

# The Advent Review and Sabbath Herald

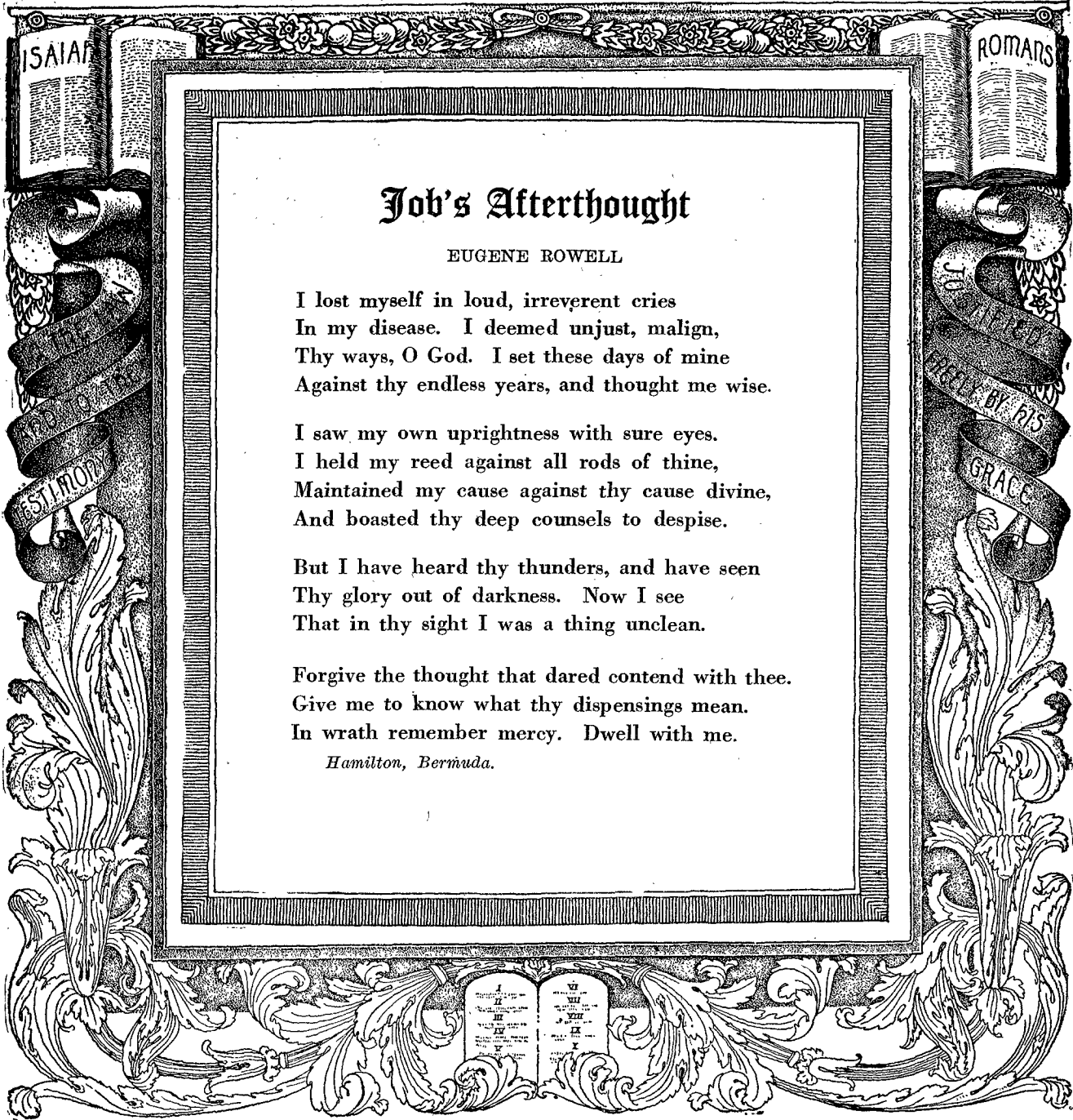


Vol. 96

Takoma Park, Washington, D. C., Thursday, September 25, 1919

No. 39

THE GOSPEL TO ALL NATIONS



## Job's Afterthought

EUGENE ROWELL

I lost myself in loud, irreverent cries  
In my disease. I deemed unjust, malign,  
Thy ways, O God. I set these days of mine  
Against thy endless years, and thought me wise.

I saw my own uprightness with sure eyes.  
I held my reed against all rods of thine,  
Maintained my cause against thy cause divine,  
And boasted thy deep counsels to despise.

But I have heard thy thunders, and have seen  
Thy glory out of darkness. Now I see  
That in thy sight I was a thing unclean.

Forgive the thought that dared contend with thee.  
Give me to know what thy dispensings mean.  
In wrath remember mercy. Dwell with me.

*Hamilton, Bermuda.*

# Will the "Flu" Return?

## Authoritative Statement Issued by the United States Public Health Service

BUREAU OF THE PUBLIC HEALTH  
SERVICE, WASHINGTON,  
Sept. 8, 1919

TO THE EDITOR:

So much has been said and written about the probability of the recurrence of the pandemic of influenza this winter that the Public Health Service felt it should make some comment on the subject. Quite frankly, no one can say with any certainty whether there will be a recurrence of last winter's horror.

The statement submitted herewith is about everything that can be said with any measure of assurance. There is such a widespread fear of influenza that it is suggested that it be published in full, so that the public, and even the medical profession, may draw their own conclusions.

It will be observed that no mention has been made here of a cure, or specific. So far as the most careful scientific investigations have been able to determine, none has been discovered; the suggested remedies which give most encouragement are even now in their experimental stage.

Evidence collected during last winter's pandemic points strongly to infected eating and drinking utensils, especially in places where food and drink are sold to the public, as being one of the modes of transmission of this disease. In some municipalities this matter has already been made the subject of regulation, but the enforcement of the regulations often leaves much to be desired. In many parts of the country not even this beginning has been made. It is accordingly suggested that you take up this matter with your public as you deem will best further the enactment and enforcement of such regulations.

Very truly yours,  
RUPERT BLUE,  
Surgeon-General U. S. P. H. S.

### Authoritative Statement

*Probably, but by no means certainly, there will be a recurrence of the influenza epidemic this year.*

*Indications are, that should it occur, it will not be as severe as the pandemic of the previous winter.*

*City officials, State and city boards of health, should be prepared in the event of a recurrence.*

*The fact that a previous attack brings immunity in a certain percentage of cases should allay fear on the part of those afflicted in the previous epidemic.*

*Influenza is spread by direct and indirect contact.*

*It is not yet certain that the germ has been isolated, or discovered, and as a consequence there is yet no positive preventive, except the enforcement of rigid rules of sanitation and the avoidance of personal contact.*

*A close relation between the influenza pandemic and the constantly increasing pneumonia mortality rate prior to the fall of 1918, is recognized.*

*It is now believed that the disease was quite widely disseminated throughout the country before it was recognized in its epidemic state. This failure to recognize the early cases appears to have been largely due to the fact that every interest was then centered on the war.*

Above are the important facts developed by the United States Public Health Service, after a careful survey and investigation of the influenza pandemic of 1918-19, carried on in every State and important city, and even in foreign countries.

No one of the many experts of the Service would make a more positive forecast of the all-important question, Will there be a recurrence? All agreed, however, that a recurrence was not unlikely, and in the face of the known facts, that it would be wise to be prepared, more with a view of being on the safe side than actually anticipating danger.

The following excerpts from the Government report are published for the benefit of the public and health officers, in the hope that this will serve to set at rest the daily publication in the newspapers of statements which on one hand are calculated to lull the public into a sense of false security, and on the other to cause undue alarm.

Contrary to the opinion expressed frequently during the early weeks of last year's pandemic by a number of observers, the studies of the United States Public Health Service indicate that the epidemic was not a fresh importation from abroad. Careful study of the mortality statistics of the United States shows that there were a number of extensive though mild forerunners of the pandemic during the previous three or four years. In Chicago and New York, in the winter of 1915-16 for example, these were sufficiently well marked to occasion considerable public comment at the time, leading in the latter city to a well-organized "Don't spit, don't sneeze" campaign on the part of the health authorities. The reports of the United States Public Health Service for January, 1916, showed influenza to be epidemic in twenty-two States, including practically all sections of the United States. The epidemic was generally of a mild type, and has since been almost forgotten. It occasioned, however, a noticeable increase in the recorded death rate from pneumonia.

In the spring of 1918 there was another sharp rise in the mortality rate from pneumonia. In the larger cities of the Atlantic seaboard these increases occurred during January, February, and March. In the rest of the country, especially the Central and Western States, the increases occurred in April, a month during which pneumonia mortality is generally on the decline. This increase was sufficient to indicate a strong departure from the normal. The increased mortality rate ex-

tended into May and in some areas even longer.

This occurrence has, it is believed, a definite significance in relation to the influenza epidemic. In the United States, in the spring of 1918, a number of definite local outbreaks of influenza were observed; thus, in Fort Oglethorpe, near Chattanooga, Tenn., in March; in Chicago, during March; in San Quentin Prison, California, in April, October, and November. At Camp Funston recurrent outbreaks of pneumonia were observed in March, April, and May of 1918, and were definitely associated with coincident epidemics of a mild type of influenza.

The rise in mortality from pneumonia, this very similar type of disease, in the spring of 1918, was so sudden, so marked, and so general throughout the United States, as to point very clearly to a definite relation. Everything indicates that the increased mortality from pneumonia in March and April of 1918 was the consequence of a beginning and largely unnoticed epidemic of influenza, the beginning in this country of the pandemic which developed in the autumn of that year.

In the British cities the epidemic manifested three distinct waves, the first and slightest in point of mortality occurring in June and July, the second and most severe in November, the third in February and March. Data which need not be cited here in detail indicate that the course of the epidemic in Western Europe generally was similar. In cities of India

(Continued on page 26)

## The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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# The Advent HOLY BIBLE **REVIEW** **AND Sabbath** **HERALD**

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., SEPTEMBER 25, 1919

No. 39

## Opening China's Doors

READING modern history with the judgment-hour message and the Advent Movement in mind, one cannot fail to see clearly that the hand of Providence was at work in those days of 1844, opening long-barred doors. We find proof of this in the story of every continent, in the history of events of that year and of years just preceding and following.

In "The Imperial History of China" (J. Macgowan, Shanghai) we are told that the doors of access to China really began to open in 1843. In the year 1842 the British treaty of Nanking had provided for five open ports. Macgowan says:

"In accordance with the stipulations of the treaty, consulates were opened in Amoy and Shanghai in November, 1843, and foreign trade was peaceably commenced with the natives.

"In the following year (July 3) the American treaty was signed, and on October 23 [1844] the French one. In connection with the latter a very important event happened, viz., the issuing of a decree by the emperor that Christianity should be tolerated throughout the empire, and no person professing it should be molested in the exercise of his religion. The honor of bringing about this change was due to the French commissioner Lagrené, and to their excellencies Ki-yang and Hwang."

The first step, in 1842, was a signal to the missionary forces. Again he says:

"Protestants of all denominations, from Java, Singapore, Siam, etc., who had been waiting for a favorable opportunity of entering China, now flocked to Hongkong and Macao to make preparation for occupying the treaty ports. The issuing of the edict of toleration, therefore, was a matter of the greatest importance to them, as it gave them the right to preach Christianity, and the natives the privilege of believing in it, without any fear of molestation from the officials."

Thus, as the year 1844 came, there was a special opening of doors, and missionaries were flocking in.

In 1857 the treaty of Tientsin, signed by Great Britain, France, America, and Russia, provided for the first exchange of ambassadors, really bringing China out from the aloof seclusion of ages. Macgowan says:

"It is impossible to overestimate the value and importance of this treaty, both to China and the world. This vast empire, that had been so long isolated from the rest of mankind, and had looked with haughty contempt upon all the peoples outside of it, now undertook, unwillingly it is true, to enter into the comity of nations. An ambassador in Peking meant one in each of the capitals of the powers with which she had entered into treaty. The men of the East would look in the face of the men of the West, not from behind frowning walls and loaded cannon, but in friendly intercourse and in growing mutual knowledge of each other's virtues. The day that the Tientsin treaty was signed was the first in the new life of this nation. The stagnation of ages was now to have an end."

In those same years the definite Advent Movement of the prophecy was gathering strength and preparing to carry the judgment-hour message to all nations.

W. A. S.

## "The Destiny of the Dead"

UNDER the heading "The Destiny of the Dead," there appears in the *Sunday School Times* of Aug. 30, 1919, a very interesting article by Rev. Howard W. Kellogg. This article is well worth our consideration for a few moments. Dr. Kellogg attempts to present "what the Bible teaches about sheol, hades, Gehenna, Tartarus, Paradise, and heaven." His article is a most scholarly and readable presentation of the commonly accepted view of the conscious state of the dead.

We must, however, disagree not only with his conclusion, but with his argument on several important points. He points out that the Hebrew word for the unseen world of the dead is sheol, and locates it in the heart of the earth by quoting Numbers 16: 29-33, A. R. V. In this scripture there is an account of the going down alive into sheol of Korah, Dathan, and Abiram when the earth opened and swallowed them up.

The writer of the *Sunday School Times* article also points out that the exact equivalent of the Hebrew sheol is the Greek hades. There is another word in the Hebrew which is used of the visible burying place of the dead, or what we generally speak of as the grave. The word is *qeber*, the Greek equivalent of which is *mnēmeion*. A careful survey of the Bible usage of these four terms makes it plain that the Bible authors use the words with care, and do not deviate in their usage from the meanings commonly attached to these words by the people of the time in which they wrote. When we come, however, to the consideration of what the Bible says concerning the state of the dead, we find a marked distinction between what the inspired record states and the commonly accepted beliefs of the times in which the Bible writers lived. Dr. Kellogg believes in the conscious state of the dead in sheol, or hades, but he does not bring forward any passage in which these words occur, to prove this point. Instead, he must go to a parable spoken by Christ, in which the common belief is used in an *ad hominem* argument to prove a great spiritual truth.

It is a commonly recognized point in Scripture exegesis that in establishing any important Biblical doctrine, appeal should not be made to figurative or parabolic language.

Let us turn to what the Scriptures themselves say concerning the condition in sheol. We can refer to only a few of the most striking scriptures. In Psalms 6: 5, A. R. V., we read:

"In death there is no remembrance of thee: in sheol who shall give thee thanks?"

Again, in Isaiah 38: 18, A. R. V., it is stated:

"Sheol cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

That there is no knowledge or work in sheol is the plainly stated fact of another scripture:

"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.

The fact that throughout the Old and New Testaments death is spoken of as sleep, also has an important bearing in the matter. If death were not an unconscious state there would be no point in speaking of it as sleep, for the similarity would not exist. Without any Bible proof whatever, Dr. Kellogg states that sheol, or hades, consists of two apartments, one for the bad and one for the good, and that that for the good is called Paradise and that for the bad Tartarus. In the whole Bible, Paradise is mentioned only three times; namely, in Luke 23: 43; 2 Corinthians 12: 4; and Revelation 2: 7, and in none of these is Paradise said to be an apartment in sheol, or hades. In every case it is represented as being in heaven. The word "Tartarus" does not occur in the Scriptures at all, but a verb from that noun appears in 2 Peter 2: 4, where we are told that the angels are "tartarized," or sent into Tartarus. There is nothing in this scripture to show that Tartarus is an apartment in sheol. In fact, one can search both the Old Testament and the New and will nowhere find any statement that indicates that the unseen world of the dead has two apartments. The Bible doctrine of the judgment is against any such division of the world of the dead, for there would be no need of a final judgment if at death men were assigned to apartments according to whether they were good or bad. Surely it would be impossible to suppose that God would assign one to the wrong apartment and in the final judgment have to make a change.

No, the Bible presentation is that the dead wait together in unconsciousness till the last great day, when Christ will come and give every man according to the deeds done in the body. Dr. Kellogg is persuaded that it is impossible to punctuate the statement of Christ to the penitent thief on the cross so as to avoid the idea that a promise was made that the thief would be that day with Christ in Paradise. Yet he knows right well, Christ did not ascend to heaven on the day of his death. He therefore concludes that Paradise must be a part of sheol, the unseen world to which Christ and the thief went at death. And because of Bible references to a Paradise located in heaven, we are assured by Dr. Kellogg that when Christ ascended he took up with him to heaven that section of hades assigned to the good. This is surely an elaborate theory built upon very slight foundation,—a foundation, too, entirely speculative.

If consciousness continues after death and the good go to heaven to dwell in a section of hades called Paradise, now located in heaven, the doctrine of the resurrection from the dead is surely not one of great importance, and cannot need to be stressed as it is in the New Testament; for if the souls of the good are now in the enjoyments of heaven, the resurrection of the body is unnecessary, and according to popular teaching even unfortunate, for the disembodied soul is said to be free from the restrictions imposed on it by the body. And the final judgment also is unnecessary, as has been pointed out, for the dead will already have been assigned to their respective fates. If the dead in Christ have been in heaven for these many

hundred years, it would be absurd to have a final judgment to ascertain whether or not they deserved the blessings of heaven.

Referring to the other word — Gehenna — used in the New Testament, which appears translated as hell, we find, as Dr. Kellogg says, that "this word is from two Greek words and means the valley of the son of Hinnom. It was into this valley that the offal of the city of Jerusalem was cast. It was here that the worm died not and the fire was not quenched." He recognizes that this scene, which was familiar to the people of Jerusalem, was taken as a picture of the final destruction of the wicked. We do not find the difficulty that this writer seems to find in locating the lake of fire which is the Gehenna of the final judgment. It is evidently the earth itself, for we read that the earth shall melt with fervent heat (2 Peter 3: 10, 12), and that all evil-doers and their works shall be destroyed. Then the earth is made new, and the apostle John sees the time when every creature in existence will praise God.

The picture of this final destruction is true to the type given. In the Valley of Hinnom, the worm did not die until it had destroyed the dead body, and the fire was not quenched until the offal was burned up, and the work of destruction was eternal in its consequences. The wicked suffer the punishment of eternal death, and not of eternal dying. The time will come, as plainly stated in the Scriptures, when, as the psalmist says, "the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Malachi, speaking of that great day, says:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

How much more beautiful is the Bible picture of the destiny of the dead than that of any human writer. Death itself and the place of the dead is destroyed. The earth is renewed and given to the children of men as free from sin as it was in the beginning, and as God always intended it should be. And the tabernacle of God shall be with men, and he shall be their God, and shall dwell with them, and shall wipe away all their tears, so that there shall be no more pain, nor sorrow, nor death, but endless happiness forevermore in a universe free from sin and sinners.

L. L. C.

\* \* \*

## "Mount Up with Wings as Eagles"

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Isa. 40: 31.

NONE can read and prayerfully meditate upon this wonderful text without feeling a thrill of courage and victory in the heart. When the storm is beating upon us, and the heavens are dark and threatening and the outlook is not hopeful, we must patiently hold fast and wait, believing that God has not forsaken us. When the battle is raging all about us, and on every side we see strong men in retreat and the colors being carried to the rear or allowed to trail in the dust; when we hear voices saying, "The cause is lost; it is of no use to attempt to hold out any longer;" at such a time it means much to "wait upon the Lord," renew our strength, and gain the victory.

He who thus waits on the Lord does more than renew his strength; he "mounts up." He plants his feet on higher ground. He is not on the same plane today that he was last year, or even last week. He is climbing; despite obstacles he advances; and cutting loose from the entanglements of the world, he rises to view broader scenes and claim new victories.

We are told that those who wait upon the Lord "shall mount up with wings as eagles." While swallows and other birds are content to hover about the housetop and twitter in the shrubbery of the field, it is different with the eagle. He is a bird of the skies. He builds his nest in the crag of some lofty mountain. He "mounts up." He can fly in the teeth of a gale, naturalists tell us, without seeming weariness. His young are called the "playmates of the storm."

It is this king of the air to which the Lord directs our attention, as an encouraging illustration of victory in the Christian race in the face of all the opposing powers of darkness. The eagle does not look down, but up. He is not afraid of a storm. He is not content to dwell in some hencoop. He will droop and die amid surroundings of ease and plenty. But give him a chance — let him once get his eye on the sun — and he will mount up and soon be lost in the clouds. He is happier there when the thunder rolls, and the lightnings leap than when dwelling on some low level. He can even ascend above the clouds and there bask in the light of the sun.

There is encouragement here for every struggling Christian. It is useless to say there are no trials, no dark days, no buffetings of the enemy, for we all know from experience that there are. Ofttimes we find ourselves enveloped in some storm cloud, and we cannot see the way. Then is the time patiently to "wait;" and if we but wait in faith we shall mount up. We may even ascend above the cloud, and enjoy the sunlight of God's blessed presence. We are not continually to dwell in doubt, with our view obscured by mist and fog. It is our privilege to mount up, like the eagle; in the very face of the storm we may climb up into the light.

Such waiting is not passive, but active. It means prayer. It may, and doubtless will, mean long seasons in the closet alone with God. It may mean holding still while the fire of purification consumes the dross and purifies the gold. It will perhaps mean hours of prayerful study and meditation upon the word of God, waiting for him to fulfill to us and in us what he has promised. It may mean severe trials, perhaps dark bereavements and sore disappointments, but in the midst of all these we are to wait, and by fixing our gaze upon that which is above mount up into the sunlight of God's love and presence.

This text calls us to the higher life. Many years ago the servant of the Lord said:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path." — *Early Writings*, p. 14.

We are content to dwell on too low a level. Why not, with true and unwavering faith in God, cut loose from the sordid, perishable things of earth that hold us down, and rise to a higher plane in Christian experience? The Lord bids us look up. Our redemption is drawing near.

G. B. T.

## The Love of Money

As never before this spirit is rife in the world at the present time. Conditions during the last four or five years have been most favorable for its growth. Unparalleled opportunities have existed for the accumulation of large fortunes. The enormous supplies required in carrying on the Great War have increased activity in production, and brought about a corresponding advance in the price of nearly every commodity. It has been necessary to increase wages in a corresponding degree. The sharp competition which all this has entailed, the unmistakable desire on the part of one class to gain wealth, and the struggle for actual existence which another class has undergone, have served to whet the appetite for increased possessions.

Against this spirit in the world, particularly in the last days, the church of Christ has been warned. Our Lord likens the last days to the days of Lot and of Noah, when the hearts of men were set upon the things of this world, upon buying and selling and eating and drinking to the exclusion of the things of God. This object lesson the Master presents as a warning to the church of Christ. Luke 17:23-30; 21:34.

As we have remarked in these columns before, it is not alone the man of great wealth who needs to guard himself against the spirit of covetousness and commercialism. The one working for daily wages has this temptation to meet. It is a temptation which confronts the worker in God's cause as well as the one who follows some worldly trade or profession. It is possible for the minister of Christ to labor with his salary as his chief objective instead of the salvation of souls. It is possible for the colporteur to go out and sell books thinking more of the commission he makes on his sales than of the truth which he is instrumental in thus placing before the people.

As we have read some of the remarkable reports of sales which have been made by our brethren and sisters throughout the field, we have rejoiced in their success but trembled for the influence of that success. Will these great records lead to commercialism on the part of our colporteurs? Will any who read these reports be led to take up the sale of our publications for the money they may make rather than for the good they may do? It need not be so. This, of course, must be determined by each one concerned.

The Lord has wonderfully blessed our institutions during the last few years. Some of them in his providence have been enabled to free themselves from indebtedness. Their gain doubtless in years to come will amount to many thousands of dollars. This we believe is in God's order. We believe that it is his purpose that our institutions should operate free from indebtedness, and that their surplus earnings should be devoted to the furtherance of the world-wide work. And he will make of them in coming days mighty factors of power and influence, provided only that those connected with them maintain before him their Christian simplicity and humbleness of heart. In the work of God, as in personal experience, the day of prosperity is the day of greatest spiritual danger. If our institutions shall come to feel that by their might and wisdom they have achieved this success, if they shall lose sight of the salvation of souls as their chief objective, then God cannot continue to bless in their operation. If the spirit of commer-

cialism enters into their experience and they seek success for success' sake, and gain for the sake of money, shutting their ears to the cries of the poor and needy, then the Master will blow upon their efforts, and their power and force will be scattered to the winds.

God has brought together in connection with this movement a generous people. They have loyal hearts and have made ready response to every call for means to advance this message into the uttermost parts of the earth. His Spirit has prompted their benevolence. If they will but recognize this, and recognize God as the giver of every good and perfect gift, and his Spirit as the power which has prompted their generosity, and give to him the glory for every denominational and personal achievement, then indeed may they delight themselves in the Lord, and he will be pleased to lead them on to greater triumphs.

But let none feel that the truth of God can be carried to the world by commercial methods, or that salvation can be achieved through material means. There is one means and one only by which every soul must obtain salvation, and that is through the merits and mercy of the Lord Jesus Christ. Every man, rich or poor, learned or illiterate, black or white, must come to God in just one way. Nothing that he can do, no sacrifice that he can make, will commend him to the favor of God. But when he accepts Christ as his Saviour, then service will follow as a natural consequence. He loves his Master, and loving him he gives his life a willing sacrifice for service. He loves his fellow men, and loving them he will gladly sacrifice every earthly possession for their salvation. This he will do, not that he may be esteemed great or even generous by his fellow men, but because the indwelling love of Christ constrains him to this surrender of his all for his Master.

The cause of God needs money today. It is indeed dependent upon money for its support. The children of God will be recreant to the high and holy trust reposed in them if they do not furnish the money. But even above the demand for money is the demand for consecrated hearts and lives. From such lives will flow a generous stream of willing benevolence for the work of the Master. Their sacrifice and service will be rendered as an expression of their grateful love.

F. M. W.

\* \* \*

## God Was Her Strong Tower in the Wilderness

In his journeys in the wilds of New England, in the year 1704, Thomas Chalkley, the Quaker missionary, learned the story of Mary Doe, who proved the Lord a strong tower and refuge in the days of the Indian peril.

Her mother was one of the three members of the sect of Friends who were slain by the Indians during all the years of the wars, she having taken refuge with an armed party in a fort, contrary to the general practice of Friends.

Mary Doe, with her husband and children, held on their accustomed way on their homestead in the forest clearing, putting their trust in God. Again and again, it seems, the husband's heart grew fearful, and he was inclined to heed the advice of the non-Quaker neighbors and take refuge with them in the vicinity

of the armed forts. The young wife, however, persuaded him to go on with their work at home, often having to meet the reproaches of those who warned her that the blood of her husband and children would be upon her because of her obstinacy. As she prayed and struggled for divine guidance, she felt it was faith and not obstinacy prompting her conviction that they should not flee. In her old age she wrote a letter to the children, leaving on record her testimony to God's delivering providences in those troublous times. From this letter, given in Chalkley's "Journal," we quote as follows:

"We saw abundance of the wonderful works and of the mighty power of the Lord, in keeping and preserving of us when the Indians were at our doors and windows, and other times; and how the Lord put courage in you, my dear children, do not you forget it; and do not think that you were young, and because you knew little, so you feared nothing, but often consider how you stayed at home alone, when we went to meetings, and how the Lord preserved you and kept you, so that no hurt came upon you: and I leave this charge upon you, Live in the fear of the Lord, and see you set him always before your eyes, lest you sin against him; for if I had not feared the Lord, and felt the comforts of his Holy Spirit, I could never have stood so great a trial, when so many judged and said I was deluded, and that all the blood of my husband and children would be required at my hands; but the Lord was near to me, and gave me strength and courage, and faith to trust him, for I knew his name to be a strong tower, yea, and stronger than any in the world."

It is a hearty confession of faith that this Quaker mother thus put on record. "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

W. A. S.

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## A Pathetic Experience

WE have recently urged, in the columns of this paper, that our churches and church leaders have their names and addresses placed in the local directories. Our own experience has led us to feel the lack in this respect, and we are in receipt, from time to time, of letters from subscribers who have also experienced difficulty because our churches were not properly advertised. One of the most pathetic experiences is that related in a recent letter, which we quote in full:

"I should like to say a few words in regard to having our churches advertised, and will tell my experience. A few months ago we were visiting in a strange city when our baby became sick. We wanted to call a doctor of our faith, but could find none. My mother, who is not an Adventist, knew none of our people, but knew we had a doctor in that place, for she had once had a neighbor who had called him, but she did not know his name. We made inquiries, and searched the directory without success. The doctor we called said he knew no Adventist doctor, which statement we learned afterward was not true. Not until four or five days later, when the Saturday papers containing the church notices, came, did we locate our church and local elder.

"We called the elder, and from him learned what we wished to know, but too late. Our precious baby had passed away. Perhaps we would have had to suffer this loss anyway had we found our doctor earlier, but it would have been a comfort to have had him in place of a strange doctor, whose methods we could not fully trust. So I say, let the church be advertised in the directories, and let the name and address of our local elders be given."

Of course, as the sister suggests, she might have lost her little one even if she had found an Adventist doctor at once. Still one cannot help but feel that it is most regrettable that one of our church members, in time of dire need, should be unable to locate the address of a doctor whose methods of treatment are

not those of drug medication, but in the line of cooperation with nature. Perhaps this pathetic appeal may stir some local church to greater faithfulness in seeing that the addresses of church and church leader appear in the local directory. If so, the purpose of the sister in writing us of her experience will have been realized.

L. L. C.

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## The Editor's Mailbag

DURING the last few weeks a large number of letters have come to us from our brethren and sisters in the field. These discuss a variety of topics.

### Questions Concerning Education

One brother in a Northern State refers to recent articles appearing in the REVIEW on the question of education. He speaks of the sad experience which came to his own son and of how his faith was shaken in attending one of the universities of the world.

"I heartily indorse the call you made for articles from the educational leaders, stating their views on Christian education and the dangers from the present false philosophical trend, especially in the secular higher institutions of learning. My wife and I boarded for three years with our son and daughter-in-law. He has philosophical subjects at his college, and I had a good opportunity to study the trend of modern higher instruction. I wish I might set the situation before the minds of our young people who are anxious to get training outside of our own institutions. The general trend is not only dangerous, but I will assert, with all my powers, that it is fatal to spiritual growth. Let our young people go to the word of God, and not to unconsecrated people, filled with modern heresies. My boy is a boy with high ideals, but ——— University has shaken his faith in Christ, in God, and in revelation."

One of our ministers in the Central West refers to the same discussion, in the following words:

"Somehow it doesn't seem as if we as workers fully appreciate the advantage that this general issue among the churches, on higher criticism, gives our organization, which has never yielded any ground in this respect.

"I find that the pressure which has been brought to bear upon the element of the ministry in the popular churches which has stood out against higher criticism, has a tendency to create a very strong bond of sympathy between that element and us. I regret that we do not have a strong line of literature to meet this situation.

"This issue — Modernism — really involves the great question as to whether the Christ of the Bible is a reality or a mere fiction, and it affords the greatest opportunity that our people have ever had to show that every element of this truth is not only not antagonistic to Christ's supremacy, but has been the great bulwark that has held Modernism out of this church, and pledges the same protection in the future.

"In my present Sunday evening lectures I am presenting this truth as the tried and safe platform which can be trusted to preserve the name of Christ inviolate."

Another worker, from the Pacific Coast, gives the following thoughts regarding our symposium of some weeks ago concerning the subject of Christian education:

"After reading the articles in the 'Christian Education Symposium' number of your paper, I wonder if it would not be a good missionary effort to send copies of it to conscientious religious educators, aside from our own, who are striving to breast the tide of insinuating skepticism that is sweeping against the ranks of the professed Christian educational institutions of the land.

"Further, after all that is so forcibly set forth in regard to remodeling the curricula of our own schools, casting out not only all textbooks that teach error but also setting aside all nonessentials, that there be neither inculcation of erroneous ideas nor educational waste of time and energy, I question, Do we, as a people — parents and young people — sense the duties that devolve upon us in our private homes to aid in the work by obeying the instructions from the same sources

relative to discarding the use of anything that hinders our true Christian development, morally, mentally, or physically?"

"Some literary productions (not worthy the name) are actually subversive of Christian morals, many others are debilitating to the mental powers; others are not apparently hurtful but are decidedly nonessential, while only that literature which is truly helpful and elevating should be read and studied now."

### Use Simple Language

Here comes a good brother who feels that the writers of the REVIEW employ too big words, and he makes an appeal for simplicity in the use of language. Who will say that this appeal is not, in some measure, warranted? At least, would it not be well for the REVIEW writers, including the editors, to keep in mind the suggestions he makes and to follow them as far as is consistent in their treatment of the topics discussed?

"I have been wanting for some time to write to you about what I consider unnecessarily big words in the columns of the REVIEW. Now that we have the good globe advertised in the REVIEW, and use it as we read the 'Mission Lands' stories to our children, I am more than ever impressed that the writers for the REVIEW would be doing the readers more service if they would use more simple language.

"Let us be statistical for a moment. Only six persons out of a hundred get above the eight grades in school. Only one of the six goes to college. Taking it for granted that our people are about the average in education, we are brought face to face with the fact that only about six out of every hundred of them ever studied Latin or Greek. If, then, our writers use unusual words of Latin or Greek origin, is it not evident that the great majority of the readers of the REVIEW will not sense the true meaning? True, dictionaries can be had at any bookstore, and one should be owned by every Seventh-day Adventist family; but think of the tired mothers and fathers who sit down in the evening and take up our church paper for a bit of refreshing. Our language is rich in words that have about the same meaning. I was about to say rich in synonyms, but that would be breaking my own rule.

"I wonder how many read President Wilson's speech after his return from Europe. It was a grand example of simplicity in words. Good old Anglo-Saxon is good enough for our President, and it is good enough for us. Stories written in that will build up us and our children in the faith more than will stories written in 'an unknown tongue.'"

### Woman's Dress

The recent article on the subject of woman's dress, taken from *American Motherhood*, has caused considerable discussion. We present the following from one of the Southern States:

"I have just finished reading, with more than usual interest, the article, 'A Protest Against Women's Dress,' by a college man.

"I am sure that many will find their sentiments accurately expressed in this young man's portrayal of the moral battle. I am a Sabbath keeper, church worker, and the head of a family. God has abundantly blessed me and mine with victories in every way. Under God's grace I am fighting a winning battle against immoral sentiments, but often I feel like the young man's 'roomie,' when he exclaimed, 'The way these girls dress!'

"Now the thing exists in our own ranks. I meet it in Sabbath school class, at church, at young people's meetings, and on the camp-ground. And in spite of the warnings given, our women go on, with no realization of their power to bless or to curse. Why do they persist in making the struggle so bitter? We want to keep the train of pure and holy thought unbroken, but how can we when suggestive manner of dress is constantly before our eyes? And of all places, we want to be free from its influence in the house of worship.

"I am persuaded that for this reason many young men have turned from God and the truth in heartbroken disappointment, or been led to take up lives of deliberate hypocrisy.

"We have had many timely warnings, but we need strong reproof to bring us to repentance. May the Lord help us to reform, and give heed to the messages brought to us by the good REVIEW."

A letter voicing the same sentiments comes from a brother residing in the great Northwest:

"I have read the article in the REVIEW of August 21, written by a college man and reprinted from *American Motherhood*. I believe this concise statement of the true situation should be placed in the hands of every girl and young woman in the land. The young men should also read it, for it will give them to know that the fight they are having is not because of any false conception of modesty or because of a prudish nature.

"There are so few who have the moral courage to give voice to opposition to this most subtle of errors, that many are led to believe it is not an evil, and even to call those who speak against it evil-minded. But an article like the one just referred to, coming with the sanction of the editorial staff, has a new and added force.

"I am a married man, and I know that love for one pure woman relieves one of the fight this college man has mentioned. But I have not been married so long that I have forgotten there was such a fight. And I could give names of many boys and young men who would acknowledge the same. Those who do not acknowledge it are, ten to one, those who have yielded to sin, and the critic of such a reform must realize he condemns himself.

"Unfortunately, the married man, who is better able to oppose this evil, and whose words will have greater weight because he is married, has ceased to feel the need of reform. But dare we rest silent, and neglect to give the word of courage to our younger brothers or the word of counsel to our sisters? And this counsel, it must be said to our great shame, belongs to married women and those bearing little ones in their arms, as well as to the younger class."

These letters speak for themselves. They present thoughts worthy of consideration, which we are glad to pass on to our readers.

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## "How to Make America Better"

UNDER this head, Hon. Champ Clark, former Speaker of the House of Representatives, in the *Washington Star* of August 10, discusses the ways whereby he believes the United States of America can better fulfil its mission in the world. Among other things he strongly suggests that a more practical education be provided the young men and women representing the future citizenry of the country. Mr. Clark says:

"Since God said, 'In the sweat of thy face shalt thou eat bread,' at least 95 per cent of all the people who have lived and are living, have been compelled to earn their living by labor,—labor of brawn or brain,—and it will be so until the sun grows cold. Consequently, our educational system, on which we spend more money than any other nation has ever done since the world began, should be directed primarily to aid the mass of mankind in providing themselves with the necessities and comforts of life. A corollary of this proposition is that we should have a good deal more vocational training than we are having.

"I shall not at this time enter into the controversy about the utility of the classics, although I think in their way classics are useful. But the vast majority of our American people will never be in a position to study Latin, and so forth. What we need is more of the practical in education—teaching boys and girls not only how to use their heads, but how to use their hands. If I were as rich as John D. Rockefeller, I would establish a technological school in every State in the Union except Massachusetts, which has an ideal one."

He states that in the beginning of his congressional career he was greatly interested in arranging for competitive examinations in his district for appointments to West Point and Annapolis. He was greatly pained to learn that notwithstanding the earnest efforts he put forth, there still remained vacancies from his district in these schools because of the failure of candidates to pass the examinations. Later he learned from Colonel Larned, of West Point, that the prospective cadets failed quite as much in spelling, arithmetic, geography, and grammar as they did in the higher mathematics, and that they were especially

weak in the knowledge of history. This experience led Mr. Clark to emphasize the value of a more thorough training in the public schools in these common branches. He says:

"Our education should be thorough, especially in the elementary branches. Colleges and universities are all right. I have graduated at or from, or as Senator Henry Cabot Lodge would say, I have been 'graduated from' two or three universities and colleges. But I repeat that a very small percentage of our boys and girls can avail themselves of college and university educations. Consequently, we should turn our attention to the lower schools, and so constitute them as to enable the boys and girls to make good livings. What are sometimes denominated 'the bread-and-butter sciences' should be taught wherever possible. The ideal condition of affairs in this country is that in which every citizen can secure employment at fair wages."

These observations, we believe, are pertinent. It is all very well to give to our boys and girls a knowledge of higher mathematics, of language and art, provided they can acquire a knowledge of these branches in addition to a knowledge of the primary fundamentals which every young man and woman should possess. But if there is not time for all, they should surely be given a knowledge of those practical subjects which will fit them for life's common, ordinary duties.

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## Battleships to the Scrapheap

THE remorseless demands of war in requiring the adoption of the latest devices and equipment in order to keep up to date, is strikingly illustrated in the relegation of once-famous battleships to the junk heap, long before their usefulness as seafaring boats has been exhausted. It is reported "that twelve dreadnaught battleships will be relieved of active duty with the fleet, placed out of commission, and probably eventually broken up for junk or used as targets by more modern vessels." This includes battleships belonging to the class of the historic "Oregon," which, in the war with Spain, made its notable journey from the Pacific to the Atlantic coast by way of Cape Horn.

It is said that these ships long ago outlived their usefulness as combatant units in a fighting fleet, although, when built they were among the most formidable war vessels afloat. The *New York Times* of June 4, from which we quote, further says:

"There are now authorized and under suspended construction, six cruisers planned on a scale never before attempted by any navy. They will be 850 feet in length, with an estimated displacement of 35,000 tons, and will mount eight sixteen-inch guns. The contract speed of these cruisers is 35 knots."

Thus the preparations for war continue, notwithstanding the world-wide agitation for a decrease of armaments and for an international League of Peace.

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DR. J. C. MASSEE, one of the speakers at the recent World Conference on Christian Fundamentals, is credited by the *United Presbyterian* of June 5 with stating in an address: "I know of one college where two hundred girls were guilty of profane swearing. This is typical of the rebellion against spirituality. It is absolutely essential that every Christian force unite to overcome the growth of doubt and infidelity among college students." Dr. Massee mentioned particularly one great university in the Central West and another in New York City which he said were "veritable hotbeds of this new Modernism and skepticism."



*This article and the one in the Review of Oct. 2, 1919, first published in the Review of Feb. 18, 1890, constitute an address given in Battle Creek, Michigan, in the morning of Jan. 29, 1890.*

# The Divine Source of Truth

MRS. ELLEN G. WHITE

WE want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of Glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position.

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the framework of truth, and it was his work to free it from error and to set it before men in its heavenly light.

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people.

Oh, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had

not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character.

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; and must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of his power, that man might never rely on his unaided human capabilities. Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?—By having escaped the corruptions that are in the world through lust.

Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head, though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them.

*For the original publication (Review Feb. 18, 1890) this article was entitled "How to Meet Satan's Temptations."*

It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages.

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord.

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of

the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. God gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message? No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God and earth with heaven.—*Review and Herald, Feb. 18, 1890.*

(To be concluded)

The above is reprinted in the issue of Dec. 18, 1919.

## Our Duty to Our Government

WILLIAM F. MARTIN

"BELOVED, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2: 11-17, R. V.

A government is made up of individuals. It is impossible to have a good government as a whole without having good individuals as entities. A good government is not only good to people as a whole, but it must be good to each individual. If there were only one man, and he stood alone, there could of course be no government. Where two or more are associated, there must be rules to govern their actions; or, in other words, there must be rules laid down regulating their relations to one another.

The best form of government is most apt to be the one where these rules are either made by the people themselves or by men chosen from among the people, delegated by them to make laws. Such laws are to be based upon the principles of justice, recognizing no favoritism and showing no partiality.

Laws made in justice abridge no man's rights, and rob no class of citizens in order to grant special privi-

leges or favors to some other person or class of citizens. No man is called upon to give up or surrender his rights that others may partake of them and enjoy them. A government conserves its own best interests by protecting all alike. The laws of a just government recognize that the rights of conscience are inviolable; that they are inalienable.

It is the duty of the citizen to recognize and render fealty to the government under which he lives. Paul recognized the Roman government, under which he held citizenship. That government persecuted the Christians for nearly three hundred years. It has been well said that the poorest government is better than anarchy. "The powers that be are ordained of God." Rom. 13:1.

The state deals with economic and social problems; it does not deal with religion. However, no one is permitted to corrupt a social custom under a cloak of religion, and thus be free to escape the penalties falling upon the violators of civil law. The government should not attack the religion of the Mormons, but it can forbid polygamy as a social evil not consistent with civilization. "Liberty is not lawlessness and licentiousness."

All kinds of liberty — of the press, of speech, civil and religious — are liable to abuse and consequent punishment. Liberty will be abused to the end, but no amount of abuse can justify its abolition. It is the most precious of all gifts, and religious liberty is the most precious of all liberties.

Every man's liberty is limited by the principles underlying the golden rule. No man is permitted to trespass on the rights of his neighbor. The same rule that applies to polygamy applies with equal force to bloody rites, licentiousness, and other criminal acts practised under the name of religion. These are not rights.

On the other hand, those who act in harmony with the teaching of the ten commandments and the golden rule, are the strongest promoters of good government, and withal the best citizens of any land.

Even persecution and intolerance on the part of what is known as the ruling class, does not release the citizens of a nation from loyalty to the government. Perhaps no government was ever more intolerant or more corrupt than the kingdom of Persia. It was ruled over by an impostor; and yet when the life of the king was plotted against, Mordecai felt impelled to take measures to protect the life of the ruler. It is interesting to remember that Mordecai had been torn from his home by a tyrannical hand, and was at this time a slave in a strange land; yet he had no sympathy with sedition, and felt impelled to do all in his power to protect the king.

Paul, unjustly smitten at the command of the high priest, recalled the instruction divinely given, not to speak evil of the rulers of the people. Peter severely condemns those who speak evil of dignities. The words of the apostle quoted at the beginning of this article well illustrate the attitude of this divinely inspired man toward those in civil authority. These are examples good to follow. When confronted with a question touching a man's relation to civil government, the Master enjoined the inquirers to render to Cæsar the things which belonged to Cæsar. He sent Peter to the seashore to secure money with which to pay tribute. Very explicitly Paul tells us to render tribute to those to whom tribute is due. These things, and much more that might be cited, indicate that in civil affairs, in the relation of man to man, the government is supreme.

It is just as true, on the other hand, that there is a field into which the government regulations cannot enter. Civil laws necessarily emanate from a human source, and should be confined to human affairs. They should never invade the domain of conscience. A man's relationship to his God is above human legislation. Every man is more or less conscious of this. There is a higher than human power that rules over the conscience. This has enabled feeble men and timid women to go undaunted to the martyr's stake, and sustained them in torture and flame.

Recognizing this divine right of conscience, the disciples went out preaching Jesus as king in this realm, facing the Roman law which forbade their work, and knowing that their lot would be martyrdom. When called before the council and rebuked for not obeying the magistrates, they justly argued their divine commission, and declared that their duty to God preceded their duty to man. In other words, God's laws and regulations were to be obeyed, even though such obedience should bring them into conflict with the laws of the government.

What is the inevitable conclusion? That laws invading the rights of conscience as passed by men are wrong and oppressive, entering a field that civil restrictions were never intended to enter. The man who obeys them, not only violates his own conscience, but in so doing endangers the best interests of the nation, by encouraging a system of intolerance.

To be sure, a true follower of Christ, who is always a good citizen, will not be an agitator nor bring accusation against his government; but if in the course of his duties he is brought into conflict with intolerance, he will not be deflected from the right, but will pursue his course and bear the consequences. His will be a passive submission to the penalty resulting from a faithful adherence to duty, saying with his persecuted brethren of the early age of Christianity, "We ought to obey God rather than men."

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### Morsels

PHILIP GIDDINGS

"A LITTLE learning is a dangerous thing" only when it refuses to learn more.

It is not "good enough" to stay good enough, when one should move on to better, best.

He who tries to please everybody will have to go in different directions at the same time.

Remember that in a crowd you are still only one, with that individual responsibility still to act your true self that conscience dictates.

There are two kinds of Christians (if there can be two): the growers and the growlers. If you are growling, it is because you are not growing.

Contrary to the laws of arithmetic, happiness increases to him who shares it. It is the miser who is miserable. As with sunlight, to shut happiness in is to shut it out.

Copy the virtues of your enemies, and reject the faults of your friends. Commend the one and condemn the other. Build on the basis of judgment and not on the bias of prejudice.

Innocence should not be ignorance. With the harmlessness of the dove, have the wisdom of the serpent. Matt. 10:16. In malice be children, but in understanding be men. 1 Cor. 14:20.

Temper is a good thing, if you temper it with judgment; when you ride it, and not when it, taking the reins from you, spurs and goads you into mad and frothy gallop over the boundary of control and good sense.

The gospel to the obedient is a savor of life unto life; unto the disobedient, a savor of death unto death. 2 Cor. 2:15, 16. Upon those who fall not upon the Rock, the Rock will fall. God's wooing rejected brings woe to the rejecter.

Many a sacrifice is spoiled by the bellowing. God asks for willing sacrifice. The gift loses its value in being given grudgingly. The warmth of the fire would have been more cheery but for the smoke to our eyes and nose and throat, and the sooting of our clothes and house.

The hurricane or cyclone or tornado or typhoon or monsoon is the selfsame indispensable air—the soft, gentle breeze—only in a changed mood. The matter is identical; simply its manner changed. The placid element on which our boat of pleasure or of business sails, may open abysmal mouth to swallow us up.

Those who shun life's ruggedness, will get its ruggedness. It is the loafer who will need the other kind of loaf. The lover of ease will feel the resultant uneasiness of want. The soft life which he led during the day of his opportunity, will lead him to a hard bed in the evening of importunity. He who gives night's sleep to day, will have to give day's wakefulness to night.



# THE SERMON

## *God Is Sufficient*

JUSTUS G. LAMSON

"HE that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32.

When the time came for Jesus to leave heaven, and the last parting words had been spoken between him and his Father, he left on that great mission of mercy which meant so much to the human race—to you and to me. No human heart can comprehend the agony nor the sorrow nor the pain that filled the Father's heart, but nevertheless he was possessed of one supreme purpose,—he desired his Son to go away from home in order that a mighty work might be accomplished for you and me. And the Son, just as willing to give as the Father was to permit him, said good-by to heaven and the angels, and came down to this earth in order that he might accomplish something for you and me that was impossible of accomplishment by any human being. And so when we sense in a measure the magnitude of the gift of God, and get a little glimpse of what it meant for Christ to come and for the Father to give, then the question, "How shall he not with him also freely give us all things?" means something to us.

Would it not be very sad if the Lord should give his Son to die for us, and the Son should die for us, and we should accept that death and be pardoned for all our transgressions and be justified by our belief in the Saviour and his love, so that there could be granted unto us a positively clean record where before it had been very dark,—would it not be strange if, after all that had taken place, the Lord made no provision for us to live without sin? Though we had been forgiven for the past sins, we might drop into some error that would nullify the efforts of the past, and be lost. Would not that be very sad indeed? Knowing our frame; knowing the great dangers into which we would fall; knowing the path which we might walk; knowing the temptations that would reach us day by day, those that would be the most subtle, the most likely to cause us to fall; knowing the world in which we were to live, in which we were to do our work,—knowing all these things, would it not be very strange if, after making the supreme sacrifice of his Son, the Father did not make some provision by which, if we did fall, we could rise again; if we did make mistakes, we would not be cast off; if we did go astray, we could be found?

No, my friends, the plan of salvation was complete from the beginning; it covered every known contingency. The plan of salvation covered everything that the infinite God could see ahead of us. It covered every sort of situation under which we might find ourselves from the time we first fixed our eyes upon Christ till the very last moment of our existence on this earth. The plan of salvation covers it all; and while we may not understand the path that we shall have to walk the next ten hours, while we do not know what message may be sent to us, while we may enter upon the day with certain misgivings, he, knowing the whole story of our lives from

now on as well as he knows the story of our lives from our early days, will surely care for us; and we, realizing to some extent the story of our past life, ought to take courage for that which is yet ahead of us.

Christ did not count it a thing to be "grasped" to remain equal with God; and in no greater degree did God cling to his Son. There was a mutual yielding in heaven, so that Jesus could come down here and be our Saviour. Now, if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Do you need some help for today? The help is provided. Do you need counsel concerning the decisions to be made today? The help and wisdom are provided; for this One who was to be born in Bethlehem was to be wonderful, counselor, wisdom, sanctification, redemption, the everlasting Father, the Prince of Peace; he is to be all that to you and to me if we will but consent to it. So, then, it is possible for us to start out each morning with the words of courage which the prophet has spoken, telling us how we shall live and how we shall face the difficulties of life in our hearts: "Fear thou not; for I am with thee." Suppose some calamity comes to us, rolling in like the mighty storms of the summer. The great black clouds come tumbling over one another, and it seems as if we should be engulfed. The clouds come down and touch the trees and the housetops, and we wonder if that cloud will overwhelm us with destruction; but "be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

Is there some particular besetment which strikes down deep into the roots of your heart so that it seems impossible to resist it, to say nothing of uprooting it from your nature? "Be not dismayed; for I am thy God." He who has set his hand to redeem Israel will not stop that process until he has succeeded, or has been absolutely turned out of your soul. He will not stop trying to bring you to glory until you definitely and specifically and positively say, "I will have no more to do with you; let me alone." So long as he has started to get you out of the condition of sin into the condition of righteousness, and you have accepted him for that work, he will not leave you if you will but trust him; and he will help you day by day, and hour by hour, to be victorious over the various temptations that come to you. The work that he starts he is able to finish, and his voice will not be quiet. He has said so: "For Zion's sake will I not hold my peace, . . . until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

God says that for Zion's sake he will not keep still. You have told the Lord in the presence of witnesses that you desire to be saved. The Lord sends back this word, "I have heard what you said. Now then, for Zion's sake I will not hold my peace. I am going to keep talking to you." When you start in the wrong course you will hear the voice, "This is the way." He says he will not permit one single temptation to come to you that he will not help you meet.

Why, then, should we be discouraged? Why should we be borne down when God has made every provision to help us in every perplexity and every difficulty and through every trial that we may have to meet, if we will but accept that word? There ought to be joy in all our hearts. It is possible to make this physical body shake and tremble with fear, but the spirit of the man whose soul is built on God cannot be compelled or coerced. The weakness of the flesh may make him say or do or act as if he were frightened; but let that man's spirit trust in God, and though he knows he is walking to the stake, he will walk there just the same. He may have to be carried to the post and bound there while the fagots are placed around him, but his spirit will be strong and firm, and he will remain steadfast because God is with him. A Christian whose life is founded upon Christ, cannot be conquered. The man or woman who is trusting moment by moment in the power of God, cannot be dismayed.

"Behold, all they that were incensed against thee shall be ashamed." Isa. 41:11.

The Lord has never promised to shame or confound your enemy or mine unless we are his. If we stay his, and he stays in our hearts; if he stays as the ruling purpose of our lives; if he has his own way in us, and we continue to let it be so, there is no question but that the person who is incensed against us will be ashamed. So long as we stand on God's side, so long as he is dwelling in our hearts, so long as we are molding our lives in harmony with the Spirit, we need not be alarmed about the ones who are offended, about the ones who are trying to injure us, about the persons who are endeavoring to make it hard for us, because God has promised that he will take that matter in hand, and he will settle that thing in a way that will be entirely just and right.

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." Isa. 41:11.

I have seen the time when I thought everything was going wrong, and many things were so hard to understand. I have found out that it pays to wait. Trouble does not authorize you and me to contend. It gives us a right to trust in the Lord, to believe that he will do the thing which we cannot do, and that he will do it right. I am sure that if every one of us would get the lesson that we should, our days would be more free from worry.

## The Tithe

R. M. CAVINESS

THE steady increase of the tithe of our people is many times attributed to increased faithfulness on the part of the tithe payer. I heartily agree with this thought, so often repeated in our church papers. But as one of the tithe payers I wish to call attention to another phase of this question. The real cause of this increase of the tithe is God's faithfulness in fulfilling his promise. He makes it possible for us to pay a larger tithe by making that on which the tithe is paid larger. We do not make our tithe larger; our God does that.

But true to himself and the principles of mathematics, he makes the other nine tenths larger. One can make larger offerings and still have enough. The honest tithe payer is no beggar.

I do not say the honest tithe payer will have no trials. The open windows of heaven are what he wants; then blessed be any trial God sends or permits! Mal. 3:10-12. Let any one who has not done so, prove God and act upon this promise.

\* \* \*

### OUR SAVIOUR

EMMA I. PETERSON

Who has lived upon this earth  
Free from sin, e'en from his birth,  
And was always girt with truth?  
Our Saviour.

Who did die that we might be  
Reconciled to God, and free?  
Who has given liberty?  
Our Saviour.

Who in heaven doth intercede  
And for us his blood doth plead?  
Who can quite supply our need?  
Our Saviour.

Who will all our sorrows share?  
Who will all our burden bear?  
Who for thee and me doth care?  
Our Saviour.

Who will come a "Prince of Peace,"  
And from death his own release?  
Who will cause all sin to cease?  
Our Saviour.

Life for all holds puzzling days;  
Hopes are shattered, griefs amaze;  
Still in trust our lips should praise  
Our Saviour.

\* \* \*

### BEHOLD HIM!

ISABEL McDONALD

BEHOLD Him as he leaves his Father's side,  
Nor counts his place a thing to be retained,  
When truth lies fallen, justice turned aside,  
And earth's sad captives helplessly enchained!

Behold him now, though highest in the heaven,  
A helpless babe,—love's mystery unfurled!  
Was ever gift so great, so wondrous, given?  
But thou, O Father, didst so love the world.

Behold him as the world's great sin he bare,  
Tempted and tried in all points like as we,  
Yet seeking help by earnest, tearful prayer,  
He lived a sinless life for you and me!

Behold him as he treads o'er dale and hill,  
Footsore and weary, counting not the cost,—  
The great Physician, healing every ill;  
The tender Shepherd, seeking for the lost!

Behold him as the spotless Lamb of God,  
And lifted up that he all souls might win!  
Behold his sorrows! stricken 'neath the rod,  
Yielding his soul an offering for sin.

Behold him now—exalted on God's throne,  
Man's intercessor, still the sinner's Friend!  
Those wounded hands, how plead they for his own!  
Behold the power of love—"e'en to the end!"

Hemet, Calif.

\* \* \*

If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have.—*Dwight L. Moody.*



## Hell and "Everlasting Fire"

FRANCIS M. BURG

IN the King James Version of our New Testament the word "hell" is used twenty-three times. Somehow people have become so wont to follow in the wake of theological teaching that in many things they have accepted conclusions which a little careful study on their own part would not warrant. So in this case; the use of the word "hell" by religious teachers, as meaning a place of uncomfortable warmth, into which the wicked are plunged at death, has led to an almost universal belief in this doctrine.

In ten of the twenty-three instances where the word "hell" is found in the New Testament it is translated from the Greek word "hades:"

- Matthew 11: 23: "Shalt be brought down to hell."
- Matthew 16: 18: "The gates of hell shall not prevail."
- Luke 10: 15: "Shalt be thrust down to hell."
- Luke 16: 23: "In hell he lift up his eyes."
- Acts 2: 27: "Wilt not leave my soul in hell."
- Acts 2: 31: "His soul was not left in hell."
- Revelation 1: 18: "Have the keys of hell and of death."
- Revelation 6: 8: "Was Death, and Hell followed."
- Revelation 20: 13: "Death and hell delivered up the dead."
- Revelation 20: 14: "Death and hell were cast into the lake of fire."

In twelve instances the Greek word "Gehenna" is rendered "hell:"

- Matthew 5: 22: "Shall be in danger of hell-fire."
- Matthew 5: 29: "Whole body should be cast into hell."
- Matthew 5: 30: "Whole body should be cast into hell."
- Matthew 10: 28: "Destroy both soul and body in hell."
- Matthew 18: 9: "Having two eyes to be cast into hell-fire."
- Matthew 23: 15: "More the child of hell than yourselves."
- Matthew 23: 33: "How can ye escape the damnation of hell?"
- Mark 9: 43: "Having two hands to go into hell."
- Mark 9: 45: "Having two feet to be cast into hell."
- Mark 9: 47: "Having two eyes to be cast into hell."
- Luke 12: 5: "Hath power to cast into hell."
- James 3: 6: "It is set on fire of hell."

Once "hell" appears in the translation of *tartaroō*,—"cast them down to hell" (2 Peter 2: 4),—which comes from "Tartarus."

"Hades" is once rendered "grave" in the Authorized Version. 1 Cor. 15: 55. This gives the correct meaning of the word; and it is so rendered throughout the New Testament, Revised Version.

A thoughtful reading of the foregoing scriptures in which "hades" is translated "hell" in the Authorized Version, will show the consistency of rendering the word "grave" in the later version.

Gehenna is the place of punishment for all the wicked; and if the reader will notice again the twelve cases given above in which this word is rendered "hell" in the common version of the New Testament, he will observe the difference between the meaning of Gehenna and hades—that Gehenna does apply to the place of punishment.

Tartarus is the place where the evil angels are held in "chains of darkness" unto the judgment of the great day. 2 Peter 2: 4.

We may confine our consideration of the subject in hand to Gehenna, or the place where the wicked are to receive their punishment. To listen to the effusions of some men who hold to and teach the doc-

trine of eternal torment for the wicked, and note their efforts to describe, by adjectives, similes, and analogies, the uncomfortable warmth of the place, is enough to cause any one to question whether the Book of God gives any ground for such teaching. It is so incompatible with the story of the love of God, by which the Inspired Book has become endeared to us, that a doubt as to the truth of this doctrine cannot be avoided, and we are inclined to review the subject and seek for an explanation of the discrepancy.

In former articles of this series it has been pointed out that wicked men who have died are not receiving their punishment at the present time. Read again the following:

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

"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7.

It has also been shown that after they have received the punishment that justice demands, they will "be as though they had not been."

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

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

Some honest readers of the Bible are at a loss to reconcile this plain teaching with expressions found elsewhere in the Scriptures. We will notice several of these passages which have troubled some people, and which may give a little perplexity to the readers of this paper.

"Everlasting fire." Matt. 25: 41, 46

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal."

Also read Matthew 18: 8:

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

The word rendered "everlasting" in the above verses occurs in the Greek New Testament sixty-seven times. In twenty-five places it is translated "everlasting," and it is rendered "eternal" forty-two times. Green's Greek-English Lexicon defines it: "Indeterminate as to duration; eternal; everlasting." It may mean time without end, as it evidently does in many of the passages where the word is used; and it also may apply to an age or a period of time, limited in duration. In 2 Thessalonians 1: 9, where the word is used, the writer says the wicked shall be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come." The evident meaning here is that the results of the punishment are everlasting. The Revised Version of this text reads: "Who shall suffer punishment, even eternal destruction."

In Revelation 14:6, John mentions the gospel message which prepares the world for the second coming of Christ, as the "everlasting gospel," simply meaning that it is the gospel which has been given to the world continually from the beginning.

In the seventh verse of Jude the word is used in the reference made to the fires which destroyed Sodom and Gomorrah:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Surely those "eternal fires" are not burning now. They were followed by everlasting or eternal results; for the cities of the plain, as Peter says (2 Peter 2:6), were turned "into ashes, . . . an ensample unto those that after should live ungodly."

"Forever and ever." Rev. 14:10, 11

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The tenth verse of the twentieth chapter reads:

"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

Examples of the use of the words "forever" and "forever and ever" will suffice to show that the language in the above passages is not incompatible with what is shown elsewhere in the Scriptures, that the wicked are finally to be annihilated. Note the following:

"The Lord is King forever and ever." Ps. 10:16.  
 "Thy throne, O God, is forever and ever." Ps. 45:6.  
 "Be ye glad and rejoice forever." Isa. 65:18.  
 "Shall shine . . . as the stars forever and ever." Dan. 12:3.

In these cases it is clear that the meaning is, "without end." But in Psalms 92:7 the same word is used with the evident sense of eternal results,—the wicked "shall be destroyed forever."

We have the same original word, used in the same sense, rendered "forever," in Exodus 21:6. The Hebrew servant who chose to remain with his master after the time of his servitude was ended, had his ear bored with an awl, and after this he was to be a servant forever. This simply means that he was to remain in bondage the rest of his life.

So the punishment of the wicked is to be "age-lasting," "eternal," "forever and ever," in the sense of continuing incessantly or continuously for whatever period of time justice may determine. All are to be rewarded "according to their works," hence some will continue a longer time in punishment than others, and the period of their suffering will be continuous, or incessant, which seems to be the primary sense of the word "forever." It has before been plainly shown that after the wicked are punished, they will be "as though they had not been."

"Unquenchable Fire." Matt. 3:12

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The fire in which the wicked are to be burned up is called "unquenchable" fire. So, also, in Mark 9:43-48, it is said that the ungodly will go into fire that shall not be quenched.

These passages are the most simple of the whole list of seemingly discrepant texts on the subject of the punishment of the wicked. It is plain enough that when God kindles his fires to burn up the ungodly, those fires will not be quenched, or put out, until they have accomplished the object God had in setting them. They are unquenchable, because no one can extinguish a fire that God kindles for a certain purpose. We have a like use of this expression in Jeremiah 17:27:

"If ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

When a fire consumes a building, defying all efforts to quench it, it ceases to burn when the building has been reduced to ashes. So will it be with the fires God will kindle to destroy the wicked. Those who are burned up will be ashes upon the earth, as Malachi the prophet has said. Mal. 4:1, 3.

The phrase "worm dieth not," need give us no more trouble than the unquenchable fire. "Hell," in these verses, is from Gehenna, a name applied to the Valley of Hinnom, near the city of Jerusalem, where carcasses of animals and bodies of criminals were consumed by constantly burning fires, and where what the fire failed to consume, the worms devoured. So by a parallelism the word stands for complete destruction, and suggests the final fate of the wicked.

The Dying Thief. Luke 23:43

"Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise."

The moving of the comma of this passage from after the word "thee" and placing it after "today," makes it read in harmony with all Scripture teaching on this subject. The reader should remember that punctuation in the Bible is not an inspired feature; and we are warranted in making this change in the passage before us, since it is demanded by the general tenor of Bible teaching on the subject involved in the text.

The thief's request, "Remember me when thou comest into thy kingdom," will be answered "when the Son of man shall come in his glory, and all the holy angels with him," for "then shall he sit upon the throne of his glory." Matt. 25:31. Jesus did not go to heaven (to Paradise) the day he died. John 20:17. Paradise is where God's throne is. (Compare Rev. 2:7 and 22:1, 2.) So when Christ finally reigns in glory with his Father, his saints (the repentant thief among them, notwithstanding his last-hour confession) will sit with him on his throne. The thief will join with all the redeemed in praising Christ for his unmerited grace.

Want of space forbids the consideration of other passages, such as Luke 16, where the parable of the rich man and Lazarus is recorded, and some others which are of interest in this connection.

When we come to the word of God emptied of all preconceptions, willing to be taught by the great Teacher, there is beauty and harmony in every part of it.

\* \* \*

"FOUR things a man must learn to do  
 If he would make his record true:  
 To think without confusion clearly,  
 To love his fellow men sincerely,  
 To act from honest motives purely,  
 To trust in God and heaven securely."

# IN MISSION LANDS

## *Progress in Spain*

FRANK L. BOND

It has been some time since I reported through the REVIEW, and I feel sure our friends in other lands will be pleased to learn something about the progress of the work in Spain.

The greater part of May I spent in visiting our churches and groups of believers, in company with Elder Paul Meyer, the director of our work in Portugal. For a few days Brother Harold A. Robinson, our field missionary secretary, was with us.

We began our visit at Cartagena. It was at Cartagena that Hannibal's father, the great Carthaginian general, landed his troops in the year 237 B. C., and in company with his sons and son-in-law began his long successful march against the Romans. The story

cia, Castellon, and Saragossa are the capitals of provinces bearing the same names.

Elder W. E. Hancock and two young women Bible workers are carrying on work in the city of Barcelona. The writer, with his wife and a woman Bible worker, is in the city of Castellon.

We long for the day to come when each of the forty-nine provinces of Spain may have at least one faithful laborer to represent this message. We should also have an active worker in the Balearic Islands, and another in the Canary group.

May 3 I had the privilege of baptizing five new believers at Cartagena; these, with two others, were received into church fellowship. It did our hearts good to see two of those who had turned away from the truth, returning to the fold.

May 6 we held a baptismal service on the beautiful beach at Alicante, where five dear souls who accepted the truth at Elche followed the example left by our Saviour. We believe they arose to walk in newness of life.

We spent Sabbath, May 10, with the church at Jerica, in the province of Castellon. We have no regular worker at Jerica, but some of the members of that little church do the kind of missionary work which counts, and their membership is gradually increasing. It was in February that I held the last baptism there, when a man and his wife from a near-by



ONE GROUP OF BELIEVERS AT CASTELLON, SPAIN

Brother and Sister Bond in center, with Brother Lopez, evangelist in Castellon, at Brother Bond's left

of their conquests is full of interest, but the onward march of God's messengers and message over this same territory is far more thrilling to REVIEW readers in these closing days of earth's history.

Our work began in Cartagena in the year 1910. In 1911 a fine company of believers was gathered out, but workers were few, and soon those who were stationed at Cartagena were called to other places. Then some of the members moved from Cartagena, and in time most of those who remained proved unfaithful. Experience has taught us that in order to establish a permanent work in Spain, it is absolutely necessary that one or more laborers be definitely stationed in each province where work is begun. About a year and a half ago we began to organize our work on this plan. Our native evangelists have been stationed as follows: Pedro Sanz at Cartagena, province of Murcia; Vicente Garcia at Elche, province of Alicante; Santiago Mercado at Valencia; Antonio J. Lopez at Castellon; José Soler at Saragossa; and Vincente Ferrandiz at Tarrasa, province of Barcelona. Valen-

town united with God's remnant people.

Not many in the homeland can appreciate what it means for one or two persons to take a firm stand for the truth in one of these little Spanish townships. I can assure you that it requires a living faith. Since their baptism in February, Brother and Sister Diaz have been severely tried. They are farmers, and one night the growing crop on one piece of their land was completely destroyed by the enemies of Protestants. In spite of all persecution and difficulties, however, these dear people are every day more joyful in the Lord, and their godly lives are telling in favor of the message. Recently Mrs. Bond and our two little children spent two weeks at the home of Brother Diaz, and Brother Meyer and I also had the privilege of spending a few days with them. Their home is humble. On the ground floor is the stable where the horse is kept, and in an adjoining apartment are the goats, rabbits, and chickens. But from such humble homes in out-of-the-way places in this dark land, God's truth is shining forth today.



Recently I baptized two other persons at Valencia, and two at Castellon.

Valencia is a prosperous city of two hundred thousand inhabitants, and should have more help than we are able to give it at present. Pray, dear readers, that the Lord of the harvest may raise up more workers for this corner of his vineyard.

Castellon, a city of about forty thousand inhabitants, is situated on a narrow plain between the mountains and the sea. This part of the country is very fertile, and the city is surrounded by beautiful orange groves. At this place we have a company of about a dozen members. I wish space would permit me to tell you what some of the members at this place have had to suffer in order to obey this message. Suffice it to say they have been oppressed by their own fami-

buildings. James Meyer was now without home and mother, and he fled into France to save his life. There he found that his troubles had just begun. The French, mistaking him for a spy, cast him into prison, but He whose "eyes are upon the ways of man," and who "seeth all his goings," did not forsake his child. Mr. Meyer was soon given his liberty, and after many severe hardships was at last able to pass the Spanish frontier and reach Barcelona.

At Barcelona he called at the Belgian consulate, and the consul informed him that strikes and revolutions were the order of the day in Barcelona, and that he would do well to go on to Castellon to take up his residence. He followed the good advice of the consul and came on to Castellon. Here he rented a small apartment, and began a life of hunger. One



SOME OF OUR MEMBERS AT ELCHE AND ALICANTE, SPAIN

The brother at the left is Brother Garcia, our evangelist in the province of Alicante, his wife seated in front of him

lies, and some are at the present time severely persecuted.

One young man, Brother Isidoro Martinez, was an officer in the army when he embraced the message. He first became interested in the truth while Mrs. Bond was giving him English lessons. For more than a year he has been one of our most successful canvassers for "Practical Guide" and "Heralds of the Morning." Brother Martinez now desires to fit himself for more efficient service, and is planning to spend some time in school.

God is working in marvelous ways today that the honest in heart may become acquainted with his last saving message. When the Germans bombarded the city of Louvain, Belgium, the home of an honest native of Luxemburg, who had resided there for many years, was completely destroyed, and his adopted mother, who had gone to the market to purchase the day's supplies, was buried beneath the débris of falling

night in the month of September, 1918, his steps were guided to our meeting hall, and I shall not attempt to describe his feelings at being able once more to hear the word of God preached.

Brother Meyer was a Protestant, and one of the few things he had been able to save when his home was destroyed, was his French Bible. We began studying the truths of the third angel's message with him, and on the twenty-ninth of December I had the privilege of baptizing him in the Mediterranean Sea near Castellon. His home was destroyed, his mother was killed, he suffered hunger (at one time being seven days without food), but he has found "the pearl of great price."

Should not we who have not undergone such hardships, be each day more and more grateful to our kind Father in heaven for his care over us, and should we not be more faithful in heralding his glorious truth to those around us?

## Biennial Conference in South Africa

WILLIAM B. WHITE

THE eighth biennial session of our union conference was held in the city of Bloemfontein, Orange Free State, and was by far the largest gathering of its kind ever held in South Africa, nearly four hundred people being present. For the accommodation of this gathering we secured the use of the Ramblers' Hall, a very commodious building in the heart of the city. This hall has a large dining-room and kitchen connected with it, as well as extensive grounds, which made the location a very desirable one.

Notwithstanding the fact that this meeting was held far inland, quite largely removed from the center of our Sabbath-keeping population, and further, that no railroad concessions were obtainable, our people came in large numbers from all parts of the South African Union, Rhodesia, and Nyasaland.

Though long before the meeting we had appealed to the General Conference for help at this time, we feared that it could not be obtained, as oversea transportation at the time was difficult. But our hearts were cheered about two weeks before our meeting by the arrival of Elder E. E. Andross from India, who is on a round-the-world trip, visiting our foreign mission fields. The help he rendered us at this meeting was certainly greatly appreciated, and his labors were blessed of God.

The reports from the different sections of the union conference revealed that during the last biennial term, 637 had been baptized into the message, as against 538 the previous term, a gain of almost one hundred.

The tithe of the union conference had increased during the biennial term from \$90,455 to \$117,855, a gain of \$27,400. Offerings for missions increased from \$11,605 to \$12,820. A report from the Cape Sanitarium revealed the fact that during the last biennial term the institution had had a net gain of \$11,325, which had enabled the management to erect a substantial addition to the institution, which we trust may soon be fully paid for. The last two years have been exceptionally good ones for the sanitarium, the institution being filled nearly all the time with a very good class of patients.

During this last biennial term our union conference school has been moved from Claremont to a rural location in Natal, and the buildings are now in process of construction. School opened about the middle of March, and we already have as many students as we can well care for this year. We hope by another year to be able to accommodate more. The accompanying photograph will give some idea of the appearance of the school at this writing.

The last two years have been good ones for the book work in South Africa. In 1915-16 we delivered in the union conference \$22,895 worth of books. During the biennial term just closed we delivered \$54,380 worth, a gain of \$31,485. It is a great satisfaction to us to see this good literature going out among the people. May God grant the harvest in his own time from this seed sowing.

Our paper work has not prospered so well. Two years ago our two missionary papers, *The South African Sentinel*, and the Dutch paper, *De Wachter*, had a circulation of about 8,000 regular subscribers, besides those taken in conference and church clubs. At that time we had a man in the field giving his time to the work. Circumstances took him away from this work, and since then the number of subscribers has rapidly declined, till now our lists stand at about 4,000. We are making arrangements again to put a man in the field, and we hope to see the subscription list grow. We find that going from door to door taking subscriptions for our papers is a very practical method of doing missionary work, as we are thus enabled to place the paper with the people for a full year, and the profits make the work partially, at least, self-supporting.

Each year we have what we call a "field week," during which time we ask our people everywhere to go among their neighbors and friends and secure subscriptions for the papers. During the last two years 2,366 orders for our papers have been taken in this way by our people in the churches.

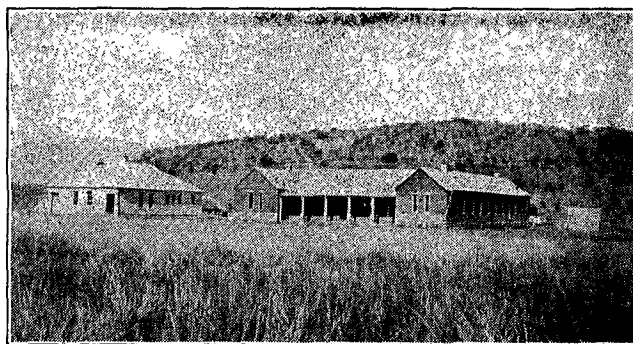
Our new publishing company is now well established, and very busy. In former years our printing office was obliged to take in much commercial work to keep our presses active, but now it is somewhat of a problem to get our denominational work done. During the last two years the net profits of our publishing company amounted to \$715.

Our native mission work in the field is going well, and souls are continually coming into the truth. Our Transkei

Training School among the Red Kafirs began work in February, with Brother and Sister C. E. Wheeler in charge. As we take no students into this school unless they have passed eight grades, the school is small; but it will grow. The Kongo Border Mission, opened a year ago by Brother and Sister S. M. Konigmacher, is now quite fully established, with a full school and church services. A small church has recently been organized at that place.

We are making every effort possible to secure a site in the Belgian Kongo, and have been promised one by the government. We are hoping every day for favorable word, and are ready to enter as soon as we have permission. Our hearts burn within us as we think of this vast region to the north of us, probably the finest portion of Africa, with its 15,000,000 souls who have never yet heard a word regarding the advent message; we long to get in there and begin to work for them. If God's time has come, we shall be successful. Let us pray for these vast unentered fields, that an effectual door may be opened into them soon.

We greatly need a few more strong evangelistic workers for our European population in South Africa. One conference has only one ordained minister, and he the president; and the large Cape Conference, the largest in South Africa, has only two field workers. Two or three more good field men would find plenty of work in the South African Union.



The New Location of the South African Training School

At our last biennial meeting, Elder O. K. Butler was called to the presidency of the Cape Conference, and Elder G. W. Shone was elected president of the Orange Free State Conference. We feel that God is helping us in the work in South Africa, and with faith in him we go forward.

\* \* \*

### Success in Home Missionary Work

OLIVER MONTGOMERY

THE invitation that is now being given to all our people everywhere to engage in home missionary work is God's definite call to a definite people for a definite work at a definite time. That work is the giving of this blessed message to the whole world, and the time is *now*. The closing of this work will be a world-wide home missionary movement.

As a striking illustration of how the Lord will work with, and abundantly bless, a church that is surrendered and consecrated to him for this service, I quote the following very interesting and inspiring statements from a personal letter just received from Brother J. E. Brown, of Rio de Janeiro, telling of the work in that city:

"God is greatly blessing our work — much more than we expected. As you know, we have neither tent nor theater nor magic lantern to work with, but there is a magic power that is accompanying our workers. That God's name may be glorified, I will tell you of a few of the things he is doing for us.

"Since we had nothing with which to make a public effort, I resolved to organize the church for a home missionary campaign. As a result we are selling from five to seven thousand journals every month, and we hope to increase the number of sales. This selling of journals has awakened an interest among the people so great that I have the addresses of about one hundred fifty persons who are asking for Bible instruction. If we do not have two more Bible workers immediately to do this work, some souls will be lost that otherwise might be saved. It is impossible for me, with our two Bible workers, to meet all these persons.

"Now these are not people whose addresses were noted quickly in order to make a report, but they are people who are groping for the light and are much interested. Then, too, the number is increasing rapidly every day, for each interested person finds another.

"Also, these persons are accepting the message. We have baptized seven persons, and are preparing for another baptismal service as soon as the people can be instructed. We have now a baptismal class of more than forty persons.

"This church has one hundred twenty members, and the goal for missions is 300 reis a week per member, which would be 468,000 reis for the quarter, but the church in the first seven Sabbaths gave 531,420 reis. Our 'mission clock' is so arranged that the little hand shows where the church ought to be in its offerings, and the big hand shows where it is. So the little hand points to seven, showing that we should have given 252,000 reis, but the big hand has passed the thirteenth Sabbath, and has 64,420 reis on the second round. We expect to double our offering, or, instead of giving 468,000 reis, we hope to give 936,000 reis. Besides, we hope to raise all our local expenses. A ladies' society has been organized, which will work for a church building fund.

"It seems that we can almost hear the footsteps of our God going before us. We know prejudice is breaking down and the hearts of the people are being won."

Surely it is "not by might, nor by power" that this work is to be done. The humble, surrendered instrument, baptized by the Holy Spirit, working in his name, will accomplish wonders. When the church members, fully consecrated, throw themselves into this work, then is heard "the sound of a going in the tops of the mulberry trees."

Should not this experience of the Rio de Janeiro church be a great encouragement to all other churches to respond to the call of the hour and organize for this important work?

\* \* \*

### The Honan Intermediate School

MILTON G. CONGER, *Principal*

THE Honan Intermediate School is situated in China's great north-central territory, in the heart of the Honan plains. Healthful for situation and ample for training opportunities, its aim has been high, and to achieve definite results, its object. Although it has experienced many difficulties, yet the last two years have seen the following definite results accomplished:

The best young people in the territory of the school have been drawn to its doors in increasing numbers. While the majority are from Honan and Shensi Provinces, yet the school has students representing six of China's eighteen provinces. Including a few who were in the school for special work for a short time, the enrolment was 106 last year and 107 this year. Nine of the students are boys from Shensi Province.

To reach the school they traveled 1,200 li over a dangerous road, infested by brigands and lawless soldiers. To reach their nearest railroad station they traveled for five or six days (most of them walked) from early sunrise until after sunset over a desolate desert road, and then traveled another day on the train before they reached the school. These are the future leaders of our work in the heart of Sinim.

A graded course which follows the educational standards of our denomination, and also meets the requirements of the government, is clearly outlined and consistently followed.

The teachers are all young, and every one is a Seventh-day Adventist. They are graduates from middle school, theological school, or college, and each has had experience in his special line of work.

System and order are established as the foundation, everything done on time and everything in its place as the rule, and cleanliness of person and property as first principles.

Regular faculty meetings; committees on administration, library, discipline, and graduation; super-



GROUP OF GOSPEL WORKERS IN BRAZIL

vised study periods; carefully planned chapel periods and prayer bands, are some of the results obtained by the faculty members.

Every Chinese teacher is taking the Reading Course recommended by the union conference educational department.

The school has developed a good preceptor and a good preceptress and given some training to a Chinese assistant principal.

A library reading-room has been set aside, and furnished with charts and pictures. The daily newspaper and eight monthly periodicals help the students to keep abreast of the times.

One hundred dollars' worth of books have been added to the library.

A one-hundred-dollar science equipment has been placed in an appropriate cupboard.

Carpenter tools and garden implements help out the vocational equipment.

A new washroom for the boys has been built, and also a storeroom and a toolroom. A girls' washroom has been arranged, and suitable furniture for the study-rooms made.

The woodwork on the dormitories has been painted for the first time and the school building repainted. About eighteen Yale locks and handles have been put on doors to replace the iron chains. Thirty dollars' worth of glass has been put in, and new and old windows and doors screened.

Playgrounds for the boys and for the girls have been made and furnished with large swings, teeter boards, jumping ropes and frame, quoits, and a vaulting bar.

Flower gardens have been laid out, and more than one hundred rosebushes, peonies, bulbs, and small trees have been planted on the school grounds.

The school printed the first (in our denominational work in the East) bilingual calendar known to the management. This enables all our English-reading educators to know what the school is doing, its aims, curriculum, etc.

The financial aims of the school have been reached, fees advanced and collected. Less than \$50 is the sum of the bad debts for last year. Expenditures for equipment, repairs, etc., have been kept within the budget allowance.

There has been comparatively little sickness, and practically no accidents in the school. When the world-wide influenza epidemic came to China, government schools closed their doors, and death claimed its toll of lives; but the Honan Intermediate School, although most of its students were ill at different times, did not close, and, thanks to God, did not lose one of its members.

The government missionary societies in China operate their boys' and girls' schools distinctly separate, but coeducation has been conducted in this school, with decided gains in proper social views, in correct standards for both sexes, and in Christian courtesy and relationship. This has been done not only without a discount on morals, but also free from discipline; and there was not a dissenting voice from the older and conservative Chinese.

Reporting graduates by departments, into which schools in China are divided, we record the following results: Twenty-one from the lower primary department, grades 1-4. Eighteen from the higher primary department, grades 5-7. Seven from the middle school department, grades 8-10.

Thirty students have been baptized and have joined the church. The whole student body is in full accord with our views, those not baptized expecting to be in a year or two. Thus, practically every student in the school is a Seventh-day Adventist. Those from non-Christian homes—nine heathen boys—have been won to Christ.

Every student in the school owns a Bible, a song-book, and a Morning Watch Calendar, and uses them daily, being systematically encouraged to do so.

During the last two years two thousand four hundred doctrinal tracts have been given away and five hundred letters written and fifty replies received. All expenses were paid by collections. About one hundred dollars' worth of our books were sold, as well as hundreds of copies of the Chinese *Signs of the Times*. Many sermons have been preached, visits made, and meetings held. These are some of the results of the school's Young People's Missionary Volunteer Society work for the present school year.

One day spent by some of the members of the school in China's first Harvest Ingathering Campaign netted \$165, and this was gathered in one city of inland China, where the usual medium of exchange is cash with holes in them. If to this were added funds raised by members of the school at other times, the school's record would be \$700 raised in Harvest Ingathering Campaigns.

During the last two years students of the school have filled positions in several branches of our work where help was badly needed.

Of the young men, twenty have entered the summer colporteur work; six have made good servants for foreign workers; two have been teachers of the language for foreign workers; one is in our Yencheng dispensary; one is secretary to the principal; one is tract society secretary.

Of the young women, four married workers in the cause; two are in training for nurses in our Yencheng dispensary hospital; one is preceptress for this school; one is a church school teacher; one is a Bible worker. Twenty-five students, or one fourth of our present year's enrolment, will engage in some line of denominational work the coming summer.

\* \* \*

#### THE LIFE OF TRUST

WHAT a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? we who are so mutable, so faulty, so irritable, so unjust; and he is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home? — *Phillips Brooks*.

\* \* \*

THE letter fails, the systems fall,  
And every symbol wanes;  
The spirit overbrooding all,  
Eternal love, remains.

— *Whittier*.



# OUR HOMES



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

## THE HOME-COMING

EUGENE ROWELL

GLAD today are many nations,  
Many hearts are warm with praise;  
For the war has passed as tempests  
Roll afar on summer days.  
Every glory-gleaming banner,  
Every curve of prow-cut foam,  
Every whirr of train and trolley,  
Sings, "The boys are coming home."

Coming home from fields of battle,  
Homeward, homeward, one and all,  
To the cabin in the mountains,  
To the glowing banquet hall;  
Coming back to tasks that wait them,  
Desk and shop and bench and plow;  
Coming back to love and laughter  
And the need of heroes now.

But my thoughts are with a legion  
Whose returning is not yet,  
Who upon the farthest highlands  
Still must have their watchmen set.  
Still the stress of battle holds them  
Where no truce can set them free,  
Still they keep their lonely outposts  
By far mountain peak and sea.

Not for them the worldly glory  
In a sudden clash's din;  
But the long heartbreaking conflict  
With the blight and curse of sin.  
Unreturning they press onward,  
Home and friends and ease all gone,  
Fighting on through dark and danger,  
With their faces to the dawn.

There at last for Christ they'll conquer;  
There shall victory thrill the breast;  
There the weary find refreshing,  
And the war-worn soldier, rest.  
Then shall be that glad home-coming  
By the pen of faith foretold,  
Where life's tree shall heal the nations  
And the heart shall grow not old.

Hamilton, Bermuda.

\* \* \*

## A Prayer-Built Church

MRS. INEZ HOILAND-STEVENS

"OTHER sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." John 10: 16.

We were reminded of the foregoing text the other day as we listened to some of the interesting missionary experiences of an Anglican minister who took dinner with us. Having heard of our sanitarium here in Argentina, he had made a trip of several hundred miles so as to be able to enjoy the water treatments and Christian atmosphere of our institution.

For fifteen years he has been laboring alone in southern Argentina, and the recital of his touching experiences, told in such a simple, earnest way, made us feel that he is one of the Master's own sheep, though belonging to another fold.

He told us of many marvelous answers to prayer, one experience being especially interesting, remind-

ing us of some of George Müller's prayer-building enterprises.

About nine years ago he and his wife were sent to England on furlough for a much-needed rest. Before leaving he had urged his congregation, consisting of about thirty earnest members, to unite in buying a plot of land for a church site, he promising to secure the money for the building through donations to be collected during his furlough in England.

They were enthusiastic over the plan, and, although poor, finally succeeded in getting together two thousand dollars to make the purchase, before the departure of their beloved pastor.

But how often men's plans lose themselves in life's adverse realities! On the voyage home the missionary contracted typhoid fever, and upon landing was taken to a hospital, where he lay for weeks. Because of his very weak condition he was not allowed to visit at all among the churches, and finally, in hope that the sea voyage would help to restore him to health, he was advised to return at once to Argentina, without having been able to carry on any missionary propaganda at all.

His trip home seemed to have been an utter failure and a bitter disappointment. Now he must return to his little flock empty handed; and many, many times on the return voyage he asked himself the question, "What shall I say to my people? What *can* I say to them?" They had worked so hard to get a little chapel of their own, and he knew their disappointment would be deep.

But, as in all the other hard experiences in his life, he took it to the Lord in prayer, and found comfort and a message for his congregation.

Overjoyed at seeing their missionary once more among them, they waited with expectant faces to hear the results of his trip. It was a hard thing to do, but he told them everything, concluding with these words: "My dear brethren, perhaps the Lord wants to teach us this lesson in it all: we depend too much upon those in the homeland for means. Perhaps he wants us to do this ourselves; and I believe we are able, don't you?"

With this word of encouragement they began with renewed zeal to gather funds. Often the missionary was loath to accept their offerings, knowing their circumstances, and realizing how great a sacrifice the giving had meant. The money kept coming in, often in large quantities, sometimes without any one's knowing how or whence it had come. The minister himself was strongly tempted to write to some wealthy friends who he knew would donate liberally. But they were unconverted, and he decided, "No; this house shall be built by the followers of Jesus and through their prayers."

He then wrote to several of his Christian friends, and they all gave liberally. One case was especially interesting. To one of the receivers, a letter to a friend in Buenos Aires, he received a scathing reply, in which the writer denounced him as one of

those "missionary beggars" who prey upon the kind-heartedness of their friends.

Nothing could have surprised the missionary more than such a letter coming from a personal friend, and a professed Christian at that. He thought and prayed about it much, asking the Lord to show him how to answer the man, to show him the wrong of his position. He finally wrote him a fifteen-page letter. "And," said he to us, "if ever I talked straight to anybody I certainly did to that man. Kindly, of course, but I thought he needed a sermon if ever a Christian did." An answer came by return mail, with a check for a thousand dollars, and a postscript which said, "More to follow."

The explanation was this: That friend in Buenos Aires had received a signal blessing in answer to prayer, and desired to make a large offering to the Lord's work to show his gratitude. He then asked God to direct him in placing the money. Just then came the missionary's first letter, and he felt it was an answer to prayer. "But I must be sure," he said. "I'll write him a hard letter, and see how he takes it. That will show how much of a missionary he really is. If he answers me in the right spirit, I shall know he is the Lord's man." Hence the check. That man gave three thousand dollars before he got through.

The members finally collected enough to build a three-room church and a parsonage of nine rooms, at an expense of twelve thousand dollars, gold. In speaking of the building, the missionary told us: "We feel happy, and are truly proud of our prayer-built church. It is by far the finest church property south of Buenos Aires, and a real credit to any religious body."

\* \* \*

### *Care of the Expectant Mother*

LOUIS A. HANSEN

SOME one has said that the building of a ship is more wonderful than the launching of it. The building of the baby's health should begin with its very first life — its prenatal existence. More or less questionable belief exists regarding the effect of certain influences upon the unborn life, such as the "marking" of a child, influencing its future artistic or vocational tendencies, and even determining its sex. Whether or not there is any truth to these various theories, need not be considered here. Doctors say that "marking" is not possible, the only connection between mother and child being that of the blood circulation for the purpose of nourishment, with no nerve connection.

The growth and development of the child being the one purpose of its prenatal existence, the life and conduct of the mother should constantly have this in view. At this time assimilation of food is usually at its best, hence the mother will get the most good from what she eats if her digestion is normal. An extra amount of food is not needed, and the food need not be very different from that to which she is accustomed, provided she has been eating wholesome food. Keeping within the range of that which is good for a woman to eat at any time, and avoiding whatever causes indigestion or gives distress or discomfort, a pregnant woman may eat what she likes.

At least two quarts of liquid a day should be taken. The drinking of milk, especially after the fifth month, is advisable. Special care should be taken to avoid

constipation. The use of fresh fruits, vegetables, and coarse breads will help in this. The bowels should move at least once a day. If this is not possible through regulation of the diet, other means should be used. The use of mineral oil is recommended as about the simplest and safest artificial laxative measure. But make use of natural food laxatives and get along without any other if possible.

The use of senna with fruit, a simple remedy, is advised by some. Place an ounce of senna leaves in a jar and pour over them a quart of boiling water. Let stand two hours, strain, and to the liquid add a pound of well-washed prunes, letting them soak overnight. Next day cook in the same liquid, adding two tablespoonfuls of brown sugar. Both the fruit and the sirup are laxative. Six prunes, eaten at night, is a dose, to be increased or decreased as may be needed. If constipation persists, get the doctor's advice.

Use common sense about exercising. At least two hours a day should be spent out of doors when possible, and more would be better. Don't engage in games that cause fatigue, but get exercise enough to cause perspiration and to help stimulate the excretory organs. Avoid violent exercise or heavy lifting. Lying around all day in inactivity is not good. Neither is it well to undertake taxing shopping, or to engage in social affairs that are trying. A normal life is what is needed.

The other members of the family should do everything possible to contribute to a quiet, happy, care-free life for the mother-to-be. Little occasions of pleasure, especially out of doors, will help toward mental diversion. The coming event should be anticipated with joy and not looked forward to with dread.

Let the clothing be seasonable. At this time special care should be taken to avoid anything that will restrict the circulation. Let nothing be worn that will bind the abdomen or breasts. Tight garters may cause varicose veins. The clothing should be suspended from the shoulders. Have the clothing so constructed that raising the arms above the shoulders will lift the outer garments, including the skirts. Wear union undergarments, no corsets, and only low-heeled, comfortable shoes.

Fresh air in abundance is important to the pregnant woman. See that the rooms are well ventilated, especially the bedroom. Sleep out of doors when possible. Practise deep breathing. Setting hours of the day for taking a number of deep breaths will help cultivate a good habit,—good for anybody that will follow it.

Consult a dentist to make sure that the teeth are in sound condition. Make good use of the teeth in the thorough mastication of the food. Brush them well after eating and after vomiting. Milk of magnesia is recommended as a good mouth wash to neutralize the acidity.

Of course, consult a good physician regarding any serious condition, and see that definite arrangements are made for the attendance at childbirth of a physician who is selected for his qualifications and not merely because of some fancy. A great deal of after-suffering may result from improper care. If it pays to have a good veterinarian to attend a fine cow, it is surely worth while and all it costs to have a skilful physician for the important and sacred service of human motherhood.

## Not Understood!

Not understood! We move along asunder,  
Our paths grow wider as the seasons creep  
Along the years; we marvel and we wonder  
Why life is life, and then we fall asleep,  
Not understood!

Not understood! We gather false impressions,  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions,  
And thus men rise and fall, and live and die,  
Not understood!

Not understood! Poor souls with stunted vision  
Oft measure giants by their narrow gauge;  
The poison shafts of falsehood and derision  
Are oft impelled 'gainst those who mold the age,  
Not understood!

Not understood! The secret springs of action,  
Which lie beneath the surface and the show,  
Are disregarded: with self-satisfaction  
We judge our neighbors, and they often go,  
Not understood!

Not understood! How trifles often change us;  
The thoughtless sentence, or a fancied slight  
Destroys long years of friendship and estrangements,  
And on our souls there falls a freezing blight;  
Not understood!

Not understood! How many breasts are aching  
For lack of sympathy. Ah, day by day  
How many lonely, cheerless hearts are breaking,  
How many noble spirits pass away,  
Not understood!

O God! that men would see a little clearer,  
Or judge less harshly where they cannot see;  
O God! that men may draw a little nearer  
To one another; they'd be nearer thee,  
And understood!

—Hon. Lieut. McQuarrie.

\* \* \*

## Thrift Suggestions

(Gathered from here and there.)

THERE are ways and ways of doing even the simplest of household tasks, yet perhaps one of these methods is far more efficient than others. These are some of the short cuts other housewives have discovered:

### To Apply Icing to a Cake

To ice the top of a cake but not the sides, dust the top with a little flour to kill the grease, which prevents the icing from running over. Brush off the excess of flour, and cut a band of white paper long enough to go around the cake and one and one-half inches wide. Grease the inside with butter, and dust it with flour, and pin around the top of the cake so that one-half inch is above the top of the cake. Pour on the frosting evenly, and if it is thin enough it will settle in a perfectly smooth surface. Let stand until it hardens, when a thin-bladed knife between the paper and the cake will remove the paper.

### To Soften Leather

Castor oil, as warm as the hands can stand, is a very good remedy for restoring softness to leather. Rub in with a soft cloth.

### To Clean Velvet

Sprinkle salt over the velvet or plush and remove with a stiff brush. The dust sticks to the salt, and comes out easily, leaving the velvet fresh and clean.

### To Remove Ink

For cleansing the fingers from ink, wash them in a little ammonia and rinse the hands in clean water. A little ammonia, to which has been added a few drops of alcohol, is excellent to sponge silk dresses that have grown shiny or rusty, as well as to remove all spots; a black silk will become almost like new.

### To Clean a Raincoat

Spread the mackintosh flat on a table and scrub it with a nail brush, using cold water and yellow soap. When clean, dip the coat in several rinsings of clear cold water, but do not wring. Shake well and hang in the open air, if possible, to dry.

### A Cement for Broken China

Stir plaster of Paris into a thick solution of gum arabic until it is the thickness of cream. Apply to the broken edges of china and join together; let it stand for three days, and the dish can never be broken again in the same place.

### To Restore Gilding

Take sufficient flowers of sulphur to give a golden tinge to about one and one-half pints of water, and in this boil four or five bruised onions, or garlic, which will answer the same purpose. Strain off the liquid, and with it, when cold, wash with a soft brush any gilding which requires restoring, and when dry it will come out as bright as new.

### Danger in Cracked Dishes

The housewife who continues to use cracked dishes as long as they will hold together, does not know, perhaps, that she is endangering the health of her family. Cracks in dishes make a harbor for germs, which may be brought out by the hot food and carried into the mouth.

### Other Valuable Suggestions

Use young carrots, grated raw, occasionally in a simple salad. Nothing is more wholesome.

Do not make large quantities of jelly at once. Smaller quantities bring better results.

The lighter the pan used to bake bread in a gas oven, the lighter the bread will be.

Remove spots from the ivory handles of knives by rubbing with a chamois skin dipped in water and then in powdered pumice.

The hard shell of a coconut, sawed to the proper shape, with holes pierced in it for strings, makes a charming hanging basket.

Rub curtain poles with hard soap before putting them up. The draperies will then slip easily.

Hot weather is always tolerable if your nerves are properly fed and aired and rested.

Steam crushed velvet over a hot iron covered with a damp cloth.

\* \* \*

## Root Up the Weeds

W. D. BEEBY

WHEN I was farming I would have been glad if the rain had not fallen on the weeds, but God has ordained that it shall.

Not so with the latter rain. If you wish its reviving and regenerating effect on your life and character, get the weeds out, or it will surely pass around you.



# THE WORLD-WIDE FIELD



## WORK AMONG THE COLORED PEOPLE IN THE SOUTHEASTERN UNION CONFERENCE

OUR brethren and sisters throughout North America who have been giving their means to support the work among the colored people of the South, will, I am sure, find it a source of encouragement to learn something of the progress of the work among this people during the last few years. For many years it seemed almost impossible to secure a foothold among the colored people; but we were encouraged by the servant of the Lord to continue our labor for them, and little by little the difficulties have been overcome, and today we see the work among this people moving forward with good results.

During the last few years a competent corps of colored workers has been developed, most of them receiving their training at the Oakwood Junior College, and these workers are being wonderfully blessed of the Lord in their efforts to bring to their own people a knowledge of present truth. Large churches are being raised up in many of the cities; and during the last five years a number of substantial church buildings have been erected for them.

Our colored evangelists have had remarkable success in their public efforts, and the work seems to be taking on new power and impetus. Last year, Elder G. E. Peters, our union conference Negro evangelist, held an effort in Jacksonville, Fla., in their new church building, and about seventy persons were added to the church as a result. Elder John S. Green is now conducting a tent effort in the same city, and it is expected that fifty or seventy-five persons will be brought into the church from this meeting. Elder Peters and his company are now in the midst of an effort in Charlotte, N. C., and prospects are good for at least one hundred souls to be the fruit of that meeting, as there are now about that many attending the Sabbath services in that place.

Many other small efforts have been conducted throughout the union conference during the year; and while the results in these have not been, perhaps, so great as in the larger efforts, yet I think none of them have been without fruit. It is not at all unusual for our colored ministers to baptize from twenty-five to fifty new believers at the close of an effort.

It is also interesting to note the progress our colored colporteurs are making in the sale of our literature. Many of the young men and some of the young women are earning scholarships during the summer, selling our literature. Many of our best records have been made by them during the last few years, some of the students delivering from \$1,000 to \$2,400 worth of books during the vacation period.

The greatest difficulty attending our work for the colored people is the providing of church buildings for them, in many instances these people finding it impos-

sible, because of their meager income, to provide suitable houses of worship in the large cities, where building operations are so expensive. There are at least twelve or fifteen cities in this union where suitable church buildings should be erected this fall and winter; and we trust our brethren and sisters all over the field will respond very liberally to the call on Sabbath, October 11, for funds to assist in carrying forward the work among this people, both in the erection of these churches, and in the financing of their regular evangelistic work.

I have found our colored brethren and sisters to be just as loyal to this message as any of our people, and I believe that the work we have started among them is only a beginning of a greater work to be accomplished. W. H. BRANSON.



## WESTERN WASHINGTON CAMP-MEETING

THIS camp-meeting was held near the city of Auburn, Wash., August 21-31. Auburn is on the main lines of railway between Seattle and Tacoma, and the largest churches in the conference are in its vicinity. It is at this point that the brethren have purchased a beautiful tract of land in a rural country place, and are now erecting a fine building, to be known as the Western Washington Missionary Academy. Having spent considerable money on the place, it seemed desirable that the camp-meeting should be held at this very spot, so that the patrons of the school could obtain further information concerning it. During the meeting the work on the buildings was going on in plain view of the more than four hundred family tents pitched on the campus. The school is to open October 1, with, it is hoped, more than 150 students in attendance.

This was indeed a blessed occasion. The Lord poured out his Spirit, and the hearts of the fathers were turned toward their children and the hearts of the children toward the fathers. How appropriate that the very grounds of the school be often wet with the tears of repentance just one month before the opening of the school for the first time!

The workers are a united company of men and women under the leadership of Elder J. F. Piper, the conference president. Every department of the conference work is making progress, and many souls are accepting the message. The membership has nearly doubled since the writer last visited this field before going out to India.

Every convenience was at hand for the campers, and about 400 tents were filled with our people from nearly all the leading cities and town of western Washington. The usual tents for services were in readiness, consisting of a large pavilion, a young people's tent, children's tents, and the Scandinavian tent. The number present ranged from 1,600 to 2,500.

Aside from the large number of conference workers, who gave themselves up to making the meeting a great blessing,

a number of brethren from other fields were present, as follows: Elder W. W. Eastman, of Washington, whose labors were truly an inspiration to all; Elder Meade MacGuire, who gave most of his time to the young people's work; Elder H. G. Thurston, the religious liberty secretary of the North Pacific Union; Elder H. W. Cottrell, president of the Western Oregon Conference; Elder H. W. Decker, Prof. G. W. Rine, Dr. W. B. Holden, Dr. Simmons, Dr. W. B. Scott, and several of the departmental secretaries of the North Pacific Union. Representing the mission fields were Miss Lillian Voris, from the River Plate Sanitarium, South America; Elder H. Oberg, from Korea; and the writer, from India. Elder Louis Johnson had the Scandinavian work in charge.

The Western Washington Conference has a large number of young men growing into strong field workers, and at the close of the camp-meeting two of them were ordained, Brethren L. E. Tupper and H. Z. Davis. Twenty-four were baptized the closing day. Others will receive the rite in their home churches.

More than \$4,500 worth of books and tracts were sold during the meeting. The sum of \$1,700 was given to missions in the Sabbath school donations on the grounds, and several thousand dollars was turned in to apply on mission funds. The conference, being considerably ahead on their twenty-five cents a week per member, felt that a special effort should be put forth to strengthen their new school. A call was made, and about \$12,000 was given in cash and pledges for this purpose. The president stated that he expected the tithe for 1919 would amount to more than \$70,000 in that small territory. Surely the Lord is making his people willing in this the day of his power.

As they studied the word of God and the writings of the spirit of prophecy, the Lord met with his people, and the deep movings of his Spirit were daily felt in the camp. There was no excitement, but the quiet, soft, subduing Spirit of God wrought upon nearly every heart until the meetings closed with victory.

If the spirit of this camp is taken into the churches of western Washington, a great work will be accomplished in the churches and for the unsaved in all the places where there are believers. Workers and people returned home full of courage and with large plans for the extension of the work in their conference and the world. That this may be accomplished, let all pray.

I should not close this report without mentioning some of our pioneers in the cause who were present and gave valuable help in the meetings. Elder H. W. Decker, who has been an active worker for nearly sixty years, was with us. It is with sad hearts that we see Elder Decker failing in health. His mental powers are strong and active, notwithstanding he is now past eighty years of age. Elder Daniel Nettleton was again with us, and we enjoyed his old-time spiritual uplift. Elder A. J. Stover was with us, and while



he is growing very feeble, yet his courage in the soon triumph of the message was an inspiration to all. Let us give these age-worn pioneers their place. All over the world are to be found men and women working in this cause who came into this message under their labors.

G. W. PETTIT.

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### THE BOOK WORK IN THE SOUTH

ONE of the most significant signs connected with the third angel's message at the present time, is the remarkable progress that is being made in our colporteur and publishing work. Unprecedented success is attending this branch throughout the world, and the Southland is being blessed with a goodly portion.

Not only are our colporteurs meeting with the most phenomenal success in securing orders, but the deliveries are proving equally encouraging. The time was when deliveries in the South were not as good as in some other parts of the country, but we believe that that day is past. In fact, were our deliveries today compared with others, it would no doubt be found that they would average as high a per cent as those made in the North or elsewhere.

Recently one of our colporteurs delivered \$2,500 worth of "Bible Readings" and "Practical Guide" in three weeks. Last year this same man delivered more than \$7,500 worth of books. During the last summer many of our deliveries amounted to 100 per cent, or close to it, while but very few have dropped below 90 per cent. The time is certainly ripe for placing Seventh-day Adventist literature in the homes of the people.

With such wonderful prosperity attending the book work and the regular issues of the *Watchman Magazine* and the Harvest Ingathering *Watchman*, it will be evident that the plant of the Southern Publishing Association is kept exceedingly busy. For the month of July a new high-water mark in our magazine work was reached by the *Watchman*. Its circulation for that month was approximately 120,000 copies.

Excepting the year 1917, the sales of the home office book department of the Southern Publishing Association for 1918 amounted to more than double those of any previous year in the history of the institution. Compared with 1917, the increase was something more than \$100,000. However, notwithstanding the very marked increase in the sales of 1918, the actual sales of our book department for the first eight months of 1919, as compared with the corresponding eight months of 1918, show an increase of nearly a quarter million dollars. It should be remembered that this amount represents the increase in book sales alone, and does not include any increase in either the *Watchman Magazine* or the Harvest Ingathering *Watchman*.

Surely there is now abundant evidence that this work is to be carried forward with "increasing success." It must be recognized that these phenomenal gains are beyond any human planning or conception. In the words of one of our leading workers, "We feel very grateful to the Lord for these blessings, and recognize fully that they all come from him. Often tears of gratitude force their way to the surface as we kneel to thank him for the privilege of being humble chan-

nels through which he can reach perishing souls, and also for the privilege of being in the channel of fulfilling prophecy.

R. L. PIERCE,

Manager Southern Pub. Assn.

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### NOTES OF INTEREST FROM THE NORTH BRAZIL UNION MISSION

A LETTER just received from Elder H. Meyer, the superintendent of the newly organized North Brazil Union Mission, with headquarters at Rio de Janeiro, contains the following encouraging notes of progress:

"I have made two trips to the interior of the state of Rio and have baptized a number of persons. May 3 I expect to baptize another company. Elder J. E. Brown had a baptismal service here in the city of Rio on March 29, and expects to have another in about two weeks.

"The brethren in the city of Rio sold more than seven thousand *Signaes dos Tempos* last month, and it may be they will reach eight thousand this month. The Bible workers have more than they can do.

"Another matter I want to mention. It would have done you good to see it. Last Friday morning I went to Nictheroy to meet Elder J. H. Boehm, and as he stepped off the train there followed him nine stalwart young people, all from the Serra Pellada church in the interior of the state of Espirito Santo. He was taking them to the *Seminario*. As these young people had never seen a railroad or done any traveling, he had to go with them. One young man from that church is already in the school, so now we have ten young people from that place.

"Brother Boehm is of good courage, and I believe that he has done a very good work up there during the few months that he has been there. He thinks that there will be quite an increase in the title of that mission this year. The brethren in Espirito Santo are starting two more church schools, and they are also putting up two new meeting houses.

"From the East Minas Geraes Mission Elder C. E. Rentfro is also sending in some good reports. He has baptized quite a number during the last three months. I expect to go to Minas, and, in company with Brother Rentfro, will visit most of the companies there during the month of May.

"Elder R. J. Wilfart sent me a photograph of the new Mussahyba church building and its members. It surely looks well; a fine lot of people, too! Concerning another place he writes that they had, in a few days, increased their Sabbath school from twenty to fifty.

"The canvassing work is also progressing very well up there. There are nine colporteurs there now, and the young canvassing agent is kept busy looking after them."

Brother Meyer tells us that he is planning a series of meetings for that union field, which will include the following local missions: Espirito Santo, Bahia, Pernambuco, Rio de Janeiro, and East Minas Geraes.

He closes his letter by saying: "We have no reason to be discouraged; the work is moving forward."

We are glad for these encouraging notes from the North Brazil Union Mission.

### LAUNCHING THE HARVEST INGATHERING CAMPAIGN IN SOUTHERN NEW ENGLAND

WONDERFUL possibilities are before us as a people in securing the needed funds to carry forward the work committed to us at home and in regions beyond, if we carry out the instruction that has come to us. The Atlantic Union Conference this year has placed her goal at \$35,000. This seems to be a large sum for this union to raise, and yet it represents less than three hours of faithful work per member.

How do we know this? It has been demonstrated. At the Southern New England camp-meeting 115 of us started out one morning to see how much we could gather in by a few hours of faithful work. We worked the towns surrounding the camp. About four hours, on an average, were spent in work. We had set our goal for that day at \$500. When the reports were brought in, we found that we had nearly \$700. Think of it: seven hundred dollars gathered in, in four hours' time! This shows an average of about \$6 per member. Suppose the eight thousand or more members of the Atlantic Union Conference could at that time have devoted the same number of hours to soliciting from friends and neighbors, there would have been raised the sum of \$48,000, or \$13,000 more than the Union Conference Committee had determined as the goal.

It seems too bad to make this a long-drawn-out enterprise, covering a period of two or three months; when it could all be accomplished in that many hours. Three, or at most four, hours of faithful work will more than enable us to raise the \$35,000. Why then should we prolong the matter, and, like little children, merely dabble with it, thus making a long-drawn-out work? Let us go at it in dead earnest, each doing his part, each standing in his lot and place, and the whole work can be accomplished in a few hours. Of course it means a few hours of hard work. But the work itself becomes a pleasure if we put ourselves into it as we should do. And if it goes hard and there is not much pleasure, let us welcome even hardship for Jesus' sake. Good soldiers expect to endure some hardships. The greater the hardships, the greater will be the satisfaction and joy when the work is finished.

I feel certain from what I have observed that the secret of success lies in *working*. Those who work, succeed; those who play at it, fail. The words of Haggai the prophet apply especially to the remnant people of God, whose duty and work it is to finish God's work on the earth: "Be strong, all ye people of the land, saith the Lord, and *work*: for I am with you, saith the Lord of hosts." Haggai 2: 4. *Work, faithful hard work, is what is called for.* A few hours of such work will enable us to more than meet our goals, and then we can go at something else. The small books must not be laid aside because of the Harvest Ingathering. Let us get it out of the way as speedily as possible and resume our work of scattering these books like the leaves of autumn.

These small books can be sold by almost any one. It does not require talent or education. The books speak for themselves. The covers are so attractive, the

illustrations so impressive, and the titles so appealing, that about all we need to do is to show them and they will sell readily.

It would not be out of place for each church member to say, "During the next four months, or the remainder of the year, I will sell two hundred of these books." That would be less than fifty a month. Is that too much? Let us see. How long will it take to dispose of fifty booklets? Not more than one day: most of us could dispose of that many in five or six hours. Certainly we ought to devote one day out of thirty to this work. Is that asking too much? If the Lord should inquire in the last day, "How much time have you devoted toward warning the people by placing in their hands the messages containing the truth?" I fear it would make us blush with shame to answer, "One day out of each month." The time has come for us all to buckle on the armor and work. While the four winds are being held, while there is an *apparent* time of peace, is our day of opportunity. Soon it will be too late to do this work which can now be done with no interference from any one.

Can the books be sold? One little girl has sold more than three thousand copies since the close of school. An elder of a country church, finding that some of these books, about fifty, were lying on a shelf in the church, went out and in one forenoon sold them all. Had each of the fifty church members sold the same number, there would have been sold 2,500 instead of fifty in that one forenoon. At the Massachusetts camp-meeting, one day was set apart to sell the "World Peace." About two hours on an average were spent in placing these books in the hands of the people. There were sold that day by the campers 2,400 books. These cases might be multiplied.

This is our day of opportunity. Soon it will be in the past. Let us not be of those who will have a part in the curse of Meroz, because we refuse to come to the help of the Lord against the mighty. Instead of setting a goal of \$5 or \$10 for the Harvest Ingathering, let us aim high and set it at \$20 or \$50. We can reach it. One sister, a foreigner, last year placed her goal at \$200, and she brought in \$300. This year she placed her goal at \$500. She purposed to do as much as that church of one hundred members, of which possibly you are a member. Let us remove this reproach from our midst by attempting great things for God and then expecting great things from God. D. H. KRESS.

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### CAROLINA CAMP-MEETING (COLORED)

AUGUST 22 I left Detroit, Mich., for Charlotte, N. C., to attend the Carolina camp-meeting. I went by way of Baltimore, Md., and Washington, D. C. Stopping at Baltimore, I found the church there full of spiritual life, with the pews well filled. The minister, Elder M. C. Strachan, is conducting a very successful tent effort in South Baltimore, from which he expects a good harvest of souls.

On reaching Washington I found Elder G. P. Rodgers conducting an interesting tent meeting.

At Charlotte the foundation for a good camp-meeting had been laid by Elders

G. E. Peters, union evangelist, and J. F. Critchlow. For about ten weeks they had been conducting a successful campaign among the colored people. More than five hundred attended every night, and about fifteen hundred on Sunday nights. About a hundred persons have taken their stand and have begun to keep the Sabbath and all the truth that has been made clear to them. When the camp-meeting is over and the tent efforts close, it is hoped there will be more than a hundred to organize into a strong church. The people have given very liberally in collections, which have averaged more than forty-five dollars a week. Charlotte being quite an educational center, the persons who have accepted the truth belong to a substantial class.

The people who have decided to obey the truth have already begun to make arrangements for a suitable place of worship. During camp-meeting \$300 in cash was raised as a beginning. But in order to place the church in the position it should occupy they will need some help. Any assistance given will not be lost to the cause, if the situation is wisely managed.

The camp-meeting was in charge of Elders B. W. Abney, W. E. Strother, J. F. Critchlow, W. H. Maynor, and their helpers. These brethren have charge of the work in the Carolinas and are rendering good service in building up the cause.

The meeting was well supplied with local, union, and General Conference help, who gave timely instruction in matters pertaining to their several departments. Elder J. W. MacNeil, president of the Carolina Conference, and Mrs. C. L. Russell, secretary and treasurer, visited the meeting and made their annual reports.

The people who attended the meeting were greatly blessed, and renewed their allegiance to the truth. They gave liberally of their means, more than \$800 in pledges and cash being given. They also dedicated themselves to do a greater work in bringing others to a knowledge of the truth, especially by placing our message-filled literature in the hands of their neighbors.

I was pleased to visit the meeting and meet many whom I knew years ago when I practised law there, and to take them the good news of salvation contained in this closing threefold message.

W. H. GREEN.

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### "LIFE AND HEALTH" IN INDIA

From a letter just received from R. L. Kimble, one of our medical missionaries in Bombay, we quote the following:

"We are now taking the *Life and Health* magazine and getting it before the people of Bombay. You will no doubt notice from now on a number of subscriptions coming in from this place. I have already sent in nine yearly subscriptions, and we want to make the list a hundred or more. We find that by using this paper we can secure an interest in health principles and the work we are carrying on in Bombay, and thus the magazine is of much assistance to us in what we wish to accomplish here."

May we make this suggestion? If workers in far-off India find it helpful to use *Life and Health* in the manner suggested, workers nearer home will no doubt find it equally useful, with the advantage that it can be secured here with

considerably less difficulty and at less expense. We have reached a time when people are especially interested in health questions. A great deal of health literature is being issued. Nearly every publishing house has one or more health books on its list. Newspapers and magazines everywhere devote space to health topics. It is a popular subject, and the opportunity presents itself in this connection for doing some practical missionary work.

L. A. HANSEN.

### WILL THE "FLU" RETURN?

(Continued from page 2)

the sequence was similar, but the mortality far greater. In the United States the epidemic developed more largely in a single wave during September, October, and November. If, however, the epidemic already mentioned as occurring in the spring be considered the first phase, and the explosive outbreak of the autumn the second, a third phase of recrudescence is quite evident in many areas. In general, the winter recrudescence was less marked in those cities which suffered most severely in the autumn epidemic.

The prevalence of a serious epidemic of influenza was first recognized in and around Boston in September of 1918. Within about two weeks it was general on the Atlantic seaboard, developing a little later among cities farther west. Rural districts were usually attacked somewhat later than large cities in the same sections.

In the cities east of the line of the Appalachians the excess mortality from pneumonia and influenza during the weeks between Sept. 14, 1918, and March 1, 1919, was approximately 5.6 per 1,000; in cities between the Rocky Mountains and the Appalachians, 4.35; and in those of the Pacific Coast, 5.55 per 1,000.

Notwithstanding this general geographic relation, there are notably wide differences in the mortality rates of individual cities in the same section, even between cities close together, differences which are not as yet explained on the basis of climate, density of population, character of preventive measures exercised, or any other determined environmental factor.

More details can be given only the briefest mention here. In order to secure reliable statistics of morbidity, the Public Health Service has made special house-to-house surveys in a number of localities, ascertaining the number of persons affected, the dates of onset, and a few other simple facts in accurately enumerated groups representative of the general population. Partial analysis of the results of these surveys in eight localities, giving an aggregate of 112,958 persons canvassed, shows the following as the chief facts of interest:

The percentage of the population attacked varied from 15 per cent in Louisville to 53.3 per cent in San Antonio, Tex., the aggregate for the whole group being about 28 per cent. This agrees with the scattered observations in the first phase of the 1889-90 epidemic, when the attack rate seems to have varied within about these limits.

The case incidence was found to be uniformly highest in children from five to fourteen years old, and progressively lower in each higher age group. It was

slightly higher in females than in males of corresponding age; usually higher in the white than the colored population.

The ratio of pneumonia cases to total population varied from 5.3 cases per 1,000 in Spartanburg, S. C., to 24.6 per 1,000 in the smaller towns of Maryland. The pneumonia rate showed little correlation with the influenza attack rate.

The ratio of deaths to population varied from 1.9 per 1,000 in Spartanburg to 6.8 in Maryland towns. The death rate was by no means parallel to the influenza attack rate, but was closely correlated with the pneumonia rate. In other words, the case fatality rate of pneumonia tended to be fairly constant, around 30 per cent. The death rate was notably high in children under one year old, in adults from twenty to forty, and in persons over sixty years of age; higher in males than in females of comparable ages; higher among the whites than the colored.

Concerning the important question of immunity conferred by an attack of influenza, the evidence is not conclusive, but there is reason to believe that an attack during the earlier stages of the epidemic confers a considerable, but not absolute, immunity in the later outbreaks.

In general, the pandemic of influenza was largely similar to that of 1889-90 in its development,—first a mild form, later in a severe world-wide epidemic, in the rapidity of its spread and its high case incidence. It has, however, been notably different in a much higher mortality, especially among young adults. Such evidence as has been gathered confirms the conclusion previously reached, that it is transmitted directly and indirectly by contact. It appears probable, however, that the infection was already widely disseminated in this country some time before a serious epidemic was recognized.

Despite the fact that there is still some uncertainty as to the nature of the micro-organism causing pandemic influenza, one thing is certain, that the disease is communicable from person to person. Moreover, judging from experience in other diseases, it is probable that the germ, whatever its nature, is carried about not only by those who are ill with influenza, but by persons who may be entirely well. Everything which increases personal contact, therefore, should be regarded as a factor in spreading influenza.

Much was heard last winter of the use of face masks. Though the use of suitably constructed masks will reduce the interchange of respiratory germs through inhalation, it must be remembered that there are many other paths by which such germs are transmitted from person to person. Soiled hands, common drinking cups, improperly cleaned eating and drinking utensils in restaurants, soda fountains, etc., roller towels, infected food,—these are only a few of the common vehicles of germ transmission. The use of face masks appears to make people neglect these other paths of infection, and so the use of the face masks has not been attended with the success predicted for them. If we would be more successful in combating influenza, greater attention must be paid to the factors just enumerated.

The question of most practical and immediate interest is the probability of recurrence in the near future. Recur-

rences are characteristic of influenza epidemics; and the history of the last pandemic and previous ones would seem to point to the conclusion that this one has not yet run its full course. On the other hand, this epidemic has already shown three more or less distinct phases, and has been more severe, at least in mortality, than the three-year epidemic of 1889-92, facts which justify hope, though not the conclusion, that it has run its course already.

It seems probable, however, that we may expect at least local recurrences in the near future, with an increase over the normal mortality from pneumonia for perhaps several years; and certainly we should be, as far as possible, prepared to meet them by previous organization of forces and measures for attempted prevention, treatment, and scientific investigation.

There should be no repetition of the extensive suffering and distress which accompanied last year's pandemic. Communities should make plans now for dealing with any recurrence of the epidemic. The prompt recognition of the early cases and their effective isolation should be aimed at. In this connection, attention is called to the fact that the cases may appear to be just ordinary colds. A recent extensive outbreak of what were regarded as "summer colds" in Peoria, Ill., proved on investigation to be an epidemic of a mild type of influenza. Experience indicates that these mild epidemics are often the starting points of more severe visitations. Hence every effort should be made to discover as early as possible any unusual prevalence of "colds."

For municipalities operating on a budget basis, it is important that all delay in providing the necessary financial support to the health authorities in dealing with a recurrence of the epidemic be avoided by setting aside an emergency epidemic fund. This may prove of the greatest value in carrying out important preventive measures in the early days of the epidemic, at a time when their beneficial effect is greatest.

The most promising way to deal with a possible recurrence of the influenza epidemic is, to sum it up in a single word, "Preparedness." And now is the time to prepare.

## Educational Department

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

### A NEW SCHOOL IN FRANCE

In a recent meeting of the Latin Union Committee at Nimes, France, it was decided to establish a school at that place, to begin October 15 and continue six months. It is designed to be chiefly a training school for workers for service in France and her colonies. Only the most practical subjects will be taught, such as Bible doctrines, church history, physiology and hygiene, general history, the French language, and the principles of organization and missionary labor.

At the session of the Lemman Conference held at Lausanne, Switzerland, in July, the plan was further developed,

the rates fixed, and a good collection taken up and pledges made to apply on the financing of the school.

It is good indeed to see our French workers rally so soon after the war to a constructive plan of this kind. They will have the prayers of all God's people for the success of this school enterprise and more rapid progress in the winning of souls in French territory.

W. E. HOWELL.

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### BIBLE AND HISTORY TEACHERS' COUNCIL

THAT was a privilege long to be remembered which the Bible and History teachers from fourteen of our colleges and seminaries enjoyed this summer in the council held by the General Department of Education at Washington. It will be remembered because of the substantial constructive work we were able to do by way of improving the efficiency of the Bible and history teaching in our schools, and because of the precious seasons of prayer, spiritual communion, and Christian fellowship we enjoyed together.

This council was held in pursuance of the general policy of the Educational Department to hold a council for all the teachers in one or more departments in our colleges and academies each summer. This plan was begun by the holding of a normal council in College View in the summer of 1917. No meeting was held in 1918 because of war conditions. We are therefore especially gratified to have renewed this plan by the holding of a council for our Bible and history teachers in Washington.

A session of six weeks was planned for. The work for the first three weeks took on the nature of a Bible conference in which members of the General Conference Committee and our leading editors united with the teachers in a series of Bible studies and spiritual services. This conference laid an excellent ground for the follow-up work done in the last three weeks, in which the teachers devoted themselves to their own special problems.

This session was a season of much prayer and seeking God for special light and guidance in the constructive work that we all felt in our hearts ought to be done. A devotional hour was held daily. In fact, every session was of a deeply spiritual character. Our work included a careful review of every subject in Bible and in history in the academy and the college curriculum. We took a clean slate, as it were, and considered every subject as if for the first time. Our method was to define anew in each subject the aim in teaching it, the scope, the content, the text and reference books, and the credit to be given toward graduation.

The results of this study were brought together in the form of a distinct syllabus for each subject. With practically all our college teachers of Bible and of history present, we worked to great advantage, and all felt that a distinct step forward in efficiency was made in the working out of these syllabi, with so great unanimity as was obvious in the results reached. These syllabi are being printed, and will be placed in the hands of the teachers very shortly.

While we accomplished so much at this council that is deeply gratifying, all feel



railway in India, and day and night the trains are running over this vast country, filled with passengers. The caste man and outcaste alike must rush for seats in the crowded cars, where there is little chance of putting a distance between oneself and one's nearest neighbor. This means a lot of involuntary shoulder rubbing among all classes, and naturally tends to a modification of some of the old ideas and rules.

Very often also outcastes who have accepted Christianity gradually cease to be regarded as outcastes, especially after the family has been Christian for more than one generation, and has been benefited by the uplifting influence of the educational work of the missions. Sometimes Brahman boys in schools and colleges will sit in classes receiving instruction from teachers whose ancestors were pure outcastes.

Great as the difficulties are in India in the way of our colporteur work, they can be overcome, and are being overcome. Our colporteurs are working persistently in the cities and towns of this country, and are already circulating the printed message in twelve of its leading languages. These languages are the Bengali, Burmese, English, Gujerati, Hindi, Malayalam, Marathi, Punjabi, Santali, Tamil, Telegu, and Urdu. A Kanarese magazine on the second coming of Christ is now on the press. There are about ten million people who speak the Kanarese language, mostly resident in the state of Mysore, in Southern India. These magazines we hope will soon be in the hands of our colporteurs, making the thirteenth tongue in which the printed message is being circulated among the people of India.

Thus far most of our vernacular literature work has been circulated at a financial loss to the mission. Our publications have been mostly of the nature of tracts, magazines, and small books, sold at very low prices. Our English publications are of course circulated on a self-supporting basis. Our colporteurs in Burma circulate the Burmese literature on a 50 per cent commission, so that there is only a small loss in that field on the vernacular literature sold, the retail price being double that of our Indian literature.

Preparations are being made for the publication of a subscription book on a health topic, first of all in the Burmese, and then in the other leading vernaculars. These books we hope to sell at a price that will cover the cost of production after giving the colporteurs their commission. We hope also that this book will soon be followed by another, similar in style and price, dealing with the truth concerning the second coming of Christ.

There are very great possibilities before us in the work with our literature in India. The light which is to be given in all the world, in a great degree through our publishing houses, must shine on the many nations and kindreds and tongues of this vast field, before the end comes. We greatly need the help of a strong corps of missionaries from America for all phases of the work of our publishing department, and are praying that the Master of the harvest will impress and send forth the laborers needed for this branch of the work in this part of his great field.

W. W. FLETCHER.

## Home Missionary Department

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

### "CAST THY BREAD UPON THE WATERS"

THESE are busy days. There is a "sound of a going in the tops of the mulberry trees," and God's people are bestirring themselves to meet the opportunities for service on every hand. At the time when the third angel's message was to close, "angels were seen hurrying to and fro in heaven," bearing tidings of the progress of the sealing work in the earth. With such activity on the part of the angelic host, it is only to be expected that those who have been redeemed at a cost so infinite should be bending every energy to co-operate with heavenly intelligences to finish God's work in the earth.

The results of his efforts may not at once be apparent to the worker; possibly months or years later will come the happy surprise of fruit from some forgotten seed-sowing. The Southern Publishing Association writes us of such an experience, as follows:

"On Oct. 16, 1917, we wrote an appeal to a manufacturing concern in one of the Southern cities, and sent a copy of the 1917 Harvest Ingathering *Watchman*. We called special attention to an article, marked in red, on page 3 of the magazine. This article was written by Elder W. T. Knox while he was in India, and stated that a native boy could be kept in one of our schools there for one year for from \$12 to \$25. During an extended absence of the manager of this manufacturing concern, our letter got buried up, but when he ran across it, eighteen months later, the matter appealed to him in such a favorable way that he at once wrote us as follows: 'In looking through our correspondence I happened to run across your letter in reference to supporting boys in Christian schools, which you claim can be done for from \$12 to \$25. I am inclosing herewith check for \$25, which I hope will do some boy some good in this school work.'

"This was very interesting to us, and was surely appreciated, being another assurance of the truth of the statement written by the wise man about three thousand years ago, 'Cast thy bread upon the waters: for thou shalt find it after many days.'" C. V. LEACH.

\* \* \*

### TARSHISH OR NINEVEH?

"THERE came a man, sent from God, whose name was John." John 1: 6, A. R. V. Why? Because man was in the dark. God sent a man to help a man. He used a man to reach a man. He always does. Run clear through this old Book of God, and then clear through that other book of God,—the book of life,—and note that this is God's habit. He himself uses the path he had made for human feet. With greatest reverence let it be said that God *must* use a human pathway for his feet.

"Even when he would redeem a world, he came, he must needs come, as a man,

one of ourselves. He touches men through men. The pathway of his helping feet is always a common human pathway. And will you mark keenly that the highest level any life ever reaches, or can reach, is this: *To be a pathway for the feet of a wooing, winning God.*

And this is still true. It is meant to be true today, that there came a man, sent from God, whose name is—*your name*. You put in your own name in that sentence, then you get God's plan for you. For as surely as this particular John of the desert and of the plain living and the burning speech, was sent by God, so surely is every man of us a man sent by God on some particular errand. And the greatest achievement of life is to find and fit into the plan of God for one's life. This is the only great thing one can do. Anything else is merely labeled "great." And that label washes off. This is the one thing worth while.

The bother is we don't always get the verbs, the action words, of that sentence straight. John was a man *sent* from God. And he *came*. All men are sent. But they don't all come, some *go*—go their own way. There was a man sent from God whose name was Jonah. But he didn't come. He went. He was sent to Nineveh on the extreme east. He went toward Tarshish on the extreme west; just the opposite direction. Every man is headed either for Nineveh or Tarshish, God's way or his own. Which way are you headed?

Some of us go to Tarshish *religiously*. We go our own way, and sing hymns and pray, to make it seem right and keep from hearing the inner voice. We hold meetings at the boat wharf, while waiting for the Tarshish ship to lift anchor. We have services in the steerage and second-class, and distribute tracts and New Testaments; but all the time we're headed for Tarshish; our way, not God's. It won't do simply to do good. We must do God's will. Find that and fit into it.

The meetings and tracts are only good, but they ought to be on the train to Nineveh, and in Nineveh where God has sent you. Are you berthed on the boat for Tarshish? or have you a seat engaged on the train for Nineveh?—going your own way, or God's? John was *sent* and he *came*. You and I are sent. Are we coming or going? coming God's way, or going our own?—S. D. Gordon, in "Quiet Talks on John's Gospel."

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### HARVEST INGATHERING IN THE COLUMBIA UNION CONFERENCE

THE campaign in this union began September 1. E. R. Numbers, the home missionary secretary, furnishes the following interesting items, which indicate that the work is moving in a most encouraging manner:

*New Jersey*.—The Harvest Ingathering work has been started in New Jersey, and is going like a mighty wave. Paterson church, with a membership of one hundred, has set a goal of \$1,500. The churches in the southern part of the State are all alive with this work. One young lady seventeen years of age, has obtained \$183 already. She often collects from \$15 to \$18 a day. At Atlantic City and Ocean City, the sum of \$428.16 was secured in two weeks. Twenty members of the Trenton church went to Asbury Park, and secured \$125.

*Ohio.*—Fifteen members of the Columbus church, in about one hour and a half, secured \$35. They were all inspired by their experience, and as a result of their first effort, four names of interested persons were secured.

*Eastern Pennsylvania.*—The churches in this conference are all thoroughly organized, and have set their goal at \$12,000. A sister nearly eighty years of age has already secured nearly \$100 toward her goal for 1919.

*West Pennsylvania.*—At the recent camp-meeting the conference workers set individual goals totaling more than \$1,000. A number set goals of \$100, others of \$50. Very few went below \$50. With this excellent lead on the part of the conference workers, it is expected that the West Pennsylvania Conference will go far beyond its goal. MRS. J. W. MACE.

## News and Miscellany

Notes and clippings from the daily and weekly press

—Parcel-post service with Spain began September 1. The weight limit of packages is eleven pounds and the rate twelve cents a pound or fraction of a pound.

—The war cost Great Britain \$200,000,000,000 and increased the national debt from \$3,205,000,000 to \$39,000,000,000. Pensions are already costing \$500,000,000 yearly.

—Secretary of War Baker's plea for universal military training is embodied in a bill now before Congress, prepared by the general staff. It provides that eligible youths in their nineteenth year join the colors and receive military instruction for a period of three months.

—China refused to sign the peace treaty, so the Chinese Parliament has passed a bill declaring the state of war at an end and authorizing the restoration of friendly relations with Germany, without waiting for other nations.

## Appointments and Notices

### ANNUAL MEETING OF THE MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

The twenty-second annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Tuesday, Oct. 21, 1919, at 3 p. m., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting. By order of the board of trustees. George E. Judd, Sec.

## "In His Name"

A little girl whose mother was dead, and whose father had ceased to pray, said to him one day, "Father, is God dead?"

He replied, "No, my child; why do you ask that question?"



"Why," she said, "you used to pray to him night and morning when my mother was alive, but you don't now. I did not know but God was dead, too."

This is one of the illustrations from real life used in this wonderful

little book, "In His Name." Prayer in His name brings results, and you cannot read these few chapters—"In His Name," "The Prayer Habit," "The Neglect of Prayer," "Secret Prayer," "Prayer in the Family," "The Absent Thomases," "Hindered Prayers," and "The Power of Prayer"—without hearing an urgent call to greater devotion. When we realize that "prayer is the key in the hand of faith to unlock heaven's storehouse," we shall not neglect such great opportunities.

This little book, of 106 pages, will help you. It is practical, not theoretical; it is inspirational and uplifting. Be sure that you read it, and then you will want to hand it on to others. The price is only 60 cents, postpaid.

10 per cent higher in Western Canada.

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## "Soul-Winning"

"Dr. Lyman Beecher, when asked what he considered the greatest of all things, said, 'It is not theology; it is not controversy; it is to save souls.'"

"Brainerd, the consecrated missionary among the Indians, said, 'I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things; when I waked my first thought was of this great work.'"



Here is a book that is urgently needed in connection with the great movement that is sweeping this denomination, a movement toward individual soul-winning. It will impress upon the reader the value of a soul; the price of soul-winning; the personal touch, and how much it may accomplish, the importance of loving souls. The illustrations and experiences are very valuable and appropriate, and serve to emphasize the lessons taught. It will do the reader good; it will inspire him to increased activity.

192 pages, with neat paper jacket illustrative of the Good Samaritan. Price, 75 cents.

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# MISSIONARY VOLUNTEERS

## AND THEIR WORK

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**T**HIS valuable book, so long needed by Missionary Volunteer leaders and secretaries, is now ready. It is dedicated to "Our Missionary Volunteers around the World," and is worthy of their appreciation. It contains 24 chapters, 296 separate topics, 480 pages, size 5½ x 8 inches.

The chapter headings are as follows:

- The History of the Young People's Work.*
- Why Have a Young People's Society?*
- The Society a Department of the Church.*
- Our Motto, Our Aim, and Our Pledge.*
- How to Organize a Missionary Volunteer Society.*
- The Executive Committee.*
- The Officers of the Society.*
- The Society Members.*
- The General Meeting of the Society.*
- The Devotional Features.*
- The Educational Features.*
- The Society Library.*
- Organized Missionary Effort.*
- The Prayer and Personal Workers' Band.*
- The Christian Help and Gospel Meeting Band.*
- The Literature and Correspondence Band.*
- Christian Stewardship.*
- Our Reporting System.*
- The Relation of the Society to the Conference.*
- Making the Society a Success.*
- The Conference Missionary Volunteer Society.*
- Student Missionary Volunteer Societies.*
- The Work of the Conference Missionary Volunteer Secretary.*
- The Work of the Union Conference Missionary Volunteer Secretary.*

Miss Matilda Erickson, the author, has devoted years of careful study to the subject matter of this book, and we feel confident that every Missionary Volunteer worker will be glad to secure a copy of this Manual.

Bound in neat maroon cloth, with the emblem of the society on the cover, price \$1.25, postpaid; 10 per cent higher in Western Canada.

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*Order of your tract society in the regular way*



VOL. 96 SEPTEMBER 25, 1919 No. 39

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

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

### CONSECRATION FOR SERVICE

It has been the privilege of the editor this year to attend five camp-meetings, namely, the Ontario meeting, held in Toronto, Canada, and most of the meetings held in the Columbia Union Conference. From his experiences at these meetings, and from the reports which are coming in from every part of the field, he is greatly impressed with one significant feature, and that is the spirit of consecration which is taking possession of the hearts of so many of our brethren and sisters, and their willingness for service. Truly the Lord is making his people willing in the day of his power. He is preparing them to accomplish great things through his grace.

Added spiritual power is entering into many lives. We hear in the camp of Israel the shout of victory and triumph. Scores are finding in the Lord Jesus a Saviour from sin today, one who gives them the victory as they stand face to face with the power of the adversary. For this experience we need to seek continually. Too long have we suffered defeat, too long has the enemy been permitted to triumph. But in Christ is victory for every soul.

We rejoice to see a spirit of reconsecration possessing the hearts of so many of the believers. We rejoice to see the work of grace revived in some hearts which have grown cold and indifferent. There is a great future before us and before the work of God if we will but consecrate ourselves heart and soul to the accomplishment of his work. That work must first be made effective in our own lives. We ourselves must drink of the fountain before we can lead others to it. We must know the power of God to save us from sin before we can become truly effective in ministering that power to others. In Christ Jesus there is help for every soul, a balm for every wound, a remedy for every spiritual ill. Let us with renewed consecration give our all into his hands, so that the divine experiment which he is working out in our lives may prove successful, and that we may be molded and fashioned in the hands of the divine Potter into vessels suited to the Master's use.

Christ is now making experiments upon human hearts and demonstrating what

his power can accomplish in the transformation of lives. Truly he has some most unlikely material upon which to work. Many of us have been dug as rough stones out of life's quarry. The great Master Workman has us in his workshop, and is seeking to fit and prepare us for a place in his heavenly temple. This process will require much chiseling. Many rough corners must be taken off, many imperfections worked out. This process may prove painful, but if we are only patient and submissive, the divine Architect will be able to accomplish in us his high and holy purpose.

\* \*

### EATING UNWORTHILY

We have been warned, it is true, by the apostle Paul, against partaking of the Lord's Supper unworthily; but some very conscientious persons have misunderstood this instruction. What is it that makes one unworthy to partake?

It surely is not a matter of being better than other men; for then the Pharisee would be the type of what we ought to be. From the human viewpoint the Pharisee really was right in thanking God that he was not as other men. As far as the outward performance of religious duties is concerned, he really was to be commended. But the very pride and self-satisfaction that he showed proved that he was trusting in himself and not in God. The publican, on the other hand, having a real sense of his unworthiness, trusted in God for forgiveness and justification.

Had these two men partaken of the Lord's Supper, which one would have eaten worthily and which unworthily?

Dear troubled soul, the very fact that you have a sense of your own utter lack of any good thing in yourself makes you best prepared to eat worthily of the emblems of the broken body and spilled blood of our blessed Lord, if you but place your whole trust in him and his atoning death.

Let us distinguish between feeling unworthy and eating unworthily, and let us recognize that he that feels unworthy is in a position to eat worthily if he will look to Christ for sufficiency. On the other hand, if we feel ourselves to be worthy, let us be alarmed, for something is wrong with our Christian experience, and we are in danger of eating and drinking damnation to ourselves when we eat thus unworthily of our Lord's Supper.

L. L. C.

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### SPECIAL MEETINGS IN TAKOMA PARK

THE camp-meeting for the District of Columbia opened September 12. Two meeting tents are in use, one pitched in the rear of the Takoma Park church, for the accommodation of the older members of the church, and the other on the lawn between the Review and Herald and General Conference buildings, for the young people. Two services are held daily, one in the morning from seven to eight, and the other from eight to nine in the evening. Elder R. D. Quinn is leading out in the services, assisted by other brethren living in Takoma Park. The instruction is of an intensely practical

nature, dealing with the problems of everyday Christian experience. At this writing three days of the meeting are in the past. The Lord has come very near to his people. His tender, melting Spirit is present in the gatherings, and the note of victory and courage is being sounded by many who attend. At the close of this meeting Elder Quinn is planning to conduct a meeting of several days' duration, at the Washington Missionary College and the Washington Sanitarium. We are confident that these services will be of great benefit to our brethren and sisters living in Takoma Park, and to the important interests of the movement centered here. Let us all pray to this end. A fuller report of the meetings will be given later.

\* \*

### A WORD FROM EGYPT

UNDER date of August 10, Brother T. H. Zakarian writes from Alexandria, Egypt: "I have so much to thank the Lord for, because of our wonderful deliverance from Turkey and his bringing us safely to Alexandria, that I cannot find words to express my gratitude. I can only consecrate my life anew to his service in Egypt. Since the close of the war I have been selling thousands of books to soldiers and sailors, and have been of blessing to a few, but eternity will reveal the results. Brother Buzgharian left us for Adana, with his wife, to help the poor brethren and sisters left in destitution there. May the Lord help the poor souls in Turkey."

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### COLPORTEURS' READING COURSE

THE supply of "Missions and Leadership," cloth, in the Publishing Department Reading Course, is sold out, and no more copies are obtainable. Orders for this book are now being filled in the paper binding. This change reduces the cost of the Reading Course set from \$2.85 to \$2.60.

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### STUDIES IN MATTHEW 24

NEXT week we shall begin in the REVIEW the publication of a series of Bible studies on the twenty-fourth chapter of Matthew, by Elder C. P. Bollman. This will be a verse-by-verse exposition of this prophetic chapter, and we bespeak for it careful reading and study on the part of all our readers.

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### GOOD WORDS FROM EUROPE

IN the annual meeting of the Leman Conference recently held in Switzerland, Brother Guy Dail reported that 3,695 persons were baptized in Europe during 1918, and that the present membership in the European field is 35,676.

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ELDER W. C. WHITE informs us that mail for himself and wife is oftentimes incorrectly sent to Sanitarium, Calif. It should be addressed to St. Helena, Calif., R. F. D. No. 1, Box 132.