

The Advent Sabbath

# Review Herald

THE FIELD IS THE WORLD

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MISSIONARIES FOR CHINA, SAILING FROM SAN FRANCISCO, CALIF., AUG. 6, 1919

Back row, left to right: Mrs. L. A. Carr and child, Mrs. W. R. Smith, L. A. Carr, Dr. A. C. Selmon, C. P. Lillie, Olin Loveland. Front row: Master Smith, Mrs. A. C. Selmon, three Lillie children, Mrs. C. P. Lillie. Miss Ida Thompson returned to China with this company. She was not present when the picture was taken.

# Shall I Go to College? If So, Where?

## A Talk with Students and Parents

SAMUEL J. PATTERSON, D. D., IN "UNITED PRESBYTERIAN"

EDUCATION is the "systematic development and cultivation of the normal powers of intellect, feeling, and conduct, so as to render them efficient in some particular form of living, or for life in general." Or, to quote the same authority again, the New Standard Dictionary, "Education is the harmonious development of all our faculties." It is the unfolding, enlarging, and perfecting of the whole of one's being, body, mind, and soul. As the word means in the original Latin, education is the leading or drawing out of all one's natural faculties. This is education in its general sense.

Now, Christian education is education given under distinctively Christian influences, and with a special view to moral and spiritual development and well-being. It will be readily seen in the light of the definitions already given that one cannot be truly educated, harmoniously developed in all his faculties, without the employment of the Christian element. But in common usage today, by Christian education we mean that education given by distinctively Christian schools.

Why should our sons and daughters be given a Christian education? Just two reasons will suffice to answer this vital question. First, because of the greater good it will enable them to get out of life. It will not only enlarge immeasurably their capacity for the enjoyment of life, but it will at the same time cultivate their tastes for the higher and better things. For example, one who has no education at all in music cannot enter into the soul and sense of music. He may have a limited understanding and appreciation of the popular airs and light rag-time jingles, but he cannot enjoy the classic numbers. On the other hand, one who is educated in music can understand and appreciate it and his very soul is "moved by the concord of sweet sounds." So it is all around the circle of life. A Christian education opens wider one's door of life, and pushes farther back one's horizon, so that he may get a broader and clearer vision. The giving of a Christian education to a young person is simply putting the telescope to his eyes and bringing a new world into his view. It will bring a new meaning and a new joy into his life. And while happiness is not the chief end of life, yet children owe it to themselves to get, and parents owe it to their children to give, that development and culture which will enable them to get the most and the best out of life.

In the second place, our children should have a Christian education for the greater good it will enable them to give in life. This is an infinitely greater reason; for what one puts into life, not what he gets out of it, is the true measure of greatness and success. Service is the big word. Our Saviour came "not to be ministered unto, but to minister," and he said that he who would be the greatest should be the servant of all the rest. Now, a Christian education enables one to serve his

fellow man and his God with the greatest possible intelligence and efficiency. Did time and space permit, I could quote figures almost by the column here in support of this statement. Results obtained by the Western Electric Company during a period of ten years show that 10 per cent of the men without a college education make good, while 90 per cent fail; and 90 per cent of those with a college education make good, while only 10 per cent fail. Figures furnished by the New York Bridge Company show that they pay the college-trained man 58 per cent more than the common-school man. While less than 1 per cent of American men are college graduates, yet that 1 per cent has furnished 55 per cent of our Presidents, 36 per cent of the members of Congress, 47 per cent of the Speakers of the House, 54 per cent of the Vice-Presidents, 62 per cent of the Secretaries of State, 50 per cent of the Secretaries of the Treasury, 67 per cent of the Attorney-Generals, and 69 per cent of the Justices of the Supreme Court. At the present time 87½ per cent of the men in charge of our Government at Washington, including President, Vice-President, Cabinet, Congress, and Supreme Court, are college-trained men. Careful investigations have shown that the college-trained man has eight hundred chances to render distinguished service to every one chance that the uneducated man has, and ten chances to every one that the high school man has. Do we need to say more? Certainly not! Putting a Christian education into the hands of our boys and girls is to give them a sharp ax for a dull one, a Browning rifle instead of a flint-and-steel musket, and a steam-driven cultivator instead of an ox-drawn plow. Do we wish that our children shall be something and do something worth while in life? Of course. Then give them a Christian education, that they may put the most and the best into life.

Where shall the young people go to secure this education? This is an all-important question. Many of our young people, and their parents as well, are seriously pondering this question today. Our young people, perhaps, do not realize as fully as do their parents the value of a Christian education, nor the vital importance that attaches to the selection of the school they shall attend. Where is the best place to get this education?

Let me answer, negatively, that State and secular schools are not the best places. I am not an enemy to State institutions, for they have their place and their mission. But we are thinking just now of Christian education and where to get it. Dr. W. O. Thompson, president of Ohio University, said that a boy might get a bachelor's or a master's degree from the best of our State institutions and yet be as ignorant of the truths of the Bible and the fundamentals of religion, as if he had been educated in a non-Christian country. Dr. M. H. Buckman, president

of Vermont University, said that, owing to the handicaps and perplexities in the way, State schools were doing practically nothing in the way of religious training; and that meanwhile they are sending out a type of men like Gallio in the Acts of the Apostles, who "cared for none of those things"—not atheists, not hostile, but negative and indifferent to matters of religion. We could multiply similar testimonies. Here are two representative men, speaking from first-hand and unprejudiced information, who frankly admit that State schools fall almost completely down at the point of Christian education. There is a spirit of free thought and higher criticism frequent in university circles that often warps the faith of young men and women in the simple religion of their church and parents at home. Recent developments have shocked the public by bringing to light the alarming extent to which our great universities have been honeycombed with German "Kultur." Furthermore, there is in the State and secular school an atmosphere of laxity in the indulgence of pleasures of questionable propriety that works untold injury to the life and standards of many young people. Manifestly the university is not the best place for a young person in the formative period of life to go for a Christian education.

We answer positively and emphatically that the church and Christian school is the best place to go for a Christian education. Here they deal in Christian education as their chief commodity, they specialize in that line of trade. In the

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# The Advent HOLY BIBLE And Sabbath **REVIEW** **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 18, 1919

No. 38

## "Occupy Till I Come"

Shall We Cease Increasing Our Facilities?

How broadly should we plan for the extension of our work? May we expect that the future will witness the development of strong schools, the establishment of new sanitariums and publishing houses, in the carrying of this movement to all the world, or have we reached the time in the history of this movement and in the fulfilment of prophecy when we should expect the work to be finished with the facilities which we already possess?

These questions are working in the mind of a good brother who believes that we are planning too great a program of work for coming days. He questions if these plans do not put off, in our calculation, the coming of the Lord.

We do not accept this viewpoint. We are connected with an aggressive, world-wide movement. A movement which must extend to every nation, kindred, tongue, and people. Facilities must be provided in every land and clime for the carrying forward of this work. The message must be translated into the various tongues of earth. Publishing houses must be erected for the multiplying of the printed page. Schools must be established for the education of workers.

We know that we are living in the very closing days of this world's history; that the generation now living will witness the coming of Christ in the clouds of heaven; that before that great event takes place, the gospel of the kingdom must be preached in all the world for a witness unto all nations; that the Lord has intrusted us with this holy ministry; and that with every means in our power and with every facility that his providence shall indicate, we must be faithful to the solemn responsibility with which he has charged us. We are to "occupy" until he comes.

This is illustrated by our Lord in the following parable:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19: 12, 13.

There is continual danger that in the contemplation of the shortness of time we shall be led to neglect the work we should do; that we shall spend precious moments philosophizing over the time of the kingdom, and fail to sense, meanwhile, the great work intrusted to us, and the need of our employing every energy in the prosecuting of that work. This will be so if our incentive to labor is the time of rest which comes at the coming of the Lord, rather than our love for souls.

Says the apostle, "The love of Christ constraineth us," and when the love of the Master becomes the

compelling power in our lives, we shall find our chief joy and reward in seeing souls turn to Christ for salvation, rather than in contemplation of the time of rest. Knowing our time is short, we shall only labor the more ardently that we may rescue men and women from the final destruction which shall overwhelm the world. The servant of the Lord has spoken regarding this particular point. In "Testimonies for the Church," Volume VI, page 440, she says:

"A great work must be done all through the world, and let no one conclude that because the end is near, there is no need of special effort to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let none speculate on that which has not been given him to understand. Let every one work upon that which has been placed in his hands, doing the daily duties that God requires.

"When the Lord shall bid us make no further effort to build meeting-houses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands, and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity.

"We are to be partners in the work of God throughout the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. The end is near, and for this reason, we are to make the most of every intrusted ability, and every agency that shall offer help to the work.

"Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others. And besides all this, God calls for home missionaries. The workers for God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits."

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## China's Ten Cents a Week for Missions

THE most earnest and animated discussion at the Hankow meeting of the Central China Union, was that devoted to the proposition to raise ten cents a week per member for foreign missions.

It is not so many years ago since we in America first reached this figure. Many will never forget the old cry of "Ten cents a week," and the struggle to reach the goal.

It is a cheering sign of development in China to find the believers in this oldest part of the field, the Central China Union, taking up our old cry and goal. True, it is a silver standard here; but now the rate makes silver nearly the same as gold. And measured by earning ability, this goal is far higher than it sounds to us.

The discussion showed how the spirit that at home leads to mission gifts is awakening in hearts here.

"This is right," said a Hunan brother. "We must have an aim, an object, in order to get the money."

"If we have the love of God in our hearts," said another, "we shall be sure to reach the aim."

"Many church members are afraid of giving money," said one. "Let us get them to go out and sell papers, and they will reach the aim."

Up at the Chungking meeting the West China Union thought it wise to begin with a goal of seven cents a week.

These goals can be reached only by real effort by these new believers, most of whom have but the slenderest resources.

W. A. S.

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## A Great Boon

### The Principles of Healthful Living

THE possession of great light involves great responsibility. Along with great responsibilities always lie great dangers. This situation faces Seventh-day Adventists in the principles of truth which have been entrusted to them. The Lord, in his infinite mercy, has given us a knowledge of the times in which we live. We know something of the meaning of the things that are coming upon the earth. A knowledge of the prophetic word affords a safeguard against the specious errors of the enemy, with which the world will be flooded in the last days.

Similarly, the knowledge which we have of the principles of healthful living, if rightly appreciated and used, will afford us protection against many of the physical ills which will afflict the human family in the closing days of this world's history. There has been a tendency, many times, we fear, to underestimate these principles. Too many have gone on in utter disregard of the knowledge which has come to us through science and through the writings of the spirit of prophecy.

We believe that our safety in coming days will be in our observance of the laws of life and health to the best of our ability, trusting God to throw around us his protecting care, as we seek to walk in his ways. Upon the leaders of this movement rests a great responsibility in urging the claims of these principles upon the rank and file of our churches. The minister of Christ today who is recreant to his sacred trust in enforcing, by precept and example, to the best of his knowledge and ability, the principles of healthful living, is not occupying the position in this movement which the providence of God designs he should occupy.

Regarding this question, the servant of the Lord has given us this plain statement:

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

"Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practising right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must

have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they need to become acquainted with physiology and hygiene; selfish indulgences.

"The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received. Their work in every line is needed. God will help them; he will strengthen his servants who stand firmly, and will not be swayed from truth and righteousness in order to accommodate self-indulgence."—*Testimonies for the Church*, Vol. VI, pp. 376, 377.

Some have narrowed their conception of the principles of healthful living down to the practice of vegetarianism alone; and this is the standard by which they judge others. This is, indeed, a narrow conception. We believe that vegetarianism, so far as consistent and practicable, is embraced in these principles, but this is but one detail of a great subject. The question of healthful living involves all that pertains to the physical being,—eating, drinking, dressing, sleeping, ventilation, exercise, rest, and every other function and activity of the human machine.

Taking this general view of the question and studying the subject broadly in all its various phases, will make one an intelligent health reformer, and keep him from making a gospel of some little detail to the exclusion and neglect of the great underlying principles.

F. M. W.

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## Bible Teaching Concerning Death

ONE of the sweetest things connected with this life is loving intercourse with those who are near and dear to us through the ties of nature and of friendship. There is but one thing which excels it, and that is fellowship with our heavenly Father and his Son, who died to save us. Many a human father finds his whole life wrapped up in the little flower with rosebud mouth and velvet touch that has sprung up in the garden of his home. O the aching void in the human heart when one who has become a very part of the life is snatched away by cruel death! In anguish of soul we refuse to believe that we have irretrievably lost our loved one.

When such sad experiences come, the question of life beyond the grave becomes no mere academic question. Heathen philosophy grappling with this question came to the conclusion, as set forth by Plato, that the soul is immortal; that only the body dies, while the soul lives on forever. Spiritualism comes with professed communication with the dead as a scientific proof of life after death. It offers the consolation of continued intercourse to those whose friends have fallen before the great reaper. Popular theology, embracing the conclusion of pagan theology that the soul is immortal, sends the deceased to heaven or hell at death, grants the belief in continual existence after death, but provides for no means of intercourse between the survivors and those who have gone on beyond.

As believers in the Bible as the revelation of divine truth to man, we turn to its pages for the true answer to the very real need of the bereaved for comfort in their bereavement.

First, we must make a clear distinction between the belief concerning the state of the dead which was prevalent at the time when any writer of the Old or New Testament wrote, and the Bible teaching concerning that state. The fact that appeal is made to popular belief in order to drive home by *ad hominem*

argument an important truth is not in itself an approval of that belief. Christ does in his parable of the rich man and Lazarus make such an appeal; but what does Christ himself say of death? He calls it a sleep. And sleep is the synonym for death throughout the New Testament.

This comparison of death to a sleep would suggest that it is a state of unconsciousness; but lest this be thought a mere inference, let us examine Scripture usage of words referring to hell and the grave.

As pointed out in a recent article in the *Sunday School Times*,

"The Scriptures are specific in their use of words that bear upon matters of destiny. Translations vary with translators, but consistency marks the messages as originally given."—*Issue of August 30, 1919.*

In the Old Testament the word used to express the unseen world of the dead is *sheol*. This is translated sometimes "grave" and sometimes "hell" in the Authorized Version. It is the common dwelling place of the dead, both good and bad. But the Scripture writers, in sharp distinction from the people of their time, present it as a place where the good no longer praise God, and where nothing is done or known.

"In death there is no remembrance of thee: in *sheol* who shall give thee thanks?" Ps. 6: 5, A. R. V.

"*Sheol* cannot praise thee, death cannot celebrate thee. They that go down into the pit cannot hope for thy truth." Isa. 38: 18, A. R. V.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *sheol*, whither thou goest." Eccl. 9: 10, A. R. V.

In the New Testament we have *hades*, the exact Greek equivalent of *sheol*.

Neither *hades* nor *sheol* are presented as the eternal resting place of the dead. Job looked for a time of awakening, though not till the heavens should pass away.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave [*sheol*], that thou wouldst keep me in secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 12-15.

Christ himself referred to that time when he said:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

When that last great day shall come, heaven will depart as a scroll when it is rolled together (Rev. 6: 14), and the trump shall sound and the dead in Christ shall rise.

This doctrine of the resurrection is the hope of the Christian. It is his comfort in bereavement. The dead in Christ sleep. During sleep friendly intercourse must cease, but with the awakening it may be renewed. So we cannot now communicate with our dead. But our loss of their fellowship is only temporary; it may be renewed, if we are Christ's, in the bright hereafter, when separation shall be no more.

In closing we cannot better express this supreme comfort to the bereaved than in the words of the apostle Paul:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

L. L. C.

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## Conditions of Receiving the Holy Spirit

THE promise of an abundant measure of the Holy Spirit to ripen the harvest of the world and finish the work, is, like all other blessings of the Lord, given on conditions.

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift."—*"The Desire of Ages," p. 672.*

We call attention to a few of the conditions set forth in the Bible, subject to which we may expect the Holy Spirit to manifest his presence in the church.

1. It is given for service. When it came upon the disciples at Pentecost it made Peter a great and mighty preacher. It led him, not to preach on some economic question, or read an essay on some commonplace subject, but to *preach the word*. He expounded the Scriptures; he received help to explain the prophecies. And as the words of God's prophets were explained, the Spirit worked mightily with the people who were listening, and they were converted by hundreds. "There were added unto them about three thousand souls."

2. The recipient of the Holy Spirit must be a man of prayer. No large measure of God's Spirit will rest upon the person who neglects to pray. It was while Jesus was praying that he was transfigured. Luke 9: 28, 29. It was while he was praying that heaven was opened and he heard the Father's voice. Luke 3: 21, 22. Have we allowed secret prayer to drop out of our experience? Has the family altar fallen down? Have we in any way been failing to pray? If so, there has been a barrenness of soul and a dearth of the Holy Spirit.

3. The man who would receive the Holy Spirit must study the Bible, for that is the sword of the Spirit. To receive the Holy Spirit, one must daily commune with God through his word. The fulness of the Holy Spirit cannot come into a life so engrossed with the cares of this world that the study of the Scriptures is neglected.

4. He must be obedient. "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5: 32. Have we been quick to obey God, to listen to the instruction of his word? When the Holy Spirit has admonished us and convicted us of sin, have we given up the sin? or have we allowed ourselves, because of our love for carnal, fleshly things, to cling to that which the Spirit condemns? If the latter, we must yield, and place ourselves in the path of obedience.

5. He must permit the Holy Spirit to lead him. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. The Holy Spirit convicts of sin. That which it condemns we must give up. A failure to do this closes the heart and shuts Jesus out. The condition of discipleship is that we permit the Spirit to lead us. Is there some sin in the life the Holy Spirit has condemned? If so, that sin will close the door and shut out the Spirit of God. To receive the Spirit means to yield every known sin.

6. He must hate sin. The mark of God's deliverance is to be set upon those that "sigh and that cry for all the abominations that be done in the midst." Eze. 9:4. Are we mourning over sin, hating its appearance in every form? Are we weeping because of our own and others' sin? If not, we are not yet in condition to be sealed with the Holy Spirit of promise. To receive the Spirit we must, like Christ, hate sin and love righteousness.

7. He must have right motives. Simon Magus wanted the Spirit of God, and was willing to pay a large sum of money for it. But his motive was a selfish one. To desire the Spirit's power in order to glorify self, to make us great, is wicked; but to long for a fulness of the Spirit that God may be glorified and his name exalted and sin rooted out of the life, will bring the blessing into our hearts and renewed power into our personal experience.

8. He must thirst. "If any man thirst, let him come unto me, and drink." John 7:37. A man dying of thirst will give all he possesses for a cooling drink. In like manner, when we are ready to yield all we have for the indwelling presence of the Holy Spirit, we will be filled, and will overflow so that others may be watered also. One great reason for our barrenness is that we do not really *thirst*.

9. He must love his brethren.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32.

Are we cherishing anger, or bitterness, or have we spoken evil of others? If so, we are grieving God's Spirit from the heart.

"The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working."—*Testimonies for the Church*, Vol. VI, p. 42.

10. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Here we are exhorted by the prophet to pray for rain, for the "latter rain," for the outpouring of the Holy Spirit, a baptism of power from on high, to finish the work of God and bring the end. This is both an exhortation and a promise. The "time" here mentioned, in which we are especially to pray for rain, has come, and surely our prayers could ascend to God for no greater gift during seasons of prayer than the fulfilment of this promise.

We have been urged to pray for the Spirit of God:

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today."—*Testimonies for the Church*, Vol. V, p. 158.

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made."—*Id.*, Vol. VIII, p. 23.

It is for us to let the indwelling Christ reign in the life. Jesus is knocking at the heart. He wants to come in and sup with us. Sin alone can hinder. When we yield all, we shall have all.

It is this mighty agency—the Holy Spirit—which will enable us to finish the work in this generation. The latter rain is to come, and thousands will consecrate themselves to God, and go forth to carry the news of the coming Saviour to a world over which the pall of doom is growing darker. Surely we should be willing to be divested of sin, that the fulness of the blessing of the Lord may come upon us.

G. B. T.

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## One Fruitage of Christian Courtesy

WE were camped in upper rooms of the chapel at Ichang, waiting for the first steamer of the season up the Yangtze.

Through the loose flooring and partitions, I could hear the controversy going on below between a teacher who had just arrived and the coolie who had brought his goods up from the river. It is often difficult to settle with the coolie. To offer too much may bring one into greater trouble than to offer too little.

Probably our teacher was saying nothing out of the way; but these exchanges of rapid-fire words, in this short monosyllabic speech, have a controversial sound to the strange ear.

"I suppose," I remarked to Brother M. C. Warren, "that one hardly expects the coolie he is settling with to be converted to the truth?"

"I will tell you of a case," replied Brother Warren. "We had a teacher in Chungking, who came in from a journey by boat, and hired a coolie to carry his luggage to the chapel. He settled with him, giving a proper price and a copper or two. Something about his manner impressed the coolie.

"The coolie went back to his home and told his wife about it. 'I want you to go to that chapel,' he said, 'and learn what the teaching is. It must be a doctrine that makes them different.' So the man's wife came to our chapel, and has been attending for two years."

And when we had our baptismal service at the Chungking meeting, this wife of the coolie was one of the candidates buried in the waters of the Kialing.

Every human soul is a possible candidate for the kingdom, and the language of Christian courtesy, spoken or unspoken, is universally understood. It is the first language to be mastered in the mission fields. "Be courteous," is one of the commandments of the Lord.

W. A. S.

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## Heard with the Heart

ONE day when Elder F. B. Armitage was holding a meeting for English-speaking colored people in Natal, a Zulu woman came and listened attentively throughout.

"Did you understand?" she was asked.

"No," she said, "I could not hear it, but it was good; I knew it was good, here"—putting a hand over her heart.

W. A. S.



# BIBLE STUDIES



## Spiritualism — Ancient and Modern

FRANCIS M. BURG

God told Adam and Eve that if they should partake of the forbidden fruit, they should surely die. The serpent boldly contradicted the Lord's word, saying to Eve, "Ye shall not surely die." Gen. 2:16, 17; 3:4, 5.

Out of this, the first falsehood that ever fell on the ears of man, has grown the master delusion of Spiritualism. Its adherents may now be numbered by millions; and the great deceiver is each year throwing the lines of this mighty delusion farther and farther, with the evident hope of sweeping into the awful vortex of destruction the whole human family. Satan is called "that old serpent, . . . which deceiveth the whole world." Rev. 12:9. Just before the coming of Christ he is to work "with all power and signs and lying wonders." 2 Thess. 2:8, 9. Spirits of devils will go forth to the kings of the earth and of the whole world, working miracles, "to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

And it is said that through his chosen agencies he will cause fire to come down from heaven in the sight of men, and will deceive them that dwell on the earth "by the means of those miracles," saying that "they should make an image to the beast." Rev. 13:13, 14.

Thus it is not to be wondered at that the great archdeceiver is at work through the manifestations of modern Spiritualism, seeking to sustain and justify his contradiction of God's word to Adam and Eve, when he said to them, "Thou shalt surely die."

Spiritualism is, in short, the purported communication between the living and the dead. It is not altogether a modern manifestation, although it is probably much wider spread now than in ancient times; though it cunningly disguises its real character, and approximates more nearly in its manifestations to the popularly accepted religious forms of today, it is the same thing against which God anciently warned his people in the strongest terms:

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20:27.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

Notice that in the passage from Deuteronomy there are mentioned eight different classes who practised in some form the art of spirit manifestation and magic: First, the users of divination, or those who professed to foretell future events or hidden things by supernatural means; second, the observer of times, or the soothsayer, who professed by dreams and revelations to disclose secrets; third, the enchanter, or serpent charmer; fourth, the witch, or sorcerer; fifth, the charmer; sixth, the consulter of familiar spirits, claiming to communicate with spirits of dead persons; seventh, the wizard; eighth, the necromancer, who

sought information by professing to consult the spirits of the dead. These passages show very plainly that God regarded all such manifestations as coming from an evil source, and that they could not be tolerated in any way among his people.

In the twenty-eighth chapter of First Samuel is told the story of how Saul, the king, went contrary to God's command to his people that there should not be found among them a "consulter of familiar spirits" or a "necromancer." Saul had been living in rebellion against God until the Lord had refused to communicate with him in any manner. When he found himself in distress because of the Philistines, who came against him, he resorted to the forbidden source for information. The medium, commonly called the witch of Endor, after being assured by the king that he would not deliver her to the fate which others of her class had met (verses 9, 10), responded to the request of Saul. He said to her, "Bring me up Samuel." "When the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." Verse 12. It came to her, doubtless through spirit instruction, that he who had made this request was Saul, who had destroyed all such persons as she whom he could find.

"The king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." Verses 13, 14.

The verses following this give the interesting sequel to the account of Saul's departure from God's plain word to his people, that they should not consult those who had familiar spirits:

"Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyest not the voice of the Lord, nor executedest his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines." Verses 15-19.

Note also 1 Chronicles 10:13, 14:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

Everything connected with this story stamps the occurrence recited as a typical Spiritualistic séance. The devil did then the very thing he is doing in modern Spiritualism, impersonated the dead, with the object of deceiving the living into a belief in his first great lie, "Ye shall not surely die." God's word says plainly, "The dead know not anything." Eccl. 9:5.

The doctrine of man's natural immortality has prepared the world for this master delusion of spirit manifestation. It is perfectly natural and consistent that if the dead are *not dead*, but are conscious and possessed of memory and all their emotional faculties, they should desire, if permitted to do so, to return and hold communion with those whom they have left here on the earth. Why should they not do so? The only safeguard against any one's falling victim to the deceptive working of the "old serpent" is the clear testimony of the Bible that the dead are "asleep," and that they will not be awakened out of sleep until the trump of God is heard at the coming of Jesus. See Job 14:10-12; 1 Thess. 4:13-17.

The manifestations of Spiritualism with which we are familiar today had their origin in 1848, in the small town of Hydesville, N. Y., near Rochester. The two daughters of one John D. Fox were the first to detect the possible response to inquiries made of some apparent intelligence concealed from the view of the natural eye. These inquiries by different members of the family were followed up until the results awakened an interest among their neighbors far and near, many of whom became convinced that the manifestations were indeed communications with the spirits of the dead. The spread of the deception has been phenomenal. Its manifestations are varied,—rappings, table movings, or moving of other objects; persons lifted up with no visible hand upon them, and moving about in mid-air; musical instruments played with no visible hands touching the strings or keys; slate writing, etc.

It is natural to suppose that Satan, and the host of angels who were cast out of heaven with him, should keep themselves busy in the use of every device they can originate to destroy souls. He is a "murderer," and has been so from the beginning. He has abundantly demonstrated the truth of the Saviour's charge against him in John 8:44:

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

Satan feels no restraint in going to any lengths in using fraud and deception.

Paul says, "Satan himself is transformed into an angel of light." 2 Cor. 11:14. A modern writer of wide reputation has said:

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power." — *The Great Controversy*, p. 538.

The word of God will be the only safe guide for us in these times, when men's faith is to be tried so severely. The words of the prophet are:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

And again Isaiah, speaking of the deceptions which will come upon the wicked, gives this word:

"We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through,

it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Isa. 28:15.

Satan would have sinners believe themselves secure from the judgments of God; and feeling themselves in "agreement with hell," and having "made a covenant with death," they "renounce the truths which Heaven has provided for a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan instead,—the delusive pretensions of Spiritualism." — *The Great Controversy*, p. 561.

That which purports to come to men from friends who are in the better world will naturally have great weight with them, and will be received as truth. Hence Satan sees in the modern belief in spirit communication one of his most effective agencies for disseminating error,—doctrines which have the effect to destroy faith in the teachings of the Scriptures. Says the writer quoted above:

"With the appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace is despised, the blood of the covenant counted an unholy thing. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries forward his warfare against God, begun in heaven, and for nearly six thousand years continued upon the earth."

#### Questions

1. How did Satan dispute the word of God in the beginning?
2. Is he continuing his work of deception? How far does John say it is to be extended in the last days?
3. What is Spiritualism? Why can it be nothing else than a falsehood, and hence the work of Satan?
4. How did God anciently warn his people against such manifestations?
5. What interesting example of this fraudulent thing is cited in First Samuel? What indicates that this occurrence was a part of Satan's program?
6. What popular doctrine has prepared the way for the spread of Spiritualism? What teaching of the Scriptures is our safeguard against the delusion?
7. When and where did the modern phenomena of Spiritualism have their origin? What are some of the many and varied manifestations?
8. How does Isaiah say we may know the true from the false?
9. Can you see the danger of deception through purported communications from the spirits of dead people?
10. What are some of the most important points upon which Satan seeks to deceive the people in this way? Is there a relation between these efforts and his first rebellion in heaven?

### Found Peace in Accepting Christ

BERNHARD PETERSEN

MRS. YANG is a firm believer in Christ, and is a woman of strong faith. Her heart is filled with gratitude to God and a desire to lead others to Christ. It has not always been so, however. She was baptized this summer, and shortly after she arose from the water, she said that peace had never filled her heart to such an extent as then.

Just before she learned of us, her heart was full of doubt and despair. She said, "It seemed as if my only relief would be to go and drown myself. But since I have accepted this message, an unspeakable joy has come into my heart."

Thus the promises of Christ are fulfilled,—if we obey him, our peace shall be like a river. She is now preparing herself to lead others to obtain the fulness of the peace that has come to her.

Mukden, Manchuria.

# Lift Him Up

D. E. LINDSEY

"I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14.

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." John 8:28.

It is evident from the foregoing quotations that the Saviour had in mind his lifting up on Calvary's rugged cross. If that people over whom Jesus wept had understood the purpose of their temple service, they would have recognized in Jesus the "seed" of the woman (Gen. 3:15), and the seed of Abraham, the seed of Isaac, and the seed of Jacob. They might have found in him a son of sacrifice even as Abraham did in Isaac, the promised seed, and like Abraham have received him as one from the dead.

The Saviour was offered once for the sins of the world, and God forbid that we should crucify him afresh, yet it is incumbent upon us to lift him up before the people. Thus there arises the question, How shall we lift him up?

There are several ways in which we may lift up the Saviour. We may exalt him in prayer, calling upon his name, presenting him in our arms of faith, as the "Lamb slain from the foundation of the world" as the propitiation for our sins, appealing to the Father in his name and asking forgiveness through his blood and salvation through his life. (See Rom. 5:8-10.)

We may also lift him up in song, and even under adverse circumstances, as did the imprisoned apostles Paul and Silas. They sang and prayed at midnight,

after they had received many stripes at the hand of the jailer. Acts 16:25. They made such melody and sang with such a spirit that they attracted the attention of the other prisoners. Then followed an earthquake, when the foundations of the prison were shaken and all the doors opened and every one's bonds loosed. Nor was this all; for the keeper of the prison, suddenly awaking from sleep and finding the doors open, supposing the prisoners had all escaped, was about to plunge his sword into his heart, when Paul called out to him, "Do thyself no harm." Instead of taking his mortal life, the prison keeper found everlasting life, he and his household. O for more such prayers and hymns of praise!

We may also lift up our Lord and Master in our words and in our deeds. A thoroughly exemplary life will, as of old, bring forth the encomium, "This man has been with Jesus and been taught of him." So let him that saith he abideth in him, so walk even as he walked. Jesus was very choice of his words, and very careful in his manner of meeting those who opposed his work, thus convincing them of the righteousness of his cause. So we, without blaze of trumpet or parade of banners, may in humility and faith exemplify the Master and thus lift him up.

As men now look to Christ, they may enjoy the touch of his healing and saving power, even as when Moses lifted the brazen serpent in the wilderness, bringing life to him that would look. Our days are swiftly flying; our opportunities will soon pass, and our record will soon be made. Let us lift up Jesus by every means at our command, and hasten the glad day of his appearing and kingdom.

## "That Thou Doest, Do Quickly"

EUGENE ALLEN WEST

UNIVERSAL unrest is the order of the day. People, nations, the world, are unsettled. A spirit of distrust, discontent, irritability, pervades almost everything. We are in the midst of "wars and rumors of wars." Millionaires and billionaires have multiplied and "heaped treasure together for the last days." "The hire of the laborers, . . . kept back by fraud, crieth." Upon the earth there is "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." O that we might all be able to do something commensurate with the momentous times in which we live! If we will only by faith step down into the edge of the waters of our difficulties, surely the Lord will prepare a way for us to cross.

It is not hard to see where we are,—at the very edge of the sea of time. The signs of the times are ominous. In every nation is noticeable the fast-increasing strife and tension between capital and labor, classes and masses, employer and employed, monarch and subjects. The spirit of these conditions is swiftly carrying the world to a universal war in the not far distant future, as the current of a mighty river carries the helpless bark to the rapids below. The political and social foundations of a great part of the world are very unstable just now, although in a time of so-called peace and peace conferences. President Wilson has said, "A supreme moment of history has come." The editor of a prominent daily in this coun-

try says, "The world is not through with its troubles by any means." Secretary Lansing says, "We have reached a crisis in the affairs of the world." And Premier Lloyd George of England says, "The world is standing on the edge of an abyss." Aren't they about right?

"That thou doest, do quickly." "The final movements will be rapid ones." Decide, but decide right; then work earnestly. Let us, one and all, find ourselves, discover our talents, if we haven't already done so, then take what training may seem best, and enter some field in the Lord's work. Flee worldly entanglements—the cares, pleasures, honors, riches of this world. Employ your talents, your ability, in the Lord's cause. It may be you were born for just "such a time as this."

"The work that centuries might have done  
Must crowd the hour of setting sun."

The rapid and efficient preparation of our nation for the recent conflict should be an object lesson to the Lord's people in preparing to give the closing gospel message to the world during this little time of so-called peace. Let us select the best training camps (our good schools), and speedily put on the necessary armor (the proper equipment) to succeed in our warfare as good soldiers of Jesus Christ. Let our young people especially be *aroused*. "The final movements will be rapid ones." "That thou doest, do quickly."

# Heaven's Greatest Gift

DANIEL H. KRESS

"THIS is my commandment, That ye love one another as I have loved you."

For three years the apostles had accompanied Jesus in his labor of love as he went from place to place and from home to home. Virtue went out from him, and the sick were healed. The downcast were encouraged, the weak strengthened, and the despondent cheered. Never did he speak to any of his associates about the faults of others, although he was painfully conscious of them. So great was his love that it covered, or concealed from others, the defects each possessed. Even Judas, whose motives in uniting with him were selfish, was so securely shielded that when the time came for Jesus to suffer, and Judas was about to betray him — deny him with a kiss, and sell him to his enemies — not one suspected that Judas was the betrayer. "Is it I?" they all asked.

The apostles had love for one another, a love that would have led them to lay down their lives for a friend, the greatest love humanity is capable of producing. Peter demonstrated that he was the possessor of this love when he unsheathed his sword and cut off the ear of the servant of the high priest. He was ready, there and then, to lay down his life. This was as far as human love could go. "Greater love hath no man than this," Jesus had said. But Jesus took the ear and gently replaced it, and healed the wound made by the sword of Peter. This love that Christ showed, the disciples were strangers to.

God manifested his "love toward us, in that, while we were yet sinners, Christ died for us." He died for his enemies. This is divine love. Humanity cannot produce it. This love is from above. It is shed abroad in the human heart by the Holy Ghost. It is this love Jesus referred to when he said, "This is my commandment, That ye love one another, as I have loved you." This was a new experience that was to be theirs when the Holy Ghost should come upon them. After Pentecost, the very men who desired to bring fire from heaven to destroy the Samaritans who refused to receive Christ, labored for their conversion, and prayed for them that they too might receive the Holy Ghost.

Jesus prayed for the men who nailed him to the cross: "Father, forgive them; for they know not what they do." After Pentecost the same man who drew the sword to wound and to kill the enemies of Christ, now in possession of this divine love, said to those who took part in the crucifixion of Christ: "I wot that through ignorance ye did it," and appealed to them to give their hearts to God.

Stephen, when stoned, before yielding up the ghost, prayed, "Lay not this sin to their charge."

Paul and Silas, prisoners at Philippi, with feet fastened in the stocks, after receiving forty stripes save one possessed no ill will toward their persecutors. They thought not of themselves at all. Their prayer was not that God would in some way make a way of escape. They were praying for the conversion of the jailer. Had they been praying for their own escape or release, when the earthquake occurred and the prison doors were thrown open, and they themselves set free from the shackles which bound them, they would have said, "This is our opportunity; let us flee." The jailer naturally thought they would do

this; and supposing they had fled, was on the point of taking his life when Paul said, "Do thyself no harm: for we are all here." This was a different kind of love from that which the disciples had before Pentecost. It was the same love which their Master possessed, that enabled them to act thus. They were ready now to die for their enemies.

This love is needed as much today as it was then. With sorrow of heart we have to admit that in experience we are still on the other side of Pentecost. Some have love sufficient to lay down their lives for the cause or for a godly man. But this love will not carry us through to the end. It is to us the message is addressed, "I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich." If we are already in possession of this treasure, why the admonition to buy? We must be honest, and acknowledge that we do not possess the love Jesus possessed, the love which concealed the faults of those who were plotting against him, and led him to lay down his life for his persecutors and enemies.

We cannot go much farther without this new experience. We have come to the parting of the ways. A new experience must be ours. This love we must have, or perish. To us come the words with the same force that they did to the apostles, "This is my commandment, That ye love one another, as I have loved you." We should pray as earnestly for the Holy Spirit as did they; for the love of God is shed abroad by the Holy Ghost which is given unto us.

Without this love — divine love — we are poor and miserable and blind and naked. Not in our own eyes, possibly, do we appear so, but in the eyes of the faithful and true witness, who knows us altogether.

This was in reality no new commandment Jesus gave. The ten commandments which they claimed to keep demanded all this. To them it was a new revelation of the old commandment which they had from the beginning.

The young man of wealth who came to Jesus to ask the way to eternal life, when told to keep the commandments, replied, "All these have I kept from my youth up." Jesus then told him to sell what he had and give to the poor, and he went away sorrowful. He was not a commandment keeper. The love Jesus had, the only love that can meet the requirements of the law of God, led him to lay aside the glory he had with the Father and for our sakes become poor, that we might be made rich. He emptied himself and all he possessed upon aliens and enemies. This love is the fulfilling of the law. Anything short of it, is spurious. For this love we must pray.

The estimate Heaven places upon this gift is seen from the following:

"If I speak with the tongues of men and of angels, . . . if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." 1 Cor. 13: 1-3, A. R. V.

"Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure." — *Testimonies for the Church,* Vol. II, p. 186.

# Everything but Love Is Subject to Change

H. A. WEAVER

"A MOST excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." 1 Cor. 12: 31; 13: 1, A. R. V.

There is a vital connection between what is said in the twelfth chapter and what is said in the thirteenth chapter of Paul's first letter to the Christian believers at Corinth which ought not to be broken and overlooked because of the division into chapters. The potential truth of the great "love" chapter cannot possibly be appreciated if the reader permits it to be divorced from the instruction given in the great "gifts" chapter preceding it.

The gifts of the Spirit which have been set in the church plainly have a mission from God; but man should not look to the gift as an end, but as a means toward an end. The end is the acquisition of that mysterious, yet simple, divine principle of love. And truly love is a principle and not an emotion — not a feeling.

There was a time when there were no gifts. There was a time when there was no church, when there was no Saviour, because there was a time when there was no sin, and therefore there existed no necessity for these. All the instrumentalities employed in the plan of salvation were the product of necessity, and that necessity was the pitiable loss of a world in sin and death and Jehovah's desire to rescue it. But there never was a time when love did not exist, for "God is love," and God has always existed.

The time will come when the gifts of the Spirit will not be, when they will not be needed, for the necessity for their use will not exist. But there never will, in the very nature of perfect things, come a time when love will cease to exist, as it has always existed and as it exists today, for "God is love," and he is eternal.

"Love never faileth." 1 Cor. 13: 8, A. R. V.

Like God, love is eternal in its nature. It is even conceivable that the world or the universe could be dissolved and God, as Creator, could make another. But can it be thought possible that love, which is "of God," could cease to be? Clearly its cessation would be tantamount to a cessation of Jehovah himself.

"But whether there be prophecies, they shall fail." Verse 8.

The time will come when prophecy shall have served its whole purpose. Today it is indispensable to the needs of God's plan in this earth of sin and darkness. The holy seer of God is an asset of great value to the church moving forward in the darkness. But in the world to come, the earth restored, what necessity will exist for the exercise of the power to foretell? What place will there be for the seer?

"Whether there be tongues, they shall cease." Verse 8.

In Eden there was but one tongue. In the purpose of God there was to be but one tongue for all mankind. Later, though "the whole earth was of one language, and of one speech," because of the extremity of sin, the Lord said, "Let us go down, and there confound their language, that they may not understand one another's speech." Gen. 11: 1, 7. Still later, in order to meet the needs of his church and in order to bring to the attention of all nations, kindreds, tongues, and peoples the knowledge of his plan of love, God placed the gift of tongues with his people. This gift will be more pronounced at the

boundaries of the Christian era,—both at the first Pentecost and at the "times of refreshing;" at the latter as well as the early rain. But in the world to come, when all other things are equal, the Lord will "turn to the people a pure language." Zeph. 3: 9. Then the necessity for tongues will be no more forever.

"Whether there be knowledge, it shall vanish away." 1 Cor. 13: 8.

To know God is to know him through the knowledge that comes to us by reason of the temporary agencies which he has created for that purpose,—the written word: "Thy word is a lamp unto my feet" (Ps. 119: 105); his visible handiwork in nature and across the sky: "The heavens declare the glory of God" (Ps. 19: 1); and the record of his Son: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1: 18). But how inadequate are all the wonders of nature to impart a knowledge of God such as will be imparted when we cease to know only "in part" and shall behold him "face to face"! Then "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31: 34. Such imperfect knowledge as is now possessed shall indeed "vanish away."

The gift of healing will cease sometime; for does it not say in the Scriptures of Truth, "The leaves of the tree [of life] shall be "for the healing of the nations"?"

And for these obvious reasons all other gifts and agencies which are the means in God's hand of bridging the gulf which sin has made between the Eden that was and the Eden that is to come, shall come to an honorable and righteous end.

But love, boundless, fathomless love, will live on to eternity. When the former things "shall not be remembered, nor come into mind," and ten thousand eternities shall have proportionately brought forth new revelations of God's power and wisdom, the re-deemed shall have but turned the first page in the volume of love.

This brings us to the truth that while it is good and proper to have a gift or gifts; while we should look with holy pleasure to the gifts of apostleship, pastership, leadership, church membership, and other necessary but temporary offices in the temporary church of Christ on earth, we should not think that these things have any saving efficacy; that their possession will yield us a permanent satisfaction or peace of mind or of soul; that they in themselves are the end. That would be fatal. Thus deceived, we should entirely miss the ideal which God has set for us,—the acquirement of priceless character based on divine love.

Those in the church should indeed "desire spiritual gifts," but there is a better way, one that is "more excellent," because more permanent, more potent. *Love transcends all other ways.*

The operation of love, because of its being a principle instead of an emotion, is diametrically opposite to the operation of every fleshly principle. It is not of man. It is not of this world. Love is of God. To possess love, man must possess God, for, let it be repeated frequently, "*God is love.*"

# "When He Gets Through"

TYLER E. BOWEN

THE sign on the publishing house was being repainted. The job had just been begun. Two or three of us were standing at some little distance, and a remark was dropped for the benefit of the manager, also standing near, regarding how the kind of paint the workman was at that time putting on, would look. The manager smiled, and remarked, "I cannot say as to what he is doing now, but of one thing I am certain, when he is through, it will be all right."

There are many people standing around looking at church members. All kinds of remarks are being dropped as to this one and that one, insinuating that, if these represent the perfection of the church of Christ on earth, it might as well be counted a poor job, to say the least, if not an entire failure. But wait. The Workman has not yet ceased his labors. He is still at it. And it may be safely predicted that when he is through, it will be all right. Of his

completed work it is written: "They . . . shall shine as the brightness of the firmament; and . . . as the stars forever and ever."

The Master Workman may be depended upon to complete his work in a manner that will do honor to his skilled hand and heart, as well as bring honor to his Father's name and silence the voice of every accuser. Wait, accusing scorner; the Potter is still at work with his clay. Hold thy peace. He may count himself happy who is the object of the Son of God's patient toil at present. Trust him implicitly; for when he is through, not so much as a spot or wrinkle shall be left upon the character texture to mar his completed task.

"It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Takoma Park, D. C.

## The Bible Sabbath

CHARLES P. WHITFORD

1. WHO was the active agent in the creation of the world?

"To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3: 9.

2. Since all things were created by Jesus Christ, who made the Sabbath?

"By him [Christ] were all things created that are in heaven, and that are in earth." Read Col. 1: 14-16.

3. For whom was the Sabbath made?

"The Sabbath was made for man." Mark 2: 27.

4. Out of what was the Sabbath made?

Answer.—It was made out of the seventh day. See Gen. 2: 1-3.

5. What was the first step in the making of the Sabbath?

"God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Verse 3.

NOTE.—The first step was, God rested.

6. What was the second step in the making of the Sabbath?

"God blessed the seventh day." Verses 2, 3.

7. What was the third step in the making of the Sabbath?

"God . . . sanctified it." Verse 3.

8. What is it to sanctify a thing?

"To make free from sin. To make sacred or holy; to set apart to a holy or religious use."—Webster.

God blessed the seventh day and sanctified it. In other words, he separated it from the other days of the week for a special purpose.

9. What instruction did the Lord give to the children of Israel concerning the time to begin and close the observance of the Sabbath?

"From even unto even shall ye celebrate your Sabbath." Lev. 23: 32.

10. When does the evening begin?

"At even, at the going down of the sun." Deut. 16: 6.

"At even, when the sun did set." Mark 1: 32.

11. How are we instructed to keep the Sabbath?

"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

12. Can an unconverted man—a man whose

thoughts are upon the world and the things of the world—come up to a day that has been set apart by God for a holy, sacred, and religious use, and keep it holy?

Ans.—No, that would be impossible. The Sabbath cannot be a day of spiritual rest to the individual that is not blessed with the same blessing that is in the day, namely, the presence of Christ.

13. Could a converted man,—a real, genuine Christian,—could such a man keep a day holy that God had never made holy?

Ans.—No, he could not.

14. What day does the Creator ask us to remember?

"Remember the Sabbath day." Ex. 20: 8.

15. What reason does he give for asking us to remember the Sabbath day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

16. The Sabbath reminds us that this world was created in six days, and as oft as we keep the Sabbath we think of the Creator of the heavens and the earth; we contemplate his greatness, his majesty, and wonderful love in bringing into existence this beautiful world and giving it to the human family for a home.

17. What promise is extended to those who "remember the Sabbath day, to keep it holy"?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

18. Here is a very precious promise to be fulfilled to those who "remember the Sabbath day, to keep it holy." My brother, my sister, are you expecting this promise to be fulfilled to you? Have you ceased from doing your own pleasure on God's holy day? Is the Sabbath to you a delight? Do you look forward to its coming with all that interest and pleasure that you do to the coming of your much-loved friend? Do you make every necessary preparation, so that when

it comes you are ready to welcome it? Do you keep the Sabbath as you would if the Maker of the Sabbath were a personal guest at your home? Do you enjoy sweet spiritual communion with your Saviour on this —

“Day of all the week the best,  
Emblem of eternal rest”?

Do you feel sure you are regarded by God, by Christ, by the angels, as an earnest, faithful, devoted Sabbath keeper? Are you so well satisfied with your way of

keeping the Sabbath that if it should be authoritatively announced that you were to be examined in a few days as to how you have kept the Sabbath, you would have no regrets that you had not kept it better? Do you believe the promise, “I will cause thee to ride upon the high places of the earth,” would be fulfilled to you? May I ask you, my brother, my sister, to give serious thought to these questions? It means much more to keep the Sabbath than many of us have thought.

## First Principles

W. F. CALDWELL

“I AM the light of the world.” — *Jesus*.

“The entrance of thy words giveth light.” — *David*.

When the Creator wished to dispel the physical darkness from the newly created earth, he said, “Let there be light: and there was light.” When you enter a dark room, do you search for a broom or for a fan, that you may sweep up the darkness or that you may blow it out? Why, no; you merely turn on the light, and the darkness flees. It cannot stand before the light.

In like manner you are compassed about with the darkness of error,—misconception of God, misunderstanding of his word, misinterpretation of his character, misrepresentation of the principles of his government. What is to be done? Will you advertise and spread a knowledge of these numerous errors by carefully explaining and analyzing them? Must you criticize, ridicule, condemn, bewail? God forbid. “The entrance of thy word giveth light.” *Turn on the light*. “Preach the word.” Error can no more withstand truth than darkness can stand before light.

“I am the light of the world.” “I, if I be lifted up from the earth, will draw all men unto me.” Then lift Him up.

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” Did you ever notice how a newborn babe will stare and stare at a light? “As newborn babes,” fix your eyes on Jesus.

By beholding you become changed “like unto his glorious body.”

“Look unto me, and be ye saved, all the ends of the earth.” Brethren, sisters, friends, take your eyes off sin, the world, and the devil. Look unto Jesus. If you would be saved, “behold the Lamb of God, which taketh away the sin of the world.”

“The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.” Therefore we are admonished to “preach the word,” and we may preach it much more emphatically by our lives than even the finest orator can from the pulpit.

Our God is “the only wise God.” He is “made unto us wisdom.” His word is “the truth,” uncontaminated by the sophistry of men.

“The fruit of the tree representing good and evil is not to be eagerly plucked, because it is recommended by one who was once a bright angel in glory. . . . Let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth.” — “*Special Testimonies for Ministers*,” No. 7, p. 35.

The wisdom of this world is “foolishness” in the sight of God. It took the Lord forty years to counteract the “wisdom” which Moses had acquired from the masters in Egypt. Let us therefore seek wisdom at the fountainhead. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

## Faith and Courage

A. E. TUTTLE

FROM recent occurrences it would seem that the time when the two-horned beast is about to “give life unto the image of the beast” is near at hand. When “life and liberty” are contingent upon the caprice of a public prosecutor, it stands us in hand as a people, and as individuals, to examine well some of the reasons for our faith.

Can we not compare with profit to ourselves our present secular and religious position, in the light of present developments, with that of other Christians throughout the history of the world? Let us examine a few of those Bible characters who have been an example and an inspiration to us as a people. In Genesis 12:1, 2, God said to Abraham:

“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.”

It seems to me that Abraham’s life presents one of the best examples of faith, Christian fortitude, and courage to be found in all the Scriptures. His gen-

erous nature is shown in his dealings with Lot, when he gave him his choice of the grazing grounds for their respective flocks. His almost superhuman faith is shown in offering up Isaac, the heir of the promises, as a burnt offering. Abraham was a man whose will and mind and heart were molded according to the divine will. The Scripture writer says: “Abraham believed God, and it was accounted to him for righteousness.” Is not this an example of the highest service? His name comes down to us as “the father of the faithful.”

We find the prophet Daniel, a Hebrew captive in a heathen land, called upon to represent God and his Christian faith and loyalty in a most striking manner. He continued to pray to God three times a day, with his window open toward Jerusalem, after the king’s decree had gone forth. The sequel to this wonderful trial of faith and courage is well known to all. God delivered Daniel from the mouths of the lions.

The striking similarity between the experience of Daniel and that of our own people (to paraphrase the words of those men who plotted against Daniel) is just this: "We shall find no fault in these people except we find it concerning the law of their God."

The three Hebrews would not bow down to the great image that Nebuchadnezzar had set up in the plain of Dura. Their answer, respectful although unequivocal, was simply absolute loyalty to the law of God. The second commandment of Jehovah hung in the balance so far as their fidelity was concerned. The outcome was all that could have been expected. What a noble answer: "We will not serve thy gods, nor worship the golden image which thou hast set up"! Are we not confronted, or shall we not be soon, with the same test of our loyalty?

Joseph, a man faithful in all his relations with the royal family and people of Egypt, is an example of unswerving loyalty to God under the most trying circumstances. Through Joseph's fidelity to truth and righteousness, God could use him to be a great blessing to his people. He became a savior of life by showing to Pharaoh, through divine revelation, that provision must be made against seven years of famine, thus saving both the people of Egypt and the Israelites from starvation.

Stephen, in his peroration, simply told the Jews the plain truth concerning their reception of the Holy Spirit and their wrong-doing all down through their history, even to their rejection and crucifixion of the Holy One whom God had sent to be the fulfillment of their hopes.

There is not space to speak of those who suffered under both imperial and papal Rome. Their history may soon be supplemented by our own experiences.

These men I have so imperfectly referred to appeal to us as men of uncompromising fidelity to right and possessed withal of spotless characters. I believe that we, too, must be possessed of a character that will stand true to principle if we would be faithful to God in these last days.

Daniel and many other heroes of God's truth came directly in contact with their fellows, but never would they obey man when that obedience conflicted with the divine command.

Speaking about "majority rule," it was always the minority, faithful to the divine commandments, who triumphed when the test came.

I believe the practical lesson to be deduced from these examples is this: God is abundantly able to vindicate his truth, without any aid of man, and he will always honor them who honor him.

## "Be Filled with the Spirit"

JOHN M. HOPKINS

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime.  
Hark! the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth? Is creation  
Groaning for her latter day?"

"We know that the whole creation ["every creature," margin] groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 22, 23.

More and more, as we study conditions in the world today, are we deeply impressed with their gravity. We do not know how to express the intensity of thought and feeling that sweeps over us. Everywhere the condition of unrest, of strife, of greed, of famine, of plagues and death,—they are too appalling to be told.

It was when the prophet Jeremiah was given a vision of the great day of God, of the awful conditions that would exist, that he exclaimed:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4: 19, 20, A. B. V.

Sober-minded, thinking men and women are wondering, are expecting, are deeply feeling, and asking, "What is coming?" The very atmosphere seems pregnant with unrest. Statesmen, those in authority, like Jeremiah of old, are stirred by deep forebodings of a coming calamity, an awful condition about to burst upon the world.

In the proposed League of Nations, great and noble men are earnestly endeavoring to effect a happy solution and settlement of the world's conditions, yet

deep down in the souls of the persons so engaged there is a fear, an unsatisfied feeling of unrest. They know, every candid person knows, that there can be no universal, permanent world peace while sin, covetousness, greed, and worldly ambition rule in the hearts of men. Said the great Teacher:

"Out of the abundance of the heart the mouth speaketh." Matt. 12: 34.

Actions speak more loudly than words. And by the greed and profiteering on the one hand, and the poverty and suffering of the millions of toilers, causing riots, and desperation such as the world has never before known, on the other,—by these the whole world is now speaking in most certain language. And "we know that the whole creation groaneth and travaileth in pain together until now."

And I want to say to every member of the REVIEW family that if ever God's people should pray to be "filled with the Spirit," it is now. For no one can possibly meet and overcome conditions in the world today; can meet and overcome the terrible delusions and seductions and trials, and perform the duties placed upon him as a child of God,—neither education, nor culture, nor position will enable him to do this,—without an endowment of more than human power; he must be "filled with the Spirit."

But, brother, before you can be "filled with the Spirit," you, I, and every one, must be entirely emptied of sin. No more can a goblet be filled with pure water while containing an impure sediment, than can we "be filled with all the fulness of God" (Eph. 3: 19) while cherishing sin in any form, or in the least degree, in our hearts and lives. It is no time for us to parley with sin. At any cost let us separate from every defilement, that God can visit his people with the latter rain for the ripening of the harvest. "Be filled with the Spirit."

Roseburg, Oreg.

# IN MISSION LANDS

## *Itinerating on the Kongo Border*

SAMUEL M. KONIGMACHER

WE pushed the work on the new mission house as fast as we could in order to have time to visit the native villages in the district before the rains should come.

We left the station in the evening, and after a brisk walk camped beside the magistrate's tent in a cleared place surrounded by booths. There was a fine big fire in front of the tents for light and warmth.

The magistrate called at the station on his way back, and we enjoyed his visit. He also visited the school, which was assembled for his special benefit on Friday. He was surprised to find that the natives could learn so well.

From Kalutwa we pushed on into the game country, and here the tsetse flies were so thick that we had to break off little twigs covered with green leaves to brush them away. These we wielded vigorously, but still we could feel the bites of the fly like a hot needle.

Our camp that night was in a booth thrown together in the bush, with my tent near. Then we traveled on so that we could spend the Sabbath in the village of the chief of the Mukushi district, the part we were passing through.

In passing one village we noticed some of the awful sores one sees here. In spite of the infection the wounds seemed to be closing in, but in most cases we knew the swollen leg would not return to its normal size.

After the Sabbath we went on by moonlight to the village of my head boy, and arrived while the children were playing. When we came, the girls stopped dancing, but afterward continued and performed some very difficult dances, which required much strength. It made one wish such energy might be turned to the furtherance of the gospel.

We had a very good sing the next morning and pressed on to see the new mission which has just been established in the Mukushi district, where I had hoped we might place one. The Church of England opened the station.

From here we turned homeward and camped earlier than we wished because one boy with a sore on his leg, became lame. The next morning Chiwanga took the lame boy and a helper and returned through the game country, while we visited some of our neighbors.

After a refreshing bath in the Mukushi River we went on to the home of another boy in my company. Here we saw a poor white-haired native woman sitting by her hut almost naked. I went over to see her and gave her some clothing, and later the whole village came to see the pictures I had to show them of the greatest Missionary who ever visited among men.

Food was very scarce here. Strange to say, the tsetse fly is found in spots, and while we found it, to our discomfiture, in the game region, in the Mukushi district there are none. The first place we visited we found some beautiful cattle, and the native woman in charge brought me out about two quarts of milk in a pitcher. As it was the first cow's milk I had

had since coming up here, it was very acceptable. The site of the place was a fine one on a hill, with the cattle in the valley.

A Mr. Stephenson lives in a little nook here among the mountains. He showed me his orchard of lemon and orange trees. He was making tile for an irrigation system and tile for his house. He had a new brick house and had started to build a school.

In one village where we stopped for the night all the chief could offer us was a small basket of the *mpundu* fruit, as they had no other food.

On arriving home we were pleased to find all well. After we had done a little work on the house, and had received a visit from the magistrate, we all came down with influenza, but thank the Lord, only one died. For a week we had no school. The school is now in session again, and the boys are beginning to work. We are sure if God had not answered our prayers we would have lost more.

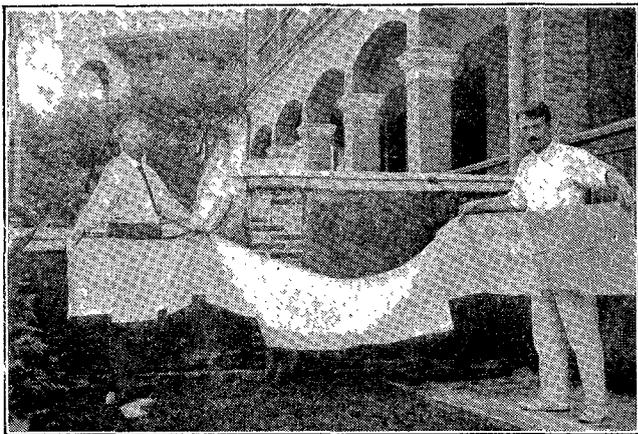
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## *The Long Deed*

B. R. OWEN

SOME of the readers of this paper who are not familiar with Oriental customs, may wonder what this long piece of paper is which is shown in the picture. It is possible for parts of such a paper to be two or three hundred years old.

When property is transferred in China, an instrument is given to the buyer, called a "white deed."



The Long Deed

It is taken to the government magistrate to be stamped, and after the official has put his "chop" on it, it is called a "red deed." Note the diamond-shaped spots on the one shown. Each time property changes hands a new deed is made and attached to the one issued previously, and after several transfers, it becomes quite cumbersome. An American citizen owning property in China should have the deed to it registered at the American consulate. The stamping of the deed to one of our mission properties in South China recently cost \$930, or 6 per cent of the value of the land, besides *kumshas* (tips) to under-officials amounting to more than \$60. This enters into the enormous cost of carrying on foreign mission work.

The Mission Board is supplying, as fast as funds will permit, good homes for the missionaries sta-

tioned in the many dark corners of these lands. In many cases sanitary homes are urgently needed in order to safeguard the health of the missionaries. But sad as it is, not a few of the faithful, self-denying missionaries are forced to live in unhealthy localities and in native houses where they are very liable to break down in health, and sometimes even sacrifice their lives because money is not available to buy land on which to build good houses.

*Hongkong.*

\* \* \*

### *Pioneering in Colombia*

HAROLD C. BROWN

NOT long ago, while I was preparing to leave one of the towns in the interior of this large republic, several persons with whom I had become acquainted during my stay, came to me and said, "We are sorry to see you go. When are you coming back?" This of course was a difficult question to answer, as a colporteur in this country never knows when a return trip can be made over the mountains to the territory left behind. However, this question asked me as I was leaving that territory made a strong impression on my mind as to the readiness of many of these honest souls to receive one who is carrying the precious seed of God's truth to the many thousands who grope in darkness.

Several months ago, while I was visiting Bogotá, the capital of this republic, the city was visited by many small but destructive earthquakes, causing much excitement among the people, and arousing their interest in the Catholic faith as never before. But all their clinging to images did not satisfy them as they beheld the towers of the large cathedral and of the churches swaying to and fro like drunken men. Yet among the excited thousands there were honest hearts, and soon people were asking us questions concerning the end of the world, and about the great hereafter.

Among this number was a young man, a barber, who showed his interest by wanting to know more concerning the signs of the times. After spending a little time with him, giving him further information concerning Christ's soon coming, we left the capital for another part of the field. Weeks passed, and we had gone several hundred miles over the hills and had arrived at a small town by the name of Armenia. Here, to our great surprise, we again met the young barber, who was overjoyed to see us. On visiting him in his humble home, we met his parents and other members of the family. During our stay in the town we had opportunity to tell them the meaning of some of the events which are taking place in the earth. After leaving with them a Bible, some tracts, and a few books of the World's Crisis Series, we left them to further consider these truths. Since then word has come to us that this family have decided to walk in the light of the third angel's message and to keep the Sabbath of the Lord.

At another time, while laboring in Bucaramanga, just before leaving for an extended trip to another place, I left a copy of "The World's Crisis" with a crippled soldier from Europe who could read Spanish. On my return to Bucaramanga some time afterward, this soldier told me an interesting incident which greatly cheered my heart. One day while reading the book referred to, a Protestant with whom he was acquainted stepped up for a conversation with him

and noticed the book. After examining the contents the man immediately wanted to buy it. The kind-hearted soldier told him he did not wish to sell it, but that he would lend it to him, which he did.

The night after obtaining the book, the gentleman gathered his family around the table and read from the book until late into the night. It was of so much interest to him that the following night he invited his neighbors to come and listen to the truths from the book. When the soldier with whom I had left the book, related the incident to me, I was greatly encouraged, and felt thankful indeed for the privilege of having a part in carrying to a dying world this heaven-sent message of Christ's soon coming.

Several months ago one of the colporteurs in Colombia was in the capital of the department of Huila; and there he met a Turk and his wife from the region of Mt. Lebanon, Palestine. As they were interested in literature, our brother told them of some of the signs of the end of the world, and directed them to the source of further information on the subject. Later this man sent a telegram to our brother, asking him to send him the books which he had told them about. Now the man writes that through the study of those books, both he and his wife have decided to obey God's law and step out from among those who are traveling the path of sin, and join those who are trying to follow in the footsteps of Jesus.

One meets many honest-hearted people scattered throughout the hills and vales of Colombia, who are only waiting for some one to encourage them to study the word of God. Should we not, then be diligent in giving the truth to these people before the night settles down in which no man can work?

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### *The School in Soonan, Chosen*

MRS. W. R. SMITH

WHEN we came to Soonan in 1906, little did we realize the appearance Soonan Hill would present twelve years from that time. A few months previous to our coming, an interest had been awakened and followed up until a fine company of about thirty-five had been organized. We bought a native compound in the village, expecting to make it our home, but it proved unsatisfactory. With the assistance of the native leader of the company at Soonan, we traded our compound for the hill where now stand two pleasant mission homes with fruit-bearing trees and gardens. Aside from the building site, farm land has been purchased, and about five acres set out to orchard, which is now beginning to bear.

In those days the need of both medical and industrial school work was very evident, and for them we hoped and prayed. The first school building was erected largely from two old spirit houses that we obtained from the government. We were very happy when two rooms were ready and school work was begun. Several of the young people from this school are now in the work.

For two years my husband and I and Sister Mimi Scharffenberg were the only Westerners connected with the work in Chosen, where we spent about seven years. Then we were in the southern part of Chosen for about two years. Last spring we came again to Soonan to connect with the school, but under very different circumstances from those of twelve years ago. We rejoice to see the change, which is only one of the evidences of the advancement of the work here.



# 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."

## A CAPTAIN OF INDUSTRY

MRS. J. C. BROWER

THE world is undoubtedly needy,  
There may not be work for all;  
The pay may be insufficient  
On this planetary ball;  
But for my part I find plenty  
Of work as well as pay.  
I am an important actor  
At home all through the day.

It's "Mother, tell me a story;"  
Or, "Where is my yellow ball?"  
"May I dig a well in the garden?  
I won't get dirty at all."  
And, "Mother, please button my apron,  
I must wash my dollies' frocks.  
They soil so many each day,  
I am really truly shocked!"

"O ma, may I use your scissors?  
I can't find mine any more;  
I was sure I'd left them safely  
With my papers on the floor."  
And, "*M-o-t-h-e-r*, the baby's falling!  
He's falling clear down the stairs!"  
"May Jackie and I play railroad  
With all the front-room chairs?"  
"Sam's taken my string and whistle,  
And says he won't give them back!"  
And, "Baby will not sit anywhere  
But right on our railroad track!"  
As I said, I am happily busy  
From early morn till late,  
Adjusting the many questions  
I am called to arbitrate.

\* \* \*

## A Home Missionary Opportunity

INEZ HOILAND-STEVENS

A SHORT time ago one of our workers here in Argentina received the following word from her mother, who has been ill a very long time, and because of nervous complications has not been able to use her eyes much. She wrote:

"How I long to sew or knit or do something else to help pass away the long, weary hours! It seems such a pity not even to be able to read, when all our good papers are at my disposal. I especially miss the good old REVIEW, which I have always read heretofore. I find that people do not care to read aloud to one, and so I just have to get along without it."

In referring to the letter the woman said: "Think of it! Here I am, a 'foreign missionary,' laboring far away in a strange land, and my dear mother there at home longing to have some one come in to read to her from our papers! But nobody cares to! There she lies in the Christian homeland, and not a home missionary about! I wonder what all the members of that big Adventist church mother belongs to can be so busy about that no one has discovered that she has been ill these many months and cannot read. My heart aches to be with her. If I could only fly to her side and be a *home missionary* for a while!"

Possibly there is somebody like that in your church, — some sick member longing to read our good papers but unable to do so. Some of these invalids may be

even too nervous to stand a long reading, but would welcome a short visit from you. In your conversation give them the gist of some of our good message-bearing articles; tell them about some of the wonderful movements in our work, and how it is progressing. They will appreciate it, oh, so much; for their hearts are hungry to hear and know what is going on. Shall we not share these good things in our papers with these unfortunate ones?

"O the good we all may do," — in just such small ways, that may mean so much to some one, — "while the days are going by!"

\* \* \*

## The Coming of the Sabbath

GRACE D. MACE

INTO the heart and home of all God's children there comes at the close of each weekly cycle the benign presence of the heavenly guest, the Sabbath. Neither pomp nor ceremony heralds the appearance of this unfailing guest, but silently, majestically, as nature sinks into repose with the setting of the sun, the heart that is in tune with the Infinite recognizes the divine presence.

Special preparation should be made for the proper reception of this guest. It should be apparent that his coming is expected and that a welcome is awaiting. The guest chamber of the heart should be put in order, and the door of the sanctuary of the home opened for his entrance. As the blood upon the lintel of the door distinguished the homes of God's people from the dwelling places of the Egyptians, so now, at the hour of the return of the Sabbath, the incense of prayer and melody around the family altar should ascend from the homes of God's people as a characteristic sign of the sealing and sanctifying power of the Spirit's work.

In that memorable night of Egypt's distress and the marvelous deliverance of Israel, the smiting angel had a sacred regard for the sign upon the door. Not one home in which the divine requirements had been met failed to receive the divine protection. Even so, when the hallowed presence of the Sabbath passes over our homes, not one home or individual will be overlooked who awaits its coming and invites the heavenly guest to enter and remain in restful communion during the sacred period. No excuse availed for failure to make the necessary preparation before the passing over of the destroying angel. Nor is any excuse acceptable for lack of preparation or for delay when the angel of peace passes by with the Sabbath blessing.

All who love God and are seeking to promote the advancement of his cause, will heed the following instruction as fundamental to all Christian service:

"In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. . . . Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one

another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified." — *Testimonies for the Church*, Vol. VI, pp. 354-357.

In writing to a personal friend, Elder E. E. Andross refers to an experience at the Somabula Mission, Southern Rhodesia, South Africa, as follows:

"As I was preparing for the approaching Sabbath, in the home of Brother J. N. de Beer, my attention was called to music that resounded across the veldt. I stepped outside, and heard clearly the singing of a company of twenty-five or thirty of our native people. Soon I saw them coming along the winding path through the jungle, singing to a native tune the words in Sintebele, 'Onward, Christian Soldiers.' For some time I listened to what seemed to me to be the most beautiful music I had ever heard in my life; not because of the beauty of the harmony, nor because of the sweet voices of the singers, but because it seemed to me that the angels of heaven must be singing with them. There they were, trophies of the abounding grace of Christ, rescued from the grossest heathenism, but now on their way to the heavenly kingdom from hills and valleys of darkest Africa.

"I have never seen greater miracles than I saw in the marvelous transformations that have come to these dear people. I went out to the heathen kraals about the mission, then I visited the homes of our native believers, and it is like coming out of the darkness of midnight into the light of noonday. No one henceforth can ever make me believe that God is not now walking among men, that he is not performing for his people today as wonderful miracles as the opening of the waters of the Red Sea or of the Jordan."

If these people instinctively express their welcome of the holy Sabbath with songs of praise, do they not set an example which all may appropriately follow? If all would do so, old earth would ring with a shout of praise, for the third angel's message is represented in every part of the globe; and with the progress of the message the volume of praise would grow stronger and stronger, until, with the gathering of the "hundred and forty and four thousand, which were redeemed from the earth," it would merge into the "new song before the throne."

\* \* \*

### **Excitement Injurious to Children**

GEORGE H. HEALD

"GROWN-UPS," and even older children, rarely realize how extremely sensitive infants and small children are to nervous shocks. Such shocks are the cause of numberless cases of "nervousness" in children, who but for some unfortunate fright or excessive excitement might have been normal, but who are neurotics doomed to a life of semi-invalidism.

The case is well told by Dr. E. H. Bartley in an article on "Psychic Trauma," in the *Long Island Medical Journal* of July, 1919. Dr. Bartley thus defines a neurotic child:

"A child is said to be neurotic when its nervous system responds to stimuli to an exaggerated degree, or responds to stimuli which, under usual conditions, would not perceptibly affect a normal child. The nervous system varies greatly in its reaction to stimuli in the same individual in different states of general health.

"In general, the nervous system becomes more sensitive to stimuli during periods of undernutrition, or unusual stress, or during or following the various acute infections. It is well known that the various forms of spasmophilia, in early life, are most likely to occur in the late winter or spring months, during convalescence from the acute contagious and infectious diseases, or in children suffering from malnutrition. An undernourished nervous system is an irritable or unstable one. Neurotic children, especially if suffering with rickets or malnutrition, are liable to convulsions from intestinal irritation or at the onset of any infection, the seizures often resembling epilepsy; i. e., they seem even to occur without an apparent exciting cause. Any sudden shock of the nervous system, as fright, emotional disturbance, great disappointment, or parental cor-

rection, may precipitate some profound neurotic disturbance. Fright is generally mentioned as among the most common immediate, exciting causes of chorea. The worst case of chorea I have ever seen, followed being thrown into a pool of water by the roadside, while the child was dressed in her best clothes. This case almost proved fatal from inability to swallow food or drink. I have often traced an attack of chorea to the friction between a child and its teacher or parent, extending over some weeks."

Regarding some of the more prominent causes of nerve shock in children he states:

"It is a custom in some families to frighten children into obedience by telling them ghost stories, or by picturing to them the danger of a visit from 'the bad man,' or that the doctor will come and cut off their ears, etc. Such practice is to be condemned as highly injurious. Another practice to be condemned is the taking of children of five or six years of age to the theater or picture shows. The life of these shows rests upon their ability to thrill the audience. These thrills are not desirable for little children, as they excite them unduly. It would be a wholesome law that would exclude from the picture shows and theaters all children under ten or even twelve years of age.

"It is unfortunate that quite a number of the children of our cities have exhausted almost every line of pleasure and entertainment before they have reached the years of discretion. One who has much to do with children becomes impressed with the large number of neurotics among them. It appears that we are raising more and more such children each year, and are consequently adding more and more to the army of adult neurotics. It seems to me that something should be done, if possible, to check the nervous strain on the children of our large cities."

\* \* \*

### **Take Back What You Borrow**

THE "Friendship Circle" were holding their regular meeting at the home of Little Mrs. Marsden. She was "Little Mrs. Marsden" to friends and acquaintances, not only because she was small and dainty, and not so very much bigger than her own twelve-year-old girl, but because her husband's brother's wife, "the other Mrs. Marsden," was as tall and large as this little lady was the reverse.

There was only one thing very big about Little Mrs. Marsden, and that was her heart. As she was timid in taking her own part, and her heart was as soft as it was big, she was constantly being imposed upon, a fact which she recognized and, to a certain extent, resented, but not sufficiently to cause her, as she said, to get her "spunk up" to the point of taking such action as would have compelled a different course.

Twice since the Friendship Circle had begun their meeting had she been called to her back door by a knock, and after a low-voiced conversation and some hurried movements back and forth, had returned to her guests, slipping silently into her seat. But the third knock and the third interruption proved too much for her gentle soul, and seeing several glances directed to her upon her re-entry, somewhat flushed and frowning, she broke out as she reseated herself:

"Girls," — for they were all old school chums, who had elected thus to continue their early friendships, — "Girls, truly I am ashamed to leave you so much, but really, sometimes I think I have the most inconsiderate neighbors in the world. All three of those calls were to borrow something, yet every one knew that I had company today. They seem to think I am here as a matter of convenience to them. It has gotten so bad that Fred even complains that the bills are higher, and my pretty dishes and nicest books are being broken or lost one by one. I just don't know how to refuse people, and they always promise that they will bring it back, but somehow," with a rueful laugh, "they forget all about it."

"You are altogether too soft-hearted, Kitten" (her schoolgirl nickname), said Molly Seward. "I have simply 'cut out' either borrowing or lending. I refuse to borrow, and I will not lend."

"That is all right for you, Molly," said another, Mary Broughton, "you do not need to borrow, with your big house and your servants and motor cars to run your errands; but if you were in moderate circumstances like most of us, you would find there are times when it comes in very handy to have a near and kind neighbor who will lend in your extremity, and to whom you can show the same favor in return. It is not that kind of borrowing, I am sure, to which Kitten objects, but promiscuous borrowing, which is seldom or never repaid."

"Of course," said Little Mrs. Marsden, "I think you all know me well enough to know I always try to be neighborly. But let me tell you some of my very recent experiences. I have a neighbor who literally borrows almost everything you can think of. I could not begin to give you a complete list. She borrowed my fine mahogany rocker a couple of weeks ago, when she was expecting company, and returned it all covered with scratches where her youngest hopeful had stood on the rockers, seat, and even on the arms. 'He had such fun playing it was a horse and he the driver, we could not bear to stop him,' she said with a laugh in explaining how the scratches got there. Then another time she borrowed that fine book of engravings that Milly, here, gave me for a wedding present. I certainly did hate to lend that, but she had seen it on my center table one day, and explained that she had an art-loving friend visiting her to whom she wished to show it. She promised to return it that night, but it was several days before it finally came home, and then I sent Charles after it. She explained to him that she was so sorry, but her little girl did love to draw, and she had pasted transfer paper over one or two of the pictures in an effort to copy them, and she guessed the pencil was too sharp, for it had gone clear through and torn the book. Two of the finest etchings are utterly ruined.

"I could tell you many other things almost equally bad. She was my last caller just now, and what do you think she wanted? She said as I was having company, she supposed I had plenty of ice on hand, and would I lend her enough to make iced tea for supper, as her folks were so fond of it, and they had not commenced keeping it regularly yet. I do wish some of you could devise a means to help me, for between my borrowing neighbors, and Fred and the children all scolding me for allowing myself to be imposed upon, I think I shall go crazy," and the little lady sank back in her chair, looking ready to cry.

"Mother told me once of a dear old Quaker lady she knew," said Milly Counter. "She had a borrowing neighbor who borrowed many things, but tea more often than anything else. She always repaid, but never as much as she had borrowed. Finally the Friend felt that patience had ceased to be a virtue. She bought a pound of good tea and placed it on a shelf by itself. Each time her neighbor borrowed tea, she took it from this pound; each lot that was returned was replaced. As the quality returned was never as good as the borrowed tea, the neighbor was heard to remark one day that Mrs. B. was getting stingy; her tea was much poorer than it used to be. Mrs. B. said nothing, however, until the entire pound had been borrowed and replaced in constantly dwin-

dling quantities, until nothing was left of the original pound. Then when the little girl came over 'for a drawing of tea' she turned to her and said quietly, 'Thee can tell thy mother, child, that I bought a pound of tea for her. She has borrowed frequently, replacing with lesser quantities, until the entire pound is borrowed away. I will buy her no more, neither will I lend her any more, until she replaces the pound she already has borrowed.' That stopped her trouble."

"O my," said Little Mrs. Marsden, "there is no use in telling me anything like that, Milly, for I know I never should have the courage to tell them about it, even after the pound was gone."

"Let me tell you my plan," said Alice Cunningham, who had married and moved away, and was only at home now for one of her annual visits. "As you all know, I had a fine library of really good books, of which I was very fond. But I found that it was becoming rapidly decimated by constant lendings. Yet I hesitated to refuse, for there is no public library in our town and good books are scarce, so I felt it to be a real missionary work to lend my books to homesick and lonely people, as well as to boys and girls who needed the right kind of reading.

"Unfortunately, I would forget who had a book, or I would ask the borrower, only to find it had been lent by him to some one else, and oftentimes a second or a third time, until it was utterly lost track of. After much deliberation, I spent an entire day in arranging and numbering every one of my books. I also secured a blank book. Into this I pasted a list of my books, with the number attached. I tied it to a little pencil such as are sold by the dozen for score cards. I was then prepared for borrowers. When the next visitor asked for a book to take home, I led her to my library, allowed her to make her selection, then wrote down her name and opposite it the number of the book she had borrowed. I explained as nicely as I could that it was the only way in which I could keep track of my books. The book was returned promptly, the number marked off, and the name of the new one lent written in its place. Since that time I have lost practically no books; it is not at all troublesome to open the book, and enter a number. The pencil being right at hand, and both book and pencil in the library drawer, makes it a simple thing to do.

"If I were you, Kitten, I would try the same plan on my constant borrowers. Get a book, which you can call your 'Borrow and Lend' book, hang it in your kitchen, or hall, or wherever is most handy, and whenever you lend anything, let your visitor see that you are writing down the article borrowed. Explain just as nicely as you know how that you are doing this because you cannot trust your own memory, and see how it will work."

"That sounds good to me," exclaimed Little Mrs. Marsden, "and I do believe I will try it."

And try it she did during the coming weeks, but even then it seemed as if it would be a failure, for when it actually came to the point of telling the borrower of her plan, her gentle soul quailed. Finally her husband, who knew of her plan, took a hand. Chancing to be in the house when one of her most persistent borrowers had 'run in' for something or other, he said, in the most casual tone in the world:

"Since you are busy, Helen, I will write this down in your 'Borrow and Lend' book."

"What in the world is that, Mr. Marsden?" inquired the curious caller.

"Why, did my wife never show it to you?" he exclaimed, and then, in the most natural way in the world, he explained about his wife's poor memory, and her inability to remember the many things that were borrowed, so she had adopted the plan of writing down each article as it was borrowed and crossing it out when returned.

"For instance," said he, "here is your page: 'Mrs. Vassar, Thursday, two eggs, one cup cream, returned eggs; Friday, three lemons, not crossed out; Monday, about five pounds of ice, crossed out; Tuesday, one book, No. 10, one magazine; Wednesday,—'"

"Let me see that book, Mr. Marsden," interrupted Mrs. Vassar, her color high; "I don't believe I ever— Well, I suppose it is right, as she has written it down, but one hardly realizes one is borrowing so much. Never mind the chocolate, Mrs. Marsden, I believe I will use a cream filling for the cake, after all," and with a half-uttered excuse, she left the house.

"O Fred, you have angered her now, I know," wailed the little lady to her husband, as the door closed behind her visitor. She was doubly sure of it when soon after, Mrs. Vassar's little daughter came in to "bring back what ma had borrowed." But to her vast surprise, this proved not to be the case. The almost daily list of 'borrowings' had revealed Mrs. Vassar to herself as no other thing would have done. Although she was shy about calling for a time, yet she soon recovered from that feeling. Better still, she did not recommence her borrowing habits, of which she was making a sincere effort to cure herself, and Little Mrs. Marsden, taking heart from this, used her "Borrow and Lend" book more and more, and yet—strange paradox—less and less, for while it enabled her to keep track of her many lent articles, it also put a damper on indiscriminate borrowing.

Several of her neighbors might (whether they did or not) have traced the beginning of more methodical habits and less indiscriminate buying, as well as borrowing, to Little Mrs. Marsden's "Borrow and Lend" book.—*Mrs. F. Bullock, in American Motherhood.*

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### Thrift Suggestions

(Gathered from here and there)

#### Use for an Old Broom

WHEN a long-handled broom is worn out, instead of throwing it away, tie a piece of felt or flannel around the head and make a floor polisher. It will keep linoleum in good condition. Footmarks can thus be rubbed off at any time.

#### Homemade Bluing

Buy at a drug store ten cents' worth of soluble blue. Put the powder into a cup, add a little water, and stir until free from lumps. Dissolve one teaspoonful of oxalic acid in a little hot water. When dissolved, put it in a large pan, and pour over it four quarts of cold water. Add the soluble blue, stir, strain through muslin, and bottle.

#### To Keep Food Fresh

Waxed paper spread over the cut end of a watermelon will keep the fruit fresh, if stored in a cold place. An apple placed in the cake box will keep the cake fresh and sweet for an indefinite period.

#### A Dustless Mop

Keep stocking legs after the feet are worn out, cut open along the back seam, tack the two together, drop on a few drops of furniture oil, allow to stand

for a couple of days, and behold your fine dustless mop!

#### To Clean Linoleum

Linoleum may be easily and economically cleaned by the use of gasoline. Soaps and scrubbing powders have a deleterious effect on the colors, and to a lesser degree on the composition, which consists of chloride of sulphur, ground cork, and linseed oil. A mop may be used, or a cloth may be dipped in the gasoline, and rubbed quickly over a space, which must then be wiped dry with another cloth.

#### Uses for Rubber Bands

In the legs of a boy's knickerbockers, whip in a single rubber band in the hem, and do the same in the hem of the waist of the wee boy's trousers. For this, make the knickerbockers whole, simply hemming the top, and use about eight of the bands joined together. They will outwear the tape elastic, and will cost practically nothing. Oftentimes the elastic in trousers will come out or break. In this emergency run in a stout band with a small safety pin, then join the elastic, and clasp the pin.

By joining eight or ten strong bands by a half stitch, and clasping with an ordinary safety pin, a very satisfactory belt is made for keeping down the shirt waist, and it is not at all conspicuous.

A rubber band whipped into the hem of an automobile veil and passed around the neck will be found a great convenience when motoring, as the gathers can be easily adjusted about the face.

Whip elastic bands into the tops of the baby's half hose, and they will not slip down; neither are they uncomfortable. When one is wearing lace undersleeves, which often have to be laundered, if an elastic band is sewed to the top, they will stay in place without being sewed to the dress.

When it is necessary to have bottles of poison in the medicine chest, a piece of sandpaper secured to the bottle with a rubber band makes the contents distinguishable even in the night.

#### To Store Eggs for Winter Use

*The Water-glass Method.*—Select a five-gallon crock and clean thoroughly, scald, and dry.

Heat a quantity of water to the boiling point, and allow it to cool.

When cool, measure out nine quarts of water, place it in the crock, and add one quart of sodium silicate, stirring the mixture thoroughly. This will be sufficient to preserve fifteen dozen eggs, and will serve as a guide for the quantity needed to preserve larger numbers of eggs.

The eggs should be placed in the solution. If sufficient eggs are not obtainable when the solution is first made, more eggs may be added from time to time. Be very careful to allow at least two inches of the solution to cover the eggs at all times.

Place the crock containing the preserved eggs in a cool, dry place, well covered, to prevent evaporation. Waxed paper covering the top of the crock and tied around it will answer this purpose.

*Limewater Method.*—Pour a small quantity of water on one and one-half pounds of unslaked lime, and when this is thoroughly slaked add five gallons of boiled water. Allow the mixture to stand until the lime settles. Then pour off the clear liquid, add one pound of salt, and use this for preserving the eggs, throwing away the sediment in the bottom of the receptacle. In putting the eggs in this solution, use the same directions as recommended for the water glass.



## AN OPPORTUNITY TO HELP

THE General Conference Committee has set apart Sabbath, October 11, for raising a certain amount of money to assist in the great work to be done among the colored people in the South. The greatest appeal that can be made for anything, is the need itself, and there is no one in this country whose eyes have been turned upon the field, but knows something of the condition of this people scattered throughout the Southland. Indeed, their hope of ever hearing the third angel's message lies in the hearty response that must be made by every warm-hearted Seventh-day Adventist, white or colored.

As one travels through the South, one can hear the Macedonian cry from millions of Negroes, "Come over and help us." We must heed this call, and on this Sabbath day—October 11—is the time to do it. Many more mission schools should be started and neat little churches built. Every company raised up is a beacon light amid the darkness. We are warned by the Spirit of the Lord that the work among this people will be hurriedly closed, and that it will soon be very difficult to labor for them. It looks as if this time is right upon us, judging by what has been occurring recently. Therefore, whatever we do, must be done quickly.

The time has come for the colored Seventh-day Adventists to take a greater interest in the work among their own people; to make special sacrifices for the spread of the truth and the development of the work in all its branches. This is our opportunity. Let us show that we are intensely interested in the evangelization of our people in the South. Why should not this be the largest and greatest offering ever raised for the work for the colored people since we have been organized as a department? Is it too much to ask that this day be made a "dollar day," and thus help the General Conference in its endeavor to establish

the work among this people all through the South? We in the North will do the best we can, and we hope that every one will put his shoulder to the wheel. Let us work and pray for a very liberal offering that day. J. K. HUMPHREY.

*New York City.*



## CAMP-MEETING AT JEFFERSON, TEXAS

THE brethren in the North Texas Conference planned to hold three local camp-meetings this year instead of one general meeting, as there seemed to be advantage in this arrangement.

The first meeting of this series was held at Jefferson, Tex., July 31 to Aug. 10, 1919. Jefferson is in the eastern part of the State, not far from the Louisiana State line. It is an old and rather quaint town. Sixty-five or seventy-five years ago it was an important distributing center of merchandise for all the eastern part of Texas, with boats running directly to New Orleans from here. At that time the city had about 45,000 inhabitants; but after a while the railroads came in from St. Louis, Kansas City, and other places, and the steamboat traffic ceased. The railroads and the city did not agree, and so Jefferson lost some of its importance. It has a population of about 3,500 now.

The dwellings seem very quaint to a person newly come to the city. Most of them are old and very large. They were built when lumber was very cheap and labor nothing, so the size of the house was not considered when building. The brethren had secured a room for me in one of these old mansions. It was twenty-five feet long and twenty feet wide, and the ceiling was about fourteen feet high. There were four large windows in the room, which opened into a hall twelve feet wide that ran through the house. Surely I had plenty of fresh air, for it seemed like sleeping in the wild with the

blue for a canopy. It is needless to say that I greatly enjoyed it.

The general sociability, hospitality, and genuine kindness with which the people of the town received us were refreshing indeed. They permitted us to pitch the camp on the school grounds, where we had plenty of shade trees and free use of the water. Two of the churches gave us the free use of their church buildings. In every way the townspeople seemed to take pleasure in doing what they could to make our stay pleasant and profitable. Nothing can surpass Southern hospitality.

There were about fifty tents pitched on the grounds, and about 250 Sabbath keepers in attendance. There are not many of our people in that part of the State. From first to last the meetings were good and spiritual. Elders J. T. Boettcher and H. K. Christman were present from the General Conference, and Dr. A. W. Truman came from the Loma Linda College. Elder Morris Lukens and the other union laborers were also present part of the time.

God gave good liberty and freedom in preaching his truth. There was some interest to hear on the part of those not of our faith. About \$700 was raised for mission and for local work—to assist the Southwestern Junior College and to purchase tents and other necessities.

Several revival meetings were held, and many either made a start for the first time, or reconsecrated themselves to the Lord and his work. Judging from the testimonies of the brethren, we think the people were encouraged to press on to the end of the work and the race. About \$228 worth of books was sold to the people, who took them home to sell and distribute among their neighbors. And so the light keeps going, more and more, to the ends of the earth. God is blessing his people. The president and other local workers were present and assisted in the meetings.

E. W. FARNSWORTH.



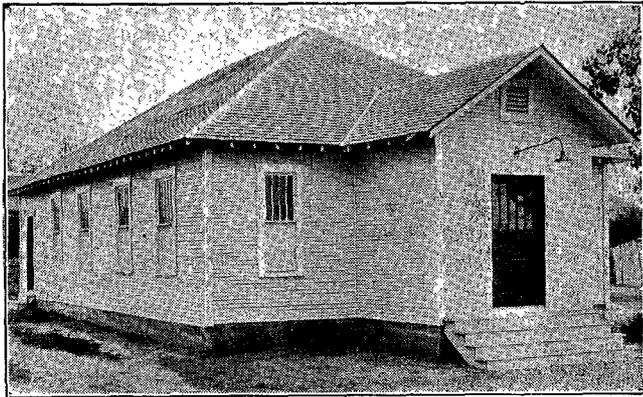
WORKERS AND VISITORS AT A JOINT MEETING OF THE SOUTHERN AND SOUTHEASTERN UNION MISSIONS, BIRMINGHAM, ALA., FEBRUARY, 1919

## OUR COLORED CONSTITUENCY IN OKLAHOMA

PRIOR to 1916 little had been done for the thousands of Negroes in this great State. The large centers of our colored people were untouched. Prior to 1916 not a foot of land was in sight for the few who were holding to the truth in Guthrie. There was a small box room on wheels there, where a few met in Sabbath services. This building did not represent the message that we teach, hence the world scoffed at the faithful few. Yet they held on through discouragement. They were poor in this world's goods, but rich in faith.

In January, 1916, I responded to a call to do State evangelistic work in Oklahoma. It meant laying the foundation for a new movement among the colored populace—a lone man to evangelize thousands and build up a strong work for the colored people. Yet, "where God leads we can follow."

I preached in the box room at Guthrie and visited among the people the rest of that winter. The interest soon grew, so that the box room was too small.



Colored Church, Muskogee, Okla.

This caused us to begin to talk about a lot and church building. The people could not see at first how we could build. We worked, and talked church building. As new ones came in we were encouraged to talk a little more about the building. The poor people began to give of their scanty means. I know of a case where a mother allowed her children to go without clothing and brought her money for the building. Thus on and on we went until in 1917 we dedicated a fine little church on one of the important streets. Brother J. W. Christian preached the dedicatory sermon.

At the close of the winter and spring of 1918 we left the work at Guthrie manned by one of the faithful men of the church, and decided to attempt to raise up another church that summer. Muskogee was the town selected, a city of 12,000 colored people. We appealed for help, and the services of Brother W. S. North, of Kansas, were secured. July 5 found us under an old worn tent, the best that we could get. We prayed earnestly, asking the Lord to send the people to us. We are thankful to say they came, and some nights we spoke to 800 and 900 people. The Berean church building of Muskogee is the result of this effort. [The picture of this church building is shown above.] This is a loyal people, ready in their poverty to do all the Lord has said.

Our slogan was "A church a year," hence we moved on to Tulsa, a center with 10,000 colored people. The Lord blessed there, and at the close of the effort we erected a substantial, well-lighted church building, known as the "Bethel Tabernacle." Strangers came to our help. One of the rich white men of the city gave us a lot for our building.

At this writing we are in the capital of the State, Oklahoma City, with its 12,000 colored population. We began work here June 29. In five weeks, after preaching to hundreds night after night, and making many visits during the day, ninety signed the covenant to keep the Sabbath. We shall, by the help of God, organize a church here, of about fifty. During the five weeks we collected a little more than \$200 in offerings. We thank God for these good results.

The majority of the people are poor and are dependent on the white people for what they get. But although they are poor, they are willing to obey the word of God. We appeal to our brethren to come to the help of this downtrodden people. In our October offering let us be as liberal as possible. The message

must go to the twelve million Negroes of this great country. The call of the hour is to evangelize the Negro. This people must hear the message of mercy. They are poor, but they make loyal Sabbath keepers when they are properly instructed.

Thousands and thousands of the colored people are still in ignorance. The message for today must find this people in the large cities, in towns, in villages, and in hamlets. The salvation of the race depends on their acceptance of this refining message of mercy. Brethren, let us give them the truth. It takes money to carry the message to this people right here in a land of freedom. Again I plead that the October 11 offering in the interests of this poor but faithful people be made a large one.

M. G. NUNES.

Oklahoma City, Okla.

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### KEENE, TEXAS

The second local meeting of the North Texas Conference was held at Keene, Tex., Aug. 11-17, 1919. The constituency of the North Texas Conference numbers 1,036, and about one fourth of it is to be found at Keene.

The meetings were held in the large and commodious church building which the brethren have built here. The college dining-room was utilized for boarding purposes. Many of the people who attended the meetings lived in their own homes, and a number of the brethren and sisters from Ft. Worth, Dallas, Dalworth Park, Sherman, and other places came to the meetings.

Although the meeting was somewhat unique on account of the surroundings,

yet a full camp-meeting program was carried out during the whole time. Every department of conference work was considered. The heads of all the departments were present and looked after their work with painstaking care, and most successful work was done. Elder H. K. Christman, from the General Conference, was present in the interests of the home missionary work; Dr. A. W. Truman was present from the Loma Linda College, and gave several most thorough and enlightening talks on health and how to live; Elder W. F. Martin was present in the interests of the religious and civil liberty work, and rendered good help not only in that branch, but in others as well. Elder M. Lukens, the president of the union, labored earnestly to make the meetings a success. Most of the other union laborers were present and assisted in the meetings, besides the president of the conference, Elder David Voth, and other local workers.

The weather was hot, but as the meetings were held in the large church, great relief from the oppressiveness was afforded. The brethren and sisters attended all the meetings with commendable faithfulness; morning, afternoon, and night they were nearly all there, and the house was well filled. These brethren and sisters in the South are among the best and most patient listeners that it has ever been my pleasure to meet. No criticism whatever can be made in regard to their faithfulness in attending the meetings.

The general tendency and drift of the preaching was not only to unify, but to edify and build up the people in the truth, and to arouse them to the importance of taking hold firmly to finish this work. The brethren in Keene are not wealthy; most of them are the reverse; yet they are willing to do their part.

The Southwestern Junior College is in Keene. Under the management of Prof. W. E. Nelson and his faculty, there has been considerable enlargement and improvement. A new dormitory is in process of construction this summer, and the plan is to have it completed for use at the beginning of the next term. There are many young people among the Sabbath keepers in this union, and the college here should be full to overflowing. When our people fully appreciate the difference between our schools and the schools of the world, our educational institutions will be more than full.

Near the close of the meetings more than \$1,500 was raised for missions and local work. Nearly \$500 worth of books was sold; thirty persons were baptized, and others will be when they return home.

Best of all, the Holy Spirit was with us and helped in every meeting. To the Lord be all the praise.

E. W. FARNSWORTH.

✱ ✱ ✱

"To stand a little way  
Above the crowd,  
To feel the blinding spray  
From torrent cloud  
Full in the face,  
To strive, to love, to lead,  
To blaze the trail,  
To serve by word and deed,  
And then to fail,  
"Is no disgrace."

**ORLANDO, FLORIDA**

THE spring tent effort of the South-eastern Union evangelistic company began in Orlando, Fla., on the night of March 23, with an attendance of about eleven hundred. The meetings continued for seven weeks, and closed on the night of May 11, after which four services a week were conducted in the church.

Orlando is the most up-to-date and progressive of all the inland cities of Florida, and has a population of ten thousand. The office of the Florida Conference is here, and also the Florida Sanitarium and the Winyah Lake Junior Academy, so our work is well represented in this place. The attendance on Sunday nights averaged about one tenth of the population of the city, and upwards. The average attendance during the week was somewhat in excess of five hundred, and on the closing night, after seven weeks of continuous meetings, more than four hundred were present.

We are very glad to report that the offerings received from night to night more than paid the expenses of the effort, with the exception of some paid articles on the Sabbath question which were published in the newspaper. Our total expenses, excepting salaries, were \$625.47, and the collections amounted to \$663.

One night, notice was served on us that we would have to vacate the lot immediately, because a building was to be erected there. We secured permission, however, to remain until after the following Sunday night service, providing we would be off the ground by seven o'clock Monday morning. This we did, and between the close of the meeting Sunday night and two o'clock in the morning, we had the tent, platform, wiring, and everything ready for removal. Very patiently did we watch for the new building, but up to the present time nothing has been done on the property. We believe it was only a scheme of the enemy to hinder our work, but another lot was secured, and the meetings were resumed without more than one night's interruption.

One of the encouraging features of the meeting was the large number who brought notebooks and took down all the Scripture texts. We believe that it was the studying again of these texts in their homes that caused many to take their stand for the truth.

A large percentage of those who attended our meetings were winter tourists who live in the North; many of these were compelled to leave before the series was entirely completed. Because of this fact we will not know the full results of our labors till we reach the other side, but we do know of ten or twelve who left for their Northern homes who are keeping the Sabbath. In addition to these, fifty-nine were added to the church, fifty-six of these receiving baptism. We trust that a few more will join us during the follow-up work which is being conducted by Elder LeRoy Crisler and Sister Baxter.

The results of this effort and the experience gained in Orlando have led us to believe that there is no good reason why a tent effort should not be conducted in a successful way where our people are well known and at our denominational and institutional centers. At the very outset of the meeting our prayers were answered in many ways. As the location of the lot was well uptown, a permit was necessary in order to pitch a tent, and

this had been entirely overlooked. So about the time the tent was all spread out on the ground and ready to pull up on the poles, we were informed by the fire chief we would have to stop. The mayor was then sought, but could give us no assistance. A special meeting of the commissioners was then called, and while one of our number appeared before them to plead our cause, the rest of us pleaded the cause before a higher power. The Lord heard our prayers and the ordinance was waived in our favor, and the work went on.

Although the devil is wide-awake here in the South, God's word is finding a place in the hearts of the people. We solicit the prayers of all for the work in this field.

J. L. SHULER.

J. R. DIEFFENBACHER.

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**POMONA, CALIFORNIA**

THOSE who have had the privilege of engaging in the tent effort at Pomona, Calif., this last summer have seen the mighty power of God manifest at every turn. The words of Psalms 119:126 have been our strength: "It is time for thee, Lord, to work: for they have made void thy law." And in view of this, the workers of our company have endeavored to sustain such an attitude that God could do his mighty work through them, and he has not failed or disappointed us.

Pomona is a beautiful little city of 15,000 inhabitants. It is thirty miles east of Los Angeles in the beautiful orange and lemon district. The company, which includes Elder and Mrs. P. L. Knox, Miss Sarah Campbell, Miss Sue Nary, and J. Henry White, started their series of meetings June 6.

From the beginning, our tent, seating between four and five hundred, was filled. The interest manifested was unusual, and before many meetings had been held, we had two hundred fifty names of those who desired literature. These people have been regularly visited, and in this way we have gained a greater hold on them.

As our tent was pitched in the better residence section of the city, we secured a large attendance from there, and a good intelligent class of people have been reached. Many came in from the surrounding country also, and every evening long rows of automobiles were parked in front of the tent.

The interest held all the way through, and there are many who say they have not missed a single night. A dear old lady of eighty-four years was the first one to be baptized. Several began keeping the Sabbath after the third week of our effort. It made us very happy to learn that more than one infidel has been led to Christ and has had his life transformed as a result of our meetings. The power of the gospel has been strongly emphasized. One young man especially, who has been a palmist and mind reader, as well as a blasphemer and infidel, has been touched by the gospel, and his life changed. He rejoices greatly in a new hope, but it will be a struggle for him, therefore we solicit your prayers that complete deliverance may be granted him.

Our last meeting, held August 3, was a touching occasion. After the sermon Mrs. Knox sang the company's farewell. It seemed to touch the hearts of all present, for when she had finished, one after another arose and expressed his

appreciation of the lectures. Many prominent men and women told of the blessings they had received from the meetings.

We have forty-three names on our baptismal list, with the prospect of adding many more as the work continues. Many interesting reports are brought in daily as we gather together to talk and pray over the work. We feel to praise our heavenly Father for the privilege of working with him in the greatest work in the universe, and we trust that as time goes on, we may be used with even greater power in the finishing of this glorious work.

J. HENRY WHITE.

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**THE OKLAHOMA CAMP-MEETING**

THE Oklahoma camp-meeting convened at the time appointed, in the Mineral Wells Park and the fairgrounds at Guthrie. The park and the fairgrounds are separated by a ravine. The buildings of both were available for our use, and this made it very pleasant for our meetings.

We were glad to have with us a number of ministers from outside the union conference. Among them were Elders E. W. Farnsworth, Charles Thompson of the Northern Union Conference, W. F. Martin, J. T. Boettcher, and Henry Shultz. Elder H. K. Christman was with us for one day. We had also the services of Dr. A. W. Truman, of California. All the union conference officers were present.

An excellent spirit was evident from the first. The work of the ministry was evidently under the direction of the Holy Spirit, for the results of the meeting fully met our expectations. On the last Sabbath of the meeting, thirty-seven were buried with their Lord in baptism. This ordinance was administered in an artificial lake in one of the city parks, being witnessed by almost all the people of the camp.

One of the chief features of the meeting was the offerings. The German brethren started the work in one of their regular meetings, when they gave in cash and pledges about \$1,500. When the appeal was made for our work, both home and foreign, the whole camp came together, and a very liberal response resulted. The total offerings for home and foreign work amounted to about \$10,000. The Sabbath school offerings the last Sabbath of the meeting amounted to \$1,276. The total offering for both Sabbaths was about \$1,550. The Lord has blessed the Oklahoma Conference this year and his people have it in their hearts to return to him some of the blessings that he has so richly bestowed upon them.

A large company of young people were at this meeting, and they were very faithful in attending the services. Special meetings were held for them twice daily — at 8 A. M. and at 5 P. M. These were well attended and seemingly much enjoyed. While there were no special workers for the young people from the General Department, there were some who made it a part of their duty to be present and to assist in this work for the young people. Special revival work was conducted by the conference president and others, and we believe that much lasting good was accomplished.

Meetings for the children were conducted twice each day. Mrs. O. F. Har-

rierson and Mrs. W. L. Adams had charge of the kindergarten division, while Mrs. L. B. Schick and Mrs. M. B. Hopkins had charge of the primary and intermediate grades. The children seemed just as much interested as any in the camp.

Elder M. B. Van Kirk has had the presidency of the conference only a few months, but it is evident that he is making many friends in the Oklahoma Conference, and we believe that the conference has good prospects for the future.

W. L. ADAMS.

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### MEETINGS IN THE SOUTHLAND

At the request of the General Conference brethren, the Hinsdale Sanitarium consented to release me to attend part of the camp-meetings in the Southeastern Union. On my way to the first of these gatherings, I had the privilege of spending a day at Madison, Tenn., where there was a convention of the rural school workers at the Nashville Agricultural and Normal Institute. There was an excellent attendance at this convention, and matters of deep interest to the Southern field were thoroughly considered.

Elder S. E. Wight and several members of the Southern Union Conference Committee were present, and a portion of the time J. A. Tucker, educational secretary of the Southeastern Union Conference, was in attendance, besides several teachers.

The Madison school is branching out into city work now, having opened a mission in the city of Nashville. This mission is operated by people from the Madison school and sanitarium, and already favorable results are being seen in that large Southern city.

On the last day of the convention, there were reports from many of the rural schools, giving statistics as to the work being accomplished. Several of these schools are now operating small treatment-rooms, or rural sanitariums, in connection with their other work, and are creating a most favorable impression in the territory in which they are located.

Monday I joined with the Southern Union Conference Committee and the local committees of Kentucky and Tennessee in considering some proposed sites for an intermediate school somewhere on the border between the two conferences, the school to be for the purpose of accommodating the young people who are not of sufficient age or sufficiently advanced to go to Ooltewah. I enjoyed this counsel with the brethren very much, and appreciated the privilege granted.

The Cumberland meeting was held at Lenoir City, Tenn. There has been a church at that place for a long time, and the large tent was pitched and Elder A. W. Coon, president of the Cumberland Conference, and Elder W. H. Branson, president of the Southeastern Union Conference, held meetings for a week before the camp-meeting began. The outside interest was remarkable. During the entire camp-meeting, from eight to twelve hundred people from the little city attended the night meetings, and listened intently to the message presented. From the very first a strong spiritual atmosphere could be discerned in the camp. The Sabbath revival services brought decision to many souls. In the afternoon

the consecration of the people was shown by liberal offerings to missions and to the Ooltewah school; about \$5,500 was given in pledges and cash.

During the time of the camp-meeting, the little church in Lenoir City was dedicated. This gave many of the people from different parts of the conference the privilege of attending this service. Elder Branson preached the dedicatory sermon.

The business of the conference passed off very harmoniously. Because of the long illness of Brother A. L. Bayley, Brother Thos. E. Pavey, who has been acting secretary and treasurer, was elected to that position; and Miss Anna Adams, who had been doing Bible work for some time in the Southern Union, was given the work of home missionary secretary for the conference. This office had been vacant for some time. A few changes were made in the conference committee, but otherwise the officers remained the same.

Leaving Lenoir City, I had the pleasure of riding through the mountain districts of Tennessee and western North Carolina, a new experience to me, as I had never traveled through this portion of the country.

Near Asheville is the Pisgah Industrial School, in charge of Brother E. C. Waller; there I spent two very pleasant hours. I went on to Charlotte, N. C., where the Carolina Conference was holding its meeting. The camp was pitched in a very pleasant place, easily accessible from the city, and near enough so that the strike of the street-car employees did not seem to affect materially the attendance. The brethren say that this was the largest camp-meeting ever held in the Carolinas.

Some serious problems were considered at the conference, and I trust the conclusions arrived at will prove for the best interests of the work in this field.

In this meeting also, after the revival services in the afternoon, the people were given an opportunity to assist in the financial burden of the field, and they responded by raising more than \$4,000. The colored believers raised nearly \$700 for missions and pledged \$2,500 for Oakwood Junior College.

Few changes were made in the administrative officers and departmental secretaries. Elder J. W. MacNeil was re-elected conference president.

The camp-meeting for the colored people was held on the west side of the city, and there were nearly as many in attendance at that meeting as at the white camp-meeting. Elder G. E. Peters, the union colored evangelist, has been holding a tent effort in Charlotte for some time, and more than one hundred have already taken their stand for the truth.

Elder J. L. Shuler, assisted by Brother J. R. Dieffenbacher, is holding a large effort for the white people. His tent is very centrally situated, and he has a large attendance both week nights and Sundays. The testing truths of the message are now being given, and many prayers are ascending daily that God will bring a mighty victory in this conservative Southern city. I was told that Charlotte is probably the second city of the nation in the proportion of the number of churches and churchgoers to the population. Several efforts have been made in this place, but none of them have been

very successful; and yet in this city God must have some people who will respond to the call of the third angel's message.

Carolina stands almost first in the canvassing work. One family consisting of a young man and his wife, and three brothers, two of whom have been working only since school closed at Ooltewah, has sold \$23,000 worth of books in the Carolinas since January 1. In the colporteurs' meeting, which was a most interesting one, Brother W. P. Dougherty, who is in charge of the canvassing work in this field, called for reports from several different persons who had sold from two thousand to four thousand dollars' worth of books since the beginning of the year. The two stenographers in the Carolina office in Charlotte, after office hours, in a total of sixty hours sold enough small books to earn a scholarship, and they plan to be in school this year.

In the closing services on Sabbath, a call was made for those who would definitely consecrate themselves to the service of God, and seventy-five responded.

The burden of the preaching services at both Lenoir City and Charlotte was borne by the union conference men assisted by the writer. At both these meetings there were manifest tokens that the work in this field is entering upon the "loud cry." The brethren are going forward with courage, planning aggressive work in their conferences.

J. G. LAMSON.

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### TESTIMONIES GIVEN ON "REVIEW" DAY

Massachusetts Camp-meeting, June 18, 1919

SISTER BELDEN: "I love the REVIEW. I have had it in my home for the last forty-four years. I would rather go without food than miss one copy of the REVIEW."

CAPTAIN HIRST: "I think it is fitting that one of the younger Sabbath keepers should at least say a few words. There have been many times in my experience when things seemed dark and I was discouraged, when I found that my prayers were not immediately answered; but one day the mail man brought me the REVIEW for that week, and when I opened it my eyes fell upon that beautiful poem, 'Somewhere Your Prayers Will Be Answered.' I have found this to be true in my experience. I praise God for the good old REVIEW, for it is a source of strength and encouragement to all."

D. P. WALDO: "I also find the REVIEW a great source of strength and encouragement in every way."

SISTER OLSEN: "I thank God for the REVIEW AND HERALD. It helps me in my Christian experience. When I am tired I just pick up a copy of this good paper, and as I read, it rests me."

J. D. SNIDER: "I have not read the REVIEW as many years as some others who have testified, but long enough to know that it is an excellent paper. I always read the last page first, for it gives us the latest news of the movements our missionaries make, and keeps us informed of the latest developments of our message. It is a well-known fact that one who is a constant reader of the REVIEW will never apostatize from the faith."

SISTER CAMPBELL: "I have been a subscriber to the REVIEW for fifteen years. I read the last page first, and each week I can hardly wait till the paper comes."

SISTER JENKINS: "I could not get along without it. I have had this good paper in my home for thirty-six years."

ELDER E. L. CARDEY: "I thought this little item would be of interest at this time. This year we celebrate the fiftieth anniversary of the advent of the REVIEW into our family. It has never been out of the family during this period."

SISTER CLARK: "We have had the REVIEW in our family for three generations. My grandfather took the REVIEW, and we would not be without it."

SISTER BECKWITH: "From childhood I have read the REVIEW, and I could not get along without it."

SISTER BROWN: "For a time my subscription to the REVIEW expired, but I felt lost without it. Now and then I would pick up an old REVIEW and read it, and as I did so I felt impressed to renew my subscription, which I did, and I would never go without it again. It waters my soul."

SISTER PRENIER: "My grandfather was one who received a copy of the first issue of the REVIEW. It has never been absent from the home."

DR. D. H. KRESS: "From the REVIEW we get a view of the field, and it is the only way in which we can get a knowledge of what is taking place among our people all over the world. It brings inspiration to men and women. I would not think of being without it."

ELDER BICKNELL: "Forty-five years ago I came into the truth by reading the REVIEW. It helped me to see the message of God at that time. I consider it dangerous to go along without reading the REVIEW. I am glad that it was placed in my hand at that time. I have been a constant reader ever since."

ELDER JONES: "The REVIEW will never lead a man or woman into apostasy, but many have gone astray through the reading of false literature. The REVIEW

never publishes that kind of matter. It waits until it has some news for the people. It rings true. Many lack a bright experience because they do not read the REVIEW. I dare not be without it."

## Missionary Volunteer Department

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

### OUR SUMMARY

As there is a noticeable decrease in many of the items in our Missionary Volunteer report from North America for the quarter ending Dec. 31, 1918, caused by the influenza epidemic closing so many societies for the entire quarter, we are especially pleased to notice that this General Conference summary shows such excellent improvement over that of the preceding year in so many items. There are more societies, more conversions, and, just think! more than 24,000 members in our Missionary Volunteer Societies around the world.

How glad we are to have China and the Philippines, the British Union, and the South African Union represented again this quarter. During the year 1919, we hope to publish reports in each summary from all these and from some other fields that have not reported Missionary Volunteer Societies before. The work is growing. Let us work and pray, that it may advance still more rapidly.

MISSIONARY VOLUNTEER DEPARTMENT.

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### A LONG-FELT WANT

THIS is an old saying, but it is literally true in the case of our Missionary Volunteer Manual, which has been in preparation for some time. Our local Missionary Volunteer Society officers and

conference secretaries have felt the need of a full treatise on Missionary Volunteer plans and methods.

In a letter just received from one of our ministers in a foreign field, in speaking of his great interest in the young people's work and the fact that he has not been able to give the attention to it that he would like because of administrative duties, he says: "I have wondered if there is anything published that gives direct hints and instruction as to what should be done." I was glad to write to him that the new book, "Our Missionary Volunteers and Their Work," will soon be off the press.

It contains 500 pages, and covers all phases of the Missionary Volunteer work, from the local society band to the union conference secretary's work. It is published by the Review and Herald, and sells for \$1. Order from your tract society. M. E. KERN.

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### WORKING FOR THE ISOLATED

If there is one class of our young people who more than another need special help from the Missionary Volunteer secretary, it is the isolated ones. These young people pass through trials and experiences that others know nothing about. Where others enjoy the blessing of the Sabbath services and the Missionary Volunteer meetings, these have to find their comfort in private Bible study. They spend weeks and months and in some cases even years, without meeting any one that will encourage them in their Christian hope. How often they find a desire in their hearts to relate their experiences to some one and receive help. The only one, however, that they have to whom they can go in time of need is Christ.

The apostle Paul seems to have passed through a similar experience, for he says, "Nevertheless God, that comforteth those that are cast down, comforted us by the

## Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending Dec. 31, 1918

CONFERENCES AND MISSIONS	Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles of Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North America	978	18580	8576	11613	5008	24927	5328	1321	62498	152296	20052	9077	7042	60970	41154	7312	\$1383.70	8988	770	\$85432.92	\$12875.20	888
Asia																						
North China Un.*	2	154	---	129	47	116	93	13	98	314	33	14	4	785	---	15	4.00	41	---	177.14	---	2
Philippine Un.†	5	120	---	263	171	425	274	46	778	574	1018	314	744	2922	167	39	2.25	---	---	10.24	---	5
Australasian Un.	117	3387	1849	1116	536	5007	709	78	10901	22883	478	681	227	16053	9018	238	---	843	---	1977.22	224.02	46
British Union *	43	538	---	1011	---	1152	274	---	18971	3056	300	170	626	11382	3710	---	---	146	4	237.19	---	---
South America																						
Austral Union	38	333	162	471	95	485	308	67	10709	7130	134	208	509	3486	870	252	82.27	296	43	184.64	---	27
Brazil Union	18	227	22	24	15	21	18	---	239	40	4	2	---	232	---	---	---	10	---	---	9.57	---
N. Brazil Un. M.	11	169	45	21	24	412	275	54	700	16	13	21	63	370	23	6	3.80	6	5	---	40.87	4
S. African Union ‡	---	---	---	352	154	705	720	151	214	2694	244	168	236	2122	789	239	75.49	324	1	---	12.66	---
West Indian Union																						
S. Carib. Conf.	14	394	160	94	51	750	175	15	299	428	83	139	205	1176	694	59	9.66	39	5	20.23	7.80	10
Northern Latin American Missions																						
Haitien Mission	17	298	200	1286	604	3566	2916	20	300	725	79	160	37	356	5562	117	39.97	233	15	---	15.97	10
Porto Rican Miss.	6	179	94	715	1484	3481	2687	48	667	936	366	180	3355	2148	3337	761	58.70	665	23	106.52	21.76	5
Hawaiian Mission	3	42	---	90	34	162	132	3	365	1027	52	8	---	499	118	---	---	---	---	---	---	---
Totals	1252	24471	11103	17185	8223	41209	18909	1816	106739	191619	22856	11092	13098	102551	65942	9033	\$1659.84	6591	866	\$33146.10	\$13207.85	997
Totals for quarter ending Dec. 31, 1917	1184	21936	11117	16836	7167	42214	12337	2747	91720	237222	23173	11281	6359	95118	48293	21320	---	2559	1230	39157.06	5679.32	905

\* For two quarters. † For three quarters. ‡ For one year.

## Bureau of Home Missions

L. H. CHRISTIAN - General Secretary

### A HOME-FOREIGN MISSIONARY CONVENTION

A MOST profitable and practical home-foreign missionary convention was held in the city of Indianapolis, Ind., August 15-17. For some time a good work has been carried on by some of our sisters among the foreign-speaking people of that city. Brother O. B. Hall, the home missionary secretary of the Indiana Conference, has given the matter his special attention.

The convention was opened Friday evening with a stereopticon lecture by the writer on "The Strangers Within Our Gates." On Sabbath the meetings were held with our brethren at the Union and South Side churches in the forenoon, and at the Twenty-third Street church in the afternoon, to which all our people in the city had been invited. The various phases of our home-foreign work were presented.

Brother J. L. McConaughy, the Lake Union home missionary secretary, and also Brother H. H. Rans, manager of the Review and Herald Branch at South Bend, were present and rendered valuable assistance in this convention. Elder C. S. Wiest, the president of the Indiana Conference, and Elder T. F. Hubbard have given this most important branch of our work their hearty support.

Plans had been laid for a field day in the foreign sections of the city. Literature in many languages was on hand for distribution. When the call was made for volunteers to join in this field work, about thirty stood up, signifying their willingness to join in such an effort.

Sunday morning at 8:30 we all met in the Twenty-third Street church for instruction and supplies. Several others, who had not stood up the day before, had also come. During the night they had been impressed to engage in this work. We were greatly pleased to see both Elder and Mrs. Wiest and their children present at that time. Elder Hubbard was also there, and several other leaders in the church. This greatly encouraged our people.

After a few words of instruction, and the passing out of the supplies, prayer was offered for God's blessing on those who went out, on the literature, and on the people who should receive it. On our way to the various districts we were joined by another company, which went to the Rumanian and Hungarian section of the city. Others went to the Italian and Polish sections. Probably about forty persons took part in this work. Practically every one carried foreign magazines in the different languages, besides tracts to be given away.

A striking and pleasing feature of the field work was the fact that both young and old took part. An old brother seventy-two years of age, who had never engaged in this kind of work, and in fact had never tried to sell any of our publications, was impressed to go. The Lord wonderfully blessed him, and he sold seven magazines in about an hour. Elder Wiest's little girl, nine years of age,

came back with the report that she had sold \$1.65 worth of literature. She was much pleased that she had earned enough money to pay her camp-meeting pledge for foreign missions. Truly it is inspiring to see the missionary zeal that even the children have for the great work of placing this truth before every nation, kindred, tongue, and people.

Space will not permit us to relate the many interesting experiences that our people had during the few hours spent in this most profitable field work. All were impressed by the kind, courteous manner in which these foreign-speaking people received them.

A very inspiring testimony meeting was held in the Union church at three o'clock Sunday afternoon, when all had an opportunity to relate their experiences. The happy, smiling faces spoke louder than words of the way their owners had been blessed, and we were reminded of the truthfulness of the old statement, "By giving ye shall receive." Our Saviour's words, "I must be about my Father's business," also came to mind.

We feel sure that our people were blessed during this short convention; and furthermore, we hope that the people to whom they went may receive an even greater blessing, and that as a result of this faithful seed sowing, souls may be seen in the kingdom of God. We feel sure that under the inspiring leadership of Elder Wiest and Brother Hall a good work will be carried on in behalf of the thousands of foreigners in the city of Indianapolis. STEEN RASMUSSEN.

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### YOUTH OF FOREIGN PARENTAGE

THERE are in the United States and Canada at least 14,000 Seventh-day Adventists of foreign parentage. Belonging to these earnest, loyal believers are many hundreds of children and youth, the training of whom must ever be one of our large home missions problems. We hear much about the "foreigners' large families," and with good reason. The average American wife, whose parents are both native born, and who lives in the city, has only two and four-tenths children; her sister in the rural districts has three and four-tenths children; while the immigrant woman has on an average two children more than the woman of native parentage. With more than six children to each home, the Poles have the champion anti-race-suicide families in the United States. The Bohemian homes average more than five children, which is also true of the French Canadians, the Finns, and the Russians. The Scandinavians, Germans, Irish, and Italians average four and one-half children to each home.

These bright young people manifest an unusual thirst for education and a great aptitude for learning. While the children of some of the southern European races have a hard time, because of the language, to get started in our public schools, most of our foreign language children do as well as the English or better. Thus, in the case of the Swedes, there are only a little more than one half as many of their children behind in their studies as there are among the native American children. The little Dutch boys and girls show about the same standing. In thirty-seven of our large cities 57 per cent of the public school children are of

coming of Titus." While Paul had a very close connection with heaven and knew that Jesus was ever present to help in time of need, it brought new courage and strength when his fellow worker, Titus, came to visit him.

So we see there is a great field which needs to be worked. But now the question is, How can we best work for these isolated ones? First of all, we must have a complete census of them, and must know where they live and what their needs are. The conference Missionary Volunteer secretary should have a list, alphabetically arranged, of all the isolated young people in his conference, with information called for on Missionary Volunteer Blank No. 12, and this should be used quite frequently. We should write to them at least once a quarter, and supply them with report blanks. A friendly letter once a month is a fine thing. Report blanks should not be sent in too large a quantity at one time; inclose them with your letters that are sent out about the middle of the last month of the quarter.

Keep the isolated young people informed of any special campaign, and suggest new methods of work. Tell them of the new leaflets and helps that are available. It is money well spent if a copy of special leaflets is sent to them as soon as these leaflets reach the office.

If there is one that is especially discouraged, ask some of the spiritually strong isolated ones to correspond with the discouraged one.

It is also helpful to organize a prayer band of the isolated young people. Of course, this band will not be able to meet together, but by correspondence with the secretary, they agree upon the time and object for which special prayer is being offered, and then they are kept informed as to the results as time passes on. I knew such a band to be organized, and it was carried on quite successfully; of course it was a great spiritual inspiration to all the members. It seems best, however, to group the young people of the same locality in a conference into one band as far as possible. This will give them an opportunity, in many cases, to meet occasionally and counsel about their future work. It also helps to solve the question of prayer-band leaders for camp-meeting; for these young people come to camp-meeting with the determination to work for others. They have already begun to work, and all the secretary needs to do is to place other young people with them and outline definite work for them during camp-meeting. The best way to work for our isolated young people is to get them to work,—to outline a policy adapted especially for that class of volunteers, and then keep in touch with them by correspondence.

J. J. REISWIG.

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A NEW kind of umbrella is the broad "bungalow hat" worn by a material checker in a shipyard of Portland, Oreg. It is made chiefly of wood, and measures thirty-five and one-half inches long by twenty-one inches wide. It has a supporting frame which rests on the shoulders, and it is steadied by straps which connect with a chest-belt and a wooden strip which extends down the back. Its purpose is to protect the wearer and also his tally-sheets, in stormy weather.

foreign parentage. In Duluth the number is nearly three fourths, while in New York, Chicago, Fall River, and other cities it is upward of two thirds. In the parochial schools of America two thirds of the children are of foreign parentage, one fourth of them being Irish.

The future of a missionary movement as well as its present status and success, depends on the training of new workers from among the youth. This axiom of church life is also true of our Home Missions Bureau. Other societies dealing with the immigrants have recognized it. The Pennsylvania Railroad has 3,000 Italians receiving an education by means of correspondence schools under the leadership of a young Italian, a graduate of Yale University. The Congregational Church has a Slavic department at Oberlin Theological Seminary, Oberlin, Ohio, under a Bohemian professor, with eight Czecho-Slovak candidates for the ministry. At Berea, Ohio, the Methodist Church has a Slavic department in the Baldwin-Wallace College and Nast Theological Seminary, in which, by the last reports, there were more than twenty immigrant students, most of whom were Bohemians and Slovaks. As at Oberlin, this department is under the supervision of a Slavic professor.

In Cleveland the Baptists have a separate Hungarian training school, with ten students, under the instruction of two Hungarian ministers and one American woman. In Chicago there is the Slavic Baptist Training School. Here, under a Polish and a Bohemian pastor, about twenty Polish, Ruthenian, Bohemian, and Slovak young men have begun courses varying in length from three to six years. The dormitories and classrooms are simply rooms in the Bohemian Baptist church. The students, previous to entering this school, had but little education.

At Bloomfield, N. J., and at Dubuque, Iowa, the Presbyterian Church has institutions which now provide academy, college, and theological seminary training for students of many immigrant nationalities. Originally founded to train men for work among our German-speaking immigrants, in response to the demand of the new immigration these schools have become cosmopolitan institutions. In equipment and size they outstrip the provisions made by any other denomination for its immigrant workers. Each has buildings and campus of its own, and a large faculty. Thus Bloomfield Theological Seminary has some ninety students enrolled, as follows: twenty-five Hungarians, sixteen Italians, fifteen Russians, fifteen Ruthenians, ten Germans, seven Poles, one American Jew, and one Rumanian Jew. The Hungarian, Italian, Ruthenian, Russian, German, and Polish nationalities each has a professor, who teaches his native language, literature, and history, and has general charge of the students of his own race. The Dubuque College and Seminary has over two hundred students of more than fourteen different nationalities. In New York City the interdenominational Bible Teachers' Training School provides an Italian department, where, under an able professor, Italians take a full three-year theological course, such as the school gives.

We Seventh-day Adventists have been greatly behind in educational work for the new Americans. While a number of these foreign children and youth have

attended our English schools, there has never been, and there is not today, the interest in the education of our foreign-born Adventists that there ought to be. Yet we have done something. We now have three foreign-language seminaries: Clinton Theological Seminary, at Clinton, Mo.; Broadview Swedish Seminary, at La Grange, Ill.; and the Danish-Norwegian Seminary, at Hutchinson, Minn. We also have a Russian department at the Sheyenne River Academy, Harvey, N. Dak., and at the Battleford Academy, Battleford, Saskatchewan, Canada. There is a small French department at the Eastern Canadian Missionary Seminary, Oshawa, Ontario, Canada. One year ago we began a Latin-Slav department in connection with the Broadview Swedish Seminary. Prof. P. E. Berthelsen, an old, experienced teacher, will be in charge of this department the coming year.

The home missions work is growing every day. The Lord is blessing us in winning many people to Christ. We have just received word from Elder Babienec, of Canada, that he has baptized thirty-four Ruthenians and organized a Ruthenian church—the first one outside of Europe—of about forty members. We are greatly pressed for lack of laborers. We need more German and Scandinavian ministers. We need more laborers in all the other languages, such as the Russian, Polish, Italian, Bohemian, Hungarian, etc. The best training young men and women of foreign parentage can obtain is offered at one of these seminaries or departments. Every young German Adventist should go to Clinton; the Swedes should go to Broadview; the Danish-Norwegians to Hutchinson. Our French students should go to the seminary at Oshawa, and the Russians to Sheyenne River Academy or Battleford Academy. It is the united testimony of experienced educators that the best training our youth in these languages can secure is offered them in these foreign-language schools.

In these schools the students first learn the English language, and then, if they so desire, they receive a thorough training in the language of their childhood. Our three seminaries are well-equipped institutions, and give full college work, conferring the degree of bachelor of arts. Many of our brethren are acquainted with foreign-language young people, such as Poles, Italians, Hungarians, Bohemians, etc., who should attend our schools. We are requesting them to encourage all these young Latin-Slavs to attend the Broadview Swedish Seminary. In some cases it may be necessary to give them some financial assistance. Write to our seminaries or foreign-language departments for catalogues and other information. We must prepare a large number of home missionary workers, and train them to become strong immigrant religious leaders. L. H. CHRISTIAN.

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THE Latin Union Conference has recently decided to open a mission school in Nîmes, France. The course will begin October 15 and continue until April 15. The brethren announce that their object in starting this school is to teach those branches most necessary to fit the students to enter our work at the close of the term.

## Publishing Department

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

### IN THE AUSTRAL UNION CONFERENCE

THE publishing work in the Austral Union Conference territory was begun in Chile in 1900. A small secondhand lever press was purchased, and a missionary paper of eight pages, *Las Señales de los Tiempos*, was printed. The editors were Elder G. H. Baber, superintendent of the mission, and Eduardo Thomann, one of the first converts to the truth in that republic. A little later a church organ, *La Revista Adventista*, was started, largely at the latter's financial responsibility. The equipment was meager, and the entire plant and general conditions of the office were primitive indeed. Not only did the editors do the literary work, but they assisted in the printing, and all the office hands shared largely in the sale and distribution of the paper. Later a secondhand cylinder press, operated by hand power, and other material and machinery were secured.

*La Imprenta la Verdad* was started in the River Plate territory, at the school in Entre Rios, in 1905. The writer visited the homes of our people to solicit means for the purpose. Its original capital was about \$1,000. The equipment consisted of a small cylinder press, to be run by hand or foot power, a small hand paper cutter, a stapler, and a small supply of type and cases. The office consisted of a room about 12 x 14 feet. The operator had perhaps never seen the inside of a printing house. Mrs. R. H. Habenicht, who had done some work in the Iowa Conference office, willingly gave him his first lessons. Many things he had to learn alone, some of them on his knees before the Lord, and of course there were some things he never learned. Shivering with the cold, and with fingers stiff, during the winter months they patiently continued their work. There were days when they were never warm unless they had the privilege of turning the crank of the press.

In 1905 the equipment was moved to Florida, a suburb of Buenos Aires, into a larger room, 16 x 27 feet, which was occupied till 1910. The property consisted of a house of three rooms, the home of Brother O. Oppegard, which had previously been purchased from him for \$1,100. To this a factory-room was added. A little later a large lot beside the property was purchased for the publishing house, from my brother, Elder F. H. Westphal. This property, sold at considerable sacrifice by these brethren for the good of the work, has ever since been the home of what is now known as *La Casa Editora Union Sudamericana* (the South American Union Publishing House), and has also served as the home of the Austral Union Conference. Previous to the establishment of the factory, a monthly missionary paper, *El Faro*, later *La Verdad Presente*, was published in Buenos Aires. This, together with *La Revista Adventista*, which had been taken over from Chile, were the principal productions of the press during these years.

Our first experienced printer came to us from England in 1908. In 1910 our equipment was increased by a three-horsepower gasoline motor, a job press, and necessary additional type. The little book, "Don de Profecia" (Spiritual Gifts), and Bell's Bible Lessons were our first attempts in the bookbinding line, the latter being bound in limp cloth. In the same year the publication of a monthly 32-page health magazine, with cover, was begun, and continued till 1916, the last four numbers being quarterlies.

During 1910 a 33 x 50 building was erected for the factory, which it still occupies. The room formerly occupied is used as a storeroom for books, tracts, etc. A large Dawson cylinder press was purchased, together with an eight-horsepower gasoline motor, and other equipment and type.

In 1911 the printing house in Chile was closed, and its equipment either removed to Florida or sold, and the proceeds invested in the plant at Florida. *La Verdad Presente* and *Las Señales de los Tiempos* were merged into one under the latter name, and taken to Florida. The first edition after the union of the papers was 1,800 copies. A quarterly magazine of the same name was printed for a year. A number of tracts were printed. Additional equipment was purchased—an Oswego power cutter, size 32, a wire stitcher, and more type and cases; some of the latter arrived from the Chile plant.

In 1912 the name of the missionary paper was changed to *El Atalaya* (the Watchman). A stereotyping outfit was purchased. A year later Brother Warren left for England, and Brother Wm. Kirstein came to replace him as superintendent. In 1914 a larger job press was purchased, and the small cylinder press was scrapped. Special war numbers of the paper were published, one of them reaching an issue of 35,000. An editorial room and a chapel were added to our building.

The year 1915 saw many advance steps in the way of equipment and production. Electricity having been introduced into Florida, it was decided to wire for electric motors, the decision being somewhat hastened by the fact that our gasoline motor was about worn out. A six-horsepower electric motor was purchased first, to run all the machinery. This equipment has been gradually increased until now we have four motors in the plant, running individual or groups of machines. Electric lights were also installed, the illumination theretofore having been from either kerosene or gasoline lamps.

The large war editions of *El Atalaya* and the small-book printing compelled us to increase our equipment in order to hasten our work. A Dexter folder and a Boston power stitcher were purchased. The obsolete machinery was sold to make room for the new.

Early in 1918 a 12,300 edition of "The World's Crisis" was printed and soon disposed of, which made it necessary to print a second edition of 20,000 in August. *El Atalaya* continued to be issued at the rate of from 15,000 to 20,000 copies each month. Some changes were made in the editorial staff. Elder Eduardo Thomann, who had been on the editorial staff of *El Atalaya* from its inception in Chile, and for the most part

its editor in chief, was made editor of *La Revista Adventista*, on which he had also served from its beginning, and Edgar Brooks, of England, was appointed editor of *El Atalaya*. Sister Lydia Opegard, who had also done faithful editorial work on the papers for many years, was made secretary of the Sabbath school department in the Austral Union.

In 1916 we decided to supply the persistent demands for a Spanish hymnbook, so we got out a book of 128 pages, without music, and printed an edition of 4,750 copies, most of them bound in heavy paper, some in cloth, and a few in leather. A 20,000 edition of "Armageddon" was printed, and also a 15,000 edition of "La Estrella de Belen," the latter containing 64 pages, both in paper covers.

There was no book printing done during 1917, but a large number of tracts were published, among them a series of sixteen leaflets of four pages each—"Perlas de Verdad" (Pearls of Truth). One issue of *El Atalaya*, a temperance number, reached 54,000 copies.

At the beginning of 1918 *La Revista Adventista* was changed from a monthly to a biweekly. An edition of one thousand copies of "Testimonies on Sabbath School Work," in cloth, has been published, and another 20,000 edition of "Armageddon," in paper binding. We have just voted to publish 20,000 "World Problems," and there are coming from the press 70,000 of an after-the-war number of *El Atalaya*.

The original \$1,000 worth of equipment which served to start the publishing work in our field in 1905 has so grown that at the end of June, 1918, the plant was valued at nearly \$40,000. The amount of work turned out by the manufacturing department in 1909 amounted to \$2,542.60, that for 1917 was \$9,068.12. The retail value of the literature billed out by the house during 1917 was \$59,763.04, and this was surpassed considerably in 1918.

The publishing house has received from the General Conference from the \$300,000 Fund \$3,366.15, nearly all the remaining portion having been raised in the field by donations and sales. The General Conference appropriations have covered the salaries of the editors and a part of the loss on *La Revista Adventista*. It needs a larger capital to carry the continually increasing stock, and material improvements and enlargement will soon have to be made to the plant, to meet the growing demand.

The prospects for the future of our publishing house were never so good as now, both in the manufacturing department and in the total business of the house. From 1909 Brother G. E. Hartman has been the business manager. Brother Everett Everest, of the Pacific Press, has now taken over the management. With a practical printer in charge, with a better equipment of secretaries for the several publishing interests in the union, with the increasing interest in missionary work among our brethren, and withal with the increasing favor which our literature finds with the public, we shall presently see the publishing interests in the Austral Union Conference, as related to the closing of the work, occupying a position of importance.

J. W. WESTPHAL.

## PIONEERING IN CHILE, SOUTH AMERICA

Not least in the marvels of modern missions is the planting and rapid development of the third angel's message in the republic of Chile.

Twenty-five years ago the possibilities of the work in Chile were little known to Seventh-day Adventists. But the Lord of the harvest saw the yearning of the honest in heart, and prepared his messengers to enter the field at the opportune time and with methods best adapted to its needs.

In the autumn of 1894 two young colporteurs from Healdsburg College, Calif., felt a burden to enter Chile with our literature. At the same time Brother F. L. Mead, then in charge of the canvassing work, heard the still small voice saying, "Separate unto me these two young men, F. H. Davis and F. W. Bishop, unto the work to which I have called them." In response they embarked at San Francisco, and after a journey of fifty-four days arrived in Valparaiso, Chile, Dec. 8, 1894.

In those days there was no outfitting fund for missionaries, neither was there means provided for the preservation of their health. These two pioneer colporteurs were booked "steerage," and started for an unentered field—a land of a strange tongue—with \$2.50 and a few grips full of books as the sum total of their resources for their physical necessities. But as colporteurs they had learned that God will provide.

Stopping in Mexico, they went ashore, and the exchange being favorable, they doubled their money. At Panama they were compelled to wait for another boat. Here they improved their time in selling to the English-speaking natives, the proceeds of which provided for their restaurant bills. Landing in Valparaiso and paying the boatman for rowing them ashore, they set foot on Chilean soil with only one peso to begin their work.

Lodgings could not be found for less than ten pesos a week. So with anxious hearts they began going from house to house. Unable to speak Spanish, they were rebuffed with "*No comprendo; no comprendo*," and the gates remained locked before them. Finally they happened upon an English community, where they met with sufficient success to place them on a safer financial footing.

On leaving Valparaiso, Brother Davis was impressed that he should go south to canvass in the pampas, while Brother Bishop felt a burden to carry the message to the coast towns of northern Chile. They separated, and the results which followed gave evidence of divine guidance. Brother Davis met with greater success in the amount of books sold, and later, when the work had developed into a conference, was made field missionary secretary.

Brother Bishop was rewarded with immediate fruit; for souls began to accept the message. Landing at Iquique, he went inland to Baura. Still unable to speak the language, he wandered about the village pondering how to approach the people. Passing an open tin shop, he ventured in to show his book, "Patriarchs and Prophets." As he showed the pictures, the smith, observing that it was a book on the Bible, motioned to Brother Bishop to follow him, and led him into a room where a religious meeting was in

progress. The minister, impressed with the good work the colporteur was trying to do, exhibited the book in Spanish to the congregation, and sold six copies.

The tinsmith, feeling sympathy for the stranger, invited him home for lodging. The next morning he directed him to a favorable territory. But the day was Saturday, and Brother Bishop, by means of motions, finally got the man to understand that he could not work that day because it was the Sabbath. They returned to the house, and spent the day together in Bible study. Comparing the English Bible with the Spanish, Brother Bishop pointed out the texts which prove the seventh day to be the Sabbath. Sunday, when the people returned to the meeting place, the tinsmith gave a Bible study from the texts furnished him by the colporteur, with the result that several began to keep the Sabbath.

Thus, through the tender working of the Holy Spirit, who witnessed to the self-sacrificing efforts of the consecrated colporteur, a nucleus for the message was started in Chile. Brother Davis awaits the bright morning of the resurrection. Brother Bishop still lives, to see today in Chile a conference of more than seven hundred members, employing a strong corps of laborers, and a band of colporteurs who sold during 1918 more than \$111,000 (\$240,000 gold) worth of truth-filled literature.

May the Lord stir up still other young men to respond to the urgent calls from the great fields still unentered.

J. H. McEACHERN.

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### FIRST COLPORTEURS' INSTITUTE IN VENEZUELA

THIS institute was held in the city of Caracas, Venezuela, May 9-28. Elder C. E. Knight was present and assisted in the work of the institute.

Brother G. D. Raff, field missionary secretary, gave some very profitable general instruction to the colporteurs. A study of "Patriarchs and Prophets" was conducted, and a canvass learned for this book. Brother Raff presented to the meeting the following interesting report of the colporteur work done in Venezuela during the last year:

	Hours	Orders	Value of Orders	Value Delivery
R. Lopez	994	745	\$2,031.60	\$1,707.32
R. E. Greenidge	916	549	3,075.40	3,034.28
Angel Ojeda	560	536	1,507.00	1,423.40
Total	2,470	1,830	\$6,614.00	\$6,165.00

These are excellent reports when you consider how often the colporteurs have been disappointed. One shipment of books from Panama was held up for six months, causing the workers to lose many of their orders. At one time they had to stop work and pick coffee until the books arrived.

The last Sabbath was devoted to a colporteurs' experience meeting. Brother R. Lopez, who had recently come from Porto Rico, was the first one to tell about his experiences since coming to Venezuela. He said:

"The Lord wonderfully helped me in the town of Guigue, Carabobo. The first business man I spoke to treated me with much indifference. The second was just as bad, if not worse. Eight business men absolutely refused to listen to me. I then tried the homes, and they seemed to be just as bad. I concluded to go to some

quiet spot, where I sat down and read from 'Manual for Canvassers,' page 13, which says: 'Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he cannot do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them.'

Believing that the angels would go before him and prepare the way, he bowed in prayer and asked God for strength to return and call upon the very men who would not listen to him. He arose to his feet and went back and recanvassed every man, and every one of them gave him an order for his book.

He also related how he was saved from being bitten by two vicious bulldogs. He opened the gate of a house and went up and knocked at the front door, and immediately it opened of itself. Brother Lopez saw two vicious bulldogs, one black and the other spotted. Like two soldiers they came abreast, running toward the open door. Quickly Brother Lopez pulled his prospectus from his pocket and placed it in front of him. Before reaching the door the black dog stopped and then ran off to one side, leaving the spotted dog alone. Just then the servant came to the front door. He asked Brother Lopez what became of the black bulldog, and he said, "It ran away." The servant said, "You can be thankful, because the black dog is the vicious one, and I do not understand why he did not tear you in pieces."

Oh, it is the old story of God's protecting care for his faithful workers! "Be not afraid;" "I am with you."

Brother R. E. Greenidge, who has been in Venezuela for several years, came from Trinidad, and is at present doing a very fine work with the health book. He reported one family keeping the Sabbath.

Brother Angel Ojeda, who also came from Porto Rico to Venezuela, told of an interesting experience that occurred in Piritu, in the state of Anzoategui. He visited the home of a mother and daughter and tried to sell them a copy of "Heraldos." In the room he noticed on the wall the law of God written in large letters. He asked them if they were Catholics, and they said, "Si, señor" (Yes, sir). Brother Ojeda then asked them why they did not have the Catholic commandments on the wall. "No, señor," they said; "son adulteradas" (they are adulterated). A Bible was taken from the shelf, and the daughter said, "In this book you will find the true law of God." She also said, "Look at the fourth commandment. It says, 'Remember the Sabbath day, to keep it holy.'" When Brother Ojeda told them that he was a Sabbath keeper, the greatly rejoiced that others were obeying God's law.

This is a twentieth-century miracle, and who knows how many more will spring forth in these neglected fields?

The colporteurs have returned to their fields of labor, determined to give this great and prosperous country the opportunity to learn about the good news that is going to all the world in this generation.

J. A. P. GREEN.

### INTERESTING EXPERIENCES

#### The Colporteur Work in the Austral Union Conference

THE sales of the colporteurs have been mostly for our large books — "The Great Controversy," "Practical Guide," "Heralds of the Morning," etc.

One worker who had marked success in taking orders, especially for "Practical Guide," and who feared a material falling off when he began to work for "The Great Controversy," has made his record sales since beginning work with the latter book. And this has been in the very northern part of Argentina, where the Catholic Church is still strongest.

Montevideo is probably the most infidel city in South America. Anti-Catholic demonstrations are common. The city has been able to move the government to separate church and state entirely. The most infidel of its inhabitants are the official class, yet a humble colporteur took sixteen orders for "The Great Controversy" in the government building in a single day.

It was feared that when we changed from "Practical Guide" to "The Great Controversy" and other religious books, there would be a drop in our literature sales. The results show otherwise. In fact, there seems to be a sort of popularity attached to our books and papers. Our missionary paper, *El Atalaya*, is gladly read by thousands, and even sought by many. A few days ago I met a noble-appearing young lady who had recently accepted the third angel's message through reading this paper, brought to her by Brother J. C. Brower. Our union field agent writes:

"We have had many evidences that the Lord is guiding in this great work, and that he will bless those who strive to do faithful and conscientious work. Especially have we noticed this in regard to those who work with religious books. In the city of Montevideo, Brother Dalingier has worked a little more than a year, and has been able to deliver nearly five hundred copies of 'The Great Controversy.' The Lord has given him the privilege of bringing this book to the homes of the leading men of the nation, as the mayor of the city, bankers, educational men, congressmen, etc. He placed one copy in the library of the supreme court, and the university ordered a copy for each of its three libraries."

In the province of Buenos Aires, Argentina, one of our colporteurs, in selling "Armageddon," found a lady who had purchased "The Coming King" from a colporteur. She inquired whether "Armageddon" was published by the same people. When told that it was, she expressed her own and her husband's great appreciation of the book. She said it was a wonderful book, for it foretold the future, and they had noticed that its predictions were being fulfilled. Of course she purchased "Armageddon."

In the northern part of Paraguay a colporteur sold several of our books — "Practical Guide," "The Coming King," "Armageddon," etc. — to a high official of the war department. After a short time the colporteur received a letter from him, stating that he had been reading the books and was much pleased with them. He was especially convinced in regard to the signs of the times and that the end of the world is near. The colporteur

found many persons very much interested in the truth in that part of Paraguay.

Brother Otto Schulz, the Chile Conference field missionary secretary, writes of interesting experiences. He says that as the result of literature sold in one locality, several are interested and some are about ready to obey the truth. "One young man gave up image worship; another, a Catholic, prays no more before the saints. Another young man is ready to keep the Sabbath; his mother may soon do the same. Another young man, a clerk, formerly an infidel, loves to read the Bible now, and says it is the truth. . . . The books have done a good work. One man invited us to study the prophecies of the Bible with him. In a word, the northern part of Chile is in urgent need of ministerial help."

Brother A. G. Nelson has had the privilege of placing copies of all the books we have in Spanish in the library of Punta Arenas, the southernmost city of the world. Several young men who have accepted the truth there and have lost their places of employment as a result, are turning their attention to the colporteur work. We have just authorized the purchase of an automobile for use in this field of long and difficult distances. We expect to hear greater things soon.

J. W. WESTPHAL.

### SHALL I GO TO COLLEGE? IF SO, WHERE?

(Continued from page 2)

small Christian college the students are brought into close and constant personal contact with the individual members of the faculty, while in the big university the students cannot get much more than a speaking acquaintance with the professors. Besides, the character of teachers in the small Christian college averages higher than in the university, for they are selected not only for scholastic standing but also for their moral and spiritual qualities. The small Christian college teaches truth through the continuous influence of a few men of powerful personality and pedagogic skill. In the small Christian colleges the Bible, which is the chief factor in a Christian education, is systematically taught as a part of the curriculum and is required for graduation; while it is rarely, if ever, required and taught in the State and secular schools. But we cannot draw out the arguments farther. Just let me clinch the whole matter with a few indisputable figures. Recent statistics show that in the Methodist Episcopal, Presbyterian U. S. A., and the United Presbyterian denominations less than 15 per cent of the ministers and missionaries came from State and secular schools, while more than 85 per cent came from the church and Christian colleges. Fresh statistics just given to the public by Hon. Ralph D. Kyle, retiring secretary board of education in the United Presbyterian Church, disclose the fact that a fraction over 81 per cent of United Presbyterian ministers were educated in Christian colleges, while only a fraction over 4 per cent came from State and secular schools. Looking these facts and figures in the face, can any one dispute the statement that the church and Christian college is the best place to get a Christian education?

Young men and women, never waver in your purpose for an education. It is needed in these reconstruction times as never before. It is within the reach of every one of you. You owe it to yourselves and to your fellows and to your God to make your life count for the very most. Christian education will open a new world before you, and it will prepare you to enter that world.

Parents, offer every inducement and make every sacrifice that your sons and daughters may acquire a Christian education. Help them to make life a glory instead of a grind. If you leave them a fortune of worldly wealth, disaster and dishonesty may wreck and ruin it; but if you give them a Christian education, they will have a personal wealth which no foe or misfortune can destroy.

### News and Miscellany

Notes and clippings from the daily and weekly press

— A steam turbine, developing 100,000 horsepower, is now in use in a street railway powerhouse in New York City. The machine is the largest of its kind ever built.

— Between the time of the entrance of America into the war and the signing of the armistice on Nov. 11, 1918, the American Bible Society supplied 4,086,239 copies of the Scriptures to the army and navy alone.

— As a result of the prohibition law in America, several financiers of this country, together with Jamaican business men, have formed a company for the manufacture of beer and other malt liquor at Kingston, Jamaica.

— The pith of sunflower stalks is said to be by far the lightest vegetable substance in existence. In fact, it is ten times lighter than cork. The sunflower plant is cultivated to a great extent in central Russia, where every part of the plant is put to some use. The pith, in particular, is carefully removed from the stalk, and used in making life-saving appliances.

— There has been much speculation and considerable contradiction as to the fate of the former czar of Russia and the imperial family. Reports which seemed to be authentic have from time to time been published to the effect that all have been executed. At other times equally well-founded rumors became current that they were in safe hiding, and would be accessible when the opportune moment arrived for re-establishing the dynasty, as rulers of Russia. When the Bolsheviks occupied Ekaterinburg on July 7, a judicial investigation was being made which, it was thought, would insure the apprehension of the actual murderers of the Russian czar and his family. This investigation had proceeded far enough to establish the fact that there had been murder. It is set forth in a report of the inquiry conducted by the minister of justice of the Kolchak government at Omsk, addressed to the director of foreign affairs. This report places upon the Soviet government of Lenine and Trotsky responsibility for the execution of the royal family.

— At the solicitation of Mrs. Mei Ren Yen, a White Ribboner of China, General Wu has forbidden the use of drink and tobacco among his soldiers and has organized a temperance band.

— More than 6,200 divorces were granted by the courts in Chicago during the court year which ended July 19. This is more than were granted during any other one year on record, and is almost 15 per cent of the number of marriage licenses issued.

— The Indian population of the United States is 330,000. When Columbus landed, it was 3,000,000. Out of this 330,000 American Indians, 10,000 volunteered in the army and navy, and fourteen Indian tribes were represented in the World War. Thirty-five thousand American Indian children are without school facilities. The American Indians subscribed more than \$60,000,000 in Liberty Bonds, and gave to the American Red Cross \$2,000,000.

— The Pittsburgh (Pa.) *Press* announces the results of prohibition for the month of July in striking headlines. "There was 90 per cent decrease in pure cases of drunks; other arrests were reduced more than one half. For the first time on record the county jail had no person with delirium tremens, and the hospitals of the city reported but one. There was but one murder, which was unprecedented." The keepers of the city jail and the various police stations through the city and in the suburban towns "announced themselves as ashamed to look citizens in the face because they were doing almost nothing to earn their salaries." The county jail received 475 new prisoners in June and 147 in July. The workhouse received 333 in June and 143 in July. Much of the trouble resulted from drinking liquor that had been carried over from June. From July 11 to July 20 not a drunk found his way behind the bars.

— In a remarkable speech, three hours in length, Premier Lloyd George of Great Britain placed before Parliament recently a situation which calls for prompt action, and which, unless remedied, will, as the premier states, lead to "very grave consequences." The problem now confronting the English people is economic rather than military. The adverse trade balance against Great Britain at the present time is 800,000,000 pounds. The Premier says: "We must bridge that chasm, for at the bottom of it is ruin. We are building a temporary bridge by borrowing, not open state borrowing, but trade borrowing for raw material, food, etc. That will only add to the catastrophe." "In every direction we are spending more, and we are earning less. We are consuming more, and we are producing less. These are facts; it cannot last." The production of coal in Great Britain this year will be 200,000,000 tons compared to 280,000,000 per annum before the war. This condition prevails in the face of the fact that 30,000 more miners are employed at present than in 1914. A ton of coal which cost ten shillings in 1918, costs twenty-six shillings now. The situation in Great Britain is similar to that which is being created in this country by the demands of labor for more pay and shorter hours.

## Appointments and Notices

### CAMP-MEETINGS FOR 1919

<b>Columbia Union Conference</b>	
District of Columbia.....	Sept. 12-21
<b>Eastern Canadian Union</b>	
Maritime, Moncton, N. B.....	Sept. 18-28
<b>Southeastern Union Conference</b>	
Florida, Orlando.....	Sept. 11-21
<b>Meetings for the Colored People</b>	
Arkansas, Fort Smith.....	Sept. 11-21
Alabama, Birmingham.....	Sept. 15-21
Chesapeake, Baltimore.....	Sept. 18-28



### PUBLICATIONS WANTED

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

Jennie Jones, 878 Arapahoe Ave., Boulder, Colo. Signs of the Times, and tracts.

Etta Rodgers, care T. B. Sanitarium, Booneville, Ark.

Mrs. Victor Thompson, 2642 Pearl St., Jacksonville, Fla.

### 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 letter signed "A Seventh-day Adventist in deep distress," asks prayer for a man who is addicted to the use of strong drink, and keeps his family in constant terror.

## OBITUARIES

**Kerr.**—Died at Portland, Oreg., June 8, 1919, Violetta Kerr, aged seventy-seven years. Sister Kerr embraced this message at the age of twenty at Monroe, Wis., under the labors of Wm. S. Ingraham. She sleeps awaiting the coming of the Life-giver.

H. W. Decker.

**Aalborg.**—Clarence Harold Aalborg of Viborg, S. Dak., met his death in a runaway July 27, 1919. He was twenty-two years old. Clarence was a member of the Seventh-day Adventist Church, and sleeps in hope of a part in the first resurrection. His parents, one brother, and three sisters mourn.

P. E. Brodersen.

**Meyers.**—Jennie Middleton was born Oct. 4, 1855, at Napoleon, Ohio. She was married to William Christopher Meyers Oct. 4, 1875, but was left a widow nine years ago. Mrs. Meyers sleeps in Jesus, awaiting the call of him in whose service she spent many years of her life. Six children survive.

Francis M. Burg.

**Head.**—Sallie White Head died Aug. 18, 1919, aged sixty-seven years. She was a faithful member of the Vicksburg (Miss.) Seventh-day Adventist church No. 1, having embraced the third angel's message fifteen years ago. Two sons and two daughters mourn.

J. D. Grimes.

**Jellison.**—Mrs. Samanthe M. Jellison died at the home of her daughter in Salt Lake City, Utah, July 13, 1919, aged sixty-four years. In 1872 she was united in marriage to J. S. Jellison. The light of the third angel's message came to her in 1915, and she fell asleep hoping for a part in the first resurrection.

H. C. Holloway.

**Bradford.**—Mrs. Adelia Rose Bradford was born in Chillicothe, Ohio, Feb. 24, 1850. She was married to William Bradford in 1867, and to them were born eight children. For about forty years Sister Bradford was a faithful believer in the third angel's message, and she fell asleep Aug. 25, 1919, hoping for a part in the first resurrection. She is survived by six children.

J. A. Rippey.

**Klein.**—Florence M. Channing was born at Irving, Minn., April 1, 1881. She was married to E. M. Klein at Hokah, Minn., Oct. 31, 1900. Reared in the faith held by this people, Sister Klein was a faithful worker, and an earnest member of the Yakima (Wash.) Seventh-day Adventist church. Her death occurred Aug. 19, 1919. Her husband, three children, two brothers, and one sister mourn.

Francis M. Burg.

**Mosier.**—Mary Ann Irish was born in Collins, N. Y., May 8, 1842. She was married to William B. Knapp in 1859, but was left a widow in 1907. To this union were born three children, and she also cared for three other little girls until they were grown to womanhood. Her marriage to William Mosier took place in 1917. Mother Mosier accepted the third angel's message in 1870, and remained faithful to the end of her life. She fell asleep at Hanford, Calif., May 28, 1919. Her own daughter and two foster daughters were present at the funeral.

H. E. Giddings.

## Signs of the Times Leaflets

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8. The Sabbath of the Bible.
9. The First Day of the Bible.
10. Who Changed the Sabbath?
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This is a book that has not been fully appreciated, because many do not realize how valuable it is. The work of the Holy Spirit in the life and in connection with this message is truly the most important thing that we can consider. We are asked to pray for rain in the time of the latter rain. If we only knew what this great power would do for us, we would seek it as for "hid treasure." The book will give us such a conception. There are thirty-one chapters, written in an interesting style: the quotations are fitting, the examples and illustrations are striking and appropriate, and the 223 pages will help to a better understanding of this subject.

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power?"

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WASHINGTON, D. C., SEPTEMBER 18, 1919

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

AFTER some weeks of touring the mission stations in South Africa, Elder E. E. Andross left Cape Town aboard the steamship "Cap Polonia," August 7, bound for England. Because of congestion in travel between Great Britain and the United States, it is uncertain when Brother Andross will be able to secure passage across, although he plans to reach the States in time to attend the Autumn Council.

A LETTER received from Elder S. N. Haskell, under date of September 3, states that Sister Haskell is showing steady improvement, and he believes that in answer to the many prayers which are ascending in her behalf the Lord will be pleased to restore her fully to health and strength. Let us continue to pray that she may experience this happy realization. Sister Haskell is at the New England Sanitarium, Melrose, Mass.

THE first annual calendar for the year 1919-20 of the new West Indian Union Training School, located at Mandeville, Jamaica, has come to our desk. It is evident that the brethren in the West Indian Union have a school with a good location, an excellent faculty, and encouraging prospects for successful work. This new school should have the patronage of all our young people in the West Indian field who can possibly go to Mandeville for preparation for efficient service in this closing message.

ALTHOUGH while en route from Chungking to Tatsienlu the river boat on which Dr. J. N. Andrews and his family were traveling was wrecked, with no doubt considerable personal loss to them, yet he was able to send on the good news by wire to Brother and Sister W. A. Spicer at Shanghai from Tatsienlu, July 31: "Arrived safe. Well. House waiting."

A letter accompanying the telegram explained that a China Inland missionary stationed at Tatsienlu had offered to secure a Chinese house and have it cleaned up for temporary use. This is now our westernmost Chinese mission station.

## SPECIAL OCTOBER LIST

LET all remember that now is the time to send in subscriptions for the *Present Truth* October weekly list,—35 papers for only thirty cents, sent weekly to separate addresses,—a full, complete, connected, and interrelated presentation of the message. There never was and never will be a more favorable time for an effective work of this kind, and doubtless the price can never be duplicated again. It is the regular relatives' and friends' list enlarged for the purpose of including all classes. There is no more effective or economical way of delivering the full message than by sending a full series of *Present Truth* by mail, the papers to be mailed weekly.

\* \*

## NEW LITERATURE FOR OUR FOREIGN NEIGHBORS

WE have just received from the International Branch of the Pacific Press in Brookfield, Ill., the little book, "The World's Hope," in the following languages: Hungarian, Danish-Norwegian, German, Swedish, and Syrian; also "Steps to Christ" in Icelandic, and "Our Day" in German. In sending these books, Brother S. N. Curtiss writes:

"Orders are coming in rapidly for 'The World's Hope' in the various languages in which we have published it, and we are anxious to hurry out other books in other languages as soon as we get through with the rush on the large books now in hand, which are Swedish 'Bible Readings,' and 'Our Day' in Swedish and Danish."

If you have any neighbors who speak only a foreign language, please remember this new literature which can be obtained for them.

N. Z. TOWN.

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## A GOOD RECORD

THE record of REVIEW subscriptions for the month ending August 31 has now been made up. The subscription list now stands 28,127. It is encouraging to find that 98 per cent of our goal for the United States and Canada has been reached. Of twelve unions seven, and of the seventy local fields thirty-nine, have reached their goal. We hope to be able to present next week a full report of the seventieth anniversary REVIEW campaign.

THE REVIEW also goes to countries outside the North American field to the number of almost 2,000 subscriptions. From an internment camp in Alexandria, Egypt, there comes a card of appreciation of the REVIEW. We quote the words of this dear brother:

"I feel impressed to write you how much I appreciate the dear REVIEW here. It is not merely the good report it always carries, but the spirit which accompanies it, that leads one to prayer and consecration. There is a brother here with us who has learned English during internment, for the sole purpose of being able to read our English publications. I think you would appreciate the sight of him marching along the barbed wire many hours of the day studying my latest REVIEW."

It is cheering to learn of the encouragement which the REVIEW brings to these brethren. We know there are many others in distant parts whose hearts are equally cheered by our church paper.

## ON THE FRONTIER IN JAPAN

BROTHER A. N. ANDERSON, field missionary secretary of the Japan Union Mission, tells in a recent letter of a very interesting trip which he made to Hokkaido (Northern Sea Way), in a new portion of the Japanese field. He says:

"I was able to circulate enough literature practically to pay the expenses of my trip. That new, rapidly developing country is ripe for our literature. The people are progressive, and more open-minded than those of the older provinces. When they go homesteading in Hokkaido, they leave their ancient shrines and many of their family connections behind them.

"While I was in Hokkaido, a young Catholic university graduate subscribed for the English *Signs of the Times* magazine, and introduced me to some of his friends, who also ordered the magazine."

Thus the truth is reaching the people in the out-of-the-way places of the earth.

N. Z. TOWN.

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## REPORT FROM CENTRAL EUROPE

AFTER communications have been cut off so long on account of war conditions, it seems good to get word once more directly from Brother Guy Dail, formerly secretary of the European Division Conference, telling of the progress of the cause in that territory. In a report covering the last two years, he writes:

"In spite of war, revolution, strikes, famines, and pestilences; notwithstanding the tottering thrones, and the birth of new states; despite all the terrible commotions by land and sea and in the air, the work of our kind and gracious heavenly Father goes on apace in most of the fields formerly comprised in the territory of what was known as the European Division Conference, so that the workers have every reason to be of good cheer. The Holy Spirit is working with mighty power; not with the full power which we all know must be revealed in connection with the latter rain, but, nevertheless, as if the latter rain was making its appearance.

"If we look at the very incomplete statistical reports that we have thus far been able to secure, and which we are now trying to complete, the following is to be observed:

"Evidently the failure of things temporal and earthly leads many honest-hearted men and women to turn their attention from that which is rapidly passing away to the invisible and eternal riches the Lord has prepared for those who love his appearing. During the year 1917 we received by baptism 3,290 members, and by vote, 306, with a net gain of 1,694, making our membership 41,076. The tithe amounted in round numbers, to \$500,000, and the donations to nearly half this amount; for 1918 the tithe was \$755,000, and the donations \$180,000. But as our reports are so very meager from a number of the fields, these figures cannot in any way be counted as final or authentic, and later figures will, we hope, greatly improve the showing. During 1918 there were received by baptism and vote 4,454 persons, and the membership, as far as we have it, numbers 38,939.

"We feel grateful for this result, and wish to pass on the word of courage to all the believers everywhere. Pray, oh, pray for the distressed fields in Europe!"