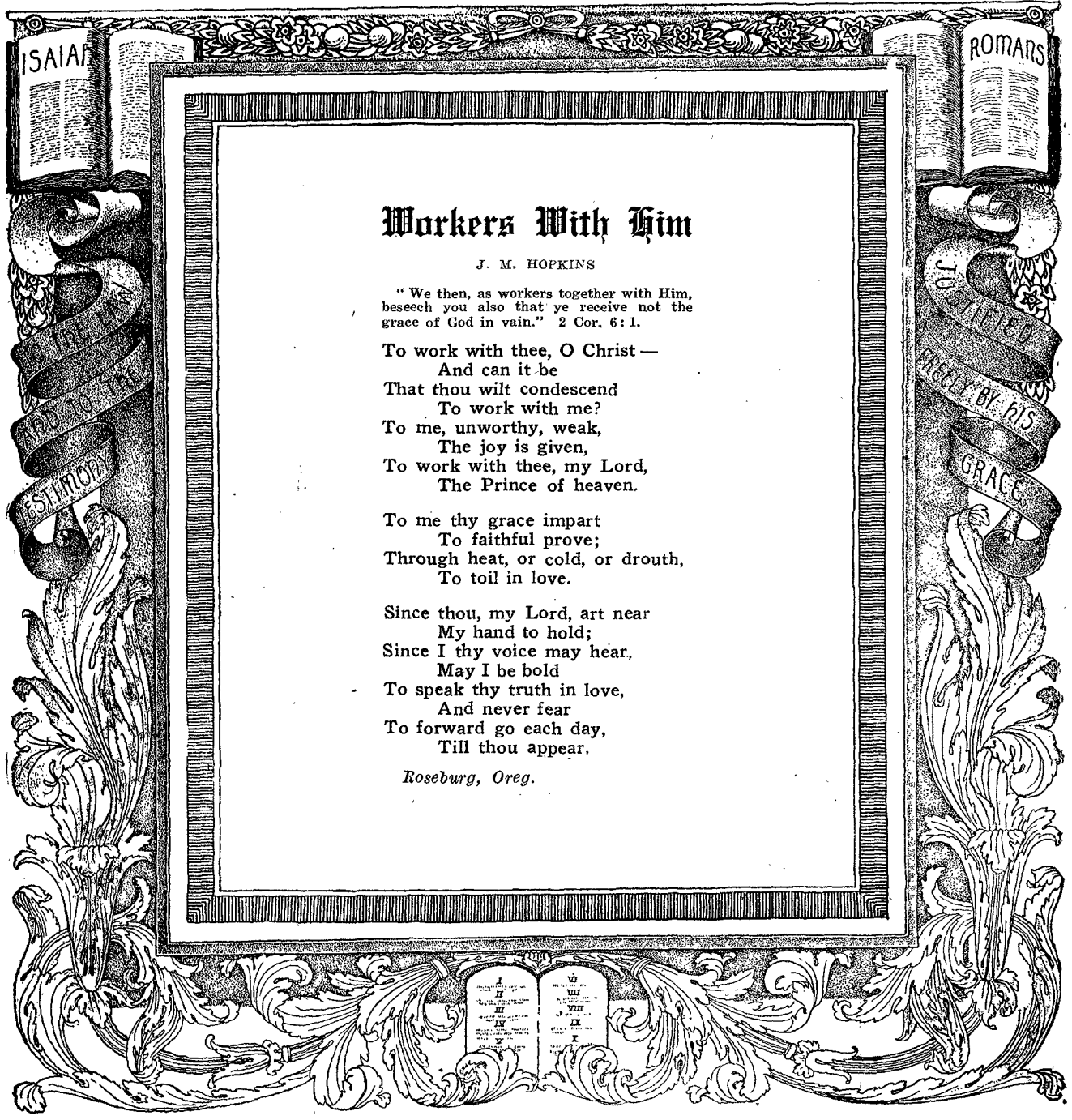


Vol. 96

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No. 34

THE GOSPEL TO ALL NATIONS



## Workers With Him

J. M. HOPKINS

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

To work with thee, O Christ—  
And can it be  
That thou wilt condescend  
To work with me?  
To me, unworthy, weak,  
The joy is given,  
To work with thee, my Lord,  
The Prince of heaven.

To me thy grace impart  
To faithful prove;  
Through heat, or cold, or drouth,  
To toil in love.

Since thou, my Lord, art near  
My hand to hold;  
Since I thy voice may hear,  
May I be bold  
To speak thy truth in love,  
And never fear  
To forward go each day,  
Till thou appear.

Roseburg, Oreg.

# A Sure Foundation

"One Lord, One Faith, One Baptism, One God and Father of All"  
Growing Evidences of the Truthfulness of our Positions

"TELL me, do conditions in the world indicate that the coming of the Lord is near, or have we been mistaken in our exposition of prophecy?" This was the question which came to us some time ago from one of our brethren, an isolated Sabbath keeper, shut off from association with the church, and for the most part from association with the world. He had not come to doubt the evidences of his faith, but he wanted renewed assurance that his faith was well founded. That was some time ago, before the stirring events of the last four or five years.

We wonder if this question is troubling any reader of this paper at the present time. If so, we desire him to lift up his eyes and look out upon the great world. We see in the events that are taking place, multiplied evidences from God that we are living in the closing days of earth's history, and that soon we shall witness the coming of the Son of man. We can say with the apostle Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16.

Seventh-day Adventists have taken their stand upon certain great fundamentals of Christian faith. To these great fundamentals they hold today with even greater assurance than in the beginnings of this movement. For the sake of brevity we may enumerate them as follows:

1. The inspiration of the Holy Scriptures.
2. The personality and deity of Jesus Christ and of the Holy Spirit.
3. The death of Jesus Christ as man's all-atoning sacrifice for sin; his literal, bodily resurrection from the dead; and his ascension to the right hand of the Father, where he ever lives to make intercession for us.
4. The ministry of Christ as our great high priest in the heavenly sanctuary; the work of the investigative judgment, which began in 1844, when Christ entered upon his ministry in the most holy place; and the final executive judgment at the end of the world.
5. Justification through faith in Christ's atoning blood.
6. Life only through Christ, or immortality bestowed upon the righteous at the second coming of Christ.
7. The perpetuity and binding obligation of the law of God upon mankind in every age.
8. The Sabbath institution, a memorial of Christ's work as Creator, the seal of his law, and the sign of sanctification.
9. The personality of both good and evil angels; the ministry of good angels in connection with the work of grace, and the work of evil angels in opposing the principles of righteousness.
10. The nearness of Christ's second coming, as attested by signs in the physical, political, industrial, social, and religious worlds.
11. The absolute certainty of the great prophetic periods of the Bible, such as the 2300 days, beginning in 457 B. C. and ending in 1844 A. D.; and the 1260 days, beginning in 538 A. D. and ending in 1798.
12. The objective application to our own day and generation, of the leading prophecies contained in the books of Daniel and the Revelation.
13. The church-and-state movement which is to arise in the United States, represented by the symbol of the two-horned beast of Revelation 13, the enforcement by law of the counterfeit Sabbath, and the warning of the threefold message of Revelation 14: 6-12.
14. The restoration of the spiritual domination of the Papacy, as indicated in the healing of the deadly wound.

15. The total separation of church and state.
16. The principles of Christian temperance and healthful living.
17. The resurrection at the last great day — of the righteous unto life eternal and of the wicked as subjects of the second death.
18. The eternal inheritance of the saints in the earth made new, and the final destruction of the impenitent in the lake of fire.
19. The perpetuity of spiritual gifts which Christ has set in his church.
20. The Bible plan of gospel support as represented in the payment of a tithe of the income.

Seventh-day Adventists hold to these great main pillars of Christian faith more firmly today than ever before. There is found in their teaching no weakness or wavering. There may be minor details upon which there are differences of opinion. This has always been true. But it is safe to say that regarding the fundamental principles of this message there is less divergence of opinion today than in past years. This denomination possesses a oneness of faith and a oneness of purpose the world over.

Through the years many efforts have been made to disrupt this movement, and to bring in corrupting and pernicious errors. These, we are glad to say, have signally failed in accomplishing their designed purpose. We may well believe that similar efforts will be made in the future. The servant of the Lord warns us against these attempts of the enemy to unsettle the faith of the believers:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'

"I was again brought down through these messages, and saw how dearly the people of God had purchased their experi-

*(Continued on page 8)*

## The Advent Review and Sabbath Herald

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## The Bible Conference

ARTHUR G. DANIELLS

*President of the General Conference*

FROM July 1 to 21 there was held in Washington, D. C., a summer Bible Conference which has been a source of great help and encouragement to many who had the privilege of being present. This conference was called by the General Conference Committee at its recent Spring Council. The membership list shows that the conference was attended by editors, Bible and history teachers from our colleges and seminaries, and members of the General Conference Committee.

In opening the conference, I set forth the objects for which it had been called, as follows:

### Object of the Conference

For several years there has been an urgent call for a summer conference in which Bible and history teachers in our colleges, editors of our papers, and a number of ministers could come together for earnest, prayerful study of the Bible. It has been difficult to find a time when all who would like to attend such a conference could be present. Even at this time we are meeting under difficulties, but we are profoundly grateful to our heavenly Father for this privilege.

As already intimated, the one great object of this conference is to unite in a definite, practical, spiritual study of the Word of God. The committee appointed to suggest topics for study has prepared the following:

- The Person and Mediatorial Work of Christ.
- The Nature and Work of the Holy Spirit.
- The Two Covenants.
- The Principles of Prophetic Interpretation.
- The Eastern Question.
- The Beast Power in Revelation.
- The 1260 Days.
- The United States in Prophecy.
- The Seven Trumpets.
- Matthew Twenty-four.
- The Identification of the Ten Kingdoms.

As this is the first conference of the kind we have ever attempted to hold, it is uncertain whether we shall be able to study all these topics as we should like to. But we must economize our time, and be diligent from the beginning until the close of the conference.

We must avoid spending too much time on minor points. We are not here to magnify any differences we may hold. We must give ourselves to the earnest, prayerful study of major questions — the great fundamentals of the Word. In doing this we must press together in brotherly union, earnestly seeking light and truth from the Word.

That Word exhorts believers to great diligence and earnestness in the study of the marvelous plan the

Lord has laid for the redemption of the world. In the writings of the spirit of prophecy we are urged to give the Word of God the closest, deepest study. The following statement is one of the many exhortations we find in these messages to the church:

### Study of the Word

"Peter exhorts his brethren to 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of his Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's Word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time." — *Testimonies for the Church*, Vol. V, pp. 706, 707.

I think as we visit the various camp-meetings we can see the truthfulness of this statement. Thousands of people have come into the truth during the last twenty years with very little teaching, and with a superficial knowledge of the truth. They do not understand it. I could give instances that show this clearly; and these people are easily swept off their feet.

"When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.

"God will arouse his people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe his Word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that

are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

"Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality." — *Id.*, pp. 707, 708.

I do not believe that agitation means separation or estrangement.

"It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters, there is great danger that they will not handle the Word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that he will not favor them. It is his will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing his people to action." — *Id.*, pp. 708, 709.

I have been deeply impressed by this good counsel. Such counsel does not stifle thought; it does not blindfold people; it does not mean that we shall adopt a narrow creed, and stand there, never stepping a foot over the line. It means greater light and intellectual advancement. I do not understand that it means separation, breaking up, or division. It means unity all the way along—the marching of the church into clearer light and a better understanding of the great plan of redemption.

To gain more light and greater unity, I understand, is the object of this conference. We should have an earnest desire to know truth. We should cherish a spirit of dependence upon the Holy Spirit as the guide in the church to illuminate our minds. We should come in the spirit of earnest prayer. When we do that, with God's Word in our hands, we are not in danger. We are on safe ground, and the Lord will bless us and lead us.

#### Harmony on the Fundamentals

The Bible and history teachers, the editors, and the members of the General Conference Committee, who came together from all parts of North America, rejoiced to find themselves in agreement on all the great fundamental truths of the Bible. It was the first time that all these men had compared their views and teachings in this way. Time and again there was expressed the deepest gratitude and rejoicing over the unity and harmony that prevailed regarding the vital, saving truths of the gospel. There was

manifested throughout the conference, a cordial, brotherly spirit. No unkind word was uttered by any one when discussing differences of views regarding minor questions. It was a good and profitable meeting.

#### Actions Taken

At the close of the council those who were present adopted the following statement:

"In the providence of God we have been granted the enjoyable privilege of meeting together for Bible study, prayer, and Christian fellowship. This has proved to be a season of great blessing. To retire from life's busy activities for a period of quiet thought and deliberation, has brought to us needed spiritual refreshing, and furnished us with increased incentive for future service.

"We therefore express our appreciation of the following definite features which have marked the sessions of this Bible Conference:

"1. For the spiritual refreshing which has characterized the sessions of the conference throughout. This has been particularly manifest in the devotional service conducted each morning by Elder A. G. Daniells. The studies given on the work of the Holy Spirit, together with the seasons of prayer and social service, have brought encouragement and comfort to all present.

"2. For the strong, positive lessons on the character and ministry of Christ conducted by Elder W. W. Prescott. These studies have emphasized anew the deity of Christ and the power of his saving ministry of grace in daily practical Christian experience. It was strongly emphasized that Christ should be made the central theme in all our teaching and preaching.

"3. For increased confidence in God, in the integrity of his Holy Word, and in the system of doctrine which we denominate present truth. We can say with added emphasis in the words of Peter, 'We have not followed cunningly devised fables.' The advent hope appears brighter than ever before. The sure word of prophecy is a true light in the darkness and confusion of the great world of religious thought.

"4. For the general unanimity of Christian fellowship and of doctrinal belief which marked the consideration of the fundamental features of the message. This is the more remarkable when it is considered that this is the first conference of the kind which has been held in the denomination. Each teacher has, for the most part, studied and labored alone, but the conference has demonstrated that all stand as a unit on the vital and fundamental principles of Christian doctrine.

"5. For the incentive to more earnest Bible study which the conference has aroused. We rejoice in the clear and unmistakable light for this day and generation which Heaven has graciously given us. We recognize, however, that there are still many mines of truth in the Holy Scriptures, and that these will yield their treasures to the earnest, prayerful, humble seeker after right. We therefore pledge ourselves to greater faithfulness in Bible study, not alone of the prophetic word which is meeting a fulfillment in our own day, but of the deeper spiritual truths as well.

"6. We believe that the blessings and benefits which result from Bible conferences such as we have enjoyed, should be perpetuated in the future. The few days of study in the present conference have been all too short to reach definite conclusions regarding some details of prophetic interpretation and the comparative value of historic statement. We believe opportunity should be afforded in the future for further comparison of the results of personal study. We therefore earnestly request the General Conference Committee to arrange for another conference of this character in 1920; to be attended by such delegates as may be determined by the committee.

"We further suggest that a careful selection of topics be made and assigned to the ministers and teachers at an early date, so that they may have ample time for study and preparation before the next conference convenes."

All who attended this conference were impressed with the great value of the Word of God and the very great importance of closer, more regular, and more continuous study of the Word by the whole church. Shall not all who read this report turn to the blessed Book of God and live with it as never before? So may it be.

## The Earth Filled with Violence

THE conditions in the world, as the reader of current events follows them day by day, are truly appalling. The Great War is now being brought to a close by the signing of peace terms by the Allies with each of the Central Powers in turn, but many smaller wars still continue and international peace is a long way off. And the internal conditions in most countries of the world are more chaotic than they ever were at any time during the war.

The headlines in the recent newspapers tell a striking story. In one number of a prominent newspaper, the *Washington Post* of August 4, appear these:

"Mob in Ireland Fires on Police; East Clare Barracks Answers Brisk Attack." "China Demands Arms; Asks United States and Other Nations to Raise Embargo." "Anarchy in Liverpool; Firing, Death, and Looting Continue; Troops Are Defied." "Shoot a Policeman [Washington, D. C.]; Negroes Interrupted in Free-for-All Turn on Officer." "Foe of Dynamiters Is Victim of Bomb; Former U. S. Prosecutor Lawler Trapped in Fire." "Vote to Strike Here; Machinists at Shops in Capital Demand Raise in Wages." "Panic at Coney as Man Is Slain." "Machine Gun Aves Whites in Chicago; Bayonets Help Disperse Mobs at Yards."

Though Washington and Chicago have both been recently in the throes of race riots, and though the strike situation in the whole United States is serious, we have not had in this country anything to be compared with the conditions in Liverpool as described by the *Washington Post* correspondent. We quote:

"Central Liverpool tonight, as a result of the police strike, presents a war picture, and as your correspondent writes, the report comes that there has been firing and death. Troops patrol the streets, and vast crowds gather and gaze on the scenes of an orgy of destruction. There are military lorries containing complements of armed men awaiting any call that may be made, and, grimmest and most significant of all, several tanks. Boot stores, jewelry shops, furniture houses, and big stores were smashed, looted, and wrecked last night.

"The trouble began late on Friday night, when several shops were wrecked. Hooligans of the Scotland Road and dock areas took advantage of the depletion of the police force and let themselves go. Last night's developments were worse than was anticipated, for it was thought that the presence in the town of 900 soldiers might have a salutary effect. Anarchy broke loose, and even in Liverpool's unfortunate history of strike troubles the position was apparently never more serious.

"The streets were crowded more densely than usual. Soldiers were on guard at spots where disturbance was deemed likely, and a cordon was drawn across London Road where it faces St. George's Plateau. It was in London Road that the storm broke shortly before midnight, although there had been reports of looting in Scotland Road, Great Homer Street, and parts of West Derby Road.

"The first signal was an attack on the premises of a jeweler, where looters, after smashing a window, got away with valuables. Gangs of youths and young men proceeded along the thoroughfare, stopping first at one shop, then at another. The air resounded with the crash of the huge plate-glass windows. The looters carried pieces of iron, heavy stones, and other missiles which they used to demolish the panes, while in some cases doors were pried open with the ease and ingenuity of cracksmen. The roadway was littered with goods, from watches to costumers' dummies. It was done quickly and only a short distance from the guard of soldiers.

"The city magistrate arrived, and soldiers made an advance up London Road with bayonets leveled. The marauders took to their heels up side streets, but with the most daring audacity quickly came into the open again after the troops had advanced up the road, and resumed their smashing work. Meanwhile a contingent of detectives and specials on police duty arrived on the scene and did excellent work in checking the efforts of the looters.

"In one mêlée a detective sergeant was severely hurt. As showing the daring of the shop breakers, it may be mentioned that certain establishments were all in darkness when attacked, but the men soon facilitated their own work by turning on the electric light in order to find articles. There was thus to be

seen a picture of shops fully illuminated, huge rents in the windows, and thieves passing from one department to another. The mob even made pretenses to system in one district. Rough-looking women out for loot kept close to the youths and indicated which shops were likely centers for spoil. Then the youths went upon their work of spoliation. This was the system adopted in the whole length of London Road.

"Bayonet charges were the order of the night, for, while events were going forward in London Road, the Scotland Road and Great Homer Street areas were centers of similar troubles. Many shops, principally grocers, boot and clothing establishments, were being sacked, and in this locality the sum total of the damage and loot was on a far greater scale than on the previous evening. So serious did the state of affairs become here that a volley of rifle fire was tried.

"There was a recrudescence of trouble this morning when concerted attack was made on the premises of a firm of bottlers off Vaux Hall Road. Hundreds forced their way into the premises, helped themselves to all kinds of available liquor, and soon many were overcome by their potations. Handcarts were forthcoming, and the stores that could not be consumed were taken away. Later children of the looters ventured into the streets in droves and sold bottles of beer and stout for a penny.

"For a time the orgy could not be combated by the authorities, and the debauch closed when the supplies had run out and numerous looters were left in drunken slumber in the streets." — *Washington Post*, August 4.

Unfortunately, Liverpool is not unique in this experience. Perhaps the conditions there are a little worse than other places have yet experienced, but with the very agents of law enforcement — the policemen — on a strike, what else could be expected in present abnormal times? How easily the scenes in Liverpool can be repeated in this country and elsewhere if the conditions incident to general strikes render men desperate and let loose the energies of that rough element which is always ready to make trouble if the opportunity presents itself!

Truly it is not an encouraging picture of the future that the present paints for us. It is not the panicky pessimist that sees these troubles ahead. Alfred Noyes surely cannot be so classified, and he says:

"A few years ago the title of this article ["Civilization Imperiled"] would have seemed fantastic to the majority of level-headed men and women. Today it is the expression of a constant thought that troubles all of us. It is the most level-headed members of the community who are most anxious. Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness; and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice. . . . On the surface, in the English-speaking countries, things are going on very much as usual; but under the surface there has been a change of tremendous and terrible import. The surface is only a very thin skin, and underneath there is a wild intellectual and moral chaos unprecedented in the history of the world, except perhaps in the moral chaos that preceded the fall of Rome." — *Saturday Evening Post*, April 12, 1919.

Turning to the only satisfactory source of light in these perilous days,— God's Word,— we find that Christ pointed out as a sign of his second advent the prevalence of conditions similar to those just before the flood. Of those antediluvian days we read:

"The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 11.

Surely we have again come to a time when the earth is filled with violence. Soon every imagination of the thoughts of men's hearts will be only evil continually; and Christ will come, the wicked will be destroyed by the brightness of his coming, and saints will be given for their habitation a new earth wherein dwelleth righteousness. Viewing present conditions our hearts cry out, Come, Lord Jesus, come.



## The Holy Spirit in the Old Testament

THERE are some eighty-eight passages in the Old Testament which refer to the Holy Spirit. By a study of a few of these we gain some insight into both the methods and work of the Spirit. The terms used in the Old Testament, "filled him with the Spirit," "the Spirit . . . came upon him," etc., are quite similar to those used in the New Testament.

That the Spirit is an agent for service, and is given to those who are called to do a special work at a special time, is shown in the building of the sanctuary. Bezaleel was chosen for a special "work in gold, and in silver, and in brass, and in cutting of stones," and he was qualified for this work. The Lord said: "I have filled him with the Spirit of God." Ex. 31:1-5. From this incident it is quite clear that the bestowal of the Spirit is for a holy service in the work of salvation. Only that measure will be given which will be used.

Of Gideon, who was called of God to do a mighty work, it is said, "The Spirit of the Lord came upon Gideon." Judges 6:34. We are told that on a certain occasion "the Spirit came upon Amasai." 1 Chron. 12:18. Also, that "the Spirit of God came upon Zechariah the son of Jehoiada the priest." 2 Chron. 24:20. Commenting upon these texts, G. Campbell Morgan says:

"Upon these three men the Spirit came for very different reasons: upon Gideon, after he had broken down the altar of Baal, and in order that he might become the leader of the people to victory; upon Amasai, in order that the loyalty of two tribes might be believed by the king; upon Zechariah, in order that he might utter a protest against idolatry. The same thought lies within each—the Spirit came upon them. The Hebrew word literally means that the Spirit clothed himself with them—not that the Spirit fell upon them as an anointing, but the Spirit took hold of them, passed into them, and made them the instruments through which he accomplished his work. The thought conveyed to the mind of the Hebrew reader is, that the Spirit clothed himself with Gideon, the Spirit clothed himself with Amasai, the Spirit clothed himself with Zechariah. Here there is a revelation of one of the methods of the Spirit under that dispensation. For the doing of a special work, for the delivery of a special message, for the announcement of the immediate purpose of God, the Spirit clothed himself with a man, and the divine energy moved out in speech and in deed; so that through the man was known the will of God, and seen the power of God. These are three instances out of many in which men became the clothing of the Spirit. The distinction must be observed: it was not that these men were clothed with the Spirit, but that the Spirit clothed himself with them for the doing of specific work."—*"The Spirit of God," pp. 81, 82.*

All have read the beautiful story of Joseph. His integrity, and his decision that he would not sin against God, have had an uplifting influence upon thousands of tempted, tried souls. His rise from the dungeon to the position of prime minister of one of the greatest nations that has ever appeared upon the earth, has been an astonishment to man. But the secret of it is contained in the fact that he was guided by, was under the control of, the Holy Spirit. His life drew from Pharaoh the words: "Can we find such a one as this is, a man in whom the Spirit of God is?" Gen. 41:38. O that this same heavenly endowment might be seen and recognized in God's servants today! We have many in the world today who are known as men of wealth, but how few who have the distinguishing qualification which draws from the lips of sinful men, "Behold a man in whom the Spirit of God dwells!" Yet this is the highest attainment to which man can reach.

The enduement of the Spirit was also recognized as a qualification for leadership. When the work of Moses was ended, and he was called to lay upon other shoulders the burden of the great work he had been carrying, one with spiritual qualifications was selected. "The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him." Num. 27:18. And we should not forget this lesson. The same qualifications are needed in the church today that were needed in the time of Moses. Keen business foresight is all right, but this is not enough. Age and experience are all valuable assets in the leadership of God's work, but these are not enough. Without spirituality we shall fail to bring the work of God up to that high plane upon which the Lord designs it shall rest. God is spirit, and can be worshiped only in spirit.

That same Spirit which brooded over creation in the beginning, has had a place in all the affairs of the church through all the ages. There may have been different manifestations, and different methods, but it was the same Spirit. Holy men of God spoke to the church as they were moved by the Spirit. Saul, by the Spirit, was changed into another man, created a new creature in Christ Jesus. By the disobedience of the people, the Spirit was grieved in the days of Israel's wanderings. And thus, through all the ages, the Holy Spirit has been working in the world, convicting men of sin, and leading them to repentance.

G. B. T.

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## Food in the Wilderness

SPEAKING of the days of 1662-64, when more than two thousand ministers in England forsook the state church rather than conform to the standard that they believed unscriptural, Richard Baxter, the famous nonconformist author, said: "There were abundance of strange providences in those times." Truly, man's extremity is God's opportunity. The following is one of these "strange providences" related by Mr. Baxter. No one can accuse staid, serious Richard Baxter with being inclined to take up a story unworthy of credence. Speaking of the providences in the trying days for nonconformists, he says:

"This putteth me in mind of that worthy servant of Christ, Dr. Teat, who being put to fly suddenly with his wife and children from the fury of the Irish rebels, in the night without protection, wandered in the snow out of all ways upon the mountains till Mrs. Teat, having no milk for the child in her arms; and he being ready to die with hunger, she went to the brow of a rock to lay him down, and leave him that she might not see him die; and there in the snow out of all ways, where no footsteps appeared, she found a nursing bottle full of new, sweet milk, which preserved the child's life."—*"Reliquiae Baxterianae," part 1, book 1. London, 1696.*

The incident must immediately suggest to every reader the touching story of Hagar in the wilderness, turning from her child that she might not see him die, and hearing the voice of the angel calling, "Hagar!" who showed her a spring in the sands that poured forth the life-giving waters for her boy. Genesis 21.

Sir Edwin Arnold's poet-pen has drawn the picture:

"Then her lip quivered, and her lashes fell,  
And her tongue faltered in its faint farewell,  
'Man had no mercy, God will show us none,—  
Ishmael! I dare not see thee die, my son!'

"No gems were there to deck the lowly bier,  
But the pure luster of a mother's tear.

"Whose touch hath startled her? what inward strife  
Stirs the still apathy of parting life?  
What sense of power unseen, of presence hid,  
Lifts from her lightless eyes the unwilling lid?  
She rose—she turned—there in that lonely place  
God's glory flashed upon her lifted face.

"And with the glory came an angel's voice,  
'Hagar, what ailest? rouse thee, and rejoice!  
Look up, and live! God's ever-opened ear  
Hath patient hearing for a mother's prayer.  
Arise, take up the boy,—his pleading cry  
Came up to God, and had its end on high.'

"Then was her sight unsealed, and lo! at hand  
A spring was sparkling in the desert sand.  
Swiftly she speeded to the fountain's brink,  
And drew a draft, and gave her boy to drink,  
And watched the little lips that lingered still,  
Nor tasted drop till he had drunk his fill.  
Then on bent knees, with tear and smile at strife,  
Mother and child, they quaffed the liquid life;  
And stayed to smile, and drank to smile again,  
Till sweet and cheerful seemed the silent plain;  
And young leaves dancing on the desert trees  
To the low music of the passing breeze,  
And birds of passage with their homeward wings,  
And fireflies wheeling in their lighted rings,  
And flowers unfolding where the glare was gone  
Spake but one tale,—hope ever, and hope on."

When we read of these angelic interventions in the Bible they seem quite in the natural order of the Lord's watchcare over his creatures. Why should similar providences in modern times seem any less natural, less believable, in the divine order of things? The same angels are living today, and they are all ministering spirits sent forth to minister unto those who shall be heirs of salvation.

W. A. S.

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## Workers Going to the Fields

THERE comes to our desk from the Treasury Department, a list of workers who have answered the call to the fields. Permits, where necessary, have been procured, passports granted, and reservations on steamships secured. Here is the list, giving steamship, port, date of departure, and field to be entered:

By steamship "Lapland," New York, August 23, Dr. John Reith and family, to England, en route to South Africa.

By steamship "Vestris," New York, August 23-30, Mr. and Mrs. Walter E. Murray, to Brazil; Mr. and Mrs. J. S. Marshall, to Argentina.

By steamship "Katori Maru," Seattle, September 2, C. F. Colton and family, to China.

By steamship "Nanking," San Francisco, September 27, Mr. and Mrs. E. B. Jones, Mr. and Mrs. W. A. Scott, Mr. and Mrs. Earl R. Reynolds, Mr. and Mrs. Arthur E. Nelson, to India; Chester Rogers, to China.

By steamship "Kashima Maru," Seattle, October 12, T. R. Flaiz and family, to India.

By steamship "China," San Francisco, October 16, J. M. Comer and family and Mrs. G. F. Enoch, to India; G. B. Youngberg and family, to Borneo; Mr. and Mrs. LeRoy Dye, to China; Mr. and Mrs. John Oss, to Manchuria.

No providence preventing, these twenty-eight workers will within the next two months be on their way to the fields. As they go, we naturally think of the homes they leave, of the parents and loved ones who say farewell and wish them Godspeed. We think of the efforts which have been put forth by fathers and mothers to provide the necessary training; of the teachers who have labored to give them a Christian education, not knowing what the end of their labors might be; and of the institutions and conferences that lose their services, but willingly release them for the Master's service beyond the seas.

A large number of parents, teachers, boards of management, conferences, and friends are represented in this company of workers. In fact, we are all concerned. They are our brethren and sisters; they go to help our fellow toilers in different mission fields, and we support them with our offerings and our prayers.

Seven of this list represent the Review and Herald Publishing Association. Mr. and Mrs. E. B. Jones and Mr. and Mrs. W. A. Scott are going to India to connect with the Lucknow publishing house. Mr. and Mrs. LeRoy Dye go to China to connect with the Shanghai publishing house. Chester Rogers goes to the Far East to travel with Elder I. H. Evans and do his stenographic work. The board of management says: "These workers you take, are some of our very best. We know not where to turn to find others who can take their places. But notwithstanding the pressure of work upon us which requires the services of these workers, we cheerfully grant their release, and wish them God's abundant blessing. It is a high privilege the Review and Herald has of training workers for the fields."

Six of these workers come from different conferences in answer to the call for leaders in the book work. Mr. and Mrs. C. F. Colton, of North Wisconsin, go to China; Mr. and Mrs. Arthur E. Nelson, of Wyoming, to South India; Mr. and Mrs. John Oss, of South Dakota, to Manchuria. It has been extremely difficult to release these workers in the very height of the colporteur season, but the same willing response comes from all the conference officials, who are willing to make every sacrifice necessary to provide workers.

Elder and Mrs. J. M. Comer, after a furlough in America, are returning to India to pioneer evangelistic work in Ceylon, an island at the southern extremity of India, which has a population of about 3,000,000. Mrs. G. F. Enoch accompanies them to India, where she will join her husband, who returned several months ago.

Two other couples, Mr. and Mrs. Earl R. Reynolds and Mr. and Mrs. T. R. Flaiz, go to India to learn the language and engage in vernacular work. Altogether, there are eleven on the list for India. We feel sure that the arrival of these workers will be a great relief and will bring renewed courage to our work and workers in India.

Mr. and Mrs. G. B. Youngberg go to join the slender working forces in Borneo. For more than a year they have been waiting for permits from the British government, permitting them to enter this island. We are thankful their waiting has not been in vain.

To meet the calls coming from South America, Mr. and Mrs. Walter E. Murray go to Brazil, to engage in educational and Missionary Volunteer work; and Mr. and Mrs. J. S. Marshall go to Argentina, to connect with the River Plate College, where Brother Marshall will be principal.

Dr. John and Mrs. Reith go to South Africa. Our brethren in the Northwest have rendered a splendid service in releasing Dr. Reith from the Walla Walla Sanitarium to answer the call to Africa. His services will be much appreciated in that field.

There will be warm words of welcome on the other side as these workers enter their fields. Many prayers will be raised that God's protecting care and energizing grace may sustain them and bring success for their labors.

J. L. SHAW.

## A Sure Foundation

(Continued from page 2)

ence. It had been obtained through much suffering and severe conflict. God had led them along step by step, until he had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it."—*Early Writings*, p. 258.

But this warning should not be understood to be directed against those who would search the Word for further revelations of light and truth. We are exhorted to earnest Bible study, to a critical examination of the reasons for our faith. Again we quote from the spirit of prophecy:

"We must not for a moment think that there is no more light, no more truth, to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, 'I am rich, and increased with goods, and have need of nothing.' While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send."—*Gospel Workers*, new edition, p. 310.

"Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's Word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible,—He who is the way, the truth, and the life."—*Gospel Workers*, old edition, p. 125.

We need to heed this counsel. Many in the church are not students of the Word. They know not the reasons for the faith they profess. Failing to obtain this knowledge, they will go down before the onslaughts of infidelity in the days before us.

Much depends upon the attitude of the Bible student as to his relation to accepted truth. If he studies to build up, to strengthen, to establish, his conclusions will be quite different, in all likelihood, than if he studies to disprove and tear down the positions held by his brethren. One who searches the Word and ways of God to find errors, weakness, and unjust dealings, will imagine he finds that for which he looks. On the other hand, he who with reverent heart seeks to find the true way, and who, wherein he cannot see clearly the justice of divine dealing, is willing to trust the infinite wisdom and love of the great Father, will be rightly guided. The psalmist says:

"With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Ps. 18: 25, 26.

Every student of the Word, in all his investigations, should definitely settle at the outset that there are certain fundamental principles which, in his investigation, he should not discredit. With this as a foundation, he will reject as false philosophy every conclusion which leads away from these fundamentals.

This was well illustrated by Dr. Lyman Beecher in one of his addresses to a class of divinity students. He said, in substance:

"Young men, beware of speculation. Sometimes I myself venture out into the great sea. But before doing so I make myself fast to some old stump of a doctrine which has stood on the shore and weathered the wind and waves for centuries. Then I cautiously venture forth. A breaker may overwhelm me and I lose my bearings. I may not know where I am, but I know where that old stump is, and I haul in on the rope."

This is good counsel for Seventh-day Adventists, and for Bible students in every age. While further Bible study and future investigation may lead to clearer light on the fundamentals, and even to a modification of view on some of the details of fundamental truth, we cannot conceive that such study will truly lead us to positions which would nullify or set aside the great fundamental principles upon which this movement is based. Sometimes, it is to be regretted, minor details of truth, on which there may be honest differences of opinion, are taken out of their normal setting and magnified to greater proportions than the great truth of which they are a part. Let us be careful to distinguish between important and unimportant issues.

The apostle admonishes the believers in this day:

"Cast not away therefore your confidence. . . . For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10: 35-38.

The Lord knew that in such an hour as this some would be tempted to cast their faith from them; they would stand doubting and wavering. To these he sends this admonition. It is for us to cherish faith in God and in his Word, and never to doubt nor fear.

There are some things we may not understand. We may not clearly discern at all times God's leadings. These things may seem to furnish occasion for doubt, if this is the spirit which we desire to cherish. But contrasted with these are the multiplied evidences which God has given us upon which to base faith and hope and courage. The message of truth will triumph in the end. May it be so wrought into our lives that when it triumphs we shall triumph with it.

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19.

F. M. W.

## Walking in the Light

N. D. ANDERSON

"BEHOLD, the darkness shall cover the earth, and gross darkness the people." Isa. 60: 2.

In this darkness which is pressing so closely about us during these last hours of the night of sin,—and it is always darkest just before the dawn,—it behooves us to have a sure light by which to walk, a lamp for our feet that will not be blown out by any "wind of doctrine." And we have this lamp in the Word of God. "Thy Word is a lamp unto my feet." Ps. 119: 105.

Yet it is a lamp that each must carry for himself. Have you ever lighted your way on a dark night by means of a lantern which you carried in your hand? Beyond its circle of light all was pitchy blackness, but as you pressed forward step by step, step by step, that pitchy blackness gave way before the light that you were carrying. So we must carry God's Word in our own hearts if we expect it to light our way along the narrow path that leads to salvation.

Rome, Ga.



# Hebrew Art and Architecture

MARION E. CADY

WITH but very few exceptions, modern scholars are unanimous in declaring that the ancient Hebrews had but little knowledge of art, including even the mechanical arts. They cite the fact that the Israelites were bondmen in Egypt and confined to the crude art of brick making, and had no opportunity of acquiring a knowledge of the finer arts. Then again, it is claimed that they were prohibited by the commandment of God from making graven images, from even studying art, and that this evidence precludes all possibility of ancient Israel's having a knowledge of sculpture, architecture, weaving, embroidering, and engraving.

No one will question the truth of the evidence presented, but there are those who question the conclusion drawn from this evidence. For the same authority that speaks of the servitude of the Israelites in Egypt and the prohibition against image worship, presents this nation released from bondage, withdrawn into the wilderness, faced with the problem of erecting a building which required knowledge and skill in architecture, weaving, engraving, and embroidery. Furthermore, a pattern of the building to be erected, with written plans and specifications, was placed in the hands of Moses on the same occasion that the two tables of stone engraved with the finger of God were committed to him.

When Moses, who "was learned in all the wisdom of the Egyptians" (Acts 7:22), faced the problem of constructing the tabernacle with only unskilled workmen at his disposal, the divine Architect admonished him not to vary from the pattern, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. Then God revealed to Moses his plan for solving the difficult problem.

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." Ex. 31:1-6.

For a whole year the whole people were engaged in this great enterprise of erecting the building and providing it with its wonderfully artistic furnishings and draperies, which called into requisition superior wisdom and skill in "all manner of workmanship."

"According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." Ex. 39:42, 43.

About five hundred years later King David conceived the idea of building a temple at Jerusalem for the worship of God. He was permitted to gather the material, but to his son Solomon was committed the work of erecting the building. The pattern of the temple, like that of the tabernacle, was not of human devising.

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit." "All this, said David, the Lord

made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chron. 28:11, 12, 19.

Solomon, like Moses, hesitated to accept such a great responsibility, fearing that the undertaking was greater than he could successfully accomplish. But David called all the captains, officers, and responsible men of his kingdom, and asked for their cooperation in the carrying out of this great undertaking. He encouraged Solomon to accept this sacred charge from God, and assured him that he had skillful and cunning workmen to perform every feature of the work called for in the pattern:

"Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it." "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. . . . And there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment. Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." 1 Chron. 28:10, 20, 21; 29:1.

But in spite of all the encouragement he received from his father, still Solomon did not believe that he had a workman with sufficient knowledge and skill to execute the more intricate and delicate features called for by the pattern. So, unlike Moses, who sought God for help in his extremity, Solomon sent the following request to Hiram, king of Tyre:

"Behold, I build a house to the name of the Lord my God. . . . And the house which I build is great: for great is our God above all gods. But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him a house, save only to burn sacrifice before him? Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide." 2 Chron. 2:4-7.

Hiram made reply to Solomon in writing, as follows:

"Because the Lord hath loved his people, he hath made thee king over them. . . . Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father." Verses 11-14.

Some modern scholars claim that here is evidence that the Israelites were dependent on the Phœnicians for their knowledge of architecture, and that Solomon had to send to Hiram the Phœnician king for an architect to furnish the plans for the temple and superintend its construction. But it should be observed that King Hiram, in his reply, acknowledges the appointment by God to build the house of worship, and that in sending a competent, skilful workman he is sending a man who is a son of a woman of the daughters of Dan, one of the tribes of Israel. Hiram very tactfully and indirectly reproves Solomon by telling him that he has acceded to his request, but that he is sending one of the descendants of Israel who is the

leading architect in Phœnicia, thus politely indicating that it was unnecessary to send to him for an expert in architecture, for he could send him none better than a descendant of Aholiab, of the tribe of Dan, whom God endowed with special skill and wisdom for the construction of the tabernacle in the wilderness in the days of Moses.

How the Phœnicians became inheritors of the architectural knowledge and skill that God gave to Israel at the time of the building of the tabernacle is plainly indicated by the following:

"The descendants of these workmen [Bezaleel and Aholiab] inherited to a large degree the talents conferred on their forefathers. For a time these men of Judah and Dan remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and their desire to serve him unselfishly. They asked higher wages for their services, because of their superior skill as workmen in the finer arts. In some instances their request was granted, but more often they found employment in the surrounding nations. . . . That their selfish desires might be gratified, they used their God-given skill in the service of heathen kings, and lent their talent to the perfecting of works which were a dishonor to their Maker.

"It was among these men that Solomon looked for a master workman to superintend the construction of the temple on Mt. Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been intrusted to the king; and he could have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for a man. . . .

"The Phœnician king responded by sending Hiram, 'the son of a woman of the daughters of Dan, and his father was a man of Tyre.' Hiram was a descendant, on his mother's side, of Aholiab, to whom hundreds of years before God had given special wisdom for the construction of the tabernacle."—*"Prophets and Kings," pp. 62, 63.*

Not only Phœnicia, but undoubtedly many of the surrounding nations—Assyria, Babylonia, Medo-Persia, and Greece—became in time sharers of the knowledge and skill in architecture and the finer arts which God gave to ancient Israel. The attention of many nations was called to the building of the temple during its seven years of construction. Of the dedication of the temple and its surpassing glory and splendor, we read:

"At the appointed time, the hosts of Israel, with richly clad representatives from many foreign nations, assembled in the temple courts. The scene was one of unusual splendor."

"Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and his worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern."

"Had Israel remained true to God, this glorious building would have stood forever, a perpetual sign of God's especial favor to his chosen people."—*Id.*, pp. 36-38, 46.

A prophet of God, in speaking of the architectural works of Tyre, said: "Thy builders have perfected thy beauty." The renowned city of Babylon, with its gorgeous temples, is spoken of as "the beauty of the Chaldees' excellency." But Jeremiah, when weeping over Jerusalem with its temple in ruins, declared: "All that pass by clapped their hand at thee: they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?" Lam. 2:15. The psalmist speaks of the influence of the temple at Jerusalem on the kings of surrounding nations: "Because of thy temple at Jerusalem shall kings bring presents unto thee." Ps. 68:29.

According to the teaching of the Scriptures, Israel exceeded the surrounding nations not only in the knowledge of the principles of character building, but also in her knowledge and skill in temple building. Her skill in the finer arts excelled that possessed by the surrounding nations as much as the God she worshiped in her glorious temple was greater than the gods worshiped in the temples dedicated to wood and stone. And since their temple and city would have stood forever had Israel remained true to her God, the glory of its architecture would never have been eclipsed by the nations that followed after.

That Israel gave to the world its architecture, and that the Ionic, Doric, and Corinthian columns originated in Judea in connection with the building of the tabernacle and the temple instead of being the product of Greek architecture, a few modern architects are bold enough to declare. Nearly two centuries ago an architect of England, John Wood, a man with a national reputation for public works, wrote a book consisting of five parts in one volume, entitled "The Origin of Building, or the Plagiarism of the Heathen Detected." His treatise contains an account of the rise and progress of building, from the time Cain built the first city down to modern times. He traces the progress of architecture in Egypt, Judea, Assyria, Babylon, Media, Persia, Greece, Italy, and from the light shed upon architecture from the Bible and history he concludes that God through the building of the tabernacle and temple gave to the world the principles of architecture, including the Ionic, Doric, and Corinthian styles of columns, but that the surrounding nations appropriated this knowledge and then took to themselves the credit of originating its principles. We give his concluding statement:

"The pagans, finding how the parts of the Jewish structures coincided with the matters contained in the history of the Israelites, they soon copied those very parts, and applied them to their own idols in the temples they erected to them; which on this account, they held so sacred, that a profanation of them was punished with present death. That those pagans, not satisfied with this application, in process of time assumed these things to be their own invention, and then traduced the Jews with being blasphemers and deriders of the divinity; those people, by neglecting the real part of the law, having also forgotten the symbolical, nor could they tell to what divine matters the various parts of their sacred edifices referred.

"This we have sufficiently made appear in the preceding sheets; in which we had no other hypothesis in view, nor have we any other now, but that of rendering unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

A little less than a century after Mr. Wood wrote his treatise, another architect, William Wilkins, A. M., R. A., F. R. S., formerly a senior fellow of Caius College in the University of Cambridge, and later Regius Professor of Architecture in the Royal Academy, wrote a work entitled "Prolusiones Architectonicæ, or Essays on Subjects Connected with Grecian and Roman Architecture." Among the several essays written by this eminent architect, is one entitled "The Temple at Jerusalem, the Type of Grecian Architecture." The author's purpose in writing this essay is clearly stated, as follows:

"The chief object of this present dissertation is to show the influence produced on the arts by the commencement and accomplishment of this great enterprise [the building of the Jerusalem temple] and the example it afforded to the architects of all the ages immediately following, as yet unskilled in architecture, and wanting some type of great authority for their guidance."

"The most brilliant era in the history of this nation, is that which immediately followed the accession of Solomon, the great glory of whose reign is identified with the erection of the tem-

ple. Although this great undertaking was mainly subservient to spiritual purposes, the advantages arising from its construction were widely spread, and exercised an almost boundless influence over other important objects. It was in the reign of this prince and a consequence arising from this act of piety that the Hebrews first became a commercial people."

Dr. Wilkins bases his contention that the Greeks patterned their temples after the temple at Jerusalem, on the close harmony existing between their measurements. The Greek temple at Pæstum varied but two inches in length and three inches in width from the Jewish temple. Other Greek temples show nearly equal harmony in their proportions.

Dr. Wilkins also furnishes drawings of ground-floor and front-elevation plans of the two halves of each temple placed in juxtaposition, for the purpose of showing with greater perspicuity the similar conformations of the essential parts of both. He then makes these significant statements:

"The great nicety of this coincidence excites our admiration, and confirms the opinion that the magnitude of both buildings was made the same by the express intention of the founder of the latter."

"A very extraordinary coincidence both in proportion and actual dimensions existed between this [Jewish temple] and the temple at Pæstum, that could only have originated in the intention of the projectors of the latter to adopt the other as their model and to adhere to it with as much precision as was consistent with the observance of different forms of worship in the two nations."

Two very eminent French architects and archeologists, Georges Perrot and Charles Chipiez, who spent about twenty years in exploration work in Judea and the surrounding countries, published the result of their investigations in 1890 in two volumes entitled "The History of Art in Sardinia, Judea, Syria, and Asia Minor." Far the largest space is devoted to Judean architecture, especially to the Jerusalem temple. The temple of Ezekiel's vision is fully restored by the authors and reproduced in a splendid engraving. The authors apologize somewhat for devoting so much space to the Jewish temple by saying:

"Considering the state of the area upon which once stood the temple of Jerusalem, and the scantiness of documents relating thereto, we should, perhaps, have abstained attempting its restoration, had not Ezekiel seemed to beckon us from the holy mount, holding out to our curiosity the type in the abstract of the Semitic sacred building."—*Volume I, p. 370.*

"If we have studied with a degree of care which may have seemed too minute the smallest relics of Jewish art and industry, it was not entirely because of the place which Israel holds in the world annals, but to an inquiring mind the reason might appear sufficient, since few will be found indifferent to aught which pertains to a people whose religion became the stem of the general religion of the world."—*Id., p. 363.*

Then the authors speak of sculpture as being proscribed by the Jews, "the noblest of the plastic arts," and that this "would seem to demand but a limited treatment of Jewish art," and yet they say:

"We could not, however, make up our minds to such a line of conduct. The Jews, though specially jealous and adverse to any innovation that interfered with their religious observances, had not the same objection to architecture, hence it came to pass that their buildings could favorably compare with those of the surrounding Asiatic nations."—*Ibid.*

From the following statement it will be seen that these two French architects incline to the view of the two English architects noted above,—that the Greeks modeled their sanctuary after the Jewish temple.

"In our delineation of the Semitic [Jewish] temple, certainly older than the Greek sanctuary, and which may have served as its model, we showed that it was everywhere the same, though the deities that were worshiped in it might be different according to time and place."—*Id., p. 363.*

Much more consideration has been given to architecture than was given to the other contributions that Israel has made to the world. So generally has Israel been denied the honor due her in the field of architectural knowledge and skill that this lengthy defense will not appear unjustifiable. Israel is entitled to the position of highest honor, not only in architecture (knowledge of the moral law contained in the ark), but also in architecture, or knowledge and skill in the art of building. She received directly from the Divine Architect those principles that made her a master builder, whether of temples made with hands or of the greater temple of character of which the former is but a symbol.

## The Lord's Prayer

ASA T. ROBINSON

WE are accustomed to think of the Lord's Prayer as the perfect and beautiful prayer which Christ taught his disciples to pray,—the one recorded in the eleventh chapter of Luke's Gospel, and in the sixth chapter of the Gospel according to Matthew.

"The real Lord's prayer is that which is recorded in the seventeenth chapter of John. This is a prayer that none but he could make; nay, more, which no mortal man could offer without such a measure of presumption as would amount to blasphemy against God."

"No man ever prayed as Jesus did. He was in such vital union with his Father that prayer was second nature to him. Nay, rather it was first nature to him. He knew how to commune with God. On one occasion, having been overheard by his disciples, who perceived that he possessed a secret unknown to them, they said, 'Lord, teach us to pray.'"

In this wonderful prayer recorded in the seventeenth chapter of John, Jesus makes a request for four specific things on behalf of his disciples; and by his saying, "Neither pray I for these alone, but for

them also which shall believe on me through their word," we may be assured that this prayer was offered in our behalf as much as for the disciples in his own time.

### He Prayed That They Might Be Kept

With his prophetic eye he foresaw the trials, conflicts, persecutions, and afflictions that awaited his followers, even to the end of time. "The sword was being sharpened; the fagots were being kindled; he heard the roaring of the lions in the amphitheater. In that company in the upper room was James, who was soon to be slain with the sword, and most of the others, if not all, were to meet death by martyrdom." In the experiences of these disciples he saw foreshadowed the struggles and distresses of his followers until the last battle should be fought and the final victory won, with the saints of God celebrating their deliverance on the sea of glass before the throne of God. Foreseeing all this, he uttered these memorable words of intercession for his followers in all the ages to come:

"Holy Father, keep through thine own name those whom thou hast given me. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17: 11-15.

He did not pray that they might not be exposed to manifold trials, besetments, and temptations, but that, being so exposed, they might be kept from falling away from their loyalty and fidelity to God.

"Oh, how much this prayer of the Master is needed today! We are living in a veritable cyclone of controversy, and in constant danger of being swept away from our moorings by adverse winds. There is not a single fundamental truth of the gospel which is not denied or speciously explained away in these days: the deity of Jesus, the inspiration of the Scriptures, the reality of the supernatural, the very personality of God."

Surely the people of God need a mighty keeping power in such a time as this; and such a tower of strength and refuge is provided for us in Christ. "We are saved, not by our feeble hold on Christ, but by his mighty grip on us; as he said, 'No man can pluck them out of my hand.'"

#### He Prayed That They Might Be Sanctified

"Sanctify them through thy truth: thy Word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth." Verses 17-19.

Jesus not only prayed that his followers might be sanctified, but in his prayer he indicated the agency through which this sanctification was to be accomplished. It is through the truth, as revealed in the Word of God. "The agent of sanctification is the Holy Spirit, and the instrument used by him is 'the truth.' His reference is clearly to the Scriptures. . . . He was always true to the Bible; he knew it, believed it, loved it, preached it, practised it, and commended it to those who followed him. It is respectfully submitted to the consideration of his professed followers, that the Book which was good enough for him should be good enough for us." The pathway of sanctification is thus made plain.

#### He Prayed That His Followers Might Be One

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Verses 20, 21.

This great prayer for oneness among his disciples was for oneness with Jesus Christ himself. Listen to the words of the inspired apostle on this point:

"Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. . . . Wherefore in all things it behooved him to be made like unto his brethren." Heb. 2: 11-17.

The oneness that Jesus prayed for was to be the church's credentials to the world,—the testimony that God loves the sinner, even as he loved his own Son.

"That they all may be one; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them [the world], as thou hast loved me." John 17: 21-23.

It is through the answer to this prayer of the Master, for the complete unification of his church with himself, that the gospel is to be finished in the earth. "At the beginning of the Civil War in America, there was a call for seventy-five thousand troops to serve for ninety days. The troops thus enlisted were organized into companies, regiments, divisions, and army corps. There were infantry, cavalry, and artil-

lery. Had they been massed and hurled at once with a common purpose against the enemy, the war might have been brought to a speedy close; but they were stationed over the country in scattered camps. Years of sporadic fighting followed, with no decisive victories; till at length Grant appeared, with a conviction that the whole army must be brought together for one final blow. The order went out accordingly, and a million men turned their faces toward a single point. All the lines converged at Appomattox. Grant was there with his formidable army; Sheridan was hastening from the north, and Sherman from the south. The result was a foregone conclusion when the lines closed in. It was with a like purpose in mind that Jesus prayed for the unification of his church. . . . Never will the world believe in the great purpose of Jesus until all his disciples, moved by a common impulse, shall advance in solid phalanx to proclaim his gospel to the uttermost parts of the earth."

#### He Prayed That They Might Be Glorified

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Verse 24.

In his reference to the glory which he had with the Father before the world was, he proclaims his pre-existence with the Father. On the mount of transfiguration three of his disciples caught a glimpse of that divine glory. "For a moment his homespun fluttered aside and revealed the King. How think you he will appear when we shall see him as he is? Here is something to dream about. Surely a great surprise awaits us."

Christ's disciples had known him in his humiliation; in his great divine heart of love for his followers to the end of time, he prayed that they might see him in his glory. They had seen him clothed in the garb of humanity; he prayed that they might see him in the glory which he had with the Father before the world was. They had seen him a daily toiler in the workshop; he prayed that they might one day see him in the palace where he had dwelt before coming to our world. They had seen him on his weary journeys, followed by humble fishermen; he prayed that they might see him in glory, followed by a retinue of angels. They were to see him scourged and spit upon in Pilate's judgment hall, wearing the purple robe of a wicked ruler, as a mark of derision; he prayed that they might see him surrounded by that multitude which John tells us about, whom no man could number, and who ascribe to him "blessing, and glory, . . . and honor, and power." They were to see him suspended between the heavens and the earth, enduring the anguish of the cruel cross; he prayed that they might see him exalted above all principalities and powers, as King of kings and Lord of lords.

This seems to be the stupendous climax of that wondrous, world-embracing prayer of the divine Son of God for his own followers. For, be it noted, while he often prayed for the world, this prayer that we have been studying was offered exclusively for his own children. In this prayer he said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Verse 9.

Oh, the blessedness of being the subject of such a prayer, and of being permitted to share in the suffering here and now, and in the glory that shall follow!

# The Finishing of the Work

DANIEL H. KRESS

FOR many years we have been quoting the statement, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers" ("Testimonies for the Church," Vol. IX, p. 117), and then we have gone ahead as before, planning our work as if the finishing of the work were dependent upon the efforts of a few ministers and church officers. We have now come to the time when there can be delay no longer, and the work will be finished. Ways and means must now be devised by which an opportunity may be given every member of the church to take some part in God's work. Every man and every woman must now stand in his or her lot and place.

"God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty."

"The greatest help that can be given our people is to teach them to work for God, and to depend on him, not on the ministers. . . . There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath. . . . Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Id.*, Vol. VII, p. 19.

"In every church the members should be so trained that they will devote time to the winning of souls to Christ." "Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Id.*, Vol. VI, p. 436.

Women will have a very prominent part in this closing work. "The Lord giveth the word," the ancient seer said, as he had a vision of the closing work, "and the women that publish the tidings are a great host." Ps. 68:11, A. R. V. We are told:

"When this work is laid out in clear, simple, definite lines, we may expect that the home duties, instead of being neglected, will be done much more intelligently. If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a vitality that they have long needed."—*Id.*, p. 114.

Women can do in families a work that men cannot do.

"Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: 'Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.'"—*Id.*, p. 30.

The church is to be a training school for Christian workers. It is not organized for churchgoers, but for workers and for service. Ministers are "not only to minister to the people, but teach them to minister." "Many," we are told, "would be willing to work if they were taught how to begin."

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the

unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. . . . Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*"The Ministry of Healing,"* p. 149.

In the future, teaching will have to be done chiefly by example. Here is where we have failed in the past. We have said, "Go," when we should have said, "Come; follow me and learn from my example." Paul said, "Those things, which ye have both learned, and received, and heard, and seen in me, *do*." Phil. 4:9. Gideon said, "As I do, so shall ye do." Leaders must lead. The good shepherd leads out his sheep and goes before them, and the sheep follow him. They recognize his voice. The success of the work in the future will depend upon the leaders' saying, "Come."

Why give such prominence to our publications?—Through our publications we gain an entrance into homes. In a vision, Sister White saw what our future camp-meetings and general meetings would be like. She said:

"We were in camp-meetings and in large gatherings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. . . . Then I heard the voice of our Counselor saying: 'Forbid them not. This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven.'"—*"Testimonies for the Church,"* Vol. IX, pp. 71, 72.

The word has come, "We must encourage this work." The question is asked, "Who will go forth now with our publications?" Then is added the promise, "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on." And with this promise is the assurance:

"A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Id.*, Vol. VI, p. 333.

The success attending work in New York City, Chicago, and other large cities will depend upon enlisting the people for service. When we are able to take all the people with us, and all the people shout, the walls will fall flat, and the cities will be taken.

Of Joshua's success as a leader we read: "Joshua passed from Makkedah, and all Israel with him, unto Libnah; . . . and the Lord delivered it also, and the king thereof, into the hand of Israel." From Libnah he went to Lachish, "and all Israel with him; . . . and the Lord delivered Lachish into the hand of Israel." "From Lachish Joshua passed unto Eglon, and all Israel with him; . . . and they took it." And so Joshua took the whole land.

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NAUGHT shall affright us on Thy goodness leaning,  
Low in the heart faith singeth still her song;  
Chastened by pain, we learn life's deeper meaning,  
And in our weakness thou dost make us strong.

—F. L. Hosmer.



## *A Bible Reading in the Words of Scripture*

D. E. LINDSEY

"As many as received Him, to them gave he power [or privilege] to become the sons of God." John 1: 12.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 1-3.

"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.

"As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 14, 15.

"Ye are all the children of God by faith in Christ Jesus." Gal. 3: 26.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

"Therefore, brethren, we are debtors not to the flesh, to live after the flesh." Rom. 8: 12.

"Knowing this, that our old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 6.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Verse 12.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Verse 23.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1.

"Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Verse 5.

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." Verse 8.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Verses 12-14.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Verse 17.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

"Do all things without murmurings and disputings." Verse 14.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1: 5-7.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verses 10, 11.

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### *From the Heights of Ephesians*

TYLER E. BOWEN

SOMETIMES an explorer ascends what appears to be an ordinary mountain, and suddenly comes out at a place where bursts upon his vision a grand and enrapturing scene in every direction, filling his soul with wonder and admiration. The book of Ephesians proves such to the Bible explorer. One is lost in its heights, its depths, its vanishing points, as one gazes into the expanse in every direction.

Does your love seem to wane? Look at this:

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Chapter 2: 4, 5.

Do your sins weigh you down? Are you unable to grasp their forgiveness? Does poverty in this world's goods or spiritual poverty discourage you? Are you humiliated at your ignorance of things present and things to come, so much so that at times you wonder if you are not wholly overlooked in the purpose of the Most High? Gaze down into these spiritual depths:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom [1 Cor. 1: 30] and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ." Chapter 1: 7-10.

Are you lonely? Look at this:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation." Chapter 2: 19, 20.

Do you think Jesus far away, and that he will overlook your need? Through faith's spyglass view this:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God." Chapter 3: 17-19.

Do you think you must obtain the everlasting reward through your own efforts?

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Chapter 2: 7, 8.

Ephesians reveals also tremendous stretches of time which are lost in eternity. Thus it is that the eternal purpose of God is made known to and through the church. From the eternity of the past God has planned great things for the church, especially down at the end — all to be accomplished through Christ Jesus.

What blessed revelations are made to us concerning God's beloved Son! And we get a wonderful vision of it all from the Ephesian mount.



# BIBLE STUDIES



## “Man Dieth: . . . Where Is He?”

FRANCIS M. BURG

THIS old earth has been deluged with the tears of human grief and sadness. Countless millions have fallen into the chilling embrace of death, leaving, to bear up for a few short years under a heart-breaking burden of sorrow, loved ones who must also fall before the sickle of the grim reaper. The grave is still yawning for the teeming millions who are helplessly drifting thither; and alas, the large percentage of them are all their lifetime subject to bondage “through fear of death.” Heb. 2: 15.

What more important question could engage our attention and demand an answer, sustained by clearer proof, than the question under review in this article, — “Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?” Job 14: 10.

We shall be left in darkness like the blackness of night, with no relief for our breaking hearts, if we look to the theologies of our time for the answer which our hearts crave, to this unavoidable question. God has not left us in uncertainty in regard to this inquiry, which must be answered lest our hearts break under the crushing load of grief:

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. 4: 13-17.

The reading of this clear passage of Scripture causes a rift to appear in the clouds, and the believers in him who were raised from the dead, find rest and assurance in the knowledge that is given concerning those whom death has cruelly torn from their embrace. Our loved ones who have “died” are *asleep*. Just before our last look into their pallid faces — our leave-taking — we heard this sweet song, so full of comfort in an hour like that:

“Asleep in Jesus! blessed sleep  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

“Asleep in Jesus! O how sweet  
To be for such a slumber meet!  
With holy confidence to rest  
In hope of being ever blest.

“Asleep in Jesus! Peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe, shall dim that hour  
That manifests the Saviour’s power.

“Asleep in Jesus! Soon to rise,  
When the last trump shall rend the skies;  
Then burst the fetters of the tomb,  
And wake in full, immortal bloom.”

The teaching of Scripture from first to last, relative to the state of man in death, is in accord with the passage from 1 Thessalonians 4 quoted above.

The story of Lazarus illustrates this. Lazarus had died, and his sisters were weeping. Jesus said, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.”

“Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.” John 11: 11-14.

When the ruler’s daughter lay dead, the Master said to the mourners, “Give place: for the maid is not dead, but sleepeth.” Matt. 9: 23, 24.

Of David it is said:

“After he had served his own generation by the will of God, [he] fell on sleep, and was laid unto his fathers, and saw corruption.” Acts 13: 36.

Again Peter spoke concerning David:

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.” Acts 2: 29.

And after speaking of the fulfilment of David’s prophecy concerning the resurrection of Christ and his exaltation at the right hand of God, Peter further says of him:

“David is not ascended into the heavens.” Verses 30-34.

We have this word concerning Stephen, when the angered Jews fell upon him and stoned him to death:

“He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” Acts 7: 60.

Daniel speaks of a time when “many of them that sleep in the dust of the earth shall awake.” Dan. 12: 2.

It is when the trump of God shall sound at the coming of our Lord that those who sleep in the dust shall hear and live. Says John:

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.” John 5: 28, 29.

They are in their graves when they hear his voice; and they then come forth at his call. This clearly stated fact entirely dissipates the inconsistent and illogical reasoning of many theologians of today, that at the resurrection of the dead the spirits of men and women will return, after possibly long ages spent in happiness and delight, and enter the body which God shall then have recreated for their abode. No one can read the Scriptures and deny the doctrine of the resurrection. And as senseless and inconsistent as it must appear to all who think, the above conclusion must follow from the usually accepted teaching relative to the condition of man between death and the resurrection.

In the passage quoted above from 1 Thessalonians 4: 15 it is shown that the righteous who are living on the earth when the Lord comes, will not go before the sleeping saints. This makes it absolutely conclusive that these saints have not as yet gone to heaven. The following verses say:

“The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first [shall rise before the living ones go]; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

Concerning the resurrection of the dead at the coming of Christ this same apostle wrote to the church at Corinth as follows:

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 20-23.

So the consummation of the cherished hopes of man depends altogether on the resurrection at the sound of the trump of God. Said the Saviour:

"Thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

The teaching which has become so widespread, that man is conscious in death, the good having gone to a world of happiness and joy, and the wicked to the place of punishment,—such a view of man's state in death is wholly irreconcilable with the Scriptural doctrine of the investigative judgment. Nothing is more plainly taught in the Bible than that there is to be a day of judgment, when all men will have their life-records reviewed by the "Ancient of days." (See Dan. 7: 9-11; Rev. 20: 12; 2 Cor. 5: 10; Acts 17: 31.) Revelation 22: 11, 12, says:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be."

Paul says in Hebrews 9: 27, 28:

"As it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

This shows plainly that the judgment follows death. And in this and other scriptures it is clearly seen that the judgment takes place just before the second coming of Christ. (See Rev. 14: 6, 7, 14-16; 22: 11, 12.)

There is only one view concerning the state of the dead which is compatible with the Bible doctrines of the judgment, the resurrection, the coming of Christ, and the future reward, and that is what the Scriptures teach in the plainest language:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

The thinking processes of man cease the moment the breath of life leaves his body. Says the psalmist:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

When Hezekiah was delivered from death and was given a few more years to live, he said:

"O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." Isa. 38: 16-18.

The dead have no knowledge of the living, as was observed by the patriarch Job:

"Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

Job, in lamenting his hard lot upon the earth, wished he had died when he was born. He said:

"For now I should have lain still and been quiet, I should have slept: then had I been at rest, with kings and coun-

selors of the earth, which built desolate places for themselves. . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3: 13-19.

The same ancient authority has left us the following word, showing the passive and unconscious state of man in death:

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10-12.

Job's hope, as in the case of all the inspired writers of the Bible, was in the resurrection:

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Verses 14, 15.

Death has been robbed of its terrors and its dread. One has lain in the grave, whom death could not hold. Acts 2: 24. He has broken its power, and now is "alive forevermore," and has the keys of death and the grave. Rev. 1: 18.

The grave is but a "hiding place," where the people of God find shelter for a "little moment," until the storm is past:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26: 19, 20.

John the revelator writes:

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

The dead sleep, unconscious of the lapse of time; and in a moment (so it will seem to them) from the time they close their eyes on earthly scenes, they awaken to behold the King in his beauty.

#### Questions

1. What is man's condition because of his fear of death?
2. Does God want us to be in ignorance concerning those who have died? Why should we not mourn as do those who have no hope?
3. What is death called in the Scriptures? What different Bible writers have spoken of death as a sleep?
4. What is said of David that shows that those who die do not go to heaven at once? How does Paul show that they are yet in their graves when Jesus comes?
5. Is it consistent with the Bible doctrine of the resurrection to teach that people go to their rewards when they die?
6. Which one of the New Testament writers speaks in a strong way of the resurrection of the dead? What New Testament chapter may be called the "resurrection chapter"?
7. When does the investigative judgment take place as related to the resurrection of the dead? How would you show this to be true?
8. Can you give positive Scripture proof that the dead are unconscious and will sleep till the coming of Christ?
9. What prophet likens the grave to a hiding place from the storms of life?
10. What does John say of those who die in the Lord in these last days?

# IN MISSION LANDS

## Back to Health in the Tropics

CLARENCE E. MOON

DURING my recent convalescence from malarial fever I was much exercised over the possibilities of conserving the health of missionaries in the tropics. Speaking from a health viewpoint, the history of the missionary work in these islands is no exception to the history of missionary work in the tropical fields everywhere.

It is very trying to the workers to see faithful collaborators give up and go home. It is very discouraging to all persons concerned. After spending several years of the best part of his life in the mission field, the missionary finds that he has to relinquish all his plans and leave the work in the hands of the native workers, or perhaps with no overseer at all.

But aside from the loss of the worker, either by death or by furlough or by invaliding home, the financial loss amounts to many thousands of dollars. One doctor has said:

"A missionary, to do effective work, must be in good health. The work is heavy and conditions and environment are trying at best. Needless to say, the work of many missionaries is far from being efficient, because of their state of health. It would be good economy for the mission to do everything possible to get them back to a state of good health, even if they were obliged to leave their station and be under medical care for a time. Experience in mission fields has shown that a field in charge of a worker whose health is below par will not show the results it should from the funds expended in it. The whole tone of the work suffers. The man is not physically strong enough to itinerate and instruct and care for the outstations, and he has not the energy required to conduct the necessary studies and Bible classes that are needed in training his staff of native workers."

Regaining health in the tropics under ordinary circumstances is very slow and difficult. Long enough time has not elapsed since my sickness for me to forget the many days that I spent in the sweltering heat with a raging fever, wasting away until life was despaired of and it seemed impossible that I should regain health again. To me it was one long, dark night of suffering. Every sound was torture to me. I thought, "Oh, if I could only get out, away from this continual noise (which no one can appreciate who has not lived in one of these cities), what a comfort it would be!" Usually, the noise continued until midnight, singing, swearing, and fighting coming to one's ears continually. The dogs added their serenade, and the dancing continued until the small hours of the morning. How I longed for one night of quiet!



After a Month in the Uplands in Porto Rico

As soon as I was able to go, I was sent to our new rest home site, which is near the town of Aibonito, at an elevation of about 2,000 feet. We suffered many inconveniences at first, as we were pioneering the way, and had much to do to get the place in condition for occupancy. The farm consists of twenty-five acres of rich land, about half of it covered with forest. There are about five acres of banana trees, and a large piece of pasture and tillable land is planted to sweet potatoes, corn, beans, and native vegetables. Wild raspberries grow in abundance, as well as native oranges and other fruits, such as the guava, aguacotties, and pineapples. There is an abundant supply of good spring water, always cold, which could easily be piped to the house. The house is very small, about 9 x 12 feet, with not enough room for three persons. The result of our stay was that my wife and I came away feeling much better. She had long fought against a tropical disease, and felt better than she had for many months. I gained about ten pounds in weight, and was rapidly regaining normal strength.

We found many people up at this place trying to regain their health by living at hotels, eating the poorly cooked food which is served at these places. The wealthiest people on the island come here for their vacation, but there seems to be no provision for them whatever, except two overcrowded hotels. We could not help thinking of this counsel given by the spirit of prophecy:

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed." — "Testimonies for the Church," Vol. IX, p. 211.

This place, located so near the town of Aibonito and yet possessing all the quiet of the country, besides most beautiful scenery, would be an ideal place for conducting medical missionary work. This work could be done by a couple of God-fearing nurses, and in addition to the good influence it might exert over the better classes, it would completely solve the problem in Porto Rico of invaliding workers to the States. Such an institution need not be large at first; only of sufficient size to meet the immediate needs of the work. It would save many thousands of dollars, to say nothing of the far more important work of saving the lives of the workers. As before inti-



The Caretaker of the Rest Home Farm with His Family

mated, it would also wield an influence over those otherwise difficult to reach. I even met persons at Aibonito who had come up from Venezuela to regain their health.

Perhaps some brother of means would like to help start such a good work. It certainly would be bread cast upon the waters.

Ponce, Porto Rico.

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## The Punjab Workers' Meeting

M. M. MATTISON

It has been the custom in the past to hold one general meeting each year for all our Indian workers in the North India Mission. Most of our work in North India is being carried on in the United Provinces and the Punjab. This year it was thought best to hold two meetings, one for the United Provinces workers and one for the Punjab brethren. The meeting held in Lucknow has already been reported. I am sure our people will be interested, as well, in the good meeting we have just held in the Punjab.

First, I should like to say something about the beginning of our work in the Punjab, and its development up to its present state. Many of the readers of the REVIEW will remember the reports which appeared in its columns concerning the opening of the work in the provinces in 1914 and 1915. It will be remembered that the way seemed to be providentially opened for our workers to go in there and take charge of a Christian community of about fifteen hundred converts to Christianity, and develop them into a strong church. We still see and know that the Lord opened the way for our work to get started in the Punjab. This has been made clearer year by year since we began our work there, and we can give praise to God for his many blessings day by day.

As to the fifteen hundred people who seemed so anxious to belong to our church, our brethren soon found out that most of them were after land which they were encouraged by their leader to expect the mission people would obtain from the government for them. They soon discovered that their hopes were not to be realized, so most of them have gone elsewhere in pursuit of land. Some, however, have learned the truth, been baptized, and seem to be earnest Seventh-day Adventists. As for their leader, he disappeared with most of his flock. After he left, our brethren began at the foundation, and are developing a well-grounded work in the villages, with the help of their Indian associate workers, whom they have trained and taught the message thoroughly.



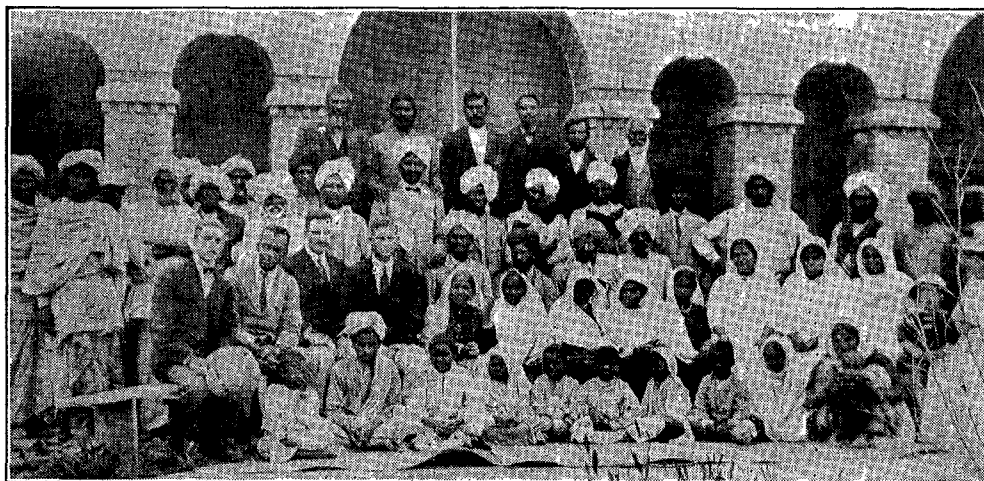
Group of Believers Baptized at the Punjab Workers' Meeting

This is the best way to carry on our work in any place, especially where such conditions prevail as we have to meet here in India. It is very evident that these people, concerning whom we have learned much since our work started here, are not coming to us by hundreds and thousands for the truth's sake. They can neither read nor write; and most of them are entirely incapable of discerning any difference in the fundamental principles of different missions until they are instructed for a year at least, and then the majority of them rarely go very deep into such matters. By this our people will know where we are in our work in the Punjab, and what we are trying to do at the present time.

Our meeting for the workers in the Punjab was held at Chichoke Mallian, March 26-31. Chichoke Mallian is about fifteen miles from Lahore. It is a junction on the Northwestern Railway. Brother F. H. Loasby and family are stationed there. They have only recently begun the work, having moved there last year after the mission bungalow was built. The establishment of this station gives our workers a splendid opportunity to develop a strong work from our older mission station, Chuharkana, west toward Lahore. Both are in a new country, and are in an area that is bound to develop rapidly with the opening of the new canals. Though the time of our meeting was the busiest season of the year for the farmers, about fifty were in attendance daily from the vil-

lages around Chichoke Mallian and Chuharkana, where our brethren are working. The five days we spent together were days of spiritual refreshing, and the Lord was with us from the first to the last meeting.

Most of our Indian workers used tents. Our European brethren stayed at the mission bungalow. The meetings were held under a large *shamiyana*, which afforded ample protec-



Workers Attending the Punjab Meeting



tion from the sun. This was lowered at night for the villagers who came from a distance, to sleep under. The arrangement was a very good one, and the expense small.

Elder I. F. Blue, from the Union Mission, was present throughout the meeting. He, with Brother C. C. Belgrave, Brother Loasby, and I conducted most of the meetings. Not one meeting was conducted through an interpreter, which is the first meeting we have held in North India without having to use one. Six meetings were held each day, with an intermission from 11 A. M. till 3 P. M. We were much encouraged by the help our Punjabi brethren were able to render in the meetings, and to see the way the truth is getting hold of their hearts. Two of our evangelists, Jahan Singh and Lakhan Singh, also gave good assistance throughout the meeting. These came from the United Provinces.

On the last day of the meeting, the ordinances were celebrated, after which we went to a beautiful canal near by for a baptismal service. Fourteen persons were baptized. Our prayer is that these may all walk before their village brethren in such a way that others may see the results of believing on the name of Jesus Christ, and thus many be drawn to him.

We all left this meeting feeling that it had been good to be together, and thanking the Lord for this message which makes us one in purpose and binds our hearts in love the world over. All our workers went to their homes more determined than ever to render faithful service to the Lord and to strive to bring the light of this truth before men, that they may be led to accept it before it is too late. We are living in strenuous times in India, as you doubtless know from the newspaper reports. Pray for us that we may be faithful in our Master's service, that those who would be saved may have a chance through our efforts.

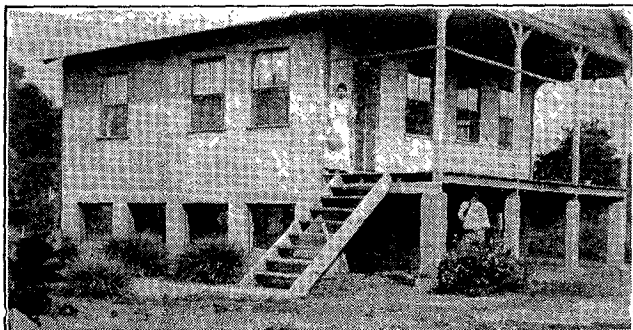
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### West African Missions

E. W. MYERS

RECENTLY, L. F. Langford and I started on a trip to visit our five outstations. We traveled 358 miles by rail and about 150 miles on bicycles or on foot. Bicycles do not help much in the matter of time, but we can usually get over the ground easier, and it pays to save all the energy we can in this country.

We found the work progressing at most of the stations, even though some of the workers are young and inexperienced, and have not been visited often during the last two years. Mrs. Myers went to Matamp, our own station, and was there to meet us Friday noon. On Sabbath Brother Langford baptized six converts. This was an occasion of much re-



Home of Medical Missionary E. W. Myers, at Matamp, West Africa



Believers at Matamp, near Waterloo, West Africa

joicing on the part of our little company of believers, as well as a joy to the workers.

The baptism was witnessed by a large company of curious spectators, some of whom we hope may be aroused by this scene. The baptism of one woman we count quite a triumph of the gospel. The Timne women are very hard to win from their devil worship. Not many months ago this woman would sit and laugh at her husband while he was praying. But now she prays with him and gives a real good testimony.

During our stay at Matamp another woman brought her *krefi* to us, and seemed to be very glad to be rid of it. We hope there will be others ready for baptism before long. One boy who was to have been baptized at this time, died a few months before we came, but he seemed to have confidence that he would have part in the first resurrection. We expect to see him among the saved from Africa.

Since returning to Waterloo, we have been very busy arranging a new program for our work, and making some repairs on the buildings. We had good week of prayer meetings. The donations for this field amounted to about \$25. We think this good for a membership of only sixty-five.

I am inclosing two pictures; one shows our house at Matamp, and the other the believers there, with two friends who have not yet made a profession. Those in the middle row, except one at each end, are the ones baptized. The young man next to Mrs. Myers, on the right, was baptized more than a year ago. He is the husband of the woman who was baptized this time. The young man directly in front of Mrs. Myers is Kong,<sup>1</sup> about whom I wrote in my last communication. The building back of the group is our place of worship.

<sup>1</sup>This interesting experience was published in the May number of "Missionary Readings," under the title, "A Sacrifice to the Devil Revoked."

## Antonio

WILLIAM STEELE

WHILE the young people were holding their regular Friday evening service in the Moca church, a seventeen-year-old boy who was passing, became interested in the service. His family were Catholics, and for the first time in his life he entered a Protestant church. He began to attend the young people's service, and also the Sabbath school. One of the young people in the church visited him and gave him Bible studies. In a short time he gave his heart to the Lord and became one of the most faithful workers in the church.

A short time after his baptism, he found a man lying beside the road, drunk. Antonio felt sorry for him, and with the assistance of the neighbors, carried him home. Later Antonio visited this man, and told him of the power that there is in the gospel of Jesus Christ to save men from all their evil habits. The man became very much interested in what Antonio had to say, and invited him to return and tell him more about the teachings of the Bible. As a result of these studies, this man and his wife, the entire family of his brother, and some of his neighbors accepted the truth.

## Saved by Prayer

SAMUEL M. KONIGMÄCHER

INFLUENZA was brought to the station by a boy who went to the siding for the mail.

Chiwanga, our head teacher, was not stricken with it till after we returned from a trip among the villages. We had just finished some brickwork on the mission house, and nearly all on the station were ill.

Mrs. Konigmacher and I were in bed at the same time for five days. The only one to help us was a boy who recovered more quickly than the others. He would go over to see how the sick were in the two compounds and come back and report.

We were just getting around when some one came over and said a woman was dying. We went to see what could be done for her, but she was spitting blood, and died soon. There was only one large boy and several smaller ones out by this time. They helped to make a coffin and dig the grave. We had just placed the coffin in the grave when the report came that the head teacher was dying.

I went over to see him, and found his relatives had come to see him for the last time. That evening we assembled on the porch of the new house and had prayer. I then went over to his hut, and we knelt and prayed. God saved his life. Chiwanga is well again and is teaching his people. I am sure he would have died if God had not heard our prayers in his behalf.

## Influenza Experiences at the Solusi Mission, South Africa

R. P. ROBINSON

THE pneumonia plague, or influenza, on reaching the Cape, spread rapidly to the east and north, penetrating the remotest places. Here in Rhodesia it was terrible. It is estimated that 50,000 persons, black and white, died in the South African Union. About three fourths of those who died were Negroes.

Here in Rhodesia, the natives have been dying rapidly. That you may have some idea of the serious-

ness and awfulness of this plague here, I will give a few facts which I know to be true. The principal native thoroughfares are lined with dead and putrefying bodies of natives who could not reach home. Four natives are lying dead, rolled up in their blankets, between here and Bulawayo. Here at the mission, we buried five yesterday. Nine of our boys have died in the last eight days. Eight of these died here at the mission and one in Bulawayo. A little child died early yesterday morning. This makes nine new graves in our little cemetery. I am glad to say, however, that thus far none of our helpers have been taken, except the wife of one of our out-school teachers. We have not yet heard from all our out-schools. Clarence, one of the boys on our teaching staff, has been very sick, but is recovering now.

Not a native on the mission escaped the disease. The plague attacked nearly all at the same time. For a time we had no wood and water boy, no boy to care for the poultry, no kitchen boys or girls to do our domestic work, no cook boys or girls to do the cooking for themselves, no herd boys, and no teachers or students to go to school. For a time there was almost no one to dig graves.

How thankful I am that I enjoyed health and strength all through that time and that I could do something to help those poor suffering boys! Such patience in suffering I have never before seen. Not one of those eight boys uttered a word of complaint; and never shall I forget the look on their faces when I would go into the huts and stand before them to help in some way. One boy whose mouth was parched and dry with blood from his lungs, and who was conscious right up to the end, would let his hand fall against me, then when I would look around he would let his hand fall to his mouth, and in that way ask for a drink. He was too sick to speak.

After the worst was over, I had my turn, and I am thankful to God that the disease did not reach the pneumonia stage. Mrs. Robinson and Brother W. C. Walston are the only ones on the mission who have been exempt.

We have been blessed with very good crops this season.

There are encouraging features in the work here, and our trust in God is firm.

Bulawayo.

## A Brief Survey of Our Work in India

A. H. WILLIAMS

God has a great work to be done in India in this generation. India's population is placed at three hundred fifteen million. Among these multitudes something has been done toward warning them of the impending judgment, and of the soon return of the world's Redeemer; but it seems so very little indeed compared with what remains undone.

We are grateful for the blessings that have attended our efforts hitherto. Our work is growing. In 1913 the membership was 450. At the close of 1918 it was 732. The tithe has increased proportionately.

There are many English-speaking people in this country; but by far the greater part of our work must be carried on in the many vernaculars. It is a great temptation to one newly arrived in the country, to work through an interpreter. It is now the policy of our committee to require every worker planning to engage in native work to begin serious study

of a vernacular immediately on arriving in the country, and pass the prescribed examinations within a certain period. At present we have twenty-four missionaries in this union who have taken up language study and have qualified since that decision was made by the committee. We believe this policy has greatly strengthened our work, and has largely contributed to the increase in membership recorded above.

While this language study has been progressing, twelve new stations for vernacular work, eight new boarding schools, two dispensaries, and two new treatment-rooms have been opened since 1915. An English evangelistic effort has also been held.

Our treatment-room work has prospered. We now have four institutions operating on an entirely self-supporting basis, paying rents, wages, and all running expenses, besides purchasing equipment, out of their earnings. These establishments are undoubtedly the means of bringing our work to the notice of officials, merchants, and Indian princes, who all patronize them. It is also of great benefit to our work as a whole to have such well-equipped institutions in the country, as our own workers can thus receive rational treatment in time of physical need.

As an experiment, we have in training a class of four student-nurses, who receive theoretical instruction during the winter months, and practical training in some institution during the summer. The cost of this training is also met out of the earnings of the treatment-rooms.

Yet, with all this, we cannot feel content with what is being done. Our literature work is sadly in need of workers. While large numbers cannot read, there are millions who can, and who can communicate to others what they learn. Our native brethren have done well in selling our magazines and pamphlets; but the work would be vastly more extensive and efficient if we had several competent foreign workers to lead, train, and encourage our Indian colporteurs. Perhaps more than any other branch of our work, the literature work cries out for help.

Reference has been made to the progress of our evangelistic work in the vernaculars, but compared with the needs of the field, our present efforts can be said to do no more than touch the fringe of the work. Look at a map of India and notice the extent of Assam. Yet we have no worker in all that stretch of country. Nor have we any in Orissa. Our Santali station at Karmatar is our only representative in Behar, the chief vernacular of which is Hindi. We have work in Calcutta and in Gopalganj. Yet, what are two stations among the millions of Bengal? Hyderabad is unentered. Our schools in Bangalore are the only ones we have in Mysore. A start has been made in the Telugu country. We have three main stations in the Tamil country, and one for the Malayalees; but how small our efforts appear compared with the needs!

And there is the island of Ceylon. Here we have but one Indian worker, with no foreign helper at all. In all the Bombay Presidency work is represented by three stations,—our English work in the city of Bombay, and two Marathi stations. In Gujarat we have no one at all, although our Gujarati magazine finds a ready sale. There is no worker in Sindh. The Central Provinces, the Central India Agency, and Rajputana, between them covering the whole of central India, are as yet unentered. Baluchistan, the Northwest Frontier Province, Kashmir, Nepal, Sikkim, and Bhu-

tan,—these are all outlying sections, all unentered, and the message must go to them. Over in Burma we have good work in progress, yet no one is working north of Meiktila nor in the Shan States.

A low estimate of our needs is twenty new families every year. We are putting forth efforts to develop workers in this country, and we have had success in this direction. Two of our important stations for the vernacular work are conducted by ordained Indian ministers, while several of our Indian brethren are filling positions of responsibility. Two of our four treatment-rooms are efficiently managed by workers won to the cause in this land; our office and press staff has been recruited largely from the same source; and we even have two young ministers laboring for the English-speaking people. It might be added that all our local workers are supported by funds raised within the union.

We are glad to report that lately there have been several baptisms. At the Punjab meeting fourteen received the rite, and seven were recently baptized in the Telugu country. Recently a number were added to the church in Lucknow, both Indian and Anglo-Indian. A new church has been organized at Kammamaung.

With such vast needs as India presents, with such a message as ours to be given to its millions, and with the fast-fulfilling signs warning us of the near approach of the end, what should be the measure of the consecration of our energies, our means, our lives? Our Master gave up all heaven, then gave himself, for our salvation. What can we do for him?

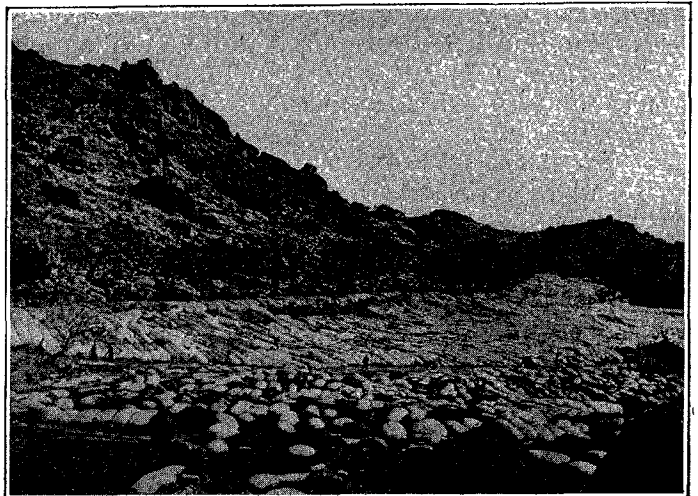
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### *The Gospel Power Among the Mohammedans*

PETRA TUNHEIM

A FEW months ago another Javanese was baptized, Mas Addie, who formerly was a Mohammedan. This prominent man, who is descended from the royal family of Java, has taken hold of this gospel message in a most earnest way. He is loyal and true in all points of Bible doctrine, and loves the Bible with all his heart. As this glorious light has been shining into his heart, and made him a new man in Christ Jesus, so it is now reflecting from him to hundreds of Mohammedans who are sitting in darkness.

Thus the Lord is working by his Holy Spirit among this people to prepare their hearts for this last gospel message; he is raising up messengers one by one to carry the glad tidings of salvation to them.



A Graveyard in China



# OUR HOMES



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

## THE POPPY-LAND EXPRESS

THE first train leaves at six P. M.  
For the land where the poppy blows;  
The mother dear is the engineer  
And the passenger laughs and crows.

The palace car is the mother's arms;  
The whistle is a low, sweet strain.  
The passenger winks and nods and blinks,  
And goes to sleep on the train.

At eight P. M. the next train starts  
For the poppy land afar.  
The summons clear falls on the ear,  
"All aboard for the sleeping car!"

But "What is the fare to poppy land?  
I hope it is not too dear."  
The fare is this,—a hug and a kiss,—  
And it's paid to the engineer.

So I ask of Him who children took  
On his knee in kindness great;  
Take charge, I pray, of the trains each day  
That leave at six and eight.

"Keep watch of passengers," thus I pray,  
"For to me they are very dear;  
And special ward, O gracious Lord,  
O'er the gentle engineer."

— *St. Louis Star.*

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## Food Combinations

CLARA M. SCHUNK, M. D.

THE term "food combinations" is not unfamiliar to those who are interested in correct living. The instruction that is given on this subject is usually restricted to the putting together of foods for convenient stomach digestion. This is but a small part of the study of food combinations, and is by no means the most important part.

An ideal diet must include foods which furnish in proper amount the substances which the body requires for building and repair, for energy, and for the maintenance of normal body functioning. An individual may be supplied with an abundance of wholesome foods and yet the needs of the body for growth and health not be supplied. Diet is a complex thing, and satisfactory nutrition means suitable combinations of food in rational and adequate proportions. It is possible for foods to be unsatisfactory in different ways. If properly combined, the deficiencies of one food may make good those of another, while, if improperly combined, the opposite may be the case.

It happens not infrequently that owing to one circumstance or another, human beings in various parts of the world have, without realizing it, made serious errors in diet. For instance, in Japan at one time the army and navy were practically incapacitated, the soldiers and sailors suffering from a disease known as beriberi. Careful study of the diet led to the conclusion that greater variety was needed, and when this was introduced, chiefly by substituting other foods for rice, the health of the

men became normal, and beriberi practically disappeared. Other diseases, as scurvy, pellagra, rickets, etc., are commonly due to a quantitative or qualitative dietary deficiency.

An adequate diet must provide carbohydrates, protein, and fats in amounts needed daily in the human economy, with the addition of certain inorganic substances, or mineral salts. These should be supplied in the proportions needed. Carbohydrates (starches and sugars) should equal the dissipation of heat and energy; proteins should not be deficient—an error common in vegetarian cookery. The proper combination of food substances in the amounts needed by the body is an important study.

With respect to proteins, investigation has disclosed the fact that some protein foods will induce normal body growth while others will not. Chemically speaking, proteins may be thought of as chains composed of a series of links. It appears that there are eighteen different kinds of links in most of the food proteins of interest, but that there are proteins which lack one or two or three kinds of links. The growth of tissue, which is made up of protein chains, is dependent upon a supply of the proper amount of the required kind of links, otherwise the needed protein chains could not be formed. The body needs links of different kinds, and so it is essential to proper nutrition that the food be so arranged that it provide enough of all kinds of links which are needed. In other words, no one kind of protein-containing food, as beans or peas or corn or wheat, should be relied upon for body repair, but variety in the choice of proteins should be provided from day to day so that the combinations thus furnished may meet all the needs in this direction. This is important, especially to those who are subsisting upon a vegetarian diet.

Another vital principle in proper food combination has to do with the end products of foods eaten. We hear persons speak of an "acid" condition of the system. This acid condition, when it is such, is caused (among other things) by the resulting processes of food digestion. It is highly desirable that the diet should contain a slight excess of the basic or alkaline elements over the acid elements. When digested and metabolized, eggs and seeds (grains, legumes, nuts) as well as all flesh foods, yield an acid ash. Milk, fruits, leaves, and tubers supply alkaline substances in relatively large proportions. Hence the logic of combining tubers and leaves (vegetables, lettuce, spinach, etc.) with legumes and eggs, which yield an acid ash, and of combining grains and their products with fruit or milk, which yield an alkaline ash.

### Summary

1. Proper food combination means more than the mixing of foods to insure normal digestion in the stomach.
2. The proper amount of carbohydrates, proteins, and fats, with the addition of foods containing mineral salts, is of inestimable importance in food combination.

3. Food study includes a knowledge of food values, so that foods may be combined in a way to make up for each other's deficiencies.

4. The diet should be varied from day to day, especially the protein supply, so as to furnish all the necessary protein links.

5. Foods should be combined in such a manner that those producing alkaline end products are in excess of those yielding an acid ash.

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### More About Feeding the Baby

LOUIS A. HANSEN

FROM the very beginning of life, feeding should be for the purpose of promoting growth and proper development. Perhaps we all need to give more thought to the fact that nutrition is the real object of eating. Merely disposing of so much foodstuff so many times a day, with more or less gratification to the palate, is not the main essential. We should enjoy our food; that is a necessity to good digestion; but we should first know that what we eat is suited to our needs. But perhaps we will have more on this subject at another time.

It is the nutrition of the child that is the important question about his food. Simply satisfying his hunger, stopping his crying and getting something into his stomach, are not sufficient. Bear in mind that the formation or building of the child — bone, muscle, nerve, brain matter, blood, and all there is of him — must be done out of the building material supplied in the food, air, and water given him. The body does not produce itself or increase of itself; building material of the right kind must be supplied from the outside.

The health and physical welfare of the child, now and in the future, are dependent upon proper food. There are other essentials, too, but no other can make up for the needed elements that may be lacking in the food. The various functions of the body, to be normal, must be properly fed.

The baby's first teeth have their beginning before the baby is born, in the mineral matter of the mother's diet. If this mineral is lacking, the baby's first teeth will be deprived of it. And so it is in the whole existence of the child. It will be supplied with, or deprived of, necessary growth material according as his diet may or may not contain it.

Milk is sufficient to meet the needs of the baby for the first six months; it contains all the necessary growth elements. Though it is deficient in iron, he is already supplied by nature with enough iron to last him six or eight months. Cool, boiled water should be given the baby to drink, several times a day, between feedings. He is not hungry every time he cries, but often he becomes thirsty, the same as other people, and nothing will satisfy but water.

When the baby is five or six months old he should have strained fruit juice, from ripe, sound fruit. Orange juice is especially good. The fruit juices contain iron and other needed elements and help to keep the bowels regular. Begin with one tablespoonful a day and gradually increase to two tablespoonfuls, twice a day, given between regular feedings. If he objects to taking the juice from a spoon, try a bottle.

Maintain regularity in feeding. The cultivation of good food habits is a part of proper child training. Establishing regular hours of nursing and adhering

strictly to the schedule, begins a good training in infancy. The training should continue after weaning.

It should be needless to say that the baby should be held to its legitimate diet and not be given a taste of this, that, and the other thing that older people have at the family table. Here, again, is a splendid opportunity for good training. The cultivation of a normal appetite, to which is added the ability to control it, will prove a blessing in after-years. Young children can be taught self-control in food matters, and parents should improve the opportunity as one of great value. The truth of the matter is that the parents and not the children are responsible for the eating habits acquired in early childhood.

If a baby is fed every time he cries, or is given everything he reaches for, he very naturally gets the idea that anything he wants may be had by asking or crying for it. It is easy to let him grow into this idea. It is also easy to train him the other way. Begin with his very first feedings, nursing only at regular intervals. At first make them two or three hours apart. As soon as possible limit him to one or two nursings at night. About twenty minutes at a time is sufficient unless he is inclined to dally or "loaf" at it. After the first month and until the fifth month, once in three hours is often enough for nursing, and by the fifth month once in four hours is sufficient, providing the baby is doing well.

A bulletin, "Infant Feeding," may be had on application to the Children's Bureau of the United States Department of Labor, Washington, D. C. It gives full information and simple directions for preparing baby's food, and shows the amount suited to various ages. A postal card request, giving your name and address, will secure a copy.

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### Some Favorite Recipes

MRS. MYRTA E. STEWARD

#### Oatmeal Bread

3 cups rolled oats.	3 tablespoons cooking oil.
3 cups wheat bread flour.	1 cake compressed yeast.
1 cup sweet milk.	½ cup brown sugar.
	1 level tablespoon salt.

Scald the rolled oats with boiling water. When cool add the cup milk, the yeast dissolved in half a cup of water, and 1 cup fine flour. Stir well for some time. When light — which will be in about two hours — add the sugar, oil, and salt, ending with two cups fine flour added slowly. Mix thoroughly, and immediately put into tins. When twice the original size, bake about an hour in a moderate oven.

#### Lemon Pie

2 cups boiling water.	Juice of one lemon.
2 tablespoons cornstarch.	1 cup sugar.
2 eggs.	Cook in a double boiler.

Use one crust, baked before filling. Finish with egg meringue or marshmallow crème.

#### Tomato Pie

Stew tomatoes; drain through wire strainer, ejecting juice. Add juice of half a lemon. Sweeten to taste. Cover bottom crust (there is but one crust) with seeded raisins, add tomato filling, cover top with sweet cream, and bake.

When canning tomatoes, strain and bottle the juice; tie cloth over top of bottle, and seal with paraffin. This juice is excellent for vegetable soup.

Takoma Park, D. C.



**TRY NOT**

I FARED me forth in high resolve:  
 "Sin shall not mar this day.  
 I will remember whom I serve;  
 Christ help me that I do not swerve  
 In aught I do or say!"

In cool of morn temptation came,  
 The petty, common kind —  
 Resentment and a hasty tongue,  
 A sharp retort in anger flung —  
 Temptation slyly timed.

In tears I turned to Jesus then  
 And asked him to forgive:  
 "I try so hard; I pray; but still  
 I sin. Dear Lord, I serve thee ill  
 If thus it is I live."

"Wouldst know, my child," the answer came,  
 "The reason thou dost fall?  
 Try not, nor pray mere help of me;  
 Without thine aid I win for thee;  
 Just let me do it all!

"I came to free the world from sin;  
 I paid its penalty.  
 Believe in me and know full well  
 My power 'gainst sin and gates of hell  
 Is victory for thee!"

— Clara Exline Bockoven, in *Sunday School Times*.

\* \* \*

**A Protest Against Women's Dress**

BY A COLLEGE MAN

I RARELY pick up a woman's magazine nowadays without seeing an article on the double standard of morals. They are all the same, essentially, and their common line of thought runs about like this: When a boy baby is born he is just as soft and sweet and clean as his baby sister. His soul is just as pure and his mind as unsullied as hers. His body is just as beautiful and holy as hers. Why, then, should she be brought up to regard her body as sacred and her procreative power a thing to be revered and held in submission for its normal and natural purposes, while he is allowed to get his sex instruction from the street and to grow up with the idea that the things that are morally wrong for his sister are natural rights of his? Then the plea comes for a single standard of morals for the boy and his sister.

This is all very true and very good. I should not care to criticize it for a single minute, for it may be the leaven working for a great reform. I do know this to be true: The boy will never grow up as pure as his sister because his sister and the other fellow's sister will not let him. Perhaps that sounds strange, but I believe I can prove my case.

I am a boy myself, a twenty-five-year-old boy, and I can speak from my own experience and the experience of dozens of other boys whom I have known and come into intimate contact with in college and high school. Boys are not immoral at heart as a rule. Most of the boys I have known respect womanhood, and manhood, and try earnestly to keep themselves mentally and morally clean. And it is hard sledding, too. First of all, there is the ever-present, ever-functioning sex instinct. Then there are the stories and illustrations, even in the higher-class magazines, that border always on the immoral and suggestive. With these we can class the movies and most theatrical performances. Finally comes the thing that to most of us is the biggest stumblingblock, the manner in which our women friends clothe themselves.

As I have said, I am twenty-five years old, and I have kept myself as clean physically as any girl that has ever lived. Mentally I am unclean. Why? Because the women I know will not let me be clean. They are good girls, I know; tall and straight and strong, clear eyed and red cheeked, wonderfully alive and full of good health and good spirits. I know that such physically perfect specimens of womanhood could not have lived or thought wrongly, for they have the hall marks of clean living and clean thinking written all over them. I respect them all, but still they constitute my moral problem.

Bad literature we boys can leave alone. We can select the shows we attend. Our girl friends we have no way of escaping as long as we stay in an institution that is co-educational. They are in our classes, and we meet them constantly on the campus and streets of the town. They are an ever-present and indispensable feature of all our social functions.

Wherever we go we find them, clad in their waists of net or gauzelike silk that show bare arms, bare shoulders, and lingerie. Their skirts are short and light, and every passing breeze exposes to the knees daintily turned limbs clad in the sheerest of silk or lisle hose which are often striped or marked in other conspicuous ways. Very often the girl miscalculates the capacity of her skirts (let us give her the benefit of the doubt), and her form stands silhouetted in our bright western sun as that of a classic dancer in her draperies would be. This is not alone true of the college girls or girls of college age, but even the little girls of high school age.

What is a fellow going to do? We don't go around looking for these things, but we cannot help seeing them. No matter how much one may respect a girl, it is an effort for him to keep his thoughts from straying when she exposes too much of her body in the way she does. An instinct that is always ready to spring into action is usually started to function very easily, and as the instinct is psychological, it seems to be the psychological element of curiosity that starts it to functioning.

I know from the contact I have had with so many college boys that the sensual thing about woman's dress is that it neither conceals nor discloses the body of the wearer. It is designed to show as much as society will allow, and the psychological tendency to complete in the mind an object that is imperfectly seen does the rest. It is the imagination that is called into play that does the havoc. Curiously, a girl dressed in a woman's gymnasium suit, one who frankly and openly exposes her body in a man's bathing suit when she is really swimming and not "beaching," is rarely the cause of morbid thoughts among normal men. It is the clothing that only half conceals the limbs and body that is suggestive.

Some one has said that woman's dress is the most immoral thing that has ever been invented. Women are taking their place in the world of work as the equals of men, and they are proving that they are equal. Why should they go on dressing in a way to accentuate the sex stimulus, "playing" their sex against the world? There was a time when woman had no other things to do, when marriage was the only profession open to women. That time is gone, and fashions in women's clothes are still set by women who are working at the old game. There certainly is need of a change.

My "roomie" has said many a time when his moral going was rocky: "The way these girls dress! If

they are going to wear clothes at all why don't they wear enough to cover themselves up!"

The young man who is trying his utmost to keep himself clean for the sake of the woman he will marry some time in the future, has troubles enough without his sisters throwing monkey wrenches into his moral machinery. The biggest moral battles that have ever been fought have been by big two-fisted men's men who have kept themselves clean. The time is coming when there will be more such men, and this fight against the double standard of morals is the herald.—*American Motherhood.*

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### Seed Thoughts

MRS. D. A. FITCH

CHARACTER is all that we can take with us when we surrender this life, and it is the most valuable asset we can possess at the present time. Character does not consist in what we appear to be, or in what our reputation may chance to be, but it is what we really are. It is the reality that determines our eternal destiny.

It is a mistake to dictate to the Lord what blessings we are to receive or in what form they shall come. He knows best, so let us say, "Thy will be done."

Is your spiritual timepiece set with the timepiece of heaven? If not, the consequences will be much more disastrous than could possibly occur from the wrong marking of daily time.

Speak no ill of any one, even though that which you might say is true.

Some people are so broad-minded that there is not room enough for them in the narrow way.

If I am cultured, those about me will know it without my saying anything about it. To claim culture is evidence that it is lacking.

There are few of us who would enjoy knowing what our best friend really thinks of us.

There may be occasions when it is necessary and even wise to evade a point, but as a rule it is best to make statements and replies with that frankness which precludes all evasions.

Good nature is a commodity which can be dispensed according to the will, and without loss to the possessor. Some persons have so much of the precious article that all within their reach may share in its diffusion, while others have so little that it seldom peeps from behind a cloud, and at best only resembles the "shine of a sickly sun."

How many times the words, "I don't care," are flippantly uttered, when in reality the speaker does care very much. If these words, used thus, do not tell a real falsehood, may their use not come under the condemnation of Matthew 12:36?

\* \* \*

### Honoring the Dead

THE people in the neighborhood were amazed, not to say shocked, when Mrs. J—, after the death of her only daughter, gave away the young lady's clothes, books, and other belongings, reserving a few for herself for keepsakes, and at once went back to her church work and regular round of duties. Mrs. J— was a widow, and the friends and relatives had supposed that her life was wrapped up in the life of the promising young college student, as indeed it was, so they could not understand how the

bereaved woman could so soon resume her daily round of duties.

Even after they learned that it had been the wish of the dead girl that her mother should put on no mourning, and that she should endeavor to be cheerful and active and busy, many were still doubtful as to the wisdom of the plan. "It doesn't look like showing proper respect to the dead," said an old lady who still went in deep black after the lapse of ten years since the last death in her family. "I believe in honoring the memory of the dead folks and not forgetting them right away. It doesn't show respect to mingle with folks and dress in colors." And there were many to share her belief, though they did not put it into words, as the old lady did.

But when a young man died and they had to bear with the young man's mother in her idea of honoring the dead, then they began to see the wisdom of Mrs. J—'s course. Though there were other children in the family, and children who very much needed the mother's care and sympathy, the poor woman shut herself in the darkened house and refused to live in normal fashion for months. Dressed in deep black, with tears and sighs for each caller, she went over and over the incidents of her son's last illness and all the details of his funeral until people fled from her in self-defense. The long-suffering members of the family could not flee all the time, though the sons began to frequent the poolrooms and more doubtful places, and the husband remained down town all he could decently, while friends and relatives made only brief and formal calls. Every book, every small personal belonging, had to remain as the young man had left them, and every time she saw any of his possessions there was a prolonged burst of tears. Her religion apparently failed her at the critical time, for she refused to go to church, and shut herself away from all the social affairs.

It is not honoring the dead to live like a mole, away from the light, and to make of their possessions a kind of altar before which to fall prostrate and make every one else do homage as the years go by. A prosperous farmer who lost all his household goods and his house by fire was amazed to see his sixteen-year-old daughter dance with glee when she heard the news. "Now mamma can't get out all those old clothes and cry over them any more," said the girl. The mother had been in the habit of taking out her dead parents' clothes, and the garments and playthings of a child that had died years before, and airing them, many times each year. The girl knew that each and every airing meant a session of gloom and unhappiness for the whole family, so she rejoiced when the things were out of sight forever.

The best way to show respect for the dead is to try to be more gentle and considerate and happy toward those who are left. . . . By being brave and calm and hopeful you will not only make life richer and fuller for yourself and those about you, but you will win others to Christ who has promised comfort and sympathy to all who mourn the loss of loved ones.—*Hilda Richmond, in the United Presbyterian.*

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WHAT will happen immediately or soon from my ceasing to do that which is contrary to the will of God, I do not and cannot know; but I believe that from the fulfilment of the will of God there can follow nothing but that which is good for me and for all men.—*Tolstoi.*



## BLIND FOR SIXTY-FIVE YEARS

I WAS with J. N. Andrews and M. E. Cornell several weeks when they raised up the church at Adams Center, N. Y. I heard Brother J. N. Loughborough preach in Brooklyn, and fifteen years afterward he recognized me and told me where he met me. This is not a compliment to me, but to his good memory. I was at Rome, N. Y., when Uriah Smith held a Bible institute there. At that time I first met M. C. Wilcox, and we have corresponded now and then since.

My Aunt Jane Lowery and her family were among the earliest members of the Mannsville, N. Y., church. Elder James White and his family, and most of the Adventists of those days, so-journed many times with my aunt. Mrs. White had one vision at their home, and I owe to my aunt, who passed away some years ago, the knowledge I first possessed of this truth and of the testimony of Jesus, or the spirit of prophecy. I was a constant reader of the *REVIEW* many years, but more recently have taken the *Signs* and *Watchman* instead for myself, and have subscribed for others.

I lost my sight by accident and inflammation at the age of twenty, so I have been blind about sixty-five years. I attended the school for the blind in New York, and Fanny Crosby was one of my teachers. We corresponded up to within a week of her decease. I afterward attended Hillsdale College, where the students and others read to me and helped me get my lessons till I finished my course. You will not criticize my punctuation and spelling when I tell you I depended upon dictation until recently, and while I do my own writing, I do not pose as a stenographer.

HARVEY AUSTIN FULLER.

Tallmadge, Ohio.

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## BUCYRUS, OHIO

ON Sunday night, May 11, we opened a series of meetings in the pretty little city of Bucyrus, Ohio. This town has a population of about twelve thousand. From the opening night, the Lord blessed us with a large attendance and a good interest. The attendance during the week was from four to five hundred, and on one Sunday night it reached about one thousand, and many were turned away, as our seating capacity was not sufficient. The room was packed one hour before the time scheduled for the service.

The effort continued for three weeks, after which we held services on Sabbath and Sunday nights only while binding off the work. Associated with the writer were Brother T. H. Barritt, our singing evangelist, and Sister Ruth Bond, who rendered excellent help with the music. Toward the close of the public effort, Elder J. J. Marietta, of Newark, Ohio, also Sister Mary I. Meck, one of our Bible workers, joined us, to assist in closing up the work. Throughout the effort and for several years previous, Brother Edward Searles, the local elder of the little church in Bucyrus, labored faithfully as a missionary colporteur,

placing the printed page in nearly every home in Bucyrus and in many homes throughout the surrounding country, and followed up the interest with Bible readings.

Before the public effort began, there were nineteen persons especially interested. A few of these were keeping the Sabbath, largely due to the faithful labors of Brother Searles. Previous to this public effort the little church in Bucyrus had a membership of twenty-two, some of whom do not reside in the town, while the membership of the Sabbath school numbered about forty. From the first we prayed that God would give us fifty souls as the result of our united efforts. This seemed a high goal for a town like Bucyrus. It may be interesting to the readers of this report to know that from the time of our opening service, May 11, to our closing service, July 20, there were sixty-eight who embraced the Sabbath, fifty of whom were received into the church in the four baptismal services which were held. The church membership is now seventy-two, and the Sabbath school has a membership of 107.

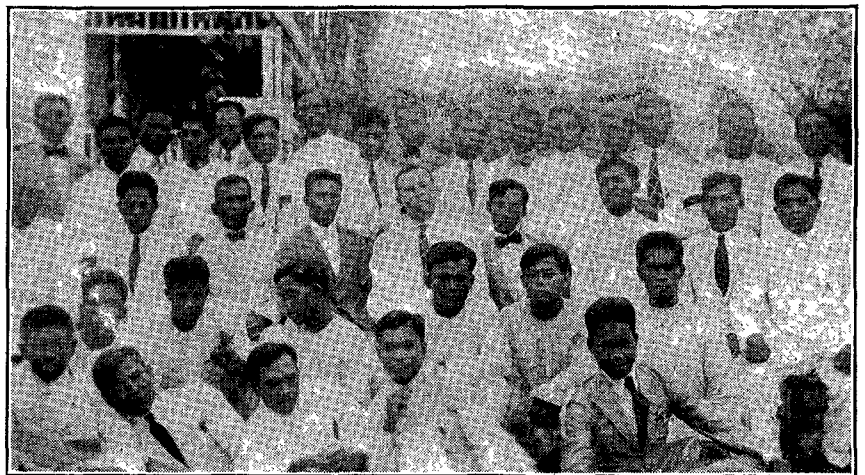
We know that success in the work of God does not come through force of argument, but by the mighty working of the Spirit of God, and to him be all the glory.

R. S. LINDSAY.

These books, literally "hot from the press" were passed around for study and drill. There was no canvass on hand, and so Brother J. J. Strahle proceeded to prepare one. It was quickly translated, typewritten, and then the work of memorizing began.

Brother Strahle's method of conducting an institute is to encourage a large amount of drill, both public and private, and to draw out from his men their general experiences on the various phases of salesmanship. This made the liveliest kind of sessions, keenly enjoyed by all. More than once I wished it were possible to transfer the scene — tropical setting; paper-covered full book prospectuses; the thirty-eight colporteurs, a half dozen of whom would be on their feet at once, waiting to talk; one man at the front giving his experience, and another translating; and in the midst of it all, always smiling, Brother Strahle — to Union College, from which he came, as a vision of the work that many of its students and those from similar institutions might do, and that we hope they will do in the near future.

The subscription book business in the Philippines doubled during 1918, and there is every prospect that it will double again this year if Brother Woodward and his workers can supply the demand.



Colporteurs Attending the Manila Institute

## THE MANILA INSTITUTE

THERE was something about the size and swing of the Manila institute that appealed to me very strongly from the first. A good proportion of the colporteurs were experienced men and had excellent reports to their credit. Others were entering this work for the first time, but they knew of the success already won by their brethren, and were confident that they could do likewise. There were thirty-eight in all — a big institute for even the home field, you see.

Brother C. N. Woodward and his associates in the publishing house had been working at high tension for weeks to get out their new book, "Our Day," in Tagalog, in time for the institute. They were finishing the last forms, but could not bind them up. They did the next best thing, however; they sewed the signatures and put on temporary paper covers.

They have already ordered a number of additional machines, and I believe they should have a linotype as well, so great are the demands for our gospel literature in these islands.

Elders S. E. Jackson, L. V. Finster, and R. E. Hay were with us a portion of the time, and gave inspiring talks, which were greatly appreciated. Our literature has had the staunchest kind of support from the conference officers all the way through, which accounts for the prosperity that is attending it. I went to the stable where Brother Finster began the publication of books in Tagalog on a little job press, operated by foot power. At the present publishing house I found four of the original workers. There is something about this department that holds its men, isn't there?

Ever since I read of the raising up of the San Pablo church through the in-

strumentality of native colporteurs, and of Elder Finster's baptizing 104 persons in an hour, I had wanted to see the place.

On the way out I was to get a fresh example of the attitude of the conference men toward the literature work. Elder Finster opened a package, and out tumbled a lot of twenty-five-cent books. He loaded up and started through the train, talking with the people and offering them their choice of books in English, Tagalog, or Spanish. Before we got to San Pablo he had sold thirty-eight copies, and on our return the next morning half as many more were disposed of. In talking to the church that evening, I referred to the incident as a development of the principle that had brought the truth to them.

Brother Melchor Aurelia, field secretary Northern Luzon, was taken ill the second day of the session, and was unable to attend any of the subsequent meetings. Brother Strahle and I visited him just before I left. While he was greatly disappointed in being unable to carry on his work through the institute, where he had not only done the most of the translating but of the original work as well, he was not discouraged. He and his wife were hopeful that he might yet return to his chosen work. Let us remember Brother and Sister Aurelia in our prayers.

On my way across from Nagasaki to Manila I fell in with the secretary of the American Bible Society for the Philippines. He had been there for nineteen years. He knew our folks well, of course, because of the large number of Bibles we use. From the records he gave me, I concluded that the American Bible Society and the Philippine Publishing House have about made up the libraries of the common people in the islands. Not a bad combination.

Brethren C. E. Weaks and Nathan Brewer were in the midst of their institute in Shanghai when I returned. The instruction and drills were being given by Brother Brewer and his associates in the native language. Even so it seemed good, for through occasional translations we could readily see that the same tried principles that we have used in English are also applicable to the Chinese. Brother Brewer's method of carrying on his institute is much like that of Brother Strahle's, and seemed to be equally enjoyed by his men.

There is much more I should like to say about the work out here and the experiences I have had in other parts of the field, but this article is longer now than I intended. I must say this, however, that after three months in this field, I am confident that our workers stand on the threshold of a vast increase in the circulation of our good books and papers.

H. H. HALL.

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#### FROM THE OLDEST READER OF THE "REVIEW"

BROTHER C. F. STEVENS, of 3640 Sixty-second St., S. E., Portland, Oreg., is, so far as we know, the oldest reader of our church paper. If there are other readers who have read it longer than Brother Stevens, or even as long, we shall be glad to hear from them. Under date of July 20, this brother writes as follows:

"I have just been reading some of the statements regarding the helpfulness of the REVIEW, with which I heartily agree; but as I did not see any whose record

went back as far as mine, I will add a few lines to say that I have been acquainted with, and a reader of, the good old REVIEW since the first copy was published in the year 1850, at the little village of Paris Hill, in the State of Maine, although a few copies under the name of *Present Truth* had been printed elsewhere.

"I remember well the little hired room in which Elder James White did his editorial work, in the small house occupied jointly by himself and Edward Andrews, the father of Elder J. N. Andrews, with their families. I remember well also some of the helpers and active supporters of our paper, then in its infancy, whose names I have not seen in print for many years, among which I recall the following: Otis Nichols, of Dorchester, Mass., a prominent writer; and Henry Nichols, his son, who assisted on the paper at Paris from the beginning; with Hiram Edson, G. W. Holt, S. W. Rhoads, Frederick Wheeler, and E. L. Bars, E. L. H. Chamberlain, and many others I might mention who are now sleeping.

"My father, Cyprian Stevens, took the paper from the start. I was then eight years old, and have had access to, and have been a constant reader of, its pages ever since, a period of seventy years, and I am led to wonder how many now living have read it as long. I prize its timely counsel and spiritual uplift, and expect to read it as long as God gives me eyesight.

"Among other memories that come back to me from the long ago is that of Elder Joseph Bates preaching from the prophetic chart to about a dozen, all told, at our home, and with earnest and trembling accents exhorting us to 'enlist under the banner of the third angel's message,' that would surely lead on to victory. His eye of faith could see the end, which we who are now living may nearly behold with our natural eyes. But these pioneers are at rest. May God bless their memory to others of like faith. How many of us now living will be ready to meet them in the resurrection morning?  
C. F. STEVENS."

## Educational Department

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

### THE PLACE THE RURAL COMMUNITY WORK CAN FILL

THE original agency through which God communicated his will to man was the rural school. Eden was the school-room, the Creator was the instructor; and this system, instituted at the beginning, "was to be a model for man throughout all aftertime."—*Education*, p. 20.

God's plan is antagonistic to Satan's scheme of centralizing humanity in cities. "The men who held fast God's principles of life dwelt among the fields and hills," while "those who departed from God built for themselves cities."—*Id.*, p. 33. And so there have grown up two types of schools, the one bringing people back to God's plan of life on the farm; the other drawing people from the land and holding them in the cities.

To meet enforced Sunday laws and combinations of both labor and capital, it will soon be necessary to live in rural places, where we can care for ourselves. In the times before us, the rural school will be to us what the ark was to Noah, a refuge in the time of storm. For one hundred twenty years Noah was building the ark, while people questioned the wisdom of his work; but it was God's plan, and time vindicated the wisdom of the building. Like the antediluvians, many now question the wisdom of the rural movement, but those who have faith to obey God will be rewarded. Of all people, Seventh-day Adventists ought to understand the fate awaiting the cities, and the significance of the words, "'Out of the cities,' is my message."—*Testimonies for the Church*, Vol. VII, p. 83.

The rural school is a magnet to draw people from the city to the soil. It then teaches people how to till the soil, how to raise the proper foods for the table, and how to prepare those foods for the health of body and mind. The school becomes a health retreat sought by the sick in body and soul.

Whatever the rural teacher has in his mind he may work out in the lives of his neighbors. If it is filled with the third angel's message, that impress will be placed on the community. To illustrate: About two years ago a group of consecrated Christians settled in an out-of-the-way place. A schoolhouse was built, which soon became the center of community meetings. There the children were taught in the day, and the older people in the evening. The mid-week prayer meeting, the farmers' meeting, the boys' corn club and the girls' tomato club, the sewing circle, the mothers' meeting, the Sabbath school and services, Sunday school and after-services,—all were held in the schoolhouse. From places miles distant, the nurses in the company received calls to attend the sick. They cared for cases of influenza, measles, and mumps, for those injured and those on deathbeds; they attended the newborn, and buried the dead. Is it any wonder that thirteen at one time took their stand for the gospel, and that the ringing testimonies of the newly converted put to shame many of those long in the way?

And such community activity is a marvelous developer of the workers, whether they themselves be teachers, farmers, doctors, or preachers. Noah got more out of the ark-building than any other person; so the rural worker is being trained for the times before us and for the kingdom of God. So varied are the demands, that the rural movement needs workers of talent and education; but, at the same time, many whose opportunities have been more limited can do most acceptable service.

By the eye of faith we know what is in store for those who cling to life in the cities. Thousands of rural centers should be established. Groups of workers should enter rural districts as model families, as leaders in the solution of problems pertaining to food, health and sanitation, soil cultivation, rational treatments, and every good thing.

"I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools," for "God bids us establish schools away from the cities."—*Counsels to Teachers*, pp. 533, 532.

And the promise is: As we multiply these rural schools, we as a people will be "a spectacle unto the world, and to angels, and to men." The message will be quickly carried to every country, and souls now in darkness will be brought to the light.

E. A. SUTHERLAND.

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### SPECIAL WORK OF THE FOREIGN SEMINARY

THE many pressing calls for special workers that come to the foreign seminary are the very best index as to the special work of these schools. As needs have arisen in the different conferences for special workers, we have realized that the young people must have a special training in order to do this special work proficiently. To meet some of these wants the foreign seminaries were established, and we rejoice to see that they are getting hold of the work more and more as it confronts them. We are not able to supply the many calls that come to us for these special workers.

To reach the highest degree of usefulness should be the endeavor of every young person. As a rule, we can do most for people of our own nationality, for our habits and customs are naturally the same as theirs, and since we have lived and believed as they do, we know just how and with what points to approach them. To have passed through the same experiences is of value to a worker when he seeks to interest others in the truth. If he can understand the situation in which they are placed, they will have greater confidence in him and will be more inclined to be influenced by him.

The same is true of the language. It is an established fact, recognized by those who have a knowledge of the different languages, that a person can best be reached by the language with which he is most conversant. As a rule, religion appeals to one most in the language of his childhood. Our workers must be able to use as fluently the particular language in which they work as the ministers of other denominations, that they may win the people. For this reason we realize that the foreign seminary has a special work to accomplish.

F. R. ISAAC.

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### A MISSION FIELD FOR LAYMEN

THE rural school and community work was ordained of God as a means of reaching the masses in the byways of the South.

The following counsel was given us by the spirit of prophecy: "No line of work will be of more telling advantage to the Southern field than will be the establishment of small schools." "Let Sabbath-keeping families move to the South and live out the truth before those who know it not. . . . Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons. . . . Let these workers go from house to house, helping where help is needed, and as opportunity offers, telling the story of the cross."—*Testimonies for the Church*, Vol. VII, pp. 227, 228.

Thousands, especially in the more backward communities in the mountains, are satisfied with "the old-time religion" and do not respond to direct doctrinal instruction. Their limited education,

lower standards of living, and prejudice make it impossible for them to be taught by precept alone. To be reached, they must have an example of Christian living in their midst.

To illustrate: In one community where our workers settled, the people subsisted principally on pork and corn bread. They ate some vegetables and fruits in season, but did no canning for winter use. Our workers canned their fruit and vegetables, and by digging in a hillside, built an inexpensive cellar. Following their example, almost the entire neighborhood soon were canning their surplus fruits and vegetables, and had improvised cellars. The health of the community was greatly improved. This was a means of breaking down prejudice, with the result that some of these people accepted the truth.

The South is the great laymen's field. Many of our people who cannot go to a foreign field because of the difficulties of distance, climate, and language, can find an abundance of missionary opportunities here. Only sixteen of the sixty-seven counties in the Cumberland Conference have organized churches, and thirty-four counties are without a representative of the truth. Strong, mature young people, as well as families, should volunteer for service in this field. Those who come should spend a few months at one of the rural training schools, and should counsel with the conference officials before settling.

In some respects the South sustains the same relation to our world-wide message that Samaria did to the gospel work in the time of the apostles. Phillip, a pioneer worker in Samaria, received a training there and was called to be one of the first foreign missionaries of the early Christian church. We believe that in like manner many of our prospective recruits for the foreign fields today may be greatly benefited by an experience in the South.

E. C. WALLER.

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### CHRISTIAN EDUCATION FOR THE NEGRO

PERHAPS no stronger proof of the Negro's religion-loving nature exists than the religious sentiment that pervades the large number of folk songs composed by this people. These are usually terse but expressive lines, with frequent repetition of the main thought, which is always of a deeply religious nature. They no doubt expressed the heart longings of a people whose only comfort lay in a firm belief in a God that brought them consolation in bondage and oppression.

For centuries such Christian education as the American Negro has received has been the result mainly, of his observations of the practices and beliefs of the whites with whom he has come in contact; little effort having been expended in a way calculated to uplift him. Consequently his education has failed to have any great influence on the practices of his everyday life, but has served more to soothe the conscience than to prick it into a realization of the principles of industry and honesty. Its furtherance was by the ministry that frequently was unlearned and untrained, and often fell far short of practicing outside the pulpit the exhortations given in the sacred desk. These exhortations were more of a nature to arouse sentiment and artificial

fervor than to instruct in the principles of right living. Frequently the religious sentiment aroused would be so intense that the Sunday evening service would continue till the early hours of Monday morning, with an ever-increasing volume of weird and noisy demonstrations, when the devotees would be obliged to cease from sheer exhaustion.

With the setting forth of better ways, many of the race choose better modes of worship, and appreciate any opportunity to put into practice these principles that strengthen the character. This is especially true if with this is offered an opportunity to study books and learn a trade. Thus we readily see the appropriateness of Christian education, which embraces "the harmonious development of the physical, the mental, and the spiritual powers."

Several denominations have attempted, with a good degree of success, to provide this training for the race; and their products are found in many of the higher walks of life, as ministers, physicians, and teachers. Especially is this true of those now found in the cities and larger towns; but it has been left for a denomination that has been told that "agriculture is the A B C of Christian education" to provide the opportunity for the colored man or woman to make a successful and happy home in the country, and become a useful and indispensable member of rural society, and of society at large. The awakened Negro is a hard worker, and it is quite the custom for fieldwork to begin as early as five or six o'clock in the morning and continue till late in the evening, with a rest period in the heat of the day. But wrong and unproductive methods, coupled with a lack of appreciation of thorough cultivation, result in small returns, and fail to arouse the Negro's ambition to improve.

The work done in these branches by our institution at Huntsville, Ala., has provoked favorable comment from all who have observed it, including officials of the United States Bureau of Education. At a recent annual conference of colored schools held at Tuskegee, Ala., Mr. Thomas Jesse Jones, of the United States Bureau of Education, publicly stated that our school at Huntsville is the nearest to the Government's ideal in the South. In his inspection tours he has visited all our schools, and they are found reported in the bulletins of his bureau.

We have a few elementary schools scattered in this field, where the teachers, most of whom attend the summer session at Oakwood, are endeavoring to train the members of our own churches to appreciate Christian education. At the same time it is surprising how many families not of our belief are anxious to send their children to these schools, with the result that, not unusually, more than one half the pupils in such schools belong to the people not of our faith.

In these days of distress the American Negro, of all people, needs the training afforded by Christian education. A small beginning has been made, and now it is time that we bestir ourselves that, at least, those of our belief be provided with the training that will prepare them to be independent and useful citizens in this present world, and that will fit them for a home in the earth made new. We should establish other schools throughout the South, where these principles can be taught by God-fearing men and women;



where the children of families in the cities, as well as the people living in the immediate vicinity, may learn to make the most of the comforts and privileges of country life—the life God intended people to live—and at the same time be taught the principles that underlie the formation of Christian character.

J. I. BEARDSLEY.

## Missionary Volunteer Department

M. E. KERN *Secretary*  
 MATILDA ERICKSON } *Assistant Secretaries*  
 ELLA IDEN  
 MADE MACGUIRE *Field Secretary*

### A WORD TO PASTORS AND ELDERS

A LITTLE fellow sat in church with his mother, who had prevailed upon the lad to remain for the service instead of going home after Sabbath school. A speaker of very profound thoughts and noted for his exceedingly large vocabulary was occupying the pulpit that morning.

"Sit up, dear, and listen. I'm sure you will understand enough of the sermon to receive some good," whispered the mother, as she noted the boy's indifference. He tried to do her bidding, and succeeded for some moments; suddenly he leaned over and asked,

"What's orthodoxy, mother?" The minister had just used the word. The mother shook her head, but still he persisted. Finally she whispered back that she would explain it after church. With a look of utter discouragement the child settled back in his seat. "Well, that finishes me," he said.

Almost every Sabbath audience in our churches is made up of children as well as grown people. Is it quite fair, do you think, to prepare the sermon with only the older ones in mind? Does it not seem to you that when Jesus said, "Feed my lambs," he intended that the food provided should be of such a character that they could assimilate it?

I remember a president in one of our conferences who was greatly beloved by old and young. Everywhere his coming was hailed with joy. The children were his special favorites. He never preached a sermon that he did not include something for the boys and girls. Even when talking upon a deep subject, he would often say, after making a point, "Isn't that so, boys?" Then when the service was concluded, he always went out of his way, if necessary, to shake hands with the children, or speak a few kind, helpful words to them. And his efforts were not in vain. He won to Christ many a boy and girl through his manifestation of genuine love and interest in them.

Recently in one of our churches an excellent sermon was preached. Many talked about it afterward, and said that it did them good; yet it was one of the simplest, most easily comprehended sermons we had listened to in a long time. It contained here and there little illustrations from the everyday things of life—a lesson drawn from the spring near by; an incident of a lost child who was comforted and helped by a friend who knew and understood, just as Jesus our Friend comforts us; and many another little human touch that sent his words straight home to our hearts. When

he came to the explanation of an important gospel truth, he said, "Now I'm going to make this so plain that you boys will understand it," and he looked into the faces of the children, nearly all of whom were listening intently. Frequently throughout the sermon he addressed himself particularly to them, and he held their interest.

Is it not worth while to make the church service attractive to the boys and girls? Cannot the pastor or church elder get a stronger hold on them by including them in his thoughts and prayers when preparing for the church service? It is true that many good sermons are preached that contain very little that a junior can grasp, but ought this to be so? Some may think that they would lose the attention of the older church members if they endeavored to say something of interest to the children, or to address a remark to them directly now and then. But on the contrary, experience has proved that the seniors listen with added interest when this is done.

A letter came to our office last week which contained these paragraphs:

"Yesterday morning, the pastor of the church preached a fine sermon to the parents about their children, and concluded it by having a little revival meeting for the children, to which they responded nobly. It had been arranged previously to have them all in the front, so that it made quite an impression on the minds of the adults, to see these little fellows—boys and girls—surrendering themselves to their Saviour.

"Then in the afternoon, we got them all together at the church building, and organized our work for the summer. We have an able and enthusiastic lady for the leader. Then she has her assistants and band leaders. A junior meeting is to be held once a week, Wednesday night, at the same time as the senior prayer meeting and in an adjoining room. Outside work and play will be engaged in during the daytime. Each band leader will meet with her children certain Sabbath afternoons, taking them out to parks or wooded spots, and there talk with them about nature, or read with them."

We are glad for this letter, and we wish that hundreds of churches would follow a similar course. Oh, let us gather in the children! Let us make a place for them in the work and services of the church. Let us win them while they are young, and lead them to love this message so dearly that they will never wish to leave it.

ELLA IDEN.

## Publishing Department

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

### A NEW READING COURSE FOR THE PUBLISHING DEPARTMENT

IN response to repeated requests that have come to the secretaries of the Publishing Department, that there be a special reading course inaugurated for the workers connected with this branch of our cause, this new reading course is being launched. The following three books have been selected for the 1919 course:

"Soul-Winning," by Elder G. B. Thompson.

"Missions and Leadership," by J. Campbell White.

"Business Efficiency," by J. S. Knox.

#### "Soul-Winning"

We are told in the spirit of prophecy that "the highest of all sciences is the science of soul-saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness. For the accomplishment of this work, a broad foundation must be laid."—*"The Ministry of Healing,"* p 398.

If you desire to understand more fully the science of soul-winning and how to become a more successful soul-winner, you should read this little book by Elder Thompson.

#### "Missions and Leadership"

The opening paragraph of this little book reads:

"The Great Commission is the only commission. The church has no other business. The world-field is the only field. Anything less is inadequate as the field of Christ or of his church or of any disciple of his. The law of Christianity is, Propagate or deteriorate; expand or perish."

In closing this book the author says: "I close these lectures with the two thoughts with which I opened them, the two central facts around which every Christian should build his life:

"1. The world-field is the only field.

"2. The Great Commission is the only commission.

"To meet humanity's unspeakable need, and heal its mortal wounds, the Spirit of God today is calling to every loyal disciple of Christ, saying, 'Whom shall I send? and who will go for us?' The only answer that can worthily meet the challenge is for each blood-bought child of God to answer: 'Here am I; send me.'"

These two paragraphs are an index to the nature of this book. The chapters on "Leadership" and "Personal Service" will be of inestimable value to every worker who reads them.

#### "Business Efficiency"

In this branch of our evangelical endeavor, the worker must not only understand the science of soul-winning and be filled with the true missionary spirit, but he must also understand how to conduct the work on sound business principles. The instruction in "Business Efficiency" will be found very helpful, not only by our union and conference field missionary secretaries and colporteurs, but by all who engage in house-to-house work. You may not be able to accept all that the book teaches, but what is good is well worth having.

#### Who Should Take This Course

Our publishing house managers, circulating managers, branch managers, and heads of departments; union and conference field missionary secretaries, tract society secretaries, colporteurs, and all other members of the department, will of course want to take this course. We cannot afford to miss this opportunity. The Home Missionary Department secretaries and others connected with that department are also invited to join us. We shall be glad to enroll any others who may wish to take the course. Each one who completes the course will receive a certificate. Please report to your tract society secretary, or directly to the Pub-

lishing Department, Takoma Park, D. C., when you have completed the course.

We hope all who take the course will finish it this year, so that we may be ready for the second course in 1920.

The cost of the complete set of books is only \$2.85. Order from your tract society.  
N. Z. TOWN.

## News and Miscellany

Notes and clippings from the daily and weekly press

— General Pershing is expected to sail from Europe for the United States September 1.

— Herbert Hoover recently declined an offer from the Allies to become coal dictator for Europe.

— Ten tons of Chinese Scriptures were shipped from China to France for the Chinese laborers during the war.

— The annual interest charge on Germany's national debt, exclusive of that placed upon her by the Peace Council, is \$6,000,000,000.

— The War Department recently offered to the consumer, through the postmasters of the country, via parcel post, its available supply of surplus foodstuffs, amounting to about 341,000,000 pounds.

— The Woman's Christian Temperance Union, according to its president, Miss Anna Adams Gordon, is conducting a campaign to secure an amendment to the Constitution to prohibit the manufacture and sale of tobacco.

— More than one hundred army airplanes, valued at \$11,000 each, were wrecked and burned by the American military authorities at Colombey-les-Belles, France, according to soldiers who appeared as witnesses at a hearing on war expenditures held in New York City recently.

— An airplane flight around the rim of the United States (7,805 miles), the longest yet attempted by American airmen, will include stops at points in Florida, California, Washington, Minnesota, and Maine, ending at the starting point, Washington, D. C. An army bombing plane is to be used.

— King George of England has accepted for his son, the Prince of Wales, an invitation to visit the United States next month. The invitation was extended by President Wilson. He will be the guest of the Government, and his visit will be confined to a short stay in Washington and New York.

— The appointment of Miss Mary Anderson as director of the Woman-in-Industry Service of the Department of Labor, brings a trade union woman for the first time into office as a Federal bureau chief. Miss Anderson, who was born in Sweden, came to America when a very young girl, and for thirteen years was a shoe factory worker. She is a member of the executive board of the International Boot and Shoe Workers' Union. The function of the Woman-in-Industry Service is to formulate standards and policies which will promote the welfare of wage-earning women, improve their working conditions, increase their efficiency, and advance their opportunities for profitable employment.

## Appointments and Notices

### CAMP-MEETINGS FOR 1919

#### Atlantic Union Conference

N. New England, Brattleboro, Vt., Aug. 14-24  
Southern New England, Forestville, Conn.,  
Aug. 14-24  
Maine, Lewiston ----- Aug. 21-31  
Eastern New York, Utica ----- Aug. 21-31

#### Central Union Conference

Nebraska, Shelton ----- Aug. 14-24  
Missouri, Carrollton ----- Aug. 21-31  
Kansas, Winfield ----- Aug. 28 to Sept. 8

#### Columbia Union Conference

Ohio, Mount Vernon ----- Aug. 14-24  
Eastern Pennsylvania, Philadelphia, Aug. 21-31  
West Pennsylvania, Indiana, Aug. 28 to Sept. 7  
Chesapeake, Baltimore ----- Sept. 4-14  
District of Columbia ----- Sept. 12-21

#### Eastern Canadian Union

Maritime, Moncton, N. B. ----- Sept. 18-28

#### Lake Union Conference

North Michigan, Cadillac ----- Aug. 21-31  
Illinois, Fairground, Peoria, Aug. 28 to Sept. 7

#### Northern Union Conference

Iowa, Marshalltown ----- Aug. 28 to Sept. 7

#### North Pacific Union Conference

Western Washington, Auburn ----- Aug. 21-31  
Montana, Missoula ----- Sept. 5-14

#### Pacific Union Conference

Southern California, Los Angeles, Aug. 18-31

#### Southeastern Union Conference

Cumberland, Lenoir City, Tenn. ----- Aug. 18-24  
Carolina, North Charlotte, N. C. ----- Aug. 25-31  
Georgia, Atlanta ----- Sept. 1-7  
Florida, Orlando ----- Sept. 11-21

#### Southern Union Conference

Alabama, Montgomery ----- Aug. 21-31  
Mississippi ----- Aug. 28 to Sept. 7  
Tennessee River, Jackson, Tenn. ----- Sept. 4-14

#### Southwestern Union Conference

Oklahoma, Guthrie ----- Aug. 14-24  
North Texas, Rusk ----- Aug. 21-31  
Texico (Texas), Clyde ----- Sept. 4-14

#### Meetings for the Colored People

Oklahoma, Guthrie ----- Aug. 26 to Sept. 1  
Mississippi ----- Aug. 28 to Sept. 7  
North Texas, Dallas ----- Aug. 28 to Sept. 8  
Tennessee River ----- Sept. 4-14  
Arkansas, Fort Smith ----- Sept. 11-21  
Alabama, Birmingham ----- Sept. 15-21

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### NORTHERN ILLINOIS MEDICAL MISSIONARY SANITARIUM ASSOCIATION

A meeting of the Northern Illinois Medical Missionary Sanitarium Association (incorporated) will be held on the fairgrounds in Peoria, Ill., at 10 a. m. Wednesday, Sept. 8, 1919, to elect officers for the ensuing year and to transact such business as may properly come before the association at this time. Delegates to the Illinois Conference are members of this association.

W. H. Holden, Pres.  
L. E. Elliott, Sec.

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### 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, for the election of officers and for the transaction of such other business as should come before the constituency of said association. The first meeting will be held at 10 a. m., Sept. 2, 1919.

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

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### GEORGIA CONFERENCE ASSOCIATION

A special session of the Georgia Conference Association of Seventh-day Adventists is hereby called to meet in Atlanta, Ga., in connection with the annual camp-meeting, on La France Avenue, Sept. 2, 1919, at 10:30 a. m., present standard time. This meeting is called for the purpose of revising the constitution and by-laws, electing officers, and transacting such other business as should come before the association.

B. W. Spire, Pres.  
H. W. Potter, Sec.

### ARKANSAS — TAKE NOTICE

The local camp-meeting for northwest Arkansas is to be held at Fort Smith, September 11-21. It was formerly announced that this meeting would be held September 4-14, but this date conflicted with the Texico camp-meeting. By choosing September 11-21 we can have our union workers with us. Please take note of the change of date and plan accordingly. The meeting will be held in Electric Park, on the car line between Fort Smith and Van Buren. J. I. Taylor.

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### GEORGIA CONFERENCE

A special session of the Georgia Conference of Seventh-day Adventists is hereby called to meet in Atlanta, Ga., Sept. 1-7, 1919. This meeting will be held in connection with our camp-meeting, and will be for the purpose of revising the constitution of the conference, electing officers, and transacting such other business as should come before the conference at this time.

B. W. Spire, Pres.  
H. W. Potter, Sec.

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### 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 camp-meeting, on the fairgrounds in Peoria, Ill., Aug. 28 to Sept. 7, 1919. The object of the meeting is to make such changes in the boundary lines as have been made necessary by the addition of twenty-five counties from northern Illinois in harmony with recommendations of the General and Lake Union Conferences, and to transact such business as may be necessary due to this change. The first meeting of the conference is called to convene at 9:15 a. m., Friday, August 29.

W. H. Holden, Pres.  
H. E. Moon, Sec.

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### 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 and the conference, on the fairgrounds in Peoria, Ill., Aug. 28 to Sept. 7, 1919, for the purpose of electing officers, appointing a board of trustees, and to make such changes and to adopt such plans as may seem necessary to comply with the laws of Illinois in uniting with the churches from the northern part of the State, and to change our by-laws and constitution to harmonize with the same, and to transact such other business as may properly come before the association at this time. The first meeting will be held at 10 a. m. Friday, August 29.

W. H. Holden, Pres.  
H. E. Moon, Sec.

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### ADDRESS WANTED

M. Walde, Victoria, B. C., is anxious for information concerning the whereabouts of his brother, H. C. Walde, last heard from in Philadelphia.

## OBITUARIES

**Schneider.**—Henry Adam Schneider was born Sept. 15, 1863, near Saratov, Russia. He came to America with his parents in 1875, and they settled in Rush County, Kansas, where he lived until 1917. Brother Schneider accepted the third angel's message in 1886, and served as elder of the Shaffer church for many years. Two years ago he moved to Great Bend, Kans., where he was deeply interested in the newly organized church. His death occurred June 15, 1919. His devoted wife, two sons, and two daughters mourn.  
F. W. Stray.

**Thompson.**—Pembroke Thompson was born in Adams Center, N. Y., March 19, 1834, and died at Taylor, Nebr., July 18, 1919. He was married to Eunice Williams Jan. 8, 1859, and to them were born nine children, five of whom are living. Brother Thompson was a faithful member of the Seventh-day Adventist Church for thirty-two years.  
B. H. Shaw.

**Brickey.**—William Brickey was born in Virginia, April 10, 1848, and died at Kamiah, Idaho, July 23, 1919. He is survived by his wife and fifteen children. He was married twice. It can truly be said of the deceased that he sleeps in Jesus.

Mrs. William Brickey.

**Bryant.**—Mrs. George Bryant was born Jan. 16, 1880, and died June 17, 1919. A little more than a year ago she united with the Seventh-day Adventist church at Dover, N. J., and fell asleep in hope of a part in the first resurrection. She is survived by her husband, two daughters, and two brothers.

Floyd E. Gibson.

**Carr.**—Harry Carr was born in Crook, England, in 1865, and died at his home in Seattle, Wash., June 27, 1919. Brother Carr was converted and united with the Seventh-day Adventist church in Seattle, Wash., in 1910, and was a faithful and active worker in the church to the end of his life. He is survived by his wife.

J. F. Piper.

**Hallifax.**—Charles Hallifax was born at East Wilson, N. Y., May 16, 1850, and died near Canojohaire, N. Y., July 19, 1919. He lived alternately in Niagara County, New York, and Jamestown, N. Dak., until 1917, when he settled on the farm where death came as the climax to several years of poor health. Two years before his death he gave his heart to God. Besides his widow, he is survived by five sons. They have the comforting assurance that he sleeps in Jesus.

Claude E. Eldridge.

**Jordan.**—Henry Wade Jordan was born in New York, Oct. 14, 1833, and died near Berlin, Wis., July 1, 1919. The most of his life was spent in Wisconsin. Father served his country throughout the Civil War, and at the age of twenty-four became a member of the Seventh-day Adventist Church, uniting with the company at Poy Sippi, Wis., and remained faithful until called by death. He is survived by his faithful companion, four daughters, three sons, four sisters, and one brother.

G. J. Jordan.

#### ELDER FRANK PEABODY

It is with deep sorrow we announce the death of another of our aged and tried servants of the Lord, Elder Frank Peabody, who died of old age at the home of his son-in-law, Dr. J. H. Neall, of Atlanta, Ga., July 14, 1919. The deceased was born April 20, 1835, at Atto, N. Y., and therefore had reached the advanced age of eighty-four years. He leaves his aged companion, Mrs. Frances A. Peabody, with whom he had lived in happy wedlock for the long period of sixty-one years; one daughter, Mrs. Cora F. Hewitt, of Battle Creek, Mich.; two grandchildren, Virle R. Neall and Miss Carmen S. Neall, both of Atlanta, Ga.; one brother, Mr. George W. Peabody, of Little Valley, N. Y.; and other relatives and a host of friends, to mourn their loss. The late Mrs. Ida Neall, of Atlanta, Ga., the wife of Dr. J. H. Neall, was his daughter, and the late Mr. Hershie E. Peabody, of Washington, D. C., who died during the influenza epidemic, was his only son.

Elder Peabody entered upon the gospel ministry early in life, first as a Freewill Baptist and later as a Disciple minister. When he first learned of the views of Seventh-day Adventists he bitterly opposed them, but through the influence of the Holy Spirit his strong prejudice was removed, and in 1877 he accepted the third angel's message. He labored in what was then known as the New York Conference, and for twenty-eight years was actively engaged in the ministry under the direction of Seventh-day Adventists. He not only proclaimed the truth by word of mouth, but he wrote freely for our publications. His articles were always greatly appreciated.

The deceased resided for many years at West Valley, N. Y., and was beloved by his neighbors and friends who were not of the same belief. He possessed the grace of patience to a remarkable degree, and when perplexities arose his favorite expression was, "We will wait and see." His faith in the truths of this message was very strong until he closed his eyes in death. His thoughts during the last days of his earthly existence were concerning the resurrection and the coming of the Lord.

His funeral services were conducted July 16 by Elder B. W. Spire, president of the Georgia Conference.

K. C. Russell.

**Walters.**—Lucinda Walters was born Nov. 7, 1836. She was married to William Walters, Aug. 9, 1855. To them were born ten children. In 1891 Sister Walters accepted present truth and united with the Seventh-day Adventist Church. Her death occurred July 3, 1919. She sleeps in hope of a part in the first resurrection.

W. A. Young.

**Ragan.**—Florence May Robins was born at Weston, Mo., May 3, 1861. In 1880 she was married to George W. Ragan, and to them were born two children. Her life was one of service, and her chief ambition was ever to lead others to Christ. She fell asleep at Loveland, Colo., July 23, 1919. Her husband, one daughter, one sister, and a brother mourn.

W. A. Gosmer.

**Hare.**—Died March 23, 1919, Joseph Hare, aged nearly one hundred years. In his death an aged pilgrim finds rest. Through a long life of Christian endeavor and experience, his mental and spiritual powers were active, and remained bright to the last. With his family he left Ireland and immigrated to New Zealand in 1865. He carried on evangelical work in connection with the Wesleyan Church among the natives and settlers in the district where he resided for forty years.

It was my privilege to be the first one to carry the truth to New Zealand. In the summer of 1885 I met Edward Hare, a son of Father Hare, who with his family accepted the truth and took me to visit his father. In a short time Father Hare and most of his large family accepted the message. Two of his sons have been ordained Seventh-day Adventist ministers for many years, and four of his grandsons are also ministers, filling places of trust, while about a score of other children and grandchildren are faithful workers in the Lord's work in various parts of the world.

Like the patriarchs of old, he lived out his natural life and died without any pain or suffering. Feeling tired, he went to bed about eight o'clock, and his daughter, Mrs. Lane, with whom he was living, finding him in bed earlier than usual, asked how he was. He replied, "I am all right, Maggie, I am going home," and in ten minutes he was dead.

The death of Father Hare reminds us of the death of the patriarch Jacob who "gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Would God there were more fathers like Father Hare of whom God could say as he did to the patriarch of old, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Eight sons, five daughters, sixty-nine grandchildren, and sixty-nine great-grandchildren mourn their loss.

S. N. Haskell.

#### IDA FISCHER CARNAHAN

In the year 1869, on August 23, in the city of Baltimore, Md., was born to Elder and Mrs. J. F. Jones a little child whose life was dedicated to the service of God. Elder Jones was for many years connected with the Chesapeake Conference. This girl was accepted by the Lord, as subsequent events show. From early years she showed a spirit of courage and service that led her to undertake to support and educate herself for the Master's vineyard. She spent some time at Battle Creek College and Union College, meeting all her own expenses. While at Union College she met Albert M. Fischer (afterward an ordained minister), to whom she was married in 1894. After her marriage she and her husband labored in New Mexico and at other Western points. Here she learned to love the work among Spanish-speaking peoples, and so in 1901, when there came the call for pioneers to take the message to Porto Rico, these servants of God were ready to undertake the hardships that come to those who enter a field where Catholicism has held sway for centuries. But only a few months had passed, when in March, 1902, Brother Fischer laid down his life, our first sacrifice for the advent message in Porto Rico. His wife remained, resolved to carry on the effort so lately begun.

After a few years spent in that tropical island, the need of a change was felt, and she returned to the States on furlough, but it was not to rest. She entered into plans for educational work, for she was a born teacher. While engaged in teaching she met S. H. Carnahan, to whom she was married in 1906. Two more years were spent in preparation for her life work, at the Walla Walla College and Sanitarium, and then, in

1908, these two workers came to open up the educational work in western Cuba. Here amid the hills of San Claudio, eleven strenuous years were spent—years of sacrifice, the full measure of which we may never know. Her work was self-supporting, and from her school have gone into the field as colporteurs and other laborers a goodly number. She had not much to do with, but her resourcefulness and her energy were marvelous. She labored night and day in the community as nurse, teacher, friend, and missionary, and it is safe to say that her removal from our midst is a heavy loss to the community and to the mission as a whole.

She was taken ill in June, but recovered, and the several calls for her assistance leading her to engage in work too soon, she suffered a relapse. The instruction in James 5 was carried out on June 26, the day on which the doctor had said she could not live through the night. She immediately rallied, and we thought she would be spared, but on July 4 she passed away from us. She sleeps in the cemetery at Cabañas. Her daughter, Ina Fischer, was at her side to comfort her, but her husband was in Oregon and arrived a few days too late.

Brother A. A. Cochran conducted the funeral services and spoke words of comfort to the gathering of friends and neighbors. To mourn her loss, she leaves her husband and daughter; a sister, Mrs. H. C. Hartwell, of the Western New York Conference; and a brother, Elder J. F. Jones, of the Massachusetts Conference.

S. E. Kellman.

Matanzas, Cuba.

#### DR. LAW KEEM

Friends of foreign missions and all our brethren will be made sad to learn of the death of one of our beloved pioneer missionaries to China. Dr. Law, familiarly known to the brethren in California as Charlie Keem, was born in Sunwui District, Kwangtung, China, May 19, 1867. As his relatives were doing business in America, he went to the United States in 1882 for his education. Here through the efforts of families with whom he lived, he received a knowledge of the message. Later he attended Healdsburg College, and learned self-reliance by working his way through school.

In 1896 he went to San Francisco and attended the California Medical College, graduating in 1900. He began practice in Fresno, Calif., and later opened a private sanitarium, which he conducted for several years. In 1904 he volunteered for mission work in China, and was accepted.

September 13, 1904, Dr. Law was married to Miss Edith Miller, a graduate nurse. They were the fifth family sent by our Mission Board to China, and landed in Hongkong July 26, 1905. They proceeded to Canton to join Brethren J. N. Anderson and E. W. Wilbur and their families. Here they remained for a year and a half, when they went to Fatshan to open a chapel and dispensary. The Lord blessed this effort, and a number began the study of the message, and about thirty were baptized by him before he went on furlough. The first converts were Pastor Wong, who was ordained in 1918, and his brother. These two have since been carrying on the work that the doctor left, and the Fatshan dispensary stands as a memorial to the doctor's good work.

In 1912 a furlough to America was granted Dr. Law. On returning to China, he made a short stay in Hongkong, and then proceeded to open work in the Kwangsi province, first living at Wuchow, and in 1917 moving to Nanning, the capital of the province. Here he was joined by Brother H. B. Parker, and later by the writer and his wife. Soon he opened a little dispensary in Nanning in connection with the chapel. It was more than self-supporting, and was a great help in winning friends for the cause. He was taken sick May 1, and died May 5. The cause is believed to have been blood poisoning.

Funeral services were conducted by Mr. Loader, of the Church Missionary Society, and Mr. Burris, of the Christian and Missionary Alliance, the writer being away working among the outstations. The foreigners and Chinese friends showed great kindness, and many followed him to his last resting place.

Dr. Law was a good, kind, cheerful, energetic, self-sacrificing Christian, and we expect to meet him in the resurrection of the just. He leaves a wife, two sons, and three daughters to mourn their loss.

P. V. Thomas.



WASHINGTON, D. C., AUGUST 21, 1919

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

THE following encouraging word regarding the publishing work in Great Britain comes from Elder M. N. Campbell: "Our printing office here is running to its limit, trying to keep up with the work in the field. We have 108 canvassers at work, selling books at a rapid rate and breaking all previous records. We have bought a linotype and must soon buy a good printing press, as our present outfit is pretty well worn. We have considerable difficulty in getting our books finished fast enough to supply the demands of the canvassers. In addition to our regular work, 'Daniel and the Revelation' is being run through the press now, and we hope to have it ready for delivery in September. The book is the same as the American edition, except that the spelling has been Anglicized and some English quotations have been substituted for those of the American authors."

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WRITING from Lima, Peru, under date of July 13, Elder E. F. Peterson sends this word: "During the last few weeks one hundred seventy-three persons have been baptized in the Lake Titicaca field. More than one hundred are waiting to receive this rite at the Pomata Station, and scores at other points. In Peru, outside the Titicaca field, between sixty and seventy persons are waiting the coming of a minister to baptize them and receive them into membership. These are scattered over the country, among mountains and valleys, so that it is difficult to reach them in a short time. In company with the union field secretary, I plan to start in a few days on a month's trip. We will hold a home missionary convention and a colporteurs' institute in Quito. Our literature is in good demand, and both periodical and book sales are increasing. Our monthly magazine, *El Atalaya*, is very popular with the reading public, but we have much difficulty in getting the papers through, on account of the distance from Buenos Aires, where they are published. We have had no papers now for two months, as the railroad between Chile and Argentina is blocked with heavy snows, and the mails are thus delayed. Books come in very slowly from the States. We have to order from six months to a year ahead in order, to keep up our stock."

## A TROUBLED WORLD

WE live in a world of trouble and unrest. Every day brings new complications. The close of the Great War has let loose many internal disorders throughout the world, and the statesmen of nearly every nation are at present busily engaged in considering how to compose questions between capital and labor, and settle other domestic difficulties.

The industrial conflict in the United States is growing to large proportions. New York and Chicago have been the chief centers of unrest during the last few weeks. It is stated that in New York alone 114 different strikes of various trade unions are now in progress. But the disorders are not by any means confined to these two cities. They extend in some form to practically every part of the Union. They forcibly remind us of the prediction of the apostle James as to the relation which was to exist between the rich and the poor.

We cannot enter into a discussion of the merits of these questions. Our sympathies naturally go out to the poor, to those who are having a struggle for actual existence in these times of high prices. Undoubtedly, however, there are wrongs on both sides, and we can only point out the conditions as they exist, as a sign of the times.

May God give us composure and peace of heart in these days of trouble. This he has promised to those whose minds are stayed upon his Word. How cheering is the Christian's hope! Let us cherish it, for by meeting in living faith the trials of the present day, our hearts will be prepared for the still greater trials which are coming on the earth in the future. We have the comforting assurance that as our day is, so shall our strength be.

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## THE HAND OF GOD IN THE SALE OF LITERATURE

IT is evident to all who are engaged in the circulation of our literature that a mighty hand is working for the advancement of this department of our work.

We are experiencing the blessing of an ever-increasing business. The Book Department of the Review and Herald office reports sales for the first seven months of the present year amounting to \$598,176.15, which is a gain of \$204,681.58 over the first seven months of last year. The sale of "World Peace" alone, for the last five months, has reached 478,000 copies.

The circulation of our little missionary paper, *Present Truth*, during the first seven months of this year, amounts to 4,313,662 copies, which is an average of more than 600,000 copies a month.

The circulation of the church organ, the REVIEW AND HERALD, during the recent campaign, has gone far beyond the goal, and is still increasing rapidly.

These items are not exceptions. In looking over the past records, I find that every class of literature is selling more rapidly than ever before. It is evident that the magnitude of our publishing work is reaching far beyond the plans and ability of men. From our hearts we thank our heavenly Father for the privilege of being connected with a work which is so evidently of God, and not of man.

E. R. PALMER.

## CARPENTERS WANTED

WE shall be able to employ a few more men on the construction work in connection with our office. Our need will be for carpenters, or men who are handy with tools and willing to learn. We also need a few men as laborers. The building is of steel, concrete, and frame construction, and men of experience are preferred.

Those accustomed to hard work, and who can arrange to leave their families for a few months, may write to the Review and Herald Publishing Association, Takoma Park, D. C. Give references.

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THE S. S. "China," now sailing for Shanghai, carries the following workers: Drs. A. C. and Bertha Selmon; Mr. and Mrs. C. P. Lillie, with their three children; Mr. and Mrs. L. A. Carr and their child. The Doctors Selmon are returning after a period of furlough in which they have been taking postgraduate work, preparatory to connecting again with the Shanghai Sanitarium. Brother L. A. Carr, who has acted as head nurse at the Washington Sanitarium, goes to connect with the Shanghai Sanitarium. Brother C. P. Lillie is returning to China to take up evangelistic work. He and his family have been on furlough in this country.

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WE regret to be obliged to record the death of three earnest workers who have spent years of faithful service in connection with this movement. We refer to Elder F. Peabody, Dr. Law Keem, and Ida Fischer Carnahan. Their obituary notices will be read with interest, mingled with sorrow. Our older readers will note also the death of Brother William Brickey. Many of Brother Brickey's sweet poems have found a place in the columns of the REVIEW, and have brought both cheer and comfort to many hearts. May the Lord bless those who sorrow for these losses, and every sorrowing soul among our circle of readers. Thank God, the Lifegiver will soon come. What a glad and happy reunion that coming will bring to us!

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ELDER L. R. CONRADI writes from The Hague, under date of July 24, as follows: "I am at present, with three of our leading brethren, conducting a workers' meeting for both Holland and Belgium. We have had an excellent meeting, though there has been plenty to do from early till late. At home, our publishing work is thriving as never before, and though we are enlarging our bindery, much has had to be done outside to replenish our stock. Our soul-saving work is also growing as never before. We just finished a ministerial course of two months, in which sixty new workers were enrolled from different countries, and they have gone out with the best of courage. Our additions in the four central unions amount to over 1,600 a quarter. Near the capital, in a fine neighborhood, a sanitarium with forty-five beds has been bargained for, and if the authorities permit us to have the clinic, my son will take charge by fall. Our old sanitarium is full, but we expect to use it only from spring till fall. We are all of good cheer. In August, I expect to attend the Scandinavian meetings."