

The Advent Review and Sabbath Herald

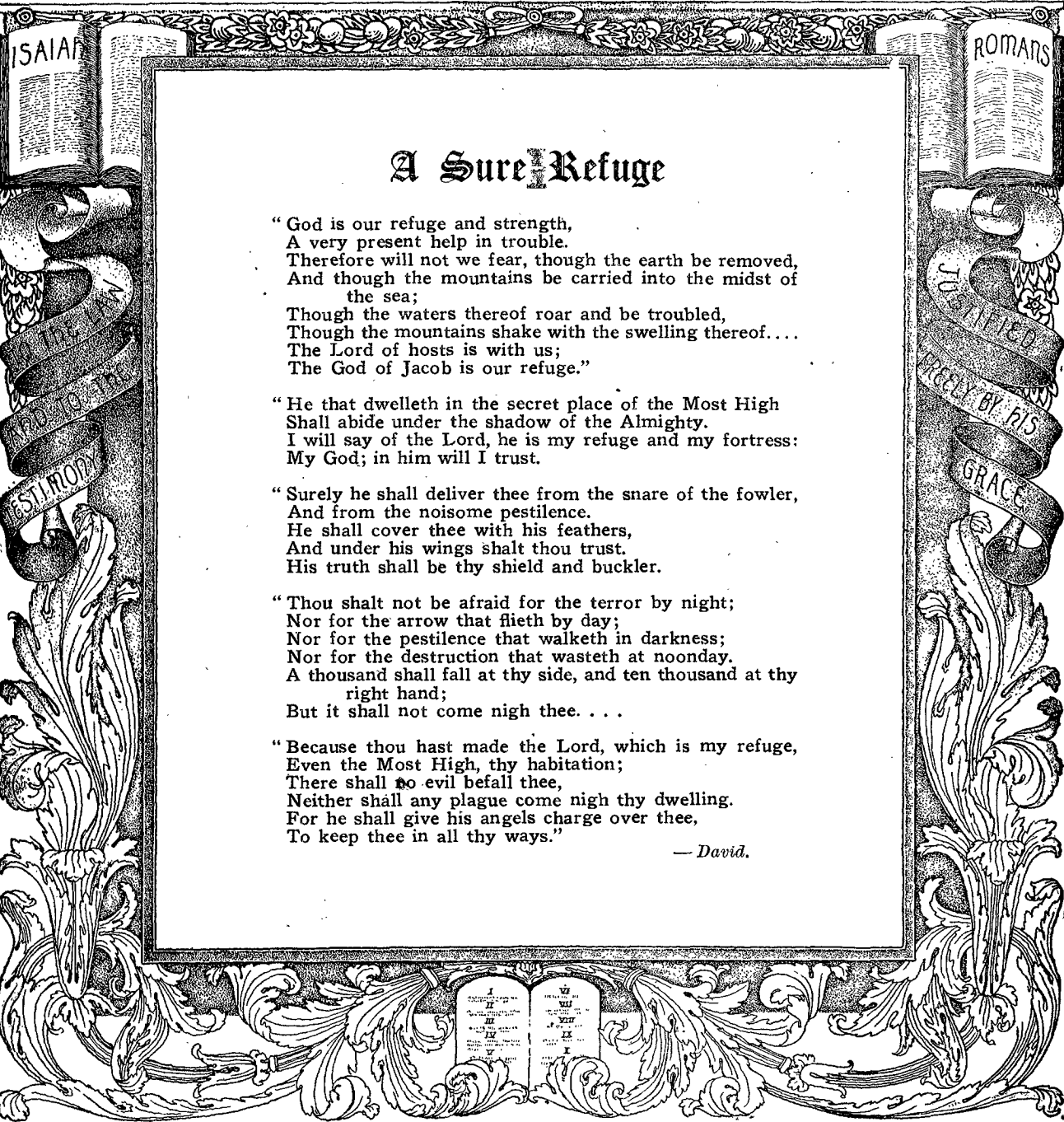


Vol. 96

Takoma Park, Washington, D. C., Thursday, September 11, 1919

No. 37

THE GOSPEL TO ALL NATIONS



A Sure Refuge

"God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of
the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof. . . .
The Lord of hosts is with us;
The God of Jacob is our refuge."

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, he is my refuge and my fortress:
My God; in him will I trust.

"Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers,
And under his wings shalt thou trust.
His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side, and ten thousand at thy
right hand;
But it shall not come nigh thee. . . .

"Because thou hast made the Lord, which is my refuge,
Even the Most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways."

— David.

SENSATIONAL ADVERTISING

THE proclamation of the third angel's message is the most significant and important event taking place in the world at the present time. The League of Nations; the Bolshevik peril, the great economic problems, and the struggle between capital and labor, although attracting the attention and taxing the ingenuity and statesmanship of the world's greatest thinkers, are of little consequence in comparison with God's last message of mercy to a war-ridden, heart-sick, sin-cursed earth.

The conditions mentioned can be rightly understood and explained only in the light of the present truth for this generation, and men who have been following the will-o'-the-wisp of dreamers, are turning to the Bible for the meaning and outcome of the present chaotic state of affairs.

Those proclaiming this message can speak on these momentous questions from a different viewpoint than other speakers and one that should appeal to the public and attract their attention without resorting to the cheap, sensational methods practised by many modern religionists who have no message to draw the people, so must advertise the speaker.

The people have been fooled so often in late years by overadvertised speakers that they are becoming skeptical, and there is a reason. Abraham Lincoln's words apply here: "You can fool some of the people all the time, and all the people some of the time, but you cannot fool all of the people all the time." A speaker may advertise himself instead of his message, describing his abilities by the use of adjectives that deceive the people and lead them to his first few lectures, but be sure they will find him out and measure him by a standard that will find him wanting.

The only time it is proper to advertise the man more than his message is when the speaker is of national or international reputation or is known to the general public,—a man the mere mention of whose name, attracts attention. President Wilson, ex-President Taft, Mr. Bryan, and others can get a good hearing anywhere without even announcing the subject of their message.

This movement, however, can boast of no men who are so well known that their names will draw the people, but we do have the greatest message ever delivered to man.

The Seventh-day Adventist evangelist who magnifies his own ability instead of his message, is self-deceived. He shows his egotism in thinking his name will attract attention, and leaves the impression with thinking people that his message isn't important enough to draw the crowd so he must advertise something greater—the speaker. Such an effort starts as the biggest thing in the city, in charge of the greatest Bible lecturer on the American platform, and ends as a failure in everything but in reducing the conference funds and increasing the speaker's already exaggerated opinion of himself.

The people have learned a lesson, the prejudice against Seventh-day Adventists is increased, the territory has been burned over and made doubly hard for the next minister. A number, under excitement, have taken a stand to obey, but like the speaker, they too think he is more im-

portant than the message, and when he leaves, the meetings seem tame and lifeless, and soon they fall out by the way.

This experience should humble the evangelist and teach him a much-needed lesson, but unfortunately it doesn't. He comforts himself with the fact that Noah preached one hundred twenty years for eight souls and that only three were saved out of Sodom and Gomorrah. He gave the warning, and the responsibility rests on the people, so he shakes the dust from his feet and leaves the city to its doom or to the care of the little church whose missionary activities are made more difficult by the increased prejudice of the people.

This sensational method might be expected from an evangelist without a real message, but it is beneath the dignity that should characterize a Seventh-day Adventist minister.

Through the spirit of prophecy we have been given instruction regarding methods to be followed and shunned by our city evangelists:

"The Lord has given to some ministers the ability to gather and to hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order, that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.

"Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest the hearers, and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good."—*Testimonies for the Church*, Vol. IX, pp. 109, 110.

Modern methods of advertising that are in keeping with the dignity of the message, should be used to attract the attention of the busy, money-mad, pleasure-loving people, not to the man, but to the message.

It may be proper for the speaker of experience to use his photograph, as this is an approved modern method of attracting attention, but he should never over-advertise, so that the people will feel that they were deceived. If he has an exaggerated opinion of his capabilities, some person of better judgment should be given charge of the advertising. It is far better to underadvertise and satisfy the few who come than to overadvertise and disappoint a large audience, for an increasing attendance is better than a diminishing one.

The professional titles of "doctor" and "professor" have been so misapplied and abused that they have lost much of their meaning and dignity. The quack calls himself "doctor," and today even church school and academy teachers are mis-called "professor."

Young men licensed to prove their calling to the ministry should never try to get a hearing by hiding behind an overworked title they do not deserve and cannot live up to. Such methods lower the denominational standard in the eyes of the public and make the work more difficult in the future.

The sentiment of the ambassador who truly represents the meek and lowly Jesus, will always be,

"Not I, but Christ, be honored, loved, exalted;

Not I, but Christ, be seen, be known, be heard;

Not I, but Christ, in every look and action;

Not I, but Christ, in every thought and word."

He will make Christ and his message the all-important feature of his advertising; he will hide behind the cross so that the people will see Jesus. He will point them, not to the evangelist, but to the Lamb of God. It will be his ambition to awaken an interest in the truth spoken, instead of in the speaker, so that those who heed the warning will be converted to the message instead of to the messenger.

TAYLOR G. BUNCH.

* * *

TWO PICTURES

How a Minister Can Help or Hinder

The Minister Who Hindered

THE mother was sick, and the duties of a large household of ten fell upon a sixteen-year-old daughter. All the water used in the home had to be carried uphill from a spring which was about a quarter of a mile from the house. A Seventh-day Adventist minister was staying at this home and holding meetings in the neighborhood. Before the mother's sickness she had carried the water from

(Continued on page 30)

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 96 SEPTEMBER 11, 1919 No. 37

Issued every Thursday by the
Review & Herald Publishing Assn.
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year \$2.50 Six Months \$1.50
Two Years 4.50 Three Years 6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD And Sabbath HERALD

"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 11, 1919

No. 37

A Diseased World

Its Significance

THIS is a diseased world. The elements of disintegration are working everywhere. Political disorder and social and industrial unrest are rampant. Nor are such conditions confined, as might naturally be expected, to countries like Russia, which for long months have been without settled and responsible government. This spirit of perturbation is finding expression in the most highly civilized and strongest governments of earth.

The thousands of readers of the REVIEW know that it exists in this country to an alarming extent. The last few weeks have witnessed race and industrial outbreaks and disorders from Maine to California, and from the Great Lakes to the Gulf of Mexico. Great centers of population like New York and Philadelphia have witnessed a veritable flood of labor strikes. It is claimed that at one time in New York City alone 112 strikes of various orders and organizations were in operation.

In the Old World the same conditions prevail. The *Christian Advocate* for August 21 contains an article on conditions existing in Great Britain at the present time. This is not written by a newspaper reporter anxious for sensation, but by a conservative Englishman, Arthur T. Guttery, D. D., president of the National Free Church Council of Great Britain. He speaks of the great reaction which has followed in the wake of the war, affecting not alone the industrial question but the social and moral life of the people as well. As to the moral laxity, Dr. Guttery says:

"The intense strain of war has produced a reaction which is natural. It was impossible to perpetuate the concentration of purpose and effort which war required. Reaction has become much more than recreation. The nation has swung from self-control into wild excesses of self-indulgence. We have mortgaged our resources and live upon our capital, with no thought of the morrows. Prices have reached a point that is insane, because there is no limit to the public appetite for jewels and dainties. We endured scant rations under military necessity, but with relaxation we crave luxuries of which we had little experience in prewar days. Prudence and thrift are out of fashion; extravagance and waste know no bounds. Dress is often indecent in its search for the extreme and novel. Houses of pleasure are crowded, and the thieves of the turf never found so many eager victims. Pugilists make fortunes, and royalty patronizes their disgusting exhibitions. The restrictions upon drink are relaxed, and still there are riots because beer is not more plentiful. Our newspapers are crowded with scandals; divorce and bigamy shame our old ideas of domestic virtue. These facts react upon religious life. Churches decline in membership, Sunday schools decrease year by year, and if we except great preachers, with personal magnetism, our congregations are small. They who were driven to worship in days of fear desert the altar now that safety permits sensual indulgence. It is not only the cynic who wonders whether a people so self-indulgent are worth the sacrifice of our heroic dead. The best life of England is in greater danger from lust and drink than it ever was from German guns."

Naturally this excess would have its effect upon the social life of the nation, and this has been most striking, according to this writer:

"Society is falling to pieces, and the old sacred bonds of loyalty and chivalry are being loosened and forgotten. Unity and discipline were our glory in war. They were our national tribute to the greatness and sanctity of our cause. Today they are discredited, and the foundations of social order are unsettled. There are new journals, with a wide circulation, which preach class war and revolution without reserve. Political partisanship of bitter violence is being revived, and Bolshevism has infected noisy discontent with its acrid madness. I am no defender of aristocracies and royalties. I avowed my allegiance to democracy long ago. I believe in 'the rule of the people, by the people, and for the people,' but I am convinced that discipline is the guardian of liberty and nothing but evil can come to the nation which plunges into this social chaos."

Of the industrial and political situation Dr. Guttery states:

"Labor is in revolt with a bitterness we have never known before. The wildest economic heresies are accepted with blind trust. The idea that restricted output, by raising prices, will increase wages is of all delusions the most dangerous. Trades unions have begun to wage a class war against the community, and multitudes of workers are sacrificing the political weapons of platform and polling booth in favor of direct industrial action. Sectionalism endangers the unity of even the great trades unions, and the very idea of discipline is rejected at a time when the tasks of peace require a concentration of social service quite equal to the demands of war. Disillusion and disappointment ferment like madness in the blood of the state. Our democracy is in danger, and the most venerable of our social amenities are threatened. We have won a victory without peace. The foe without has been beaten, only to give malignant opportunity to the foes within. The Irish tragedy remains to add to our vexations. Parliament is helpless because the Irish of north and south will not agree upon any possible scheme of reform. Conciliation is refused and coercion is impossible. It is simple truth to say that Britain was never in greater danger than at this hour. Not only do these maladies affect this island kingdom; they threaten everywhere, more or less, the civilization of the English-speaking peoples. They are the reaction from war and must be faced as part of our sacrifices for the political redemption of the world."

What is the significance of these conditions which exist? What do they speak for coming days? Do they represent merely a passing wave of religious, political, and social unrest? Will society be able to recover its old-time poise? Will the church awaken to a sense of its responsibility and stand as a great bulwark against these elements of disintegration which are sapping the very life of the church itself?

Dr. Guttery believes the future is bright with promise. He believes that there is an element in labor that will "resist the leadership of the more intractable elements." "Moderate men of all shades are drawing together for the preservation of the commonwealth." "The churches are disposed for union." Finally, he believes that "in spite of the passions to disorder and strife the will of God shall be done, and east and west the English-speaking folk will lead mankind into righteousness, peace, and good will."

This, indeed, is a roseate picture to paint on such a dark background, but it is a hope which no one with a knowledge of the times in which we live, and of the great prophetic forecast of the events of the last days, could for a moment entertain. While we hold in the highest regard the thousands of worthy men and women who in the midst of the world's great issues are endeavoring to hold back the tides of evil, and while we would willingly give to them every assistance in their efforts to do this, we must recognize after all that in the end their efforts must prove futile. The conditions in the world today give no promise of better times. Political atheism in the state, and religious atheism in the church, cannot be cured by a league of nations, or by a church union.

The hope of many in the world is centered upon the proposed political and religious unions to be effected. They fondly believe that a league of nations, backed by a league of churches, will usher in the kingdom of God. Dr. Guttery, in a recent tour of America with Bishop Gore of England, speaking in favor of this proposed union, declared in a meeting held in Washington: "The world governed in liberty shall be the kingdom of the Son of God." And Bishop Gore gave expression to the same sentiment in one of his speeches when he said:

"I see hope in democracy, but I am not satisfied with the part the church has played. I am persuaded that the best immediate way of promoting religious unity in our country is for the fragments of the Christian church to act together on the moral and social questions of the day. Surely the Christian church would welcome the project of the League of Nations, and organize itself in vigorous unanimity to press it. The proposal comes not from wild idealists, but from practical statesmen, including President Wilson, Lloyd George, Viscount Grey, Mr. Asquith, and Mr. Balfour."

The proposed League of Nations and the union of Christendom are set forth today by both statesmen and churchmen as the one hope of the world and of the church. And the hope of these religio-political reformers in the formation of such a league we believe will be realized. It will be the last effort of mankind to save themselves. But their hope that this proposed union will prove a panacea for earth's ills will prove vain and disappointing.

Our belief that such a union will be consummated is based upon the prophetic prediction found in the second chapter of Isaiah and the fourth chapter of Micah. We believe further that this combination will embrace not alone the great Protestant churches, but the Greek and Roman Catholic Churches, and that this whole program will result in the end in the exaltation of the papal power of Rome as the arbiter of the nations. Of this we shall have more to say in the future.

We do not charge that those who are working in the interests of a league of nations or a union of the churches are doing so for the purpose of advancing the interests of the Roman power. We believe that many of the advocates of these principles are noble men and women who are doing the best they know to meet the world situation. But inevitably the results of this agitation for church-and-state union will result in this very thing. It may not do so under the leadership of the present promoters of these objects, but we feel that they will set in operation influences which will lead to results not anticipated in the expectations and designs of some of those who are now engaged in the propaganda.

Christ today remains as the only hope for mankind. And his reign will never be "ushered in through the

gateway of politics." He will never be crowned king of the world in this present age. He would reject this proposal now even more decidedly than he did when his admirers two thousand years ago sought to make him king. Christ will become king only as he is enthroned in the loyal heart of each of his subjects. He will rule this world only after sin and sinners have been destroyed, and the righteous of all ages are gathered from the east and west, from the north and south, into the everlasting kingdom of God. And the situation existing in the world at present, the political chaos, the industrial strife, the moral disintegration, indicates that we are living in the days when this great transformation is about to take place, when Christ will come to claim his own, when he will come to change the existing order of things by destroying Satan and all the evil hosts and take unto himself his great power and reign over the nations of men.

Let us not be deceived by the highly wrought pictures of political triumph and church union. Let us on the other hand be admonished that the things which are coming upon the earth are coming in direct fulfilment of the prophetic word; that they indicate we are living in the closing days of earth's history, and that we should seek to warn our fellows of their meaning and significance.

F. M. W.

* * *

Forward into Some of the Uttermost Parts

It is not sentiment, not missionary romance, that stirs the pulse as we hear of advances into really the uttermost parts. That way lies the goal. The home bases and the older and more accessible fields abroad must claim the larger forces; for the supplies must be maintained. But every reading of the great commission in these days must urge us to fling out the slender lines of advance ever farther and farther toward the uttermost parts of the earth.

It was a slender line, sure enough, that the Chungking conference contemplated. There were four foreign families and a few Chinese helpers to place among these nearly ninety millions of west China. This is no place for detailed reports, but an outline of the plan of organization adopted will be the clearest way of helping other eyes to see this thin line really advancing into the heart of Asia.

The mass of the population of Szechwan — the largest and most populous of the provinces — lies in two sections. The natural way of reaching these people is to work out from the two cities, Chungking, the commercial center, and Chengtu, the capital and educational center. So, while the provinces of Kweichow and Yunnan count as unoccupied mission fields of the union — though now there are Sabbath keepers in each of them — Szechwan was divided into three missions, to be occupied as follows:

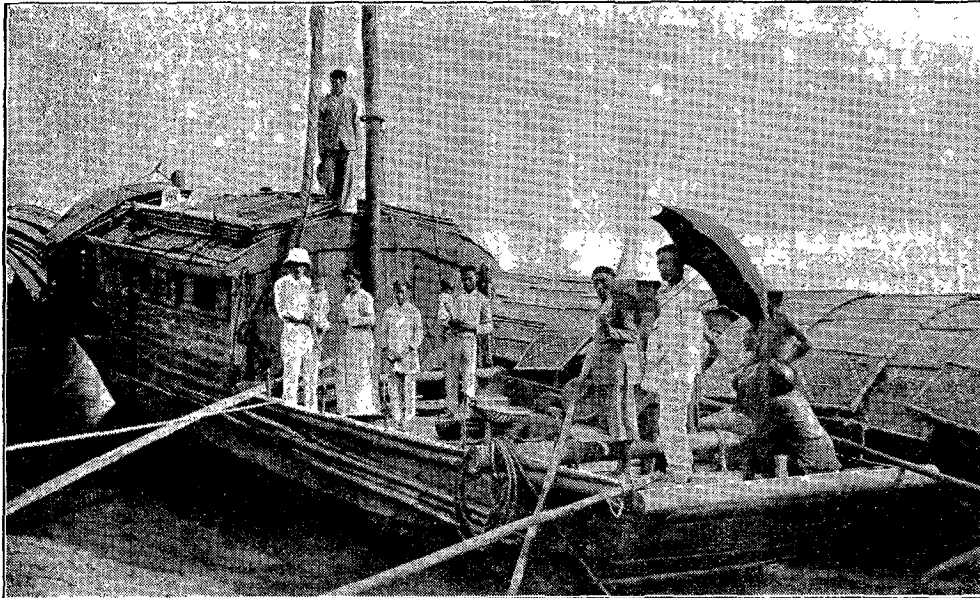
1. East Szechwan Mission, Chungking the center, with about 33,000,000 people. Elder M. C. Warren takes the directorship, in addition to his union work, until other helpers come; while Brother E. L. Lutz, the union secretary and treasurer, will soon have the language and be able to assist in the field.

2. West Szechwan Mission, Chengtu the headquarters, with about 27,000,000 people. Brother C. L. Blandford is director. Chengtu is the finest city in west China, with half a million inhabitants. It has a university and colleges. "Within a radius of two

days' walk," Brother Blandford told us, "there are five million people on the Chengtu plain." What a good place in which to plant the leaven of truth! Brother and Sister Blandford are of good courage, and there is a little church of believers in Chengtu; but they do need help. The budget allowed by the Mission Board calls for a second man here. "Send us an evangelist," Brother Blandford urged, "some one who knows how to preach the message among these millions."

The Chinese evangelist, Brother Li, who has been in Chengtu, is ill and must return to his home in Honan. Brother and Sister Blandford returned to their field with no native evangelist to stand by them. This help is essential in keeping the work going. Thus west China's need emphasizes the necessity of pressing on with the training of workers in our China schools.

3. The Tibetan Mission, Tatsienlu the headquarters, with about 7,000,000 people. Dr. J. N. Andrews is director. The population named is largely Chinese, perhaps, but this new mission is projected into the



Dr. J. N. Andrews, wife, and baby, on a Chinese houseboat on their way from Chungking to Tatsienlu, Szechwan, China. At their left stands a Chinese with his wife and baby. This Chinese family is accompanying Dr. Andrews to the new station.

borderland of China and Tibet to reach a new language area, and to be a gateway, if possible, into Tibet itself some day.

Tibet, the "Great Closed Land," must hear the closing message. Seventy-five years ago the message started toward every tribe and people; and at last we are taking a definite step toward the hitherto most inaccessible of all peoples. These people have been most unresponsive to mission effort even when reached outside of Tibet. But we could never pass by these millions; and some day, when the remnant is made up, Tibet will be there.

All should understand that Tatsienlu is far from the geographical border of present Tibet—some twenty or thirty days' journey, I believe. But the city was on the border of old Tibet, and it is the border town of the Tibetan and Chinese populations.

Dr. and Sister Andrews longed for a Chinese evangelist to go with them, but none was available. They took a Chinese brother who is a carpenter and canvasser and a good "middle man" to deal with Chinese in business affairs. He will be a help in getting the new station established, the brethren be-

lieve. His wife is a bright, intelligent woman also. First they plan to get the medical dispensary work started, while working on the Tibetan language and getting ready for the evangelistic and publishing work. They hope soon to call for that small printing outfit which the Review and Herald office donated to the Tibetan mission a year ago.

On June 11 the new mission was launched in the starting of the houseboat, with the party on board, from its mooring on the Kia-ling, just below our Chungking mission homes. It was estimated that they would be thirty days on the boat, and then have about twelve days overland to Tatsienlu. Two weeks after starting they wrote that the west section had been safely passed, robbers holding up other boats but leaving the foreigners and their goods alone. It is a push into uttermost parts. They will find, apparently, only two or three Europeans in Tatsienlu. One of the two families called for by west China, and allowed in the budget, must be passed on to join these workers. Our brethren in China rightly feel it a risk to send out one fam-

ily alone into regions so far away that no relief can be given in emergencies. Two and two is certainly the minimum of the ideal policy for these wilds.

Thus the West China Union has distributed its foreign force of four among a population almost equaling that of the United States, in a country where, so far as I could learn, there is not a wagon road or a wheeled vehicle. Maybe there is some local spot where a wheel turns, but universally speaking, our workers must get about their fields by river and footway.

Yet it gladdens the heart to see this message pressing back into Asia's uttermost parts.

Shanghai.

* * *

True Explanation of Spiritualism

THE hypothesis that all the phenomena of Spiritualism are to be explained as clever sleight of hand on the part of the medium, is untenable. There is doubtless much fraud practised in connection with Spiritualistic séances, but that is not proof that genuine phenomena do not occur. The fact is that the genuineness of much such phenomena is well authenticated by competent investigators.

There are two other hypotheses commonly advanced as an explanation; one is that of telepathy, and the other that of human survival. Telepathy, or the passing of thought from mind to mind without communication through the ordinary channels of sensation, may take place; but there is very evidently an intelligence present at many séances which is very distinct from that of either the sitter or the medium, and information is given which could not come from

W. A. S.

the mind of either sitter or medium because not known to either.

The Spiritualist's explanation is that this other intelligence is that of a deceased man or woman. But this hypothesis seems out of keeping with observed facts such as those mentioned by Mr. Jacks in his article in the *Atlantic Monthly* for August. The communicating spirit seemed for a while to be the spirit of one dead person and then suddenly it was a different person entirely. Evidently one spirit was impersonating different deceased persons.

Now what is the impersonating spirit which does the communicating? For an answer we must turn to the divine revelation, the Holy Scriptures. Here we are told that the dead know not anything (Eccl. 9:5); that the very day a man dies his thoughts perish (Ps. 146:4); that the father does not know what comes to his sons after his death (Job 14:21); and that the dead have no more a part in anything that is done under the sun (Eccl. 9:6). This being true, — and Scripture cannot be broken, — the communicating spirits cannot be the spirits of dead men. What are they then?

It is quite popular now among certain classes to deny the existence of a personal devil, yet the Scriptures teach not only his existence but the existence as well of a multitude of evil angels associated with him. He and his angels were cast out of heaven. Rev. 12:9.

Christ himself in his ministry recognized the reality of evil spirits and cast them out from many who were demon-possessed. When he spoke of the fate of the wicked, he said they were to be cast into the fire prepared for the devil and his angels. Matt. 25:41.

The time comes when Satan knows that his time is short (Rev. 12:12), and he then works with all power and signs and lying wonders to deceive them that dwell on the earth (2 Thess. 2:9; Rev. 13:13).

With the signs and wonders is associated in the last days a whole system of religious teachings, and many will be deceived by the doctrines taught, for we read:

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

Satan laid the foundation of this whole system in the very beginning, when he told Eve, "Ye shall not surely die." And the popular churches echo this lie by telling us that death is but the freeing of the soul from the shackles of the body, and that the soul itself is immortal.

Surely the way is all prepared for Satan to transform himself into an angel of light (2 Cor. 11:14), and sweep all Christendom into the delusive deceptions of Spiritualism.

Reader, beware how you listen to communication from a spirit which claims to be your dead friend! The dead have no part with anything done under the sun, but sleep till the resurrection, according to the Scripture. Who is this spirit that claims to be what he is not, who impersonates the dead? It is plainly an evil spirit; let us have nothing to do with it. And let us warn our neighbors and friends, lest they be deceived.

It is not sufficient for us merely to tell them that Spiritualism is of the devil; we must realize that it is a delusive answer to a real human need; and with sympathy for the deluded, we must lead them to the true answer which the religion of Jesus Christ has for them.

L. L. C.

The Upper Room

"IN the evening he cometh with the twelve." Mark 14:17. This is an upper-room experience. They assemble quietly, with no blare of trumpets or imposing procession, yet no council of nations or ecclesiastical conclave as great as this quiet twilight gathering ever met behind closed doors. It had to do with tremendous issues. It was dealing with the destiny of a lost and ruined world.

Judas, one of the twelve, was present. Though a disciple, he is mentioned with the stigma which is ever his through all ages, 'Judas, which betrayed him.' Matt. 26:25.

"And yet this man was once an innocent child in his mother's arms. He played with other boys in the streets of Kerieth, and his laughter was as innocent as theirs. He passed into his manhood under a rainbow arch of promise. . . . For three years he sat with the other disciples at the feet of the Great Teacher, whose words are always a 'savor of life unto life, or of death unto death.' His heart meanwhile was unchanged. He wore a mask, and wore it so successfully that his disloyalty was unsuspected by his most intimate friends until the last act in the awful tragedy, when he betrayed his Master with a kiss." — "In the Upper Room," p. 37.

Here in this upper room, following the Passover, the Saviour instituted the ordinances of his church, which were to endure till the end of time. And as he washed the feet of his disciples, he made one more effort to save the one who had betrayed him. He began with Judas. He washed the feet of the one who had sold him, and wiped them with the towel with which he was girded.

Here in this upper room a soul met a crisis. Judas made the final decision in regard to his eternal destiny. Though he had sinned in selling his Lord, he had a chance to repent. The Spirit was striving with him, and he nearly reached the decision to tell the Master all, to confess his sin and ask forgiveness. But he didn't. He stifled his convictions. He refused to yield.

We read that having received the sop he "went immediately out: and it was night." John 13:30. The stars were shining, but they never shone on a sadder scene. It was night. The Passover moon was shining at its full, but the darkest place was in the heart of Judas. It was midnight in his soul. He had made his final decision. He had passed that mysterious, invisible boundary line.

"There is a line by us unseen,
That crosses every path —
The hidden boundary between
God's patience and his wrath.

"Oh, where is this mysterious bourne
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?"

This is not some arbitrary line made by the long-suffering God. One can drift above Niagara Falls at will, going to and fro in any direction. But there is a line above the falls where, once it is reached, there is no turning back. The force of the current is irresistible. Struggle as one may, his case is hopeless; he is carried to destruction over the cataract. So in that upper room Judas reached that place in his experience where he could not return. He went out from that great council in the upper room more determined in his wicked course than before, and completed the bargain to deliver the Master into the hands of his enemies.

In talking about upper-room experiences, we should not forget this one. It has a lesson for all. Sin is

a dangerous, deceptive foe. To tamper with it is perilous. It hardens and deceives, and drives us on to destruction. To turn away from the earnest entreaties of the Holy Spirit can be done only at the peril of the soul. There are times when the Lord is near in a special way. The Spirit is present in power, to convict of sin and convert the heart. We feel its power, and hear its strong urging to forsake sin and live a godly life. To many this is a crisis. It is dangerous to steel the heart and bid the Spirit defiance. When once we resist, it is easier to refuse the next time, and ere we are aware we may reach that line where we find it impossible to change our course and turn from sin.

Upper-room experiences do one of two things,—they draw us near to God if we will but yield, or they harden the heart, leaving us like Pharaoh of old, farther from repentance than before.

How is it in your experience? Are you yielding to God and experiencing more of his blessing each day, or are you refusing to walk in the light, refusing to listen to that voice behind you which says, "This is the way, walk ye in it"? The destiny of the soul is involved in this question. G. B. T.

* * *

How Contrary Winds Sent a Messenger of the Gospel to Ono

ONO is one of the cluster of islands southernmost in the Fiji group. In a remarkable way God's providence kindled the light of the gospel there in the first days of missionary effort among those cannibal islands. An Ono chief, in 1835, visited another island, where he heard of Christianity through an islander who had visited Australia. We are told:

"His information amounted to little more than the fact that Jehovah was the only God, and that all ought to worship him. Carrying this scanty supply of truth with them, Wai and his friends went home. But far more precious than the cargo of tribute they took away was the first glimpse of light which they brought back. The introduction of that first element of Christianity, though but dimly understood, was the beginning of a new age of healing and of gladness to those lonely isles.

"The Ono chief and his companions felt well assured that their own gods could not deliver them from the present calamity [an epidemic], and therefore resolved to forsake them and pray only to Jehovah, of whom they had lately heard. Several more approved of their purpose, and determined to join them in the new worship. . . .

"But on meeting together, they found themselves in a great difficulty about the conduct of the service. None of them had ever tried to pray; but they had always been accustomed to employ the mediation of priests in their religious observances. A heathen priest was therefore waited upon, and informed of the purpose and perplexity of the people. Whether moved by his own good temper, or fear of the consequences of refusal, the priest consented to become chaplain; and in this strange groping way did these Ono heathens feel after the Lord if haply they might find him. When all were seated, the priest offered prayer in terms after the following fashion: 'Lord, Jehovah! here are thy people; they worship thee. I turn my back on thee for the present, and am on another tack, worshipping another god. But do thou bless these thy people: keep them from harm and do them good.' Such was the first act of worship rendered to the Almighty in the far-off island of Ono."—*"Fiji and the Fijians,"* by Calvert and Thomas.

These seekers after God sent a message by a whaler to the Tonga Islands, where they had heard there were Christians, calling for a teacher. But before their message brought help from Tonga, a teacher was sent to them by one of those apparent accidents in which we trace the hand of an ever-watchful Providence. The record continues:

"The Lord, who knew the desire of those simple hearts, making such clumsy efforts to struggle up to him out of their old religion of falsehood and crime, was not unmindful of their prayer. In May, 1836, a canoe left Lakemba [Fiji] bound for Tonga, having on board a number of converted Tongans. The wind was contrary; the canoe got out of her course and drifted away to Vatoa, or Turtle Island, not more than fifty miles from Ono, and between it and the main group. A young man who had taken at baptism the name of Josiah, was one of these Christians, and conducted their worship during the voyage. He heard the people at Ono were inquiring for light, and immediately hastened to tell them all he could of the gospel. Greatly did the little company of truth-seekers rejoice when this young man came among them, bringing the light they had so earnestly desired."

A remarkable work was wrought quickly in this island, which became a bright spot on the dark background of South-sea heathenism, cheering the hearts of the missionaries to press on yet more earnestly in the great task of evangelizing Fiji. W. A. S.

* * *

A Progressive State

SEVERAL times in the columns of this paper we have urged that our churches be more careful to have the address of their church appear in the city directories and also in the large hotels. In some places this is being done. A card from Brother Joseph Noyes King, written August 20, says: "In the lobby of the Hotel Holland, Duluth, Minn., in the framed directory of churches, is found a card of the Seventh-day Adventist church, with the address and name of the minister, Roy L. Benton. This is the first and only hotel directory showing the location of a Seventh-day Adventist church I have ever seen."

However, the very next day another card came from this same brother, mailed from St. Paul, with a picture of the Hotel St. Paul in that city. Brother King says: "In the framed church directory in this hotel also is found the local address of our church. Fine!"

Surely Minnesota is setting our people everywhere a good example in this matter of church advertisement. If only all our churches would do the same, Brother King and others whose business takes them from place to place as his does, would easily be able to find our believers and join them in worship. We desire thus to commend the churches at Duluth and St. Paul, hoping that it may stir up others to similar good endeavor. Let us not put our light under a bushel, but on a candlestick, that all the city may see the same. L. L. C.

* * *

SHALL I LET HIM IN?

CHRIST did knock at my sad heart,
When I was lost in sin;
My heart was cold and proud until
I turned and let him in.

As we receive, so shall we give;
In fear and truth proclaim his word;
He'll soften our rebellious hearts,
If meekly we accept our Lord.

How often at our door he's stood
Pleading with us to let him in,
Till with night's dew his locks were wet,
While still we cherished worldly sin!

Then let him in, the heavenly Guest,
Ne'er let him knock again in vain,
For he will bring us rest and peace,
Will wash away sin's crimson stain.

—Flora S. Boardman.



Why Was Sin Permitted?

FRANCIS M. BURG

THE writer once called at a home where a young woman, about nineteen or twenty years of age, was dying. Two ministers were there at the time, trying to help the young lady to believe in God before she died. She was the daughter of an infidel, and seemed to be as little inclined to believe in God or in the Bible as her father was. This young woman pressed one question upon the two ministers who were visiting her, and that was, Why did God permit the devil to live and cause all the sickness and misery he does, since God knew all things beforehand, and had power to destroy the enemy and to prevent the work he has done? She died in unbelief; the ministers did not seem to be able to relieve her mind. This circumstance made a deep impression upon me.

Why did God permit sin to come into our world? Why has he allowed Satan to live, to tempt man into wrong-doing and to cause untold sorrow and suffering? These questions are not impossible of satisfactory answer.

First, as to why sin was permitted. Another question will involve the answer to this one: Could man have developed a righteous character—such a character as would make it possible for God to immortalize him and eternally perpetuate his existence—without the power and opportunity of choosing between right and wrong? Only one answer can be given to this question. Man differs from the lower animals pre-eminently in this one thing,—he is a moral being, endowed with the power of choice. This being true, he must be held responsible by his Maker for the choice he may make. His choosing between right and wrong, and his corresponding actions, determine his character; and until his choice has been made and his character formed, it must remain a question whether or not the right to immortal life shall be given him.

Hence, in the nature of things, the possibility of sinning was a necessary factor in the plan of God for developing a race of people whose characters would be forever in harmony with his own, and who would be an honor to their Creator.

Sad as is the fact, man chose to sin; he went wrong. No one can place the responsibility of this upon God. Man himself, being a free moral agent, with the power and opportunity of choosing, must be held responsible for the choice he made. He might have been destroyed at once, as far as justice to him alone was concerned. But another important factor enters into the question here, which has to be considered before the question is satisfactorily answered. Sin had its origin in heaven, not here on the earth. One of the highest of heaven's intelligences first instigated rebellion against God. Lucifer had occupied a place of honor and trust. The Lord says through Ezekiel:

"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 honored cherub became discontented and dissatisfied with the place God had given him, and he

instigated a spirit of rebellion against the government of heaven. Isaiah the prophet presents a picture of this rebellion, and shows the spirit which prompted it:

"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.

The charge thus made, or insinuated, against God—that he was unjust and unfair, that he was arbitrary in dealing with his creatures—was a most serious charge. A large number of the angels in heaven were affected by the dissemination of this sentiment among them, and because they persisted in their rebellious course, Lucifer and his sympathizers were expelled from heaven. Then the question comes: Why were they not destroyed then and there? why has Satan been permitted to live on and carry forward his wicked work?

The answer is involved in the fact of Lucifer's charge against God—a charge of unfairness and injustice, a charge in which he had the sympathy of a large part of the angels. This insinuation against the character of God must be proved to be an unfounded charge, and the complaint of injustice must be wholly dissipated. The stability of the government of heaven was at stake; for there could be no assurance of continued loyalty and order while a vestige of uncertainty remained relative to the character of the divine government.

Had Satan been destroyed at once, with his host of sympathizers, the question concerning God's justice would have been aggravated. Jehovah must inaugurate and work out a plan which would make manifest to all his intelligences that Lucifer's charge of injustice was unfounded, and that the laws and the administration of his government were right and equitable.

A writer of deep spiritual insight says on this point:

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of his great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before his crucifixion he said: 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and his Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin.

"From the first, the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that his law was faulty, and that the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable."—*"Patriarchs and Prophets,"* pp. 68, 69.

We come far short of seeing what is involved in our call to the service of God when we merely see in it a prospect of entering upon a life that is eternal,

after this present short life is over. Indeed, we may be very selfish in the hopes we cherish of having a part in the life to come. God wants us to have eternal life. He "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. But how much higher the incentive to serve him when we think of being called to an active participation in a plan which has as its primary objective the vindication of the character of him whom Satan has charged with injustice and selfish motives!

We are a "theater" before the angels and the inhabitants of the vast universe of God, and through us, his redeemed people, the King of heaven is working out a plan which will demonstrate before all observers, his love and his justice. Then in the eternal song to be sung by the redeemed family, his justice will be forever proclaimed:

"They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 3, 4.

The working out of God's great redemption plan will demonstrate to all creation the love he has for his subjects; it will show that the charge which Lucifer made was a malicious fabrication. In no language could the fact that our God is unselfishly interested in the welfare of his creatures be more forcibly expressed than in the words of John 3:16. It is estimated that one seventh of the world's population are devoted to the religion of Mohammed. Samuel M. Zwemer, F. R. G. S., in speaking of the Moslem conception of God, says: "'There is no god but Allah,' is the first clause in the Moslem creed. . . . The Christian truth that 'God is love,' is to the learned Moslem blasphemy, and to the ignorant an enigma." This characteristic of the Christian's God, as manifested in the sacrifice of his Son and in the offer of salvation to sinners through the merits of his atoning death, and as proclaimed in the gospel message, above every other thing proves Jehovah to be the true God, and worthy of the love and devotion of his creatures.

The whole history of the world has been an example, or object lesson, of Satan's ideals, and of the kind of government that would exist under his rule. In putting the Son of God to death in the manner he did, he plainly showed the spirit that is in him. In the long ages of persecution of the church of God, when millions of men and women suffered death by martyrdom, many of whom were tortured in ways so inhuman and fiendish that we must think the devil exhausted his satanic genius in devising ways and means to inflict torture, he fully exhibited his murderous character. When he makes "war" on the "remnant" of God's people, as pictured in Revelation 12:17; 13:13-17, he will exhibit once more his real character. When he shall "conceive a mischievous purpose," and shall come against the people of God "like a cloud to cover the land," then will the word of Jehovah be fulfilled:

"I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." Eze. 38: 21-23.

No one need fall a helpless victim to the power of sin, nor to the temptations of the evil one. God has made ample provision for the help of his children. He says he will not suffer them to be tempted above that they are able, but will, with every temptation, provide a way of escape. 1 Cor. 10:13. He has laid help upon one that is mighty, and he can save unto the uttermost all who will come unto God by him. Ps. 89:19; Heb. 7:25.

So it becomes clear to the reasoning mind why sin is permitted, and it is also plain why Satan was not destroyed in the beginning. May we all sing the song of Moses and the Lamb:

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:3.

Questions

1. What is a necessary condition to the development of character? Is man responsible for his acts? Why?
2. Can God bestow immortality on man until he has formed a perfect character?
3. What charge did Lucifer make against God before he was cast out of heaven?
4. Do you see any connection between this wicked charge and the fact that God has permitted Satan to live on and continue his work?
5. What is the primary object in the working out of the plan of salvation?
6. Has God called us to be Christians merely that we may be saved, or has he a higher object and purpose for us? What is the highest motive, or incentive, we can have in Christian service?
7. What will cause the redeemed finally to sing, "Just and true are thy ways, thou King of saints"?
8. What characteristic of God does the gospel reveal which, more than all else, distinguishes him as the true God?
9. What will be Satan's final exhibition of his character before probation closes? What will be his fate after he has been fully exposed?

* * *

POWER OF THE WORD

SOME fifteen hundred years ago, at Milan, Italy, there was a noted preacher of rhetoric who had never become a Christian, but held to the belief of the Manicheans. His mother, a devout Christian, had never ceased to pray for his conversion. Ambrose, the eloquent bishop, was interested in the young man. But all argument had failed to convince him, and all persuasion failed to move him. One day a copy of the epistle of Paul to the Romans came under his notice, and the passage, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof," caught his eye and arrested his attention. He could not get away from it. It fastened conviction until he saw the truth and decided to become a follower of Jesus, the Christ. He became known as Augustine, and was made bishop of Hippo, in Africa. Few men have been more influential in shaping the course of thought in the Christian church than he.—*Selected.*

* * *

KNOWING this that never yet
Share of truth was vainly set
In the world's wide fallow;
After-hands will sow the seed,
After-hands from hill and mead
Reap the harvest yellow.

—Whittier.

To Forget Is Divine

EDWARD J. URQUHART

"I, EVEN I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43: 25.

While in many portions of the Bible we are cautioned to remember, we are also taught in this verse, and others, that to forget is divine. I am fully convinced that a great deal of the trouble existing in the church, a great deal of the strife between brethren, comes from a neglect on the part of the members to cultivate God's example of forgetting. How often does a member live out his days in the church suspected and distrusted, yea, even persecuted, because of a past which, though God has forgiven and forgotten it, we fail to purge from our memory!

In God's sight it is what we are today that counts. None of us can look back upon the past with pleasure, or find anything therein to recommend us to our Maker; "for all have sinned, and come short of the glory of God." It is only through the forgiving and forgetting of God that we can find peace in this world and salvation in the world to come. Then why should we be so slow in extending to our brethren that without which we should be eternally lost? Let us not be so ready to bring to light that which God has buried.

This cannot, of course, be done without a struggle, without the education of our faculties. For instance, we take a pumpkin blossom, and if we examine closely we find in its velvety depths a beauty equal to that of some of the choicest lilies; yet it is hard for the mind to think so, because, after all, it is nothing but a pumpkin blossom. Likewise, it requires much godliness to see beauty in the person whose past is stained with errors which place him in a position to be ostracized, according to the rules of society.

However, it was to such as this that Jesus extended the hand; he dined at their tables; he selected them for his workers, and their past he remembered no more. My own need of a forgiven and forgotten past should be a compelling appeal in behalf of a brother, a sister, who presents an uncommendatory record for my consideration.

I repeat, herein is the great need of the church today: "Forgetting those things which are behind, and reaching forth unto those things which are before;" or in other words, to forgive, to forget, to love — this is Christianity.

Seoul, Chosen.

How We May Know We Really Have Faith

BENJAMIN G. WILKINSON

"FAITH is the substance of things hoped for." We draw for ourselves a miniature picture of that for which in the future we are going to strive, or which in the future we are going to avoid. When we are under the control of the Spirit of God, faith permits the Holy Spirit to create within the range of our vision a view of the noble things for which we should strive.

There are some tests given in the Scriptures whereby we may really know whether or not we possess faith. "By their fruits ye shall know them." The case of the heathen centurion is one to the point. So strong was his faith that Jesus declared, "I have not found so great faith, no, not in Israel."

The first fruit which faith produced in the centurion was a proper estimate of himself; second, he discerned in Jesus something more than human. The centurion was a Roman of authority. All Romans despised the Jews. The centurion, therefore, might well have despised the Jews, and especially a Jew like Jesus, who was despised of the Jews. Faith, however, operated so singularly in the life of this heathen centurion that he discerned in Christ those high, noble qualities of life for which his own soul was longing. Of the proposition of the Saviour to go to the centurion's house, the record says: "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof." Proper faith lays hold upon the message of God. The nearer we get to Christ, the more do we see the littleness of self. Selfishness grows within in proportion to the distance we keep away from the Son of man. Growing humility is, therefore, a proper test of faith.

The second test may be seen in the centurion's feeling toward his fellow man. He had a servant, and in those days servants were generally slaves. Plato, the famous Greek philosopher, in trying to

write about a model society, an ideal commonwealth, could not conceive of one without the institution of slavery. Faith, however, had operated in the centurion's heart to give him a proper understanding of the value of man, to estimate man not by his rank, but by his manhood. The caste system is the result of unbelief. Many Americans condemn the Hindu for the caste system, yet among the modern ranks of Christians professing civilization, can be found many, who, through selfishness and unbelief, already have the caste system in their own hearts. Faith so lays hold upon God that our fellow man is exalted in our eyes. Did it not show great solicitude on the part of the centurion to come to Jesus and say, "My servant lieth at home sick of the palsy, grievously tormented." If he had taken the attitude of the ordinary Roman, he would have permitted his servant to die alone and unattended.

But this man, of whom the Saviour said he had "not found so great faith, no, not in Israel," loved his servant. Does our ash man know that we are Christians? Do those who live the nearest to us have confidence in our Christianity? This also is a proper test of faith.

Another test of faith is the consciousness that we are resting, not upon the testimony of man, but upon the Word of God. When Jesus left the banks of the river Jordan, where he had been baptized by John, a voice from heaven proclaimed that he was indeed God's beloved Son. The Saviour seized upon this statement and refused to let it go. Immediately he was led of the Spirit into the wilderness, to be tempted of the devil. The temptation was sore; it was grievous. It tested every element of strength and faith in the human nature of the Redeemer. At last, when, after forty days of supreme self-denial, the

evil one appeared to him with a sneer and said, "If thou be the Son of God, command that these stones be made bread," the Saviour answered at once with the statement, "It is written."

When God tells us that by following certain conditions we become sons of God, it is faith on our part to believe that statement. The evil one will seek to urge us into committing some sinful act. He will press us on to do something to demonstrate that which needs no demonstration. A sufficient demonstration lies in the fact that God has said so; and

even though we should perish the next instant, without any opportunity to see the fruits of what God has declared, or without any opportunity for faith to be shown by works, we still should believe what God has said. This is a supreme test of faith.

Without faith it is impossible to please him. Through faith we get this testimony from High Heaven above, that we please him. Why not always retain within our minds those images? and why not in all our dealings follow those principles which show our faith and cause the Lord to take pleasure in us?

Our Daily Bread and Our Debts

GRANT A. ROBERTS

God does not always grant at once our petition for temporal blessings. He will not bless us if the end in view is that we may consume the blessing upon our lusts. We often ask amiss, or when we are cherishing sin, and God does not grant our request, for he would have us learn the lesson David learned: "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. Jesus for our sakes, sanctified himself. John 17:19. Should we be surprised that God requires of us no less in order that we might be in a position properly to receive and use his blessings?

The granting of the thing itself is no problem, and requires no delay with God. The one problem, and that which takes time, is to prepare us to be in a position to receive the blessing to our good, and to God's glory; and so he often wisely holds back for a time the thing asked for, and gives us in its place promptings to a better life by pointing out our sins, thus launching us on a voyage of soul searching and putting away of sins that may take moments or years, but which must precede and be successfully accomplished before he can grant us the fulness of his own beneficent purpose in answering our prayer. The following from "Christ's Object Lessons," page 143, makes this truth very plain:

"When we make request of him, he may see that it is necessary for us to search our hearts and repent of sin. Therefore he takes us through test and trial, he brings us through humiliation, that we may see what hinders the working of his Holy Spirit through us."

When we do not see, by the aid of God's Spirit, what hinders, we are to "confess our sins," that God may "forgive us our sins, and cleanse us from all unrighteousness." Then we may expect from him the blessings we have so earnestly sought. To the extent to which we search out and forsake our sins will be the blessing of God to us; and thus we see that the granting of the request, "Give us this day our daily bread," is largely dependent upon our riddance from sin by means of the request, "Forgive us our debts." These two requests are inseparably linked together in this model prayer, and should be in all our prayers, whether we use these identical words or not.

"Forgive us our debts. . . . and . . . deliver us from evil." These two requests are also inseparably linked. Many ask for forgiveness simply because of a sense of awful guilt and fearful looking for of judgment. They want freedom from the sense of guilt, but have no deep desire to be free from the sin; but unless a desire to be kept from sin, a desire as deep and as intense as the soul is capable of experiencing, accompanies the request for forgiveness, God will not hear. One may deceive himself into a false satisfac-

tion simply because he has prayed, but the sin must remain unforgiven, for "he that turneth away his ear from hearing the law [as it condemns the thoughts and intents of the heart], even his prayer shall be abomination." The whole great scheme of salvation, with its infinite sacrifice, was instituted that God might finally have a people who would draw upon him for keeping power as Jesus did. Since this is God's great and ultimate purpose, if one should lose sight of it, and seek forgiveness only in order to escape a guilty conscience or final punishment, without heartily and earnestly co-operating with God in order to remain as free from sin as God's forgiveness would make him, he would never be fit for heaven, and God could not accept him there.

In Malachi 1:8, those who were bringing unacceptable offerings to God were told to offer them to their governor to see if he would accept such service.

Let us offer to an earthly judge a plea for mercy under circumstances similar to those with which many professed Christians approach God: A guilty thief is pleading with the judge for leniency. The judge queries, "If I let you go this time and extend to you mercy, will you promise to straighten up your life, and keep the law? will you promise never to steal again?" And the thief answers, "Well, yes, I really want to escape punishment; but you see, your honor, it is so natural for me to steal; my father was a thief, and I learned to steal while a boy; in fact, I—I—" While this is an improbable story,—for no thief would so seek to excuse himself when addressing an earthly judge,—it is not an improbable illustration of the manner of dealing with God; for some maintain just that attitude when asking for forgiveness of sin. Such an attitude will be no more acceptable to God than to an earthly judge.

"There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer."—*Christ's Object Lessons*, p. 142.

These three requests in his illustration of prayer,— "Give us this day our daily bread;" "Forgive us our debts;" "Deliver us from evil,"—are indissolubly united by a principle and purpose that are divine. They are the kernel of the prayer. The preceding words are the prelude, and cause us to present an acceptable salutation of approach to "our Father;" while the succeeding words constitute the closing part of the petition that makes us confident in him; for in them we give reasons why he can and should hear and answer our prayer, reasons that he will not deny or refute, but which are pleasing to him. May we learn the divine science of prayer.

God's Remedy for Universal Disorganization

GEORGE B. STARR

In every age of the world God has provided agencies to meet the peculiar situation of the time. These agencies he has brought into action at the opportune moment, and clothed them with sufficient life and power to meet and counteract the malicious plottings of Satan which are calculated to disturb the tranquillity of society and the state and lead to destructive wars between nations.

Had God's remedies been discerned and received by people and rulers, Satan's destructive plans would have miscarried, and precious lives would have been saved and the peace of nations maintained.

And so today, when universal disorganization threatens the peace of the entire world, when trouble such as never was recorded on the pages of history faces the world, and perplexes its most trusted and experienced statesmen, when no past experience will serve as a guide through the present unprecedented conditions,—now, just now, God is not perplexed. He knows what to do next. Having foreseen this condition of the world, when all "the nations were angry" (Rev. 11:18), for this most peculiar time and situation he has provided a remedy,—a remedy that will steady tottering states, meet Bolshevism in the state and apostasy in the church, and calm the agitated hearts and minds of the people.

This remedy is found in the world-wide work set forth in Revelation 14:6-12. Under the banner of these three messages, God's people are to carry to every nation, tongue, and people the everlasting gospel, the only world peacemaker able to accomplish the task, and the commandments of God, the foundation of the throne of the universe. Organized after the divine pattern of the theocracy of Israel, God's own organization, his people are to have world-wide influence. They are to plant institutions—publishing houses, sanitariums, and schools—in every land, and

through these institutions God's wisdom is to be seen, his glory and kingship are to be displayed, and the blessed results of love, peace, and healing poured forth in bounteous streams to the people. A great and mighty work is to be accomplished; and power and healing sufficient to restore every willing soul to right relationship with God and his fellow man are to accompany the proclamation of these messages. They are from God. The power accompanying them is from God. This work is not of man's devising.

"It is God's purpose to manifest through his people the principles of his kingdom. That in heart and life they may reveal these principles, he desires to separate them from the customs, habits, and practices of the world. He seeks to bring them near to himself, that he may make known to them his will."—*Testimonies for the Church*, Vol. VI, p. 9.

"A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is his means of restoring his moral image in man. It is his remedy for universal disorganization. It is the power that draws men together. . . . The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Id.*, p. 11.

Blessed work! Blessed privilege to be called of God to have a part in such a work,—a work designed of God to be "the highest, greatest work carried on in the world at this time;" a work eclipsing and overshadowing world councils of whatever nature! Such a work appeals to us to put all there is of us, and all that God can do through us, into its accomplishment.

Never has the world needed as it needs today, a revelation of Christ through his people, and never will another opportunity be granted us to be the channels for such a revelation. Earth's last drama is being acted; the curtain will soon fall upon a finished work.

Pine Knot P. O., Big Bear Lake, Calif.

Christian Courtesy

MRS. F. S. JENKS

"MAN looketh on the outward appearance." Ah, yes! Human beings cannot see the motives of the heart, as God can. Who among us has not committed some blunder that has caused others to misjudge him, and perhaps the religion he professes—simply because they had no way of knowing his heart, and judged by the outward appearance? Yet we must shun the appearance of evil. Good manners consist not so much in putting on as in putting off, and keeping off, all forms of conduct which might offend those with whom we associate. We must cultivate tact and Christian love in order to do this.

"The present activity of Satan in working upon hearts, and upon churches and nations, should startle every student of prophecy. . . . Let our churches arise. . . . Love, oh, how little love we have—for God and for one another."—*Testimonies for the Church*, Vol. V, p. 537.

If we really love others, we shall be considerate of their feelings. If we know they are sensitive or have peculiarities which we ourselves do not possess, we shall love them well enough not to censure them, but bear with them until they are given grace and spiritual strength to put those peculiarities from them.

"Their strength is small, their trials not a few,
The tide of wrong is difficult to stem;
And if to us more clearly than to them
Is given a knowledge of the great and true,
More do they need our help, and pity too!"

God, knowing the heart, may save the well-meaning but odd-acting ones; but it is reasonable to suppose they will never be the means of helping as many to reach heaven as the ones without such peculiarities.

Mrs. S. M. I. Henry, in her book, "Good Form and Christian Etiquette," says:

"'Be a Christian' is an easy answer to the question, 'How shall I conduct myself in such and such a case?' But a man may be a Christian, and yet, for the lack of some specific instruction in certain forms of procedure, perpetrate a blunder which will bring the laugh from the profane whom he wished to arouse to sober thought; or make a mistake, such as will carry and widely scatter a serious misunderstanding by which Christ will be reproached and his work hindered. . . .

"It is by his first appearance that the colporteur will open or close a door to the truth which he carries in a book. . . . His manner in the homes where he is entertained, in public, on the train, the street, at camp-meeting, or on the platform, will close or open the hearts of even the hungry to the spiritual food which the minister is sent forth to serve in the

Master's name. The *manner* of those who occupy the field will play no insignificant part in the work of building up the school, the college, the mission, and in reaching the uttermost parts with the gospel; and since the children now under training in the homes of Christian workers must have a share in the work of God in this time when it means more than it ever did for the servants of God to carry weights and hindrances, it seems a good thing to take up the consideration of what constitutes 'good form' or practical Christian conduct."—*Pages 6, 8, 9.*

The Bible says, "The children of this world are in their generation wiser than the children of light." Luke 16: 8.

Mrs. Henry continues:

"Social good form, although it seems to be of the world, worldly, represents just what Christ would do if he were living among men and women in ordinary social relations. The world has taken the best that worldly wisdom can comprehend of the Christ-life, and carefully embodied it in a certain code."—*Id., pp. 8, 9.*

Worldly people sometimes tie their manners on, Christmas-tree fashion; but Christians should grow theirs from their hearts, apple-tree fashion:

Mrs. E. G. White says:

"The servants of Christ . . . should seek to understand the requirements of our time, and prepare to meet them."—*"Testimonies for the Church," Vol. V, p. 539.*

We need workers among the poorer classes in our cities, and also among those who have acquired the niceties of society and care a great deal for the outward appearance. The only way the worker can gain the attention of the latter class is to have good manners as well as good religion. Of course good

manners require concessions even to ignorance. It is manifestly better to be filled with the Spirit than to be covered with all the forms in the world. But really good form vitalized will make a messenger ready for any good work in any field. We should make it as hard as possible for those whom we are trying to win to the truth, to reject us, and as easy as possible for them to accept our message.

The example of Jesus in conforming to the best manners and customs of his people and country, that he might win them, is well worth our study, for he was able to carry the truth to all classes. We need to study the Bible more, that we may get a vision of Jesus' methods of work—his tact, his love and consideration for others.

"Oh, for a vision of Jesus!

Oh, for a glimpse of his face,
Radiant with heavenly glory,
Beaming with heavenly grace!
Not here to mortals 'tis given,
Veilless his glory to see,
Yet, in the soul's contemplations,
Show thyself, Saviour, to me.

"Oh, for a vision of Jesus,

Seen in the wonderful Book!
As in a clear, shining mirror,
In those dear pages I look,
There, Lamb of God, is thy likeness,
There glows thy image divine;
So let me gaze till thy Spirit,
Lord, is reflected in mine."

Newfane, N. Y.

The Present Issue of Modernism

W. A. ALWAY

It is sometimes very difficult, especially for a people like Seventh-day Adventists, shut out to a great extent from active contact and active participation in the intense and rapidly changing currents of world sentiment, to appreciate fully some of the recent radical changes in the viewpoint of large classes of society. Nevertheless, it is often quite vital to the effective presentation of our message that we have an intelligent conception of these world revolutions of sentiment. As an example I will refer to the invasion of the world and the church during recent years by the fallacies of Modernism,—a doctrine which in its final logic is one of self-betterment and human deification; of the indorsement of man's natural appetites, lusts, and passions as necessary and good instead of carnal and debased; of the supremacy of the unrestrained and unsubmissive human will.

Like the "certain men" spoken of by Jude, advocates of this seditious and satanic philosophy have crept in among the churches unawares, infecting the whole system of Christianity with the deadly germ of paganism. Before the church in general was aware of its real character, Modernism had captured and perverted the denominational educational institutions, neutralized church discipline, and paralyzed the spiritual life of church members. The self-assertive ideals of Modernism, its glorification of a dominating personality, appealed to and captured the leadership of the church, and they have summoned to the bar of human reason all the great fundamentals of the Christian faith,— "the deity of Christ, his vicarious sacrifice, his miraculous conception, the miracles of his earth life, and his return the second time in glory."

All these, because they proved destructive to the logic of self-exaltation, have been condemned and relegated to the religious scrap heap as worthless and antiquated traditions.

If any reader should desire confirmation of the above statements, let him send for the little book, "Breakers! Methodism Adrift," by L. W. Munhall, published by Charles C. Cook, 150 Nassau St., New York. Every Seventh-day Adventist ought to read this little book. As I read this sad story of the wrecking of this once living and faithful representative of Christ, my soul was stirred to its depths, for there came vividly to my mind a period nearly two decades ago when a similar speculative philosophy made an insidious attack upon this message. I remembered how its deceitful appearance impressed me at first as a progressive element in this movement instead of a positively retrograde element. I remembered with a deepened sense of gratitude the plain, uncompromising way in which the spirit of prophecy unmasked this modern fallacy and revealed its true origin and the fatal results of its acceptance by our people.

Nothing has ever convinced me of God's special care for his message more than the fact that the servant of God, with limited scholarship and little personal experience with these scholastic innovations, should have been able to point out with such unerring accuracy the hidden origin and the destructive results of this philosophy.

In the July issue of the *Atlantic Monthly*, in an article by A. Clutton-Brock, entitled "Religion Now," we find a present general disbelief in the evolutionary

theory is pointed out and strongly emphasized. He says:

"In England, now, there is a great desire for belief, satisfied by no existing church or sect. There are still Rationalists, who continue to prove that what is said in the book of Genesis about the creation of the world is not true; but they are a little negative sect by themselves. Even the fun has died out of their activities. . . . We know in our hearts that not only the Germans, but all of us, have been fools: we have believed something sillier than the silliest version of Christianity, namely, that mankind was advancing toward perfection by some mechanical process called evolution."

Here is registered a complete reversal of popular opinion. This World War has brought the masses to a serious mood that is expressed even more clearly in a further statement, as follows:

"These do not reflect Christianity; they do not think that the Christian effort of feeling, of thought, of conduct, which has been maintained now for nearly two thousand years, has been futile or mistaken; but they are not content with any present statement of the Christian faith; for these statements seem to them not to be serious enough."

Does it not seem, dear readers, if this quotation is a true reflection of present religious conviction that the hour has struck when the serious, solemn, Biblically supported, and time-tested truths of this message will be recognized by the anxious and drifting multitudes as the immovable rock of truth which

holds forth the light of life steadily and safely above the raging waves of skepticism, higher criticism, and paganism of modern times?

As I have viewed the advancing forces of Modernism in this country, nothing has given me such confirmation of God's purpose to use this people to finish this great work as the recent action of the educational council held at Washington, D. C. After viewing the wreckage of some modern churches, precipitated by the open and persistent apostasy of their leaders in the administrative, educational, and publishing departments, and that, too, in the face of the most intense protest on the part of the conscientious element of the laity, what could bring greater satisfaction than to hear the statements of the heads of every one of these departments in our own organization ring true as steel on this vital issue and fearlessly give the trumpet a certain sound in rallying the entire denomination to an uncompromising fight for the faith once delivered to the saints?

Let us as a people, in gratitude to God for such a summary of divine and error-free truth and such faithful leadership, respond unitedly to this call and faithfully eliminate every trace of Modernism from our ministry and our institutions.

"Not Understood"

JOHN M. HOPKINS

How many sad hearts and lives there are, just because they are not understood! How much grief and sorrow would be alleviated if we understood; if we were more considerate; if we were more charitable; if we were more long-suffering; if we were more like Jesus in our thoughts and dealings with one another — if we only understood!

But can we understand? No, not until we can stand in every way just where our brothers and sisters stand, just where the other fellow stands. That we cannot possibly do. And there are three reasons why we cannot.

Heredity

The first reason is, that every one is what he is, in a large degree, by heredity. We know from observation that the physical resemblance between parent and child is often very marked. In bodily form and in facial features this is frequently very prominent. Even in the carriage and gestures, there often is a striking similarity.

The law of heredity is none the less operative in mentality. We inherit largely the tastes and appetites of our ancestors. This is the meaning of Exodus 20:5, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," that is, reaping the results of the sins of those who do not love him and who for generations have been indulging in unrighteousness. The law of heredity is inexorable. And herein lies the sad fact that we inherit from our ancestors, not only commendable traits, but too often those that are very unlovely and undesirable. We are not responsible for this.

No two inherit exactly the same kind of traits, or if in kind, not in the same degree; nor do all have an equal degree of power to resist and overcome the inherited evil tendencies. So by virtue of inheritance, no two individuals are just alike. Consequently, they

cannot fully understand each other. They cannot judge, because they do not know.

Acquirement

The second reason is that of acquirement. We form habits. They become almost natural with us from long-continued repetition. But here again is a difference, for not any two have formed exactly the same habits, in exactly the same measure, and with exactly the same force. Again they do not fully understand.

Environment

The third reason is that of environment. Every one has his sphere of operation, his surroundings, which operate upon him in their own individual way, drawing, impelling, and forcing this way or that, as duties or attractions demand. And in this respect, as in heredity and acquirement, every one differs from every other one. So while we are all one great human family, yet every one is distinct from the others; and until we can stand just where our brother stands in every detail of heredity, of acquirement, and of surroundings,—until then, we cannot fully understand.

But listen, my brother. There is one thing we can do. We can be charitable; we can be merciful; we can be long-suffering and forgiving. We do not know how bitterly our brother grieves over that unconquered, inherited propensity, that has become stronger and stronger through generations of indulgence. We do not understand. We do not know how strongly those habits, perhaps acquired during the ignorance of childhood and youth, have fastened themselves, like a poisonous viper, upon him. We do not know his bitter tears of sorrow, his strivings, his defeats. We do not know how the cords and chains of environment grip and bind him. We do not, can not see and know. God knows, he understands, he pities.

IN MISSION LANDS

Central Polynesia

C. H. PARKER

SINCE our late union conference session, Fiji, Samoa, and Tonga have seemed to be a storm center of epidemic and isolation. First the epidemic came, then an isolation of two months, when we had no mail from Australia. At the time of this writing we have only a monthly mail, whereas before we had a fortnightly, and sometimes a weekly mail.

The epidemic was very severe here in Fiji, and the deaths have run into thousands. The Europeans were not exempt, for the toll was just as great, in proportion, as among the natives. In Samoa one island alone had more than eight thousand on the death roll; Tonga had three or four thousand. We have not heard from Niue, as boats are not running there at this time of the year.

One thing we know, and that is that God has had a watchcare over his commandment-keeping people, and very few of them have been laid away on account of this disease. For this fact we have great cause to praise our dear heavenly Father; and I trust that we have a stronger determination to prove our loyalty to him in the great controversy between sin and righteousness.

Here in Fiji we have had sixty-five deaths among our people; only twenty-five of these were baptized. Not more than ten of our old Sabbath keepers died in the epidemic. In Samoa we had only one death. In Tonga there were only three or four.

Our work has been interrupted in Tonga by Brother and Sister E. E. Thorpe's having to leave on account of their health. And now Brother and Sister H. L. Tolhurst¹ must leave at once on account of their broken condition of health. This leaves the field without a worker. We trust however, that soon we may have an efficient worker from the Hawaiian field. The work in Samoa is holding its own, and Sister H. T. Howse has a very encouraging prospect in the school which she is conducting in Apia. Very shortly she and her husband must take a rest in Australia, as they have had a very trying time, and their reserve strength is used up.

The work here in Fiji was never so promising and encouraging from every point of view. Our new Sabbath keepers are stanch, and more are accepting the message. We thought that the epidemic might weaken their faith, but it has only strengthened it, and made them more determined. Other towns are calling for meetings.

Our Indian work is being strengthened every day, and a good strong company of young men are uniting with this message. They have begun talking about building a church for themselves. This suggestion has come from them, and not from the workers.

The call for a European worker for the Europeans of Suva is emphasized by the question, "Why do you not have a place in Suva where we can go to hear the doctrines of Seventh-day Adventists explained?" The time has come for us to reap, and we need your prayers as we try to gather in the ripened grain.

¹ Sister Tolhurst succumbed to the influenza, as noted in the *Review* of July 24, page 25.

Of one thing you can be assured, and that is, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. The crowning day is very close at hand; and may our crown be that mentioned in Daniel 12:3: "They that be wise [margin, teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

* * *

Training Workers in Manchuria

BERNHARD PETERSEN

OUR laborers in Manchuria are indeed few, and the calls for workers are becoming more pressing every year. Never have I felt the real strain of the great task before us as during the last year. In order partially to meet the present need, it was thought best to conduct a small training school for the development of native workers to answer the many urgent calls. With the assistance of a Chinese helper, we are conducting six classes a day, besides holding



Class of Workers in Training at Mukden, Manchuria

public meetings at night. This little band is very enthusiastic, and is doing good, faithful work. By having meetings at night the members are getting a practical training.

Our chapel is filled with attentive listeners every evening, and some have begun to show an interest. We trust that not only shall we see some results from these meetings, but that those who are now in training may become efficient workers among their own people. We pray that God will send both men and means out to this needy field.

* * *

Sheaves for the Kingdom

PETRA TUNHEIM

"HE that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

Not long ago the Batavia (Java) church enjoyed a blessed Sabbath day. About six o'clock in the morning we all left our homes (even our old Javanese grandmother, about eighty years old), boarding the trains at the various stations, to go to the seaside,

where two precious souls were to be buried with their Lord in baptism. It was a bright morning, and the ocean was very still and calm, which made it all the more beautiful. As I looked at the baptismal scene, I could not help sending up a silent prayer to my loving heavenly Father that not only those who had gone into the water and had fully decided to forsake all the follies of the world to follow their meek and lowly Saviour, but also we who were standing on the shore, might in a little while hence unitedly stand on the sea of glass and sing the song of the overcomers.

One of these candidates was a faithful Chinese sister, who was thus renouncing heathenism. She had followed it all her life, in all its darkness. How much good it did my soul to watch her from week to week as the light came to her, to see her willing to give up those old sinful customs one by one, and walk in that heavenly light as it moved on before her!

About the hardest thing for a heathen to give up is jewelry. It must be because it had its origin with them and is their greatest god. This sister had a bracelet that she valued very much. Her beloved mother had placed it on her arm years before, prior to her death. She questioned whether it would be wrong to wear it. I asked her to consider whom she really loved the most, her heavenly Father who had made her body perfect, so that it could not be improved by decorations, or her mother, who was now gone and could do no more to help her. The following week I found that the question no longer troubled her. Her dear loving Maker was everything to her, and she was willing to give up anything that did not please him. The heavy gold rings had already come off, also the long row of gold buttons that dear friends had given her. Her face beamed with joy at the complete victory over the last of her heart idols.

The other candidate was a well-educated Javanese man, who is descended from the royal family of Java, and therefore carries the title "Mas" — Mas Addie. He had been a Christian in the Dutch Reformed Church for thirty-three years, earnestly walking in all the light he had. His case illustrates the wonderful manner in which the Lord searches out the honest in heart. He worked faithfully as head officer in the Pasteur Institute for twenty-seven years, after which time he was allowed to draw a pension. In June of the previous year he asked the manager for his pension. The doctor looked at him in surprise, and then exclaimed, "Mas Addie, you are not old yet, and can still work for many years. Why do you want to draw your pension now?" He answered emphatically, "I want to take the time to study my Bible more, and get ready for my heavenly home." Such an answer seemed foolish, of course, and was scoffed at by one who had never tasted the joy of a Saviour's love and looked forward in hope to a future inheritance.

The month after he had thus begun to search for more light, he came to attend one of my readings in the home of his brother-in-law. At the first study he said, "This is the light I have been seeking for, and this is surely God's truth." His interest in the message increased week by week, and after a few studies he began to give up his bad habits — tobacco, tea, coffee, and flesh meats. He is now studying the message subject by subject, memorizing the references, in order to be able to give it to his people. He has already found a number who are interested, and two of them have begun to obey.

Surely the Lord is hearing our earnest prayers, and raising up workers for the millions of Mohammedans sitting in dense darkness, who can be won only through the efforts of their own people. Help and pray, dear brethren and sisters, that the Holy Spirit may run to and fro among the millions of Mohammedans in this island, to soften their hearts and make them good soil for the seed of truth, where it may take root and bear fruit for eternity. Then soon, yes very soon, we shall all join that great gathering soon to assemble, taking our sheaves with us, when "both he that soweth and he that reapeth may rejoice together." John 4: 35-38.

* * *

Tsungwesi Mission, Rhodesia

ELMORA V. JEWELL

WE have just returned from the conference held at Bloemfontein. We felt very thankful for the message brought to us by Elder E. E. Andross. Never did the truth look more beautiful, nor the certainty that we live in the last days seem more sure than now. We have returned to the mission with renewed determination to seek the Lord as never before, that we may have his Holy Spirit to help us as we try to lead the people in this dark land to the Saviour.

Our mission has suffered much in the last eighteen months from epidemics and other sickness. You have already heard of the terrible time we had with the dysentery a year ago, when we laid away little Lawrence Bowen and Frankie Tarr, along with many of our native children. At that time one of our teachers lost his entire family — wife and two children. A few months later he succumbed to heart trouble. Our own little boy was at the point of death, but God in his mercy spared him to us.

Then the influenza visited us. Late in the autumn, four boys came to us on the train. The next morning two were ill, and the following day the four had it. We had only heard of influenza, and supposed the boys had fever. But by Wednesday, twenty of our boys and girls were ill, and we also received a paper telling of the ravages of influenza at the Cape. By the end of the week, seventy were attacked. Mr. Jewell worked hard, caring for them until Sabbath evening, when he, with Brother Tarr and Sister Bowen, was also taken ill. Monday Sister Tarr came down with it. I did the best I could to look after so many patients.

Soon I discovered that Brother and Sister Tarr were dangerously ill. Both Mr. Jewell and Sister Bowen left their beds to help care for Brother and Sister Tarr. In spite of all our efforts we were obliged to pass through another sorrow in losing our dear Sister Tarr. Brother Tarr was also at the point of death, but God mercifully heard our prayers as we carried out the instruction given in James 5. We lost only one of our native boys. We felt that God's care was over us, as there were many deaths among the natives outside the mission.

These experiences have been hard to bear, but we are not discouraged. Through it all God has been very near to us.

Work is going on in the usual way now. We have in our school some earnest young persons who are preparing to go out to work for their own people. It cheers our hearts as we see the heathen boys putting away their idols and superstitions, and worshipping the true God.

During the last year we have erected a new church building. This year we hope to have a new school building. At present we are holding school in the dining-room.

We are grateful for the help provided for us in Elder W. E. Straw to superintend the mission fields in Rhodesia. He is a great help to the work here. His experience in teaching makes his assistance invaluable in dealing with our school problems.

We received a letter from Elder W. A. Spicer, written from Australia, which we appreciated very much. We are now looking forward to a visit from Elder E. E. Andross. We have never forgotten the cheer Elder Spicer's visit brought to us.

* * *

A Visit to Our Korean Dispensary

MRS. ELLA C. RUSSELL

A FALL of snow during the night has made bad walking on the little footpaths leading in every direction from the village, so there will be an easy day in the dispensary.

On entering we find all in readiness,—water hot, stoves full of coal, and rooms warm. Cong Pong Ho, the secretary, is at his desk. The nurses, Sin Il and Il Sin, are waiting. Semicircling the stove in the main room, is a motley group of chairs and stools. Even the operating chair has turned its back to the glass table of dressings and bandages, and is ready for an occupant who dislikes having a tooth pulled or an eye treated. The dispensary family take their places, and after a short season of prayer, work begins.

Because of the snow, our patients will come singly or by twos, and we shall have time to notice a little more than symptoms in each case.

This woman is an inpatient. She has come from a small village about fifty miles away, and looks just like any other Korean woman fifty years of age. She has worked hard all her life, as they all have to do. She always comes early, for she is anxious to be well, so that she can work hard again. I saw her in church last Sabbath. She stays in a Christian home here. I am sure she will get something far better than pills and cough sirup.

Here is a pitiful case—a young woman in despair. She has no son. Her mother-in-law has been very patient, but ten years of hoping against hope brings the ultimatum: a son or step aside for another. These are our most frequent and tragic cases. Almost always they are accompanied by the mothers-in-law, who demand an immediate decision as to whether the hoped-for son is to be a reality.

This young man has a very bad eye. He has been coming two or three times a day for some time. His clothing is coarse and soiled, but we know him as a true gentleman. His gentle, quiet manner, polite speech, and patience in great suffering, no one can fail to note. The eye is treated and rebandaged, and he is off. He hopes soon to be well, that he may go to work again.

A mother is bringing in her little girl. The child is trembling violently, and nearly fainting with fright. She is lifted into the chair. Don't I remember when I was a little girl, and had to have a tooth pulled! Shortly after, I saw the same little girl, and in her thankfulness she forgot to be shy as she said, "It did not hurt a bit."

This is a foot. It does not look very well, all scarred and one toe missing, but it is still a foot, after four operations and a whole year of treatments and untold suffering. As a foot it will yet do duty for the boy who is so happy to know he will not lose it and thus become a crippled beggar.

A pretty little baby of eight months is brought in. The dimpled limbs and body are bare except for a short jacket. His mother does not need to tell us the trouble—sore eyes. Take off the jacket, lay him down on the table and irrigate with warm boric solution. We all know just what to do, but baby objects. One nurse has to hold the arms down and keep the little wriggler quiet. Another nurse has to do the irrigating, but as it is a three nurses' job, I come to help. It is surprising how reasonable the mother is, and that she does not attempt to take up the child to quiet him, thus delaying the treatment. We are permitted to accomplish a successful treatment, and I feel like complimenting the mother on her good behavior, until I learn it is another woman's baby she has brought. Surely Solomon was a wise man.

Several are waiting their turn, and others are coming. We must hurry to treat them all, not forgetting the tract or paper to be given at the door as they take their leave.

An old lady is carried several miles in a chair on long poles. She is incurable. As this is explained to her son, who came with her, a sad and hopeless look comes into the poor old face. "Do you know the Jesus doctrine?" we ask. "How can I know Jesus?" she replied. We give some tracts, and put the name on the visiting list, and she is carried away. And so it goes day after day. Often I recall these beautiful lines from the pen of L. R. Meyer:

"O God, I cried, 'why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their keeper?—only I?—to bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would God my eyes had never opened been!"

"And the thorn-crowned and patient One
Replied, 'They throng me too; I too have seen.'
'Thy other children go at will,' I said, protesting still.
'They go unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried.'
He turned and looked at me: 'But I have died.'

"But, Lord, this ceaseless travail of my soul,
This stress, this often fruitless toil
Thee souls to win!
They are not mine. I brought not forth this host.
Of needy creatures struggling, tempest-tossed—
They are not mine!"

"He looked at them—the look of One divine;
He turned and looked at me: 'But they are mine!'
"O God, I said, 'I understand at last!
Forgive! And henceforth I will bondsman be
To thy least, weakest, vilest ones;
I would no more be free.'
He smiled and said, 'It is for me.'"

Soonan, Korea.

* * *

The Work in Jugo-Slavia

[IN the REVIEW of July 24 we published two very interesting letters from our brethren in Siberia, which were furnished us by Brother S. N. Curtiss, of the International Branch of the Pacific Press Publishing Association, at Brookfield, Ill. Brother Curtiss has just sent us another encouraging letter from a brother

in Jugo-Slavia, which we are sure our readers will enjoy.

In the languages mentioned in this letter, the Banat, Backa, and Bosnian are new to our work. Thus in these troublous times new tongues are being added to those in which the songs of Zion are being sung.—Ed.]

“ VRSAC, JUGO-SLAVIA, July 12, 1919.

“ DEAR BRETHREN IN CHRIST:

“ Peace be with you! How very thankful we are to our loving heavenly Father for permitting us, during these very dark years of war, to personally experience the truth of his words in Psalms 46! His works are truly wonderful. We do not know how the neighboring countries have been getting along, but in our field, in Jugo-Slavia, ‘the city of God’ has been made ‘glad’ and the ‘streams’ have been greatly multiplied during the period of the war. Many dear souls accepted the truth while in military service, and quite a number while imprisoned in Russia and Siberia.

“ Unfortunately, we lost many workers during the war. For a long period only two remained to do the work, our dear conference president, Brother R. Schillinger and Brother M. Ludewig. They have had to work day and night, and also help in other conferences. The Lord has greatly blessed their efforts, not only by increasing the membership in the churches, but also in all public meetings. In many new places the truth has been planted and has gained a good foundation. This is true in places with a large Serbian population.

“ Today we have a membership of four hundred in our territory, who are all helping to spread the message with great power, so that we cannot keep pace with the many, many calls that come to us. The union of the Jugo-Slavia territory into one kingdom has proved a great blessing to the work of God. During the whole period of the war we were allowed to print our church paper, *Misionski Poslanik* (Mission Messenger). We publish in this paper our Sabbath school lessons, programs for the missionary society, readings for the prayer meetings (mostly taken from the Testimonies), etc. I have just received a new number. The contents are: ‘Lessons on the Seven Trumpets;’ ‘Proclaiming the Second Advent;’ ‘Close of the Mystery of God;’ ‘Experiences in the Advent Movement;’ ‘The Temple and Its Service During the Forty-two Months;’ and ‘The Two Witnesses.’ The missionary program is as follows: ‘The Advent Movement, 1831-44, and God’s Hand in It;’ ‘The Power of the Present Truth,’ dealing with its wonderful progress since 1844, as seen today; ‘Testimonies on the First Coming of Christ;’ ‘Duties of the Church;’ ‘Election of Officers.’

“ During the war we printed our own songbook in the Serbian language, ‘Adventa Pojanja.’ This contains 315 songs, which were translated from ‘Zion’s Lieder.’ Now our splendid songs are sung in Banat, Backa, Serbian, Sirmian, Slayonian, Bosnian, and Croatian in the real Adventist spirit.

“ We thank our dear heavenly Father that he has kept our president, Brother Schillinger. He was the first one to open up his heart to this people. He diligently studied the Serbian language. I used to help him translate, but now he can write his own articles for our paper. His whole family speak, read, and write Serbian. This people is his people.

“ Just the other day I received a card from distant Zagrab, capital of Croatia, where a live missionary

church was organized last year. One dear brother, who was baptized a month ago in that place, wrote me as follows:

“ ‘DEAR BROTHER IN CHRIST:

“ Peace be with thee and thy whole house! I greatly rejoice in telling you that I am progressing nicely in the truth. Thank the Lord! Our membership is increasing continuously. I thank you heartily for your efforts in my behalf. Many greetings to you and your family until we meet again.

“ ‘Yours,

“ ‘F. STRMSKI.’

“ The world rejoices over worldly progress and riches that soon will pass away; but God’s children today, as in ages past, without regard to race or language, in America or in Jugo-Slavia, rejoice and praise God in thousands of tongues, that they have been redeemed through Jesus our Lord. How wonderfully thrilling this is!

“ Now, dear brethren, I have given you a little picture of the spirit of your Jugo-Slavian brethren—how they are rejoicing in the same old gospel, and are happier and stronger than ever before. Now, I would like to ask you for your papers, German and English, so that we may have a picture too. I would like to have the statistical report for the first quarter of 1914, and all after that date.

“ Please pray for our people, that they may rejoice in their freedom and union for many years. We hope that this country will be strong within and without, and that it may have laws giving much freedom. God be with us!

“ 1 Corinthians 15:58. The Lord will help you and keep you in his truth, until the glorious advent and the reunion of all his saints.

“ Hearty greetings from distant Jugo-Slavia, dear brethren.

“ Your brother in Christ,

“ ALVINO MOCNIK.”

“*Cukurmata ulica 1.*

* * *

Mission Notes

ELDER G. F. JONES sends the following report in a personal letter:

“ We had a busy time after returning from the union conference, visiting the districts and getting ready for the annual meeting. Just before that event I was taken ill, but the meetings went off well. About fifteen were awaiting baptism. This I was unable to administer at that time. Mrs. Jones is well, and I have recovered my health again, and we are on the “Melanesia,” beginning our aggressive work for the year. The weather has been exceedingly stormy, which delayed us somewhat, but there are now a few days of fine weather, and we have begun to move out.

“ This last week we have been on the northwest end of Vela la Vela, in a district called Dovel. We persuaded the natives to clear about five acres of land and to get posts, etc., for a native house for a missionary. Some of the natives are stubborn and independent, and have a strong antipathy to work, but with patience and gentle handling we managed to get them to do what we wished. Some years ago they had a Church of England missionary here, but he displeased them somehow, and so they turned him out and pitched his house down the hill. We are building our mission on the very same spot. We certainly need a tactful and good man stationed here among them. They say, ‘We want a good man.’”

* * *

“ PRESS on, press on, nor doubt, nor fear
From age to age this voice shall cheer:
What’er may die and be forgot,
Work done for God, it dieth not.”



OUR HOMES



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

THE REWARD

WORTHIE HARRIS HOLDEN

To live amid barter and turmoil,
To rest by the vortex of strife,
To fight till the enemy's vanquished,—
Is the valiant Christian's life.

By and by in the calm of high heaven
We shall study its science and song,
And still through eternity's ages
Our rapturous praises prolong.

So banish all thought of ease-loving
In languor of heavenly bliss,—
'Tis the gaining of knowledge as pleasure
Without the earth-tire of this.

Look out at his heaven at nightfall,
Behold nature's beauty above,
And think of the joys that await thee
Through the wealth of his bountiful love.

Then strive for the strait gate to heaven,
And strive for the mastery here,
For thou shalt be fully rewarded
When thy Master of labor appear.

* * *

"Her Husband . . . Praiseth Her"

MRS. INEZ HOILAND-STEVENS

IN a surprisingly large number of homes—so-called Christian homes, too—there prevails the idea that love, though existing in the home, does not need to be expressed in words; it is rather considered as a part of the necessary domestic equipment, to be installed when housekeeping begins, just like the gas and water fixtures; and it ends there.

To be demonstrative or affectionate is considered a weakness and something to be avoided, since words of praise and appreciation "spoil" a person. Everything is taken for granted; and domestic life comes to mean nothing but a cold, monotonous, daily grind; home means nothing more than a house to live in, a place in which to eat and sleep and keep warm.

The Testimonies have much to say about such conditions. Here are two citations from them:

"Brother M has made a mistake in his domestic life. He has not, in words, expressed that affection for his wife that it was his duty to express."—*Volume II, p. 676.*

"You have looked upon it as a weakness to be kind, tender, and sympathetic, and have thought it beneath your dignity to speak tenderly, gently, and lovingly to your wife. Here you mistake in what true manliness and dignity consist. The disposition to leave deeds of kindness undone, is a manifest weakness and defect in your character. That which you would look upon as weakness, God regards as true Christian courtesy, that should be exercised by every Christian; for this is the spirit which Christ manifested."—*Volume IV, p. 256.*

We further read that hard-hearted men and women are the final product of such homes, where the affections are studiously repressed.

"We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another. *The reason there*

are so many hard-hearted men and women in our world is that true affection has been regarded as weakness, and has been discouraged and repressed."—*Volume III, p. 539.*

Why should we be so sparing of our words of love and praise in our homes? And yet we are told:

"There are many in our world who are starving for the love and sympathy which should be given them. Many men love their wives, *but are too selfish* to manifest it. They have a false dignity and pride, and will not show their love by words and deeds. There are many men who never know how starved is the heart of the wife for words of tender appreciation and affection."—*Id., p. 527.*

This writer, in the same connection, goes so far as to say that such neglect on the part of the husband has often caused the premature death of his companion. Many men do not manifest by words and deeds their love and appreciation of their wives, giving as the reason the fear of "spoiling" them. Note in the quotation above that the real reason is no such thing, but rather that they are too selfish to do it. I have yet to see the first wife "spoiled" by words of praise and love from her husband, in spite of this ancient, widespread masculine theory. It doesn't work that way.

Don't you know of men who consider it almost a religious duty to avoid complimenting their wives on their cooking? But if the biscuits are soggy or the coffee is weak, who notices it sooner than they? As if it were necessary to mention the fact! Doesn't the wife know it, and regret her failure more keenly than any one? And yet many a husband feels it his duty to point out all the failures, evidently fearing that without the admonition his wife would backslide in the culinary art!

I always liked my father's motto: "If the food is good, say so; if not, keep still." But somehow a large number of persons seem to have turned this advice completely about. They act upon this principle: "If the food is good, keep still; if not, say so."

Among outside acquaintances or strangers we would not think of adopting such a course. "Polite society" would not tolerate such disregard of the laws of kindness and courtesy. But our loved ones have to stand it. It would almost seem, sometimes, that politeness is a coat, usually worn wrong side out at home, with all the ragged edges showing.

An amusing incident occurred in our home some time ago. I had invited a family to dinner, and the mother, who is a fine woman and an excellent cook, but who lives on a very scanty ration of expressed love in her home, brought along a loaf of homemade bread, which I put on the table.

During the meal her husband remarked, "You are certainly an expert in the art of bread making, Mrs. Stevens, if this is a sample."

You should have seen his wife blush. I enjoyed it hugely, and laughingly replied, "You flatter me. It is not I, but your wife who is the expert." And instead of affirming the compliment he seemed greatly chagrined at having praised his wife's cooking! To this day I have not been able to figure out how it is that these men who fear a little praise will "spoil"

their own wives are so free to compliment other women. Can you explain it?

In Proverbs 31:10 and onward, where the ideal wife and mother is described, verse twenty-eight is often overlooked: "Her children arise up, and *call her blessed*; her husband also, and *he praiseth her*." Evidently Solomon did not think that a little praise would spoil a woman; and he ought to have known.

But some make the excuse, "It just isn't my nature. I'm not demonstrative. It does not come natural." Then why not cultivate the tendency? If it is going to make you better, and your family happier, is it not worth while?

"You reserve your encouraging words, your kindly acts, for those who are not entitled to them as much as your own wife and children. *Cultivate kind words, pleasant looks, praise, and approbation for your own family, for this will materially affect your own happiness.*" — *Volume II, p. 85.*

Manifest love and praise form an important part of the Christian experience. We praise the Lord, and he delights in hearing it over and over again. The angels never cease praising him. The Lord himself says the "Well done" to his faithful ones, and tells continually of his everlasting love for us. We do not hesitate to express these sentiments to friends, neighbors, and even to strangers. Then why not have more of it in our homes?

* * *

The Baby's Clothing

LOUIS A. HANSEN

A BABY, at least, should be free from any curse of fashion when it comes to clothing. Comfort should be the one aim. Throughout the hot summer days he should be clothed as lightly as possible. A baby is warmer than an adult, so does not need so much clothing.

During the days of extreme heat remove all his clothing except the shirt, band, and diaper, and occasionally let him enjoy a kicking spell without a thing on him. Do not dress him so heavily as to cause perspiration. A baby is sensitive to both cold and heat, and the purpose of clothing should be to insure a uniform body temperature. The clothing should be changed with the weather, adding more as it becomes cooler.

It seems strange that any one should think that a baby's heating functions are so much greater than those of an adult that the little one can stand exposure to cold which is positively uncomfortable to older people. But we see many babies dressed according to that notion, with bare arms and legs when the grown-ups are wearing heavy wraps. The baby may not be able to protest, but the chilled extremities should tell the story. A growing child needs all the advantages possible from a free circulation. Prolonged exposure of any part to cold means a congestion.

The baby should not be too heavily clothed in winter, for there is danger of keeping him too warm. All the clothing should consist of loosely woven wool and cotton, or wool and silk. All-wool should not be worn next to the skin, because of the irritation it causes.

The clothing should be loose enough to allow full freedom of abdomen, chest, and limbs. Kicking is the baby's way of getting his needed exercise, and he should not be hampered in it. Do not make him wear garments that are too small for him.

Diapers, even, that have simply been wet, should never be used again without washing. They should be hung out of doors in the sun to dry, and not in the baby's room. Of course the clothing should always be clean. Babies need the benefit of health and hygiene, even more than do older persons.

* * *

Sabbath Afternoon

SUSIE ELEANOR SPECHT

ALL parents realize the necessity of keeping the children properly employed or entertained on Sabbath afternoon. We have a plan in which even the little two-year-old has a part.

At most tailor shops may be obtained a large book containing samples of material for men's clothing. Let the children take out the samples, and it makes a fine scrapbook. During the week pictures may be collected and placed in a box. We follow this plan in our home; and then on Sabbath afternoon we get out the big book, and all gather around the table. Each child has his own page. The pictures are divided and cut out, and we soon have them nicely fastened in the book with library paste. The children like colored pictures; so we use Memory Verse Cards, pictures of Christ, angels, churches, and even nicely dressed children and automobiles.

After the pictures are pasted in, we take turns making up stories to fit the pictures,—stories about going to church and Sabbath school. We imagine how many children attend a certain church, how the service is conducted, etc. Even the smallest child is interested, and little Arthur can place the pictures on his page, after sister has applied the paste.

* * *

What Are We Leaving?

BERTHA UNRUH

"I WONDER if I am leaving anything." This thought almost invariably suggests itself to the mind when personal belongings are being packed at the end of a stay with friends or strangers; and one often hears it expressed. It came to me one day as I was making preparations to leave a home, the kind hospitality of which I had enjoyed for a few days. Quick and strong came back the response: "Yes, you *are* leaving something—something worth infinitely more than anything you could ever pack in a suitcase. You are leaving a part of yourself in this home, and you will never be able to get it back. It is there to stay, to be woven into the life and fabric of the members of that family, and from them passed on to others."

Then came the questions: "What part of yourself have you left? Have you imparted that which is noble, edifying, helpful, Christlike? or have you left impressions, the results of which you will some day fear to meet?" These and other burning questions passed in rapid succession through my mind; and since that morning I have realized more fully what a weight of responsibility rests upon us as we mingle with our fellow men, and leave upon them lasting impressions for good or ill. We are told that "it is a solemn thing to die, but a still more solemn thing to live," and there is more truth in those words than we often realize.

O that we might be more like the Master, who went about doing *good*, whose influence was ever a savor

of life unto life, whose presence brought joy, peace, hope, and comfort! What a privilege we should count it to reveal him in our own lives, not only to the unbelieving world but to those of our own faith! Let us adopt that excellent motto: "So live that those who know you but do not know Him, may want to know Him because they know you." Let us make this poem a part of our daily prayer:

"May every soul that touches mine—
Be it the slightest contact—get therefrom some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And heaven a surer heritage."

* * *

The Dainty Woman

DAINTINESS is an essential; not just mere cleanliness, but that supercleanliness that is expressed in that one attractive word—daintiness. Without it no woman is pretty, and with it the homeliest woman is lovely. That's why it is essential.

The really dainty woman will not go out with her suit or dress showing wrinkles. If tailors are expensive, it is easy enough to press a tailored suit at home. The skirt is the only part that needs frequent pressing, and this any woman can do.

Any woman can keep her shoes shined, too. The well-groomed girl never goes out without rubbing her shoes to smarten their appearance.

The really dainty woman keeps her gloves looking new—a process that takes a little time, but not much money, if they are washed at home in water or in gasoline. Soiled gloves spoil an entire costume.

Needless to say, lingerie should be changed every few days. Some fastidious women make a complete change of underthings every day. This is surely the dainty and ideal way, but those who have to reckon with laundry expenses cannot always be quite so particular.

The really dainty woman will not go out with a shiny nose any more than with a dirty face. She will take care to wipe off the shine with a bit of chamois or rub on a little powder. She should treat her skin so as to overcome the oiliness that makes the nose unduly shiny.—*Selected.*

* * *

An Ideal Bathroom Easily Attained

Few families can afford an ideal bathroom; but all can afford an ideal, and that is the first step in attaining the real.

The proper thing is to be sure the bathroom we have is as attractive and convenient as our money and thought can contrive—and then keep in mind the additions and changes it needs to make it perfect.

The ideal bathroom has walls and floor of white tile. For the floor, light-colored linoleum, well fitted and well varnished, is a good substitute; and for walls, white-enameled wood or waterproof paper will serve.

All woodwork should be white enameled. That can be done by the man of the house himself.

Curtains should be straight, unruffled, and of white voile, cheesecloth, dotted Swiss, or Japanese toweling.

For rugs, use washable rag rugs, or heavy bath mats of Turkish toweling.

Above the washbowl should be a white-enameled medicine case with a mirror set into the door. It should have a door that locks.

Beneath the case, screwed to the wall, should be a glass shelf. At one side should be metal holders for soap and tumbler. A glass or metal towel rod should be close by. Above the tub should be a long towel rod. An enameled bath seat, with rubber-covered ends, slips over the side of the tub. At one side is hung a metal basket to hold soap and sponge.

On the inner side of the bathroom door should be fastened several hooks and rods to serve as clothes hangers.

One ideal bathroom added a unique idea in cases, by displaying a flat, rubber-lined bag, with a turn-over, snap-fastened cover, which, when opened, revealed three or four small hooks on which were hung the bath spray, the hot-water bottle, and the syringe—three unbeautiful but necessary articles which disfigure most bathrooms.

If one cannot afford a regulation shower bath, there is on the market a good needle spray attachment, which fits on the ordinary water taps in the tub, sends a straight rod up about four feet, and has two cross arms bearing two spray heads, each at a distance of a foot apart. A person standing in the tub can get a satisfying shower bath without wetting the hair or necessitating the bunglesome rubber curtains of the ordinary shower.—*Selected.*

* * *

"SEVENTY"

As leaves are borne on the river's breast,
Floating along in a sweet unrest;
As clouds pass over the summer sky,
And one by one drift dreamily by;
So have glided away with their smiles and tears
Seventy changing, beautiful years.

The springs have come and the springs have gone,
Like the fragrant breath of the summer morn;
Their green and gold have brightened and died,
Swift as the sunbeam that rests on the tide;
And so have perished the hopes and fears
Of seventy changing, beautiful years.

The summers have fled with their burden of bloom,
The flush of their roses has faded into gloom,
Their lilies are broken, their glory is dead,
The pride of those summers forever has sped.
Yet Memory those seasons of beauty endears,
As she wraps in her mantle the seventy years.

The autumns were as fair as a dream of the night,
Like a dream they have faded and passed out of sight;
And gently has risen the soft, purple haze
That lent such a glamour to those autumn days.
Today, with its burdens, almost disappears
In the light of those seventy, beautiful years.

The snows of the winters in purity fell,
The heart had its seasons of winter as well;
But all that was cheerless and dreary and cold,
Has vanished for aye like a tale that is told;
The crosses grow light as eternity nears,
Shedding Heaven's own light on the glorified years.

Like pearls that slip from a shining strand,
But are caught and held by some careful hand
That weaves them anew into braid and band,
To gleam on the brow in some distant land;
So our years from the thread of life must fall,
But the hand of an angel gathers them all;
And into a coronet brightened by tears
He will bind the seventy beautiful years.

—*Selected by Mrs. G. W. Amadon.*



TENT WORK FOR THE COLORED PEOPLE IN WASHINGTON, D. C.

ON June 29 we began the tent work for the summer about three squares from the lot used last year, in a very respectable neighborhood in Northwest Washington. Lots near prominent thoroughfares are hard to obtain in this city, and the strict police requirement to secure signers from five whole blocks around the tent location makes the start difficult.

The Lord has many honest souls here yet, and is giving us strength to find the jewels for his crown. We are in the sixth week of our effort, and with the number who have signed the covenant, and those who by word of mouth signify their purpose to obey the Lord, and those who have already united with the church from the tent effort this summer, we anticipate an increase of nearly thirty-five new believers. By last year's effort the church doubled its membership, and it is the earnest prayer of the faithful that we shall again double it. In tithes and offerings and money raised to pay on the church debt, the believers have raised in the last six months \$4,500, and are entering upon another strong rally to reduce the remainder of the debt.

Concerning the tent work this summer, we would say that never have we seen greater interest to know the message for the day. The same large crowds are out every night. Sunday night the tent is filled, with many standing during all the service, and automobiles lining the street curbing. We need your prayers, that we may remain humble and willing workers for God. Satan is so busy in this city, ready either to provoke us or to cause us to feel exalted, and we see the need of remaining close to the feet of the Master. We are sure that any soul won by reliance upon personal ability will probably turn back. That our work may be lasting, the full tent force have resolved to place themselves anew, in God's hands, to be used of him to his glory. Pray for the work in this city, that it may be brought up to the place where it can shine forth as never before.

GUSTAVUS P. RODGERS,

* * *

SASKATOON (SASKATCHEWAN) CAMP-MEETING

THIS meeting was held near the exposition grounds in Saskatoon. A large number of the brethren from all over the province were present. Meetings were conducted daily in the English, German, Russian, Scandinavian, and Rumanian languages. From outside the union Elders W. F. Martin, L. H. Christian, L. A. Hansen, and I were present. The instruction given was very practical and most helpful to our people. It is wonderful how the Lord unites in this message the different nationalities into one great unit. It was reported that more than seventy different languages are spoken in that one province, and all these people must hear the call to the marriage supper of the Lamb.

In 1918 there were 23 churches in the conference, and now there are 28, with a

membership of 1,078. Already since the beginning of the year 270 new members have been added to the faith. A good many of these are of foreign birth. In fact, Saskatchewan has a foreign field within its own territory. We must do all we possibly can to reach these people with the most precious truth the Lord has ever held out to man. These foreigners have come with the object of making a home, but what would home be without a hope in the new earth? Just at present many foreigners are going back to Europe. They should take the truth of God with them, not only in their hearts, but in the form of literature. We are a little slow to seize the opportunities which God has given us. Cannot our good people do more than they have ever done before? We are now printing many of our publications in the most prominent languages.

The province has been visited with a drouth for the last three years. There will be hardly any crop this year. As a rule, the people are discouraged, but the children of God have great reason to be thankful, and are looking up, because their redemption draws nigh.

The tithe was about \$1,500 less than last year, but the Sabbath school donations had increased \$1,700 over those of the previous year.

The Battleford Academy has had a very prosperous year. More students were present than at any other period of its existence. This is a very encouraging prospect. Because of the diversity of languages and the pressing need of workers, the board of management saw its way clear to open a German department for 1919-20. We hope and pray that it may be the means of drawing many students to the school.

Elder J. G. Walker has the full confidence of the brethren and is interested in all nationalities alike. Liberal donations were made for the advancement of the cause in the home and foreign fields. Every one went home refreshed because of the good meeting.

J. T. BOETTCHER.

* * * ADVERTISING

It pays to advertise. Every prosperous business firm in this world recognizes the fact. Even though the finished product of a certain company be ever so excellent, and no other firm able to compete, still in order to get the knowledge of the product before the people, and thus create a desire for the goods, it is wise to advertise. It should be done aggressively, persistently, and continuously,—though at the same time prudently, economically, and systematically. Big worldly concerns are not simply throwing away large sums of money each year in advertising; they are building up their business.

The church of Jesus Christ is engaged in the greatest business enterprise in all the earth. Its field of operation is more extensive than that of any worldly concern. Its work most vitally affects every soul on the earth. The effects of its work will stand throughout eternity. Though its thoroughly finished product

will always recommend its work, still, in these days in which the needed facilities have been specially provided for the successful prosecution and speedy finishing of the Lord's work in the earth, in order to get the knowledge of salvation before the people, the church, if it arises to the needs of the hour, must lengthen its ropes and strengthen its stakes in these respects.

As was indicated through the columns of this paper recently, travelers often find it almost impossible to find our Seventh-day Adventist churches, especially in the large cities. This ought not so to be. I hold that it ought to be the very reverse; that any one who has the least inclination to investigate the message, ought to be able easily and quickly to locate the church. Who can give any reason why the names of the church and its pastor should not be properly listed in city and telephone directories? And I further hold that every conference and tract society should also be listed, not simply under the State name, but under the name "Seventh-day Adventist."

The firm of William W. Fiske, 801 Harrison Building, Philadelphia, Pa., operates the regular church directories in the hotels in the leading cities of America. For a nominal sum, the name of the church, its pastor, and the general program of service can be listed by the year, with the privilege of correcting the same quarterly. A letter inclosing stamp, will bring all the desired information. In the city of St. Paul, our church announcements thus appear in eleven of the leading hotels and at the Y. M. C. A. headquarters. Thus, with other announcements and the subjects of special Sunday evening services regularly appearing in the church directory of the daily papers each week, no inquiring soul in the whole city need be in the dark as to the "who, where, and what" of the Seventh-day Adventist Church.

But how shall strangers reach the church? Neat gold-lettered signs should be placed at the nearest street-car line or lines, pointing out the direction and giving the distance. In St. Paul we have three such neat signs on the three car lines surrounding the church, and one also on the famous Summit Boulevard auto drive. It will usually be an easy matter to get from the proper city, street-car, and telephone authorities the right to erect such signs. A neat program of the services should also be placed on or near the church building itself. No one should be left with any excuse for not knowing where the Seventh-day Adventist church is. This is not simply theory, either, but practical experience. On every copy of *Present Truth, Signs* weekly, or other kind of literature put out in this city, we have endeavored to have stamped the name and location of the church and its pastor.

Why should not the good news also appear at times in the newspaper? I have found that newspaper advertising reaches more people at less expense, and brings better returns, than the old method of using little cheap dodgers. Neatly prepared illustrated folders on good paper,

hand cards, window cards, and street-car cards may also be used at times to good advantage. No ironclad rule can ever be laid down governing all cases. Local conditions must determine what is best, and each man must work in his own harness.

People are today keeping the Sabbath whose attention was first called to the message through such means, and who had marked in their own Bibles all the Scriptures used. Outside the city, calls for literature have come in from all over the State, from adjoining States, and one call came from Boston and another from Tacoma. Hundreds of papers went overseas. People from outside the State have contributed to the press fund for such advertising, and some of these interested people are taking the *Signs* weekly now. We need never expect to build up great memberships, but we must do all we can in this time of gross darkness to reach the individual honest in heart.

With the large and small books at our command; with our excellent magazines, *Present Truth*, *Signs* weekly, and tracts and other literature in many of the languages of the earth; with good leadership, and all Israel at work, aflame with power from on high, what might not the church accomplish? I desire to be found faithful, doing my part in the work.

STEMPLE WHITE.

* * *

FUNCTION OF THE RURAL PRESS

ONE of the most interesting addresses at the annual convention of the Georgia Press Association, held at Monroe, Ga., was by Wright A. Patterson, editor in chief of the Western Newspaper Union, his topic being "The Place of the Rural Press in American Civilization." Mr. Patterson said in part:

"The institutions and civilization of the civilized world, including our much-beloved nation, are in jeopardy today, due to the terrific upheaval through which we have passed during the more than four years of terrible conflict.

"Chaos has followed the overthrow of established government in Europe. Revolutions have been, and are still, of almost daily occurrence. Mob violence has taken the place of recognized authority. And what has happened and is still happening in Europe threatens to a greater or less extent in America.

"We are witnessing strikes and lock-outs in every large city almost daily. We see labor pitted against capital, and capital against labor. We see the political parties attempting to camouflage the real situation, to sidestep the duties of the day, in the interest of party supremacy. We see the ugly head of anarchy rising in every center of population, and in the centers of population we are face to face today with very nearly the same acute situation Europe is now facing.

"But we have in our American population, mainly outside of our cities, an element which Europe has not—the people of our rural communities, forming the bulwark of the nation and of the world.

"While I was in Europe last fall, just before the signing of the armistice, Lord Balfour of England said to me:

"The hope of the world lies in rural America."

"That brief statement means more than one might imagine without careful analysis. We have first to realize that Europe is today but a volcano of class

passion liable to explode at any moment and spread all over that continent the conditions now existing in Russia; that the mobs are demanding the violent overthrow of established institutions, and are indicating an unwillingness to await the processes of evolution for the accomplishment of desired ends; and that these same conditions are being reflected in the large centers of population in America, making them unsafe anchors in the period of storm which threatens to engulf that degree of world civilization that it has taken centuries to attain.

"It is with a full knowledge of these conditions that the great Englishman turns to rural America—turns to the educated, thrifty, sane-thinking people of our small cities, our country towns and farms, as the one great hope for the maintenance of world civilization.

"Any one who knows the conditions in Europe and the conditions in our own large cities can easily understand that he is right. The world is facing a change that is inevitable. In Europe it may come, as it threatens to come, by revolution—a revolution that will bring with it the utmost distress for all classes and the annihilation of much that is good and that it has taken centuries to create, centuries of strife and of suffering. Or it may come as a matter of evolution, and if so it will be because a small minority of level-headed men have by stupendous efforts been able to control the passion of the mob.

"But in America the mob is in the minority, and it is the sane-thinking, educated, patriotic, thrifty majority of our people who live in rural communities who can be counted upon to guide us through the inevitable change by the pathway of evolution instead of revolution.

"And what is the place of the American rural press in maintaining American—yes, world—civilization? It is that of wise leadership and of sane counsel for the people of these rural communities. It is its place to teach sound patriotism, the rule of law and order on the part of all classes, and that the changes that are desirable should come by the enactment of laws instead of by violence.

"The country daily and weekly newspapers of America are read by much more than one half of our population. More than sixty million people peruse the columns of these journals each week. The opinions of these more than sixty million people are formed to a very considerable extent by what they read in these rural newspapers.

"With such an audience it is not hard to imagine the terrible effect if these newspapers as a class were to carry to their readers each week the doctrine of class hatred, of disregard for American institutions, of a propagauda of destruction and of revolution.

"All these things are in the very air we are breathing today. You can hear them talked on the streets and in every place where men congregate. . . .

"There is no other class of publications that can exert such a powerful influence along reasonable and sane lines, and for those things which are for the general good of the nation, as the rural newspapers.

"At a meeting in Chicago some months ago the publisher of one of America's leading metropolitan daily papers made the statement that while he did not con-

cede any greater influence for any metropolitan daily newspaper in America than that exerted by his own publication, he did know that, per thousand of circulation, the country newspapers could make ten votes for any worthy proposition to one made by his newspaper.

"That, my friends, is a fair expression of the tremendous influence of the country press, of your influence in your individual communities."

The above words should be full of meaning to Seventh-day Adventists. We believe the rural newspapers should be utilized much more than they are by our people today. It is our experience that most country editors are glad to get short articles, especially if they have a patriotic, newsy tone. In fact, some editors are very anxious to get them. For some time we had been sending articles to the *Southwestern Press*, at Elk City, but were busy with the crops and for several weeks did not have time to prepare anything. Last week we received a nice letter from the editor, wanting to know what was the matter, and urging us to "contribute liberally" to his paper. He has already given us more than two hundred inches of space, and nearly all front page space too.

Our general source of information is the *REVIEW AND HERALD*, *Liberty Magazine*, the *Signs of the Times*, and the *Watchman Magazine*, also our Press Bureau, Washington, D. C. Nearly all our papers contain something in each issue than can be turned into a good local newspaper article.

We are isolated Sabbath keepers, and get much comfort and satisfaction from studying the contents of every issue of our good papers, in search of something suitable for the three or four local papers in our vicinity.

Some editors are so carefully conservative that they will not print anything that has any Bible in it, but most of them will. We should not be discouraged if some editor refuses to print our contribution, but try another. It is the successes that count, not the failures.

We generally make friends with the editors by furnishing them local news items. Seventh-day Adventists should be taking advantage of every opening while they can. It will make our work less difficult in the near future when the storm clouds begin to break.

Let us work while it is day; the night cometh, when no man can work.

MR. AND MRS. WIRT LUCAS.

Port, Okla.

* * *

WHO WAS ELIHU?

IN a recent *REVIEW* this question was asked and not positively answered. It was my privilege to take dinner with this man, Ephraim Clarke, at the home of his daughter and son-in-law, in August, 1880. Their home was at that time five miles southwest of Darien Center, N. Y. He was about seventy-five years of age—a humble, quiet, unassuming farmer. Elder M. H. Brown will no doubt remember the circumstance.

G. D. BALLOU.

* * *

RING in the valiant man and free,
The larger heart, the kindlier hand.
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

CUMBERLAND CAMP-MEETING

THE annual gathering of the Cumberland Conference was held at Lenoir City, Tenn., August 18-24. By far the largest attendance in the history of the conference was present from the very first day and remained until the meeting closed. It was gratifying to see a large number of bright young people on the grounds, and to note the interest they took in the special meetings held for them in the young people's tent.

Lenoir City has been favored several times with general meetings of our people. The citizens manifested their appreciation of our work by attending the night services in large numbers. It is hoped that a good number will be added to the flourishing little church already established in the city. The church building was dedicated on the last day of the meeting, Elder W. H. Branson preaching an appropriate dedicatory sermon, after which those who had given their hearts to the Lord during the camp-meeting were baptized.

The Cumberland conference is now one of the largest in the Southeastern Union. Besides the eastern part of Tennessee, it comprises eighteen counties of western North Carolina and a portion of northern Georgia. Elder A. W. Coon was chosen president of this field about two months ago, and was re-elected for the ensuing year in the regular conference session. All appreciated the earnest effort put forth by Elder Coon and his coworkers in preparing the camp-ground and in making the campers comfortable under many unusual difficulties. Strike conditions tied up freight traffic, so that many of the family tents did not arrive until the opening day. Notwithstanding this, everything moved along nicely, and all testified that it was the best meeting they ever attended.

The president's report for the first seven months of 1919 showed a material increase in many ways. The tithe during the period made an increase of \$5,444.17 over that for the same period in 1918, and the offerings an increase to the amount of \$1,972.50. In one meeting during the encampment the brethren and sisters subscribed to missions in cash and pledges and conditional sale of property a sum in excess of \$5,000, which will more than make up the quota expected of this conference.

Each departmental secretary rendered an interesting report of his work, which showed a decided improvement over all past efforts. Great interest was taken in the colporteurs' report, which indicated that the book work is coming to the front in the Cumberland Conference. One important action taken during the conference session was the establishment of the Graysville Academy as a ten-grade intermediate school, under the joint management of the conference and Graysville church. A substantial school fund was subscribed, to be equally divided between the Graysville Academy and the Southern Junior College. One very encouraging feature in the young people's department was the large number of students who purpose to attend one of our schools this coming year.

From beginning to end the preaching and instruction given were of a practical nature, calling for a deeper consecration to the finishing of God's work in the earth. The whole encampment seemed

stirred with a realization that the end is near. God certainly poured out his Spirit in a special measure on several occasions, and a ringing testimony of victory over sin was given by many who came to the meetings in a rather lukewarm state. The last Sabbath was a day long to be remembered, when practically the entire congregation moved forward in earnest consecration to God.

The burden of the preaching was carried principally by Prof. J. G. Lamson, Elder W. H. Branson, and the writer. Elder B. W. Spire, of the Georgia Conference, was present a portion of two days. Drs. Martinson and Hayward were in attendance, and gave several interesting health lectures. The regular union departmental leaders and the local workers from the conference united in making the departmental and early morning meetings a spiritual feast. Several workers were present from the Southern Junior College, Miss Myrtle Maxwell having charge of the children's meetings.

The following officers were elected to associate with the president in fostering the work for another year: Members of the conference committee—Cyrus Simmons, T. E. Pavey, M. M. Martinson, V. B. Watts; secretary and treasurer—T. E. Pavey; Sabbath school and educational secretary—Miss Marian Brooke; field missionary agent—F. E. Washburn; young people's and home missionary secretary—Miss Anna Adams; medical secretary—Dr. M. M. Martinson; religious liberty secretary—Judge Cyrus Simmons.

May God bless the work of the Cumberland Conference. L. T. CRISLER.

* * *

ARKANSAS CAMP-MEETING FOR THE COLORED PEOPLE

THE writer reached the camp-ground at Brinkley, Ark., August 7, in time for the opening services, and was met by a violent windstorm and a little rain afterward, which made it necessary to cancel our first meeting, which was appointed for Thursday night.

Elder J. W. Allison, who was in charge, as State evangelist of the work in Arkansas had been there about four weeks conducting a tent effort, which had merged into the camp-meeting.

Brinkley is about seventy miles west of Memphis, Tenn., and is situated in the cotton and rice belt of Arkansas, on the main lines of the Rock Island and Cotton Belt Railroad. It is a thriving town of about four thousand inhabitants, two thousand of whom are colored. It has no company or church of our people.

The camp was pitched in a fine grove near the union station. There were about thirteen family tents and a large preaching pavilion. All could not be accommodated on the ground, so many stayed in the town. There were about fifty of our people, including children, attending from various parts of the State. The conference workers present, excepting Elder Allison's tent company, were Elder J. I. Taylor, president of the conference; Mrs. J. I. Taylor, secretary of the Sabbath school department; Miss L. E. Wilcox, educational and young people's secretary; Brother T. J. Hooper, field missionary secretary; and Brother G. A. Oglesby, from Memphis, Tenn. Oakwood Junior College was represented by a student, Brother Richard Loudon.

The conference officials gave us good instruction, each in his special line of work. Brother Oglesby and the writer gave what help they could toward making the meeting a success.

The people of the place had been somewhat aroused by the tent-meetings, and many attended our services. These were much impressed with the quiet simplicity of our camp, and the way we opened to them the truth of the Holy Scriptures. So we hope to be able to raise up a strong church by means of the tent-meetings, which are being continued since the close of the camp-meeting.

Our people, though poor, gave quite liberally to the support of the mission cause, and dedicated themselves anew to live godly lives and to do all in their power to build up the work in their State and to hasten its completion in all the world.

While there the writer went down to Dallas, Tex., where Elder Sydney Scott is conducting a strong campaign this summer, assisted by Elder Thomas Murphy, Brother Richard Hall, and others. While there I had a chance to meet and speak to some of the leading colored people of the city. W. H. GREEN.

* * *

HOW PRESENT TRUTH CAME TO ME

I BEGAN to read the REVIEW AND HERALD in 1874, just forty-five years ago. I accepted present truth in 1875, entered the ministry in 1877, and have been in the work every year since. God called me to preach his word,—to do the work of an evangelist, to make full proof of my ministry,—and so I have endeavored to be about my "Father's business." I believe I can say with Paul:

"The gospel which was preached of me is not after man. . . . Neither received [I] it of men, . . . but by the revelation of Jesus Christ." Gal. 1: 11, 12.

"As we were allowed of God to be put in trust with the gospel, even so we speak." 1 Thess. 2: 4.

The Sabbath truth came to me in this way:

I was yet a boy in my father's home in Nebraska. My parents were old-fashioned, earnest Methodists. They believed in conversion, family prayer, and the testimony meeting. I was converted under that kind of "home religion," and I never want to forget or lose that blessed experience, for that is the kind I believe in yet.

But I was not keeping God's true, holy Sabbath. I needed to have the way of the Lord more fully "expounded" unto me. Some good Seventh-day Adventist home missionary sent us the ADVENT REVIEW AND SABBATH HERALD. We had been warned not to read those "Advent papers." We were poor people, and lived on our claim, or homestead, in a house that was neither lathed nor plastered, so mother pasted those REVIEWS on the wall to keep out the wind and cold. Well, they did help to keep out the cold, and they brought in the truth—thank the Lord! One day I began to read one of those papers on the wall, and this is what it said:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

"Well," I said, "that's good; I believe in the 'commandments of God, and the faith of Jesus.'" So I read on and came to an article entitled "Which Day Do You Keep, and Why?" and then and there God opened my eyes, and I saw the precious present truth. O praise the Lord forever! And it was the good old ADVENT REVIEW AND SABBATH HERALD that was used of God to show it to me. Say, brother, do you blame me, or think me a little fanatical, or too much in earnest, when I say I love to read, and get all the people I can to read, our good church paper, the ADVENT REVIEW AND SABBATH HERALD? And furthermore, let me tell you that you need not be afraid to send it out as a "missionary" messenger. If God could use it to bring a Methodist like me, "dyed in the wool," to see, believe, and obey "the commandments of God, and the faith of Jesus," and help keep me in the present truth all these years, it can do it for others.

O I am so glad God put it into some one's heart to send us the REVIEW, and that when it came I read it—did not get angry at it, "talk back," and reject the counsel of God against myself, but just simply accepted the "truth as it is in Jesus." I am also thankful that my parents were poor, and did not live in a fine, comfortable house; for if we had, those REVIEWS might never have been pasted on the wall, and I might never have read them and thus been led to see and accept present truth. God has different ways of bringing people to a knowledge of his truth, but I know that giving one an opportunity to read the REVIEW AND HERALD is a good way.

As I have said, God sent me to do the work of an evangelist; and I believe the work of an evangelist is to get people converted to God, to get them to keep the Sabbath of the Lord and join the church of God, and then to get them to subscribe for the REVIEW AND HERALD. When I visit a professed Seventh-day Adventist home I always look around for two things,—first for the REVIEW AND HERALD, and second, when I go to their table to eat with them, for Graham bread. And if I do not find these two things in that home, I believe there is some "work" for a Seventh-day Adventist evangelist to do there in that home. And so after reading God's blessed word and conducting family prayer, I talk about the REVIEW and Graham bread.

The Lord says through the apostle John that he *wishes* us to "prosper and be in health," as our "soul prospereth." Now, brother, let the Lord have his "wish," or way, with you. And I believe this "wish" not only includes your conversion, baptism, and union with the church of God, but also that you be kept strong and prosperous. In order to have good spiritual food, it is necessary for you to have our good church paper, the REVIEW AND HERALD. Read it carefully, keep it neat and clean, then pass it on to others. Do not let these papers accumulate in your home, or use them for waste paper, but with prayers and tears send them on to bless and help others.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

Since the day God spoke to my heart from the REVIEW AND HERALD pasted on the wall, and by means of the others that kept coming to our home,—and by the way, brother, that is the right way, *keep them coming* to your home and then send them on to bless other homes,—the REVIEW has been a welcome guest, or rather a member of our family. If it did not come it would be missed as much as a member of our own home.

If I am called to rest from my labors before the Lord comes in his glory, I want some one to say to the brethren through our good church paper, in the column headed "Obituaries," that I came to a knowledge of this message and had a part in this ministry through reading the good old REVIEW AND HERALD.

DANIEL NETTLETON.

Port Townsend, Wash.

* * *

NORTHERN NEW ENGLAND CAMP-MEETING

"THE best camp-meeting ever held in the Northern New England Conference," was the verdict of all those who attended the meeting held in Brattleboro, Vt., August 14-24. The attendance was the largest in the history of the conference. There being no business session of the conference, the entire time was given over to spiritual things and to reports from the laborers.

The meeting was held in the Valley Fairgrounds, which we obtained free of charge. The board of trade of Brattleboro, having invited the conference to hold its camp-meeting in their city, saw to it that many advantages were obtained which we do not usually secure. The grounds and the buildings were free.

Though the meeting was held in the extreme southern part of the conference, every church but one was well represented. The laborers from outside the conference were Elder A. G. Daniels, Elder and Mrs. R. D. Quinn, Elder H. W. Carr, Elder B. G. Wilkinson, Dr. W. E. Bliss, Dr. D. H. Kress, Prof. M. E. Olsen, Brethren E. E. Franklin, L. W. Graham, and J. D. Snider, Prof. John Hottel, Miss Pearl Rees, and Dr. B. B. Kinne. Each of these persons came with a message that went right home to the hearts of our people. Special mention should be made of the work done by Elder Daniels, who brought a very encouraging report from the foreign mission field; also of the spiritual work carried on by Elders Quinn and Wilkinson and Dr. Kress, which resulted in the conversion of many souls. On the last Sabbath of the meeting, all who attended the camp gathered on the banks of the Connecticut River, into which sixteen precious souls were led, to receive the rite of baptism.

During the Sabbath school hour the first Sabbath of the meeting, after a short talk, \$213 was given as the Sabbath school offering. This was the highest ever given in the history of the conference, but on the following Sabbath, after the writer had again made a very simple appeal, more than \$730 was piled up on the desk by the people, who came from all parts of the tent to make their offering. It was a meeting long to be remembered by those who attended. It seemed that every one wanted to have a part in the offering. It was evidence of the deep work of the Spirit during

the days we were together. For the two Sabbaths, with a little that came in afterward to be added to the offering, more than \$1,000 was given for missions. Besides this, \$1,400 was given or pledged for the local work of the conference, while \$456 was given or pledged for the church school work in the conference. At another time during the meeting \$246 was given for the Lancaster Junior College. More than 2,500 books were taken by our people, to be sold by them. And besides, a large number of subscriptions were taken for the REVIEW. These are only a few figures, but taking into consideration the size of the conference and the attendance at the camp-meeting,—scarcely more than two hundred people being present,—it was believed by all that it was a good evidence of the blessing of God upon the encampment.

During the evenings a special effort was made for the outside attendance. Repeatedly people came from the city and filled the tent to its capacity. The automobiles seemed to come from all parts of the community, each bringing its quota to the meetings. One night we counted thirty-two cars.

There is one daily newspaper in Brattleboro with a wide circulation, not only in the city but in the surrounding country. Its columns were open to us, and every night we were given between one and two columns in a conspicuous place in the paper. The first few nights the front page was given to us.

From the reports of the laborers the interesting fact was brought out that through the home missionary work, people are coming into the truth in all parts of the conference.

The conference has been divided into twelve districts. The laborers devote their time, acting as generals, to leading our people out into personal experience. As the result, a good interest is being aroused in every one of the twelve districts.

A few figures will help us to see the results. For the first seven months of 1918 the tithe amounted to \$8,556, while for the first seven months of 1919 it amounted to \$10,219. The tithe for 1919 was \$2,000 in excess of that of any year before 1915. For the first seven months of 1918 the tract society sales amounted to \$7,225, while for the corresponding months of 1919 they amounted to \$10,745. Besides this, the periodical sales for the first seven months amounted to \$9,289, which was a gain of nearly \$1,000 over those of the previous year.

It was felt by all that this was the best camp-meeting ever held in the conference, and as the result, we believe that a still greater advancement will be made in all departments of the message.

R. J. BRYANT.

* * *

WORK FOR THE BLIND

FROM June 24-29 I attended the American Association of Workers for the Blind, held at Toronto, Canada. The association was organized in 1907 and meets biennially, and this was the first time the session had been held outside the borders of the United States.

While en route, I stopped at College View, Nebr., where the office of the *Christian Record*, a monthly magazine for the blind printed by our own denomination, is situated. I found the work pro-

gressive and prosperous. This office is now sending out forty-two hundred copies to the blind in this country. This is indeed a great work for the blinded men and women who grope in double darkness. Our *Record* office is under the management of Brother M. E. Ellis, with Brother L. N. Muck as field missionary secretary, and Elder J. N. Anderson as editor. These with their associate office force, form a very enthusiastic company, ever working hard to promote the interests of the third angel's message among the thousands of blind in this country.

Upon reaching the convention I found a representative delegation. The delegates were from every quarter of the United States and Canada, and there were representatives from Europe and the Orient. These delegates represented the vocational, educational, and the reconstructive work for the uplift and betterment of the blind in general.

One of the most interesting features of the convention was the consideration of the blinded soldiers of Canada and the United States. The question of rehabilitating them was of vital interest. How they were to be restored to normal life and citizenship was the question of import to every mind. To further this study I was invited to the Evergreen School at Baltimore, Md., by the superintendent, Charles F. F. Campbell; and from a letter received from the librarian of the Congressional Library, Washington, D. C., I was glad to learn that my efforts were appreciated, and that I was able to lend from my own experience, encouragement and help to those newly blinded. Here I found a number of the soldiers who had sufficiently recovered from their wounds to be able to attend the school of instruction. These newly blinded men are being taught the use of the typewriter, the Braille machine, and to read raised type, the tactile type for the blind. They are encouraged to take up some vocational trade so as to train the hands and accustom themselves to their new condition.

After recovering from the terrible wounds received in the war, they find themselves facing inevitable darkness, and then discouragement and depression come. To rouse them from this state the Government has spent large sums of money for equipment and is putting forth every effort to make these men comfortable. Many of them in a short time recover from despondency, while others seem to be so depressed that it takes a Herculean effort to arouse them from the shock.

I also visited Fort McHenry, Baltimore, where the blinded and maimed soldiers are being cared for. The skill that is being used is wonderful beyond description. Men whose faces have been mutilated beyond recognition are being restored by the process of grafting flesh, bone, and skin in ways little short of miraculous.

During my trip I also visited a number of public libraries in the interest of the books of our denomination, printed through the efforts of Elder and Sister S. N. Haskell. Some twenty-five thousand dollars' worth of books have been printed and placed in the libraries for free distribution to the blind readers. These books go and come free of charge, through the courtesy of our Government mailing system. There are seventy-nine

libraries throughout the United States. When we think of the number of books that have been printed and the interest manifested in the work, we can only praise God for the great blessing that it has been to us, especially when we think of such books as "The Desire of Ages," "Steps to Christ," "Christ Our Saviour," "The Ministry of Healing," "Patriarchs and Prophets," "The Return of Jesus," "The Ministry of Angels," "The Acts of the Apostles," and "The Cross and Its Shadow." And now comes word that the helpful and encouraging book, "The Hand That Intervenes," is now ready for the blind.

In my travels I found many readers among the blind who spoke very enthusiastically of the work that we as a denomination are doing. Many spoke of the great work of the *Christian Record* magazine and how they enjoyed the serial articles, such as, "Those Bible Readings," "Ella Simpson," "The Changed Family," and similar themes. Our books are greatly appreciated, being in the lead of all Protestant religious books on the library shelves.

The publishing work for the blind is entirely philanthropic and must be given to them. What we need is a better organization for the blinded sailors and soldiers with the civilian blind of America, and this to be carried to every nation of the earth. We need to have skilled workers visit these blind in their homes with the great message of love and of a soon-coming Saviour. The blind, like all other people, need to learn the cardinal points of our message, to the salvation of their souls.

CHARLES N. MILLER.

* * *

THE BOULDER CHURCH

THIS is a large, growing church. Boulder, like Capernaum of old, is the center of much travel. The church at this place has therefore the advantage of an ever-fresh missionary field. The harvest from the seed sown here is reaped in many places. Therefore only a portion of the result of our labor appears in the home church. This, however, is a great blessing to our church. When a church or an individual becomes self-centered, he ceases to be the blessing that God ordained he should be. His spiritual growth ceases, and decline begins.

God has endowed Boulder with the beauties of nature—one of our natural advantages. The very mountains open their cañon mouths and smile upon us. We should be a happy church. Many come to us and go again from us. Our influence is wide. I hope it may ever be exerted in the right direction.

Our membership is constantly growing—slowly, but surely. As a church we want to do our part in this great Advent Movement. A larger percentage of our membership is learning to do personal work for souls. We are not doing our whole duty, but we are pressing toward the mark.

We need the prayers of the *REVIEW* family that we may be a Spirit-filled church and may let our light shine brightly amid the gloom surrounding our world. "Higher ground" is our aim.

R. T. NASH, *Pastor*.

Home Missionary Department

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

YOUR WORK CANNOT BE DONE BY PROXY

IN response to appeals for various kinds of personal work, busy men and women frequently say, "I cannot go out and do this work, but I will give the required amount of money if some one else will do it for me." Many excuses are offered,—business interests are too pressing; standing in business and social circles would be damaged; it is easier to earn the money than to do the work,—and so these good people rest content to be represented in the Lord's work by proxy. The servant of the Lord has spoken concerning this attitude, in the following words:

"Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry on his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. *This work cannot be done by proxy.* Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it you will need resolute, persevering faith, unwearied patience, and a deep love for souls."—*Testimonies for the Church*, Vol. IX, p. 41.

The reading of the above paragraph in connection with a stirring appeal by Elder R. E. Harter, at a recent Sabbath morning service in the Takoma Park church, impressed the audience with a new sense of responsibility as to personal service. In response many handed in their names to assist in making calls on interested persons in the city.

Among those who signed as volunteer workers was a saintly old gentleman of more than eighty years, who was the pioneer colporteur in the State of Illinois and has ever since been an active Christian worker. During the last few years, however, he had concluded that he was too old to try to reach people in a direct manner, and decided he would serve the Lord by proxy, saving as much as he could from his meager allowance and placing it where it could be used for missions. Upon hearing Elder Harter's sermon, however, he was impressed with the thought that "Money . . . will not accomplish" the work, that it "cannot be done by proxy," and he resolved to place himself again in the channel of personal service, though in advanced years.

The names of several interested persons were furnished this brother, and he at once called at their homes. His method of work was to make a friendly call, give a testimony of Christian experience, sing a gospel song, pray, or give a Bible study, as the Spirit might lead. Having given his heart to the Lord early in life, he has a fund of rich experience upon which to draw for all emergencies.

His beautiful, Christlike spirit was at once recognized, and in every home to which he was sent he received a most cordial welcome and an urgent invitation to return. The singing of gospel songs has always been his delight. He has a remarkably clear, melodious voice, and sings from memory an appropriate song for every occasion.

At one home the lady visited was keeping her first Sabbath and planning to attend Sabbath school in the afternoon. She was much impressed when this aged brother told her of his record of faithful attendance at Sabbath school, he having been neither absent nor tardy for many years.

While he was visiting at another home, the lady called in her son and his wife and daughter. The visit was a pleasant and profitable one, and before leaving the caller said, "I should like to sing a song for this young lady before I go. She may be a Christian—I hope she is; but if she is not, the song may help her to decide for Christ." He then sang the following stanzas, which seemed to breathe a direct appeal from the Spirit of God:

"Oh, won't you be a Christian while you're young?
Oh, won't you be a Christian while you're young?
Don't think it will be better to delay it until later,
But remember your Creator while you're young.

"Oh, won't you love the Saviour while you're young?
Oh, won't you love the Saviour while you're young?
For you he left his glory, and embraced a cross so gory,—
Won't you heed the melting story while you're young?"

"Remember death may find you while you're young,
Remember death may find you while you're young;
For friends are often weeping, and the angels vigil keeping
O'er the grassy graves where sleeping lie the young.

"Then won't you be a Christian while you're young?
Oh, won't you be a Christian while you're young?
And Jesus will befriend you, and in danger will defend you,
And peace divine will send you while you're young."

The hearts of the hearers were touched, and when they bade him good-by they placed a sum of money in his hand for use in his missionary work, and wished him Godspeed.

Surely there is no excuse for any one, young or old, for failing to get in personal touch with those about him and sharing in the blessing which attends such labor.

"God requires personal service at the hands of every one to whom he intrusts his truth. Not one is excused. Some may feel that if they give of their substance they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not fully meet the requirement of God, for the duty is but half done. He

will accept nothing short of yourselves. You must work to save souls. You may not be called to go to foreign missions, but you may be missionaries at home in your own families and in your neighborhoods."—*Mrs. E. G. White.*

MRS. J. W. MACE.

Missionary Volunteer Department

M. E. KERN *Secretary*
MATHILDA ERICKSON *Assistant Secretaries*
ELLA IDEN
MBADE MACGUIRE *Field Secretary*

LAMBS WITHOUT A SHEPHERD

A MISSIONARY Volunteer secretary, in writing about the young people's work at camp-meeting, after telling of excellent meetings, victories gained, and efforts put forth for the Juniors, says:

"Really, our Juniors were our trial this year. I was almost frantic sometimes. A number of parents sent their teen-age boys and girls to camp-meeting without chaperons, and we had some trouble. Some of them were determined to go down to the river alone to swim. The real trouble with these youngsters is sentimentalism. Some of them really got the victory over this, however, before the meeting closed."

It has made me sick at heart many times to see parents come away to camp-meeting and perhaps leave their boy at home just in the deciding time of his life—because he could do the chores and was willing to stay. And who knows the harm such young people have received when left at home alone?

The extract quoted above surely points out another and opposite mistake, that of sending Junior young people to camp-meeting alone. It is very difficult sometimes, I know, to do just as we would like; but two things are certain: (1) Our children are the most precious possession we have, and (2) no one, especially a camp-meeting organization, can take the place of parents when the children are young and in need of constant watchfulness.

"O mothers, guard the feet of inexperience,

So prone to wander in the paths of sin."

The camp-meeting is held, and the Missionary Volunteer Department is organized, to help our parents in the great work of saving their children; but we must work together.

"On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work—a work that should on no account be neglected. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their lives."

Brother, sister, if you thought, by taking your boy or girl to camp-meeting and making it your chief work on the ground to pray and quietly work for his or her good, that he or she would be converted, would you not do it? If you realized that next year it might be too late, would you not find some way to give your child the benefit of the camp-meeting this year, and under the most favorable conditions?

M. E. KERN.

Medical Missionary Department

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

A TRIBUTE TO PHYSICIANS

ONE of the most beautiful of tributes to the family physician appeared in an editorial in the *Dearborn Independent* for August 23. There are enough grasping, mercenary doctors, like a thimbleful of ink in a glass of water, to discolor the whole, and sometimes we are inclined to look upon the entire medical profession as mercenary. This is a mistake. There are many physicians who are doing a large service for humanity, without letting their right hand know what their left hand is doing. They are employing no press agents, but their works go before them. To quote:

"WHEN HELPFUL GROW HELPLESS"

"A very touching note of pathos ran through the formal business of the New York Supreme Court when it approved the certificates of incorporation for a 'home for aged and infirm physicians.' This home will afford a final place of repose for men grown old in professional work, and for their wives or widows.

"The plan as suggested calls up many and varied pictures. There are as many kinds of doctors as there are kinds of grocers or ship captains. Some are deservedly prosperous; some are successful but unethical; some make money in side lines; some get along from year to year without any surplus of treasure.

"Then there are others. These call up the appealing pictures. There are doctors out in all weathers through many winters, obeying the sacred mandate of their profession, which requires them to serve when called upon, even when compensation is uncertain or unlikely. There are physicians whose whole life is half missionary work or half charity, who take time from sleep and rest to toil for the rebuilding of broken bodies which no man regardeth. There are physicians whose faithfulness in the ministry of healing exposes them to the baffled germs they are driving from their patients' bodies. The most dreaded maladies may thus fasten upon one of them while he is delivering a prostrated victim.

"Thus after many winters and many weathers, with hundreds of strong men and women rustling through the world from points where his old buggy stopped in the storm, there is now and then an old physician who seeks an asylum, a home, like an old soldier wounded, or a fireman whose strength was burnt out while he saved a neighborhood."

G. H. HEALD, M. D.

* * *

THE influenza epidemic will return in October, as soon as people begin to live indoors again, predicts Dr. Royal S. Copeland, head of the New York Health Department. "There is nothing to do but wait until it comes, then fight it until it passes. The best means of prevention is common sense—avoid infected persons, and do not become panicky," Dr. Copeland says.

contain present truth. It would be impossible for us to give this message through the medium of the living preacher to the whole world, from the fact that there are many millions of people living in the world today, with different languages. It is well known that in foreign fields about the first thing our missionaries do is to get some literature to supply the people. It is the universal testimony of our foreign missionaries and evangelists that as soon as they can place in the hands of the people for whom they are laboring, literature in their language, the work begins to go rapidly.

Satan well knows the potency of bad literature in the pollution of the world and the destruction of men and women. There is no more powerful factor used by the enemy of souls than such literature, which is published and circulated and read throughout the world. On the other hand, God has given us a literature by which we are to counteract this influence; he has brought into existence our publishing houses and agencies for the express purpose of evangelizing the world,—in other words, to bring the last message of mercy clearly, forcibly, and definitely before the people, that they may decide for the truth.

The Publishing Work an Evangelizing Agency

In "The Great Controversy" it is stated that by thousands of voices the message will be given all over the earth, through the publications that have been sold by our canvassers, and which will have an effect. We can never overestimate the importance of our publishing work. None of us can ever fully comprehend all that God sees in this instrumentality. I hail with joy and gladness, as an omen of good, the fact that we are coming to the point where we realize more than ever before the importance of this work as an evangelizing agency, and that we are determined to use this agency more than in the past to accomplish the work in which we are engaged. By this means every soul can have some part in proclaiming this truth.

If this work were left to the living preacher alone, the large masses of our people would not have any part in extending this message. We should, therefore, appreciate more fully than ever before the value of this agency in the work we have before us.

We all believe that we are in the closing days of this world's history, and what we do, we must do quickly. Let us throw our hearts, souls, and energies into this work, and use all these agencies to the very best advantage during the few days that yet remain to us. G. A. IRWIN.

TWO PICTURES

(Continued from page 2)

the spring. Now, this girl of sixteen had to go early for water, and usually again after the family had retired at night. The visiting minister never offered to help. He did, however, frequently use for an evening bath all the water that had been brought, and he rarely, if ever, got up in time for breakfast in the morning. He urged this young woman to go to his meetings. She told him that she could not possibly do so. She had to stay at home and carry water for his bath. Today that girl, grown to womanhood, hates the name of Seventh-day Adventists and Seventh-day Adventist preachers.

The Minister Who Helped

In a community in the Central West several years ago a Seventh-day Adventist minister was holding meetings in a schoolhouse. He stayed at the home of a family that were new in the truth. The post office and store were one and a half miles across the prairie from this home. This minister would insist when he went to the post office that he be allowed to take the market basket and bring whatever groceries were needed for the household. He also did numerous chores about the house. The mother in the family was very favorably impressed with the minister's practical Christianity, and it strengthened her confidence in the new faith which she had accepted, having been a lifelong member of another church. There was a boy in the family. The minister liked the boy; the boy liked the minister. They played ball together sometimes. He was the second Seventh-day Adventist minister this boy had ever seen, and he thought Seventh-day Adventist ministers were fine fellows. Before the close of the meetings this boy was baptized. He is now a Seventh-day Adventist minister, and in his work for young people tries to imitate the example of comradeship and practical interest manifested by this minister. M. E. KERN.

News and Miscellany

Notes and clippings from the daily and weekly press

—On August 28 the House of Representatives by a large majority vote passed a bill conferring upon Gen. John J. Pershing, commander of the American Expeditionary Forces in France, the permanent rank of general.

—The Daylight Saving Act now stands repealed, the Senate having voted on August 20 to sustain the House in passing the repeal measure over President Wilson's veto. The clocks of the country will be turned back to normal the last of October, and will not be set forward again next March.

—A wireless telephonic device, with a range of ten to twenty miles, which can easily be set in a "pony wireless" panel at any ordinary lamp socket, and permit a person to talk to a neighbor around the block or to a friend in another city, has just been perfected by Dr. Lee de Forest, the radio expert.

—Albert Christian George Andrew Patrick David Windsor, Prince of Wales, Earl of Chester, Duke of Rothesay, Earl of Carrick, Baron of Renfrew, Lord of the Isles and Seneschal of Scotland, heir apparent to the British throne, is soon to pay an official visit to President and Mrs. Wilson. Despite the handicap of his name, the prince, who is now visiting in Canada, seems to be a very democratic young man.

—Advices from London state that the greatest exodus in history is looked for as soon as Europe finds the transportation facilities to make it possible. Information gathered by the British government indicates that 10,000,000 persons are eager to leave the Continent. The situation is regarded as full of peril. In official quarters here it is suggested that the United States does not appreciate the magnitude of the coming emigration.

—There are 1,600,000 beehives in Spain, producing about 28,000,000 pounds of honey each year.

—The resignation of Paul S. Reinsch, American Minister to China, is in the hands of President Wilson. Ill health and the desire to return to attend to personal business were given as reasons for his action.

—President Wilson left Washington September 3 on a twenty-five-day trip across the continent in the interests of the immediate ratification of the Peace Treaty without change. His first address was given at Columbus, Ohio.

—Now that it is no longer convenient to seek health at Carlsbad, Weisbaden, Nauheim, and the other German spas, Americans are beginning to awaken to an opportunity at their very door. In their own country, at Saratoga Springs, N. Y., they have found baths comparable in therapeutic value to any abroad.

—The American Relief Administration closed its Paris office August 23, formally ending its work in Europe. The offices in Prague, Warsaw, Vienna, and other cities are all closed, except that in some of them bookkeepers are closing accounts, work that probably will be finished within two months. Herbert Hoover, who has supervised the distribution of supplies valued at hundreds of millions, has sailed for the United States. The feeding of 4,000,000 underfed children in various parts of Europe, undertaken by the administration, will be continued by a charitable organization formed by Mr. Hoover, with its main office in New York City.

Appointments and Notices

CAMP-MEETINGS FOR 1919

Columbia Union Conference	
Chesapeake, Baltimore	Sept. 4-14
District of Columbia	Sept. 12-21
Eastern Canadian Union	
Maritime, Moncton, N. B.	Sept. 18-28
North Pacific Union Conference	
Montana, Missoula	Sept. 6-14
Southeastern Union Conference	
Florida, Orlando	Sept. 11-21
Southern Union Conference	
Tennessee River, Jackson, Tenn.	Sept. 4-14
Southwestern Union Conference	
Texico (Texas), Clyde	Sept. 4-14
Meetings for the Colored People	
Tennessee River	Sept. 4-14
Arkansas, Fort Smith	Sept. 11-21
Alabama, Birmingham	Sept. 15-21
Chesapeake, Baltimore	Sept. 18-28

* * *

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.

A mother and sisters in Ohio request the prayers of Review readers for a son and brother who has left his home and is living in sin, that he may be converted and return.

A brother and sister in Idaho ask prayer for the conversion of their aged parents, their brother, and four sisters.

THE OCTOBER "SIGNS MAGAZINE"

During war time we were told through press and pulpit that peace would find a chastened and sobered world; that the mad chasing after profitless pleasure had ceased; that the cities would no longer be filled with dawdlers and prodigals. But alas, today it is distressingly evident that the "lovers of pleasures" have cast off the last vestige of restraint, and that the dance and the theater are more objectionable than ever; that mod-



ern fashions are catering more and more to the sensuous; that the divorce evil, which is increasing at a break-neck rate, is disrupting the home, civilization's fountainhead.

To show the outcome of such a sin-filled course, and to prove these conditions harbingers of the soon-coming kingdom, the October Signs Magazine contains these articles:

- "Shall I Dance?"
- "The Home Is Tottering."
- "Shall I Attend the Movies?"
- "The Root of the Divorce Cancer."
- "Is There a Right and a Wrong in Dress?"

Arthur W. Spalding begins in this issue a ten-article series, "The Kingdom of Love." With that literary ability which is his, he draws a word-picture of God's kingdom as being composed of the twelve tribes of Israel, each containing those of a certain temperament, of certain talents, of certain attainments. These articles broaden a man's conception of his relationship to his fellows and of the future home that is in course of preparation.

An article on the legitimate amusements of the Christian, by the late Dr. J. Wilbur Chapman, will appear in this issue.

George W. Rine, Milton C. Wilcox, Daniel H. Kress, Horace G. Franks, William B. White, and Eugene Rowell have also written for this particular number, on topics that will appeal to you, and to that neighbor of yours who is bewildered over the state of affairs in this helter-skelter old world.

Five to 40 copies, 8 cents each; 50 copies or more, 7 cents each. Order through your tract society.

OBITUARIES

Swatman.—William E. Swatman was born in Iowa in 1858, and died in Ferdinand, Idaho, Aug. 8, 1919. About five years ago he accepted the third angel's message and united with the Seventh-day Adventist Church, remaining steadfast until his death.
F. D. Starr.

Lundgren.—Walter Lundgren fell asleep June 8, 1919, near Pembine, Wis., aged thirty-one years. In 1910 he married Bessie Kuykendall, and to them three sons were born. He united with the Seventh-day Adventist Church six or seven years ago, and remained faithful to the end of his life.
Jessie L. Agnew.

Jones.—Died in San Francisco, Calif., Aug. 13, 1919, Mrs. Catherine Jones, of Mountain View, Calif., aged sixty-one years, and three months. She was born and married in Neath, Wales, coming to San Francisco in 1885. In 1892 she became a believer in present truth, and remained faithful to the end of her life. Her two sons mourn.
M. C. Wilcox.

Titus.—John Titus was born March 18, 1842, at Ewing, N. J., and died in Bridgeton, N. J., Aug. 19, 1919. He was married to Elizabeth Hunt in 1864, and to them were born seven children. The mother and six of the children are left to mourn. Brother Titus lived a consistent Christian life, and sleeps in hope of a part in the first resurrection.
W. C. Moffett.

Cooper.—James C. Cooper was born Aug. 19, 1830, in London, England, and died at his home in the State of Michigan July 26, 1919. He came to this country with his parents early in life, and in 1854 was married to Sarah Louisa Sebolt, who died in 1909. One daughter is left to mourn. The deceased was a faithful member of the Seventh-day Adventist Church for about forty-five years.
W. J. Blake.

Potter.—Mary A. Donaldson was born Jan. 15, 1836, in Ontario, Canada. When she was sixteen years of age the family moved to Michigan, and in 1862 she was united in marriage to Joseph E. Potter. Sister Potter accepted present truth in 1863, and became a charter member of the Memphis (Mich.) church, remaining faithful to the end of her life. Two brothers and one sister mourn her death, which occurred Aug. 16, 1919.
A. V. Morrison.

Burman.—Elize Russell was born at Syracuse, N. Y., Jan. 13, 1840. She was married to William T. Burman in 1856, at Cazenovia, Wis. They made their home for years near Milbank, S. Dak.; but the last twelve years of her life were spent at Wichita, Kans. She was a faithful believer in the third angel's message, and passed away in hope. Two sons, nine daughters, one brother, two half sisters and a half brother mourn.
T. L. Oswald.

"Modern and Contemporary European History"

by J. Salwyn Schapiro, Ph. D.

A VERY valuable modern history of Europe and the evolution of European civilization during the nineteenth century, beginning at Waterloo and ending at Liege.

Thirty chapters and twenty-eight colored maps; 766 pages. Up-to-date, as it closes with the signing of the armistice. A valuable reference book.

This is one of the Ministerial Reading Course books for this year. Price, \$3.

Order of your tract society

OUR EVANGELISTIC SONGBOOK

IN this age of varied theology, it is well for this denomination to have a songbook that is free from error.

"Songs of Zion" is such a book. The songs were selected by a special committee who had the needs of our workers in view; and this selection of 192 songs, not only the old, familiar hymns, but many late ones, will be found of great value in tent and hall meetings.

The price of a single copy is 15 cents, postpaid. Ordered by the hundred, direct to the customer, the price is \$10, plus transportation.

Order a supply for your fall meetings, or for your church.

10 per cent higher in Western Canada.

Order through your tract society



WASHINGTON, D. C., SEPTEMBER 11, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS

A. G. DANIELLS I. H. EVANS W. T. KNOX
J. L. SHAW E. E. ANDROSS

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

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

A LETTER from Elder E. E. Andross, written from Cape Town, South Africa, under date of July 25, states that he planned to sail for England August 6. He anticipated a short stay in that country, returning to America as soon as consistent.

* *

ABOARD a boat which left Yokohama, Japan, August 29, are Elder and Mrs. W. A. Spicer, Elder and Mrs. S. G. White, of the North China Union, formerly of the Shensi Mission, and J. J. Ireland. They are expected to reach Vancouver about September 11.

* *

AUGUST 26 Dr. and Mrs. John Reith and their two children, Margaret and Caroline, from the State of Washington, left New York for England. After qualifying in Great Britain for practice in English territory, Dr. Reith purposes to join our medical work in South Africa.

* *

LAST week Brother and Sister C. F. Colton and their two small children, of Wisconsin, left Seattle on the S. S. "Katori Maru," for China. Brother Colton answers an invitation from the East Asian field to assist in the book work.

* *

BROTHER L. P. TIECHE reports that in the Latin Union during 1918 one hundred thirty-two persons were baptized. The tithes during the year amounted to 176,153 francs, as against 132,215 during 1917. The missionary offerings in 1918 were \$58,910, an increase of more than \$17,000 over those of 1917.

* *

LEAVING New York on the S. S. "Vestris," September 3, two families sailed for South America to supplement the force of workers already in that needy field. Mr. and Mrs. Walter E. Murray, of Berrien Springs, Mich., go out to the Brazilian Union. Brother Murray takes the secretaryship of the educational, Missionary Volunteer, and home missionary departments in that union. Prof. and Mrs. J. S. Marshall, from Emmanuel Missionary College, answer the call to connect with the River Plate College in Argentina.

BROTHER E. W. EVEREST, manager of the Buenos Aires Publishing House, in Argentina, reports that during the first five months of this year the sales of subscription books from that house amounted to \$36,815, as compared with \$19,531 during the same period last year. Their total sales of all literature was \$53,340 for the same period, as compared with \$24,458 last year.

* *

J. W. WESTPHAL sends this good word regarding the work in Patagonia:

"Brother A. G. Nelson, of the Magellan Mission, made a trip of some six months' duration, into the heart of Patagonia. He went by automobile, accompanied by some of the new converts of Punta Arenas. His special purpose was the sale of our literature in that sparsely settled territory. During this time he received no letters from his wife, nor did she from him. The trip brought him disappointments, but also joys. He sold the automobile for more than he paid for it, and returned by boat. This was necessary on account of an unusually heavy rainy season. When he could not continue his other work and could not yet return, he set his hands to other work. He left two noble families obeying the truth, one family being ready for baptism. Both families speak English. Thus in Patagonia for the first time a light has been lit that, we hope, is destined to shed its rays in that dark land."

* *

BIG THINGS IN CUBA

BROTHER J. LLORENS MIRA sends us the following good word from the colporteur work in Cuba:

"This month [July] has been a big month with us. According to the reports that are coming in, we shall probably reach \$4,000 for July, of which sum the Lord has given me \$1,300.

"I feel grateful to God that I have succeeded in getting our 'Practical Guide' in the Spanish recognized officially by the health department as a text for nurses in taking their courses. I believe this will open many doors for this book in the future.

"In the best hospital in Havana, in about four hours, I succeeded in taking orders to the value of \$300."

N. Z. TOWN.

* *

A REMARKABLE FAMILY RECORD

IN Montreal, Quebec, there is a family of four — father, mother, and two daughters — that have, during the four weeks from the middle of July to the middle of August, secured the sum of \$630 in Harvest Ingathering effort. The father, Elder L. F. Passebois, writes: "This seems wonderful to us, considering that the population in this community is mostly French Roman Catholic." At the Quebec camp-meeting this family had the courage to set their goal at \$500, which shows that they expected great things from God and were willing to attempt great things for God; and here is the prompt demonstration of the success which God is waiting to bestow upon consecrated effort.

HOME MISSIONARY DEPARTMENT.

AFTER speaking of the general situation in the East Asian field, which during the hot season found a number of our missionaries ill, Brother I. H. Evans, in a letter dated July 23, says:

"There have never been, according to my observation, such opportunities for evangelical work in the East as at the present time. This is especially true in Korea, the Philippines, and China. Conditions political, economic, and social are such that if we had a trained corps of workers we could reap an unprecedented ingathering of souls. Here lies our difficulty. Just at the opportune time, when we should do a large work, we do not have a sufficient working force to undertake this aggressive work."

It may be added that this statement accompanies a very earnest appeal to the Mission Board to send on missionary recruits.

* *

A NIGHT letter from the Southern Publishing Association to the Home Missionary Department, dated August 28, states that at the close of that day's work they will have shipped nearly 900,000 copies of the Harvest Ingathering *Watchman*. Every order is filled, and there is a supply on hand for future orders.

Brother R. L. Pierce, the manager, writes that one day last week the bindery made the following record, which might be called a banner day for that department:

"Folded	50,000
Stitched	53,900
Wrapped and tied in ten hours by two workers.....	52,000
Mailed in two and one-half hours.....	120,000

"This, you understand, was in addition to our regular book work. The 53,900 magazines stitched in ten hours included putting on the covers. The highest number previously reached was 47,500. Forty thousand would be counted a big day's work. However, four of the girls asked to be allowed to work all day, and see if they could not put through 50,000. You will see that they passed it by nearly four thousand."

* *

DATES WHEN FOREIGN HARVEST INGATHERING PAPERS WILL BE READY

IN order that our people who are planning their Harvest Ingathering work may know when the foreign editions will be ready for mailing from Brookfield, we are pleased to announce the following schedule of dates of publication:

Yiddish, September 5; Swedish and Russian, September 12; German and Danish-Norwegian, September 19; Bohemian, Hungarian, Italian, and Polish, September 26; Finnish, French, and Rumanian, October 3.

At this time (August 29) the manuscript for two of these papers has not yet reached us, so we are promising them on the basis of what we hope to be able to do.

The getting out of these Harvest Ingathering papers is equivalent to the translation and typesetting of a book of 800 pages, like "Bible Readings," with portions of it in twelve different languages, and the printing of 400,000 impressions, the entire job — translation, typesetting, proof-reading, printing, and binding — to be done in three months. Some job, is it not? S. N. CURTISS.