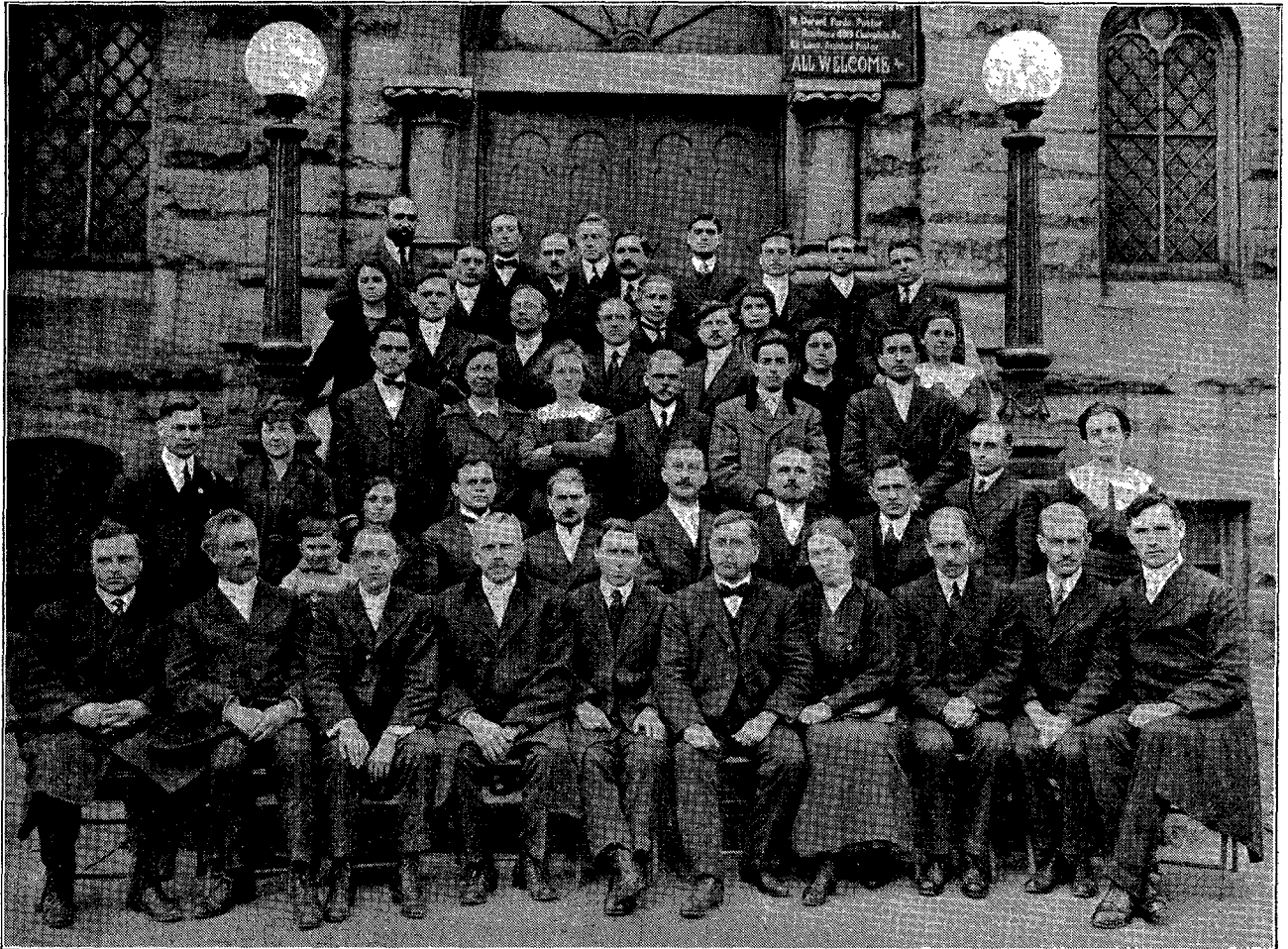


The Advent Sabbath  
**Review Herald**  
THE FIELD IS THE WORLD

Vol. 96

Takoma Park, Washington, D. C., Thursday, August 28, 1919

No. 35



DELEGATES IN ATTENDANCE AT THE FOREIGN WORKERS' CONVENTION HELD IN CHICAGO, MAY 13-21, 1919

(This picture was not received in time to accompany the report of this convention, which was published in the REVIEW of July 17.)

At this first gathering of its kind to be held among us as a people, thirteen nationalities were represented; viz., Bohemians, Finns, French, Greeks, Hungarians, Icelanders, Italians, Poles, Rumanians, Ruthenians, Russians, Serbians, and Slovaks. The keynote of the convention was, "The message to the miscellaneous peoples in America, and through them to their homelands." The discussion of ways and means to bring about the realization of this hope made up the program.

# Gifts of the Gospel Church

JAMES WHITE

"HE gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 11-13.

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12: 28.

When the design of the gifts is clearly seen, then the importance of this subject will be understood. They were given for the perfecting of the church of Christ. When the apostolic church was pure and holy, having just learned the gospel from the great Head of the church, and having been baptized with the Holy Ghost on the day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.

It is universally admitted that a portion of the gifts exist in the church at this day, such as "the word of wisdom," and "the word of knowledge," and no one denies that "pastors" and "teachers" were to be in the church until its perfection. Then if a portion of the gifts were to remain in the church, why not all of them remain? Why should the professed church of Christ pick out from that catalogue of gifts, so freely bestowed by the great Head of the church, those that suit them best, and trample the others in the dust? It is sometimes asserted, by those who oppose the operations of the Spirit of God, that the gifts were designed for the apostles alone; but if this is true, the church of Christ has been destitute of "the word of wisdom," "the word of knowledge," and the gift of "faith," for about 1800 years, and those who have professed to be "teachers" and "pastors" have assumed a calling which ceased to exist at the death of the apostles. It is therefore very evident that all the gifts run parallel with each other, none of them ending before the rest, and that they were to extend quite through the gospel age.

The gifts were given for "the perfecting of the saints," and as the church is in an imperfect state, they are all needed. They were to be employed for this purpose "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The church has never yet reached this state of unity, knowledge, fulness, and perfection: therefore the gifts should not be dismissed, until the object for which they were given is gained. It is admitted that they were necessary for the infant church in the days of the apostles, in confirming the covenant with "signs and wonders," and "gifts of the Holy Ghost." But let it be remembered that Paul's instructions relative to the gifts, were given full twenty-five years after the week of confirmation; therefore none should assert that the gifts of the

Spirit were given merely to confirm the covenant. They were then necessary for that object; but they are tenfold more necessary now to bring together the scattered members of the body of Christ, and to perfect the church to stand in the great day of the Lord, and to be changed to immortality when Christ comes in his own and in his Father's glory. If the apostolic church needed the gifts to enable them to stand in their peculiar trials, how much more are they needed in the perils of the last days, to prepare the church to stand firm in the time of trouble "such as never was."

But why have the gifts of the Spirit been no more manifest in the church? We think the principal reasons are, first, because the church has been too blind to understand them, being almost destitute of the Spirit, and too proud to acknowledge them before the world, therefore has rejected those gifts in which the Spirit of God is most manifested; and second, because many of those who have shared these gifts have made such poor use of them. Says St. Paul, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. There was a striking example of the truth of this text on the day of Pentecost, when the Holy Ghost was poured out upon the disciples. The multitude were amazed, some "mocking said, These men are full of new wine." But Peter showed to them that those manifestations were a fulfillment of prophecy, and the work of God. Whenever the church has become worldly, proud, destitute of the Spirit, and blind, they have not been able to discern the things of the Spirit, and have looked upon the operations of the Holy Spirit with suspicion. And in many cases the cry of "mesmerism" and "fanaticism" has been raised.

But it is a lamentable fact that a great portion of those who have had any of the gifts of the Spirit of God bestowed upon them, have soon become exalted, and have fallen. Such is the weakness of human nature that God has to bring his people through the furnace of affliction in order to save them. He often with-

*(Continued on page 10)*

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## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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# The Advent REVIEW AND Sabbath HERALD

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., AUGUST 28, 1919

No. 35

## The Spirit of True Confession

THE spirit of true confession will not seek to condone wrong or to cover up sin in the life. The confession may not necessarily be a public one; the character of the sin and the circumstances associated with it, must determine this. Probably a safe rule for confession is that the confession should be as broad as the knowledge of the sin. But, in any event, true confession will be thorough in its character, even though pride be humbled in the dust.

One who had been brought back from the depths of sin to peace and joy in believing says:

"God sent me back over my crooked path. He gave me power to straighten my crooked life. I had to go to three department stores and confess what I had stolen. I had a rooming-house, and set fire to it to get the insurance. I kept that crime covered up for eight years. Nobody knew it but God and myself, and I had to confess that thing. For a while I thought I could not do it, but God gave me the grace."

We must believe that a confession of this character is heartfelt and genuine, and of a character that God will accept. It shows a spirit, not only to confess sin, but to forsake it. To such is the divine promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

\* \* \*

## A Wave of Spiritualism

WE find in current literature a veritable wave of Spiritualism sweeping over the country. One can scarcely pick up a recent copy of any prominent periodical without finding some article that at least savors of that belief. Popular magazines have come to the place where they not only admit such contributions to their columns, but they advertise them as selling points. Not long since, one widely read monthly had an article by Sir Arthur Conan Doyle. The publishers ran a half-page advertisement of that number in the *Washington Post* of April 24, 1919. Under a ghostly picture of the living and the dead, appeared this quotation from the Conan Doyle article:

"I have seen father, mother, and dead soldier son photographed together, with the dead son looking far the happier, and not the least substantial of the three. I have seen scores of spirit photographs — exact images of the dead.

"A. CONAN DOYLE."

The rest of the advertisement reads:

"Sir Arthur Conan Doyle speaks with authority. Scholar, physician, writer — he has since the war been giving his whole life to this one subject —

"Are the Dead Really Dead?"

"You may not agree with Conan Doyle's conclusions, but you cannot ignore them. With thousands of our soldier sons missing forever, the eternal question of life-and-death is poignantly important.

"Spiritualism, so long the subject of sneers and ridicule, is absolutely the most important development in the whole history of the human race."

"Hare the inventor, Crookes the chemist, Wallace the naturalist, Varley the physicist, Flammarion the astronomer — all clear-thinking men of science — became firm converts of their own investigations.

"Now comes Conan Doyle! His report on Spiritualism, simply written and startlingly interesting, is probably the most significant series of articles now being published.

"If you are not interested in the opinions of the world's great thinkers, you won't want *Hearst's* this month or any other. But if you want the thoughts of real leaders, don't fail to read Sir Arthur Conan Doyle's 'The Vital Message' in the May number of *Hearst's*. A magazine with a mission."

We quote this only as a sample of what magazine publishers think the people want.

We have already called attention in these columns to the articles on Spiritualism which appeared some time since in the *Metropolitan*. These, and other magazine contributions to the rapidly increasing volume of Spiritualistic literature, are not so surprising when one considers the rather radical tendencies of some of these journals. It is with genuine astonishment, however, that we find such conservative publications as the *Ladies' Home Journal* admitting to their columns such Spiritualistic literature as the recently published story entitled, "Two Men and Another Man." The plot of the story in brief is this:

The hero saves the life of his companion in war. The rescued man, who is a Spiritualist, warns his friend against a man "on the other side." The hero returns home to the girl he left behind, expecting to marry her soon. She becomes sick, and the doctor, who writes the story, becomes conscious of a dead man's spirit waiting for the girl. There then ensues a struggle for the girl, the doctor and the lover battling with the dead man. Just as they are about to lose out, reinforcements come in the form of another spirit, which proves to be the spirit of the Spiritualist who committed suicide just in time to save his friend from losing, by death, the girl he was going to marry.

A survey of recent literature will make the present swing toward Spiritualism appear still more striking. The following are some recent articles:

December, 1918: "Case of Illness Cured by a Ghost," in *Current Opinion*.

January, 1919: "Strange Experiences with Mrs. Vernon," in the *Unpopular Review*.

March, 1919: "Imprisoned in the Five Senses," by A. P. Sinnett, in the *Nineteenth Century and After*.

April, 1919: "Mesmerism and What Has Come of It," by W. S. Lilly, in the *Nineteenth Century and After*.

April, 1919: "Deeper Issues of Psychological Research," by W. Barrett, in the *Unpopular Review*.

May, 1919: "Spiritualism and Christianity," by C. E. Hudson, in the *Nineteenth Century and After*.

May, 1919: "Is Telepathy the Master Key?" by E. Hinkley, in the *Nineteenth Century and After*.

May, 1919: "New Form of Matter," by J. D. Beresford, in *Harper's Magazine*.

May 17, 1919: "Immortality and Modern Science," by F. Ballard, in *Living Age*.

June, 1919: "Spiritualism and Religion," by M. E. Montheith, in the *Nineteenth Century and After*.

June, 1919: "Signs and Portents," by M. Cameron, in *Harpur's Magazine*.

July, 1919: "Un Grand Peut-Etre," by Senex, in the *Fortnightly Review*.

August, 1919: "What Is the Best Psychological Literature?" by Hereward Carrington, in *The Bookman*.

August, 1919: "Adventures in Psychological Research," by L. P. Jacks, in the *Atlantic Monthly*.

This list includes none of the recent fiction of a decidedly Spiritualistic flavor, that has appeared in recent magazines. In advertising the *Century Magazine* for September, the attention of the prospective buyer is called to "a strangely beautiful tale of old France, of the bewitching of Florian de Puitsange, of envious, jocular ghosts, and of the call of youth to youth in May time." We suppose such advertisements must be attractive to a large class of readers or they would not be printed.

This wave of Spiritualism that is sweeping over the literary world is worthy of more than passing mention; it is a truly important sign of the times. Behind the movement is more than a morbid curiosity to see signs and wonders. Underlying it all is a philosophy which offers a sort of consolation to bereaved and sorrowing hearts. We believe it is offering them a false hope, and that it will prove to them a snare. We must therefore decidedly differ from a writer signing himself "Senex," in the *Fortnightly Review* of July, 1919, who says:

"No one in his senses would wish for a moment to deprive the mother, the sister, the lover, of the satisfaction, the real help and solace, they may gain from listening, as they think, to the very voice of him whom they have lost, comforting their sorrows and breathing familiar accents of unchanged love. It may be a dream, but it is too beautiful to dispel. Let us leave them to their sacred intercourse with their beloved dead."

We cannot consent to leave men and women to be duped in their sorrow and deceived by a superhuman intellect which maliciously impersonates their friends. We shall try to show in another article that this is the real explanation of Spiritualistic phenomena.

\* \* \*

L. L. C.

## The Message in China's Far West

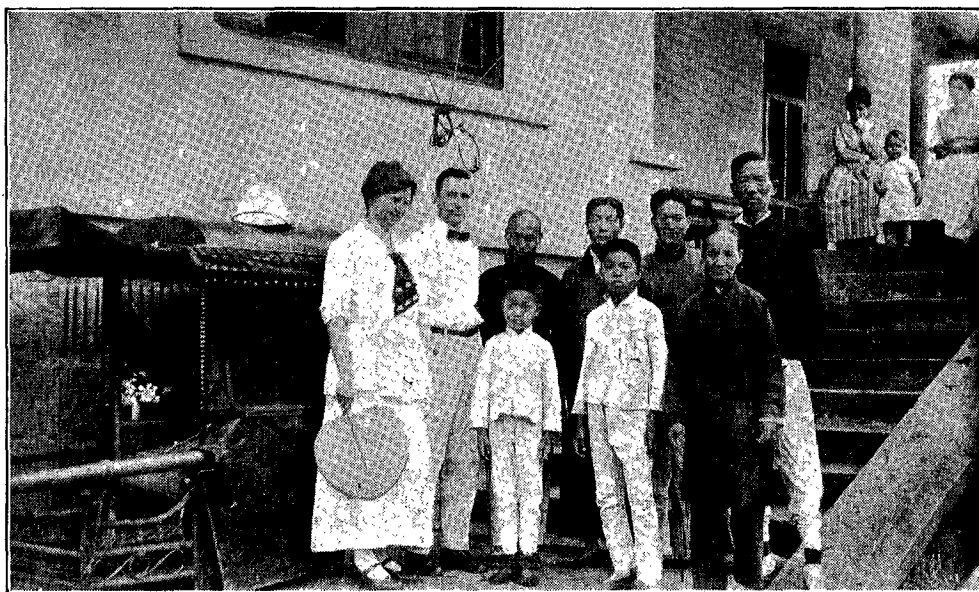
I do not know what providential call led Elder F. A. Allum into Szechwan seven or eight years ago, to open work in the city of Chungking, 1,500 miles up the Yangtze River. There was plenty of unoccupied ground nearer of access. But of course it was some phase of that pressure that is always upon us—the pushing and pressing of the gospel ever on toward the uttermost parts of the earth.

This pressure has always been felt in the progress of the message. When we feel that we can go no farther, that a halt must be called where we are, the guiding pillar lifts, and on we go in spite of ourselves.

Truly, it does seem that instead of our pushing forward with the message, it is the message which pushes us forward and compels us to press on after.

So the work was set going in China's "Far West." At the recent Shanghai council this remote region was constituted a union mission field; and now we were accompanying Elder M. C. Warren, the superintendent, as he returned to attend the first conference of the new union.

This is no place to talk of the sights and scenes of the journey, but just a few words seem really in place to make clear the connection of this "Far West" with the world outside. The last lap of the journey was made by the Standard Oil Company's steamer from Ichang to Chungking, a five-day trip, traveling only by daylight. This company operates two steamers on this run, during the high-water season, from late April, usually, to late October. This commercial



Mr. and Mrs. C. L. Blandford and Three Believers at the Moment of Starting by Chair and Afoot on the Twelve-day Return Trip to Chengtu

enterprise is a real boon to missionaries and others. The trip up to Chungking by native boat—which we were at one time tempted to try during the wait at Ichang—takes at least twenty-five days, while thirty or forty days may be consumed. Formerly our missionaries had only this means of travel, with the risk of about one boat in ten getting wrecked on rocks or in rapids. By steamer we sped by the junks, being pulled up by bands of coolies, or "trackers," tugging away at the long ropes. Even by steamer we had some exciting moments, our steamer breaking three wire cables which were passed ashore in different rapids to help the engines in getting us over the hard places and keeping us from going on the rocks. Every year now, it seems, the facilities for travel must increase in these parts; and when settled times come again in China, an effective government should clean out the robbers who hold up the junks all along the route.

Day after day we drove upstream, through the famous gorges of the upper Yangtze, easily the longest panorama of majestic beauty afforded by any river in the world. Surely only the upheavals of the deluge ever cleft this channel for China's great river. And these river systems of China alone make possible her vast population.

The word "Szechwan" means "four rivers." It is well watered, green, and fertile. Even the mountains are terraced and cultivated to the limit. I believe some of the sloping fields must require the workmen to use ropes for safety in cultivating them. Thus live the sixty-eight million people in this one province; and yet there appear to be vast areas of unoccupied land.

Chungking, our headquarters, and the place of our meeting, is a city of about seven hundred thousand. Think of a city the size of Boston, crowded into a walled-in space about a mile wide by two miles long, and without a wheeled vehicle in it—not even the wheelbarrow. Yet even here one finds he is still in crowded, populous China, with the multitudes in the cities swarming through the narrow streets like bees in a busy hive.

Our conference was held in a newly completed factory building, outside the walls, near the mission homes. All the Chinese believers lodged and ate in this building, while a large room served as meeting hall. The membership of the union is less than sixty; but about a hundred were in regular attendance from morning till night.

Brother and Sister C. L. Blandford came down from Chengtu, the capital, with four believers, besides Evangelist Li and his family. They made the journey in six days, I believe, by houseboat down the Min and Yangtze Rivers. Their return journey was overland, afoot and by chair, as the upstream route by boat would take too long. They expected to make it overland in twelve days.

From Kiangpeh, across the river, and from Hochow, a few days up the Kialing River, companies came. Those from Hochow brought no bedding rolls. "How is this?" our brethren asked. "We feared to bring anything that the robbers might take," they said. So they had come with only their necessary clothing.

Well, it was a good conference, following the usual program. Brethren M. C. Warren, C. L. Blandford, and J. N. Andrews translated for me, besides carrying their own part of the work. Sisters Warren, Blandford, and Andrews led in the work with the women. Brother and Sister Ernest Lutz, the fourth family, are recent and treasured additions to the west China staff, but need a few months more at language study. Eleven persons were baptized in the Kialing, which sweeps past our mission compound.

These four families face a great field. In his report, Elder Warren outlined their task as follows:

"As we must face the task of giving the gospel of the kingdom to the people of these three provinces [Szechwan, Kweichow, and Yunnan], we may well refresh our minds as to the number of inhabitants. This West China Union has as many people within its borders as the combined population of Belgium, Denmark, France, Greece, Holland, Portugal, Rumania, Serbia, Sweden, Norway, and Switzerland. And we could still add the population of either Korea, the Philippines, Siam, Egypt, or Canada. In other words, we have here in west China one sixteenth of the population of the world. The great majority of the inhabitants of west China speak the Mandarin language, but there are still millions who cannot be reached through this medium. Besides the Tibetans, there are scores of distinct aboriginal tribes inhabiting the less fertile parts of the three provinces. They number about six million in Kweichow and seven million in Yunnan. The Miao form the largest group of these tribes."

That is surely a fair-sized field for four families to face with four Chinese evangelists, only one of whom has had experience. But they can at least get the leaven of truth working in the great mass, and others will come to join in the task.

One would hardly think, to look at the few canvassers present, that they would sell very much. But they put out \$7,607 worth of publications in the two-year period. They have walked over the paths of Szechwan, Kweichow, and Yunnan, and left their wares along the border of Burma.

What we are doing in this "Far West" is insignificant, measured by worldly standards. But what the Lord can do with a feeble folk and meager outfit defies all estimates. The fact is, the third angel's message is to live and spread in this west China field. Our frontiers here touch the border of the India Union Mission. God grant that we may soon have workers to man the field.

W. A. S.

Shanghai.

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## Not Far From the Kingdom

To a scribe who, on a certain occasion, had answered discreetly, the Saviour said, "Thou art not far from the kingdom of God." Mark 12:34. This scribe represents a large class,—not far away, near the door, almost inside, yet out. Like one of old, they are *almost persuaded*, yet do not yield and enter into the kingdom.

Many who are like this scribe sit in our congregations. In their hearts they assent to the truth. They attend services more or less regularly. They listen attentively to the words which are spoken, and not infrequently say, "Well, that sermon *hit me*." They contribute to the advancement of the cause, frequently attend our large gatherings, sacrifice to have their children attend our schools, and rejoice to see them keeping the Sabbath and planning to enter the work. They love the atmosphere of prayer. Their home is often a haven of rest for ministers and other workers, to whom they extend every courtesy and kindness. Their hospitality could not be greater. They admit they ought to yield and keep the Sabbath, be baptized, and join the church. *Not far from the kingdom, yet on the outside.*

These dear souls touch our hearts. We long to see them wholly on the Lord's side. The Spirit is striving with them, and only those who yield fully to its pleadings can ever experience perfect joy and peace. To be near the kingdom is not enough. To help the cause along is not enough to insure salvation. What became of Noah's carpenters? Doubtless there were a number who in one way and another assisted in building the ark. They helped prepare the material, and get it in shape. They listened attentively and approvingly to the solemn words of Noah as he told them of the destruction that was soon to be visited upon the world; and as he urged them to prepare for a place in the ark, their hearts were impressed by the invitation. The Spirit moved upon them. In heart they were almost in the ark. But something held them back. They may have seen some defect in the lives of those who were carrying forward the movement, and so made this an excuse, saying, "Well, if he gets into the ark I will." Not much satisfaction in this excuse, however, when the torrents of rain began to fall, and both were outside the ark!

The gibes and jeers of the rabble as they mocked and ridiculed the wisdom of a man who would invest all he had in the building of a boat on dry land, especially when it had never rained, held many back. This was more than many of those who in their hearts feared that the message of Noah was



the truth, could face. They put off yielding to the righteousness of the message. But how terrible must have seemed their mistake when the rain began and they struggled together with the mockers and the beasts of the forest to find some high peak of land on which to stand as the rising billows crept slowly yet surely upward.

Then, too, the acceptance of the message preached by Noah involved a sacrifice. It cost something to build the ark. Doubtless Noah and his family had practically their all invested in this immense boat. If it did not rain, they were ruined financially. It is not at all improbable that appeals for help were made, and some thought there was too much being said about financial matters. They could not see light in investing their hard-earned means in a boat that they could see no visible evidence would ever float. But when the windows from on high were opened, and the flood covered their broad acres, and swept their beautiful homes to ruin, and destroyed their flocks and herds, how different things looked. That alone which was invested in the ark was of value.

So it may be again. Some who are near the kingdom, who believe the truth and long to be more fully identified with God's work and people, are allowing some worldly lust or petty grievance to keep them outside the kingdom. I was talking with a man not long ago who keeps the Sabbath, in form at least, but who does not join the church because he would have to give up tobacco. A pipe is between him and the kingdom. The inward calling of the Holy Spirit lures in one direction and the craving of a carnal appetite in the other. For years he has chosen the pipe, regardless of the voice of conscience and the dictates of the Holy Spirit. How very sad!

Another makes the faults of his brethren the excuse for his disobedience. Another assigns tithing or health reform as the obstacle in the way of his fully accepting the truth and becoming in the fullest sense a member of the body of Christ. The danger is that all these will trust to their nearness to the door, and delay further effort to really enter until probation closes and it is too late. To miss entering by ever so little, or from whatever cause, means to land in perdition. When the angel shut the door of the ark, there were doubtless some of Noah's neighbors just outside looking on, but they were on the wrong side of the door.

A man may be shipwrecked near shore. Lot's wife perished not so very far from Zoar. Near the summit of Mt. Washington, it is said, there is a small pile of stones that mark a spot where a young lady, who was ascending the mountain without a guide, was overtaken by darkness and died from fright and exposure. She was within a short distance of the cabin on the very top, yet that short distance cost her her life.

So we may fall just outside the gates of our Father's house. Some who have even eaten and drunk in his presence will be shut out. How very sad is all this! The end is near. The storm of God's wrath is soon to break upon the earth. It is time we made a rush for the kingdom. Shall we not lay aside every weight, and the sin which hinders us, and instead of *camping near* the kingdom, enter in, to sit down at last with Abraham, Isaac, and Jacob, and all the prophets — with all the blest — in the kingdom of God? G. B. T.

## Emphasizing the Essentials of Education

It was a pertinent statement which King George of England made recently on the subject of the essentials in education. With the queen and other members of his family he was visiting the British Scientific Products Exhibition. The royal party stopped at a stall containing an exhibit of bottled fruit, and the king expressed himself as follows on the education of girls:

"These methods of preserving and utilizing fruits are very important, and I think they should be taught to our girls in school. All knowledge may be desirable, but some forms are more desirable than others, and while it may be very well and very interesting to teach girls about flowers, which they seldom see, and birds which they can never catch, I think it would be better to direct attention first of all to those things which would help to make them good housewives."

As stated by this ruler, "all knowledge may be desirable, but some forms are more desirable than others." It is unfortunate that our great educational systems have not long since recognized this vital truth and adapted their methods to meet it. For instance, we see girls graduated with a knowledge of higher mathematics. They can solve readily some problem in geometry or trigonometry, but they are quite unable to keep a simple cash account, and wholly incompetent to take a position as bookkeeper or accountant. They have studied literature in its various phases, and can quote gems of thought from the best authors of prose and poetry, but are unable to compose a letter with proper regard for the common laws of grammatical construction. They study music and science and art, and leave school utterly incapable of taking charge of a home, of making simple clothing, or of cooking an ordinary meal of food.

And what may be said of many young women graduates may be said in large measure of many young men. Because of this system of education thousands leave school and become derelicts — mere driftwood. They have not learned that practical adaptation which will enable them to take hold in the world's great work. There is something terribly wrong with a system of education which turns out young men and women of this stamp. But that this is a true picture every business man in the country who has large experience in employing young men and women, knows.

If the youth could be sent to school for a century, it might be well for them to delve into every branch of knowledge. But so long as they can spend only a few years at most, and some of them only a few months, certainly an earnest effort should be made during that time to fit them in the most practical way possible for the tasks of life, so that when they leave school they can go out, not as mere theorists, but as men and women upon whom burdens may be safely placed.

These principles apply equally to our denominational schools. And we believe that our educators recognize their application. We rejoice to see the earnest effort that is being made to arrange the curricula of studies in our schools so that there will be given, as far as reasonable and consistent, a practical education to our boys and girls. We have the utmost confidence in the secretary of our Educational Department, in the presidents of our colleges, and in the earnest men and women associated with them as instructors. We know that upon their hearts rests a heavy burden in the education of our youth. In

the fear of God they are endeavoring the best they know to follow the instruction which has come to us through the spirit of prophecy. In their efforts they need the support of our school boards and the hearty co-operation of fathers and mothers. Let us hold up their hands in prayer that God may give them wisdom for the perplexing questions which come to them.

F. M. W.

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## A Wicked Teaching

ONE of the most wicked doctrines which has been taught from modern pulpits during the period of the war, is that the soldier who died in battle was assured an entrance into the kingdom of heaven. This, of course, makes every man his own savior. It completely sets aside the necessity of Christ's atoning sacrifice. It has called out earnest protest from many quarters. Several of these are voiced in an article by Linden J. Carter in the *World's Crisis* of July 30, 1919. He quotes *Our Hope*, a paper published in New York City, as follows:

"One of the worst cartoons we have ever seen, appeared on April 19 in the *Mail and Empire* of Toronto. It showed a man hanging on a cross — meaning, of course, our blessed Lord. All around his cross were many small crosses, where soldiers supposedly were buried. The name of the cartoon is 'Eternal Comrades,' and above the picture is printed that gracious prayer of our Saviour-Lord, 'The glory thou gavest me I have given them.' And this blasphemous picture is copyrighted by a newspaper syndicate! The cartoon represents that miserable lie out of the pit, that the death of the soldier on the battlefield has the same value as the death of the Lamb of God on the cross of Calvary, and that the soldier who died in battle is saved by his own death, and not by the finished work of Christ. How long will God stand all these things? Surely his patience will some day end, and then judgment begins."

Charles M. Sheldon, author of "In His Steps," in the *Christian Workers' Magazine*, makes the following protest against this evil teaching:

"There has been a great deal of nonsense and untruth afloat on the theological sea during the war period. Numbers of men in the pulpits of America have gone mad in their theological declarations. In many quarters the idea has been stressed that the soldier who dies in battle, no matter how he had insulted and trodden underfoot the Son of God in his life, has by reason of the character of his death gone straight to Paradise.

"Do not let me be misunderstood. I know full well that in the last dying moment a man may receive Christ and be pardoned and saved through faith in Jesus Christ; but these preachers of the new gospel have claimed that such death of the soldier was expiatory of his sins, and that he was saved because he died in defense of his country; and such statement is not true.

"One minister has gone so far as to say that when Christ died on the cross, he left the work of salvation incomplete, and these men who have died on the battlefield have, by their shed blood, completed the work that Christ left unfinished; and such declaration is nothing less than blasphemy."

Finally, Mr. Carter quotes from the *Watchword and Truth* the following incident illustrative of the principle involved:

"Rev. John McNeill, the great Scottish evangelist, spent much time, during the war, in preaching among the soldiers. A general in the army once said to him: 'What you need to preach to these men is that when they go over the top and a German bullet lays them low, they go straight to heaven.' Mr. McNeill replied: 'General, pardon me. I have got my orders as to what to preach from another Headquarters, and I am not going to try and obey two generals. I love our men, but for the man who springs at the signal and goes over the top of the trench, you or I cannot make the gate wider than Christ's own terms. Besides, General, the sacrifice of a million soldiers for any cause does not come within a million miles of the unique, alone sacrifice of the Lord Jesus Christ for the sins of the world. Let the cross of Christ, that mighty sacrifice, stand where the New Testament puts it. Paul would have said, "If

salvation can come by patriotism, then Christ has died in vain, and the cross was not needed.'"

To all this we say a hearty Amen. However worthy may be the cause to which a man devotes his life, however noble the object for which he dies, this of itself cannot bring to him the salvation which can come only through the Lord Jesus Christ. There is only one name given under heaven among men by which we may be saved. We are justified, made righteous, by faith in the Lord Jesus Christ, and not through the works of the law. The apostle Paul declares:

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 8-10.

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F. M. W.

## The Providential Gale

"STORMY wind fulfilling his word" (Ps. 148: 8), brought the protection for which they prayed — that is the testimony of one missionary family, of the pioneering days of African missions. One of our South African members — Mrs. Blaine — told the story of the deliverance that came to her father and mother, fleeing from natives on the warpath. She said:

"When I was two years old, the natives had risen, and every one had to flee. My father and mother fled from the mission to a fort. The military said, 'You would better take your wife and children to another place. We are so few here that we fear we may not be able to hold out.'

"When it was dark, my father put us — my mother, my sister, and myself — into a wagon and started to find a place of safety.

"As the wagon rolled on, the driver urging the oxen to make their best time, we met the native *impi*, or war party, traveling toward the fort. My father and mother could see and hear the *impi* passing along on one side of us, men with their assagais all around; but the natives did not see us.

"Our driver could not urge the oxen on for fear of making a noise. The lead boy walked on one side, and father on the other; and they whispered to the cattle to urge them on, while every moment it seemed the passing natives must hear our wagon.

"But suddenly a gale arose, a furious wind that made a roaring noise, drowning all other sounds, and made the night darker yet. Thanking God for the covering protection that this meant to his family, my father urged on the oxen, and passed safely through the danger zone and reached the fort.

"On reaching the shelter of the fort, my mother announced that during the journey my brother had been born. They lifted my mother and the child, bed and all, from the wagon into a room at the fort."

Thus in the days of old, the hardy missionary pioneer pushed forward the gospel outposts, usually keeping just ahead of the advancing line of settlement. He experienced mercies and deliverances so continually that he has hardly left the record of them. The missionary mother of whom the story is told, was Mrs. Lange, who in her later years accepted this message of the "commandments of God and the faith of Jesus."

W. A. S.

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EXPEDIENCY is the principle of man; principle is the expediency of God.— *W. Fearon Holliday.*

# True Greatness

JOHN M. HOPKINS

*"Thy gentleness hath made me great." Ps. 18: 35.*

THE world regards its great military and naval heroes, men who have led thousands on to conquest and victory, by sea and land; men who have wisdom to discipline, organize, and command millions of their fellow men; wise kings and mighty monarchs and statesmen,—by the world such men are almost deified. And in their sphere they are great. Yet many who are thus able to control others, are wholly unable to control themselves, their own unbridled passions and tempers, proving that the greatest victory a man can win is the mastery of himself.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16: 32.

Nor is it to the great ones of earth alone that this lesson applies. In the very ordinary walks of life, in our homes, in our daily intercourse with others, often there arise conditions and experiences that, unless one has himself well under control, will irritate and anger. Often one is treated in a very discourteous, disrespectful manner, when human nature will rise in indignation and resentment; when the hot, angry word of retort will not be restrained; when one has really been injured and insulted. But at such times has it never occurred to you that that is just the time and the experience to try the quality of your greatness? for it is true greatness to be able to meet those trying conditions with a spirit of calmness and gentleness. By doing so you prove yourself a true man, a true woman.

Some time before the United States entered into the great World War, President Wilson was reported

to have said: "We do not have to fight to prove that we are right." I deeply honored Mr. Wilson for that noble thought and expression. And no more does one have to resent every slight, or imposition, or infraction of personal rights, to prove that he is truly great. Almost always it is far the wiser, better course quietly to pass the injustice by, in a kindly, dignified manner ignoring it as not worthy of consideration.

I have many times thought of what my brother George said to me. He had been deeply insulted by another, yet he did not in the least resent it. I later asked him:

"George, how could you take such an insult so calmly?"

He replied: "John, I can't be insulted."

That was another surprise to me. I asked him to explain. His reply was:

"A man who is a gentleman, will not insult me; and a man who is not a gentleman, cannot."

My brother, my sister, there are, and, while sin exists, ever will be, many annoying and perplexing experiences to meet and overcome, or be overcome by. But always seek to possess the gentleness of the Master. He was never hasty, ungentle, or resentful. And by the indwelling of his gentle spirit, we, too, may meet calmly and quietly the otherwise vexatious experiences of life, victors over our own sinful, passionate selves. And "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

This is true greatness.

# Wisdom

EDWARD J. URQUHART

"WISDOM is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4: 7. Thus reads the statement and the counsel of one of the wisest men that ever lived. The truthfulness of the statement and the soundness of the counsel are so evident that they need little to confirm them.

The difference between knowledge and ignorance is the difference between the sage and the simpleton, the man and the ox. The unlettered and unlearned man lives in his field, a fit companion to his beast of burden. What to him is civilization, when its great highways have never disturbed his dwelling? What are cities, when his eyes have never kenned their glory, his ears never caught the heart throbs of their energy? What is literature, when his dwarfed mind has never been stirred by the faintest tremor of its compelling force? What, in fact, are the niceties of society, the decorum of etiquette, or any of the virtues that crown civilization with its halo of glory? His joys are sensual, and his sufferings are accepted with dogged indifference. A beautiful landscape, a gorgeous sunset, the delicately tinted flowers,—all these find no corresponding chord in his nature. His senses are untrained to be the servants of his mind. His mind is but the handmaid of his stomach.

But he that is learned inhabits the whole earth, for when the eye of sight fails, through accumulated

knowledge, the mind goes out to other communities, to other countries, until it encircles the world. There are two kinds of wisdom,—one the wisdom of the world, the other the wisdom of God. Thus while he that is simple inhabits his field and he that is learned inhabits the world, he that possesses heavenly wisdom inhabits eternity. For where earthly vision fails, by the aid of the telescope of faith he peers through into the reaches of eternity; beyond the world, beyond the stars, his spiritual vision catches the glories of the eternal. And a glimpse of that hereafter is a mighty stimulus. The reward of the righteous, which is held out to humanity, is a medicine that cures all ills. It turns sufferings into rapture and hardships into joy. He who possesses it, in prospect, feeds upon all things lovely, going from beauty to beauty until all loveliness becomes but a reflection of the source of all beauty—even God.

Many of the martyrs, even at the stake, being in possession of this wisdom, sent forth to their Saviour a great volume of song, which welled up from their joyous hearts, even while the fires were consuming their physical bodies. They thus proclaimed the triumph of the spiritual over the material, and gave evidence of the sustaining power of faith in the hereafter.

"Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. 3: 13. All



things else perish with the using, but wisdom becomes stronger through service; for, "though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. The man who possesses this heavenly wisdom, being thus renewed, has no horrors of death, for it becomes but a step in the journey across the years to eternity. And beyond that step he beholds the transcendent beauty of a better world, a fuller life, a more complete wisdom. There he will enter the school of the Master to be taught more perfectly of the love, the wisdom, and the glory of God,

as manifest, not alone in his person, but in the creation that spreads throughout the endless universe, where through the ages of eternity he will be led on from wisdom to wisdom and from glory to glory.

Such possibilities are before us, and the love of God makes possible their attainment. "Without money and without price," eternity awaits our acceptance. Wisdom is Christ, and Christ is the door to that blessed abode; therefore "wisdom is the principal thing."

*Seoul, Chosen.*

## The Greatest Day

Mrs. E. M. PEEBLES

THERE are many days of special gladness in this old world of ours. There is our own great national holiday — and most other nations and races have a similar day on which they celebrate their national independence. Then there is our Thanksgiving Day. We plan pageants to receive, with great honors, our returning heroes; we greet them with great pomp and splendor, with strains of martial music and streaming banners, and we decorate them with medals. We are glad for all that they have done that is good and true and noble. We eulogize our dead heroes, and erect monuments to the memory of great men who have given their lives for the betterment of humanity.

The whole world was glad and went wild with joy when the armistice was signed and there was a prospect of returning peace. But the tide of evil still rolls on with ever-increasing volume, until men are appalled, and human resource and reason are baffled in the attempts to check its onward flow. Even when peace was declared, there were twenty-three nations at war, and "other nations are straining like dogs in leash to get at each other's throats." In our own fair land are race riots and labor troubles. The head is made sick and the heart faint wondering where the next outbreak will be in the no-longer-slumbering volcano.

But to the Christian there is a bright side to the picture. These troubles are but harbingers of that day of all days, when King Jesus will ride forth conquering and to conquer. His is the hand that rules, his the voice that can speak in tones of command, and say to the raging elements, "Be still." He will take to himself his own right to rule King of kings and Lord of lords, and all the forces of evil combined cannot stand before him.

"Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 15.

That will be the day when shall ring throughout this suffering world the command, "Gather my saints together unto me; those that have made a covenant with me by sacrifice;" and they shall come. And that other call shall be heard, "Awake and sing, ye that dwell in the dust." The sea will give up its dead and angels will bring to their mothers' arms the little ones. That mighty host, many of them heroes of whom the world has never heard, will hear the invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Then, in response to the command, "Open ye the gates, that the righteous nation which keepeth the truth may enter in," those pearly portals will swing open wide, and the redeemed host will sweep through into the city of God, to receive a welcome such as has never been accorded to any earthly heroes who have come from the battlefields of war. The conquerors have not been fighting with carnal weapons. They have been engaged in a mighty conflict with the powers of darkness; and they have overcome "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." "Then shall the righteous shine forth in the kingdom of their Father;" and they will be decorated, not with the insignia of earthly honors and trappings, which so soon pass, but with white raiment, with that "robe woven in the loom of heaven, [which] has in it not one thread of human devising," and which will never become worn and tarnished with age, but will grow brighter as the ages roll on. And they will receive each one a starry crown and a harp of gold, and will join in the anthems of praise that will ring through heaven's highest dome — music compared with which this which greets our returning heroes would seem cheap and harsh.

Then indeed shall our Saviour, as he looks over this host which no man can number, which have come from every nation, kindred, tongue, and people, "see of the travail of his soul, and shall be satisfied;" and his people will be satisfied because they have awakened in his likeness. For six thousand long, weary years he has waited for this day: All these long years have the angels been "ministering spirits, sent forth to minister to them who shall be heirs of salvation." So it will be a happy throng that will gather at the marriage supper of the Lamb in that beautiful city of many mansions, the capital of the universe.

We must be there. We cannot afford to miss it. What is the most beautiful home, with all its adornings and its luxuries, which at best will pass into other hands? What is it worth when compared with this which is eternal? In our new home no one will ever say, "I am sick." All will be forgiven their iniquity; all marks of care and weariness will be gone. Instead of the wrinkles and furrows of age, with its weakness and decrepitude, there will be the freshness and beauty of eternal youth. No longer will the frame be racked and tortured with pain, bent, torn, and twisted with disease. The surgeon's knife will be needed no longer. In the glad new earth there will be no insane asylums to receive the

poor wrecks of humanity, no jails in which to confine criminals dangerous to the community, no homes for orphans or feeble-minded, no institutions for the blind, deaf, and dumb. There will be no riots, no funerals, no cemeteries.

Now every pleasure is mixed with uncertainty, marred by sin. Only one thing is certain, and that is death. O who can wish for this condition to exist one moment longer than is necessary in order that the invitation may be carried to all, "Come, for all things are now ready;" and who can but respond, "Come, Lord Jesus, come quickly"? And who can help doing all in his power to hasten his coming?

### ***Gifts of the Gospel Church***

*(Continued from page 2)*

holds his rich blessings from his people, lest they make a wrong use of them, and perish. It was necessary that the apostle Paul should have a "thorn in the flesh," lest "through the abundance of the revelations" he "should be exalted." It has too often been the case that when the Lord has bestowed any great spiritual blessing or gift upon any of his humble children, the church, instead of carefully watching over them to see that they still kept humble, has heaped upon them compliments and flatteries, which in most cases have exalted and ruined the brightest lights set in the church.

If the apostle had not had such an abundance of "visions and revelations of the Lord," he would not have needed a "thorn in the flesh." This proves that those on whom Heaven bestows the greatest blessings are in most danger of being "exalted," and of falling; therefore, they need to be exhorted to be humble, and watched over carefully. But how often have such been looked upon as almost infallible, and they themselves have been too apt to drink in the extremely dangerous idea that all their impressions were the direct promptings of the Spirit of the Lord. And how often has [it] been the case that such have become self-righteous, puffed up, denunciatory, and finally gross fanatics, and the most efficient agents of the devil to scatter wildfire, and to divide the flock of God. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

We think it is a fact that many of the greatest fanatics in the land, have once shared largely in the gifts of the Holy Spirit, but by not having good instruction, they have fallen through pride. This has had a tendency to cause the skeptical and prudent to doubt all the operations of the Spirit of God. And in this last hour of Satan's triumph, when he calls to his aid mesmerism, mysterious knockings, etc., to deceive the people, if God manifests his power, and employs any of the gifts of the Spirit, we may expect that a multitude of voices will be raised, pronouncing it fanaticism, or anything save the work of the Spirit. But shall we sink in the mire of unbelief, and reject, or prize lightly, the gifts of God's Spirit because some have made a bad use of them? God forbid. Men in their blindness and folly have dishonored every precious truth in the Bible, yet we shall not do well to think less of the Scriptures, or any portion of them, because many have made a bad use of them. Rather let the servants of the Lord preach the whole truth as revealed in the Word.

The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God

is "thoroughly furnished unto all good works." If every member of the church of Christ were holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in "all good works." Thus "the man of God may be perfect." But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to his living Word. Paul says that they are for the "perfecting of the saints," "till we all come in the unity of the faith." The extreme necessity of the church in its imperfect state is God's opportunity to manifest the Spirit.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works." But if a portion of the church err from the truths of the Bible, and become weak and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring, we should let him work. Yea more, we should pray for him to work, and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen.

When the seventy returned, and told Jesus that the devils were subject unto them through his name, he said to them, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (See Luke 10:17-20.) Jesus saw their danger, and gave them this caution to save them from exaltation. O, what an instructive lesson is contained in these few words from our Lord. By this we may learn that to possess the gifts of the gospel church is not so much a matter of rejoicing, but rather a cause of humiliation before God, and fear and trembling, lest a wrong use be made of them. But to have our names written in heaven, to know that God owns us as his, is a sufficient cause for any child of God to rejoice.

We say, then, that one great reason why the gifts of the Spirit are no more manifest among us, is because the church is not humble enough to bear them. Will the Lord trust those whose affections are still attached to this world, and who have a large share of pride left, with the gifts of the Spirit? If he should, it would be very likely to build them up in their errors, and ruin them. This he will not do. The latter rain is coming, and God is waiting to be gracious. The refreshing will come from the presence of the Lord, and it should be our concern to be ready for it, so as to share it largely.

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit;

and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 17-20.

There are many things of importance to us in this prophecy quoted from Joel 2:28-32; some of them we will notice. First, its fulfilment was to be in the last days. There can be no days later than the last, therefore the last days extend to the second advent, and we should expect the manifestations of the Spirit mentioned in this prophecy, until that event. We admit that a portion of the prophecy was partially fulfilled in the outpouring of the Spirit on the day of Pentecost; but it is not possible to show that it was all then fulfilled, therefore it is perfectly plain that the entire prophecy has a complete fulfilment in the "last days." Second, the signs in the sun and moon, the "wonders in heaven above, and signs in the earth beneath," were not seen on the day of Pentecost. No one believes that they were. But it has been the unanimous and settled faith of those who have been looking for the Lord, that they were not seen until more than 1,700 years after the day of Pentecost. Third, there is no evidence that any of the disciples had visions on the day of Pentecost, and it is not at all likely that any of them were asleep, dreaming dreams on that very exciting occasion. They were exercised only with the gift of tongues. Fourth, it will be seen by referring to Joel that this prophecy refers especially to the "remnant." "It shall come to pass, that whosoever shall call on the name of the Lord [when the saints cry day and night, Luke 18:7] shall be delivered [delivered out of the time of trouble]: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

Finally we see that the outpouring of the Spirit, the gift of prophecy, and dreams, and visions, of the Lord, are to be sufficiently remarkable to constitute signs of the second advent, and that they are classed with the signs in the sun and moon; with "wonders in the heavens and in the earth." To the skeptic and worldly wise this sentiment will probably seem heretical; but when compared with Joel 2:28-32; Acts 2:17-21, it will be seen to be truth. Heaven and earth will pass away, but God's word will stand.

As God has ever distributed his spiritual blessings according to the necessities of his people, it is rational and right to conclude that the abundant manifestations of the Holy Spirit, mentioned by the prophet Joel and the apostle Peter, were designed for the "remnant," just before they enter the "time of trouble, such as never was," the "great and terrible day of the Lord." Before the world was drowned with the flood, God interposed, and Noah was instructed to prepare the ark. The divine power moved upon the beasts, cattle, fowls, and creeping things, and they two by two moved along into the ark with Noah and his family, "and the Lord shut him in." Just before fire and brimstone was rained upon Sodom and Gomorrah, two angels were sent to hasten Lot in his escape. God showed signs and wonders to his people in Egypt, through Moses and Aaron. He also parted the Red Sea before them. When the powers of earth and hell were arrayed against Christ and his apostles, the covenant was confirmed by signs

and wonders and mighty deeds of the Holy Ghost. And can we believe that the saints are to pass through the perils of the last days, "the time of trouble, such as never was," unaided by the power of the Spirit? Certainly we cannot. He whose ways are equal and who knows our wants, will pour out of his Spirit, according to the prophet Joel, and will impart strength to the meek, to enable them to "stand in the battle in the day of the Lord." Those who "seek meekness" and "righteousness," will be hid in the day of the Lord's anger.—*Review and Herald, April 21, 1851.*

[The foregoing was reprinted in the REVIEW of Oct. 3, 1854, and the following note was appended:]

We wrote the above article on the gifts of the gospel church four years since. It was published in the first volume of the REVIEW. One object in republishing it is that our readers may see for themselves what our position has ever been on this subject, that they may be better prepared to dispose of the statements of those who seek to injure us.

The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony.

We have neither time, space, nor disposition to correct the statements of those who misrepresent our true position. Those who thus "oppose themselves," and expose themselves, are objects of pity.

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#### ANGRY WORDS

ANGRY words are lightly spoken; in a rash and thoughtless hour Brightest links of life are broken by their deep, insidious power. Hearts inspired by warmest feeling, ne'er before by anger stirred, Oft are rent past human healing, by a single angry word. Poison drops of care and sorrow, bitter poison drops are they, Weaving for the coming morrow saddest memories of today.

Angry words! oh, let them never from the tongue unbridled slip; May the heart's best impulse ever check them ere they soil the lip. Love is much too pure and holy, friendship is too sacred far, For a moment's reckless folly thus to desolate and mar.

Angry words are lightly spoken; bitterest thoughts are rashly stirred,

Brightest links of life are broken, by a single angry word.

—Selected.

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#### A PRAYER

MRS. E. M. PEBBLES

FATHER, be thou my guide;

I do not know the way.

The easy road is wide,

And I am prone to stray.

Take thou my hand.

For thou — I'm just a child —

Art wise and good and strong.

O lead me through the wild,

And keep me from the wrong

In slipping sand.

If, lingering on the way,

I gain a pretty toy

Which lasts but for a day,

And yields but earthly joy,

Take it away,

E'en though the tears may fall,

E'en though the loss brings pain;

Thou must be all in all

If heaven at last I gain:

I must not stay.



# BIBLE STUDIES



## *The Destiny of the Wicked*

FRANCIS M. BURG

THAT the wicked are to be punished must be conceded by all believers in the Word of God. But concerning the punishment,—its nature, its duration, and its final results,—we find as widely diverging opinions among religious teachers as we do concerning the subjects which were discussed in the two preceding articles.

How bewildering it must be to inquirers after truth to find those who have had the benefits of schools in which the good Book is studied, differing so widely in their teaching on these subjects of such vital importance! Listening to one theologian, we hear descriptions given of the place of torment, and of the agonies of its helpless victims. Another, evidently recoiling from the thought of scenes so revolting, presents a modified view of the torments of the lost, possibly suggesting that hell is only a state of hopeless separation from God, and that its torments consist only in mental anguish. A third teacher tells us of the time when men will be punished "according to their deeds" which they have committed, and that after the requirements of justice have been meted out to them, they will be forever annihilated.

Following the command to "search the Scriptures" that we may know "what is truth," we go to the inspired Book again, and ask, Are the wicked being punished at the present time? Have the ungodly of all past ages since sin came into our world, and who have died in sin, been writhing in torment during these long, long ages? The answer to this question is clear in the following words of the apostle Peter:

"The Lord knoweth how to deliver the ungodly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

How men have failed to see this plain and unequivocal statement in the Bible is difficult to understand. And more difficult yet is it to see how this enormous and repulsive doctrine of endless suffering in a lake of fire has made it possible for any man who knows God at all, to reconcile such a thought with his conception of Christ's character. Justice has been insulted by such teaching, and Mercy stands horrified and speechless to hear these utterances concerning the God of infinite love.

Justice and Mercy work together in God's great plan, in which he is dealing with the inhabitants of this fallen world. It is Mercy's privilege to exhaust every resource that is available, in her efforts to save sinners. Justice waives every one of his demands, and co-operates with Mercy, acting only at her bidding, while her efforts are being made to save the lost. And not until Mercy has spent herself fully, in her attempt to save sinners, will Justice execute his demands. And when that time comes, neither Justice nor Mercy will demand, or consent to, an endless torment of the finally impenitent. The doctrine of endless misery for the wicked is absolutely incompatible with any sane conception of a merciful God.

I insert here some quotations which have formerly appeared in the columns of this paper, showing how abhorrent this doctrine of torment for the wicked has been to some thinking men:

"I cannot find one single text in all the Scriptures which, when fairly interpreted, teaches the common view about endless torment."—*Canon Farrar*.

"The idea of the endless conscious suffering of the wicked is the most unwelcome thought ever suggested to my mind. My whole soul revolts against it. It is the horror of all horrors. I do not now see either wisdom or goodness in the plan, and possibly I never shall."—"Beyond the Grave," by *Bishop Foster*, p. 130.

"I have heard it declared from the pulpit, I was taught it in the seminary, and, God forgive me, I have preached it, that God would be eternally glorified by the undying agonies of the eternally lost. I affirm that this is a direct contradiction of every one of Christ's teachings about God. It changes the Fatherhood to hatred; the compassion to cruelty; the love to anger; and banishes from the world that now is, and that which is to come, the God and Father whom Christ revealed."—*Rev. J. E. Roberts (Baptist)*.

Another testimony is as follows:

"I was trembling on the brink of infidelity, on account of the great and terrible papal fiction,—endless misery."—*Rev. H. F. Oliver*.

"I abhor with all my being, the eternal conscious misery of the wicked."—*Dr. Frost (Baptist)*, in *Los Angeles Evening Express*.

The wicked are not in torment now. Their punishment is reserved till the day of judgment. Peter speaks of the "day of judgment and perdition of ungodly men," as a time not yet come. 2 Peter 3:7.

It remains for us to take the plain word of the Scriptures as to what will finally become of the wicked. That they are to be destroyed "root and branch," or entirely destroyed, is stated in the clearest way by the prophet Malachi:

"Behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

With this agree the words of Obadiah:

"As ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 16.

The "lake of fire" in which the wicked are to be "burned up" is the fire which God kindles at the end of the thousand years, the purpose of which is the punishment of Satan and the wicked.

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

This is the "hell" in which God will destroy both the soul and the body of ungodly men.

Rewards and punishments will be according to the deeds done in the body (2 Cor. 5:10; Rev. 20:12), which is just and equitable; and when the punishment that Justice demands has been meted out, the wicked will cease to be. This is consistent with a proper conception of God, for no one can think of him as being responsible for the eternal perpetuation of sin, which would be true should he put the wicked in a place of torment to blaspheme his name and curse him forever and ever.

The ultimate object of the great plan of God is to blot out sin, and to restore the earth and all creation to the state of purity that was intended when he laid the foundations of the earth.

The wicked are to be consumed "as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37: 20. Even his place shall not be found.

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10.

There will be no place from which the shrieks and cries of men in torment will arise, when God completes his work of restitution, and the time comes that is foretold by the revelator:

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them [all of these creatures together], heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

Says Peter:

"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10-13.

The devil himself, who caused man to fall from his original state of innocence, will be destroyed, together with all who refuse to repent and turn away from sin.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

Satan is aware of the fate which awaits him. John says "he knoweth that he hath but a short time." Rev. 12: 12.

Surely, when the great plan of salvation is finished, the redeemed of God will be able to sing:

"Just and true are thy words, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 3, 4.

#### Questions

1. What are some of the varying ideas advanced by religious teachers in regard to the punishment of the wicked?

2. What writer of the Bible shows plainly that the wicked are not receiving their punishment now?

3. Will a rational conception of the character of God admit of the common belief in everlasting torment for the wicked?

4. How completely will the wicked be destroyed? Name two or three Bible writers who speak of the annihilation of the wicked.

5. How will the "lake of fire" be kindled, in which the wicked are to be burned up? When will this occur?

6. Will Satan himself be destroyed? Is he aware of this fact?

7. After God's plan of salvation is finished, how many of his creatures will worship him and sing his praises?

8. Will any question remain in regard to God's justice after his work is finished? Why not?

\* \* \*

Do you know that your thoughts rule your life,  
Be they pure or impure in the strife?

As you think, so you are;

And you make or you mar

Your success in the world by your thoughts.

— Emily Tupper-Bendit.

## Healing in the Word

DANIEL H. KRESS

THE people thronged about Jesus as he passed along the way, and each one tried to get a glimpse of him — the man spoken of so often. Among them was one who came not out of mere curiosity, but who had been convinced that this was the long-looked-for Messiah.

Undoubtedly the woman was a student of the Scriptures. She came for healing. Her faith led her to say within herself, "If I can but touch him, I shall be healed." She put forth her hand and touched merely the hem of his garment. It was a very light touch; but there was something about it that was different from the touch of the curious crowd. Jesus turned at that touch and said:

"Who touched me? . . . Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" Luke 8: 44.

It was true that Jesus was touched and pressed on all sides, but he answered:

"Somebody hath touched me: for I perceive that virtue is gone out of me." Luke 8: 46.

This was the only touch that Jesus felt and recognized. It brought virtue and healing to the woman.

"When the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." Luke 8: 48.

She had a disease that had baffled the skill of the physicians. She was growing worse. All human aid had failed. She had heard of Jesus, and she ventured to appeal to him. But seeing the multitude, her courage failed. Trembling, she came and, unobserved, touched the border of his garment. It brought results.

He is the same Jesus today, possessed of the same virtue and healing power. He is still touched with the feeling of man's infirmities. He is the Unchangeable One — the expression of God's unbounded love for this world inhabited by men and women who have gone astray, who have wandered from the Shepherd's fold, and have been left upon the hillside bleeding and suffering.

It is true that Jesus in person is no longer with us. He is in heaven, in the presence of the Father, as our representative and advocate. But he has not forsaken us. Before taking his departure he said:

"I will not leave you comfortless." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you, and shall be in you." John 14: 18, 16, 17.

The Spirit of truth is still with us. We are not left comfortless. He abides with us forever. It is not necessary to make a trip to Palestine to get in touch with him. He is in every place, and is accessible to all. He possesses no less power and no less virtue than Christ himself. He is the true representative of Jesus in the world during his absence.

There is still healing in the word of God. To receive the Word as the word of God brings to man's heart and body all that God has promised. It is through the promises of God, or his word, that man becomes a partaker of the divine nature. It is through the word that the new birth takes place. 1 Peter

(Continued on page 16)



# IN MISSION LANDS

## *It Pays*

MRS. BERNHARD PETERSEN

LAO DWAN was formerly a coolie, very poor and illiterate, as that class always are; but it would do your hearts good to see the transformation that has taken place since he has accepted Christ. His widowed mother and his brothers tried to hinder him from accepting the truth, but to no avail. Although he and one of his brothers worked every day in the week, it still seemed difficult to keep the wolf from the door; and they thought if Lao Dwan should worship God once a week, that would make matters still worse. All Chinese have great respect for the wishes of their parents, and so does Lao Dwan; but he told his mother that in this instance he must accept Christ, even if she opposed him.

Lao Dwan was taught that in all trials and difficulties, he had a faithful Friend and Brother, and he readily accepted his help. He told me that the Lord had wonderfully blessed him, and had given him courage and strength; and though he now works one day less every week, he earns more than his brother, who labors seven days.

When his mother saw the change in his life, and how he was being prospered by his faithful obedience to his God, she became reconciled, and does not oppose him any more. He is a sincere Christian, and is very happy.

*Mukden, Manchuria.*

\* \* \*

## *The Message Entering New Territory in Java*

PETRA TUNHEIM

THE writer has taken a trip up through middle Java and a little to the north on a range of high mountains called "Dieng Gébergte," for a change to cold air, and also to take the message to the people who are sitting in darkness in these far-away places.

About \$33 worth of literature was sold on the way from Batavia to the mountains, mostly on the train. The conductors are very kind. They gave me permission to go all through the train with our literature, as they have no newsboys. In that way literature can be sold to people who travel from far distances, and that is an excellent way of getting the truth into places where perhaps a canvasser or minister could never enter.

Wonosobo is the last station on the railroad, so now I must take a small dogcart for five miles up the mountains. Then I will go ten miles on horseback, as the road is steep and narrow. The heavy literature and living provisions must be carried by coolies, who are paid two cents a mile. As I watched the hard bamboos frequently being changed from one shoulder

to the other, I longed for the time to come when neither man nor beast shall groan any more under these heavy burdens. O what a joy to think that such a glorious time is almost here! Only a few more hills to climb, a few more *kampongs* to enter, a few more people to search out and give the warning; then when the last honest soul has been found, we shall hear the joyful words of our glorious King, "It is done." How earnest we should be to hasten that great day!

The road runs zigzag around the mountains, and the scenery is most beautiful. The rich fir trees covering some of the hillsides stand proudly and yet gracefully, casting the shadow of their foliage on the passers-by. In the deep, winding ravines the clear trickling streams laughingly rush down over the clean, white pebbles to their homes below. In the tree tops the many sweet birds joyfully and melodiously praise their Maker. With such surroundings and such change from a dirty, dusty, hot city, one becomes almost lost to this weary world for a little while. How good it is to know that very soon the curse will be wiped away, and we shall see this earth in its former perfect grandeur! What will it be to behold it throughout the eternal ages!

Halfway up the mountain lives a European who earns his living by keeping a garden and a store. Here all the coolies get their dinner for two cents each. I took some small books and visited this family. In the course of the conversation I found that the man was looking for light. He told me that he had been in Batavia and secured books on Christian Science, but he could get no light from these, and became more confused. I told him I had a large book, "Daniel and the Revelation," in my baggage, which would bring him the light from God, and would give peace to his soul. He gladly paid me \$5 for it. I was very thankful for this good visit, and that the message for this

time had entered a new home to bring food to a hungry soul. How wonderful that far away upon these lonely hills, our heavenly Father, in his love and mercy, looks down upon his sons and daughters, and in some providential way, through the guidance and work of the Holy Spirit, the message goes to them.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Isa. 52: 7. "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55: 12.

One day I canvassed in a small mountain town where a number of Chinese are living. I took several subscriptions for our Malay paper, and sold small books to the amount of \$20, gold. One experience I had in that place shows clearly that God hears



A Colporteur Leaving the Mission Compound in Mukden for the Field

and answers prayers. While I was out in the hills praying that I might find one honest soul in that place searching for light, a young Chinese came to the hotel to see me. He left word, asking me to come to his house. I called upon him the following morning, and found he was hungering for the word of God and his precious truth. I had the great joy of telling him and his father about the message for this time, and of the soon coming of our dear Saviour, which made their hearts rejoice with mine. They bought a quantity of literature, and wanted to study further.

In other places, also, I have seen evidence of answers to prayers. Up at the little town Dieng, I also prayed that I might find some seekers for light, and the only two European men in the place came to me, subscribed for our papers, and bought other literature. Let us pray very earnestly that the Spirit of God may run to and fro over hills and valleys, and prepare the honest in heart to search for the message; then very soon the work will be finished.

#### The People

In all my travels in Java, I have never seen the native people so poor and dirty as up in these mountains of Dieng. Their plots of land are small, and they do not have many ways of earning a living. Most of them seem to have only one simple garment, and judging by the color of it, it has not been in water since it was put on new. But as the sun comes up in the morning, they sit outside their little bamboo huts and pick the vermin off their worn coats, which seems easier for them than to take a good wash. The little girls of three and four years look as if their hair had never been combed, and their bodies had never had a bath. The hair is twisted in little round ropes all over their heads, like the wool on sheep or goats.

I do not write this to cast any reflection on these poor souls. I am so glad to have the opportunity of giving some of them a message which is able to cleanse their souls, as well as their bodies, if they will accept it. How good to know that among the twenty-five million Mohammedans in Java, steeped and hardened in that deceptive religion, some will be gathered out and will stand with the overcomers! Let us all pray earnestly that the Lord by his power may enlighten the hearts of many of these people.

\* \* \*

### Our Korean Neighbors

MRS. J. C. KLOSE

ALTHOUGH we have been in this field but a short time and speak but little Korean, we find that there is much that we can do in bringing the knowledge of Christ to our neighbors; and we feel richly repaid by the joy that humble service brings to us.

The accompanying picture is of a Korean family with whom we have recently become friends. They

live over the hills about two li from our station. Our first visit was merely a "sight-seeing" trip; but the people were so pleased to think that we were interested in them and their few earthly possessions, that it was revealed in their faces. The next time we went, we took some literature with us to give them. One Korean who saw the papers actually begged for a copy to read. We believe that by showing our interest in them they will learn to know that we love them, and we shall thus be better able to win them to Christ.

About three li from here is a little village on a hillside. A few days ago Mr. Klose and I went there with some literature and canvassed the village thoroughly. A crowd of children and dogs followed us through the streets. The people all seemed glad to see us. Many stretched forth their hands eagerly for the papers, and thanked us for coming to them.

This little village is a sample of all Korea. Many are eagerly and intelligently searching for the gospel, while others are ignorantly looking for the light. Many have heard rumors of the benign influence that the "Jesus doctrine" brings, but they know not who Jesus is, or how to accept him. Should we not, then,

put forth every effort and give of our means to help these poor people to a knowledge of salvation?

*Keizan.*

\* \* \*

### The Dark Continent Still Waiting

JOEL C. ROGERS

As one whose life has been given to Africa, I watched with keen interest the development of affairs during the last four years of doubt and uncertainty. At the outbreak of the war I was in one of the least accessible spots in Africa, or

perhaps in the world. (It is a month's travel by water, rail, and carrier from the mouth of the Zambesi River to Fife, on the boundary of northeast Rhodesia.) Suddenly we found ourselves without liberty.

I was traveling by foot one hundred miles to meet my wife, who was coming up from Nyasaland. Somewhere near the middle of my hundred-mile journey I found a native trader on the road who owned a bicycle. I hired it for a small sum to finish my trip. After riding a few miles, and while sitting by the roadside eating my lunch, I was surprised to see a man running to overtake my *ulendo*. It was the owner of the bicycle. I had walked a little ahead of my carriers to eat my lunch under a tree close to the path. The bicycle was behind with the carriers. Soon I noticed a struggle over the wheel. My boy was trying to bring it to me, and the owner was trying to get away with it. The owner was so insistent that I ended the struggle by calling to my boy to let him have it. It was not till three days later, after meeting my wife, who gave the news of the war, that I was able to understand the strange conduct of this native, from whom I had hired the wheel. Evidently he had heard rumors of the war from across the east-



A MISSIONARY VISIT  
Mrs. J. C. Klose and a Family of Korean Neighbors

ern border, and feared that I would not return his property. Perhaps he wanted it for himself for flight.

There have been many raids along that same road between Nyassa and Tanganyika Lakes. The missionary who returns there will find new problems and difficulties added to the many he had to face before. Thousands of natives have been taken to Europe. On their return their wants will far exceed their needs. Before, a yard of calico and a garden of greens, with an occasional beer pot, supplied all the native's requirements. Now he will want a full suit, boots and hat, and bread instead of porridge. So from this time on, he must have double the old wage for his work. In short, he has got much "civilization," without time to assimilate it; he has become confused by what he has seen and heard.

The same heathen tribes are here,—with perhaps more unevangelized tribes and languages than on any continent,—still waiting in ignorance of Jesus and his gospel of peace. We have many unwritten languages and dialects, and only a few people in each tribe.

We need keen young men and women, of good education and training, to master these languages, and to go into every part of this land and occupy the strategic points in order that we may quickly put the truth into the hands of every tribe. In worldly enterprises there will be a scramble for these strategic places. I wonder if we, likewise, shall be alert with the last message of salvation.

My wife and I have been anxiously waiting for the opportunity to return to the work in the heart of Africa, which we love and to which we have given our lives. Our health is much better than when we left the north three years ago.

\* \* \*

### **How the Chinese Christians Support the Work of God**

F. A. ALLUM

THE following extracts are taken from a letter recently received from Elder S. G. White, who is in charge of our mission work in Shensi:

"Among our people in Gospel Village district there are several good, substantial Chinese church members. There are also a number of young people who are ready for baptism. Yesterday I made out some statistics, and found that from a provincial church membership of one hundred forty-nine there were some very liberal offerings. The first eleven months of 1918, offerings were as follows:

"Tithe from members in the employ of the mission, \$126; tithe from members, \$136.99; Sabbath school offerings, \$115.10; special fund for church building, \$120; paid on pledges, \$79.50; total, \$577.59 [Mex.]"

When we remember that practically three fourths of the province of Shensi is in the hands of robbers and revolutionists, and that the district surrounding Gospel Village and Tan Gai Bu has been looted repeatedly by them and that our work in Shensi has been in operation only about two years, this is truly a wonderful report, and reveals the power of the gospel to transform the life.

When we consider that economic conditions in Shensi, as compared with the United States, would be more than the ratio of one to ten, this would mean that each church member in the homeland should give in eleven months \$60, if he would give as much in proportion as the Shensi Christian. Such a spirit as this displayed by the Chinese Christians in far-off Shensi should stir our friends in the homeland to greater and greater activity, that all parts

of the heathen world may quickly hear the glad tidings of salvation and the promise of a soon-coming Saviour.

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### **God's Care for His Children**

SAMUEL M. KONIGMACHER

WE read in God's Holy Word about pestilences, wars, and famines, which all go to show the times in which we live.

This year the natives were threatened with hunger, for the crops were far below the needs. Usually the people sell food for cloth and fancy beads. Now, when they realize, to their dismay, that the food supply is very limited, they have begun to go into the bush to look for wild fruits. God, in his goodness, has given them a bountiful crop of wild fruits this year. The natives leave their villages early in the morning to seek the *mpundu*, a fruit similar to the persimmon. These they dry for use after the fresh fruit has been spoiled by the rain. Along the stream they plant small crops of pumpkins and corn, which will help to tide them over. The rainfall which causes one kind of fruit to decay, ripens another.

The native also finds bee nests, and many times will bring in gallons of honey, which he can exchange for cloth or money, or apply on his taxes.

The flowers from some of these trees in the bush are used as food, and along the Zambesi I saw the natives gathering quantities of seed pods, which look like beans. This is truly a blessing from above.

### **Healing in the Word**

(Continued from page 13)

1:23. Christian growth comes through the word. 1 Peter 2:2. It builds up the character in harmony with the character of God. Acts 20:32. It protects against sin. Ps. 119:11. It makes clean the heart. John 15:3. By it man lives. John 6:63; Deut. 8:3. It will keep men during the hour of temptation. Rev. 3:10. There is healing in the Word. "Speak the word only, and my servant shall be healed," said the centurion who was commended for his faith. He felt that Christ's bodily presence was not an essential; the word would accomplish all he desired of him. Jesus said, "I have not found so great faith, no, not in Israel." Matt. 8:5-10. Jesus was the Word made flesh. John 1:14.

All that was done for the woman who came trembling into the presence of the Word made flesh, will be done for those who come trembling into the presence of the written Word.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

There are many who crowd about the Word today as the people thronged about Christ in his day. They study it, but no virtue comes to them from it. Merely to come to the Word of God to get a new theory, an argument to meet an opponent, or to study it as we would mathematics, brings no virtue. Thousands touch the Word in this way. The one who comes feeling his great need of divine aid, and who comes to the Word of God in a prayerful frame of mind, with his soul hungering for the Bread of Life, will find in the Word all he seeks.

There will be those in the last days who will come to the written Word as the trembling woman came to the Word made flesh, and to them virtue will flow as it did to her, and healing will come to their souls.



# 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."

## THREE TIMES A DAY

HELEN ROSSER

THREE times a day  
The prophet went to pray.  
The world's prime minister was he,  
And perfect his integrity;  
Yet could he not in self confide,  
But with his window open wide,  
Though next in power to the throne,  
He learned to rule from God alone.

Three times a day  
He drew himself away;  
For when important business pressed,  
'Twas then he gave himself no rest,  
Till on his knees he sought for light  
That he might do his work aright,  
That Media's vast and wide domains  
Might know the God in heaven reigns.

Three times a day!  
Yet felt he no dismay  
When wicked men devised a plot,  
And then this faithful prophet sought.  
Beneath his window open wide  
They stood; but God was by his side.  
They thought to make the man afraid,  
But God protected him who prayed.

Three times a day  
Shall we not also pray?  
Before us lies a mighty task  
For which God's guidance we should ask;  
When God's own sons their weakness feel,  
And three times daily humbly kneel,  
How soon these vast and wide domains  
Might know the God in heaven reigns!

\* \* \*

## Mother

GRANT A. ROBERTS

WHEN I attempt to eulogize my mother, I realize the insufficiency of mere words. Could you have known my mother, you would be able to appreciate my feelings and my conception of mother-love.

The mystic cord that binds the mother to her child cannot be described, for it is a golden thread from the great anchor cable of God's unfathomable love. Like the wind, its effect can be seen and felt, but no word artist can draw its picture.

There is no sin pit in life's experience so deep and dark but that your mother's love will follow you there. There is no valley of affliction through which you pass so dark but that your mother's sympathy will soften your sorrow. Mother's love for you and faith in you will help in surmounting the highest peaks of difficulty or discouragement.

Yet there is a love broader and deeper than mother-love. The human parent may forget her child, but the Lord promises, "Yet will I not forget thee;" and "when my father and my mother forsake me, then the Lord will take me up." Still the fact remains that it is through mother-love that we gain a foretaste of the love of our heavenly Father for the purchase of his blood.

Mother! Mother! Had I command of all the languages of earth I could not tell what her loving counsel has meant to me in this life and in the preparation for the life to come.

\* \* \*

## Father

It is the father's duty to give some time every week to his boys and girls. The only time I have been able to give mine is Sunday. My Sundays have belonged to the children.

I have always been to church and Sunday school with them, because in the light of some hundreds of years of history there is nothing that yields better returns, in the long run, than habitual reverence for God. "Only those who believe in God do good in private," say the French.

Sunday afternoons we have always taken a walk, when the weather permitted, or if it was too stormy, we have read storybooks together, or have made various kinds of scrapbooks.

In our walks we usually had a definite objective. We went to see some one, or to get a particular view, or to visit our favorite trees, or to look for some one thing in particular. On one trip we counted birds' nests; on another we searched for cocoons; on a third we dug into old stumps to see what we could discover; or looked under pieces of wood and bark; or we found the smallest growing things; and we made collections. In a word, we studied God's great, wonderful outdoor book in the afternoon, just as diligently as we studied the best literature in the morning.

And what are the results? Five open-eyed, open-minded, intelligent young men and women, devoted to their parents and grateful for what their heavenly Father and his children have done for them; a mother who is still young and happy, because she got a little rest on Sunday during those strenuous years; to say nothing of a father who now thanks God for the privilege of still being a boy though in his fifties.

We shall never forget those long evenings in our city home, when the girls came back from seminary and high school, and the boys from Harvard and "Tech," and we sat around the dinner-table together, forgetful of time. We were all more entertained by each other than by any show ever staged, because by this time each of the children had discovered his own special field of interest, and had delved into it beyond the limit of the other interests in the great realms of nature and literature that we had begun to enjoy together when they were little children. Each one could therefore make his own particular contribution to the delight of all.

When will short-sighted, self-indulgent, arrogant fathers learn that in their own wives and children are the possibilities of perennial delights and solid satisfactions, compared with which other things are as dust and ashes?

The confidential relation between the father and the children is one of the most precious and impor-

tant things in life. One should never take chances of forfeiting this relation. It costs something to keep it, but it is worth everything to the father and children.—*Selected and adapted from an article by Henry Turner Bailey, in the Christian Herald.*

\* \* \*

### Reverence in Children

ONE of the defects of life is the lack of reverence evinced by children and young people. How can this fault be overcome?

The parent himself or herself must show reverence in order to teach it. No word of mouth, no precept, is as forceful as example.

Let me illustrate. There is striking opportunity for teaching reverence in the home in the case of the grandparents. The parent must show respect for them. Then every chance should be taken to teach the children how to serve them, by saving them steps, by paying them little attentions. The child, when taking a walk, can bring home a flower for grandmother or shells from the seashore. He can see that grandfather has the newspaper in the morning. The child should learn to rise in their presence.

There is an old tale in the Norse legends, which ages ago gave an example in grim fashion. In a primitive hut a little boy is carving a rude bowl. His father asks him, "For what dost thou fashion this bowl?" He answers, "This is like the bowl thou hast set before grandfather, who may not sit at the board with us, but is put in a corner and must eat his food all from the same dish. So I am carving this bowl for thee, father, to use when thou shalt be old and sit in the corner like grandfather."

Not only the grandparents, but all aged and helpless people, should be treated with reverence by adults. The child can thus be taught to look with special interest upon those who need help, and with respect for those who, though feeble in body, are superior in age and dignity.

How proudly happy a small boy or girl is apt to be when allowed to help a blind man across the street! How delighted when permitted to help grandfather or grandmother as they are beginning to walk after an illness! Let us encourage in the child this feeling of pride combined with reverence, and expand it until it takes in all those who are helpless, aged, or in need.—*Felix Adler, in the Christian Herald.*

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### Sensible Shoes for Women

GEORGE H. HEALD

SENSIBLE shoes for women are almost unobtainable at reasonable prices. The reason is not far to seek. The proposition is well put in an editorial which appeared in the *Long Island Medical Journal* of July, 1919:

"It is a matter susceptible of proof that the foot that is constantly clothed in a high-heeled, narrow-pointed shoe, becomes in time deformed, and is at all times subject to injury that it would be spared if properly shod.

"The purpose of the foot is obvious; it is made to stand on and walk on or climb with, with comfort, and shoes are added to it for protection against the roughness of the way, and for that purpose only. For the man or woman who is compelled to earn a living by standing or walking much, it is essential that the shoe should aid the foot and not hinder it. Four millions of the best young men of this country have worn for two years a sensible shoe built to aid them in the most arduous of human undertakings—warfare. Many of their places have been taken by women who have assumed arduous duties, such as street-car conductors, porters, wait-

resses, nurses, and the like, and they have endeavored to perform those duties shod in ballroom shoes.

"That such was often a necessity and not their choice may be shown by the experience of almost any young woman who endeavors to purchase a moderately priced shoe. With rare exceptions the moderately priced shoe for women is most extreme and its last absolutely deforming to the foot. We have talked with practical shoe manufacturers on this point, and have been told that business competition demands constant changes in the shape and patterns of shoes and that this is the reason why the manufacturer is compelled to perpetuate the abominable style of high heels and narrow toes for women. On the other hand, the physician and husband is able to state that with the exception of the Ground Gripper type of shoes, there are practically no shoes on the market which conservative women can buy unless at prohibitive cost.

"It has been abundantly demonstrated that hammer toes and deformed arches, bunions and callosities, are the legitimate and constant result of wearing improper shoes, which if persisted in, will surely bring about changes in the feet of the coming generations.

"It is not intended in these few remarks to take up the cudgel in favor of any special type of shoe. Whatever our convictions may be, we realize that it took three years to persuade the supervisor of a certain training school for nurses to disguise her own neat and attractive feet in a sensible working shoe and to use her moral influence so that her pupils should be properly shod. It will take more than that to persuade womankind to follow her good example. But if the combined shoe manufacturers of the country will provide moderately priced shoes of moderate type so that the women of limited means are not driven to wedge their feet into the abominable shoes that they are now compelled to buy, it will not be long before the leaven will spread and millions of backaches will disappear and twice as many feet will be restored to the shape that their Creator intended."

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### The Minister's Wife

MRS. MAUD HARTER

LOVE was the lever by which Jesus Christ raised mankind from a hopelessly lost condition. Love is the greatest thing in the world; it is the only thing that will transform the sinful heart of man. Hence the first requisite for the minister's wife is a love for others as well as a love for God. If she is devoted to God and interested in the salvation of others, she will be a true help to her husband by exemplifying his teaching in her daily life. How can the minister's influence over the flock intrusted to his care be what it should be when his companion in her daily practice goes contrary to his teaching?

"In former years the wives of ministers endured want and persecution. When their husbands suffered imprisonment, and sometimes death, those noble, self-sacrificing women suffered with them, and their reward will be equal to that bestowed on the husband."—*"Gospel Workers," p. 201.*

The minister's wife must not forget the necessity of a quiet hour alone with God each day. The morning hour provides this time for entrance into the closet whose threshold is worn, the place of secret prayer. She cannot give to others the help which she does not herself receive. If she fails to spend this quiet hour in prayer and meditation, her life service will be dwarfed, and she will be unable to comfort others as she should.

The minister's wife must live a life of service. Her time is not her own. She must live for those around her, saying with the poet:

"Let me today do something that shall take  
A little sadness from the world's vast store;  
And may I be so favored as to make  
Of joy's too scanty sum a little more."

The work of the minister's wife has been well defined by one writer as follows:

"The Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindli-



ness. These graces are essential; but there is also need of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires rare strength of character."

As a home maker, the duties which fall to the minister's wife are many and varied. Housekeeping must be given due consideration, and the rooms should be kept neat and orderly. Our God is a God of order. The minister is his representative; hence his home should be a quiet, restful, well-kept place, one which will inspire thoughts of God. Then to the minister's wife falls largely the duty of training the children. Her husband is frequently absent from home, and she must bear heavier responsibilities than the average mother.

Since the minister's wife is looked upon as "an example of the believers," her clothing, and the clothing of her family should be well kept, simple, becoming, and in good taste. It may be all these, and yet not be expensive.

The minister's wife should be careful of her conversation. Never, never should she be a talebearer or a gossip. Neither should she talk too much. Silence is golden. Well may she say with another:

"Let me tonight look back across the span  
"Twixt dawn and dark, and to my conscience say,  
Because of some kind act to beast or man,  
The world is better that I lived today."

\* \* \*

### *Hints on Bathing the Baby*

LOUIS A. HANSEN

EVERY baby should be bathed at least once a day, unless some serious skin eruption or other similar condition prevents. The best time for the bath is in the morning, one hour after feeding. Have everything in readiness, the room warm, with no drafts, the water in the tub, and the towels close by.

During the first six months the temperature of the bath should be from 95° to 98° F. Use an accurate thermometer. It is not best to trust to the uncertain method of testing the bath with the bare arm; that is better, however, than applying the rule that if the baby turns red the bath is too hot, and if blue it is too cold. Thermometers are not costly. After six months the baby may have his bath reduced to 90° or even 85°, and by the time he is a year old, it may be taken at 80°. The reduction should be made gradually.

Bathe the young baby three minutes, supporting the neck and head with your forearm. An older baby, that can sit alone, may be allowed to splash around in the water a few minutes. But take care that he does not become chilled.

Use only the best white soap for the bath, and be sure to rinse it off thoroughly. Otherwise skin affections may result. If eruptions develop on the skin, use no soap at all.

Wash cloths of soft material should be used, one for the face and another for the body. These should be kept perfectly clean, being hung in the sun frequently. Do not use sponges; they absorb and hold much dirt, and cannot be cleansed without boiling, a process which they will not stand.

When taking baby from the bath, gently pat him dry with a soft towel. Rubbing may irritate the tender skin or aggravate nervousness. Dry carefully in all the folds and creases of the skin. Powder in groin and under arms with pure talcum or cornstarch,

but do not use more of the powder than is necessary.

Besides the daily morning tub bath, a sponge bath or two may be given, especially if the baby is nervous or the weather is hot. A tepid bath at bedtime will help him sleep.

Clean the ears and nose with a bit of cotton, not with a toothpick or some other hard substance. Wash the eyes with a little tuft of cotton dipped in boric solution, a teaspoonful of boric acid to a cup of boiled water. Use a separate bit of cotton for each eye.

As the baby begins to creep on the floor, his hands and face should be washed frequently. Remember that nearly all disease germs find access by the mouth to the interior of the body, where they do their harm. The hands come in contact with infected material and carry the germs to the mouth. It is almost impossible to avoid the contact of the hands, but swallowing the germs may be largely prevented by washing the hands. It is well to instruct children concerning this, and older people should observe it as well. Many diseases are swallowed, not "caught."

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### *The Round Table*

WE are glad to grant the request of perplexed parents for an opportunity to discuss their problems through the columns of our church paper. Questions that come to us will be published once each month, and we solicit answers from those who can make practical and helpful suggestions from personal experience.

#### 1. Small Thieving

How can a child be taught not to take, without permission, apples, cookies, raisins, and other articles of food for which he has a special liking? I have seen this habit result in children's becoming thieves and liars in more than one instance, since, of course, they usually lie in order to cover up their guilt. Will some parent who has been successful in breaking this habit, tell me how it was accomplished? A PARENT.

#### 2. Lying

How can I break my little girl of telling lies? Often she does this just in fun, but sometimes she does it to turn blame from herself to another. A MOTHER.

#### 3. A Divided House

Is it possible for a Christian mother to bring up a child in the fear of the Lord when the father is not a true Christian, although he makes a profession and belongs to the church? The older children in the family also exert an influence against religious training. Can some one give me a word of encouragement? It seems sometimes as if my heart will break. I married in haste and am reaping the result. A DISAPPOINTED MOTHER.

#### 4. A Runaway

Will some one suggest a plan whereby I can teach my small daughter not to run away from home? MRS. M. A. W.

#### 5. Careless of Clothes

How can I teach my little folks to be careful of their clothes? I do not object to their becoming reasonably dirty when at play, but they do not seem to have the least conception of keeping their garments either clean or whole. MRS. U. G. C.

These questions are worthy of consideration. We shall be glad to have short, concise suggestions as to the best way to meet these difficulties.

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### *A Correction*

MRS. STEWARD informs us that she made a mistake in the recipe given for "Oatmeal Bread" last week. The amount of white flour should be 5 cups instead of 3, as given. Bread made of 3 cups would be too soft and would not rise properly.



## LOCAL CAMP-MEETING IN MONTANA

THE camp-meeting for eastern Montana was held in Miles City, June 19-29, 1919. Montana is a small country in itself, being 800 miles long and about 400 miles wide. It is made up of mountains and prairies, fertile valleys and desert plains, good lands and "bad lands." The mountains are filled with gold, silver, copper, and other rich minerals. There were taken from the mines at Butte last year \$100,000,000 worth of minerals, and the supply seems to be inexhaustible.

The Sabbath keepers in eastern Montana are scattered over an extensive territory. We have a few small churches and companies and many isolated members. The distances are great, and the transportation facilities are imperfect. In spite of these drawbacks, by steam cars, by automobiles, and by other means, about 150 people came together to this feast of tabernacles. The weather was hot, the wind high, the dust deep, and not a tree or shrub offered shade for any on the ground. The only rain that fell during the meeting was what came from the city sprinkler, and that was greatly appreciated by all the campers.

The reader must not suppose for a moment, from what has been written, that the people were unhappy or in any way discontented. By no means. The usual "Good morning" was heard on all sides, and the mornings were surely good; the happy "Good nights" were as frequent, and as sincere as one ever hears. A person can endure a long, hard drouth externally if there are flowing out of his heart rivers of living water. And we make no mistake when we say that those who attended the meeting were, to a large extent, in that condition.

As usual at such meetings, the local ministers and helpers were all there, and also the heads of departments of the union, and all worked earnestly for the good of the meeting. Elder G. F. Watson, the conference president, was there and carried the heaviest part of the responsibility. The Lord is blessing him in his administration.

Since he went to Montana, two years ago, the conference has doubled in its membership. The membership now is 1,007. There has been an increase of \$28,740.29 in tithes, and an increase of \$9,224.87 in offerings to missions. The Sabbath school membership is 926; their offerings were \$4,238.92 last year, and on the two Sabbaths in camp they gave \$187.68. The book sales in the conference the last year amounted to \$11,005.97. Large improvements have been made on Mount Ellis Academy buildings, and more land has been purchased, which was greatly needed. Several substantial houses of worship have been purchased or built in some of the larger cities and towns. All this expenditure has been made without incurring any additional indebtedness.

There was some interest manifested by the people of Miles City. At the close of the meeting seventeen were baptized.

The work is growing in Montana, as it is everywhere in the world. Our brethren and sisters there are the same good, liberal-hearted people that we find in all parts of the world. God bless the Montana Conference and all connected with it.

E. W. FARNSWORTH.



## WESTERN CANADIAN CAMP-MEETING TRIP

A RECOMMENDATION was passed by the General Conference some months ago that a publishing house be established in Canada, and that the Review and Herald assist in establishing such an enterprise, running the business until it seems advisable for the field to take it over. Negotiations to this end have been in progress ever since, and it was recently voted by the General Conference Committee, the Review and Herald board, and representative members of the Eastern Canadian Union Conference, that the enterprise be launched October 1, subject to the approval of the union committees.

It was thought advisable that the writer visit the three early camp-meetings of the Western Canadian Union, to look over the field and get acquainted with the people and their needs.

Starting June 19 on this trip, I was absent more than five weeks. After a two-day stop at the North Wisconsin camp-meeting, where it was a great pleasure to meet old friends again, I reached Winnipeg, Manitoba, just following the strike, and had a little taste of what we may have to face everywhere. Military law prevailed, but I found the little camp-ground peacefully located far from the seat of trouble in the city,—an ideal place to seek God and to worship him. Manitoba is a small conference of only three hundred fifty-nine persons, but the camp-meeting was well attended. They certainly fulfilled Psalms 110: 3, "Thy people shall be willing in the day of thy power," for they responded nobly, not only in giving to missions, but in purchasing large quantities of literature for sale and distribution; 8,000 books of the World's Crisis Series were a part of the purchase.

The canvassers' meetings were faithfully attended, and were seasons of refreshing to all. Brother G. F. Ojala is quietly but earnestly leading out in this work, and a good work is being done, with fine records. Manitoba, with its beautiful lakes and green meadows, is a land of great possibilities.

Leaving this meeting, we traveled westward for nearly sixteen hours, out of the green fields of waving grain into the wide, breezy, drier country of Saskatchewan. Distances are truly magnificent, but not more wonderful than the possibilities of future development, which one can see on every hand from the car windows.

Saskatoon, a fine city of more than 30,000 inhabitants, was the location of the camp-meeting, which was attended by more than 500 people. Seldom does one see a better camp or a more cosmopolitan company than was found on this ground.

It was a new experience for the writer to talk through an interpreter. One hundred or more Russians, solid-looking Seventh-day Adventists; and forty or fifty Rumanians, supplemented by a company of Germans and another of Scandinavians, and a larger company of English Canadians, made up the congregation. But talking to such an audience was not as hard as it seemed at first. We had to fall back on short, complete sentences, well connected. These were translated by interpreters into the several languages. The Russians present represented the great Perdue movement, and were the results of the missionary activity of the Sonningdale church. Two churches have been built and more than two hundred persons have accepted the truth, besides bringing \$10,000 to the aid of the message. When our literature is ready in these languages, a harvest of souls will be garnered.

A large company of canvassers gathered daily in the young people's tent, many of them students from Battleford Academy, earning their scholarships, and a spirit of consecration took possession of all. They faced the prospect of drouth and a short wheat crop, but their courage was good and nothing was to be permitted to hinder. Brother R. H. Kitto, a young, energetic worker with a vision of service, is the leader. The great problem is to obtain literature for the foreigners, and Brookfield is trying to solve the problem as fast as possible.

The last evening of the camp was one long to be remembered. At 10:30 the sun was still tinting the western sky, and as the people bade each other good-by for another year, a chorus of men's voices rose in the clear air in that beautiful song, "God be with you till we meet again."

As I rode in an automobile many miles across the prairies, passing farmhouses and wheat ranches, interspersed with lakes and rivers, I was more than ever impressed with this "land of possibility." I could hardly realize that although 450 miles north of the northern boundary of the United States, still the country was rapidly being settled, and there was a great emigration coming from all the world that might sometime fill this great country with millions of people.

A hurried visit to Battleford Academy, which is situated on a hill with a fine view over the river valley, was much enjoyed. A Russian department in the school is helping the Russian youth to obtain a better education and a fitness for service among their own people; and everywhere the book work is the means to that end and the pioneer agency.

An all-night ride took us to Edmonton, the farthest north we went, a city of 50,000, beautifully situated along the river bank. New, modern, and well paved, it is a surprise to travelers from the States. Then we turned south again to Lacombe, the location of the Western Canadian Junior College. It stands on a high hill visible for miles around, and is a credit in attendance and equipment to a growing country.

At the foot of this hill, on the shore of two beautiful little lakes, the Alberta camp was pitched, with about 700 people, the largest gathering that we had yet visited on the trip. In spite of the dry weather which threatened their crops, the people gathered for this annual meeting from all parts of the province. There was a large German attendance, and when Elder J. T. Boettcher offered German literature, there was a good response; "The World Hope," in German, the new World's Crisis Series book, was purchased in quantities. A similar sale was conducted by Elder L. H. Christian in the Scandinavian tent, and the response was good. At the large sale in the meeting tent, a great deal of small literature was purchased, such as "World Peace," "World Destiny," "The Marked Bible," and tracts.

The canvassers' meetings were well attended and were inspirational. Although a wheat crop failure was apparent on account of the drouth, yet the canvassers talked courage and hope and soul-saving. Many new ones joined the ranks the last few days, so that Brother G. H. Barbee, their experienced leader, was very busy assigning territory.

The prayer bands were a source of strength at each of these meetings. One great omen of success in the publishing work was the great number of intelligent young people, every one a possible worker in the cause. A good work was done for them by Elder J. J. Reiswig, the union Missionary Volunteer secretary, in company with the earnest local leaders.

We left the Alberta meeting Sunday night, feeling that it had been good for us to be there, and leaving many new friends behind.

A day was enjoyed in Calgary with Brother W. L. Manfull, for nine years the leader of the bookmen in that great union, and a man who has the burden of the printed message on his heart, and with Brother J. B. Giddings, the efficient and genial manager of the Pacific Press Publishing Association branch office located in this city.

The Pacific Press Branch is in a private house built for this purpose, and one thing that interested me was the large assortment of literature in different languages, which shows the needs of the field. Calgary is a fine modern city of more than 50,000, well paved, with many fine public buildings, the clear river flowing through it, bringing the melted snows from the Rockies. Our sanitarium is six miles out, on a beautiful location among the foothills, and is efficiently managed and well patronized.

As I turned back toward the States and took my seat in the Overland Limited on the Great Northern Railroad en route to Chicago, I felt that I could see a vision of the north country,—a vision of book-selling possibilities, of a greater, broader, and wider soul-saving campaign. And I again thought of our duty to the strangers within our gates, and of the young Ruthenian brother, who, seeing just a little of the truth, had devoted himself to intensive Bible study for eighteen months; at the same time teaching the truth to a prejudiced community, and now has forty-five who have joined him in the blessed message. Then I thought how this brother is going into the book work, and how little we have published for his people.

There is a great work to do in western Canada; it will be hard work; it will be a distinctly pioneer work; but there are bound to be results, results that will be far-reaching.

The plan for a Canadian publishing association met with universal favor in that country, from both union and local conference workers and members.

Truly, nowhere have I seen the fields whiter for the harvest than in the Canadian Northwest.

J. W. MACE.

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### THE HONDURAS CAMP-MEETING

APRIL 24 I left Guatemala for Utila, Bay Islands, Honduras, to attend the annual camp-meeting there. At La Ceiba, on the mainland, I met Elder W. E. Lanier, the mission superintendent, and his wife, and Brother and Sister J. T. Borden. A tent effort had just been concluded there, and the following day we crossed over to the island of Utila, arriving one week before the opening of the meeting. During the interval, while preparations were being made, a few evening services were held in the local church building.

About one hundred of our people were in regular attendance, the larger part of whom were from the churches on the islands of Ruatán and Bonacca and from the La Ceiba church. These churches constitute the numerical and financial strength of the mission, which, with about forty Spanish-speaking believers in the interior, has nearly three hundred members. Fifty-eight were baptized during 1918, nearly one third of whom were from the interior.

A new 40 x 70-ft. khaki tent arrived shortly before the time of the meeting, and serves admirably against the direct hot rays of the tropical sun. It was pitched about thirty feet from the Caribbean Sea, whose calm, clear waters produced a refreshing and restful effect at all times. There is no noise from the water breaking, as the tide rises and falls but little more than a foot.

All the local workers were present, with the exception of Brother V. P. Hulse, who had recently arrived at Tegucigalpa. He remained at the capital to keep the work in hand there, while Brother Emanuel Alvarez, his fellow worker, made the long journey on mule, visiting several companies on the way. Brother J. T. Borden, who labors in the islands or on the coast of the mainland, also assisted in the meetings, and remained with Elder Lanier to continue meetings for a week or two after the close of the camp-meeting. Six were baptized on the last day of the meeting.

Themes on practical Christian living home missionary work, church officers' and organization meetings, made up the daily program in general, besides the consideration of plans relative to the work throughout the field. The devotional morning exercises were especially profitable, and a fervent spirit continued from day to day.

Brother and Sister W. F. Hardt were present to represent the Siguatepeque school for training workers, and related what has been done since land was purchased. Work is under way for the construction of a few buildings necessary to accommodate a limited number of students. It is expected that the school will open by February, 1920. On account of

some uncertainty in the past as to the location and plans for the school, our brethren had somewhat lost interest in the enterprise, but after learning of the present outlook, a feeling of confidence was manifested, and they are encouraging their young people to attend the school.

Beginning with 1919 the two Honduras mission fields were united, in harmony with plans made a year ago. The field is large, considering the fact that the country must be crossed on horseback; and so the superintendent, being the only ordained minister, has a strenuous year's work before him.

Then, too, a revival of the work in Belize is developing through the efforts of one or two earnest believers there, and about twenty are desirous of baptism. Our brethren in the Bay Islands are anxiously awaiting the arrival of the minister already promised. This will permit them to remove the office to San Pedro Sula on the mainland, nearer to the center of the field, and will allow more attention to be given the work in the interior. The field is without a leader for the book work.

The tithes and offerings are increasing from year to year, the former for 1919 being \$500 in excess of that for the previous year, with prospects for a still larger increase the current year.

After the Utila meeting I went to the island of Ruatán, where the office is located, to finish auditing the accounts. While there I spoke twice to the little company, a few of whom had been at the camp-meeting. It was a great pleasure to converse with dear old Brother Green, the first Sabbath keeper in the Bay Islands, who received the truth more than twenty-five years ago. His deep piety is always in evidence in his warm-hearted testimony, and he is still active in missionary work, although nearly eighty years of age.

Various conditions make the work in Honduras a difficult problem, but the workers there are laboring untiringly to meet the situation successfully. They need the prayers of our people that the heavenly forces may supplement what they are able to accomplish.

C. E. KNIGHT.

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### GLEANINGS FROM THE FIELD

AT the close of the West Virginia camp-meeting, twenty-one persons were baptized.

ELDER W. C. MOFFETT recently organized a colored church of fourteen members at Asbury Park, N. J.

ELDER D. P. MILLER reports that there are twelve new believers as a result of a series of tent-meetings held at Springfield, Mo.

THIRTY-NINE members were added to the roll of the Nebraska Conference church during the second quarter of this present year.

THE newly erected Lincoln Park Seventh-day Adventist church at Los Angeles, Calif., was recently dedicated to the service of God.

ELDER A. F. PRIEGER reports the dedication of the new church building at Spencer, Iowa, and the baptism of three new believers, who united with the Newell church.

## Home Missionary Department

C. V. LEACH - Secretary  
H. K. CHRISTMAN - Assistant Secretary  
MRS. J. W. MACE - Office Secretary

### THE 1919 HARVEST INGATHER- ING CAMPAIGN

THE weeks and the months have slipped by so rapidly that to some it may seem almost incredible that it is time to plan for another Harvest Ingathering campaign. The month of October has been officially designated as the time when this special missionary endeavor by the church shall be promoted. By November 1, with the blessing of God, \$300,000 and more will be turned into the mission treasury for the advancement of the great work in the regions beyond. Several union conferences are planning to complete the work in September, and the home missionary secretaries are busy organizing for the work and planning to make this, the twelfth annual Harvest Ingathering campaign, the most successful in our history. A few extracts from recent letters will give a glimpse of the situation in the field:

"We have felt warranted in setting our union goal at a figure which will mean an average of \$13 per member. There is no question but that we can do it. Some of our members are already at work, and expect to have a snug little sum in hand by the time we begin the regular campaign, September 1."

"We have divided our part of the general goal of \$300,000 among the different conferences in our union, and have already begun to organize each field so as to start the work not a day later than Monday, September 1. The goal set for this union is \$7 per member. We expect, however, to reach an average of \$8 per member. The Lord has blessed us in reaching high goals per capita in this union in the past, and we firmly believe that this year, when there is so much money afloat, as compared with other years, we shall do much better than we have ever done before. The world has money for everything it needs; and realizing that all is the Lord's in the beginning, we ought to expect larger returns in our work. There is money for us. It is our part to go gather it."

"Our goal is \$40,000, but we are planning and expecting to pass the \$50,000 mark. We would rather pass our goal by a good margin than fail to reach it by only a dollar or two. I am dividing our campaign this year into different parts. Our church schools did a good work last year, and we are setting goals for them again this year, and will have a church school drive. Then there will be a drive by our colleges and academies; then by our four sanitariums. Our young people will take part through their societies. All departmental secretaries throughout our field are co-operating, so you see our campaign will be pushed by every department. We plan on one special week the latter part of the month, when all will work to clear up the fragments."

"The consensus of opinion throughout our field is that the General Conference goal of \$300,000 is set too high this

year," writes one conservative secretary; "we hope you will make it, and we will do all we can to help." In the same mail a letter from another secretary came to hand, in which it is stated that in his union the per-capita share of the general goal, namely, \$3.22, is more than doubled in their proposed goal, and he adds: "It can be seen by this that the General Conference has not placed upon us more than we are able to bear."

Much depends upon the breadth of vision. With the correct focus on the crying needs of the mission fields, the depleted condition of the treasury, and the wealth in general circulation, the suggested individual goal of \$5 will appear very small. May the Calebs and the Joshuas multiply among us. "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41: 6. C. V. LEACH.

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### HOW THE HARVEST INGATHER- ING WAS FIRST STARTED

IT may be of interest to our brethren and sisters to know something of the history of the Harvest Ingathering which has become so important a factor in raising funds for foreign missions and a movement of such genuine missionary endeavor.

A good brother by the name of Jasper Wayne, living in the State of Iowa, was selling fruit trees for some large nursery, traveling through different States. He decided to take with him a few copies of the weekly *Signs of the Times* to give to those who purchased his goods. One day, as he was passing these papers out to his purchasers, the thought came to him to tell them about our missionary work in the Orient, and whatever they desired to give for the paper he would see that it was turned over to the foreign mission work in that part of the world. As a result of his giving away copies of the *Signs of the Times* in this way, he received a considerable sum from individuals, who gave him anywhere from ten cents up to a dollar a paper, which he turned over to foreign missions.

Our good Brother Wayne became very much interested in the plan of soliciting for foreign missions through the medium of one of our periodicals. He talked the matter over with me. The plan which he was working with success with the usual weekly numbers of the *Signs of the Times* looked so reasonable that I suggested that he present the plan at the Iowa camp-meeting, and give his experience before the brethren, and see if others would not join him in this work. The plan was favored by a number of the brethren at the camp-meeting as an excellent way of raising funds for foreign missions, and also a good way to circulate the *Signs* among those who might be interested in such reading.

The plan took so well with the brethren in Iowa that I asked Brother Wayne if he would be willing to go to the other camp-meetings in the Northern Union and relate his experiences. At this time I was president of the Northern Union Conference. I think the union paid Brother Wayne's traveling expenses, and he gave his time and, if I remember correctly, attended each of the other three camp-meetings,—North Dakota, South Dakota, and Minnesota.

At all these meetings we laid before the brethren the plan he had been following in distributing the *Signs of the Times* and soliciting funds for mission work. The idea was received with considerable enthusiasm.

Elder I. H. Evans, who was in attendance at the Minnesota meeting, had initiated the plan of a denominational goal of ten cents a member each week for missions, and was pushing it to the best of his ability in all the conferences. But it was going a little hard, and very few conferences or churches at this time had reached the ten-cent-a-week goal.

After Brother Wayne and I had laid the proposition before Elder Evans, we suggested that if he could see light in it, he should take it up with the General Conference brethren in Washington, and have it introduced throughout the entire North American Division.

This Brother Evans did, with the result that Brother Wayne was invited to attend a council meeting of the General Conference to be held in Washington that summer or fall.

At this meeting Brother Wayne presented his simple method of giving away the *Signs of the Times* and soliciting an offering from the people for foreign missions. This led the committee to adopt what is now known as the Harvest Ingathering for Missions, and the REVIEW AND HERALD was selected as the paper to set apart a special issue, called the *Missions Number*, to be used by our brethren everywhere to give out information concerning what we are doing in foreign lands. All our brethren were invited to solicit means for our mission work in this way.

I think the REVIEW AND HERALD set apart one issue in the fall for a number of years, then the *Signs of the Times* took it up, and later the *Watchman* has been the paper used. Thus from the small beginning of one person's circulating the *Signs of the Times* among the people in a quiet way and suggesting that they give something for the extension of the foreign mission work, there has grown up this Harvest Ingathering campaign now known and adopted throughout all our ranks.

This illustrates what may result through the efforts of one believer whose heart beats in sympathy with the spirit of missionary endeavor. I doubt if Brother Wayne ever comprehended the extent and influence of the effort that would be put forth by thousands of people in behalf of world-wide missions as a result of his humble effort. Like a pebble dropped into the ocean, the wave of influence has widened and extended to all parts of the earth. Eternity alone can tell the results, not only in souls led to accept the light of truth, but in blessings received by those who have made so many personal visits to gather in the means to assist in this great work.

Think of the 50,000 or more persons who will go out this autumn and visit from one to one hundred families or more, leaving with them a copy of the splendid *Watchman Magazine* prepared for this purpose, calling attention to the precious Saviour and the message of life carried by this movement to heathen lands! These efforts, multiplied year by year, will continue until the glad day of the coming of Christ shall dawn, and his

# Comparative Summary of Home Missionary Work in North America by Unions, for Quarters Ending March 31, 1918, and March 31, 1919

August 28, 1919

THE ADVENT REVIEW AND SABBATH HERALD

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
<b>Atlantic</b>																				
1918	7,953	1,941	5,249	2,140	13,999	3,917	2,077	36,143	76,918	11,168	4,113	3,687	73,013	11,615	4,472	3,106	1,044	471	\$ 1,317.41	56
1919	8,552	1,319	5,389	1,962	22,021	4,915	3,298	64,192	80,199	26,067	4,603	6,103	62,159	11,637	3,531	2,559	1,162	49	2,939.89	30
<b>Central</b>																				
1918	10,125	3,001	4,607	1,972	9,030	2,584	2,198	6,515	62,428	5,375	3,012	4,433	22,289	19,934	5,072	2,588	782	181	944.66	90
1919	10,724	2,977	5,925	2,536	10,343	2,859	3,958	14,580	741,266	7,129	6,520	2,435	25,642	34,920	4,971	5,209	1,774	144	1,391.29	23
<b>Columbia</b>																				
1918	9,726	2,321	5,601	1,963	11,182	3,374	2,669	33,742	100,017	9,555	3,667	6,342	91,771	9,364	4,491	4,800	1,228	138	2,521.62	113
1919	10,399	2,690	6,376	2,800	15,722	5,096	3,005	56,806	98,306	16,066	6,482	18,677	81,005	18,497	14,087	5,918	1,994	252	2,048.97	160
<b>Eastern Canadian</b>																				
1918	1,364	101	49	24	136	29	5	786	1,291	380	173	---	---	258	65	23	37	---	8.59	---
1919	1,484	266	603	297	1,341	318	187	5,741	7,434	1,604	523	41	10,319	1,669	310	279	157	3	57.27	9
<b>Lake</b>																				
1918	13,271	3,560	5,996	2,689	16,508	6,080	2,609	15,766	137,274	6,491	5,448	2,542	36,049	20,391	7,327	5,152	2,332	240	1,270.51	107
1919	13,702	4,753	9,556	3,824	26,890	7,605	4,368	37,469	206,501	10,693	11,051	2,514	92,220	32,178	7,514	5,808	2,133	114	1,938.36	98
<b>Northern</b>																				
1918	7,947	1,772	3,226	1,377	5,432	1,665	1,572	8,226	66,923	2,946	2,017	1,764	36,302	8,784	4,121	1,448	633	10	1,763.32	75
1919	8,216	2,139	3,905	2,355	6,425	3,668	13,550	14,929	68,365	14,000	4,827	2,154	41,274	14,697	3,496	1,968	851	---	2,104.29	71
<b>North Pacific</b>																				
1918	10,418	1,024	1,954	765	4,321	1,005	794	6,064	33,623	1,087	1,921	453	11,459	3,384	2,095	1,013	177	63	232.65	25
1919	11,027	813	1,534	613	4,330	957	589	3,530	31,107	2,553	1,748	409	7,140	4,752	1,228	1,247	465	90	519.99	9
<b>Pacific</b>																				
1918	13,213	1,659	4,576	1,452	11,167	3,371	3,346	9,602	140,585	2,727	3,763	1,183	31,234	12,705	3,868	3,009	540	541	967.09	32
1919	13,303	1,004	3,005	1,102	6,539	1,779	3,003	9,026	89,274	2,900	4,223	2,173	33,613	7,879	2,648	1,528	1,164	126	2,637.27	60
<b>Southeastern</b>																				
1918	4,092	651	3,529	1,936	9,324	3,330	468	22,460	40,756	6,641	2,022	3,750	15,883	7,764	2,317	2,865	901	36	375.72	67
1919	4,412	1,668	2,279	1,397	3,777	3,112	605	21,127	61,933	12,206	3,665	1,946	12,211	13,628	1,617	3,296	1,429	113	690.74	51
<b>Southern</b>																				
1918	3,297	301	1,303	707	4,411	1,663	479	5,427	18,270	4,116	940	96	5,470	4,521	1,470	1,351	405	63	242.09	21
1919	3,417	635	999	753	2,166	1,080	1,869	2,464	5,179	1,838	2,373	1,501	4,664	2,820	2,175	3,601	740	331	37.88	36
<b>Southwestern</b>																				
1918	4,479	899	1,203	582	3,273	1,527	392	6,367	21,579	4,047	1,535	163	8,759	4,035	1,134	823	353	20	333.28	27
1919	4,506	655	924	333	2,254	1,008	142	1,337	12,520	1,530	1,366	133	3,051	3,339	323	1,431	446	49	157.02	9
<b>Western Canadian</b>																				
1918	2,527	310	1,402	460	1,324	657	191	2,364	14,709	665	941	331	29,275	1,814	670	738	193	1	297.02	11
1919	2,969	495	1,369	512	2,332	845	320	2,298	17,227	1,039	995	479	21,023	2,636	283	449	154	---	294.70	2
<b>Totals</b>																				
1918	88,412	18,040	33,700	13,498	109,640	33,242	34,399	234,049	1,419,311	97,625	48,881	40,620	491,371	143,452	42,638	30,734	12,469	1,326	\$ 17,139.22	563
1919	93,211	19,419	41,864	16,117	91,162	29,252	16,300	153,462	719,373	55,193	29,552	24,744	361,504	104,569	37,602	26,916	3,630	1,314	\$ 10,773.96	674

FIELD

## Reports of Home Missionary Work Received from Foreign Fields for Quarter Ending March 31, 1919 †

<b>European Fields</b>																					
British Union	3,613	457	2,078	755	3,576	825	70	47,525	8,344	317	933	307	25,845	5,284	543	775	313	45	---	8	
Latin Union (Spanish Mission)	162	30	215	85	1,173	769	35	1,003	1,125	57	92	118	1,526	383	---	274	125	---	---	8	
<b>Eastern Asia Division</b>																					
Chosen Conference	923	204	37	39	1,485	322	5	27	83	163	147	---	7,909	74	---	---	---	16	16.77	42	
Philippine Union	1,400	---	200	160	500	400	140	1,100	400	390	600	300	9,000	800	---	900	100	---	10.00	40	
<b>North Latin-American Union Conference</b>																					
Guatemala Mission	15	7	9	4	112	17	---	155	30	---	8	---	36	13	2	12	54	---	---	---	
Haitian Mission	---	210	252	181	2,013	2,037	3	1,338	776	43	145	4	86	4,093	147	2,335	142	3	133.00	---	
Porto Rican Mission	---	136	768	582	4,915	3,925	197	1,326	4,835	455	332	2,142	6,542	4,201	238	118	711	13	41.37	---	
West Caribbean Conference	809	332	240	131	1,533	613	3	2,459	1,343	189	90	1,115	985	236	236	134	---	---	241.00	7	
<b>South American Division Conference</b>																					
Inca Union Mission	1,683	---	169	42	2,571	418	32	561	345	262	37	117	660	539	11	299	618	---	1.74	---	
<b>West Indian Union Conference</b>																					
South Caribbean Conference	1,210	301	314	154	2,071	671	14	904	390	451	236	235	909	1,354	339	156	213	35	27.69	23	
Australasian Union Conference *	6,294	---	3,496	1,622	15,094	2,029	268	43,440	63,594	1,604	2,121	918	36,351	19,425	---	---	1,260	---	---	7,270.00	---
<b>Miscellaneous Missions</b>																					
Bahamas Mission	---	---	58	44	25	32	---	---	95	9	8	20	7	70	1	19	12	---	---	---	
Hawaii Mission	224	102	502	50	915	430	8	405	1,042	312	72	---	4,205	441	103	13	5	---	---	37.50	
<b>Totals</b>																					
Grand Totals (first quarter, 1919)	110,778	21,308	50,252	22,347	145,623	45,780	35,674	334,342	1,502,263	102,597	53,851	44,871	585,562	186,114	44,308	36,421	16,166	1,433	\$ 24,923.29	710	

\* Families helped, 1,026.

† War conditions and frequent changes in personnel have greatly interfered in the securing of regular reports from the foreign fields. It is hoped that in the near future regular and complete reports will be sent in to the General Conference Home Missionary Department.



precious jewels will be gathered into the kingdom of God.

The manner in which this Harvest In-gathering was conceived and born should be a stimulus to every child of God to put forth an effort, no matter how humble, to bring the light of truth to others; and who knows but that his little mite, even as Brother Wayne's simple plan to distribute the truth, may widen until eternity alone can tell the results of the effort put forth by the humblest child of God?  
R. A. UNDERWOOD.

## Publishing Department

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

### THE JAMAICA INSTITUTE

FROM the very first day of this institute there was an earnest determination manifested by all present to make the most of the opportunities offered.

Elder M. E. Anderson, our conference president, gave a hearty welcome to all, after which he spoke from Revelation 14, bringing to view the greatness of the Advent Movement, and our part as colporteurs in this movement. He emphasized the point that the work of the colporteur is to win souls. If he is in this work for any other reason, he has no right to be there.

This excellent study was followed by others in the morning devotional exercises,—“Prayer,” “What Are You Doing Here?” “The Potter,” “God’s Idea of a Man,” “The Strength of a Man,” and “Follow Me.” All felt stirred by the clear presentation of the principles involved, and gained a new vision of the work. From these studies we learned that we must realize the necessity and privilege of prayer; that we must recognize our call and respond nobly, instead of being ashamed of it; that we must be willing to be used of God as clay by the potter, without murmuring or complaining; that the strength of a man is his weakness; and that we are following the Master when we deny self and serve others.

The regular institute studies were given by our local field secretary, as we have no union bookman to assist. Brother J. G. Pettey, the tract society secretary, gave instruction on business methods. The good results of the inspiration and instruction were manifest during the first week after the institute, as noted by the following report:

Colporteur	Hours	Orders	Value
L. L. Holness.....	23	48	\$151.00
P. J. Bailey.....	22	17	50.50
Jos. Campbell.....	25	24	42.50
Clarence Blake.....	18	9	32.50
David J. Smith....	20	27	19.75
O. P. Reid.....	.....	.....	16.00
C. M. Haughton..	20	1	4.00
Totals.....	161	126	\$316.25

This would average \$1.85 an hour.

This was a “short week,” and we are expecting larger things. Some could not be in the field this week, but will report in the week following, and some not till the week of March 8 to 15. This group of colporteurs is the best company of men we have ever gotten together here, and we are looking for big results. In fact, if we keep ahead of them in our supply of books, we shall have to hurry.

J. A. APPELGATE.

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### ENCOURAGING PROGRESS IN KOREA

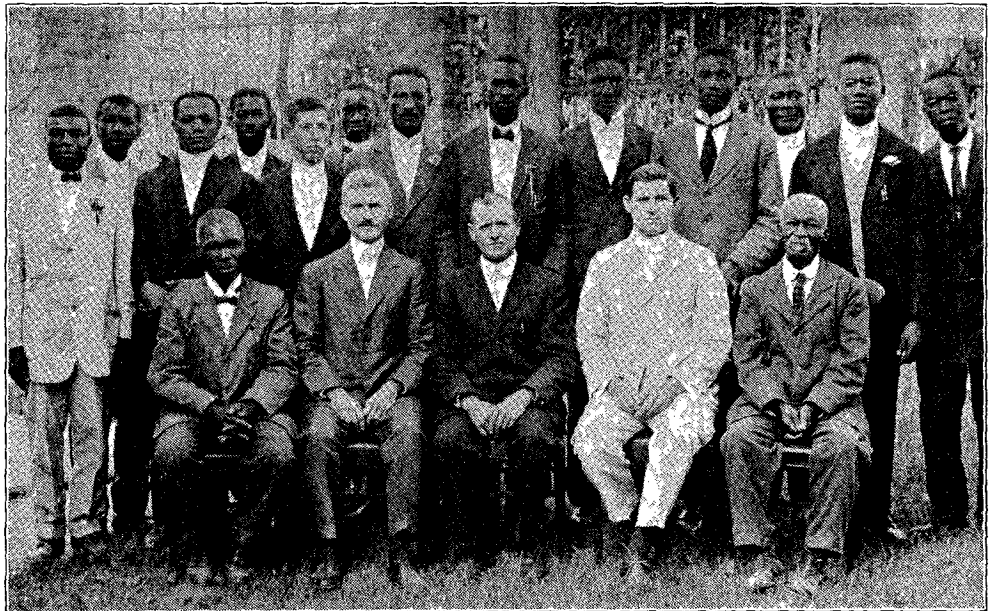
DURING the latter part of 1918 our brethren in Korea raised the yearly subscription price of their paper from 1 yen [49.8 cents] to 1.50 yen. Some feared that this increase in price would have a serious effect on the circulation of the paper, but the result has been just the opposite. Brother J. C. Klose, field missionary secretary in Korea, writes:

“Two months ago we raised the price of our subscription paper from 1 yen to 1.50 yen. As a result we have seen a substantial increase in our sales. This fact gives us faith to believe that as soon as we have a good subscription book in

“I went to Ra Chu Kun. When I arrived there it was evening. At the side of the road is a large American house. I asked a woman about the house, and she said it was the house of a Catholic priest. I went to the office of that house. There were many persons there. One man said that the Catholic priest had gone to Japan, and that there were only Koreans in the house. Then they asked me where I came from and what my business was.

“I talked much to them about our paper and the Bible and the second coming of Christ. Then I asked them of what faith they were. They said, “We are Roman Catholics.” I said, “That is too bad. That man (meaning the head of the church) cannot save you. Only Jesus Christ can save you.” Then I told them about the 1260 days of Daniel 7: 25, 26. Many rejoiced to hear this, and they said to me, “Your words are all true. From this time we will keep the true Sabbath.”

“All that night till daybreak I studied the Bible with them. After this I sold them some copies of our paper and “Daniel and the Revelation.” The next morning I wished to leave, but they begged me to stay and give them more Bible studies about the truth.”



JAMAICA COLPORTEURS IN ATTENDANCE AT THE INSTITUTE, FEBRUARY, 1919

the field and trained men to sell it, we shall see bigger things in Korea.”

In a later letter Brother Klose says: “A canvasser just came in with a report of 76 subscriptions for last week. This is the largest weekly report we have had, I believe. Two canvassers have taken 279 subscriptions in the last two weeks in a village near here. When we take into consideration the fact that one yen means about as much to the Korean as five dollars does to the average American, this record is very good, I think. The average wage earner receives from 30 to 40 cents a day in Korea.

“It is through the colporteur and the scattering of literature that the greater part of the work will be finished in Korea, I believe. Not only is the truth welcomed by the heathen, but also by Korean Catholics and persons of other denominations. A colporteur sends in the following experience:

“It is work like this that has pioneered the way for the truth in Korea. This canvasser tells of similar experiences working among the heathen who know nothing of Christianity. The Lord uses such workers to carry forward his work here, and it is this fact that gives me courage to push on to greater success in this field.”  
N. Z. TOWN.

\* \* \*

### A STORY OF THE PRINTED PAGE IN MEXICO

THE Zapotecan Indians, who live on the narrow stretch of land known as the isthmus of Tehautepec, Mexico, are a frugal and businesslike people. Their public markets are scenes of great activity. Products are sold and money exchanged with the skill of a New York business man. The women seem to be especially gifted in the art of selling. This probably is one of the reasons why

the young men, who are unable to compete with them, leave their homes for the cities miles away, to obtain a better training in business.

Juan is the name of one boy who left his simple but beautiful Indian home to seek employment in the city of Tehau-tepec, some hundred miles away. For several years he was employed as a clerk in a general merchandise store. One day, while wrapping bundles, he saw on the floor near by a leaf torn out of one of our Spanish periodicals, with *Las Señales de los Tiempos* (*Signs of the Times*) in bold type. He picked up the lone leaf containing the above headline, and as he read its contents, he became interested, and immediately began to hunt for the publishers' address. Unfortunately, no address was given on the leaf, but there was One who was watching the boy,—He who had promised, "Ye shall know the truth," and who brought the publishers' address to Juan in a very marked manner, as the following will show:

Juan's father was a heavy drinker, which caused the family much sorrow, and they were willing to try anything if perchance the habit could be destroyed. Into Juan's hand fell an advertisement telling how the liquor habit could be overcome. Money was sent to the firm advertised, requesting that a bottle be mailed as soon as possible. In the meantime one of our colporteurs was taking subscriptions for *Señales de los Tiempos* in the city of Mexico, where this firm was located, and obtained a year's subscription from them. The first copy received by them was used in wrapping up the bottle which was sent to Juan. Upon receiving the bottle, he was made glad, thinking that he had found a remedy to cure his father of the drink habit. So he sent it home to his father. He became much elated, too, when he found a complete copy of the *Señales de los Tiempos* with the bottle. He noted the publishers' address, and sent a year's subscription price. After carefully reading every issue received, with the aid of his Bible, he became convinced of the truth, and resolved to go home to tell his relatives about his great discovery. This resulted in the conversion of the whole family.

Elder G. W. Caviness, superintendent of the Mexican Mission, received many letters from Juan, containing many questions concerning the truth, until he became known as the man of many questions. It was not long, however, before the Mexican Mission voted that a worker be sent to help these people who had become interested through Juan. Sabbath services were held in the home of Juan.

For the last three years or more Juan has been faithful in the distribution of the paper that brought him the truth. Two of his brothers have also done considerable work in the circulation of our truth-filled literature. They are fully persuaded that Jesus is coming soon, and they are determined to do their part in warning those who live near them.

One remarkable thing about this family is that they have been very faithful in observing the commandments of God. For years they have not had the help of any pastor, the services being conducted wholly by Juan, who is the oldest son in the family. I had the pleasure of visiting this family and encouraging them in their good work. One thing I

observed while there, was that every Friday afternoon, about one hour before sunset, the whole family and the others who have accepted the truth, gather together to welcome the Sabbath.

The conversion of this family and the fair knowledge they have acquired of the truth, with but little personal help from any worker, is a wonderful example of what our literature can do and is doing toward bringing a knowledge of this message to the attention of the world.

J. A. P. GREEN.

## Bureau of Home Missions

L. H. CHRISTIAN - - General Secretary

### NOT IN VAIN

THE Lord loves a difficult task. He is looking for men who challenge difficulties, and who are not afraid of hard work; for truly the work of God is not a thing of ease. By means of superstition, selfishness, and other forms of sin our great adversary has fastened an iron grip of death on the hearts and consciences of men. In the dark, uphill days there is comfort in knowing that our labors for the Lord are not in vain. We may not see much fruit at first, but if we toil on the results are sure and eternal.

We find some laborers who are ever ready to claim that they live in the most expensive place and have the hardest field. We do not so regard the home missions work, yet there are difficulties in connection with this foreign-language mission in the United States and Canada which our English-speaking laborers do not meet. But in spite of obstacles the Lord is giving success. We now have a band of 161 laborers. Nearly all of them speak the English language. They work in a foreign tongue because they love these people. We believe that some of these laborers, who give up the English work in this country to struggle on in a small way, at times unnoticed and forgotten, sacrifice as much as many of our workers in the fields abroad. Our foreign-language laborers need encouragement and support. We appreciate deeply the help some conferences are extending to them.

This spring we held two home missions institutes. The first one of these convened in Chicago, May 13-21. At this convention there was an attendance of 32, representing 11 different nationalities outside of the German and Scandinavian. The latter part of May the Danish-Norwegian workers in the United States and Canada met for a ten days' convention at the seminary at Hutchinson, Minn. Both these meetings seemed to us like Pentecostal feasts. We have never attended any convention or workers' meeting where the Spirit of the Lord was more manifestly present, and where the laborers more fully, from the first day to the last, loved each other, sought the Lord, and planned with enthusiasm and faith for a larger work.

There are indications of progress in this home-missions activity. We have closed a successful year of school. In 1918-19 our three seminaries had an enrollment of 483 students. They graduated 53, of whom 7 finished the college

course. In view of the fact that this is the first year in which our seminaries carried sixteen grades, we could not expect a large number.

In 1918 1,117 new converts were baptized and joined the church. Some of these were our own children, but by far the larger number came to us from the world. Many of them were Greek or Roman Catholics, and not a few were atheists. We see wonderful miracles of the grace of God in working to lead these people from the midnight darkness of Catholicism to the light of the third angel's message. Our German brethren have set a goal of 1,000 converts in 1919. The others are also planning to win many more souls this year than in former years.

Our foreign-language literature is not receiving nearly the circulation it ought to have, though there is some increase. A year ago the Danish-Norwegian paper had a subscription list of 2,300. It now has a list of about 4,700, and our Danish-Norwegian brethren at the Hutchinson institute set their goal for 7,500 subscriptions this year. We believe they will secure them. The German paper a year ago had a subscription list of 4,500. We are now publishing 8,300 each week, and are beginning to talk of 15,000. The Swedish paper has also shown a very encouraging growth in its circulation. We have brought out a new World's Crisis book, entitled "The World's Hope." With a few changes and adaptations, it is a translation of the English book, "Our Lord's Return." The first Hungarian edition of this book has been sold, and we have had to print another. The Danish-Norwegian edition of 7,500, which was off the press early in May, is exhausted.

Our brethren at Brookfield, Ill., report that during 1918 they sold foreign-language literature to the amount of \$69,000, and that during the first six months of 1919 their sales ran a little over \$50,000. Their goal for this year is \$100,000, though they hope to make it just twice what it was last year. They can do that if our English-speaking brethren will assist them in circulating this excellent foreign literature.

We now publish in twenty-four different languages, and we have laborers working in sixteen languages. The latest is a Greek worker and a Greek mission in Chicago. There are many other races, such as the Ruthenian, for whom we should begin work at once. We are just getting out two new books in the Ruthenian language, or, as it is now generally called, the Ukrainian language. There are nearly a million of these people in the United States and Canada. Quite a number of them have recently accepted the message and stand ready in their turn to spend their time in giving the truth to others.

At the Spring Council of the General Conference it was planned to secure more permanent leadership and more systematic work for the Latin-Americans; that is, the Spanish, Mexicans, and Portuguese, of whom there are nearly 2,000,000 in the United States. Elder J. E. Bond, president of the Arizona Conference, was appointed leader of the Spanish-Mexican work, with Elder Henry F. Brown, of Texas, as assistant leader. Elder Bond will labor chiefly in the Pacific Union and Elder Brown in the

Southwestern Union. They have with them a number of Spanish-speaking workers, but need many more. Brother Brown has already secured a number of Mexican canvassers. The Pacific Press has just planned to begin the publication of a Spanish quarterly, with E. R. Johnson as editor. The paper will be ready in August.

We are informed that our brethren in California have begun a Chinese mission in San Francisco. We should do much more for both the Chinese and Japanese in this country. What we need first of all in this home missions work is efficient leadership and strong, God-fearing workers. Then, further, we need the help of our English-speaking brethren, especially in the circulation of our good literature. Just now is the time to work. More than a million of these foreigners have definitely planned to return to their native land as soon as transportation can be secured. They should not leave our shore without the truth. Several of our foreign-language brethren have already returned to Europe. We understand that they are earnestly working in their homeland to spread the truth. Word has come to us repeatedly from Siberia, calling for Russian laborers and literature. These foreigners become true, loyal, whole-hearted Seventh-day Adventists. They support the work as freely with their means as we Americans do. They are anxious to send their children to school and to get them ready for the work of the Lord. The home missions work is one in which every one may have a part; and while difficult, it is not in vain.

L. H. CHRISTIAN.

## Medical Missionary Department

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

### OPENING THE DOOR

ENCOURAGED by a study in medical missionary work in the REVIEW, I decided to step out in harmony with the instruction given, and attempt to work along that line.

Having with me a trained nurse, Miss Lelia Patterson, I studied the Testimonies with her, and we sought the Lord to direct us in our effort. Later we set the matter before our nearest church, whose members live in the country, and two homes were opened to us, and the neighbors were invited to come to our meetings.

At the first home, the meetings were attended mainly by our own people, who greatly appreciated the instruction given, and began at once to put into practice the principles presented. At the other place, the whole effort was for those not of our faith. They were all invited by the sister at whose house the demonstrations were given; and while at first they were a little apprehensive, as we learned later, they agreed together to "try it once." At the first meeting there were six present, and before we were through, it was easy to see that all fear had vanished, and that they were deeply interested.

All who attended the first meeting continued coming, and brought others with them until at the fourth and last meeting there were ten present. They had all heard more or less of our message, but through prejudice had been prevented from considering further. But when we were through with the effort, they were our warm friends, and took our address, assuring us they did not want to lose track of us. After thanking us most heartily for the instruction given, they presented each of us with a beautiful gift in token of their appreciation.

At the first three meetings the instruction was given by practical demonstrations of how to treat simple, common diseases in the home. The general causes of such diseases, and the reasons for our methods of treatment, were carefully explained. Then those present were invited to ask questions, to which they promptly responded, thus obtaining much practical information on the care of the health. At our last meeting the diet question was considered in a careful, tactful manner; and some simple, wholesome foods were served and a number of recipes given, in all of which there was displayed the keenest interest and appreciation. At the close of the meeting, each home represented bought a copy of "The Food Question."

Just how the Lord will use this effort to bring further light to these people, I do not know, but I feel sure that a beginning has been made which will sooner or later result in the saving of souls. I know that God has blessed us as we have followed the light given, and has proved to us the value of such work in removing prejudice and opening doors that have long been barred.

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it." — *The Ministry of Healing*, p. 147.

"We have come to a time when every member of the church should take hold of medical missionary work." — *Testimonies for the Church*, Vol. VII, p. 62.

"Every worker should be understandingly efficient. Then in a high, broad sense he can present the truth as it is in Jesus." — *Id.*, p. 70.

Surely, we have everything we need to encourage us in undertaking such work. God is at our right hand to help us, as we obey his call to service.

MRS. A. C. GAYLORD.

\* \* \*

In a letter just received from Elder J. W. Boynton, Bellingham, Wash., are the following good words for the REVIEW: "Forty-one years ago last winter I went to visit some friends who were Seventh-day Adventists. They gave me tracts and papers to read, but I did not get interested until they gave me 'Thoughts on Revelation' to read. I soon accepted the truth, and began to read the REVIEW. It has been of untold value to me. By its counsel and help, with other literature, I became established in the faith, and since 1884 I have had the opportunity of giving this blessed truth to the world, first as a canvasser for ten years, and since that time in the ministry. The dear old REVIEW has been our household friend and welcome visitor."

## Missionary Volunteer Department

M. E. KERN - - - - - Secretary  
MATILDA ERICKSON } Assistant Secretaries  
ELLA IDEN }  
MEADE MACGUIRE - - - - - Field Secretary

### DO THE READING COURSES TAKE?

THESE unsolicited paragraphs from correspondents give a very definite answer. The first is from a mother:

"Inclosed are cards showing that our Reading Course is finished. When Mr. — comes from camp-meeting, he usually brings the children the books for the next year. We read them through during the summer, and then a second time during the school year. Some books are read the third time with as much enjoyment as at the first reading."

A teacher's estimation of the value of the Junior books:

"This year's Reading Course books have meant a great deal to some of my boys and girls. Some were such poor readers that they understood very little of the Bible and nature lessons. When we got the Reading Course books, they were so anxious to read them that they kept at it till all were finished, and now they are quite good readers and even want to finish back courses." This teacher has fifty scholars.

Another mother says, "Our little girl can tell almost every story in the primary book, 'Little Stories for Little People.'"

Again the question, "Do the Reading Course books take?" At our June camp-meeting, 175 sets of the 1920 Reading Course books were sold. During the last five months 288 West Michigan Volunteers have completed Reading Courses and received certificates. A hearty welcome to our ten new Missionary Volunteer friends, the 1920 Reading Course books!  
EDNA L. WALKER.

\* \* \*

### EFFORTS THAT PAY BIG DIVIDENDS

AN efficient, wide-awake Missionary Volunteer secretary who loves boys and girls, and who has accomplished a great deal through the thoughtful direction of their enthusiasm, wrote to us some time ago, telling of some of the plans which she has successfully carried out with the Juniors in her field. The account is so interesting and helpful that it is worthy of publication for the benefit of other secretaries. It may be an encouragement to others to go and do likewise. She writes:

"I am going to tell you something about our Juniors. This year they are endeavoring to earn money enough to put twenty-one little boys in India into school, it being estimated that twenty dollars will be sufficient for each boy. At the beginning of the year we had each Junior society make out its definite goals for the Reading Course, the Bible Year, etc., as well as the amount they determined to secure for missions. I secured the names of several of the India boys, and sent one to each of the Junior societies.

"The children have been very enthusiastic in earning their own money for this work. In one new society where there is no church school, there are but

four members, and these four decided that they would raise the twenty dollars alone, so as to put a boy through school. They said they did not like the idea of helping another society put a boy through, as they thought they were equal to the task without help. The members of this same society, though it was organized less than one year ago, have already earned their Junior Attainment certificates, and two of the older members who are about fifteen years of age are working for Senior certificates. They are also taking the Reading Courses. Every member is a reporting member, too. Now what do you think of a Junior society like that? And mind you, there isn't any school-teacher there, either, to keep the work going, but we have a good, consecrated sister who has taken an interest in the Juniors, and she is getting definite results.

"At another little country place we have a Junior society just organized where there is no school. There are five Juniors at this place, and they are fine ones too. They likewise are taking the Reading Course and studying for Junior Attainment membership. Two of the boys were baptized at camp-meeting. Just this morning I received a letter from a Senior Missionary Volunteer leader, saying that it was thought they would have to organize a Junior society at their place, though they have no school. . . .

"Now here is something interesting which we carried on at our camp-meeting. I thought the children in the primary-intermediate tent would be glad to have something new, so we made a little Indian boy of quite good size and put him, with a book under his arm, at one end of the platform, and at the other end we placed a little Indian school nestled in the Himalaya Mountains. We named the boy Hari.

"The children were very anxious to see the boy move toward the school, and consequently they worked heroically in earning money on the camp-ground so as to see the little boy move in the right direction. Of course I had some work planned for them. I had five hundred Bible mottoes printed on neat, brown cardboard, about 8 x 10 inches in size. The motto was nothing more than the selection about the Bible which is on the back of the Senior Bible Year schedule. These the children sold at ten cents each. We had one special day when we launched the campaign, and it would have done you good to see the children selling these mottoes. One little boy sold more than four dollars' worth.

"After we ran out of mottoes, they took up the sale of our magazines, the result being that Hari got to school and we had to make another boy, named Bulwant, and start him off. When camp-meeting closed he lacked only about three dollars of having the necessary amount. Since then some children have written in that they would make up that amount, so really this means that our Juniors earned forty dollars in missionary money at the camp-meeting."

Efforts to interest the boys and girls will pay big dividends. If every Missionary Volunteer secretary would divide his time between the Junior and Senior young people, planning as carefully for the children as for the older young people, he would be astonished to see what

the Juniors would accomplish and how willingly they would respond to his efforts. Heretofore the majority of our secretaries have devoted most of their time to the Senior work. Is it any more than fair that the children be given their share of attention?

ELLA IDEN.

### HOW TO GET THE "INSTRUCTOR" INTO EVERY HOME

IF there is any one paper that should be in every home where there are young people, it is the *Youth's Instructor*. The articles for the young, while written in a pleasing manner, are at the same time freighted with instruction which cannot help but tend toward better Christian ideals in the mind of every reader. I can well remember with what eager anticipation I watched for its weekly visits. I enjoy it today as much as ever before, and can only wish it were in every home where there are Seventh-day Adventist young people.

It is not necessary to make any unusual appeal in its behalf. The paper recommends itself, and all that is needed is a little systematic work, in holding the ground already gained, and in adding new names to the list of subscribers. A good way to do this is to devote some time at our camp-meetings to the interest of the *Instructor*. When a large number of young people are gathered together, it is a very convenient time to find out the ones not taking the paper, and to secure their subscriptions. I believe that sufficient funds could be secured through the field day efforts, in which all our young people join, to put the *Instructor* in the homes of all who are not receiving it. This would be home missionary work that, because of its definiteness, would appeal to the young.

Another way in which the *Instructor* could be given greater publicity is to bring in resolutions in its behalf before conference sessions of our camp-meetings, as is done for the REVIEW AND HERALD and the union papers. No one questions the importance of the *Instructor*, and all that is needed is a little more attention to its circulation from those interested in the young people's work of our conferences.

A. W. WERLINE.

THE following note of interest comes from the Pacific Press: "The first boat built on the Pacific Coast by the Government, was sent through the Panama Canal from San Francisco to New York with a commercial cargo. This boat carried 117 cases of our literature, consigned to our publishing house in Argentina, South America. The first concrete boat built on the Pacific Coast—'Faith'—carried a consignment of books on her first trip through the canal to our office in Cuba. The first two boats leaving San Francisco for Europe via the canal are carrying fourteen cases of our literature, two cases being consigned to our publishing house in England, and the remainder to Norway and Sweden.

IN the recent stormy weather our Solomon Island mission boat, with Elder and Mrs. G. F. Jones on board, was driven to an island between New Guinea and the Solomons. In writing of the experience, the missionaries said: "The people

pleaded for us to stay with them. There had never been a mission there, for the people had refused to allow a missionary to come; but now they begged us to start a mission. 'Come,' they said, 'we want good missionaries. You come.'"

A NEW church building is being erected by the South Denver (Colo.) church. It will have a seating capacity of about four hundred, and the basement will be used for church school purposes. Seven new believers were recently baptized in Denver. Elder E. E. Farnsworth reports the organization of a new Sabbath school, with a membership of eight, at Leadville.

HERE is an extract from a letter written by Mrs. A. B. Atwood, St. Helena, Calif.: "I have been a reader of the REVIEW for fifty-three years, and can say as Job said of the word of God, 'I deem it more than my necessary food.' It seems to me the REVIEW grows better every year. I do not see how any of our people can do without it."

## News and Miscellany

Notes and clippings from the daily and weekly press

—The Prince of Wales landed at St. Johns, Newfoundland, August 12. He will visit President Wilson at Washington the first of September.

—Six dreadnaughts of the Pacific fleet, on their way to the western coast via the Panama Canal, were shaken severely by a double earthquake shock when about twenty miles off the coast of the State of Colima, Mexico, August 2. No damage of account resulted.

—The labor situation in England is indeed disquieting. Liverpool has been in the throes of a general strike. The railway union and the police union are supporting the dockers' union in their demands, declining to serve the public until these are met. Troops are on guard, and machine guns and several tanks give the streets a distinctly military appearance. Looting has proved a favorite pastime for the lawless element. At last reports the bakers' union had joined the general strike, and a bread famine threatened.

—With President Wilson in personal command, the machinery of the Federal Government has at last been set in motion in a comprehensive effort to bring relief to the country from the ever-mounting high cost of living. The situation is admittedly one of the most serious crises in the history of the nation. Strikes and dissatisfaction are reported from practically every industrial center in the country, the workers demanding "either a reduction in the price of food staples or a substantial increase in wages." Mr. Wilson appeared recently in person before Congress and laid the situation before them, suggesting drastic measures for the betterment of conditions. Profiteers and hoarders will be vigorously prosecuted, and antitrust suits have already been brought by the Government against five great packing concerns,—Armour, Swift, Wilson, Morris, and Cudahy.

—The United States has, exclusive of German papers, 1,232 foreign-language newspapers. All but about sixty of these are being used for Americanization purposes.

—Creation of a Cabinet office, the head of which will be the Secretary for Air, is the chief recommendation of the American Aviation Mission, which recently submitted its report to the War Department.

—Viscount Grey, of Falloden, better known as Sir Edward Grey, who because of ill health retired as secretary of the British Foreign Office in 1916, has accepted temporarily the post of British ambassador to the United States.

—To arrange for the sale of \$1,500,000,000 worth of American army supplies stocked up in Europe is the task allotted to C. W. Hare by the War Department. Mr. Hare has just sailed, with a large staff of experts, to begin this work.

—Flying bicycles are the latest word in aerial fashions. Gabriel Poulain, a noted French cyclist, has succeeded in perfecting an aerocycle which he is able to raise into the air and propel for a distance of twelve yards, attaining a speed of twenty-five miles an hour. Poulain will demonstrate the machine before the French Aero Club.

—With more than 441,000 automobiles owned by residents of the State, New York has more machines than any other State in the Union. With respect to per-capita ownership, however, the Empire State stands well toward the bottom of the list. Nebraska has fewer than 173,400 automobiles, yet she is rated as having more per capita than any of her sister States.

—The supreme council of the Peace Conference at Paris, has advised the Austrian delegation that the Allied and associated powers have decided that the new Austrian government must be called the "Republic of Austria." This decision was taken as a result of notes from the Austrian delegation in which they referred to their government as "German-Austria."

—New York City is in the grip of an unparalleled shortage of women workers. Tens of thousands of jobs await trained and untrained girls in every conceivable line of industry. Wages are increasing, and all kinds of inducements in the way of working conditions are being offered by employers. Yet factories and large commercial concerns, almost without exception, report that sufficient help is not to be had.

—Genoa longshoremen recently converted themselves in twenty-four hours from striking workmen to employers of labor. They obtained through the strike a day wage rate of \$6.50, and the following day hired other men for their jobs at \$2 a day, thereafter living easy lives on the remaining \$4.50 for eight hours' management of the \$2-a-day underling. Instances of strike winning with subsequent subletting of jobs according to the Genoa idea, have been prevalent during the intermittent labor troubles throughout Italy.

HIKING became the most popular out-of-door sport in New York City last week, when all subway and elevated lines of the Interborough Rapid Transit Company were tied up for two days by a walkout of 15,000 employees.

—Eight thousand union men on street, subway, and elevated lines in Boston and adjacent cities, went on a strike recently. For a time 532 miles of track were unused. The trouble was settled by granting an eight-hour day and increased wages.

—Manufacturers, technical experts, and reserve army officers have formed an Army Ordnance Association with ten thousand members to keep the war's lessons fresh, and to forestall such unpreparedness as existed when the United States entered the World War.

—A million and a half tons of shipping was tied up in the port of New York by the recent seamen's strike. The strikers refused to settle on the 10-per cent wage increase offered by the shipping board, demanding an eight-hour day and preferential employment of union labor.

—Five thousand American Hebrews have registered to establish a Jewish commonwealth in Palestine. Nathan Straus, the New York philanthropist, is mentioned as the first mayor of Jerusalem. Professions, handicrafts, and commercial lines are represented among the registrants.

—A summary prepared by Colonel Ayres, of the statistical branch of the general staff, and published by the War Department, gives some interesting figures regarding America's participation in the World War. The total number of men in the army was 4,000,000. Those who went overseas numbered 2,086,000. The men who were in battle numbered 1,390,000. The total number registered in the draft was 24,234,021. Twelve battles were fought by the American troops. The deaths in battle were 50,000. The wounded numbered 236,000. Deaths by disease were 56,991. Of those who took part in battle, 2 per cent were killed or died of disease.

—Announcement has been made that the United States is soon to begin the construction of two gigantic ocean liners, which will surpass in size anything that has ever been attempted in this direction. The length of these ships will be 1,000 feet, and they will be capable of making thirty knots an hour. This will enable them to make the trip from New York to Plymouth in four days. For the accommodation of these steamers, a harbor will be developed at Port Bond on the eastern end of Long Island, as there are no accommodations in the New York harbor for ships of this size. The equipment of these new American liners will include winter garden, ballroom, Turkish bath, swimming pool, moving picture theater, grillroom, promenades, gymnasium, and shops where practically all articles, including flowers, candy, and millinery, sold on land may be obtained. There will be accommodations for tailors, dressmakers, dentists, and surgeons. There will be offices for rent, and capable stenographers always at hand.

—An Episcopalian church in New York recently changed its hour of morning service, frankly stating that it did so for the convenience of golf players. It now reports most satisfactory results.

—Railroad workers, headed by the four Brotherhoods, and with the approval of the American Federation of Labor, have begun a campaign to raise two and a half million dollars to "educate" the country on the advantages of nationalized railroads under control of the workmen.

—Rev. J. H. Holmes, a Unitarian minister of New York, has left that church and organized a "community church." There are to be no restrictions to membership. Jew, Christian, and Mohammedan alike can belong. Mr. Holmes announces that "an atheist will be as welcome as a theist; an agnostic as welcome as a firm believer."

—The National Council of Lynching, which met recently in New York, reported that during the last thirty years 3,224 persons have been lynched in this country. Two hundred nineteen of these were from the Northern States, 156 from the West, and the remainder in the South. Georgia leads the procession with 386 victims, followed closely by Mississippi with 373, Texas with 335, Louisiana with 313, Alabama with 276, and Arkansas, Tennessee, Florida, and Kentucky were not far behind.

—Permanent home stations for the regular army divisions returning from overseas were announced recently as follows: First, Camp Taylor, Kentucky; Second, Camp Travis, Texas; Third, Camp Pike, Arkansas; Fourth, Camp Dodge, Iowa; Fifth, Camp Gordon, Georgia; Sixth, Camp Grant, Illinois; and Seventh, Camp Funston, Kansas. Each division is being returned to its home station for discharge of emergency enlisted men who desire to be released, and for recruitment and reorganization on a peace basis.

—Andrew Carnegie died at "Shadowbrook," his summer home in the Berkshire Hills, Massachusetts, August 11. This well-known philanthropist was a native of Scotland, born at Dunfermline in 1835. He came to America in 1848, and his first position in the commercial world was work as bobbin boy in a cotton mill at \$1.20 a week. Industry and thrift resulted in the accumulation of what was said to be the second largest fortune in the United States eighteen years ago, when he began to give away his millions. He gave \$350,695,653 to various charitable enterprises.

—Approximately 250,000 men are on strike throughout the country. More than 100,000 men are affected directly and indirectly through strikes, lockouts, and controversies reported to the Labor Department for mediation. Officials point out that the total number of strikers throughout the country must be far above this figure, because the Labor Department is asked to mediate only in a small percentage of cases. The department figures include no reference to the strike of Brooklyn carmen, and the files contain only one or two strikes in New York, although officials estimate that 110 separate strikes are now going on there.



# Appointments and Notices

## CAMP-MEETINGS FOR 1919

### Atlantic Union Conference

Maine, Lewiston ..... Aug. 21-31  
 Eastern New York, Utica ..... Aug. 21-31

### Central Union Conference

Nebraska, Shelton ..... Aug. 21-31  
 Kansas, Winfield ..... Aug. 28 to Sept. 8

### Columbia Union Conference

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

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

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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## PUBLICATIONS WANTED

The persons named below desire late, free copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from exorcism and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. D. W. Courtney, 815 Sabine St., Houston, Tex. Papers, tracts, and periodicals.

Mrs. S. R. Callender, Lock Box 101, Nara Visa, N. Mex. Present Truth, Signs, weekly and monthly, and Liberty.

Margaret W. Locke, Pe Ell, Wash. Signs, weekly and monthly, Watchman, Instructor, and Life and Health. Polish literature will be appreciated.

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## REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

An afflicted sister, writing from Hicksville, Ohio, asks prayer for healing.

A burdened mother in Illinois desires prayer for the healing of her daughter who is losing her mind.

## A WORLD OF MEANING IN WORLD EVENTS

There never were times like these. The past summer has witnessed some of the most startling events and has met the most momentous problems that men have ever faced. The signing of the peace treaty that has not brought peace, the daring and successful Atlantic air flight, the self-assertion of the Far Eastern nations, readjustments in Europe and America, the production of food and the increase of prices, the destruction of liquor and the reconstruction of labor conditions,—all are treated in the Outlook department of the October "Watchman."

### What Else to Read

H. S. Anderson writes a timely article on "Food Minerals and Red Blood." Find out what vitamins are, the great food essentials.

Perhaps the most interesting mysterious natural power is that of instinct in animals. Some remarkable revelations, scientific and Biblical definitions contrasted. Read "Instinct—What Is It?" by George McCready Price.

F. C. Gilbert, born and reared a Jew, contributes a strong and fresh treatment of man's rest day in "The Sabbath—Is It

## 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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## 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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## WORDS OF APPRECIATION

Brother C. L. Paulding says: "How much benefit I get from the Review each week! It is truly a power for good in helping the church during these strenuous days, when the enemy of all good is busy in an effort to deceive many."

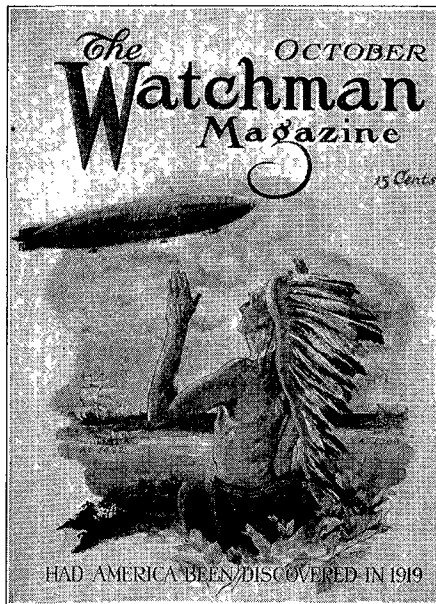
From Mrs. J. C. Brower, of Chile, South America, comes this word: "The Review grows better as the years go by. I sometimes begin reading at the last page, and sometimes at the first, but I read every word in the paper."

"I cannot refrain from writing you these few words in appreciation of the Review," writes Brother David Moore, a colporteur working in New York State. "As I read the issue for last week, my heart rejoiced within me. The dear old Review has many times brought me a message in times of peril. Truly it is a mighty power for good."

Writes Mrs. M. Hollenbeck, of California: "The dear Review! What a comfort it has been to me for these many years! It has helped me to comfort others. This paper is truly a friend to the isolated believer. I pray God to bless it as it goes out upon its weekly mission, and all the workers connected with its publication."

"With the seventieth anniversary number of the Review before me," writes Mrs. L. J. Sage, "I am reminded that it is just sixty-nine years since I began to keep the Sabbath, having learned the truth through reading a little sheet called Present Truth. When the Review was moved to Rochester, N. Y., I took the first number published there, and my mother sold her only cow and sent the money to Brother James White to help pay for the press on which it was printed. I have been an interested reader of the paper ever since, and without it I could not keep pace with this message. It cheers me in my loneliness, for I am isolated from those of like precious faith. I am now in my thirtieth year, and am still watching and waiting for my dear Saviour's return. May the good Lord continue to bless our dear church paper."

Brother J. Bush Anderson says: "The Review brings to the reader each week a message of good tidings. It points the way to life more abundant. Each writer points to the Book of books as the guide to follow, and the rule of faith. The spiritual food which each issue contains will make the weak strong, and will fill hungry souls with a determination to become colaborers with Christ."



Jewish or Christian?" He knows it from both sides.

An editorial characterized by clear statements and pulsating with vital truth, tells evolutionists and higher critics where the "Watchman" stands, in "Why I Believe the Bible Is Inspired."

Never did America look so good to so many, and never did any country ever called home, seem dearer, than to the millions of soldiers and refugees returning during the last year. Agnes Lewis Caviness, in her characteristic style, gives our readers a treat in "The Look of Home."

The teaching of no parable of our Lord is more discussed than that of the rich man and Lazarus. With exceptional clarity of treatment, in an article entitled, "Abraham's Bosom," Stemple White makes plain just what this peculiar allegory does and does not teach.

Carlyle B. Haynes continues his important series, "The Closing Work of the Gospel." Articles by Martha E. Warner, George B. Thompson, and William E. Videto add materially to the attractive features of the October "Watchman." Please order now through your tract society.

✱ ✱ ✱

## 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.

## OBITUARIES

**Glaze.**—Marguerite Glaze, ten-year-old daughter of Brother and Sister C. M. Glaze, died July 22, 1919, at her home in Chamberlain, S. Dak., following a short illness. She was a student in church school, and knew and loved the Saviour. She sleeps in Jesus, awaiting the call of the Lifegiver.

C. M. Babcock.

**Vaes.**—Mrs. John Dessaine Vaes was born in Wisconsin, June 12, 1872. She embraced the third angel's message at the age of seventeen years, and remained faithful until her death, which occurred at her home in Oconto, Wis., Aug. 6, 1919. She is survived by her husband, an aged mother, six brothers, and two sisters.

W. H. Westermeyer.

**Hamp.**—Phebe Harriet Moffet was born in New Jersey, July 20, 1839. At the age of twenty-five she united with the Seventh-day Adventist church at Saginaw, Mich. In November, 1866, she was married to Clark G. Hamp, and to them were born seven children. Her death occurred at Fontenelle, Wyo., Aug. 4, 1919. Three children mourn.

G. T. Glendrange.

**Marble.**—Frances Louise Marble died at The Dalles (Oreg.) Hospital, April 3, 1919, aged nearly 68 years. She was a charter member of the church at Woodburn, Oreg., having held fellowship there for more than thirty-one years. Her life was spent in service for others. Her husband, two daughters, and one son mourn.

Mrs. Ernest Ertson.

**Fox.**—A. W. Fox was born in Maine, May 11, 1837, and died at Tillamook, Oreg., June 18, 1919. "Uncle Ace," as he was familiarly called, spent most of his life in Wisconsin, where he married Mrs. Carrie Durran. He was a faithful member of the Seventh-day Adventist Church, and fell asleep in hope. Two adopted children and one brother are left to mourn.

G. E. Johnson.

**Swartout.**—Caroline E. Beck was born in Lenawee County, Michigan, Feb. 7, 1834. She was united in marriage to William Swartout Feb. 22, 1858. About fifty years ago she became a charter member of the Alaiodon Seventh-day Adventist church, and held membership there at the time of her death. She was a faithful, devoted Christian. Her death occurred July 17, 1919. Two children survive.

W. D. Parkhurst.

**Powellson.**—Died July 27, 1919, at Garden City Sanitarium, San Jose, Calif., Lois Eleanor Powellson. She was born in Oakland, Calif., Dec. 23, 1899. Desiring to fit herself for a life of service, she entered upon the nurses' course at the Glendale Sanitarium, but failing health compelled her to give this up. She was baptized three years ago, and held membership in the Mountain View church at the time of her death.

M. C. Wilcox.

**Bostwick.**—Alfred E. Bostwick was born in Stockton, Ill., Nov. 26, 1850. He was reared in a knowledge of present truth, and when but a child gave his heart to God, continuing faithful to the end of his life, which was spent in the States of Illinois and Wisconsin. He served in several churches as elder. In 1876 he was married to Miss Emma Sprague, and to them were born five children. His wife, one son, and three daughters mourn.

W. W. Sharp.

**Pickard.**—Dr. Charles E. Pickard was born Jan. 15, 1854, at Schroepel, N. Y. At the age of twenty-five years he accepted the third angel's message, and his profession made it possible for him to bring a knowledge of the truth to many others. In 1880 he was united in marriage to Lucy J. Edson, and to them were born a son and a daughter. Dr. Pickard served as elder of the Seventh-day Adventist church at Fulton, N. Y., for seventeen years. Failing health made his removal to Colorado necessary, and the family settled at Canon City nine years ago. He fell asleep Aug. 4, 1919. His wife and children mourn, but they sorrow in hope.

Walter L. Burgan.

**Peter.**—Susie Grace Peter died at her home in Citronelle, Ala., July 28, 1919, aged twenty-nine years. Sister Peter was a faithful member of the Seventh-day Adventist Church, and sleeps in hope of a soon-coming Saviour. Her husband, baby, and mother mourn.

Chas. T. Burroughs.

**Foster.**—Miss Judith G. Foster was born near Warner, N. H., Aug. 26, 1829. The major portion of her life was spent in Ohio, Iowa, and Wisconsin. In 1871 she united with the Seventh-day Adventist Church, in which faith she died July 4, 1919. One sister is left to mourn.

O. F. Gaylord.

**Bartlett.**—Stanley Bartlett was born May 2, 1900, in Denver, Colo., and died Aug. 3, 1919, at Guilford, Conn. Stanley was never well, but he was patient in his suffering, and had learned to truly love the Lord. He was a member of the Seventh-day Adventist Church, and sleeps in "the blessed hope."

H. C. J. Walleker.

**Anderson.**—Mrs. Mary Gilbertson Anderson was born May 10, 1859, in Christiania, Norway, and died Aug. 3, 1919, in Chicago, Ill. About fourteen years ago she was baptized and united with the Norwegian Seventh-day Adventist church in Chicago. She was a faithful member, and sleeps in hope. Her husband, three sons, and one daughter mourn.

N. R. Nelson.

**Grundy.**—Mary E. Star was born in southern Ohio, March 27, 1841. Her first husband, James Williams, died about two years after their marriage, and later she became the wife of George Grundy, who mourns her death, which occurred April 21, 1919. Aunt Mary, as she was familiarly called, accepted present truth thirty years ago through reading our literature, and remained faithful to the end of her life.

Mrs. Ollie Conklin.

**Cummings.**—J. Washington Cummings was born in Ontario, Nov. 26, 1859, and died suddenly at his daughter's home in Chicago, Ill., Aug. 1, 1919. He was a faithful member of the 46th Street Seventh-day Adventist church in Chicago, having accepted the third angel's message twenty-two years ago. For twelve years he carried on the Brookline City Mission at his own expense. He is survived by one son, three daughters, three brothers, and five sisters.

W. J. Woodman.

**Craig.**—Emley Maud Taylor was born in Sharon, N. Y., Nov. 10, 1850. March 14, 1870, she was married to Sylvester A. Craig, and to them were born six children. In 1881 the family moved to Battle Creek, Mich., and the years until 1906, when Mr. Craig died, were spent in Tuscola County and Whittemore, Mich. At the age of twelve years Mrs. Craig united with the Seventh-day Adventist Church, remaining a faithful member until her death, which occurred at Whittemore, Mich., May 26, 1919. Five children mourn.

F. J. Harris.

**Peterson.**—Swan Peterson was born in Sweden, Feb. 18, 1859, and died at College View, Nebr., July 26, 1919. He came to this country as a child of eleven years, and after living near Chicago for a time, moved to College View. Three years ago he joined his son in rural school work in Alabama, and while in Nebraska on a visit, underwent an operation which resulted in his death. When twenty-one years of age he was married to Mary Jane Anderson, and to them were born five children, all of whom, with their mother and one adopted child, are left to mourn. Brother Peterson united with the Seventh-day Adventist Church when he was about thirty years of age. He sleeps in hope of a part in the first resurrection.

E. W. Wolfe.

### ARTHUR J. FULTON

Arthur J. Fulton was born at Decatur, Nebr., Aug. 26, 1874, and died in Battle Creek, Mich., Aug. 6, 1919. Brother Fulton was reared in an Adventist home, and received his higher education in our own schools, being graduated from Union College in 1898.

After laboring in the Nebraska and Kansas Conferences for two years, he was called in 1901 to the principalship of our training college in Argentina, South America. Here he labored for six years, when failing health compelled him to leave the schoolroom. During the next three years he served as Bible worker, colporteur, editor of *La Revista*, South America, at the same time acting as secretary-treasurer of the South American Union Conference.

In 1904 Brother Fulton was married to Miss Ottena Jensen, and to them were born two daughters. In 1910 the family moved to the States, where Brother Fulton acted as business manager of the Hastings (Nebr.) Sanitarium. Continued failing health compelled the family to move into the country, but he had been weakened beyond recovery. He leaves to mourn his wife and two daughters, and many relatives and friends. The funeral services were conducted in the Battle Creek Tabernacle by the writer.

Arthur E. Serns.

(Central Union Conference paper please copy.)

### WILLIAM ELLSWORTH CORNELL

William Ellsworth Cornell was born in Monterey, Mich., July 29, 1857, and died of pernicious anemia, after an illness of ten months, at his home in Battle Creek, Mich., July 24, 1919, thus lacking five days only of being sixty-two years old. His father was James Cornell, brother to Elder M. E. Cornell and M. J. Cornell. His mother, Roxy (Bacheller) Cornell, was sister to J. W. Bacheller, who assisted in printing the first copies of the *Review* and *Herald*.

Brother Cornell led an active life. He was a diligent student, and always made the most of his school privileges. He first taught country school when only eighteen years old. He entered Battle Creek College in 1876, and met all his expenses there wholly by his own efforts. He was Dr. J. H. Kellogg's first stenographer. In 1878 he traveled with Elder James White, and in 1879 with Elder D. M. Carrington in Ohio, assisting them in their writings.

He was married on Christmas Eve, 1882, at Jefferson, Iowa, to Miss Rena L. Colecord. To them was born one child, Bessie May, who died in 1891, at the age of six years. They later adopted a son, Frank S. Cornell, now of Cleveland, Ohio.

At one time Brother Cornell acted as private secretary to Governor Larrabee, of Iowa. Afterward he and his wife were connected for ten years with the *Iowa Homestead*, an agricultural paper published at Des Moines, Iowa. In 1896 he responded to a call to go to New York and work on the *American Sentinel*. Later he was connected with the *Review* and *Herald* in Battle Creek. In 1898, with his wife, he went to England to assist on the paper *Present Truth*, and to act as stenographer to Dr. E. J. Waggoner and Prof. W. W. Prescott.

In 1902 he returned to Battle Creek, and founded the Cornell Shorthand School, which he successfully conducted for the last seventeen years of his life.

He was a very rapid and practical shorthand writer and reporter, as well as teacher, as is evident by the number of conventions and noted speakers he was engaged to report. He also acted as reporter for numerous camp-meetings and General Conferences.

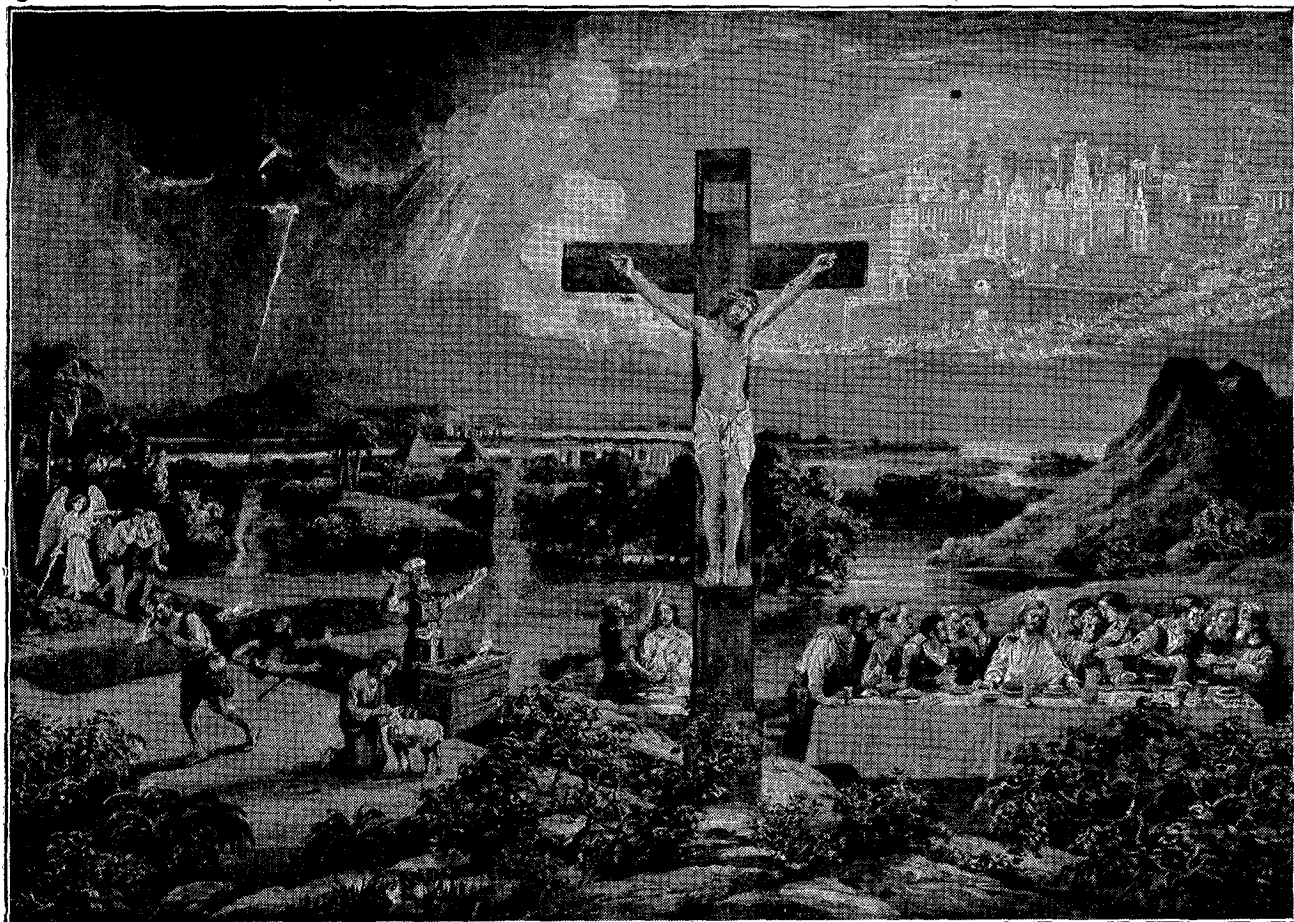
He was always active in church and Sabbath school work. He lived an earnest, consistent Christian life. The whole desire of his heart was to be helpful to others, and especially to young people, numbers of whom he took into his own home at different times, and gave them many educational advantages. Through his shorthand and business school he was instrumental in starting hundreds of young men and women on a useful career, always by precept and example placing before them the noble principles of a Christian and upright life. During his long illness his wife had charge of the school. All that care, kind hands, and medical skill could do was done to save his life, but without avail. He faced death fearlessly, his only spoken regret being that he must leave his loved ones and his work. Besides his wife and son, two sisters in Colorado survive him.

Kind, warm-hearted, cheerful, active, helpful, devoted, and companionable, his life was filled with useful labor, and to his sorrowing wife and his many friends he leaves behind only sweet memories. He rests, but rests in hope, and his works will follow him; and in the great day soon to dawn a bright crown and a rich reward, we believe, await him.

His faith and hope were well expressed in his last words to the writer, written shortly before he died: "May the good Lord bless and keep you, so that the future life, that has always been our cherished final end, will be ours to enjoy through all the years of eternity."

The funeral services were held in the Tabernacle, Sabbath afternoon, July 26, conducted by Elders A. E. Serns and L. McCoy, and were largely attended. Interment was in Oak Hill Cemetery.

W. A. Colcord.



## "THE WAY OF LIFE"

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WASHINGTON, D. C., AUGUST 28, 1919

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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.

WORD from Elder S. N. Haskell, under date of August 12, tells us that Sister Haskell had just undergone a very serious surgical operation at the New England Sanitarium, Melrose, Mass. The physicians gave her no encouragement of recovery by natural means, but in answer to prayer she was improving. Let all remember Sister Haskell, that God may give her speedy restoration, enabling her to continue with her husband the work to which they have so earnestly devoted their lives these many years.

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SISTER DIAMOND KEANIDES, secretary and treasurer of the Levant Union Mission, writes from Constantinople under date of July 8: "I am glad to tell you that our colporteur work improved wonderfully during the last war years. Our literature and Bibles in different languages were sold with such success as never before in this country. The interest in religious literature is daily increasing." Sister Keanides expresses regret that they have only a limited supply of literature, and earnestly appeals to our brethren in other lands to assist. She has ordered supplies from both England and America. It is cheering indeed to receive this excellent word and to know that in the midst of suffering thousands in the Turkish Empire, many are reaching out after God and looking for a knowledge of the true way.

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### STENOGRAPHERS WANTED

THE General Conference is in need of several competent stenographers for employment in its office at Washington. Correspondence is solicited with any stenographers not already engaged in our organized work, who would like to connect with our office. Should any one know of stenographers who are or may be available, we shall be glad to hear from such. Stenographers applying to us for work will save time and correspondence if they will give us information regarding their experience, degree of proficiency, condition of health, etc., together with references. Address W. T.

Knox, Treasurer, Takoma Park, Washington, D. C.

\* \*

### SPIRITUAL GIFTS IN THE CHURCH

WE are sure all will enjoy reading the article in this week's REVIEW from the pen of Elder James White on the subject of spiritual gifts. Brother White expresses the sentiments held by the early believers on this subject, sentiments which, we are glad to say, have been cherished throughout the history of this movement.

God has given to a number of men who have led out in this Second Advent Movement the gift of apostleship; and through their wise leadership and administrative ability, great blessings have come to the cause of truth. To others have been given the gift of healing, of teaching, etc.

Similarly, the gift of prophecy was bestowed upon God's chosen servant. Under the guidance of the Master, this gift has proved likewise of inestimable value. It has pointed out the dangers and perils threatening the church. It has proved a great unifying influence in cementing the interests of the church together. It has incited the believers constantly to a higher plane of Christian living. It has sounded a rallying cry for advancement and progress in every branch of endeavor.

The gifts which Christ has set in the church should be appreciated. They should not, however, as Elder White says, be unduly exalted. Those through whom the gifts are manifested should not be deified. They themselves are poor, feeble human instrumentalities used of God for the accomplishment of his work.

As stated by Brother White, it is altogether probable that the reason the gifts of the Spirit are not manifested today in greater measure, is because the church itself does not stand in that attitude toward God where he can intrust them with these blessings. For this consecration we should earnestly seek, that the Master may make of his church that power in the world in the proclamation of the message of his grace which his great purpose designs.

\* \*

### THE 1919 HARVEST INGATHERING CAMPAIGN

THE month of October was officially appointed as the time for promoting this special annual ingathering for missions, but at this writing, the middle of August, encouraging reports of results already obtained are coming in from the field. This is largely due to the promptness of the Southern Publishing Association in sending out the Harvest Ingathering *Watchman*, and to their skill in furnishing such an attractive periodical. To see the paper and read its contents is to catch the inspiration of the work, and with the inspiration comes the desire to begin at once. Much is also due to the faithful work of home missionary secretaries, union and local, in planning for and organizing the work in the field.

A telegram from F. C. Webster, president of the Quebec Conference, conveys the information, "Quebec Conference Harvest Ingathering quota reached Thursday, August 14." This is the first conference to reach its goal this year, so far as we know. The Eastern Canadian Union has taken the lead in Harvest In-

gathering work for several years, and it is apparent that it intends to maintain its record.

"The Harvest Ingathering is our special work now," writes a union home missionary secretary. "Some have begun, and are receiving three times the amount received in the same territory last year. In two hours I collected \$10 for twenty papers, where last year I got \$4. A sister received the same amount for twenty papers, and has since added \$19 more, in two hours' work. We can hardly believe what we experience." C. V. LEACH.

\* \*

### LITERATURE FOR SIBERIA

IN response to very urgent requests from the brethren in Siberia, the following literature has recently been sent to Vladivostok from the International Branch at Brookfield, Ill.: 200 Russian Bibles, 50 copies of "The Great Controversy," in Russian; 25 copies of "The Mystery Unfolded," in Russian; 100 copies of each small book and tract in stock in Russian; 200 copies of the Russian *Signs* for June; 50 copies each of one number of the *Signs* and *Watchman* in English.

The brethren in Siberia appealed especially for Russian Bibles. They stated that if any one desired to part with his Bible in Siberia, he could easily get \$100 or more for it. We hope in the near future to have some colporteurs at work in Siberian territory.

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### REMARKABLE PROGRESS IN SCANDINAVIA

WHEN the writer visited Norway, Sweden, and Denmark in 1914, just before the war, he was told that our colporteurs had placed from one to six books in nearly every home in Scandinavia, but that notwithstanding this they were still selling more books than ever. During the war the work continued to increase, and this year they are breaking all previous records. Writing under date of July 10, Brother Erik Arnesen says:

"A statement I have just made out for the first six months of this present year, as compared with the same period last year, based on the order column in the colporteurs' weekly report blanks, shows that in Denmark, Norway, and Sweden, orders have been taken for 328,000 kroner in 1919, as against 251,200 in 1918. [Under normal conditions a krona equals 26.8 cents.] Sweden is fully 24,000 kroner ahead of last year's first six months, while Norway is over 66,000 ahead. Finland is also ahead of last year, but I can make out no full report of comparison because, owing to the troubled conditions in that country, I received no weekly reports for the months of January, February, and March, 1918. For the second quarter, 1918, the orders taken in Finland amounted to 42,000 Finnish marks; the same quarter this year, to 71,600 marks. The total for the first six months this year is 128,600 marks. [A mark equals about 20 cents.] We feel thankful to God for this success. We know it is his work only, his doings."

From every land we receive evidences that the Lord has prepared the way for a quick work to be done with our literature in these closing hours of the message. N. Z. TOWN.