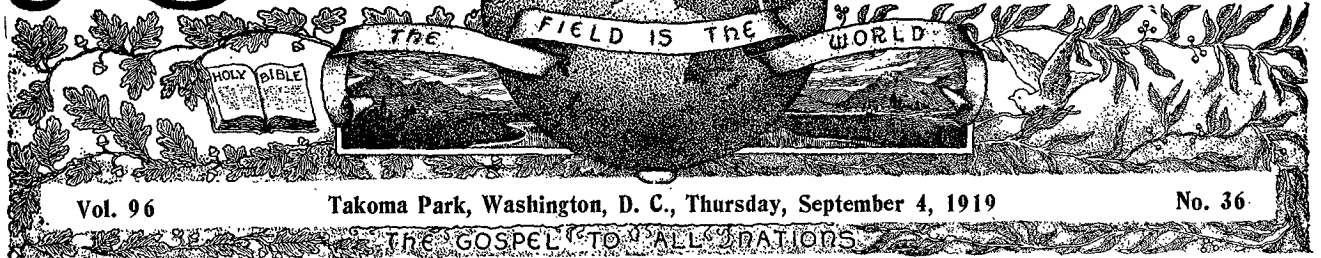


The Advent Review and Sabbath Herald

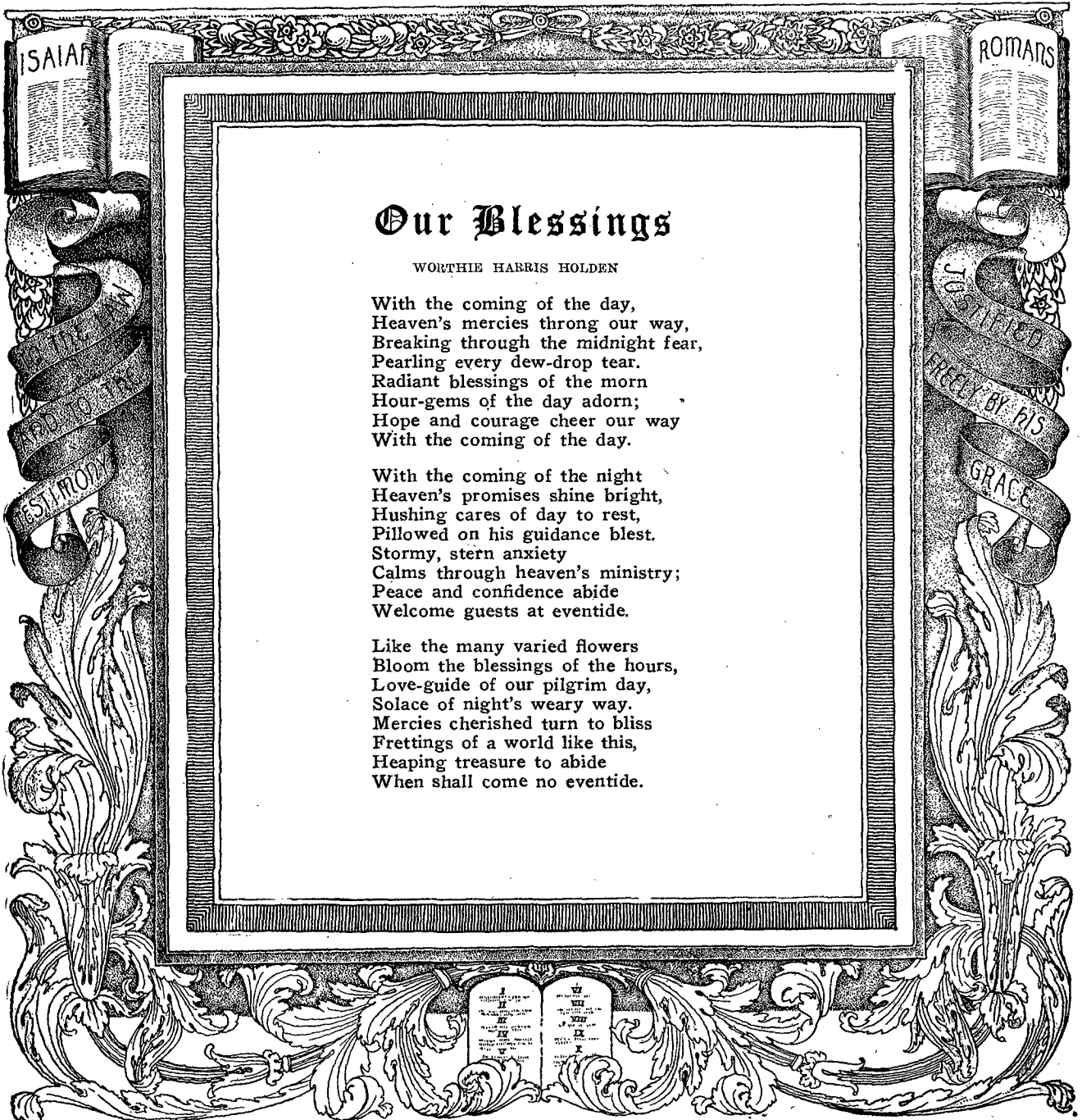


Vol. 96

Takoma Park, Washington, D. C., Thursday, September 4, 1919

No. 36

THE GOSPEL TO ALL NATIONS



Our Blessings

WORTHIE HARRIS HOLDEN

With the coming of the day,
Heaven's mercies through our way,
Breaking through the midnight fear,
Pearling every dew-drop tear,
Radiant blessings of the morn
Hour-gems of the day adorn;
Hope and courage cheer our way
With the coming of the day.

With the coming of the night
Heaven's promises shine bright,
Hushing cares of day to rest,
Pillowed on his guidance blest.
Stormy, stern anxiety
Calms through heaven's ministry;
Peace and confidence abide
Welcome guests at eventide.

Like the many varied flowers
Bloom the blessings of the hours,
Love-guide of our pilgrim day,
Solace of night's weary way.
Mercies cherished turn to bliss
Frettings of a world like this,
Heaping treasure to abide
When shall come no eventide.

The Tendency Toward Skepticism in Institutions of Learning

A Warning to Seventh-day Adventists

JOHN L. SHAW

WE call attention to a series of resolutions dealing with the tendency to infidelity, atheism, and anti-Christianity in many educational institutions of this country. The resolutions were passed by a committee appointed at the World Conference on Christian Fundamentals, held in Philadelphia, May 25 to June 1 of this year. The resolutions are as follows:

Resolved, That in this day, when infidelity, atheism, anti-Christianity are making such inroads on the higher and professional education of our time, that it is the duty of all Christian preachers and parents and young people to know definitely what the teaching of the schools in which they are interested is. Unfortunately, most schools of these classes profess to be Christian, but they teach doctrines respecting the Word of God, the person and work of Christ, and the origin of the human race which are contrary to the teaching of the Bible and destructive to Christian faith and morals.

Resolved, That Christian people should positively refuse to support with money or send their children to institutions which teach the anti-Christian, atheistic, and irrational doctrines to which reference is made above.

Resolved, That it is the duty of Christian pastors and teachers to publicly protest against the teaching of men and secular or Christian institutions which deny the inspiration of the Bible, the truth of the miracles which it records, the account of the creation of man, the virgin birth, and the redemptive work of our Lord Jesus Christ.

Resolved, That it is the duty of Christian people not only to have no fellowship with the infidel, atheistic education above indicated, but to seek out institutions which endeavor to be faithful to the Word of God and the person, teaching, and works of our Lord Jesus Christ. Institutions of this kind should be liberally supported by those who care for the kingdom of our Lord, both in money and men.

And finally, *Resolved*, That in our colleges, especially, the teaching that man has descended or ascended from brute beast is not only unsupported by any unquestioned facts and therefore totally unscientific, but is a distinct denial of the Bible account of the creation of man, the beginning of sin, the plan of salvation, and the extension and triumph of the Christian religion in this world."

The World Conference on Christian Fundamentals called together a number of earnest Bible teachers, who stand for the leading fundamentals of Christian faith as opposed to the teachings of modernism, with its waves of doubt regarding the inspiration of the Scriptures and kindred truths. These men recognize the grave danger confronting young men and women in attending many educational institutions of the day, including not a few theological institutions, whose avowed purpose is to prepare men for the gospel ministry.

We further quote from a leaflet prepared under the direction of the leaders of the World Conference:

"We deplore the wave of skepticism that has wrecked many theological seminaries and rendered them unfit places for the education of our ministry, but we rejoice that in the Bible school God has again raised up a standard against the enemy. We recommend to the young men and women of our land who wish training for religious work, that they secure the same in the Bible training schools of the country and in the remaining safe colleges and seminaries of the same. We propose to catalogue such schools as we believe to be worthy of commendation and support, and we advise that the central committee at Philadelphia stand ready to furnish information to all young people who are giving consideration to the matter of education. We

also wish to call the attention of all consecrated men to whom God has given large means, to the modern Bible training schools as a medium of defense against modernism, and heartily advise them to lend such financial assistance to these schools as to make possible their largest work. We feel that these schools, if properly strengthened, will provide a faithful ministry to both the home and foreign fields, and create for that great body of laymen who remain untouched by modernism, fit representatives of their faith in men and women, who, when commissioned to home or foreign field, may be depended upon to stand for the great fundamentals of our Holy Word.

"The report of the Committee on Correlation of Colleges, Seminaries, and Academies brings painfully before us the fact that already modernism has captured very many of our schools, and godly parents desiring to educate their children and recognizing the grave danger of sending them into the skeptical atmosphere that destroys all confidence in a personal God, all reliability in the Bible as a divine revelation, and even discredits the binding authority of the moral law, will stand increasingly in need of counsel; and we advise that the central committee make a list of such colleges, seminaries, and academies as refuse to employ textbooks and teachers that undermine faith in the Bible as the Word of God and in Jesus Christ as God manifest in the flesh, and upon request provide these to the young people seeking education or to parents seeking counsel.

"We also take occasion to say that we are fully persuaded that men to whom God has given large means should make careful study both of the professorship and of the curriculum of study in those schools for which they propose any gifts, and in loyalty to God make their gifts to such schools and such only as believe in the very authority of the Bible and the very deity of Christ and in our holy faith as voiced by the Book and represented by the Lord."

These statements should come as a warning to our young people who are planning to attend worldly institutions of learning the coming year. However strong may be the desire of parents that their children have what is frequently called a higher education, they run grave risks in placing them under teachers who deny the inspiration of the Bible, the truth of the miracles which it records, the account of the creation of man, the virgin birth, the redemptive

(Continued on page 7)

The Advent Review and Sabbath Herald

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

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"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., SEPTEMBER 4, 1919

No. 36

Evils in the Church

THE church of Christ has never been free from mistakes. This is because it has in it the elements of both the human and the divine. The mistakes belong to the human. Just as long as poor, weak, fallible men and women make up the membership of the church, mistakes will mar its record.

This has been true in every age of church history. Many forget this. They see something wrong in the church today, and forget that great evils have existed in the church in the past, and at times, too, when God was signally leading his people. We think of the mighty manifestation of God's power in leading Israel out of Egypt, of the mighty miracles he wrought through Moses; but we are inclined to forget that, even before the blazing peaks of Sinai, where God descended to proclaim his divine law, Aaron the high priest led his fellows in open idolatry and rebellion against God. At the very time when God was going before Israel in a pillar of cloud by day and a pillar of fire by night, there occurred one of the greatest rebellions which has ever arisen in the church. Korah, Dathan, and Abiram, mighty men of renown, with two hundred fifty princes of Israel, rose up against God. Because of this rebellion, stern judgments were visited upon the disaffected ones. Later, even Moses sinned, and was deprived of the privilege of entering Canaan.

And so the history of Israel through all the ages has been a repetition of rebellion and apostasy. Even when Christ came to this earth and chose twelve standard bearers, one of them proved a traitor and sold his Lord; Peter denied his Master with cursing and swearing; on the night of Christ's apprehension, all his disciples forsook him and fled. And yet it was the church of Christ, nevertheless. Men sinned, but God forgave their sins. He has left the record of their experiences as an encouragement to us today. Even though we may see sins in the church, these are no evidence that God has forsaken his people, and that he is not leading in his work. If our associates and companions go wrong, how great is the opportunity afforded us to be loyal and true! The greater the night of darkness surrounding us, the more resplendent may become our star of hope, the more stable our faith.

Because we see sins in the church, let us not take the part of the accuser. Let us not lose hope and courage, and seek to withdraw from our brethren; but let us take hold resolutely, bravely, courageously in God, and in the spirit of the Master seek to reform those in error. By God's grace we may prove to be the salt of preservation, the means which God will use for righting wrongs and for the restoration of his work of grace in backslidden hearts. The day of

spiritual declension is the day of opportunity for the one who lights his fires at the divine altar, and in whose heart is the same missionary spirit that possessed the life of the Master.

* * *

A New Tongue and Tribe Added to Our List

ONE incident that greatly cheered all at the Chungking meeting, our Chinese believers as well as ourselves, was the arrival of a brother from far down in the province of Kweichow. He is one of the first fruits of the thousand-mile walk that Brethren M. C. Warren and J. N. Andrews made two years ago into Kweichow and Yunnan to spy out the land and sow the gospel seed.

This brother had found some of the tracts they put out, and for a year has been keeping the Sabbath. He now has two others with him in the truth. He had made the eighteen-day journey in eleven days to reach the conference. "I ran fast," he smilingly told us.

Of special interest was the fact that this brother is of the Miao people, one of the aboriginal tribes in west China. There are millions of these tribesmen in the hill regions of the west; and the experience of the few missions planted among them indicates that they are more open to gospel teaching than the Chinese of the west.

Their traditions have preserved clearer traces of primitive knowledge than those of the Chinese. They speak of creation and the flood, and of the peopling of the earth again by one family. These traditions have been passed orally from generation to generation, somewhat in metrical form, and after the style of question and answer; as, for example:

"Who made heaven and earth?
Who made insects?
Who made men,
Made male and made female?
I who speak don't know.

"Heavenly King made heaven and earth.
Zie ne made insects,
Zie ne made spiders,
Made male, made female.
How is it you don't know?"

Thus through hundreds of lines, they tell us, the traditions preserve more or less fanciful ideas of the origin of the world and of the race.

We rejoiced over this new brother, representing one more tribe and tongue. He impressed us as being intelligent and devoted to the truth. He was baptized at the meeting, and returned to his farm and to his witnessing with evident joy in having found this message and people.

How our spirits leap, in these needy fields, at every prospect of a foothold in new and remote places!

But these providences that kindle the light far in the dark places, are calls to us to more vigorous action. Brethren sometimes almost fear to see these interests spring up in remote places, when there are no workers to visit and labor, to instruct or direct those who are feeling after the truth as we know it. Sometimes interested and half-instructed peoples in far-remote districts and without help, prove a perplexity, and even a menace. But God, who draws these souls from darkness into his marvelous light,



Elder and Mrs. W. A. Spicer and Dr. and Mrs. J. N. Andrews and Son

will surely enable us at the home bases to keep the recruits coming forward to enter these opening fields.

So we cheered our Miao brother on with the assurance that some day foreign workers are sure to come to his people to join him in spreading this message, if he will keep faithful.

W. A. S.

Shanghai.

* * *

An Appeal to Backsliders

WE have been thinking of late of some who, through the years, have separated from this movement. They assigned various reasons for withdrawing from their former brethren. Some felt that they could not support their families and keep the Sabbath. Others had differences with their brethren, and felt that they were injured and mistreated. Still others believed they saw evils in the church which they could not fellowship. And with the majority, the coming of the Lord seemed to be long delayed. Those conditions in the world which at first appealed to them as significant signs of the day of the Lord, became commonplace, a part of the natural order of events. Opportunities which the world offered for wealth, worldly position, and honor made too strong an appeal to their hearts. Compared with the ways of the world and the pleasures it offered, the way of truth seemed straight and narrow.

We have wondered if these one-time members of the church have really found that which they anticipated would come to them. Have they really found the pleasure they sought? We have in mind some with whom we were personally acquainted. As we have met them occasionally through the years, we have wondered if they were really happy; if their hearts did not long for the communion with God and for the fellowship and joy of Christian faith which they once shared. We feel certain that the degree of temporal benefit and worldly pleasure, of honor and esteem, which has come to them through the years, has not filled the place made vacant by the loss of Christian experience and communion.

We know that in the things now coming upon the earth, they must read the significant signs of the times. Striking fulfillments of the prophecies of the Word show that we are living down in the closing days of earth's history. Where, a few years ago, there was one indication that the coming of the Lord was near, there are a hundred today. God is piling up evidence upon evidence, that every soul may be left without excuse. Will these discouraged ones see in these world-wide conditions, a new call of God to return to the acknowledgment of his truth?

We appeal to them to break from the power that would hold them back, return to their allegiance to Heaven, and proclaim once more their liberty in Christ Jesus. The door of mercy still stands ajar. Christ is still pleading the merits of his own shed blood in the sanctuary above in behalf of fallen man. He stands waiting the return of his children, waiting to welcome them back to the Father's house.

He will welcome you just as you are. Indeed, you must come just as you are, if you would come at all. You cannot, through your own efforts, make yourself better. The leopard cannot change his spots, nor the Ethiopian his skin; and no more can he who is accustomed to do evil turn and do righteousness. He must take hold of a power outside of himself, even the power of an infinite, compassionate Saviour, and let that power do for him what he is utterly incapable of doing for himself.

Recently we were talking with a man who once believed the message for this day, but had forsaken it and followed the ways of the world. He is engaged in the real estate business, has made thousands of dollars, and is counted today a successful business man. He said:

"I still believe that the coming of the Lord is near. I believe the special truths of this message. I expect some time to dedicate myself to God. I am waiting," he continued, "for some wave of spiritual enthusiasm to come along and take me out of my present condition and set me over where I ought to be."

We said to him: "You will wait in vain. This is the devil's delusion to ensnare your soul, and draw you down to perdition. If you regain your former experience, you must do what you know God requires of you, without reference to feeling. You must place yourself anew upon the altar of consecration, surrendering your life to be used of God. You must count your property as belonging to God, and you yourself as God's steward, to use that property as his Spirit shall dictate. In this way only can you regain the experience you have lost."

There may be others waiting in the same way. They will wait in vain. No great wave of spiritual energy will sweep over the world. The church of Christ itself will never be wholly revived. This spiritual revival must be an individual work. The line of separation is being drawn in the world today, and even among professed Christians. The Israel of God are being gathered out from among the nations.

Where, my backslidden brother, will you stand in the days to come? Will you heed the call of God today, and renew your allegiance to him? In this world, filled as it is with violence and unrest, we know not what a day may bring forth. We have promise only of the present moment. "Today if ye will hear his voice, harden not your heart." Ps. 95: 7, 8.

F. M. W.

Do the Dead Communicate?

IN a previous article we showed that the country is being fairly deluged with Spiritualistic literature. Of course, there are appearing each year, especially since the beginning of the World War, a large number of books dealing with this topic; but more noteworthy still are the articles in current magazines. Even the newspapers are taking it up. Here at Washington, the *Post*, a leading daily, is advertising a series of articles on Spiritualism by famous writers to appear in its Sunday editions beginning with August 24. Without question, the advertisers are right in supposing that this series will prove a great selling feature for their Sunday journal.

The *Atlantic Monthly* for August contains matter on the topic under consideration to which we wish to call especial attention. The very first article in the journal is a story which is really a clever plea for belief in the Spiritualistic philosophy of human survival, as a cure for human woes, especially such as the war has brought. A shell-shocked soldier is led to go for rest and recovery to a little home in the country, where similar cases have been helped. The mistress of the home has lost her husband, and lives alone with her father. She has found help in the religious philosophy of Spiritualism, and been rescued from the despair into which she was plunged by the awful death of her beloved husband from cancer. The soldier is so much helped by her atmosphere of peace, that he feels he must always have her near, that he may never lose that sense of paradise. He proposes marriage, but she refuses, saying of her dead husband, "I am married—I mean, my husband is dead, but I am married. . . . He is always with me." The soldier now sees that her peace is due to this certitude of another world where all good is secure. Having learned from her father about the horrible, long-drawn-out agony of her husband in his demise, the soldier in his talk with the lady, on the eve of his departure, is brought fully into the peace which she enjoys.

Truly this is as beautiful a plea as we have seen for Spiritualism as a consolation in trouble. But if the whole belief is false, how horrible is the deception!

The article which follows in this same number of the *Atlantic Monthly* is one entitled "Adventures in Psychical Research," and is written by L. P. Jacks, who was appointed annual president of the well-known Society of Psychical Research about two years ago. His conclusions as to the evidence for human survival afforded by Spiritualist phenomena is, therefore, well worth our consideration.

Mr. Jacks tells us that until a year ago his knowledge of Spiritualism was limited to the published reports of investigators and other Spiritualistic literature. He felt unwilling to become "mixed up in séances and that sort of thing," both because of lack of time, and because he dreaded the effect it might have upon his mind, or rather the atmosphere of his mind. Of what finally led him to make first-hand investigations he says:

"However, I began to feel that it was not fair to occupy the position I did, and to write occasionally on the subject, without getting a nearer view of the facts. I often found myself at a great disadvantage in discussing these matters with those who had the experience I lacked. Moreover, two or three of my friends, in whose condition I had some right to be concerned, were clearly losing their heads. They were constantly assuring me that survival had been 'scientifically

proved;' but when I pointed out that the reasons they gave were not scientific, the answer was that, if only I had had their 'experiences,' I should think differently. Their attitude resembled that of the mystic who, when his statements are challenged, silences opposition by declaring, 'I have felt; I have seen.' It was perhaps a vain thing to hope that I might save them from losing their heads; but the hope was there, and it led me to run the risk of losing my own."

Of the sittings, and the care to avoid possibility of fraud, Mr. Jacks says:

"Three sittings, with long intervals between, were arranged with one of the best-attested mediums in England. Stringent precautions were taken to ensure my anonymity, and for reasons which are exceptionally cogent, I am convinced that at the first two sittings the medium had no knowledge, and no means of getting knowledge, of who I was. Between the second and third sittings, however, my identity was revealed to her through the sudden indiscretion of a friend. Incidentally, this served a good purpose, by giving new grounds to believe in the medium's honesty. On learning who I was, she communicated her discovery without a moment's delay to those who were arranging the third sitting on my behalf. Moreover, when the sitting took place, there was nothing to suggest that she had made any use of the knowledge she had gained. There had been ample time to compile my personal dossier: to get up my family history, to bribe my servants for domestic information, and to prime herself in the many ways that are open to fraudulent mediums when practising on the credulity of a sitter. There were no signs whatever that this had been done. The sitting followed the same tracks as its predecessors, and while it showed no knowledge of facts concerning me which could easily have been found out, it hit the truth at several points which were virtually inaccessible to inquiry.

"For these and a good many other reasons I dismiss the hypothesis of fraud as inapplicable to the sittings in question. Fraud is unquestionably practised by some professional mediums, but this must not be held to the prejudice of what has the marks of being genuine, any more than the frauds practised in the Christian or any other religion, the amount of which has been enormous, can be adduced to prove that all clergymen are rogues."

Four spirits manifested themselves: two were men of letters, with whom Mr. Jacks was acquainted; one was a public character for whom he had consented to write an obituary; and the fourth was a man who had been recently killed in the war. All gave strong proofs of identity, and in two instances the voice of the deceased person was reproduced. One spirit showed acquaintance with an unpublished article, then lying in one of Mr. Jacks' study drawers.

After mentioning the remarkable way in which the personality of the gentleman whose obituary notice Mr. Jacks had promised to write, came and went, he presents reasons which make it difficult for him to explain the phenomena either by "survival" or by "telepathy." We quote his statement on this point in full:

"This leads me to call attention to a curious circumstance which, while it seems to me to rule out decisively, the hypothesis of fraud, renders it, at the same time, very difficult to explain the facts either by 'survival' or by 'telepathy.' To grasp the point, I must beg the reader to keep a few facts clearly in his mind; for there is a knot to be disentangled.

"There were, as I have said, four chief communicating spirits, whom I will call A, B, C, D. At the first sitting B held the field. At the second A appeared simultaneously with B, and the two manifested alternately. At the third, A, B, C, D, were all present, either together or in succession.

"The point to which I now call attention is the tendency shown in the second and third sittings, especially in the third, for these 'spirits' to get mixed up or entangled with one another, and not only with one another, but possibly with other 'spirits' not belonging to the four—certainly with one other whom I will presently indicate.

"The simplest of these 'mix-ups' is that of A and D. A was one of the literary authors to whom I have referred; D was the man killed in the war whose appearance took me so much by surprise. Now it so happened that these two men, of whom A was much older than D, had the same surname, a not

uncommon one. For reasons which will presently become apparent, I will call it Scott, and distinguish them as 'Old Scott' and 'Young Scott.' Old Scott and Young Scott were known to one another in life, and both, of course, were known to me, Old Scott quite intimately.

"At the third sitting Old Scott appeared the instant the medium was in trance, and began by mentioning certain objects to which I knew he had attached great value when in life. His communications proceeded quite intelligibly for some time, and I was able to recognize the characteristic relevance of all that he said. Suddenly his talk turned to another subject, which, so far as I know, had no connection with him, and which seemed altogether out of keeping with his personality. The situation became confused and unintelligible, and in my bewilderment I said to the control, 'This cannot be Scott who is talking to me now — who is it?' The answer came (in effect), 'Yes, it is *Young Scott*.' For a moment I could not think who Young Scott (who had not appeared before) might be. Then it suddenly flashed upon me that I had known a Young Scott who had been killed in the war, and remembering the communications which had just passed, I recognized that, while out of keeping with the elder man, they were all in keeping with the younger. What had happened was therefore that Old Scott — who had played his part admirably — had suddenly changed into Young Scott, a totally different person, without the controlling intelligence being aware of the change until I called its attention to the fact: the two personalities had coalesced through the identity of their surnames. From that point all was clear for some time. Young Scott placed his identity beyond question by a quantity of striking evidence, of which the sudden reproduction of his voice was perhaps the most impressive. But later on the two Scotts again became mixed up, the communications being partly in the character of the one and partly in that of the other.

"At the second sitting, at which Old Scott was much in evidence, a still more inexplicable mix-up had taken place. Old Scott had made his identity clear, reminded me of his home, mentioned his children by name, alluded to his writings, his friends, his favorite pursuits. For some time he and I understood one another; and when I questioned him, the answers were to the point. Then, quite suddenly, his conversation left the track, and he began to talk of things I could not connect with him. He mentioned certain countries where I knew he had never been, and declared that he 'passed over' from a place a thousand miles from the actual place of his death, and many other things altogether out of Old Scott's environment. I now began to realize that it was no longer the Scott I knew with whom I was talking, and asked the spirit, 'Who are you?' And then to my infinite surprise, the answer came, 'I am Sir Walter Scott, the novelist.'

"In all this I have somewhat exaggerated the facts and made them more distinct than they really were. What happened was that two eminent men bearing the same surname, one of whom I knew well and the other not at all, became mixed up in the controlling intelligence, misled no doubt by the identity of name. There was no earthly reason why the spirit I have called Sir Walter Scott should want to communicate with me. But the evidence seems pretty clear that the controlling intelligence, having started rightly with my friend Old Scott, did after a certain time lose its way, and became entangled with another personality (the assumed Sir Walter), and that without being aware of what had taken place. This I submit is incompatible with fraud — no fraudulent medium would play the game quite so stupidly as that. But what, in heaven's name, is it compatible with? With survival — hardly. With telepathy — hardly."

What is the conclusion that this one-time president of the Society of Psychological Research reaches in his investigations? Let us give it in his own words:

"If the reader asks me what I make of all this, the answer is, frankly, that I don't know what to make of it. Confining myself to the evidence in the three sittings, a fragment only of which has been given above, it seems to me that the statement now so often made that 'survival is scientifically proved' goes far beyond what my own experience warrants. I can imagine half a dozen hypotheses, including survival among them, any one of which covers a part of the facts, but none of which covers them completely. . . . Were I to abandon myself to the *feelings* I had at certain passages of these sittings, I should assert without hesitation the survival of my friends. It did seem as if I was actually communicating with them. But reviewing the matter in calmer moments, I cannot but remember that there were other passages when this feeling

was rudely broken into by feelings to the contrary. If the hits were impressive, the misses were equally disconcerting. If the spirits played their parts well at some points, they played them remarkably ill at others. Often the hits would be so startling as almost to carry one off his feet; but again, some frightful miss or hopeless muddle would go far to undo the previous effect. The impression left upon me is, on the whole, deeply confused. I mean, it is confusion one has to do with; but confusion, be it noted, with clear intervals. Yet the clearness is not always that of truth. It is sometimes the clearness of manifest error."

It seems to us that Mr. Jacks has himself pointed toward an explanation which covers all the facts of his experiments when he says:

"What happened was that two eminent men bearing the same surname, one of whom I knew well and the other not at all, became mixed up in the *controlling intelligence* [italics ours]."

Does this not point to *one spirit intelligence* which impersonates the various deceased persons? Starting with the hypothesis of the existence of malicious non-human spirits of superhuman but not infinite powers who impersonate the dead in such cases, the clever hits and the frightful misses are both explained. As far as we can see, this hypothesis of an impersonating spirit of superhuman powers does cover all cases. In our next article we shall try to show from the Bible viewpoint that this hypothesis is fully established as the true explanation of Spiritualistic phenomena.

L. L. C.

* * *

The Church Administrator

THE descent of the Holy Spirit on the day of Pentecost was in fulfilment of the promise that Jesus made to the disciples before his ascension, when he commanded them to "wait for the promise of the Father" (Acts 1:4), and assured them that they should "be baptized with the Holy Ghost not many days hence." Acts 1:5.

This was, indeed, a glorious day for the struggling church, small in number, yet commissioned to "preach the gospel to every creature." This commission reached to the utmost limits of the earth, and involved a work which the believers of that day were, of themselves, utterly unable to perform. That they might be qualified for their tremendous task, Jesus bade them tarry in Jerusalem until they received the heavenly endowment. They were to go forth to bring life to those dead in trespasses and sins. This required resurrection power.

Concerning the work of the Holy Spirit, and his relationship to Christ and the gospel, Rev. John Robson, D. D., says:

"Jesus Christ is the revelation that our sins are forgiven, that God has taken them on himself; his death on the cross is the evidence that all their consequences have been borne. The Holy Spirit convicts us of sin, and makes us feel the need of forgiveness; he convicts us of righteousness, and makes us trust the forgiveness through Christ. Of what benefit would it have been to man that a sacrifice had been offered to take away sin, if he had not felt the need of such an offering, or if, feeling the need, he had not been able to trust it? What good would it have done to man that the Holy Spirit had convicted him of sin, if he had not known also of the forgiveness of sins, and the means by which he might secure that forgiveness?"

"In the Christian life Jesus Christ is its rule, the Holy Spirit its power. What would be the benefit of a rule that we had no power of following, or of a power that we did not know how to direct? The example of Jesus Christ is in all respects so perfect that, when it is set before us, we cannot but feel how hopeless it is for us to try to imitate it. But the Holy Spirit is promised to those who faithfully seek to follow that example, to teach them how to apply it to their own position, and to give them strength to carry it out in their lives. On the other hand,

the Holy Spirit alone, separated from the revelation of life which has come through Jesus Christ, would impel men to a vague striving after a holiness for the attainment of which they would have no guide. The case could never really occur; but some men have fancied themselves to be so guided by the Holy Spirit that they have no need of the Word to direct them. They have become a law unto themselves, with the result of losing all holiness of life.

"In Christian work Jesus Christ is the gospel we preach, the Holy Spirit is the power by which we preach it. The gospel of Jesus Christ is what has been committed to the church to teach. Apart from the Holy Spirit, it has no power for salvation. It may be correctly and truly explained, it may be made the basis of an orthodox system of theology, but it will remain powerless for salvation till it is taught in the power of the Spirit, and till the Spirit blesses the teaching. When an outpouring of the Spirit comes, when a revival takes place, the same word hitherto powerless is spoken with power, and the numbers brought to Christ are evidences that the Spirit is working through it. On the other hand, the Spirit apart from the Word can produce only a passing excitement, and no permanent results. We cannot conceive of the two really working separately, but here, even more than in the case of the Christian life, persons are apt to think they may dispense with the Word. This is a danger that is apt to follow revivals of religion. Leaders, and people too, think that because they have the Spirit they do not need the Word. That is not the prompting of the Spirit. It is the prompting of human pride, and inevitably leads to the loss of the Spirit, to fanaticism, to blasphemy, and the grossest excesses."—*"The Holy Spirit, the Paraclete," pp. 18-20.*

It is a matter worthy of note that when the Holy Spirit took his seat in the church on Pentecost, he began the work as a divine administrator. We read of Paul as "one born out of due time;" and of James, Peter, and John, "who seemed to be pillars;" and of many others who were engaged in the work of organizing and pushing the work forward; but it was the Holy Spirit that took the place of administrator in the church.

The Holy Spirit had been in the world from creation. He is spoken of as the "Eternal Spirit." He had worked upon human hearts. He had spoken through prophets, he had guided and instructed the people. Some things of sublime power are ascribed to this third person of the Godhead. The angel Gabriel spoke to the virgin Mary, and said:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 35.

Jesus was born of the Spirit, and we read that he was enabled to make the supreme sacrifice on the cross through the Eternal Spirit. Heb. 9:14. And it was by the Spirit that the Son of God was raised from the dead. Rom. 8:11.

But when the Holy Spirit descended at Pentecost, he bore a different relationship to the work of the gospel. He was sent to represent the throne of heaven. He had an *official* appointment, if I may be allowed to use the term. He was the successor of Christ, his Vicar by divine appointment. His work was to oversee, to guide, direct, and administer the affairs of the church; and any failure to recognize him is practically to *unseat* the divinely appointed Vicar, and to seat in his place a man. This in very truth the Papacy has done.

On the day of Pentecost, when Peter stood before the people to speak the words of life, it was the Spirit who used him. He led him to expound the Word, and a mighty revival followed.

"When Peter handled the keys of the kingdom for the first time, he opened the door to the Jew, and three thousand entered. Then he opened the door to the Gentiles in the house of Cornelius, and the Gentiles began to crowd in. That handling of the keys was not Peter's peculiar prerogative. It was also the

prerogative of every member of the church. It is the prerogative of every person who, as a prophet of the cross, in the demonstration of the Spirit, speaks to some soul, so that there opens before that soul a vision of the things of the kingdom. That is the true exercise of the power of the keys."—*"The Spirit of God," by G. Campbell Morgan, p. 133.*

We witness the direct administration of the Spirit in the early church in that awful visitation which fell upon Ananias and Sapphira. Though Peter spoke, the real Administrator was back of him. Like words of doom, Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" Acts 5:3. In lying to the Holy Spirit they lied to God. Verse 4.

And in that great hour in the history of the church when foreign missions were born, the Holy Spirit appeared as the one who was administering affairs in the church.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Acts 13: 2-4.

Observe that the Holy Spirit is spoken of in the first person—"Separate *me* Barnabas and Saul for the work whereunto I have called them." Though visible agents may be, and doubtless were used, back of these is the Spirit saying, "*I* have called them."

The Holy Spirit is still in the church in the same official capacity as in the early church. While human beings are chosen to bear responsibilities in the church, he is the one who is really to preside in our councils and direct all our deliberative assemblies. We truly need his guidance. Shall he not have his appointed seat?

G. B. T.

The Tendency Toward Skepticism in Institutions of Learning

(Continued from page 2)

work of our Lord Jesus Christ, and other fundamentals of Christian faith. Whatever may be the scholastic attainment of a person, if it is gained at the expense of faith, it is an unmeasurable loss to him.

We are profoundly thankful for the system of Christian education which has developed among us, for the large number of teachers who believe and teach the Bible. May the Spirit of truth hover over them and their students the coming year. We are living in a time when many are losing their faith in the very foundations of Christianity. Our part, in every way, is to "earnestly contend for the faith which was once delivered unto the saints."

* * *

DISAPPOINTMENT'S dry and bitter root,
 Envy's harsh berries, and the choking pool
 Of the world's scorn, are the right mother-milk
 To the tough hearts that pioneer their kind
 And break a pathway to those unknown realms
 That in the earth's broad shadow lie enthralled;
 Endurance is the crowning quality,
 And patience all the passion of great hearts;
 These are their stay; and when the leaden world
 Sets its hard face against their fateful thought,
 And brute strength, like a scornful conqueror,
 Clangs his huge mace down in the other scale,
 The inspired soul but flings his patience in,
 And slowly that outweighs the ponderous globe—
 One faith against a whole world's unbelief,
 One soul against the flesh of all mankind.

—James Russell Lowell.

Studies in the Testimonies

Object and Use of the Testimonies

TYLER E. BOWEN

1. WHY, in God's purpose, were the Testimonies given to the church?

"If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings." — *Testimonies for the Church,* Vol. II, p. 605.

2. What relation do the Testimonies sustain to the Bible?

"I took the precious Bible, and surrounded it with the several Testimonies to the church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line, and precept upon precept. But there are not many of you that really know what is contained in the Testimonies. You are not familiar with the Scriptures." — *Testimonies for the Church,* Vol. II, p. 605.

It should be noted that it was because God's people were not familiar with the "precious Bible," that it pleased the Lord, through his delegated servant, to make the effort to reach them by means of "simple, direct testimonies," thus directing their attention to the "words of inspiration" they had neglected.

3. Are the Testimonies to be considered as in any way taking the place of the Bible?

"That the Testimonies were not given to take the place of the Bible, the following extract from a testimony published in 1876 will show:

"Brother R would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the Word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of his people to his Word, to give them a clearer understanding of it.' 'The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow.' 'The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles.'" — *Testimonies for the Church,* Vol. V, pp. 663, 664.

4. What similar experience came to ancient Israel?

"I referred them to ancient Israel. God gave them his law; but they would not obey it. He then gave them ceremonies and ordinances, that in the performance of these, God might be kept in remembrance. They were so prone to forget him and his claims upon them, that it was necessary to keep their minds stirred up to realize their obligations to obey and honor their Creator. Had they been obedient, and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required." — *Testimonies for the Church,* Vol. V, pp. 666, 667.

5. Had remnant Israel obeyed the Lord as specified in his Word, what would have been unnecessary?

"If the people who now profess to be God's peculiar treasure would obey his requirements, as specified in his Word, special testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness and their fearful

danger in neglecting to obey the Word of God. Consciences have been blunted, because light has been set aside, neglected, and despised.'" — *Testimonies for the Church,* Vol. V, p. 667.

6. What was said by the one standing by Mrs. E. G. White when in vision, as to the nature of the messages given her by God, and the secret of the ability of these testimonies to reach hearts?

"One stood by my side, and said: 'God has raised you up, and has given you words to speak to the people and to reach hearts, as he has given to no other one. He has shaped your testimonies to meet cases that are in need of help. You must be unmoved by scorn, derision, reproach, and censure. In order to be God's special instrument, you should lean to no one, but hang upon him alone, and, like the clinging vine, let your tendrils entwine about him. He will make you a means through which to communicate his light to the people. You must daily gather strength from God, in order to be fortified, that your surroundings may not dim or eclipse the light that he has permitted to shine upon his people through you. It is Satan's special object to prevent this light from coming to the people of God, who, so greatly need it amid the perils of these last days.

"Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please and charm for the moment, and to exalt self. Your testimony is of a different character. It is to come down to the minutiae of life, keeping the feeble faith from dying, and pressing home upon believers the necessity of shining as lights in the world.

"God has given you your testimony, to set before the backslider and the sinner his true condition, and the immense loss he is sustaining by continuing a life of sin. God has impressed this upon you by opening it before your vision as he has to no other one now living, and according to the light he has given you, will he hold you responsible. Not by might nor by power, but by my Spirit, saith the Lord of hosts. Lift up your voice like a trumpet, and show my people their transgressions, and the house of Israel their sins.'" — *Testimonies for the Church,* Vol. V, pp. 667, 668.

Careful study should be given these words. They point out the import, nature, and source of the "Testimonies." These words cover the whole scope of the works left us by this humble, yet faithful servant of the Lord, from "Early Writings" to the last messages borne. How faithfully this instruction has been carried out, how this messenger hung "upon Him alone," how she maintained the peculiar "simplicity" found in these Testimonies borne, reaching as they do even to the "minutiae of life," will be understood only by those who carefully study the instruction given.

7. To how many is the light contained in the books thus given sent?

"I am very desirous that the light contained in my books shall come to every soul possible; for God has sent the message for all. These books contain precious lessons in Christian experience. . . . Let the light be placed on the candlestick, that it may give light to all that are in the house." — *Testimonies for the Church,* Vol. IX, pp. 74, 75.

8. In attributing the source of the reproof or warnings given in the Testimonies to the instrument used — the human messenger — who is thereby insulted?

"As I spoke to the church, I tried to impress upon parents their solemn obligation to their children, because I knew the state of these youth, and what tendencies had made them what they are. But the word was not received. I know what burdens I bore in the last of my labors among you. I would

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BIBLE STUDIES



Our "Adversary the Devil"

FRANCIS M. BURG

"Be sober, be vigilant; because your adversary the devil, as as roaring lion, walketh about, seeking whom he may devour." 1 Peter 5: 8.

That there is a personal devil is so plainly taught in the Bible that it is no small wonder that this fact should ever be questioned. We may safely pass by as unworthy of any consideration whatever, the question or denial of his existence, and use our limited space for the more profitable purpose of setting forth the plain Scripture teaching relative to the origin, character, and work of our great enemy. He is here, and is busy, as the text used at the beginning of this study plainly shows. We are warned against him, and warned against the dangers we are in because of his cunning and crafty devices. It is proper that we should know something about him, and be on our guard against his plans to compass our destruction.

The being we now call the devil, or Satan, once occupied a high place among the heavenly intelligences. The prophet says:

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28: 14, 15.

This exalted being, called Lucifer, or light-bearer, by the prophet Isaiah, became disaffected through a spirit of ambition, which grew into open rebellion; and with a large host of sympathizing angels, he was cast out of heaven. The whole picture is presented in the prophecy of Isaiah and in John's vision of Revelation 12.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 12-14.

"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

The apostle Peter explains that the angels who were cast out of heaven with Satan are held in chains of darkness, and are reserved unto judgment. 2 Peter 2: 4.

Being expelled from heaven, this archenemy of God came to our earth; and at the first favorable opportunity offered him, employed his deceptive tactics upon the innocent pair in the garden of Eden. We are familiar with the sad story, told in Genesis, of the temptation under which Eve fell. As he used deception with the father and mother of our race, so has this artful enemy from that day till now, employed this means to lead men and women away from God.

John calls him the "old serpent, . . . the Devil, and Satan, which deceiveth the whole world." Rev. 12: 9. The Saviour said of him:

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44.

Satan lied when he said to Eve in Eden, "Ye shall not surely die: . . . ye shall become as gods, knowing good and evil." That cunningly phrased falsehood has come to fruition in the doctrine of man's inherent immortality; and from this there is only one step to the intolerable doctrine of eternal torment for the wicked. Spiritualism, the devil's master delusion, has grown out of that lie told in the garden of Eden.

Another lie, as told by this archdeceiver, is recorded in Luke 4: 5, 6. He showed Jesus all the kingdoms of the world; and in offering to Christ all their power and glory as an inducement to fall down and worship him, he said, "That is delivered unto me; and to whomsoever I will I give it." He had usurped it by deception—had stolen it. He lied, and knew he was lying; and we have no reason to believe he would have given it to Christ had he had the power and right to do so. His very promise to do this was a falsehood.

That the devil is a murderer, as Jesus said, and always has been, is manifested in his attempt to murder the child Jesus. John says Satan awaited the birth of Christ with the purpose to destroy him when he was born:

"The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12: 4.

We are familiar with the story of how God defeated his plan, but his murderous designs against Christ were not relinquished. After he had exhausted all his satanic cunning in efforts to induce the Son of God to sin, and had failed, he devised a plan to insure his death; and his voice was heard in the cry of the rabble mob, "Crucify him! crucify him!" Though innocent of every possible charge of crime, and though his Father was "well pleased" with him, the blessed Christ fell a victim to the malicious hatred of the wicked one, and was hung upon a cruel cross, while all the hosts of darkness hurled their mockery and derision at him. Did the devil know that the death caused by his wicked plottings was paying the price for guilty man, and providing the redemption for every penitent sinner? Did he not know that it was impossible for death to hold the Innocent One, and that his coming forth from the grave insured life for every man who had been taken captive, and was being held in his prison-house by the murderer?

O when the stone was rolled away, and the innocent Jesus came forth, a shout of triumph went up in heaven that reverberated through all creation, and all the worlds were vibrant with its echoes!

"I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12: 10.

Now the word which speaks the doom of him who has had the power of death is sounding from land to land and from sea to sea:

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

It can be said now as never before, since the end of all things is nearing, that Satan "knoweth that he hath but a short time." Soon death, the last enemy, with its causer, will be destroyed. 1 Cor. 15:26.

In his propaganda of lying, Satan has represented God as a being of heartless cruelty, plunging into a lake of fire those who refuse to serve him, to writhe in torment and groan in pain through the eternal ages. And by every species of deception he could employ, he has hid from the eyes of man the knowledge of the true and living God. In order that the world might know him, God sent his only begotten Son to pitch his tent beside the tents of men:

"God was manifest in the flesh." 1 Tim. 3:16.

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

Satan has sowed his seeds of doubt, unbelief, and infidelity to blind the eyes of men to the beauties of God's character, as it was revealed in the life of Jesus Christ.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4.

But the story of the gift of God in Christ, the story of Emmanuel, has sounded so far and wide that the enemy has now adopted a camouflage to conceal his identity and the object for which he is working. Paul recognized this disguised program in his day. He said of certain religious teachers then at work:

"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11:13-15.

Many who have claimed to be Christ or the ministers of Christ, have held their credentials from the great deceiver, and therefore many have been deceived. Matt. 24:5.

This program of deception, carried on by Satan in the name of Christ, is called the "mystery of iniquity." The preaching of the everlasting gospel is intended to expose the camouflage, until the "man of sin" is fully revealed; then the Lord will come the second time, and "that wicked" shall be destroyed by "the brightness of his coming." 2 Thess. 2:1-8.

We have less reason to marvel now than had the people in Paul's day, that the great deceiver should disguise himself by a profession of devotion to Christ and his gospel. Every propagandist who purports to be an "apostle of Jesus Christ," and who is teaching perverse things to draw away disciples after him, is a factor in the enemy's program of deception. No doubt many of these zealous men are themselves deceived, and do not know whose banner is floating over them. Their personal motives may not be questioned by us. But back of the great religious Babylon in these times, is the same one whose spirit was seen in ancient Babylon, as pictured in Isaiah 14:1-14. And we are warned that the program of deception in these last days will be carried on by "signs and wonders," until, if possible, the very "elect" will be deceived. Satan will even cause fire to come down from heaven in the sight of men, to deceive them and cause them to "make an image to the beast." Rev. 13:13, 14.

God has given his Word as our guide. If we will acquaint ourselves with it by diligent study, and will follow its teaching, we shall be safe in these times of

danger. The greatest danger facing us today is the danger of deception. Ages of experience in the art of lying and every phase of deceit have made our enemy a master in his profession. Because of this, we should now, as never before, study the Book of books to know the truth and the way God would have us go.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

Questions—

1. How are we warned against danger in 1 Peter 5:8?
2. Does the Bible teach us that there is a personal devil?
3. What was his position before he became Satan, or our adversary?
4. What caused his expulsion from heaven? Did others join him in his rebellion?
5. What indictment of his character did Jesus give?
6. How has Satan demonstrated the truth of this charge against him?
7. How did Paul say the devil is disguising himself and his work? What does the apostle call this program of deception? 2 Cor. 11:13-15; 2 Thess. 2:3-7.
8. How does John show that Satan will use deceptive measures in the conflict of the last days?
9. What is our safeguard against all the wiles and delusions of the enemy? What does Hosea say will be the result if we "follow on to know the Lord"?

Object and Use of the Testimonies

(Continued from page 8)

never have thus tasked my strength to the utmost had I not seen your peril. I longed to arouse you to humble your hearts before God, to return to him with penitence and faith.

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God." — "Testimonies for the Church," Vol. V, p. 64.

9. What is said of the circumstances attending the writing of the instruction given the church?

"You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years [and this work continued many years after these words were written, even to the close of this faithful servant's life] from above, or from beneath?" — "Testimonies for the Church," Vol. V, pp. 64, 65.

* * *

MY LITTLE CRAFT

"My little craft sails not alone;
A thousand ships from every zone
Are out upon a thousand seas,
And what for me were favoring breeze
Might crush another with the shock
Of doom upon some hidden rock.
And so I do not dare to pray
For wind to waft me on my way;
Then whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The kind that blows, that wind is best."

Saved by Grace

JOSEPH E. STEED

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

WHAT a wonderful thought is expressed in this statement! We are saved by grace, through faith; and faith is the gift of God. What is grace? we might ask. Some would say, The unmerited favor of God. That is true, but does it fully express the meaning of the term that we find so often used in the Word of God?

Let us look at 2 Timothy 1: 8-10:

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

In this scripture we learn that grace is the unfolding or pouring out of divine love to a sinful race, a plan formulated in the purpose of an infinite God, in the eternal ages of the past, and now revealed in the life and sacrifice of his Son Jesus Christ on Calvary's cross.

What a wonderful salvation! And what a blessed thought to the child of faith, that in the infinitude of the past an omniscient God, one who could see the end from the beginning, could see every soul born of the seed of Adam, in all his weaknesses and failures, should devise a scheme so complete that it would meet every need and requirement necessary to bring back the wayward race of man into the divine family, and should declare the guilty one guiltless, the sinner a saint, and justify the lawbreaker as a loyal subject of his kingdom.

This is grace, this is God's attitude toward lost humanity—the carrying out of his eternal plan and purpose in the demonstration of his own character in the controversy before the universe.

"The plan for our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16: 25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne."—*"The Desire of Ages," p. 22.*

In the working out of this great plan of grace, God designs to remove every trace of evil that sin has wrought, even to death and its author.

"By his life and his death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we became more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'For God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die a sacrifice; he gave him to the fallen race."—*"The Desire of Ages," p. 25.*

Not only is this grace applied to meet man's every need in his conflict with sin while upon this earth, but in the eternity to come God will continue to pour out his grace in unstinted measure upon the redeemed.

"The exaltation of the redeemed will be an eternal testimony to God's mercy."—*Id., p. 26.*

"God, who is rich in mercy, for his great love wherewith he loved us, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2: 4-8.

From these thoughts we learn that grace is the pouring out of God's great love to fallen humanity. That is his part toward saving souls; but it is man's part to exercise faith. God is ever ready to pour out; it is our privilege to receive the necessary faith. God bestows, and by faith man receives and makes the blessing his. That faith means walking side by side with the Giver, the one who alone can impart. Faith is an active part that man performs in accordance with God's will and promise. God speaks, and man works with God to perform all his will. By this means, man partakes of the divine.

"As the living Father hath sent me, and I live by the Father: so he that eateth [partakes of] me, even he shall live by me." John 6: 57.

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

"Some day the silver cord will break,
And I no more as now shall sing;
But, O, the joy when I shall wake
Within the palace of the King!

"And I shall see him face to face,
And tell the story—Saved by grace."

"Grieve Not the Spirit"

JOHN M. HOPKINS

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

THESE are very tender words. The text does not say, Offend not, expressive of causing intense displeasure, but it uses the mild, gentle word "grieve not." Webster gives as synonyms for the different forms of the word:

"Grief: sorrow, trial; grievance: injury, affliction; grieve: afflict, mourn."

Our Lord always conveys the thought of love, of tenderness, of pity. God is love; he is kindness; he is sympathy; he does not delight in severity, in punishment, in vengeance.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

he retaineth not his anger forever, because he delighteth in mercy." Micah 7: 18.

Such is the character, the mind, of our loving Father. In great tenderness he sends with us his Holy Spirit to admonish, to reprove, to correct, to bless. This, through his word, is the voice by and through which he speaks to us.

We believe that we are living in the most intensely solemn hours our world has ever known, when the life record of each one of God's children is being most carefully examined in the great tribunal on high. In all the universe there is not an eye watching that investigation with so great an interest

as the eye of our God, our loving Father. He is imparting to us the Holy Spirit, the Spirit of wisdom, to teach us the right way to go, the right word to speak, and the right thing to do. He is sending into our hearts the spirit of gentle reproof, that so tenderly whispers to our conscience when we stray. He graciously imparts to us his Holy Spirit to comfort, to console, and to encourage us when we are cast down by the enemy. He faithfully grants us his Holy Spirit to strengthen us when we are weak and oppressed with cares and duties. He constantly gives us his Holy Spirit to bring to our remembrance the promises of his Word, to encourage, to cheer, and to bless. No tongue can speak, no pen can write, the fullness of the gifts of the Holy Spirit.

We are in the sealing time, when the Holy Spirit is making impressions upon the heart and life, molding men into the image and character of our God. And we have been told that "not one of us will ever receive the seal of God while our characters have one spot or stain upon them." — *Testimonies for the Church*, Vol. V, p. 214. God cannot place the seal of approval upon sin; he cannot do it. Every sin that we cherish and practise, grieves the Holy Spirit, and thereby hinders the sealing work in us.

The fault may not be what would be considered a great sin, heinous in its character. But listen: such is not the thought, not the sin suggested by the word "grieve." It is the "little foxes, that spoil the vines;" it is the indulgence of those lesser evils,— idle words, jesting, foolish talking, thoughts and words suggestive of impurity, the impatient thought, exaggeration, overreaching; the omission of some duty, of prayer, of reading the Bible, and of communing with God. Each one knows his weak point, just where the enemy most often and most successfully attacks or entices him into sin — that sin which grieves the Holy Spirit of God, which drives him from us. Like water thrown upon the feebly burning flame, that besetting sin quenches the Spirit.

O how many times we wickedly do this! How many times, perhaps every day, we grieve the

Spirit, and then, as when "the Lord turned, and looked upon Peter," and he "went out, and wept bitterly," how often, like him, have we wept and our hearts ached till they almost broke, when the sweet, gentle Spirit of God has been grieved away! May we never again thus wound the heart of our Lord. He wants to seal us his forever, and he will be sadly disappointed if we do not answer his longing to save us. Let us no longer grieve his Holy Spirit.

To close I desire to quote these blessed lines written by that godly man, Charles Wesley,— one of the old-time hymns that we have loved so long, found in the best collection of sacred music I ever had the pleasure of singing from — Hymns and Tunes, No. 486; I prefer the music of No. 484.

Dear REVIEW family, let us sing this often at the family altar; let us get back to the good old experiences in our Christian lives. They were blessed seasons we used to enjoy, both in public service and in the home life. Let us return to our "first love." God wants us to do so. The angels long to come into our homes and into our assemblies for divine worship. The Holy Spirit is speaking to our hearts, knocking for admission. Let us no longer coldly close our hearts against him; let us no longer grieve away the Spirit of love.

"I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel,
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire.

"From thee that I no more may part,
No more thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience, give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake."

Certainties of the Present Advent Movement

ASA T. ROBINSON

SEVENTY-FIVE years ago there were no such people as those known as Seventh-day Adventists. For ten years preceding this period, one of the mightiest religious reformations of all time had swept like a forest fire over the greater part of the world — the great Second Advent Movement of 1833 to 1844. Some quotations from men living at that time, and from writers who lived later, will show the magnitude of that movement:

"One or two in every quarter of the globe have proclaimed the news, and all agree in the time — Wolff, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been, giving the cry." — *Evidence from Scripture and History of the Second Coming of Christ About the Year 1843*, William Miller, Lecture 16, p. 238.

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them." — *Exposition of Matthew 24*, E. R. Pinney, pp. 8, 9.

"In 1831 Joseph Wolff, D. D., was sent as a missionary from Great Britain to labor among the Jews of Palestine. He,

according to his journals, down to the year 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Cashmere, Hindostan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations. He declares that he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh, Bokhara, the queen of Greece, etc." — *Voice of the Church*, p. 343.

A thousand Christian ministers were heralding this message of the second coming of Christ, and there were nearly that many congregations in different parts of the world who believed the doctrine. But the Lord did not return in 1844, as it was believed he would do. Does this not prove the movement to have been a false one? Let me cite a similar disappointment in an earlier period of the Christian church.

The disciples of Christ, notwithstanding the clear and emphatic manner in which their divine Master

taught that his kingdom was not of this world, and that he must be crucified, be buried, and rise again the third day, still clung to their preconceived ideas that he was to set up a temporal kingdom and reign as King of the Jews, freeing them from the galling Roman yoke that rested upon them.

But they were doomed to a terrible disappointment. They saw their expected Deliverer condemned as a malefactor before the judgment seat of Pilate. They saw him fainting and falling beneath the weight of his own cross, on his way to Calvary, followed by the jeering, mocking crowd. They heard the thud of the hammer that drove the cruel spikes through his hands and feet. They saw the cross, with its bleeding victim, raised and rudely thrust into the place prepared for it. They saw the Roman soldier offer him the gall and vinegar. They heard the derisive statement: "He saved others; himself he cannot save." They beheld him dying on the cross, and heard his expiring cry. What wonder that amid such terrible scenes, at the very time when their hopes of deliverance were high, "all the disciples forsook him, and fled."

They saw him taken down from the cross and placed in Joseph's tomb, which was made sure by being sealed with the Roman seal and guarded by a company of stalwart Roman soldiers. No wonder that three days after this awful tragedy—those three Christless days, when the hopes of the human race were locked in that silent tomb—they exclaimed mournfully:

"We trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." Luke 24: 21.

Does not that sad and bitter disappointment of the disciples prove that the movement with which they had been connected was a false one? Nay, verily! Those same disciples could later join in proclaiming over the rent sepulcher "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day." 1 Cor. 15: 3, 4.

The apostle Peter, looking back upon those three hopeless days, breaks forth in these triumphant words:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

Neither does the equally bitter disappointment of the believers who expected to meet their Lord in 1844, prove that movement to have been a false one.

Every one who believes the Bible to be God's revelation of the plan of salvation for a lost world, must believe that sometime that great plan will be consummated, and that then Christ will make his second advent to this world in power and great glory. Peter, in his memorable sermon on repentance, said:

"He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21.

The finishing of the gospel will be according to the testimony of the prophets, as the scripture says:

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10: 7.

The apostle Paul bears this testimony:

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28.

That the time of the judgment—the finishing of the gospel—has been appointed, is clearly stated by the apostle in these words:

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17: 31.

All that we can ever hope to know concerning the time appointed, we must learn from the testimony of the prophets, since, as already quoted, the finishing of the "mystery of God" is to be "as he hath declared to his servants the prophets." Daniel, the greatest of Old Testament prophets, once listened to a conversation between two angels, in which a question was asked and answered on this very subject concerning the time of the finishing of God's work in the earth. Daniel says:

"I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13, R. V.

In fulfilment of prophecy, an anti-Christian power had arisen, exalting itself "above all that is called God, or that is worshiped," and had taken away from the people of God the true priesthood and service of our High Priest in the "true tabernacle, which the Lord pitched, and not man," substituting therefor its own priestly order of service.

"How long," asks the holy one, shall this apostasy prevail? How long shall the people of God be shut away from the light and glory of the sanctuary service in heaven, where Christ ministers in behalf of his church on earth? The answer to this question, by the holy one to whom it was propounded, is clear:

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

Later, in Daniel 9: 25, the angel tells Daniel that this 2300 days (literal years) would begin with the commandment to restore and build Jerusalem, which commandment was given in its fulness in the autumn of B. C. 457. Ezra 7: 11-26; 6: 14.

Beginning the 2300 years in the autumn of B. C. 457, they must terminate in the autumn of A. D. 1844. The testimony of Christ, the greatest of all prophets, in his wonderful prophecy recorded in the twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, and the twenty-first chapter of Luke, in answer to a question concerning the time of the finishing of the gospel, agrees with Daniel's testimony, as does also the testimony of John the revelator, fixing the time for the finishing of the gospel in the days in which we live.

When the time appointed by the mighty God for an event to take place is reached, we behold the agencies in readiness for its accomplishment. God told Abraham that after his death, his posterity would be bondmen in Egypt 430 years. "Afterward," he said, "shall they come out with great substance."

God's unerring clock of time ticks off the minutes, the hours, the days, weeks, months, years, centuries, until, as the apostle states in Acts 7: 17-20, "The time of the promise drew nigh, which God had sworn to Abraham, . . . in which time Moses was born." Moses was God's chosen instrument for the accomplishment of the promise, and when the time of the promise drew nigh, he was born.

After spending forty years in Egypt as heir to the throne, during which time he became learned in all the wisdom of the Egyptians, Moses thought he was ready for his Heaven-appointed work, and he set about the task; but he had to spend another forty years herding sheep before he was really fitted for the work.

When Moses and Aaron delivered the Lord's message to Pharaoh, we do not know how much time was consumed in the repentings and relentings of the king, but we do know that after nearly half a century of seeming delays, Moses led that people out of Egypt exactly on schedule time. The inspired record states:

"The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, *even the self-same day it came to pass*, that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 40, 41.

Another remarkable instance of God's work being done exactly on schedule time, was the return from the seventy years' captivity. The Jews became subject to Babylon in the year 608 B. C. In 538 B. C., the very year when the seventy years expired, Cyrus, a heathen king, issued a proclamation that the Jews be permitted to return. The word of the Lord cannot be broken. We read:

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." Ezra 1: 1.

Thus on exact schedule time the way was fully opened for the return of the Jews to their homeland. Their lack of faith and zeal in the return movement made it necessary for two other kings' decrees to be added to the one issued by Cyrus. Ezra 6: 14.

When the hand of God's unerring clock of time approached the appointed hour of his judgment in 1844, an impelling power moved men to proclaim a message announcing that fact—a message of the gospel such as had never been sounded in the ears of men before. Paul reasoned before Felix of a "judgment to come,"—a judgment then in the future; but in 1844 the message was, "Fear God, and give glory to him; for *the hour of his judgment is come.*" Rev. 14: 6-14.

Seventy-five years ago this coming autumn, after the disappointment of 1844, the attention of some was directed to the text which reads as follows:

"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19.

It was discovered that the ark in the heavenly sanctuary contains the ten commandments, that the fourth commandment had been torn from its place, and that the observance of the first day of the week had been substituted for that of the seventh day, which God sanctified and blessed at the close of creation week. Another text, which reads, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," carried conviction to the hearts of a few men that another message, calling attention to the commandments of God and the faith of Jesus, must go to all the world. Thus again, exactly on schedule time, this message began to be heralded to the world. The movement represented in the prophecy, which began in weakness, in poverty, in obscurity, like the first feeble rays of the morning sun, is now proclaimed by the living preacher in more than a hundred languages, is published in nearly one hundred languages, and is rapidly swelling into the predicted "loud cry."

The finishing of the gospel, while it is a world-wide movement, is a personal, individual work. It means complete victory in the life of every one who remains faithful to this message. It means an end of sin in their lives. Under the threefold message of Revela-

tion 14, a people are to be developed of whom the Lord can say: "Here are they that keep the commandments of God, and the faith of Jesus." They are described as being "without fault before the throne of God." The finishing of the gospel will produce a finished product, "being the first fruits unto God and to the Lamb."

Dear reader, is this kind of fruit being produced in your life? If not, you should open your heart more fully to the saving power of the closing gospel message.

* * *

"The Millennium Which Has Not Yet Come"

GEORGE W. REASER

DURING the recent World War it seemed to be the settled conviction of many of the ministers of Protestant churches, that immediately following the close of the struggle, the millennium would be ushered in. Commenting upon this idea, the editor of the *Sunset Magazine* in a recent issue made use of the rather ironical expression, "the millennium which has not yet come."

A very startling summary of the world situation published by the Northern Baptists in the report of their missionary convention held in Denver in the month of May, indicates that at least some of the religious leaders of the land concur in the comment. From this report we quote the following:

"There are men of wide acquaintance throughout the world, men who think themselves competent to compare conditions elsewhere with those in the United States, who declare that Americans are living upon a slumbering volcano. . . . These men believe that, along with Western Europe, North America must pass through a bloody convulsion before civilization can make its final reckoning with this latest type of assault upon its ideals and its achievements.

"We have no desire to be prophets, least of all alarmists. What we do desire is to point out that the conditions already manifest are such as to cause deep concern. . . . Those who are intelligent about what is occurring in all of our larger cities today, know that a determined effort is being made from the Atlantic to the Pacific to throw us into the same revolution that is now convulsing Russia. More men than ever are going to want what they want, and to be persuaded to take what they want, regardless of others. The danger is, not that our ideas shall undergo a change, but that in the heat of the hour, the basest ideas shall gain supremacy in the mind of society. That is exactly what has happened in Russia. We all hailed the advent of the revolution. We shudder at the realization of what the revolution has become."

Then referring to the "desperate and alarming situation in America" as regards the decadence of Protestantism in our larger cities, the report continues:

"It is a desperate struggle to maintain Protestantism in our great cities. In New York the relation of all Protestant communicants to the population is 7.68 to every hundred."

This survey of the conditions of society in the world, is in sharp contrast with the cry, "Peace and safety," and surely does not proclaim a temporal millennium at hand. The Scripture forecast of world conditions just prior to the second appearing of the Son of man, is "a time of trouble, such as never was since there was a nation even to that same time;" but to inspire hope and confidence in his people the Lord continues, "At that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The great burden which ought to rest upon the hearts of all our people is to occupy to the fullest extent whatever interval of peace the overruling providence of God may provide, in proclaiming the last message of salvation to earth's remotest bounds.

IN MISSION LANDS

A Month in Japan

IRWIN H. EVANS

WE spent the month of June in Japan, and besides attending the committee meeting, we enjoyed the privilege of visiting several of our churches and holding a few meetings with them.

Our work in Japan was opened in 1896, when Prof. W. C. Grainger, of our Healdsburg (Calif.) College, came to this island empire. From that time until now the truth we love has not been without witnesses in Japan, and the work begun at that time has continued and increased.

After the untimely death of Brother Grainger, Prof. F. W. Field was sent to take charge of the work. At this time little effort was made by our workers to learn the Japanese language, and because of this it was impossible to carry on evangelical work. The most that could be done was to try to give the truth to those who came to the mission to study English. In due time, however, it was required that all recruits coming to the field learn the Japanese language. This was a long step in advance, and from that time till now progress has been made.

During the five years that Elder F. H. De Vinney was superintendent of the work in Japan, a good degree of growth was made. It was during this time that our mission compound near Tokio came into existence. This compound contains our publishing house, a good school building, and a neat, commodious church. There are also four good homes for foreign families, and a number of native homes for Japanese workers.

The mission compound is at Ogikubo, a suburb of Tokio. Tokio ranks fifth or sixth as a world metropolis, and is said to be the most densely populated portion of the earth in proportion to its area. Being the capital city of the empire, it contains the imperial palace, the parliament buildings, and the various embassies of other nations.

In this great center we have one native laborer, Brother H. Kuniya. He has no foreigner to assist him. It is a big load for Brother Kuniya to carry, with no place to hold meetings, save in a room in a private dwelling, and with this large population looking to him for the light of the message.

During the last two years Brother B. P. Hoffman has had charge of the Japanese field, and at the recent committee meeting it was voted that he be chosen superintendent of the Japan Union Mission, with direct oversight of the whole territory. Elder Hoffman has a reading and speaking knowledge of the Japanese language, and is well liked by the Japanese people and workers. His ability to speak in the vernacular enables him to understand the needs of the field, and to appreciate the feelings and desires of the native workers. This is a great asset in favor of a more rapid growth in the future.

At the time of the spring committee council, the field was divided into six sections, with a director over each. Hokkaido, the northernmost island, was placed under the charge of Brother S. G. Jacques. Hokkaido is one of the most promising sections of all Japan. It has a population of about two and one-

half million. The people are thrifty, and many of them live on farms, as in the United States. Brother Jacques has now been in Hokkaido about three years. The possibilities are great, the truth is mighty, the Holy Spirit is ready. We shall be greatly disappointed if success in winning souls does not follow.

Brother H. F. Benson was placed in charge of the northern portion of the main island, with headquarters at Aizuwakamatsu. A comfortable home has been provided at this place, and one of our oldest churches in Japan is located here. I enjoyed the privilege of speaking three times in the neat little church building, which was well filled at the evening meetings. This field has a population of about eight million, and gives promise of fruitage for faithful, hard work.

The north central portion of the main island, including the city of Tokio, was placed under the charge of Brother H. Kuniya, as already noted. His field has a population of about sixteen million, with few believers, but waiting for the seed sower and the reaper. Surely out of this vast number of heathen there must be many precious souls who will respond to the call of the gospel, and accept its healing and salvation.

The south central section, called the Kansai Mission, reaching about one hundred miles west of the thriving city of Kobe, was placed in charge of Elder T. H. Okohira. We have two churches in this territory, one at Kobe and the other at Nagoya. There are about ten million people in this section. Brother Okohira has no foreign worker associated with him.

The western portion of the main island is under the direction of Brother T. Kobayashi, who also has no foreign helper associated with him. It is probable that Brother Kobayashi will reside in Hiroshima. This section of the field is called the Chugoku Mission, and has a population of about eight million.

The southern island of Kiushiu was placed under the direction of Brother A. N. Nelson, who has just creditably completed his first year of language work. Every one who knows Brother Nelson expects great things of him, and we look to see a strong work built up in this southern field. Brother P. A. Webber, who has been in this section, has been called to Tokio to take charge of the school during the coming year.

As superintendent of the Japan Union Mission, Brother Hoffman will give each field his counsel and help. He will aid in planning and holding tent efforts and public meetings, and in every way will seek to encourage these directors to do a large work in soul-winning. The men in charge of these sections have every opportunity to demonstrate their ability in soul-winning work—the greatest work that any human being can engage in. The success of the cause of God in Japan depends upon their zeal and service. The Holy Spirit will help those who do right, trusting in the Lord, and working as Paul worked to raise up churches.

The workers in our publishing house in Japan need to step out by faith and undertake great things for God. We have a plant that is large enough to do a good work. The Japanese have plenty of money at the present time; the majority of the people are

no longer in the condition of poverty of former years, and they are an intelligent, reading people. They buy literature freely, and if the printed page is placed in their hands in a proper way, there should be created a demand that would keep our printing plant busy.

For two years our training school in Japan has been closed, but this fall it is to be reopened, with about thirty students in attendance, it is thought. The whole field is in need of workers, and these workers must be trained by those who know and believe the truth. Men from non-Christian schools or from other churches cannot preach the third angel's message without a special training and fitting for it. They must be schooled under the tutelage of men in whose hearts burns a love for the great Advent Movement,—a love that will endure hardship, suffer persecution, and will triumph over every obstacle.

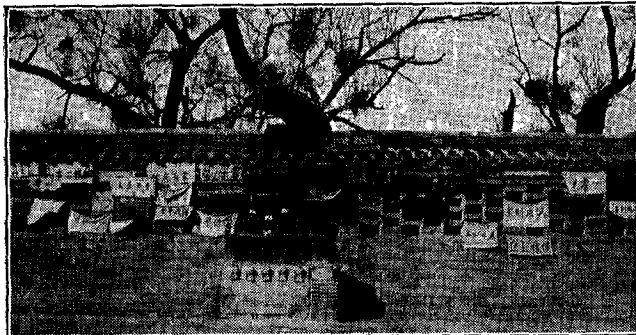
The work in Japan needs our love and our interest and our daily earnest prayers. Will not the members of the church in all lands join in the earnest petition that God will begin to do a great work in this country, that the name of Jesus may be glorified and many people be gathered out to meet him with joy at his appearing?

* * *

In Darkened Manchuria

BERNHARD PETERSEN

DURING the last month I have every morning passed by the place indicated in the picture. It is only a little way from our mission compound, almost, as it were, in the very shadow of it. As I look at this wall, with its many signs hung up bearing the names of



Heathen Altar Outside the Temple Wall, Near the Mukden Mission Compound

many gods, as well as prayers; and the altar in front of it, where I have often seen people stand burning incense and worshiping, I have thought of the great work that must be accomplished in this land.

You who read this, share with us in giving the gospel to those who are engrossed in heathen darkness. While we are here, we shall do our best to be a light to those about us, and we trust that you who read will aid us with your prayers and means.

Mukden.

* * *

The Spiritual Upkeep of Mission Converts

JOEL C. ROGERS

THE convert's first reception of the truth is so wonderful, so good to one who never knew God, that he expects all after-experiences to be as good and wonderful. He looks to his instructors and all Christians,

fully expecting to see Christlike living. Has he not read, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Has he not absorbed it from your own teaching of the gospel? The power of observation is almost the sixth sense of the unlearned. His judgment is keen and swift.

In this matter lies one of the many difficult mission problems. The manner in which the missionary meets his new-found, unlearned, critical, and expectant brother, quickly tests his ability; the method he adopts will mean success or failure. This is the place to put off from his feet the shoes of past experience; it is holy ground, and he must learn of the Great Teacher.

We find some parallels in the Scriptures. Moses, as the missionary to the Hebrews, is a good example. Upon his graduation from the university in Egypt, he went to the Hebrew slaves. He wanted to save them and uplift them, as every missionary does. He chose the only method he knew. The result was the death of an Egyptian, and his own separation from the people he longed to help. How blighted were his hopes! What a long course was required for Moses in the wilderness seminary! How different the methods he used, and how different the man himself, at the end of his forty years' training! "I cannot speak well. I am ignorant; send another man. Any one whom you find, Lord, would be better than I."

Now we see another Moses, able to bear all the petty grievances of Israel, and as the leader under God of seventy other men chosen to share in the responsibilities of the administration of the hosts of Israel.

Here comes the second crucial point in the missionary's experience. As his work among the heathen extends, he finds multiplied duties and activities, great and small,—outstations to be established, teacher-evangelists to be trained, a literature to be created out of nothing, translating to be done, and a primitive church to be established in a barren land. He must have discernment in calling others to his help. Will they enter with him into his labors? How solicitous he becomes over these important questions!

I think Moses must have observed with great concern the work of the seventy as they assumed many of his former burdens. Doubtless there were different ideas of administration among them. It would be interesting to have more details of the work of these men, and their relations with Moses and Aaron.

The growing converts have a multitude of questions about their new life. It is a long-distance call from heathen grossness to Christian refinement. In these converts there is all the inquisitiveness of children, with some reserve about asking. One must draw out many unasked questions. Staff meetings must be held with one's associates for prayer and study of the mission problems. The growing flock must be fed, oh, so faithfully. Our Lord's thrice-repeated admonition to Peter, "Feed my sheep," must be daily remembered. New and unexpected questions are of almost daily occurrence. Labor troubles, domestic and social problems—all are found here in a thousand forms.

I will speak of one or two of these problems in the concrete. A man arrives with a broken head from a near-by village brawl. You are expected to be policeman, prosecutor, and judge in this matter. Be careful of an erroneous judgment; for your reputation and usefulness may depend upon it. Next, one

of your young converts is found living with another young convert's wife, she being also a convert.

You must not get confused with the rapidity of such occurrences. You need God's wisdom in every case. You must maintain a constant intake from the storehouse of divine life. Your converts look to you as a father, minister, priest, and teacher. They must not be disappointed in any particular. Your nearness to God must grow with your growing problems and needs. In God there is fulness of help.

Natal.

* * *

A Letter from the East

ROLAND E. LOASBY

I RECEIVED a letter from the Mission Board office asking me to report regarding our work. Perhaps I ought to have written before, as we are now in our fourth year in India. But India is not a country about which one can write intelligently after only a year's residence, even with the help of a guidebook. The first year of the missionary's time is fully taken up with language study. So far as personal experience is concerned, there is little that can be said; and perhaps one ought not to write outside of personal experience.

Many times I have heard the question, "What results are you getting?" We all want results. Our Father knows that the missionary is willing to labor amid difficulties, if he may only see a little fruit to cheer him in his toil; and that is where we find it hard in India. We cannot pitch a tent on a street corner, preach the message for three months, and then have a company of fifteen or twenty new Sabbath keepers as a result of the effort. Turning people to Christianity in India is nothing less than an educational work, from the ground up. Here, of all lands, there is no place for an ignorant Christian. From the very beginning, every Christian must know and understand, and be able to give a reason for his faith. He will immediately be committed to a great work—the preaching of Jesus—and he must live, and by his living preach with penetration and appeal. This is the very essence of Christian growth in this country.

The pagan religions here have a remarkable length of life, in spite of their weaknesses. A religion may be stained with all sorts of evil, and yet it will survive. The history of the Christian church in India repeats the story of the early Christian church in the Roman Empire. What is there here about Shiva, Kali, Shri, or Krishna that essentially differentiates them from the gods of Greece, Rome, and Egypt? Tradition, legend, philosophy—comparing them point by point we find them all to be the same; and we find the same Christian church, with the same ideals, facing the same conflict. What will be the result? It will surely be the same. In China, in the last two decades, we have seen that the Christian church is true to its traditions; that men can die now, as in olden times, for Jesus Christ. Such fidelity to Christ we shall yet see, please God, among advent believers in India. And it is with this hope that the missionary works, studies, and prays.

Mrs. Loasby and I rejoice that today we are building our own station. After finishing our language study, we lived in a native house for sixteen months, in Manmad, trying to do a little, and to find a place that would be suitable for building. A year ago we

bought a piece of land at Lasalgaon, on the main railway line; but owing to lack of funds we could not build. But now we are building a small house with native quarters, and hope to move in by the end of May.

During the time that we were at Manmad, we started two men in colporteur work. For nearly two years our own sales have averaged a little more than 130 rupees a month. We are selling papers in seven different languages, and have distributed thousands of pages of tracts. We are encouraged by this, and expect it will bear fruit sometime. We have permission to sell on the station platform. This involves no traveling expenses to offset the sales.

We have made many friends among the Indians, as we visited and held meetings. It is when one gets out among the native people, and tries to get acquainted with the dusky Oriental, that he realizes



Mrs. R. E. Loasby, Attired as a High-Caste Hindu Woman of Wealth

the absolute necessity of a good knowledge of, and facility in the use of, the Indian language of the area in which he is working. It is not too much to say that the man who does not learn the language thoroughly, can never be a real missionary. Such a one must depend on books written on other peoples' experience, to enable him to get a proper insight into the multitudinous practices and customs that constitute the life and soul of Hinduism. And it is owing to the great importance of language work, that most missions return their missionaries if they do not show good progress, under normal conditions, the first year of their stay in the country.

We had one man named Gaikwad, who came to us in Manmad. He attended our services, and was a keen student of the Bible. We had great hopes of him. He took up colporteur work, and proved to be

a good worker. He was truly interested, and we were trusting that we could conscientiously recommend him for baptism this year, but he died of influenza last September. I was ill at the time, so could not visit him before he died. He tried very hard to send me a message, but could not speak. We also lost the wife and daughter of one of our native preachers, whom we could ill spare; for she was a godly woman, and a great help to her husband. The loss of these dear helpers, after we had prayed for them and labored with them day after day, month after month, is a discouraging experience.

But we have other experiences to cheer us. About this same time a Christian schoolmaster in Manmad began to attend our meetings. In this he met opposition, but he remained faithful in studying the truth. He is now with us. We find him to be conscientious and obliging, and hope that later he will be able to take up evangelistic work.

Another man, Bulawant Thombre, having accepted the truth in Manmad, has been connected with our people now for two years. He is working in nicely as a preacher. We hope that these men will be faithful until the Lord comes.

We left Manmad in January, 1919, to supervise the building of our station here at Lasalgaon. We have one room in a native house, and a tent near by. While the place, with its dirt floor, may not be up to the standard for sanitary conditions, still we are well protected from the heat, something for which we are truly thankful.

Since arriving here, Mrs. Loasby has been kept very busy with patients. Her work will grow as the people hear that a memsahib has come, and can help them in their troubles. She is beginning with twelve to fifteen patients a day—patients with infected fingers, boils, sore eyes, malaria, rheumatism, ulcers, and that most common of complaints in hot countries, itch.

The way these poor people suffer in silence is a revelation in patience. One girl about twelve years of age fell and broke her wrist. She endured the pain for thirteen days, and the hand became set the wrong way around; and then on the fourteenth day she came to us with the request that we cure it that very morning!

Owing to the work just beginning here, and the limited means, we had but few medical supplies, and no instruments. This is a work that is required to be practically self-supporting. And so Mrs. Loasby does the best she can with what she has. She has been using one of my Gillette safety razor blades as a lance for opening boils and for cutting away infected parts; and an empty butter tin as a pus basin. Perhaps you wonder if she gets results with such crude instruments. Indeed she does! It is remarkable how soon these people respond to treatment, combined with cleansing and a good disinfectant and salve. The first two weeks of May, Mrs. Loasby had 325 patients. Needless to say, such a work makes many friends; and such friends may prove of great value to the missionary, alone in jungle places.

We also have amusing experiences. Several months ago a poverty-stricken-looking Indian came to see me. I began to talk with him, and he said that he was a shoemaker, but having no work, had come to me for a job. I asked him what he wanted to do. He said: "I want to preach for you." I replied, "But you are not a Christian; and if you were a Christian,

you are not familiar with our teachings; so how could you preach for us? What would you preach?" He said: "Sahib, that is easy. True, I am an idol worshiper, still I will preach for you. All you have to do is to tell me each day what you want me to preach, and I will preach anything you tell me." I finally convinced this dear man that preachers did not work that way. The Indian thinks the easiest thing to do is to talk and argue.

Those of you who may read this letter, pray for India. Pray that God will send young men and women, strong in body, mind, and faith, to help in the greatest task facing the Christian church today—the evangelization of the world.

Lasalgaon.

* * *

Christian Contributions in China

F. A. ALLUM

THE following figures represent the entire contributions of the Protestant church in China:

"The total number of communicant members is 294,825; the total amount of gifts to church work is \$469,754. This works out an average of a little over a dollar and a half yearly for each member, probably very little more. The amount mentioned, I imagine, includes some gifts from missionaries, besides the givings of those who come to church but are not yet admitted to communion. . . . The present rate works out at about three cents a week, less than half a cent a day."—*Chinese Recorder*, April, 1918.

The Seventh-day Adventist Church membership in the North China Union Conference is a little more than 1,500, and these members gave in Sabbath school offerings alone (including the gifts of the foreigners) during 1918 approximately \$4,100 (Mex.), which is a yearly average for each member of \$2.73, or a weekly average of about five cents a member.

The total receipts during 1918 from native sources will amount to more than \$10,500 (Mex.), which is a yearly average of \$7.10. The only foreign offerings included in the above are those given in the Sabbath schools by our foreign workers. Such a showing as this reveals the spirit of liberality displayed by the native Christian in China, and should be a source of joy to our friends in the homeland, whose generous gifts to the cause of foreign missions has made possible the proclamation of the gospel in these non-Christian lands.

* * *

Mission Note

W. E. STRAW writes that, in company with Brother E. E. Andross, he had just visited northern Rhodesia, having gone as far as Elizabethville to meet government officials for an interview regarding our work in Belgian Kongo. Plans are on foot for planting a mission in Portuguese East Africa. Regarding the work in Rhodesia he says: "We have no discouraging word to offer. Our gain in membership during the biennial period was 386."

* * *

TAKE off your hat to the one who acts
While the others only plan;
Who patiently ends the tedious task
That a weaker soul began;
Who is up and doing to blaze the trail
And to clear the weeds away;
Who always utters a brave "I can,"
When the rest of us say, "I may."

—Minna Irving.



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."

AFTER FORTY YEARS

MRS. L. D. AVERY-STUTTLE

"COME here, my dear, I'll fix your tie,
Before we kiss and say good-by;
For you, my love, to town must go,
The while I knit and bake and sew.
There's always much I find to do,
Though there are only I and you.

"Our children—ah!" the old wife said,
"Dear children, they are gone or dead.
Poor, poor dear Jim, his life he gave
Our country's glorious flag to save;
And then, our faithful Mary Jane
Has gone from Oregon to Maine,
With gentle touch and fingers quick,
To nurse the feeble and the sick;
While dear old Sue,—she's just like you,
So kind, unselfish, and so true.

"And now, dear heart, just forty years
Of joy and sorrow, smiles and tears,
Have passed away since we were wed."
And then the old wife bowed her head;

"But you are dearer now, my Joe,
Than when we wed, so long ago.

"I loved you then; but dearer now
A thousandfold you seem, I trow,
In spite of wrinkles on your brow.
I do not mind the whitening hair,
Nor all the lines of toil and care;
I only see the same dear eyes,
Blue as the cloudless summer skies;
I only know the heart beats true,
The same as when I married you.

"What! can it be, there shines a tear
Within your gentle eye, my dear?
Ah, yes; you are the same old Joe
Who wed me forty years ago."
San Diego, Calif.

* * *

Time

MRS. MARTHA E. FULLER

TIME is a talent. God has intrusted us with these golden moments to use for him. The spirit of prophecy says:

"Our time belongs to God. Every moment is his, and we are under the most solemn obligation to improve it to his glory. Of no talent he has given will he require a more strict account than of our time. . . . We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being coworkers with God in his great plan of redemption. In him who does this, a transformation of character takes place. He becomes a son of God, a member of the royal family, a child of the heavenly King. He is fitted to be the companion of the angels. . . . Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called us to serve him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion.

"The Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world. . . . A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness. It

is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work, and the work is never done, it is because mind and heart are not put into the labor. . . . By tact and method, some will accomplish as much work in five hours as another does in ten. . . . But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly. . . . Indolent, careless habits, indulged in secular work, will be brought into the religious life, and will unfit one to do any efficient service for God. . . . Whatever the line of work in which we engage, the Word of God teaches us to be 'not slothful in business; fervent in spirit; serving the Lord.' 'Whatsoever thy hand findeth to do, do it with thy might.'" — *Christ's Object Lessons,* pp. 342-346.

Could we but see the record of our lives, many of us would shudder at the amount of time worse than wasted, for which we shall be held accountable. Many fail to plan their work, and with no definite schedule in mind, they see no reason for early rising, so an hour is lost at the very beginning of the day; thus it goes all through the day, till at night there is little to show for the day's work. The week passes, and when the Sabbath comes they are not prepared for it. Everything is late on this morning, and consequently Sabbath school is not reached on time. So the days come and go. If such persons would plan their work and then work their plans, success would crown their efforts.

In Volume IV of "Testimonies for the Church" we read:

"Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retirement. If order and regularity are essential in worldly business, how much more so in doing work for God. The bright morning hours are wasted by many in bed. . . . Only one hour lost each day, and what a waste of time in the course of a year! Let the slumberer think of this, and pause to consider how he will give an account to God for lost opportunities." — *Page 412.*

Every moment is of highest value.

"Possessing physical strength, you do not realize that you are as responsible for the use you make of it as the man of means is for the use of his money. You do not love manual labor. . . . You have idled away time in sleep, that instead of being essential to your health, has been detrimental to it. The precious hours you have lost, doing no good to yourself or to any one else, stand against you in the ledger of heaven. Your name was shown me under the heading 'Slothful Servants.' . . . You have spent so much precious time in sleep that all your powers seem paralyzed. Health may be earned by proper habits of life, and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking." — *Page 408.*

"Business hours should be faithfully employed. To be wasteful of time or material is dishonesty before God. A few moments are squandered here, and a few moments there, which amount in the course of a week to nearly or quite a day, sometimes even exceeding this. 'Time is money,' and a waste of time is a waste of money to the cause of God. . . .

"We shall be individually, for time and eternity, what our habits make us. . . . Those who educate themselves to do their work with dispatch, as well as with economy, will drive their business instead of allowing their business to drive them. They will not be constantly hurried and perplexed because their work is in confusion. Diligence and earnest fidelity are in-

dispensable to success. Every hour's work passes in review before God, and is registered for faithfulness or unfaithfulness."—Pages 451-453.

Again we read:

"If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world."—*The Ministry of Healing*, p. 208.

"The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field?"—*Testimonies for the Church*, Vol. IX, p. 117.

"Five minutes in a crisis is worth years. It is but a little period, yet it has often saved a fortune or redeemed a people. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is being behind time."

Then let us resolve to watch the minutes and improve each one to the glory of God.

"Hours are golden links, God's token,
Reaching heavenward one by one;
Take them, lest the chain be broken
Ere thy pilgrimage be done."

* * *

Let the Baby Sleep

LOUIS A. HANSEN

THE principal business of a young baby is to sleep. He spends about twenty-two hours of the day in this way during his first month. When he is six months old, he should have sixteen hours of sleep a day, fifteen when he is one year old, and fourteen when two years old. The reason so much sleep is needed is because during sleep the baby grows. Having a lot of growing to do,—and that is all he has to do for some time,—he needs plenty of quiet, refreshing sleep.

The baby should sleep alone, having his own cot or basket. Put him to bed at night at regular hours. If he is rocked or sung to sleep, he will readily learn the bad habit of expecting it thereafter. The more fuss there is made about putting the baby to sleep, the more trouble it will be. See that he is dry and properly fed, then put him to bed without a pillow, make him comfortable, turn out the light, and let him sleep.

Do not be afraid that every little noise is going to waken the baby. Quietness is in place, but you cannot always have it in this noisy world, and baby can just as well get used to an average amount of noise; then he will not be so easily disturbed at some little unusual noise.

To obtain the proper amount of sleep the first two years, the baby will have to have forenoon and afternoon naps. If possible let him have these out of doors, preferably at ten and two o'clock. Fresh air is good for him, whether outdoors or in. It is needed for the growing processes and for practically every vital function. It is needed at night, too, so let the baby have it. Night air is good for him, providing it is not last night's air. Some one has said that the fear of night air is only a nightmare.

Let nothing interfere with the baby's bedtime, for nothing is more important than his sleep. Never keep him up to show him off to visitors. If callers come at his bedtime, let them wait for their visit till you have put him to bed. This sort of program would be good to follow for a number of years, letting evening gatherings and amusements give place to regular hours of sleep. An early start in the habit of early retiring will be a good thing.

When You Take the Children Traveling

My small son came running down the aisle of the day coach, his blue eyes as big as they could be.

"O mamma!" he gasped, "there's a lady down there, and she has a basket like Sam brings the groceries in, and—guess what she's got in it!"

"A cat?" I ventured. "No? A dog then? Is it a rabbit—a—"

But the child could contain himself no longer.

"Oh! you never can guess," he cried. "It's a baby, mamma; a real live baby girl! And she's asleep in that basket, too cute for anything. Her mother's got mosquito netting over her to keep the flies off; and there are two other little girls, and they're having such fun playing with paper dolls. Can't I go down and see the baby, and play with the little girls? Can I, if I'll be an awfully, awfully good boy?"

Who could resist such an appeal? I told the little fellow that he could go and watch the children at their play, and if he were invited, join them. Judging by the sounds of hilarity that presently came from that end of the coach, he was welcomed as a playmate. Soon he was busy having such a good time that I felt in duty bound to suggest that he be more quiet or he would wake the baby.

"Noise does not bother her in the least," remarked the sweet-faced little mother as she lifted the basket, baby and all, from the seat and deposited it in her lap. "Baby is used to all sorts of noises all day long. Won't you sit down? Your little boy says you are going to the same town we are. I wonder if it could be that we have mutual friends."

She discovered that we did have a number of friends in common, and I discovered that she knew more about traveling with children than any other woman of whom it had been my good fortune to hear. Her husband had work on the railroad, that necessitated his going from place to place, and she had learned how to overcome almost every difficulty in traveling with a small family.

The baby's bed arrested my attention, as it had Paul's. Mrs. Thomas, our new friend, noticed my interest and laughed.

"It's a queer way to carry a baby, I know," she admitted, "but you've no idea how handy it is, and I think it must be a great deal more comfortable for her than carrying her in my arms would be. Besides, it takes two hands to carry her that way, and I need one for the suit case and the other children, when their father is not along to help me."

One remark brought on another, and soon she began to tell me some of the things she does when traveling with the children.

"I have learned to take only necessities with me," she said. "When you get right down to the heart of the matter, that isn't very much; so one needs very little luggage. In the bottom of my baby's basket are plenty of clean napkins. Then I have about two dozen pieces of old soft cloth about a foot square that can be used as wash cloths and thrown away afterward, while a dry piece serves as a towel. Next time the towel is the wash cloth. At this end of the basket, on the very bottom, is a bottle of soapy rain water that removes dirt and grime in short order, and saves many a trip to the lavatory. On top of those is a piece of oilcloth and a thick pad just the size of the basket, you see. Then this tiny quilt at the head, serves as a pillow, and this other one can

be thrown over baby when she is asleep or the air grows chilly. I keep a very thin bonnet on her most of the time when we are on the train. It keeps cinders from getting in her ears, and helps to deaden the unusual noise of the train.

"The older girls always wear their blue and white seersucker rompers when we go traveling. They look trim and neat, and are easy to wash out when they get soiled. I carry a couple of extra rompers for each, washing out the soiled ones at night in the bowl in the dressing-room, if we are to be on the train more than two days. This saves carrying two night-gowns in the suit case, because the fresh rompers can be put on at night after the children's underclothes have been removed. More than once when the garments I had washed out the night before were not dry in the morning, the girls have dressed in the rompers they had slept in. You see, the seersucker does not show creases, and when the undergarments were on, no one would have suspected that those rompers had served two purposes!"

"O mamma," ejaculated the older of the two girls, "the little boy has cut a hole in his stocking!"

"Never mind, son," comforted our new friend. "We will have it mended in just a jiffy."

True to her word, Mrs. Thomas produced her thimble and a needle already threaded with black darning cotton, and proceeded to repair the damage, remarking as she did so:

"It is so hard for me to thread a needle on the train that I keep half a dozen always threaded in this stout paper envelope. With scissors and thimble and a few white buttons in this pill box in my hand bag, my girls and I are prepared for most common emergencies."

"See the picture I drew, mother," exulted my son as he held up a transparent slate. "Will you buy me one of these when we get to Uncle Will's?"

"I think they are the nicest playthings for children on the train," observed Mrs. Thomas. "Every child likes to draw pictures, and it is such clean entertainment. The girls like these stencils, too, and their paper dolls and colored pencils. I have a friend who always takes a scrapbook along and lets the children paste pictures, but that strikes me as too-mussy. When children play with such things you never can be sure that they are not rubbing sticky fingers over the car seats or making themselves a nuisance to fellow passengers. Every once in a while the girls and I pick up some new toy to be saved just for entertainment on the train. But with all the new things I find that there must be made room for a couple of the old toys. Old rag Susan, there, is so dear to Rosalie that I have not the heart to leave her behind, even though I am almost ashamed to have her along. And Genevieve loves that old battered picture book more than anything else she ever possessed. I wonder what Ruthie will want to lug along when she gets a little older. I know what she wants now—it's her old black mammy!"

By the time the baby was fully awake her bottle was all ready for her. Out of the hand bag came a little alcohol lamp such as is used for heating curling irons. A tin cup half filled with water had been set above the blaze and the contents of the bottle heated by shaking in that when the water was hot. I noticed that the mother did not test the heat of the milk by putting the nipple to her mouth. She shook a little milk on the back of her hand, instead.

The milk was carried in one of the new double-walled, insulated bottles and it was icy cold when turned into the nursing bottle.

"I see that you do not believe in keeping the milk warm a long time, as do some of the women who use those bottles," I remarked.

"No, indeed!" was the quick reply. "I believe that practice is one reason why so many women are set against taking their children away from home in the summer. They think the babies get sick from change of milk, when the real cause, I believe, is that they did not know how to care for what milk they took with them. It seems nothing short of criminal to me to give a child milk that is nearly sour! The heat of the body sours it as soon as it reaches the stomach, and there you are—with a sick baby on your hands. And traveling with a little one is hard enough at best, without having it fretful and uncomfortable, annoying you and all the other passengers."

"But how do you get milk on a long journey?" I asked.

"Well," she replied, "fresh milk produced under sanitary conditions and immediately packed in ice and salt as you would ice cream until it is 50° F. or lower, then poured into these bottles, ought to be in good condition two days or even three. Before we leave home I boil the water needed to dilute the milk and for the baby's drinks, carrying it in a quart jar securely sealed, in the suit case. That is the heaviest thing I have in the line of baggage, but it cannot be dispensed with. Once when we were to be five days on the road, I tried a can of one of the best baby foods to help out the last three days. It served to tide us over, but I was glad to get good cow's milk again. I confess that I have not much faith in these patent foods. With all man's wisdom, he has not come up to the Creator in making food for babies; and while cow's milk is not exactly what a baby ought to have, it comes closer to it than any of the patent foods on the market."

"Some women would think that they could not afford the vacuum bottle," I mused.

"Yes, I know," replied my seat mate; "but a small covered pail containing a piece of ice would do almost as well if the milk had been sufficiently chilled before leaving home. It is lots of bother to keep supplying it with ice on a long trip, but it can be done. The price of it, however, with the tips for the porter, would go a long way toward paying for a bottle like mine."

"Please give me the drinking cup, mother," requested Paul, as he reached for my hand bag. "I'm thirsty."

The little woman watched him anxiously as he pulled up the collapsible cup, and then she ventured:

"Do you let him drink the water from the cooler?"

"Yes," I replied; "he has his own cup."

"Oh, *do* excuse me," hesitated the thoughtful little woman at my side, "but would you mind my giving him an orange instead? You see—I saw them ice that cooler when the train stopped at noon, and I know what is in it. There isn't a cooler on this train that contains water fit for a human being to drink!"

Then she told me what she had seen as she walked along the platform with her babies at noon.

"The ice was brought to the side of the train in a dirty wheelbarrow and the 'filler' took a piece in his dirty hands—it makes me shudder when I think

of those hands, they were so grimy and he had a running sore in the middle of one palm that pressed against every chunk of ice that he lifted. His hand hurt him, I judged, and the ice was heavy and he hugged it up to his dirty jumper in his effort to handle it comfortably. Then he threw it up to the 'filler' on top of the car, who tried to catch it with hands even dirtier than those of the first man. The second 'filler' failed to catch the ice, and it broke into pieces all over the top of the car. They tried another piece with better results, but before the second 'filler' threw the ice into the cooler through the hole in the top of the car, he hugged it up to his dirty jumper, and even then, the chunk got away from him and broke into two big pieces. When they thought they had enough, the second 'filler' gathered together with his dirty, muddy shoes what ice lay on top of the coach, and throwing the pieces into the cooler, put on the cover and went to fill that of the next car forward. . . .

"I'm glad that I brought the oranges for the children. I made a quart of lemonade for them just before leaving home, and since that gave out we have been having the fruit. It slakes the thirst as well as water, I find. It has been my experience, too, that when children once understand that they cannot drink from the cooler, they are troubled very little with thirst."

I had thought that I knew something about traveling with children, but when I left Mrs. Thomas I was a wiser woman and felt very humble, indeed.—*Bertha Bellows Streeter, in American Motherhood.*

* * *

The Watermelon

FIRST, by all means, the melon should be cold.

To Cut Melon

If the melon is placed on the table whole, it should be held lengthwise toward the person cutting it. Insert the knife near the top, and cut diagonally downward toward the other end, leaving four inches as a base. Three inches to the left of where the knife was first inserted, cut again, this time diagonally toward the far end of the first line cut, thus making a pointed tongue. Continue to cut up and down in this manner until the melon is completely cut around, when two equal sets of points will result, which can easily be pulled apart.

In Cubes

Slice the melon across in pieces an inch and a quarter thick. Remove the rind, and cut the firm red heart into cubes, diamonds, or other desired shapes with a cookie cutter. Place in a clear glass salad bowl lined with fresh washed grape leaves, dust with powdered sugar, and serve at once.

Watermelon Half Frozen

Break the ripe pulp of a melon into fine bits with a silver fork, and place it in a freezer without the dasher. Pack in ice and salt, and let stand two hours. Serve on the chilled half shell of the melon set on a platter, and garnish with vine leaves and tendrils.

Watermelon Sherbet

Scrape out all the red pulp of a ripe melon, saving the juice and using enough of the pulp to give flavor. Allow one pound of sugar to a gallon of liquid, and freeze. If desired, flavor with lemon juice. When half frozen, add the stiffly beaten whites

of eggs, allowing one for each quart of liquid, and finish freezing.

Watermelon Preserves

Peel off the green melon rind, cut the white rind in cubes, let stand all night in salted water. The next day drain and cook until tender, and turn water off. Cover the melon with boiling water, add one lemon, sliced, and half as much sugar as melon. Cook ten minutes. It is then ready to serve or seal in jars.—*Selected.*

* * *

Thrift Suggestions

(Gathered from here and there)

Paper Bags

LARGE-SIZE paper bags are useful for putting away fur, velvet, and woolen pieces. No moths will ever get to them. Put in one bag, paste the top together, and draw another one over and paste.

When you want to rub off the stove, slip your hand in a paper bag. It will save the hands from being soiled by the stove blacking.

If you want to save seeds from plants, like asters, tie a small paper bag over the flower when it is nearly ripe, and the wind will not scatter the seeds; you will have them in your paper bag.

To Keep Cream Sweet

To keep cream sweet indefinitely in the hottest weather, never change the temperature. Remove only a small portion from the bottle or air-tight pint jar, returning the rest immediately to the ice. Never mix cream by returning it to the original container. Cream which is exposed to the air for only a short time, will turn sour more readily when rechilled, but if it is placed in a shallow dish instead of being left in a pitcher, the process of souring may usually be delayed at least forty-eight hours if, from the time of separating, the cream has been carefully kept in sterilized utensils and at a low temperature.

The Refrigerator

It is economy to buy a refrigerator of good quality and good size, as both ice and food keep longer. Set the box in the coolest corner of the kitchen.

All refrigerators should have an enamel or tile lining. These types are easily cleaned and do not absorb food odors. If the ice box already owned is metal lined, the lining should be painted with several coats of white paint and white enamel.

Refrigerators should be thoroughly cleaned at least twice a week, using a strong solution of cold soda water. Pour hot soda water down the drain pipe. Never allow spilled food to remain in the ice box. Wipe it out at once.

Ice wrapped in newspapers or a heavy wool cloth melts less rapidly than ice left exposed to the air, but does not cool the box quite so quickly or so well.

Remember, anything touching the ice melts it more rapidly. If water in bottles is to be cooled next to the ice, set the bottles in the ice chamber, but do not let them touch the ice.

Food should not be left uncovered in the ice box. Keep milk and butter in glass or earthenware covered receptacles.

Never permit a great collection of left-over and forgotten bits and dabs of food to accumulate in the box. Go over the contents of the refrigerator every morning before planning the meals or marketing for the day.



GUATEMALA

At the organization of the North Latin-American Union Conference and the establishment of the office headquarters in New Orleans, it was planned that I should visit the various local missions for the purpose of auditing their accounts and attending to the interests of the home missionary work; but not having any assistant in the office, I have been unable to leave. However, in March the necessary help arrived; so the last of the month I left for Guatemala, and within six days was in the capital, the headquarters of our work there.

The first thing that attracts the attention of the visitor to Guatemala City is the destruction wrought by the earthquake of Dec. 25, 1917. Although the work of rebuilding and repairing has gone on for more than a year, there is still abundant evidence that the disaster was great. Owing to the scarcity of buildings, which of course encourages enormous prices for rents, our workers have not been successful in securing a place of worship. Consequently the meetings are held in Elder E. W. Thurber's home in the edge of the city, remote from the thoroughfares of travel. The brethren are hoping to be able to secure some suitable room during the present year, where the growing interests of the work may be better served. But with the frequent recurrence of tremors, one can never be certain that a destructive shake will not completely finish what was left from the last one; and with buildings of the ordinary kind, many of which are only patched up to cover the cracks in the walls, there might be loss of life to our workers should they occupy them. Plans are under consideration for the erection of a suitable frame chapel and office, which is now considered the safest kind of structure here.

Although plans for a general meeting, to be held April 11-20, had been announced with only a few days' notice, several from outside the capital were in attendance, including the colporteurs. Evening meetings were held for the benefit of the local believers who could not attend during the day, and although the number was small, yet the brethren greatly enjoyed the occasion, as it was said to be the first attempt to hold a general meeting.

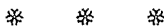
Brother J. S. Seal led out in a profitable colporteurs' institute, which resulted in the addition of two workers to that line of service. The book work is progressing with encouraging results, and it is with considerable satisfaction that we notice that the movement of books to and from the office in a steady stream is the usual routine. The sales for the first quarter of this year amounted to more than \$700 gold.

Sabbath, April 19, was a day of special blessing. The principal features of the morning service were a well-arranged program upon various phases of Sabbath school work, and an impressive baptismal service. In the afternoon a newly elected deacon was ordained, several were received into the church, and the

quarterly meeting, which had been postponed for more than three weeks, was held. The Spirit of God came very near to the little company, and all present yielded to its precious influence. The wife of the colporteur who was baptized in the morning, bore a testimony confessing that she had been resisting the truth and opposing her husband, that she was now determined to go with him. In every way the meeting brought spiritual refreshing to all; and the occasion closed with the courage of all strengthened, and with a fervent desire on their part to have another such meeting next year.

Elder W. B. Miramontez, who arrived in the field from California last summer, is in charge of the work in the capital, and has his hands full in the development of the interest, which continues to grow, though slowly.

Elder Thurber, the superintendent, thus relieved from the work of the office, which is attended by Sister Jennie B. Seal, is at liberty to attend to the work in other places. C. E. KNIGHT.



THE WORK IN CHARLESTON, W. VA.

CHARLESTON, the capital of West Virginia, is a stirring business city of considerable wealth, with a population of 45,000. It has been considered by Seventh-day Adventists as a conservative and difficult place in which to work. West Virginia is the smallest conference in the East. It has passed through many peculiar trials and discouraging experiences. The membership is still small, and the financial strength of our people is very limited. Yet the State is a field possessing great resources and possibilities. West Virginia is very rich in coal, oil, natural gas, lumber, etc. The people are enterprising and intelligent. Situated on the border line between the North and the South, the people of this State have the best characteristics of both sections.

The efforts put forth in the recent tabernacle services in Charleston proved to be very successful. Elder T. B. Westbrook, the president of the conference, built a large tabernacle, and on Jan. 5, 1919, Elder B. G. Wilkinson opened a five-week campaign, assisted by West Virginia workers and the writer. Then for a short time the meetings were under the charge of Elder Westbrook. From February 16 to May 11, when the tabernacle meetings closed, the burden of the work rested upon the writer, who was assisted occasionally by the return visits of Elder Wilkinson and the president of the conference. Unusual difficulties were met with from the first; but we are thankful to say that as the result of the meetings, 110 have signed the covenant to "keep the commandments of God, and the faith of Jesus." Among these are a doctor and members of his family; a blind musician of unusual talent, who is a composer and an excellent singer, and who has greatly assisted us in our work; two railway men, who have proved faithful under severe tests; and two ministers,

one of them from Virginia, who has already made a wonderful record in selling our books. A number who began to keep the Sabbath have gone to other States. Thirty-seven have been baptized, and more than forty have recently joined the church; many others intend to take this step in the near future.

J. S. WASHBURN.



NATAL-TRANSVAAL CONFERENCE, SOUTH AFRICA

THE Master's work in our little conference is steadily progressing. These vast but thinly populated territories are difficult to work, even for our colporteurs; but the Lord of the harvest has ways whereby his work may be accomplished.

By far the greater part of the Europeans in South Africa speak the Dutch language. Unfortunately, we have been able to secure only a very few laborers who speak this tongue. Nevertheless, the message is spreading among this people. Our faithful canvassers are searching out the lonely farmhouses, scattered here and there over the veldt, and they seldom fail to leave one or more of our good truth-filled books as a result of their visit.

Although books have been difficult to obtain, and we have had no regular field missionary secretary, still our few bookmen sold fully \$18,000 worth during 1918, and the prospects are that better work will be done during 1919. We are confident that we shall make larger sales when Brother Albert Priest arrives, who, it is expected, will take charge of this work.

Our conference has only 250 members, but these have been faithful in returning the tithe to the Lord's treasury. During the last year they averaged \$50 a member, and passed their goal in their offerings to missions.

The outlook for 1919 seems good. Elder G. R. E. McNay, with a band of helpers, will soon begin work in Pretoria, the capital of the Union of South Africa. Brother J. J. Birkenstock has a growing interest among the farmers in eastern Transvaal, and we hope for a strong church as the result. The scattering of our literature is leading many to investigate our views, and recently we have learned of several families who have begun to obey all God's commandments.

Elder M. C. Sturdevant and his assistants are meeting with success in Durban, and the church is prospering in that city.

Our recent union meeting held in Bloemfontein has been a great blessing to us. We were very thankful to have Elder E. E. Andross with us. In our field we seldom see the face of a brother from abroad; and when we do, we all greatly appreciate it.

Our courage is good, and we feel confident that the day of our deliverance is near at hand, when the message and all the faithful shall triumph gloriously. To this end we dedicated ourselves many years ago; and we now rededicate ourselves and our all. W. S. HYATT.

Pietermaritzburg.

SOUTH TEXAS CAMP-MEETING

THE South Texas camp-meeting was held this year in the city of Austin, July 3-13. The camp was situated in a beautiful oak grove in the suburbs of the city, of easy access by the street car, and thus within easy reach of the business part of the city. The meeting was not a large one; about twenty-five or thirty tents were pitched and a number of rooms were rented. About one hundred fifty were in attendance.

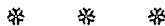
In general routine the meeting was much the same as our camp-meetings usually are. The different branches of the work—Sabbath school, home missionary, colporteur, etc.—were well looked after by the secretaries of the different divisions, and each department received careful and earnest study. The ministerial work was looked after by the local and union workers. Those present from outside the union were Elder J. E. Bond, of Arizona, and the writer.

There was not a large attendance of those not of our faith, but some came regularly, and before the meeting closed they manifested considerable interest. Elder H. M. Kelley will move to this city, to look after the work here. Austin, being the capital of the State, should have a good, strong church; and we believe that the effort to be put forth there will bear fruit. Eleven were baptized at the close of the meeting. The offerings in the Sabbath school for the two Sabbaths amounted to a little more than \$87, and the general offerings to missions and local work, to \$2,900.

Texas had every prospect of a large harvest this year, but heavy rains have ruined a large part of the crops, especially the cotton, wheat, and feed.

A large amount of literature has been circulated in the South Texas Conference the last few years. Last year there was sold \$16,877 worth of our literature, and up to July this year \$29,386 worth has been sold. All this leaven in the meal must stir to action soon. The cause is surely making progress in the South Texas Conference. God is blessing his people.

E. W. FARNSWORTH.



GLEANINGS FROM THE FIELD

SEVEN new converts recently received baptism at Carrington, N. Dak.

ELEVEN new members have been admitted to the church at Santa Monica, Calif.

ELDER R. J. BRYANT reports the organization of a church at Lebanon, N. H. The charter membership is eleven.

A SERIES of meetings held recently at Vancouver, Western Washington Conference, resulted in twelve conversions.

RECENTLY five persons who have been led to a knowledge of the third angel's message through the efforts of a student in the Evangelical Department of Emmanuel Missionary College, received baptism at Berrien Springs, Mich. President Frederick Griggs officiated.

ELDER B. W. ABNEY reports for the tent effort held at Fayetteville, N. C.: "To this writing the meetings have been in progress six weeks. In our first Sabbath meeting we had thirty with us observing their first Sabbath. The second Sabbath we had nearly double that number. Truly the Lord has honest souls in this part of the harvest field."

Missionary Volunteer Department

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

JUNIORS IN THE LEAD

THE Juniors of the District of Columbia Conference deserve a word of commendation for the results achieved in connection with their Honan Goal; and a brief report of what they have been doing may be of interest and encouragement to others.

At the beginning of the year we ventured a hope that the Juniors would help the Seniors a little this year in raising

placed the responsibility upon the individual, instead of upon the society as a whole; (2) good leadership in the societies; (3) hearty and enthusiastic cooperation on the part of the children. Perhaps we should not overlook a fourth factor, namely, co-operation of the parents with the children.

The plan in brief was this: An individual Honan Goal Card was designed, as shown in the accompanying cut, and given to every child who would undertake to do something for the children of Honan, China. Stamps in three denominations—3 cent, 6 cent, and 10 cent—were issued to the leaders, who sold them each week to the children. To the child, the purchased stamp was not only a receipt for money paid, but the sticking of the stamp upon the Goal Card was a constant pleasure, and a reminder of the good work undertaken.

Upon visiting the societies a short time after the cards had been handed out, we were astonished at the large amounts the children had fixed as their individual goals. We thought that they would do well if they averaged \$1.50 or \$2. Instead of this, we found an average of more than \$5 in some of the societies. None went lower than \$1.56, and several were \$8. The parents of one boy who pledged \$8 are not of our faith, yet they were willing that the boy should use his own judgment and pleasure in the matter. This boy was up to date in all his payments when school closed, and we trust he will continue until he completes the task he has set for himself.


We were especially pleased with the enthusiasm that was shown by the little tots in the primary room of the Takoma Park church school. Twenty children in this room fairly took our breath away by pledging \$80.50 for the year, an average for each of over \$4. We were fearful at the time that their promises would exceed their performances, but a six months' record shows over \$52 paid in. We appreciate the work of the little ones and their faithful teacher.

The following few sample notes from these little ones tell how they got their money:

Zola says: "I earned my money by going to the store, and doing errands for mother."

John: "I earned my Honal Goal money by repairing automobiles, and how I do enjoy it!"

My Honan Goal
\$5⁰⁰
SHALL I REACH IT?



I WILL
Name *John B. Brown*

10	10	10	10	10	10	10	10	6	6
10	10	10	10	10	10	10	10	6	6
10	10	10	10	10	10	10	10	6	6
10	10	10	10	10	10	10	10	6	6
10	10	10	10	10	10	10	10	6	6
10	10	10	10	10	10	10	10	6	6

WELL DONE *John B. Brown* I HAVE REACHED IT *John B. Brown*

the \$900 Honan Goal which has been set for this conference.

When the first quarter's reports came in, our "hope" for a "little help" changed into an expectation that the Juniors would do their equal share in this good work.

Six months have passed, and our "expectation" has changed into a joyful and proud certainty. More than \$250 already paid into the church treasury, is good evidence that the Juniors have been up and doing. Our Junior membership is about one hundred, and the Senior, two hundred. We will let the Seniors figure out how much they should have done to keep even with the Juniors.

Would you like to know the secret of their success? There were at least three contributing factors: (1) A plan which

Nelson: "My uncle gave me a dollar for my birthday, which I used for my goal. All the rest I earned myself, every cent of it."

Robert: "I earned my Honan Goal by washing and drying dishes, and by setting and clearing the table, and by going to the store for mamma."

But the Arlington Juniors carry off the red ribbon, to date. With a membership of only five, they have paid in \$28.81, an average of \$5.76 per member. Who says the Juniors are not in the lead?

F. L. CHANEY.

* * *

HIS TRIBUTE

THE Morning Watch Calendar has proved a great blessing to me. It came to me from some one, without a clue, March 8. After studying a few texts, and becoming deeply interested in the study, I found that I could quite easily memorize the passages, a thing I had thought a little beyond my ability. I had thought it a very excellent plan for young people, but fancied I might better spend my time in reading, as it would take too much time to memorize.

Well, after a few days the calendar mysteriously disappeared, and I could find it nowhere. I really felt bad and lonely. After several days it came back again by mail. I assure you I keep it close in my Bible, and I am getting a rich blessing from its study. I earnestly wish other old people would find the same satisfaction in its study. I imagine we older people give up study too easily.

I am working both ways in mine, toward the front "to redeem the past," and in the regular order, to keep step with the early Morning Watchers.

Since taking up this study my mind has gone back to the time when I was teaching school at Eagle River, Mich. For diversion and health I used to stroll along the beach of Lake Superior in search of shells, beautifully colored pebbles, and agates, and of them I made a good collection. When I returned to my home in the Southern Peninsula, I took them with me and divided them among my friends who fancied them.

Although I could tell agates from the other stones, I knew really very little about their value and inner beauty. Neither did those to whom I gave them. None of us took time to grind and polish them, so their rich wealth of coloring and marking remained hidden and unappreciated under their rough exterior.

My former knowledge and value of the promises I liken to my slight acquaintance with agates in the rough, unpolished state. I had read many precious promises, and had been sustained by them under many trials and much loneliness; but oh, I find by putting a little time into memorizing them, I discover their inner loveliness, and so obtain a wealth of beauty and satisfaction far in excess of my conception when I just read them.

I study the Morning Watch passages with the dictionary and the Revised Version, and I am richly repaid for my trouble. May the dear Lord bless the efforts of the Morning Watch band, that they may grow in grace and in the knowledge of their blessed Master.

Soekaboem, Java.

R. T. SISLEY.

Home Missionary Department

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

FOREIGN MISSION WORK AT HOME

THE following stanza is often sung in a spirit of resignation and comfort by the faithful light-bearers along the home shores:

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all."

There never was a more opportune time than just now for the work of the foreign missionary to be duplicated in every church community in the homeland. In the providence of God, the Harvest Ingathering paper for 1919 is available in the following languages: Bohemian, Danish-Norwegian, Finnish, French, German, Hungarian, Italian, Polish, Rumanian, Russian, Spanish, Swedish, and Yiddish.

People of these nationalities are scattered everywhere throughout the United States, and the obligation rests with the home missionaries to reach them with the light of the third angel's message. The most simple, interesting, and successful way of doing this is through the Harvest Ingathering. Experienced workers state emphatically that there is no more interesting line of effort. These people are "home folks." They appreciate the manifestation of kindly Christian interest in their warfare, and the beautiful well-illustrated Harvest Ingathering paper, in their own language, is a happy surprise. When they understand the object of the work, and the effort which is being put forth for people in their home country, they are glad to assist financially.

It need not be surprising, however, in view of prevailing sentiment, if some of these strangers in our land do not understand our interest, and that barriers of suspicion and distrust have to be broken down. We could not fully share the experience of the foreign mission worker if this element, testing our tact, patience, and love, were lacking in this work. It is a task of some magnitude, but the Spirit of God can speak through the worker to the heart of any nationality, and friendship, once established, will be of the deepest and truest type. Try it for yourself. Place yourself where you will get the viewpoint of these people, by finding out how they live and what they need. The Harvest Ingathering work is simply the knock at the door. When the door has been opened, the introduction of foreign books, tracts, and papers should follow in due time.

A letter from Elder L. H. Christian, superintendent of the Bureau of Home Missions, is just at hand, in which he says, "We hope to push this foreign-language Harvest Ingathering work with all our might this year. The papers are now ready."

The Spanish Harvest Ingathering paper, *El Centinela*, enters the field for the first time this year. It will be used, not only in the United States, but will be shipped in large quantities to Spanish-speaking countries. According to latest reports, an order has been received from South America for 16,000, from Cuba for 2,500, and from Mexico for 1,000. From other countries the word is received that plans are being laid for pushing the Harvest Ingathering work with the Spanish paper, and that orders will be forwarded as soon as counsel with workers is held. The present printing order for the Spanish Ingathering paper stands at 25,000, subject to increase by orders in any mail. This Spanish paper is published by the Pacific Press Publishing Association, Mountain View, Calif., and should be ordered from them, but the papers in the other twelve languages mentioned above are published by the Pacific Press Publishing Association Branch at Brookfield, Ill., and should be ordered from there.

C. V. LEACH,
Secretary General Conference Home
Missionary Dept.

* * *

"SHOW US HOW"

THE general outlook for the home missionary work was never better than today. It is both interesting and encouraging to observe its development in these days of unusual missionary opportunity. Almost everywhere one sees a new willingness among our people to attempt larger things in home missionary work. As I have gone about among our churches, large and small, in some thirty-four conferences during the last few months, I have been happily impressed with the fact that there is an awakening among our people, and a desire to accomplish more in personal service than some of us have ever seen before in our work.

There is something in the call to personal work for souls that is stirring a responsive chord in the hearts of our people. And as we revive in the lives of our members their first love for the Lord and his work, we go far in the solution of our many other problems.

We believe the plans adopted by the General Home Missionary Department for the extension of personal missionary endeavor through our church membership, have been suggested by the Holy Spirit, and we earnestly hope these may be worked out in the field under his direction, to the end that every member of every church may be enlisted for definite service. Surely the great day has arrived when all of God's people should arise and gird themselves for the last titanic effort in the promulgation of the message. But it must be an individual girding, brethren and sisters. The great and varied work represented by our movement today, cannot be compassed by one class of workers nor by all our agencies combined, if this truth is not deeply impressed upon our minds and hearts,—that there is work for every man, in his individual sphere and with his individual gifts. The Word of God teaches it, and the spirit of prophecy emphasizes the importance of the individual responsibility of every member of the church to propagate the faith delivered to the saints. This is the message, as every church leader knows, given in "Testimonies for the Church," Volume IX, page 32. We

are clearly taught there that "if every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues." Most of our people need only a little wise leadership to make them "living missionaries" just where they are. How is it to be done?

Has not the time come for us, as ministers, church elders, and secretaries, to carry out, in a larger way, the instruction given us in the Testimonies—to show the members *how* to do the work we talk and pray and write so much about? In at least a score of churches visited during the last year, I have heard something like this: "Brother, we would like to help advance the work in this place, but we need some one to show us how." We must not console ourselves with the thought that this work is in the hands of a conference home missionary secretary, that he is employed to foster it, and that therefore we are relieved of all responsibility. We will not talk about our "weaknesses." While the missionary secretaries can do much to encourage the members and bring new plans before them, and help show how to carry out these plans, yet this does not release our ministers, the church elders, and the local leaders from the specific instruction that *they* are to devise ways and means for church members to labor, and teach them the great art of personal soul-winning. (See "Gospel Workers," pp. 196-200.)

Some of our ministers and church leaders are doing this long-neglected work, and wherever they are doing it God is blessing and results are following. Some months ago I went with a minister to a church where the members had been at work with their neighbors and townspeople, following a two weeks' course of instruction in personal work. As a result of their efforts up to the time of my visit, twelve had accepted the truth. The minister baptized six on that occasion, and arranged to return three weeks later and baptize the other six. Brethren, why should not all our churches have converts to present when the minister visits them? I am confident that wonderful progress awaits us in this matter of increasing our church membership if we will go to the churches and in an organized manner conduct first, perhaps, a few meetings of a revival nature, bringing hope and courage and cheer to all, and then give some instruction in the fine art of personal work for others, and arrange for the great business of definite and systematic house-to-house evangelism.

Some time ago I met a company of believers who had had a little help and instruction in such work from a minister. After his departure the members systematically carried on house-to-house work with our literature. This led to personal work and Bible studies. Within a year they had doubled their membership. Isn't this what we want? We can have it all over the country, brethren, if we will work for it. These are days of "drives" and big campaigns. Very soon we are to be engaged in our annual Harvest Ingathering campaign. It would be a splendid thing if every church missionary committee would plan definitely to follow up the Ingathering effort and during the remaining weeks of this year lead our members out in the greatest

kind of "drive"—a drive in personal, soul-winning work among neighbors and friends.

I suppose you have all read of the simple, unique, and effective method used in Korea. Let me remind you of it. A missionary thus describes the method:

"Soon after my arrival here, I was assigned to visit in certain homes, and a little book was given me containing the name of each believer. On each page was a second name, and when I asked what that meant, I was told that was the name of an unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. As soon as she had become a Christian, her name was transferred to another place, and the first sister would select another for whom she would work and pray."

With such definite method in their work of witnessing, is there any wonder that Korea is fast becoming a land of Christians? This is about as definite and systematic a work as that recorded in the last verse of the fifth chapter of Acts. We are told there that they "ceased not" in their work of heralding the gospel message, and that they visited "every house." Then came the increase of souls, "the number of the disciples was multiplied." Acts 6:1.

Brethren, we could double the membership of our denomination before another year closes, if our people were individually aroused over the matter and led into this work by our leaders. Let the elders in the churches take the lead and show the way. God grant that the experience of the early church may be ours, even in the closing months of 1919, as we go forth in the same spirit of power, earnestness, and definiteness that characterized the early disciples. ERNEST LLOYD.

Medical Missionary Department

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

WHY CANCER IS INCREASING

AN editorial in the *Journal of the American Medical Association*, July 26, 1919, comments on a recent lecture by an eminent British surgeon, Mr. D'Arcy Power, who "ventured the assertion that fifty years hence we shall see an enormous increase in the incidence of this disease [cancer of the tongue], and that it will become relatively as common among women as among men." It is known, at least, that an important favoring cause of cancer is chronic irritation. It is a notable fact that there are on record only five cases of mouth cancer in the lower animals, and that it was rare among human beings until after the advent of certain conditions—but we will let the editorial tell it:

"Power presents evidence to show that, up to the time when syphilis, the use of tobacco, and the excessive widespread abuse of alcohol were introduced, the incidence of carcinoma [cancer] of the tongue in the human family did not exceed that at present found among lower animals. Carious [decayed] teeth are probably without great significance. Examination of a multitude of skulls re-

veals the incidence of caries of the teeth among the ancient Romans in Britain to have been on a par with that among the present inhabitants of London; yet cancer of the tongue is a disease of modern life. When syphilis became rampant, lesions ["sores"] of the mouth, of course, greatly increased in frequency; yet cancer remained uncommon. It was only when the habit of smoking tobacco became firmly established that the incidence of buccal [mouth] cancer showed a sharp increase. The frequency with which cancer arises from syphilitic scars in the mouth has been frequently commented on. Without discussing further the evidence produced, it may be stated that, from the historical standpoint, syphilis appears to be the great predisposing cause of buccal cancer, and chronic irritation, particularly that due to smoking, the great exciting cause." G. H. HEALD, M. D.

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INFLUENZA AND ITS TREATMENT

THE influenza epidemic of 1890 recurred for three years with somewhat diminished virulence. The records show that at least 50 per cent of the population were affected, and there was a great increase in the number of deaths from pneumonia during these seasons. Therefore, we may be sure that the epidemic of last winter will be repeated; and it is very important that we acquaint ourselves with the nature of the disease, and with the methods of prevention and treatment.

It most frequently affects persons between the ages of twenty and forty years. During the months of September, October, and November of 1918, 400,000 deaths were directly attributable to the epidemic. Besides these deaths, hundreds of thousands have been partially incapacitated, due to various complications, such as pleurisy. This means a great economic loss; therefore I purpose to discuss the disease in all its phases.

The curious thing about the late epidemic was that in every severe or fatal case, the influenza bacillus was not the predominant one. Other bacteria, such as the bacillus causing one of the types of pneumonia and various pus organisms, seem to have been responsible for most of the complications, such as pleurisy, pneumonia, and phlebitis (inflammation of a vein). Therefore, it seems to be established that only the primary symptoms of the trouble are caused by the influenza bacillus. The influenza toxins are exceedingly virulent, rapidly lowering the resistance to such an extent that other bacteria readily find an entrance into the body, causing the various complications which are responsible for the high mortality.

Means of Communication

The incubation period of influenza, that is, the time which elapses between the exposure to the disease and the first symptoms, is from one to two days. The infection travels with exceeding rapidity. There is a sudden flaring up of cases all over the community, usually within a week after the first case breaks out. Last winter the presence of influenza bacilli in the nose and throat was practically universal. The fact has been thoroughly established that the nose and throat are always attacked first, and that the contagion passes from the nose and throat

in some manner. It was almost impossible to distinguish between an ordinary cold, or some fulness in the nose or rawness of the throat, and what is ordinarily termed influenza. There is no dividing line. If a person has a certain amount of immunity, he will simply feel a little stuffiness of the nose and rawness of the throat, but he will be just as capable of carrying the infection as one who is severely ill; and this is the reason why it is so difficult to check the spread of the disease or to quarantine it.

We may decide to quarantine those persons who are sick enough to go to bed, and who plainly have the disease; but there will be just as large a percentage who have it so slightly as hardly to complain, and yet are able to carry the bacteria to others. When a person coughs or sneezes, the droplets are carried through the air, and are taken into the nose and mouth of those who may be near. The hand is one of the most frequent means of infection. The almost universal habit of holding the hand to the nose and mouth when one has to cough or sneeze, is responsible, in a large measure, for the rapid spread, as the hand becomes contaminated. One boards the car, grasps the handrail and straps, and in many other ways is continually touching things others have handled. From hand to mouth is an important means of infection.

Improper care of dishes and cooking utensils is also a common means of communication. At some of the big cantonments, it was found that the disease spread much less rapidly, and the mortality was much lower, if the men were furnished with ordinary tableware which was scalded after each meal; whereas, if the men used the ordinary mess kits, the virulence of the disease was greatly increased. So we know the bacteria are carried from the mouth to the dishes, and the infection may be transmitted through the dish-water.

The influenza bacillus is not only present in the nose and throat, but is associated with other strains of bacteria, which are known technically as the *Bacillus pneumoniae*, *Streptococcus hemolyticus*, etc. This is the reason why vaccines have been so uncertain in their results, because in one case, one kind of infection predominates, and in the next case, another kind; and the vaccines which immunize one person will not prove effective in another case, because in the second case another kind of bacteria may be associated with the influenza bacillus and cause the chief symptoms.

Prevention

First, it is necessary to increase the resistance of the body by simple, plain diet, plenty of fresh air daily, and deep breathing exercises. It is essential that one have a certain amount of exercise outdoors every day; otherwise, there develops a hair-trigger sensitiveness of the skin, which leads to easy and frequent chilling. The chilling of the body lowers the resistance, and the influenza bacilli find a ready entrance. One, therefore, should not accustom himself to the overheated air of the modern steam-heated flat, but should accustom the skin to the winter air, taking care, of course, to dress warmly and avoid chilling.

Next we should consider various means of breaking the channels of communica-

tion, that is, preventing the spread of infection. During times of epidemic, avoid all crowds and gatherings. Whenever possible, walk, instead of using the street cars. Postpone all journeys, because the train is a fruitful source of contagion, and cannot be made otherwise. Wash the hands before eating; one can never tell what contaminated objects he has come in contact with. Dishes should always be scalded after using, especially if some member of the family has a cold. If influenza does break out, a paper cone or bag should be pinned to the side of the bed, so that when the patient coughs and expectorates, or if there is any nasal discharge, paper napkins may be used and deposited in the bag, which should be burned each day. Careless expectoration is a most dangerous and filthy habit. The custom of using a handkerchief for the nose and then tucking it under the pillow or laying it here and there, is a fruitful source of infection. Keep the hands away from the nose and mouth. During epidemics especially, the common drinking cup should not be used. Schools should be discontinued, and no public meetings should be held, that close contact with people in crowds may be avoided. Do not kiss.

It is always wise for those waiting on the sick to wear a mask, for though the mask is not a sure preventive, it will at least prevent the entrance into the nose and throat of the contagious droplets. It is well to oil the floor, for in this way the dust is kept down, and dust is a source of infection. Only the nurse should be allowed to go into the sickroom, and she should always wear a gown over her uniform or outer garments. It is natural for the relatives to wish to visit the sick person, but while this may be kind to the patient, it is cruel to others to whom the infection may be carried.

When the patient has recovered, the bedding should be washed and well sunned. Everything in the room should be scrubbed with soapsuds and water, sunned, and aired. Health officers' statistics have shown that plenty of soap and water, sunning, and airing are quite as effective as most of the disinfectants. However, towels, bedding, handkerchiefs, etc., should be disinfected by allowing them to soak for a few hours in a 2-per-cent lysol solution or in a 1-per-cent formaldehyde solution. The thermometer should be disinfected each time after it is used. When one is sick or indisposed, he should stay at home and not infect others.

Vaccines have an important use, for while they may not prevent an attack of influenza, they do much to diminish the more important complications. Plenty of sleep and physical exercise are essential as preventive measures.

Symptoms

The onset of an attack of influenza is usually very sudden. There is usually a running at the nose, the patient feels tired, the head and back ache, and the fever ranges from 100° to 105° F., pulse beats from 100 to 120 times a minute. The patient feels sore, as if he had been beaten with a club. At some stage of the trouble, there is usually chilling and sweating. The cough is rarely present at the first, but develops after two or three days. A marked feature is the extreme prostration. Weakness, mental dulness,

and apathy rapidly develop. In some cases there is nausea, vomiting, pains in the abdomen, and bloody sputum. The disease usually lasts from one to six days. If it is protracted beyond six days, there is usually pneumonia. The convalescence is marked by unusual prostration and weakness.

Treatment

A great many drugs have been recommended by various doctors from time to time, but the late epidemic demonstrated conclusively that drugs are of little or no value. As in most other diseases, we must rely upon simple treatments and careful nursing. The great essential in giving the treatments is to keep the patient warm in bed. If he becomes chilled from exposure or any other cause, pneumonia is liable to develop. As the tendency of the patient is to have chills and sweating, care should be taken to change the garments and bedding often, and to keep them dry without unduly exposing the patient.

The patient should have water to drink every half hour. This flushes out the kidneys and increases elimination. The patient will eat little or nothing the first day, but following this a fairly nourishing diet should be given, such as fruit juices, flakes and milk, and purée soups, cream toast, prune whip, etc. The bowels should be kept open. Perhaps as good a laxative as any is magnesium citrate, using on the average one half a glass early every morning. Some patients, however, require more than this.

In the average army hospital, 18 per cent of those who were admitted, died. Throughout the country as a whole, the mortality was about 5 per cent; 14 per cent of all cases developed pneumonia; but in these institutions where hydrotherapy was carefully and scientifically carried out, reports show that the mortality was less than 1 per cent.

It is important to keep the patient warm, and maintain a good circulation in the skin and extremities, thus preventing internal congestion. For this purpose a hot full pack, combined with ice compresses to the head and neck, is an excellent treatment. While in the pack, the patient should drink hot lemonade. After perspiring freely for twenty minutes, or so, the patient may be taken out of the pack, and a cold mitten friction or cool sponging applied; or if the patient chills easily, simply an alcohol or witch-hazel rub is efficacious. One part of the body must be treated at a time and covered, to avoid general chilling.

As stated before, chilling antagonizes the development of immunity and leads to pneumonia. If, for any reason, the hot pack cannot be given, the patient should be put into a hot bath and kept there to the point of free perspiration, after which he should be wrapped quickly in blankets and allowed to perspire for an hour longer in bed. The patient may be taken out of the dry pack just as from the wet pack, cooling off one part of the body at a time with an alcohol or witch-hazel rub or cool sponging, drying the part thoroughly. If the patient perspires afterward, the nightgown must immediately be changed, as a person wrapped in a wet gown loses heat far faster than if naked. Or if there is no bathtub in the house, the patient may be given a hot foot bath and surrounded by hot-water bottles. In the initial stages a

thorough sweat is a most important procedure.

After a couple of days, when the cough develops, fomentations to the chest and back, combined with the hot foot bath, is the next procedure. This maintains a good circulation in the lungs and prevents pulmonary complications. Finish this treatment, like the others, with cool sponging, or a witch-hazel or alcohol rub.

If the patient develops pneumonia, a good treatment is to keep an iced compress on the chest (a compress wrung out of iced water), changing it every fifteen minutes. These compresses should be protected by a large piece of oiled linen or other waterproof material, to prevent the bedding from becoming wet. Every four hours a hot hip and leg pack should be given. This draws the blood away from the lungs and relieves congestion there. If the hot hip and leg pack is difficult to give, a hot foot bath may be substituted. In those cases in which backache and pains in the limbs predominate, hot fomentations to the back, followed by cold mitten friction or an alcohol rub is a good procedure.

The room should be well ventilated. The temperature should range from 65° to 70° F. Plenty of fresh air is essential, especially if pneumonia develops. If the patient's temperature goes above 102° F., a large, cool enema, temperature about 80°, is very helpful in reducing the temperature and clearing the bowels. Nearly all cases suffer severely with headache, and the ice bag to the head, or ice compresses, frequently changed, are very helpful.

If the patient is weak and exhausted and cannot drink water freely, water in the form of a saline solution may be given by rectum. The method of procedure is as follows: Tie off the enema tube with a piece of tape so that the water comes from the tube drop by drop in a fast drip. When water is taken into the bowels in this manner, it is rapidly absorbed into the system, and helps greatly in sustaining the patient. Salt may be added to the water in the proportion of one level teaspoonful to the pint of water. Alkaline sprays and gargles are also helpful, perhaps more so in prevention than in actual cure after the disease has gotten a hold.

W. C. DUNSCOMBE, M. D.,

Medical Superintendent Wabash Valley Sanitarium.

The Gospel Ministry

WHAT A MINISTER OUGHT TO BE

A Man with a Program

FIRST, the minister ought to be a man with a *program*. I am inclined to believe that next to the spirit of discontent and self-seeking which mars the lives of ministers, there is no so frequent cause of failure as the lack of a program. I am out of patience with some of the old programs that have been laid down. It is supposed to be enough to tell a minister how he is to divide his day. In the morning he is to be in his study, in the afternoon calling, and in the evening attending meetings. He is to preach so many sermons per week or per year; he is to hold so many prayer meetings, make a certain number of calls, meet committees, and go through all the motions.

That kind of schedule program may be useful in its place, but the place is small.

What I mean is this: When a man goes into a given community as a pastor, he is to look upon that community as his problem, which must be more diligently worked out than a problem in mathematics. He is not to suppose that the same methods will be adapted to this community and to that. In a country church and in a city church his occupations may be as wide apart as the poles. I know one minister who, when he goes to a new church, studies his parish. He makes a systematic study of the parish, what are the opportunities, etc.; and then in the same spirit that a great general will lay out his campaign and assign his captains to their posts, he sets about organizing that church for the services which he owes to that particular community.

Some ministers make the mistake of supposing that the thing needed is to do the whole thing themselves when they go into a community. Their work is neither ministry to the church nor service to the community in the sense of doing it all themselves, but to be leaders of the forces of Jesus Christ. And unless the minister has a program, unless he knows why a particular sermon is preached, and why a particular topic is chosen,—unless these are but parts of a general scheme,—no matter how industrious and sincere he may be, his ministry is likely to bear little fruit. We are called in the ministry today to a high order of intelligence, to the same degree of efficiency that obtains in the best business circles.

A Man with a Message

I should say also that the minister ought to be a man with a *message*. I wonder if you have felt that not all ministers have a real message. I wonder if you have felt that not all great sermons are preached because a text happens to occur, or because the minister happens to have a convenient sermon, and you fail to catch in the sermon a message. I should not go so far as to say that the first vocation of every minister is preaching. Some of us are more useful in other ways than by preaching. There is a place for a great variety of talent in the ministry. The minister ought to preach the best that he can. Most of us will never be great preachers, but we will have something else to depend upon. How many sermons are on trifles! How many sermons never touch the heart of things, or relate conduct to the fundamental truths of the gospel! It seems to me that if I were a student today in a theological seminary I should try to do one or two things that I did not do when I was there. I should try, first, to become in some fair sense a master of the Bible. I should be a little more urgent about my Biblical theology than about systematic theology. I should like to gain a mastery of the Holy Scriptures, and then out of all my knowledge of the Scriptures, I should like to get a grip on the few great fundamentals. There are only a few. There are only a few great inventions in human progress, only a few great epochs in human history, only a few great men in the Hall of Fame. There are only a few great doctrines in theology. If a man can but get his hand on these so that they will never escape him, he will be vastly better off than the man who may have a mine of information, but has never

gone to the heart of things. I believe that somehow or other the modern preacher who has done that thing will, in his time and in his measure, be like Paul, that everything else will gather about these central truths. On a few fixed pegs everything can be hung. A man will have a system of his own that will be vital because it is out of his own experience. That man will have a message. If he has seen a few great truths as in a noon-day vision, every sermon is likely to be a message.

A Man with a Love

And yet, these in a way are only on the outside. It seems to me, first of all and last of all, that a minister must be a man with a *love*. I sometimes study the faces of a body of ministers, or on meeting an individual minister in some church, I look into his face, and I am looking for the signs that the spirit of Jesus Christ has so taken possession of them as to transform them. A minister of Jesus Christ ought to have the cleanest, kindest, manliest face. Sometimes I look at a minister with a bit of discouragement as I wonder, is that man representing Jesus Christ to his world? I have thought so often of the incident related by Hugh Price Hughes, speaking of a friend of his who said of his minister, "He is a very good man, but somehow he does not remind me of Jesus Christ." Who is going to remind men of Jesus Christ if we do not? of course we need faith—faith in ourselves. We need faith in our call, and we need to feel sure not only that our hearts are good, but that we are in the place where God wants us, and doing what God wants us to do. We need faith in our call. We need to have faith in the men to whom we are sent, so that we may never take a Pharisaical attitude of reaching down a hand to any man, but always to meet them on the common level of the children of God. We need to have faith in our ministry, faith in our God and in the coming of his kingdom. . . . We need faith in the kingdom, but it seems to me as though love went a little deeper than faith.

Unless a man has something of that, something of what we used to call the passion for souls, something that we like to call now the love for men; unless that is the dominating note of his ministry, unless he is in the ministry because he loves Jesus Christ (that is his only safety and his only strength); unless he loves the men for whom Christ died, he ought to get out of the ministry. Love is the only thing that will justify his being there. The man with a love that will believe all things, hope all things, conquer all things, will never be discouraged and never let go; the man who stands in Christ's stead to bid men be reconciled to God—never must he speak except in love.—*Bishop Herbert Welch, in the Christian Advocate.*

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AFTER the armistice, arrangements were made for American soldiers to enter universities in France and England, and one big university was organized and equipped for their sole benefit. Schools were established in various towns, where the soldiers were taught trades, scientific farming, and a large number of courses. About 200,000 soldiers took advantage of this educational work.

News and Miscellany

Notes and clippings from the daily and weekly press

—The famous Chinese temple on Mott Street, New York City, has exchanged the joss emblem for that of the cross. There is a strong trend among the Chinese toward Christianity.

—Modern industrial chemistry is converting plants formerly used for breweries and war industries into food factories. Some of the new industries are concerned with putting milk into portable forms.

—The Two Medicine Lake region in Glacier National Park has been closed to tourists, and campers have been excluded from the Many Glaciers location, because of forest fires that are destroying some of the most beautiful country in the park. The Two Medicine fire was set by campers, it is said.

—Roland Bassett, salesman for a big New York overalls house, qualified August 20 as the first aerial drummer. Bassett made a trip by flying boat from New York to Poughkeepsie and returned, with a stop at Yonkers en route, and sold \$10,000 worth of goods. The round trip took only four hours.

—A unique way of getting lumber to England has been adopted by a concern in British Columbia. It was desired to send a huge pile of lumber containing about 5,000,000 feet to England. A keel was laid of the lumber and the rest of the pile was used for completing a brand new vessel. When the ship has crossed the ocean to its destination, it is planned to knock it apart and deliver the lumber to the buyers.

—A French farmer in a village near Ypres, M. Vanhee, had thirty-six children,—twenty-two sons and fourteen daughters,—all of whom were living when the war broke out. The father and one daughter were shot because they went to Lille to attend a party in honor of a relative's one-hundredth birthday; a second daughter was killed by a shell at Dunkirk; thirteen sons were killed in action, and three were discharged from the army with grave injuries.

—More than a million Jews, according to a newspaper report, are preparing to migrate to Palestine as soon as its political condition becomes safe. Emigration committees have been appointed in many lands, and tens of thousands of young men have organized groups for agricultural training, and the study of technical and scientific questions that will fit them for leadership in developing the land. Strong protests are coming against the proposed limitation of immigration to 50,000 a year.

—The republic of Czecho-Slovakia (comprising Bohemia, Moravia, Silesia, and Slovakia) plans to remodel, enlarge, and re-equip its telephone system. For this purpose a mission consisting of representatives of the department of post, telephone, and telegraph, and experienced engineers will be sent to the United States to study and report on the various systems, switchboards, apparatus, appliances, etc., and recommend what in their opinion would best suit the conditions in the new republic.

—The Duke of Aosta, cousin of King Victor Emmanuel of Italy, and commander of the Italian Third Army during the World War, is planning an extended visit to the United States, according to reports from Rome.

—Great Britain has a new court poet in Robert Bridges. Although he has not produced many odes commemorating national occasions, which is usually demanded of poets laureate, Bridges has written a large variety of memorable poems in honor of his country.

—The need of adequate housing, throughout the United States has made necessary the drafting of a national housing program. A bill has been introduced in the House of Representatives proposing the creation of a Bureau of Housing and Living Conditions.

—The historic spot in Bucks County, Pennsylvania, from which the Continental Army, under command of George Washington, crossed the Delaware River on the night preceding the Battle of Trenton, will, in the future, be known, not as Taylorsville, but as Washington Crossing, according to a recent order of the postmaster general.

—The president of China, Hsu Shih Chang, recently cabled to the American Bible Society: "The instruction concerning all virtue, as contained in the Holy Scriptures of the religion of Jesus, has truly exerted an unlimited influence for good among all Christians in China, and has also raised the standard of all my people along lines of true progress. I earnestly hope that the future benefits derived from the Holy Scriptures will extend to the ends of the earth and transcend the success of the past."

—The dry dock at Pearl Harbor, Honolulu, one of the largest in the world, was dedicated by Secretary of the Navy Daniels on August 21. It is 1,001 feet long, and has an inside width of 138 feet and inside depth of 32½ feet. It will accommodate any ship afloat, and represents an investment of more than \$5,000,000. Pearl Harbor could anchor all the naval fleets of the world out of view from the open sea. Entrance to the harbor has been made safe for all time by dredging and other work done by the United States. The dry dock had been under construction since 1910.

—Retail food prices reached the highest mark ever recorded, during the month of July, according to a recent announcement of the Department of Labor. Using twenty-two staple food articles as a basis, the department's report shows a price increase of 2 per cent over December, 1918, which had been the previous high-cost mark. The price of potatoes increased during July alone 26 per cent over June.

—A call to the first World Congress of Working Women has been issued from the National Women's Trade Union League of America. Representatives of the women of thirty-four countries invited are to meet in Washington October 23. The cablegram invitations were signed by Miss Mary Anderson, newly appointed director of the Woman's Bureau of the United States Department of Labor. She is secretary of the Women's Trade Union League Committee on International Relations, which has charge of the arrangements for the congress.

—A fund of approximately \$2,400,000 will be granted by Congress to the Department of Justice for a nation-wide prosecution of profiteers.

—Enrico Caruso, the famous Italian tenor, has been offered \$10,000 a night for ten appearances in the capital city of the Mexican Republic. Pledges for this amount have been made by the City of Mexico. This is the highest compensation Caruso has yet been offered. Buenos Aires paid him \$6,000 for each appearance, beside which New York's \$2,500 per concert looks like a mere pittance.

—The *Geographical Journal* (London), the official journal of the Royal Geographical Society, announces that the name of the new Polish state is Rzeczpospolita-Polska, the Polish Republic. The pronunciation of the first word, it adds, is approximately Jeechpospolita. The title of the Czecho-Slovak Republic is Cseko-slovenska Republika. That of the state of the Serbs, Croats, and Slovenes is Kraljevstvo Srba, Hrvata i Slovenaca, the pronunciation of the first and last words being approximately Kraljevstvo and Slovenatsa.

—The demands of the railroad shopmen for a wage increase from 58, 63, and 68 cents an hour to an 85-cent rate, have been denied by Director-General Hines and President Wilson, to whom the matter was referred for final adjustment. In a statement explaining the situation to the country at large, Mr. Wilson says: "The shopmen urge that they are entitled to higher wages because of the higher wages for the present received by men doing a similar work in shipyards, navy yards, and arsenals, as well as in a number of private industries, but I concur with the director general in thinking that there is no real basis of comparison between the settled employment afforded mechanics by the railroads under living conditions as various as the location and surroundings of the railway shops themselves and the fluctuating employment afforded in industries exceptionally and temporarily stimulated by the war and located almost without exception in industrial centers where the cost of living is highest."

—In connection with the announcement by President Wilson that the island of Yap may be acquired by the United States as a reparation for the sinking of the Lusitania, to be utilized as a wireless or cable station, the following statement is issued by the National Geographic Society: "Yap, the westernmost of the western Caroline Islands, is situated about 500 miles southwest of Guam and 800 miles east of the island of Mindanao, of the Philippine group. It has a population of about 7,000, and was the administrative center for the western Caroline, the Pelew, and the Ladrone Islands. The Germans had made plans to establish a wireless station there, but were prevented when Australian troops captured the islands in October, 1914. Yap is strangely old and strangely up to date. Its inhabitants are still in the stone age of progress. The natives are strict prohibitionists. Food and drink and clothes all grow on trees. In Yap, wealth is truly a burden. A single coin of their stone money sometimes weighs hundreds of pounds. Yap, or Uap, when translated, means 'the land,' and is the only land that many of the islanders know."

Appointments and Notices

CAMP-MEETINGS FOR 1919

Central Union Conference	
Kansas, Winfield	Aug. 28 to Sept. 8
Columbia Union Conference	
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	
Illinois, Fairgrounds, Peoria, Aug. 28 to Sept. 7	
Northern Union Conference	
Iowa, Marshalltown	Aug. 28 to Sept. 7
North Pacific Union Conference	
Montana, Missoula	Sept. 5-14
Southeastern Union Conference	
Georgia, Atlanta	Sept. 1-7
Florida, Orlando	Sept. 11-21
Southern Union Conference	
Mississippi	Aug. 28 to Sept. 7
Tennessee River, Jackson, Tenn.	Sept. 4-14
Southwestern Union Conference	
Texico (Texas), Clyde	Sept. 4-14
Meetings for the Colored People	
Mississippi	Aug. 28 to Sept. 7
Tennessee River	Sept. 4-14
Arkansas, Fort Smith	Sept. 11-21
Alabama, Birmingham	Sept. 15-21
Chesapeake, Baltimore	Sept. 18-28

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GEORGIA CONFERENCE ASSOCIATION

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

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

* * *

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.

"Please pray for my healing, and for the conversion of my relatives," writes a German sister from Iowa.

An Oregon brother requests healing for himself and daughter.

A colporteur in the Mexican Mission field desires prayer, that he may be restored to health in order to continue his work.

Writing from Wisconsin, a sister begs that earnest prayer be offered for the restoration of her husband, who is paralyzed and whose mind is failing.

Another Wisconsin sister asks prayer for the healing and conversion of a brother; also for her own healing from cancer.

"Please pray for the conversion of my three brothers, who are out of the ark of safety," is the request of a sister in Oregon.

A sister writing from Colorado, desires to be healed if it be God's will, so that she may continue in colporteur work.

"Please pray that my faith may be strengthened, and for the conversion of my husband, also my two brothers and their families," is the request from a sister in Arkansas.

A sister writing from Massachusetts asks prayer for the conversion of two brothers and three nephews who have once known and obeyed the law of God, but are now wandering in sin.

A friend who gives neither name nor address makes this request: "Will not the Review family please pray for my child, that if it is the Lord's will she may be healed?"

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PUBLICATIONS WANTED

The persons named below desire late, clean 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 soil 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.

J. L. Totten, 1708 Maple St., Vancouver, B. C. Especially Signs, Watchman, Present Truth, and Life and Health.

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ADDRESSES WANTED

Information concerning the whereabouts of Prof. T. E. Moore, who has not been heard from since he started on a trip in January, 1917, is earnestly desired by his aged father, J. Scott Moore, Box 124, Fort Dodge, Kans.

Mrs. R. B. Coberly, clerk of the Caldwell (Idaho) church, is anxious to obtain the addresses of Jessie Bray and Emma Calendar. She should be addressed at Caldwell, Idaho.

OBITUARIES

Smithwick.—June Delores Smithwick, infant daughter of Brother and Sister Allen Smithwick, died at Merrill, Oreg., Aug. 3, 1919. She was born at College Place, Wash., May 15, 1919. F. L. Thuemler.

Perry.—Mrs. Maud Thornburg Perry was born July 8, 1885, in Kingman County, Kansas, and died July 27, 1919, at Hastings, Nebr. The deceased was for several years a member of the remnant church, and fell asleep in hope. She is survived by her husband, one daughter, her mother, three sisters, and one brother. B. H. Shaw.

Washburn.—George W. Washburn was born in Illinois, March 17, 1851. He was married to Miss Elizabeth Hayes in 1873, and to them were born six children. Brother Washburn united with the Seventh-day Adventist Church in 1892, remaining faithful to the end of his life. His wife and children mourn. Mrs. G. W. Washburn.

McCutcheon.—Claude McCutcheon died at Harrisburg, Ark., July 31, 1919, after a very brief illness. His age was thirty-six years. He is survived by his wife, two daughters, his father, one brother, and one sister. He was reared in this message, and was baptized at the age of nineteen. He passed away in hope of a part in the first resurrection. C. W. Lee.

Smith.—Mrs. Etta M. Dudley Smith was born at Brookfield, Vt., Jan. 16, 1844. At the age of twenty-one she was married to Cyrus W. Smith. Ten years before her marriage she gave her heart to God, and united with the Seventh-day Adventist Church, remaining a faithful member until her death, which occurred at the home of her daughter, in Ramona, S. Dak., April 24, 1919. Two daughters survive. E. E. Dunham.

Scrifer-Braasch.—Sister Charlotte J. Scrifer-Braasch fell asleep at her home near Sacramento, Calif., July 16, 1919, aged sixty-seven years. For years the deceased was very active in missionary work, and distributed much of our truth-filled literature from house to house. Her first acquaintance with present truth was through literature, and she gave liberally of both her time and means for its distribution. A. J. Osborne.

Hammer.—Emmett J. Hammer fell asleep March 4, 1919, after an illness of three weeks. He rests in hope of soon meeting the Saviour whom he served faithfully. I thank God for the thirty-five happy years we walked together heavenward, and wait anxiously the coming of the Life-giver. Mrs. Emmett J. Hammer.

Marlin.—Mrs. Sarah Ophelia Marlin was born June 13, 1853, in Steuben County, New York. She was married to W. A. Marlin at Huron, S. Dak., June 13, 1887. They settled at Hillsboro, Oreg., in 1901, and Sister Marlin died at their home there Aug. 11, 1919. She is survived by two sons and one daughter. R. D. Benham.

Kivett.—John Elvin Kivett was born Oct. 17, 1898, in Logan County, Kansas, and died in a hospital at Innisfail, Alberta, Canada, June 18, 1919, his death resulting from a surgical operation. He united with the Seventh-day Adventist Church in 1908, and fell asleep in the hope of a soon-coming Saviour. He is survived by his parents, three sisters, and three brothers. Mrs. I. F. Kivett.

Myers.—Rosa L. Dodson was born in Danville, Va., July 18, 1859. In 1877 she was married to Mr. John Hodges, and to them were born two children. Being left a widow, she later married Mr. W. T. Myers, who, with her daughter and adopted son, was present at her funeral. Some years ago she accepted present truth, and fell asleep in the blessed hope of a soon-coming Saviour. H. F. Courter.

Emery.—Clara Louise Van Winkle was born Aug. 7, 1876, at Stuart, Iowa, and died Aug. 8, 1919, following an operation at the hospital in Fort Douglas, Utah, where her husband, Captain G. C. Emery, is stationed. Following the funeral service in Salt Lake City, the body was taken to her old home in Iowa for burial. Her husband, two daughters, and little son mourn, but they sorrow in hope. W. A. Sweaney.

Keen.—Alice Adelaide Weston was born at Akron, Ohio, in 1850. The family moved to Iowa, and there in 1871 she was married to George Frederick Keen. They settled in Audubon County, Iowa, and there she united with the Seventh-day Adventist Church. The years from 1895 until her husband's death were spent in Oklahoma, then she came to Arkansas City, Kans., where she spent the last year of her life. She fell asleep trusting in the Saviour whom she loved to serve. Three children mourn. Matthew Larson.

Babcock.—Theodore Rupert Babcock was born at Babylon, Ohio, Dec. 17, 1878, and died at Madison, Wis., July 24, 1919. At the age of twenty-five years he accepted the third angel's message, and entered Bethel (Wis.) Academy to prepare himself for the Master's service. He completed the nurses' course at the Madison Sanitarium in 1907, and has spent the greater part of the last twelve years in faithful service in various sanitariums. He was in the employ of the Madison Sanitarium when the accident occurred which caused his death. In 1909 he was married to Miss Hazel Rowe of Menomone, Wis. She is left to mourn, together with his parents and two brothers. C. C. Pulver.

(Lake Union Herald please copy)

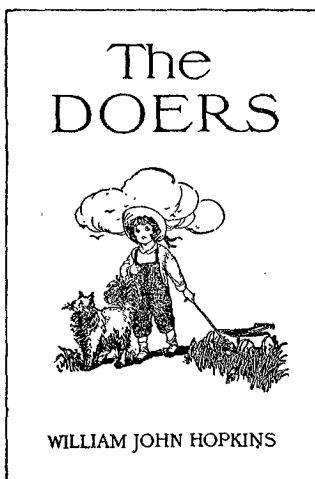
Welch.—John Franklin Welch was born in Dorchester, Mass., March 18, 1852, and died at his home in Takoma Park, June 27, 1919, in his sixty-eighth year.

At the early age of ten Brother Welch was baptized and joined the First Day Adventist church in Athens, Maine. A few years later he embraced present truth and connected with the Seventh-day Adventist church at the same place.

In 1872 he, with other members of the family, moved to Battle Creek, Mich. About the year 1878 he engaged in work in the Review and Herald office, then in Battle Creek, remaining there for several years, until his health failed. Wishing to be with his brother and sister, he came to Washington, D. C., in 1904, where he resided until his death. During recent years especially, he was a great but patient sufferer. Through it all his hope in the Lord remained steadfast, and we believe that he sleeps in Jesus. The funeral was held at the home of B. H. Welch, the service being conducted by the writer. C. P. Bollman.

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As its name implies, "The Doers" contains many practical lessons, and is written for the tiny tots. Each chapter unfolds an interesting experience in the life of a little boy named David, who wishes to know how everything is done. In the chapter



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WASHINGTON, D. C., SEPTEMBER 4, 1919

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IN recording recent departures of missionaries to the Far East, the name of Miss Ida Thompson, returning to China from furlough, was omitted. She sailed from San Francisco on the S. S. "China," August 6.

WORD has just reached us that booking arrangements for Elder W. A. Spicer and his wife allow them to leave Yokohama, Japan, for the United States on Friday, August 29. This, if nothing hinders, will bring them into Vancouver about September 10.

IN a recent letter from Brother J. E. Fulton, he mentions the departure from Calcutta of three missionaries compelled to return to the States—Brother and Sister M. M. Mattison and Sister G. G. Lowry. They left July 15, by way of the Mediterranean to New York, not expecting to touch at England.

ONE day last week nearly a score of letters came in one mail to the Mission Board office from officials of our work in South America. These bore date from June 6 to July 27. In them the interesting item that heavy snows in the Andes had cut off for two months their communication with Chile and the Inca Union Mission, reminded us that they have their winter time while our summer time is on. The same mail brought a long-delayed letter written to the secretary of the General Conference by a brother in Friedensau, Germany, Feb. 6, 1916.

WRITING from Chikungshan, China, Brother O. J. Gibson says in a recent letter: "We are staying this summer in the mountains of Honan, with a number of our other Central China Union Mission workers. It happens that we are all too much crowded to be comfortable, but we are making the best of it. At any rate it is preferable to being on the plains. We have two buildings under construction, and they were to have been completed for occupancy this summer, but they are far from being finished. On account of this condition several of the families had to go to another resort, but we are all keeping in our usual good health, and so have much for which to be thankful."

AUGUST 19 Brother and Sister W. H. Wineland and child sailed from New York for Kingston, Jamaica, in answer to a call from that conference for assistance at the training school which is being established at Mandeville. Professor Wineland was released from the Swedish theological seminary at La Grange, Ill., to answer this call.

A LETTER from Elder R. A. Underwood speaks of the excellent work being done by the sanitarium at Boulder, Colo. Many needed improvements in the way of a hospital and dormitory buildings are being added. Fifty thousand dollars in cash donations has been secured for these improvements, so that these additions will add nothing to the indebtedness of the institution. An excellent spirit pervades the family of workers, and Brother Underwood believes that with the blessing of the Lord a prosperous future lies before the institution.

THE brethren of the Philippine Union have been erecting a girls' dormitory on the school compound at Pasay, near Manila. The building will soon be completed. A mission home for the use of the union superintendent is also being completed, and soon another home will be in process of construction for one of the members of the school faculty. Fortunately, the price of lumber dropped a little just before the brethren began purchasing materials, and this has enabled them to build satisfactorily, and at the same time keep the cost within the appropriations.

A COLPORTEURS' institute has recently been held in Manila, and Brother H. H. Hall, of the Pacific Press, was in attendance throughout. Prospects were never brighter for the colporteurs in the Philippines than at present, and Brother C. N. Woodward, manager of our publishing house in Manila, is planning to meet, if possible, the increasing demands for printed books and magazines. The business for the first four months of 1919 exceeds by considerable that for the corresponding period of 1918; yet the output of the Press falls below the present demands of the field. With the installation of some additional equipment, it is hoped that the factory can be made to serve adequately the needs of the field.

OFFERING FOR THE NEGRO WORK IN THE SOUTH

IT may not be too early to call attention to the appointment by the General Conference Committee of Sabbath, October 11, as the time to bring our offerings to assist in giving the message in the great needy Southland. The services for that Sabbath will be devoted to the study of the needs of the cause in that part of God's great vineyard.

The recent years record splendid progress made by the message among the colored people of the Southern States, a growth that should encourage all believers to support liberally this branch of God's work.

Articles, with illustrations, will appear in issues of the REVIEW prior to October 11, telling of this progress. To these we invite the reader's attention and study.

T. E. BOWEN.

THE GOSPEL IN CHINA

WE quote the following from one of our Chinese missionaries:

"Recently we were received by the magistrate and general of the second largest city of Hunan, and were given an opportunity to explain in detail the leading features of our faith. These men inquired especially about the Sunday-Sabbath question, and concerning the second coming of the Lord.

"The magistrate was our former Mandarin teacher at Nanking. Fortune has greatly favored him. He has been recommended to Peking for advancement to the vice-governorship of Hunan. This man visited us twice at our chapel, and was very friendly indeed.

"The general is a Christian gentleman, being a member of the Methodist Church. His soldiers are well-behaved. The general pasted up large announcements all over the city, telling the people that their misery and wickedness were due to idolatry and devil worship, and exhorting them to turn from heathenism and accept the religion of Jesus Christ.

"Because of the general's belief in Christianity, the governor of the province presented every mission in that city with a large tablet upon which was carved and painted in gold-leaf letters the words, 'Rung Yao Shang Di' (Glorify God).

"During our visit there recently, the magistrate, accompanied by a number of officers and soldiers, without swords or guns, brought the tablet to our chapel. He preached from the rostrum to the crowd on the subject, 'Objects and Purposes of Christian Missions in China.' He also explained why we keep the Sabbath while other missions observe Sunday."

PRINTING FOR THE TIBETANS

WRITING from Chungking, Szechwan, China, under date of May 9, Dr. J. N. Andrews tells of their inability to get a printing press in Shanghai for their Tibetan work in Tatsienlu, as they had expected, and they are now waiting the arrival of one from the States. A firm in Shanghai will, however, make their Tibetan type for them. Concerning this new Tibetan enterprise, Dr. Andrews writes:

"We are indeed glad of this opportunity to begin early with the literature for this new field. We believe that it will mean much toward getting the work really started for the Tibetans, to push the tract work hard at first, and all the time. In talking with a missionary here, we learned of the peculiar conditions under which they worked in their efforts for the Tibetans. The Tibetans travel very widely in their trading occupation, many touching Tatsienlu once, then possibly not returning there for years, and thus being lost track of. After twenty years of work with only a few converts, he feels that the most profitable method is to emphasize the tract work, sending them out by these traders to all parts of Tibet.

"We are also, of course, taking supplies for a dispensary, in which I am also much interested. I believe that our medical work may be a means of contact that will aid greatly in the circulation of literature."