

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

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No. 29



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A glimpse of the beautiful lake front in Geneva, Switzerland, which city has been chosen as the seat of the League of Nations, and will doubtless be known as The Capital of the World.

### GOD ANSWERS PRAYER

IRWIN H. EVANS

THE hilltops' lengthening shadows toll the hour  
When the young and old of Nain will leave their toil  
And pleasures, hopes and joys, their frets and cares,  
To meet where sorrow's shaft is deepest felt.  
The loom's swift shuttle one brief hour will cease  
To thread its way through labyrinths of warp;  
The spade leans now against the garden wall,  
The flocks lie munching under hillside trees,  
While all her neighbors and her friends throng to  
The widow's gate, which stands ajar, since Death  
Did knock on yesternight.

The widow's sighs  
And marks of deepest grief in silence borne  
Touch every heart and quickly press ajar  
The floodgates of deep sympathy, till tears  
Would drown her woe if grief would drown in tears.  
In sackcloth clothed, prostrate she lies and prays:  
"O God of Abraham! O God of Israel!  
Thou'st hid thine eyes from all my pain; I bare  
My heart, that thou wilt see my misery;  
And seeing, Lord, my depth of woe, wilt thou  
Not pity have, and give me back my son?  
On yonder hillside sleeps his father, Lord;  
And when they tore him from my breaking heart,  
'Twas said: 'Thy son is left to comfort thee.'  
Remember, Lord, I did not chide thee then;  
In silent grief I bowed my head to bear  
The load, and said: 'God's ways are best; I yield  
My will to his.' In Nain no ear hath heard  
Complaint from me. Search all my words through all  
These twelve long years, my Lord, and though these hands  
By night and day have toiled till strength is spent,  
What word has ever passed these quivering lips  
To say thee nay? But now thou'st ta'en my staff,  
My bread, my hope, my all; nor left me e'en  
A prop to lean upon in my old age. Alone,  
Like some dead tree without a branch of green,  
Am I bereft of all. Lord, pity have,  
Unworthy though I be and full of sin.  
As thou didst call for Isaac, but reserved  
Some way that he should be restored to life  
When dead, so Lord, give back in thine own way  
My son: or if thou must have him, cost what  
It may, then all I ask is, Let me rest  
Between the two; the choice I leave with thee,  
O thou who ever hearest prayer. Amen."

With pitying grief and gentle touch, all heads  
Unbared, they bore the bier with muffled steps  
Along the narrow street. The tongueless graves  
Were not more still than those rude cottagers  
In presence of such grief, too deep for words.  
The wailing dirge chanted by virgins fair  
Who followed in the train wrung every heart:  
Save that weird wail, and sighs and sobs from some  
Whose strength gave way, awed silence reigned supreme.  
But as they passed the outer gate, on toward  
The silent city of the dead, where sleep,  
Nor toil nor dream, ten cities such as Nain,  
They met a motley crowd from Galilee;  
Footsore and jaded all, and hungry too  
They were, and glad to know that rest was near.

Among the throng, swiftly the whisper ran,  
"The Master! Jesus! See, the Healer comes!"  
The mother heard that word, and, faith renewed,  
She cried aloud for joy. None knew her heart  
Of faith, but thought she wept for grief.  
Then rang the air with wail and moan and cry,  
The more intent because so long pent up.  
The hills caught up the lamentations loud,  
And echoed back in deeper tones each sound  
Till all the world seemed wrapped in depths of woe.

The Master's face bore marks of suffering, too:  
He scarce could speak, he trembled so for pain  
To know what sin had wrought among the sons  
Of men. Death challenged him now face to face.  
All hell was there, and reigned triumphant, king.

Far had he journeyed since that widowed heart  
Had cried to God for help. All night had he  
Pleaded with God in agonizing prayer;  
And when the morning dawn began to break,  
Sweet peace, assurance strong, and hope renewed  
Had come to him in answer to his faith.  
The day had heard no word of his; no food  
Had passed his lips; intent, alone, he seemed  
As one apart. Not e'en his followers knew  
The reason of this urgency. But he  
Knew well some task awaited him, and he  
Must hold communion with his God, that not  
A doubt would cloud his vision, nor his heart  
Indifferent be to work his Father's will.

Christ knew his hour; with radiant visage bright,  
As God on earth, he walked amid the throng,  
And touched the bier. All cries were hushed, and still  
As death the living stood. None knew what he  
Would do; and while the toil and grind and sin  
Of earth went on, all heaven attention gave;  
And worlds in space beheld, to witness true,  
Their Maker, God, bring back the dead to life.

And yet of earth was one whose faithful heart  
Believed that God heard prayer. The way she left  
To him in whom the sum of wisdom dwells.  
The mingled crowds, alert (for sinners lost  
May feel the workings of the Spirit's power  
While they remain unhelped), now stood with eyes  
Fixed upon him whose voice rang clear and loud:  
"Young man, I say to thee, Arise." Tenser  
Than string on harp when highest note is touched,  
Or thoughts when watching life ebb fast away,  
Were nerves and thoughts in every heart that heard  
Those words, and saw the dead man wake to life.

The Master knew that mother's heart. Her prayer  
Had called him from the shores of Galilee.  
And now, her son restored to life, the Lord  
Bestowed most thoughtful care, and took the youth  
To where the widow stood, with beaming eyes  
And gladdened heart; and in his look she read  
What he had done was all for her; nor seemed  
The Master e'en to hear the ringing shouts  
And praise the throng poured forth. His work was done;  
The Lord of life had heard and answered prayer.

\* \* \*

"For the heart grows rich in giving; all its wealth is living  
gain.  
Seeds that mildew in the garner, scattered, fill with gold the  
plain.  
Is thy burden hard and heavy? Do thy steps drag wearily?  
Help to bear thy brother's burden: God will bear both it and  
thee."

## The Advent Review and Sabbath Herald

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delivered unto the saints."

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

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TAKOMA PARK, WASHINGTON, D. C., JULY 17, 1919

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## Daily Consecration Essential

If one is to maintain a vital, living connection with divine power, he must make a daily consecration. A consecration at the time of baptism alone will not suffice. Indeed, here many make a serious mistake in Christian experience. They withdraw from the altar that which they have placed thereon. They do not maintain the complete consecration which they pledged. As they withdraw themselves from the altar, the old purposes possess the life, and they are brought once more under the dominion of sin. A consecration which embraces the actual present is the only consecration acceptable to God. The servant of the Lord declares:

"However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God."—*Review and Herald*, Jan. 6, 1885.

Every day we are to lay our plans at the feet of the Master, to be given up or carried out as his leading providence shall indicate.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*"Steps to Christ," pp. 74, 75.*

Failing to maintain this surrender, this yielding of plans to God, the spirit of impatience pervades the life. The impatient man is the man who wants his own way, who does not keep his way surrendered to God's way. If we lay our plans at the feet of the Master, to be given up or carried out as he shall indicate, then we shall have no way of our own to contend for, no will of our own to be crossed. Our wills and ways and plans will all be subordinated to the ways and plans of God. Let us remember the lesson of daily consecration.

\* \* \*

## A Strange Anomaly

CONDITIONS in the world today present a strange and mysterious anomaly. They also present a striking fulfillment of prophetic prediction. It takes two lines of prophecy, presenting what would naturally be opposite conditions, to represent the situation. One prophecy, that contained in the third chapter of Joel, declares that in the days just preceding the coming of the Lord, marked conditions of warfare will exist in the world. The nations of men will be turning the implements of industry and peace into instruments of war and bloodshed. The other prophecy, contained in the second chapter of

Isaiah, indicates that in this same period of time there will be a cry going up from many nations for peace; that governments will be called upon to beat their swords into plowshares and their spears into pruning hooks; that the abolition of war shall be decreed, and the reign of universal peace be proclaimed.

What a marked fulfillment we see of these apparently contradictory statements. The Peace Congress, which has been in session at Versailles for months, has recently completed a draft of an agreement for the nations, in which they pledge themselves to a maintenance of peace for the future. This proposed peace treaty now goes for ratification to the governments of earth, by the large majority of which, it is safe to say, it will be approved. But notwithstanding these Herculean efforts to bring about a peaceful settlement of affairs among the nations of men, war and bloodshed still persist.

According to Andrew Bonar Law, a member of the House of Commons, twenty-three wars were in progress three weeks ago. Many of these, of course, are of local interest. How long it will take to pacify this world, if that is ever accomplished, only the future can tell. But if it should be accomplished, it will be only for a little season. The time of peace will be only a lull in the storm, a little breathing spell in which the nations of earth can obtain a better preparation for the last great conflict. The one who looks for settled peace in the future is only trusting in a false hope, a will-o'-the-wisp, which will lull him into sleep so that the closing events of earth's history will come upon him unawares. The child of God should see in these efforts for peace a restraining of the winds of war for a little while in order that the gospel message may do its appointed work.

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## Eighty-five Thousand Saloons for Rent

It was estimated that as soon as national prohibition became effective, 85,000 saloons would go out of business. What becomes of the thousands of men who have made these places their social centers? To what will they turn as a substitute? Will they find their pleasure at the theater? at the moving picture show? in the church? at some social or fraternal club? or in their own homes?

We rejoice that the saloons are doomed. Through all their history they have proved great death-dealing instruments, centers of evil, socially and politically. And yet it must be confessed that in the adoption of national prohibition, and in the closing of the saloons, there has been thrust upon the church a great and grave responsibility. Will the church meet that demand? As never before the saloon frequenters will become hopeful subjects of labor. What

will be done by society to meet this need of social fellowship which has been met by the saloon?

Some believe that it will be found in a departmental church—that the church should institute places of amusement, such as billiard and dance halls. The church can never gain an influence with the worldly multitudes by forgetting its holy mission and lowering its standards to meet worldly demands nor by substituting mass movements for individual work. The great need of the Christian church today is for a greater measure of vitalizing Christianity in the preaching of its ministry and in the lives of its own membership. Possessing the power which belongs to it by divine right, it can erect a standard of righteousness and call men to repent with the reasonable hope that the call will prove effective.

How can the church expect that society in general will do for men and women what the church itself cannot do in the way of reformation of life? The closing of the saloons, as we have suggested, may make proper appeal to civic organizations for the creation of community centers, but its great appeal is to the church of Christ—for the church to reach out its hands for the individual reclamation of those who have become the prey of the great liquor traffic.

\* \* \*

## War, Famine, and Pestilence

IN answering the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" Christ said: "Ye shall hear of wars and rumors of wars: . . . there shall be famines, and pestilences, and earthquakes, in divers places. . . . And because iniquity shall abound, the love of many shall wax cold."

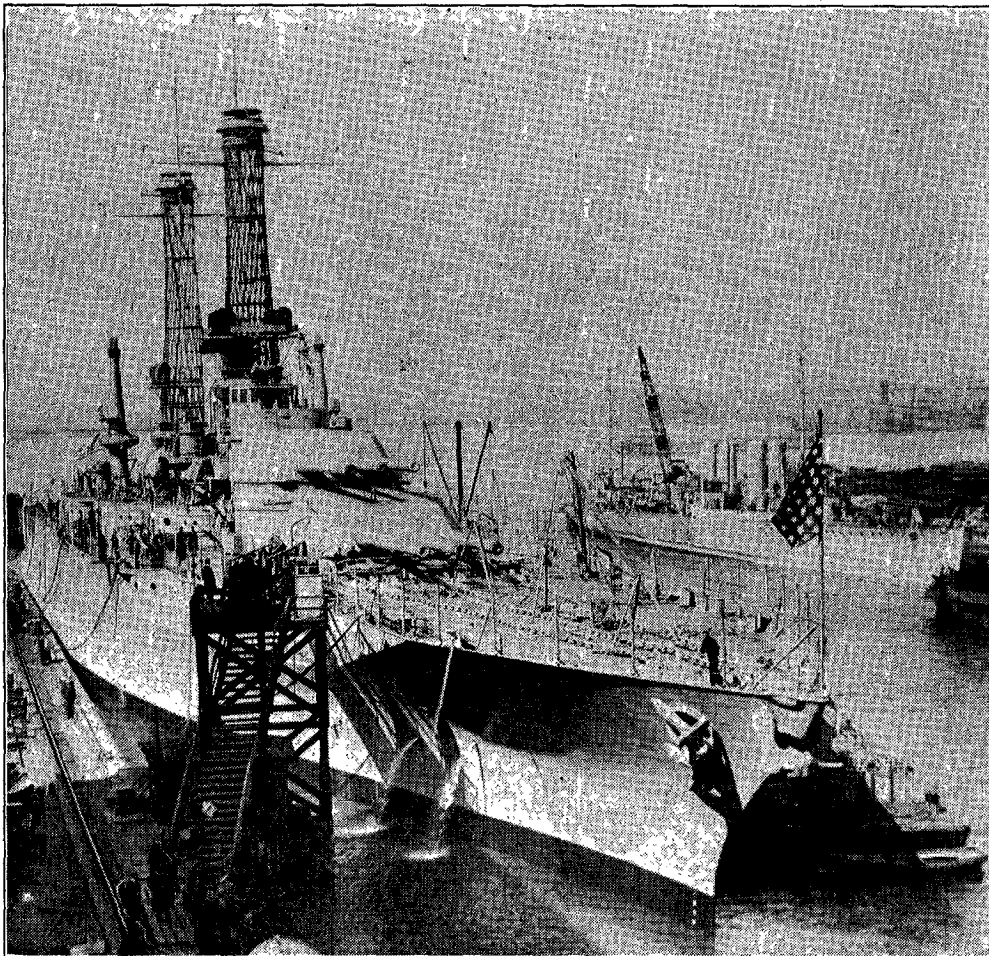
Perhaps never in the world's history, at least in recent times, have these and other prophecies giving signs of the advent been so strikingly fulfilled as at this present time. With the signing of the treaty of peace by Germany, the war of the Entente with that great Central Power is officially ended, but in the same newspaper that records the signing of this treaty, our attention is called to the fact that twenty-two wars still rage as the peace treaty is signed. These are listed by the *Washington Post* of June 29, as follows:

- " 1. Jugo-Slavs against Italians.
2. Allies against Hungarians.
3. Austrians against Jugo-Slavs.
4. Germans against Letts.
5. Poles against Czecho-Slovaks.
6. Poles against Ukrainians.
7. Poles against Ruthenians.
8. Poles against Germans.
9. Poles against Bolsheviki.
10. Poles against Lithuanians.
11. Finns against Bolsheviki.
12. Allies against Bolsheviki.
13. Kolchak against Bolsheviki.
14. Japanese against Koreans.
15. Afghans against British.
16. Egyptians against British.
17. Greeks against Turks.
18. Rumanians against Bolsheviki.
19. Bulgar reds against Bulgar royalists.
20. Letts against Bolsheviki.
21. Esthonians against Bolsheviki.
22. Villa against Carranza."

Not alone is the world still convulsed by wars, and rumors of wars, even in this time of the making of peace treaties, but pestilence and famine are sweeping the world. We have not yet had time to forget the dreadful list of deaths due to the epidemic of influenza, but a still more horrible drama is taking

place in that great country of India, of which many of our readers may not be fully aware. The *Canadian Statesman* of May 10 informs us that 6,000,000 had by that time died of hunger in India. Speaking of the joint havoc of plague and famine, the *Toronto Globe* declares:

"India is in the deadly grip of plague and famine. In the central and northern provinces of India death is taking a toll that makes the Great War casualty list pale into insignificance. To date the estimated number of dead from plague and famine in the past year is over 32,000,000. The poor have eaten all their food, and the physical condition of thousands upon thousands is such that they are too weak even to carry their water jars. . . . Some conception of the awful death toll may be gathered from the following comparison: If coffins for the 32,000,000 British subjects who have died during the last year through plague and famine were placed, head to feet, they would reach a distance equal to one and one-third times around



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The Largest Battleship Afloat, Pride of the U. S. Navy, the Superdreadnaught "Idaho"



the equator. Words fail to portray the ghastliness of this stupendous tragedy, and photographs taken in different parts of the country depict scenes too gruesome for publication."

The unparalleled conditions facing that unfortunate country are graphically portrayed in this further item, taken from a part of the report of the famine committee, which was published in the *Toronto Times*:

"Appalling conditions prevail throughout India. Thirty-two million deaths have occurred already; 150,000,000 people are on the verge of starvation. Plague and famine are rampant. Death stalks through the land taking its toll. The existing conditions are unparalleled elsewhere in the history of the world. . . . The poor have eaten all their food and thousands upon thousands are reduced to such a state that they are nothing but living skeletons. The conditions are indescribable and ghastly. The cities are peopled by emaciated humanity. Traffic has ceased, mails are undelivered, and business is at a standstill. One hundred fifty million loyal British subjects go hungry morning, noon, and night, while vast multitudes endeavor to maintain life by eating roots, leaves, and kernels of old nuts."

We need scarcely state that iniquity abounds everywhere, but we have recently at the capital of our nation had such an illustration of this abounding evil as to call forth an editorial even from a secular paper. The *Washington Post* of July 2, in an editorial on "Life and Property," says of these recent occurrences:

"A cold-blooded murder, two criminal assaults upon women, and a number of petty robberies constitute a record of crime for twenty-four hours of which Washington has no reason to be proud."

Sunday, June 29, Dr. Gove Griffith Johnson, pastor of the Immanuel Baptist Church in this city, preached a sermon to which all Seventh-day Adventists can assent, for it contained a true statement of present conditions,—the conditions which are, according to Bible prophecy, to prevail just before the second advent. We quote the interesting summary of this sermon given in the *Post* the following day:

"Preaching on 'What the World Will Be Found Doing When Christ Comes' last night, Dr. Gove Griffith Johnson, pastor of the Immanuel Baptist Church, not only ridiculed the idea that the world is getting better and that permanent peace is in prospect, but insisted that moral conditions right here in the national capital are worse than they have been in years."

"'Today in Washington there is more of the curse of drink, more laxity in marriage bonds, more loose bringing up of children, than there has been in years,' he said. 'Murder and arson are the daily food of the modern child who frequents the motion picture theaters.'"

#### "Human Nature Always the Same"

"Referring to the World War and Germany, Dr. Johnson said that 'the highest culture in the world—universally admitted five years ago—has proved to be of the devil, and has dragged the world into a sea of blood and brutality.' He added that human nature always remains the same, and that 'surely no one supposes that legislation changes hearts or creates righteousness,' and he continued:

"'World peace?—farther from it, perhaps, than ever. Certainly, there will be war unto the end, as Daniel foretold, and there will be war at the end, as John foresaw in Revelation."

"'What, then, will the world be found doing when Christ comes?—Eating, drinking, etc.; buying, selling, planting, building, scheming, toiling, suffering, striving; making laws, organizing leagues of nations, having wars and rumors of wars; making preparations for wars, even while boasting of peace.'"

#### "False Prophets to Abound"

"'Iniquity will abound; and as a consequence the "love of many will wax cold." False prophets and false Christs will multiply. Mohammedanism, Mormonism, Eddyism, Bahaism, etc., are likely to increase in the latter days. The result will be to lead astray, if possible, "the very elect." There will be false prophets in pulpits and in professors' chairs. There will be some other hope substituted for the cross of Christ in the past and the coming of Christ in the future,—these too deceive, if possible, the elect."

"'Heedless, godless society, as in the days of Noah and Lot, will be "eating and drinking," with the natural appetites animalized. Marriage will be desecrated and degraded. "Buying and selling" will be prostituted to selfishness. "Planting" will observe God's law without his love. In "building" there will be labor without his plans. Doom is coming down on such civilization.'"

Truly, when earnest, Christian men all about us are coming to see the truth of the near coming of Christ as that to which present world conditions point, and as the event which is the only solution for troubles now seen in the world, we as members of the church which for a long time has been preaching the advent message, can look up and rejoice that the day is near at hand, and that God in his providence, and through the events about us, is multiplying the voices of warning against accepting any permanent solution of present world problems other than that of the coming of the Prince of peace himself.

L. L. C.

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## Supply and Demand in China

WHEREVER the workers gather in general meeting in China, we look over the little roomful of missionaries and realize that they are a large band as compared with the force of a few years ago. Yet, as in these same meetings the manning of fields comes before us, we realize that the work has expanded much faster than have the forces to look after it.

When the committee on distribution of labor meets, there are half a dozen calls for every new recruit available.

"You must remember, brethren," said Elder Al-lum, of central China, "that when Brother Gillis was called to the Singapore publishing house, it took our union treasurer, the treasurer of Hupeh Province, the superintendent of Kiangsi Province, and the treasurer of Kiangsi."

Thus the offices seek the man at this stage of our work in China. The critical stage has been reached. We are at the gateway of a splendid progressive work among these millions. Our young people who have pioneered the way are grown into experience, ready to lead the growing band of foreign and native workers. We must add sufficient foreign help to set these workers of longer experience free from details for the larger evangelistic work. Insistent was the call for a few men as treasurers and accountants (men of evangelistic spirit), and then for preaching evangelists, as many as the mission funds will permit.

There, for example, is Honan, where our work for inland China was begun by Drs. H. W. Miller and A. C. Selmon, in 1903, I believe. Now we have 418 baptized members in the province, besides the many under instruction. It is the field nearest to conference strength. If only Honan could be developed into a real conference, with churches and companies grounded in the truth, having the elements that make for stability and growth, what an inspiration it would be to all China, and to all of us who have bright hopes for China's future!

"Get me free to work among the churches," Elder Frederick Lee repeatedly pleaded, "and soon we shall be ready for a Honan Conference." Elder Lee, the superintendent of the province, is now, perforce, his own secretary and treasurer and bookkeeper, tied thus at the headquarters much of the time. If the pastoral work, the shepherding of the flock, is necessary in the homelands, much more is it essential amid

these barrens of age-long heathenism. We cannot expect strong churches and conferences here without bestowing the necessary labor upon them.

Our brethren plan to open no new provinces, so they may better man those already entered. They even discussed the practicability of limiting the range of the colporteur work, to avoid stirring up interests in regions beyond their ability to reach. Now that the war is over and passport difficulties are removed for our young men, we cast longing eyes over the Pacific. We know the reinforcements will come, with the prayers and gifts of the churches bearing them on.

The committee on distribution at Shanghai had a few recruits to add to the line of advance. The Cosentines (for brevity's sake I thus speak of the recruits), in the Peking language school go to Manchuria; from the Nanking language school the Grahams go to the East China Union office; the Scharffenbergs to the Kiangsu Province office headquarters; while Elder Froom will, of course, go into the editorial work at the Shanghai publishing house. The Greiners, newly arrived, make the second family in Chekiang Province; while the Dixons came just in time to be listed with Brother O. J. Gibson's family (returned from furlough) for the province of Shensi, where for a long time Brother and Sister S. G. White have been holding on alone, now to be ordered out by medical counsel on account of Sister White's health. As we write, they are making their way, doubtless, over the robber-infested roads toward the nearest railway point, six days of rough travel. If they report conditions fairly quiet in Shensi, where the latest conflicts between the North and the South have been waging, the new workers will plan to go forward to hold the interests developing around Sianfu, the capital.

Every new worker is a treasure. How we rejoiced with Elder DeVinney, at the Council, as Brother and Sister Harry Cooper, looking strong and enthusiastic for service, came into Shanghai for a few hours, by ship bound for South China. We know why soldiers cheer as they see comrades pass by, bound for some hard-pressed point in the line.

We had to go from the Council with more calls unfilled than had been supplied. Kiangsi Province has no foreign worker. "Kiangsi has waited for five years," Brother Allum reminded us, "and only once has it had a visit from a foreign worker." When one of these new treasurers comes out to join Elder Kuhn in Hunan, it will release Elder Strickland, it may be, to go to the help of the Chinese evangelists in Kiangsi.

Then, too, Hunan itself pleads for a second man. As Elder Kuhn, at the Hankow meeting, reported his desire to spend more time with the Chinese evangelists in the field, and told how torn he was between the necessity of looking after work at his headquarters and his longing to get into the field, Elder Allum, turning to me, interjected: "You are getting that? We want you to take it back to America in your heart. We must have a helper to stand by Brother Kuhn, so he can go out and help his workers."

Again and again Elder Warren, from the far west, was on his feet to plead for Szechwan — for an evangelist to join the Blandfords at Chengtu, and for another to join Dr. Andrews in Tatsienlu, still nearer the Tibetan border. But the Council closed with no further help available for Szechwan, the most populous of China's provinces. The committee seriously questioned the advisability of going on to Tatsienlu un-

til a second family is available, as there are many risks to be run in these remote points. The budget provides the money, however, and ere another year Szechwan may surely look for at least two young evangelists who know how souls are won, to join these workers in the West. That is the hope we mean to take on to the meeting in Chungking, at any rate (for just now we are waiting with Brother Warren at Ichang for the river to rise, so that boats can go up to Chungking, where the meeting for that province is to be held).

The demand for workers in China is an encouraging sign. The ways are open and opening. Pray the Lord of the harvest about the supply of men and means.

W. A. S.

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## The Future of Religion

WHAT is to be the future of religion? We do not mean the future of personal religion, of the individual relationship which every man will sustain to his God. In genuine Christian experience this must be the same in the future as it has been during all the ages of the past. But what will be the future of the great religious world? of the Christian church? And how will the church relate itself to the conditions and the growing problems which these strenuous times are thrusting upon it? What part will the church play in the settlement of world conditions? These questions are being raised even by newspaper writers. They are the questions raised by the *Washington Herald* in a recent issue of that paper:

"It must be clear to all serious-minded people that religion will play a big part in the solution of the problems that hang over us — not necessarily the church as now constituted, but religion in its truest and highest form.

"What that form shall be no man knows. Whether there shall be a new organization — or a reorganization of the churches — has not yet been revealed.

"It will be recalled by the students of church history that practically every great denomination or religious body in the world today came out of a great ecclesiastical, social, or national revolution.

"Does anybody imagine that the war through which the world has just passed, and which will completely change our economic and political thinking and practice, will ignore so fundamental a thing as religion? This would be too absurd to consider.

"The leaders in the church undoubtedly realize that something big is about to happen. They are waiting for a Moses to lead them out of the wilderness."

We apprehend that the great trouble with the church in answering this question as relates to the future will be in its lack of appreciation of the times which have been reached in the history of the world, of the message due for this time, of its own responsibility.

The church of the future, as never before in the past, should be a beacon light to men and women wandering in darkness. It should erect fearlessly the standard of truth, and with a voice of unwavering certainty and divine authority point men to the Saviour of the world. But this the church of Christ can do only as it sees in present conditions a fulfillment of divine prediction, only as it becomes the bearer of God's message for this day and generation. Will the church do this? Will the Seventh-day Adventist Church do it? Will those to whom God has given a knowledge of this day be true to their sacred trust and in the midst of the voices sounding from every quarter give to the trumpet a certain sound, a rallying call to the standard of divine truth?

# Our Mighty Helper

STEMPLE WHITE

WE have "such" a high priest in the heavenly sanctuary (Heb. 8:1, 2), one who can "be touched with the feeling of our infirmities" (Heb. 4:15), for he "was in all points tempted like as we are, yet without sin." He who, though himself "without sin," would not cast stones at his fellows (John 8:1-11); who addressed his own betrayer as "friend" (Matt. 26:50); who was careful to have a special message of encouragement sent to Peter just after the resurrection (Mark 16:7); who was always so pityingly tender in correcting erring mortals; who forgives, forgets, and will never taunt us with past failures,—he, Jesus, is our elder brother, our mighty helper.

All men, even of Bible times, have made mistakes. Abraham, the father of the faithful, fearing for his life, left the impression in the mind of a king that Sarah was not his wife. Gen. 12:10-20. Moses, the meekest of men, once got angry, and "spake unadvisedly with his lips." Ps. 106:32, 33. Though he was debarred from entering the earthly Canaan (Deut. 3:23-27; 34:1-6), his forgiving Lord later resurrected him and took him to heaven (Jude 9; Matt. 17:1-9). David, one of the most merciful men that ever lived, whose last words were, "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3), had Uriah slain in a vain endeavor to cover up his own sin (2 Sam. 12:1-14). Elijah, the man of prayer and power, fled in fear from the wrath of a wicked woman, and was so terribly discouraged that he asked to die. 1 Kings

19:2-4. The impetuous Peter, soon after declaring he would die rather than leave his Master, trembled before the pressing queries of a maid, and with cursings said of Jesus, "I know not this man of whom ye speak." Mark 14:66-72. During Moses' forty days' absence in the mount, instead of firmly holding the people to obedience and the way of patience, Aaron became a willing accomplice in turning to an abominable worship means which should have gone into the worship of God. Ex. 32:1-6. Noah got drunk, Jacob deceived his aged father, and James and the beloved John at one time would have called down fire from heaven upon those who did not agree with them. These, and many more, sinned grievously, though not unpardonably. All repented, got victory over their weaknesses, and became strong workers for God. And so may you.

But Jesus *never* sinned; yet he was roundly criticized, even by his own brethren and disciples. And he kept sweet. He kept in close, daily communion with the Father, earnestly studied the Holy Scriptures that he might feed the sheep, and he shone all the brighter. He was encouragingly constructive. He went about doing good. He did not criticize. He did not gossip. Though he did not hesitate to speak plainly, and was always firm and bold, yet he was modesty, tenderness, purity, and love personified. Oh, for more of the Spirit of the Master!

Brother, sister, don't give way to discouragement. You have a mighty and ever-present Helper. Take heart! You can be victorious through him.

## Pride

TYLER E. BOWEN

LITTLE do we know of the depths of iniquity bound up in pride. So accustomed are we to see its various manifestations that we are likely to pass lightly over its sinfulness in the sight of God. Through it heaven's mightiest prince, next to the Son of God, fell from his honorable and useful estate, and introduced sin into heaven itself.

And after Lucifer's fall it was pride that kept him from repentance and reinstatement in the office from which he fell. God would gladly have forgiven him his iniquity had he manifested a truly humble and teachable spirit. But no; his pride held him back, and this for so long that true repentance was impossible. He saw the awful pit ahead, but pride of opinion, pride in having his own way, caused him to take the last fatal step across the line of God's mercy, so that he *could* not go back. Deceitful, alluring pride, how much woe is bound up in thee!

In contrast with this pride of heart is the true humility displayed in the life of Jesus. Willingly, freely, of his own accord, he gave up all he had in heaven—his high position, his command, his association there with his Father—and stepped down to earth, that a lost race might have an opportunity to be saved. While here, the Son of God became a servant in his loving ministration for us. Blessed example! This was his silent argument against pride, the agency responsible for all this woe.

As Jesus' forerunner, John the Baptist caught the spirit of his Lord. During the height of John's popularity, he could very easily have taken great glory to himself. But note his answer when asked who he was. Referring to Jesus, the One who was coming, as much greater than himself, he said: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost." Luke 3:16.

As a comment upon what self-abnegation really means in Oriental countries, we have this statement:

"No other words could so forcibly express to Orientals John's sense of his inferiority to Jesus. The sandals worn by Jesus were merely leather soles, kept on the feet by means of leather thongs. On entering a house a man's sandals were taken off and his feet dusted by a servant. So menial was this service held to be that the rabbis said: 'Every service which a servant will perform for his master, a disciple will do for his rabbi, except loosing his sandal thong.'—*Tarbell*.

No wonder Jesus said of John, "Among them that are born of women there hath not risen a greater than John the Baptist." No greater prophet than he had ever lived, displaying as he did so nobly the true humility of heaven in his ministry while exalting the One sent to redeem the race.

Imagine Lucifer saying what John said! Instead, his request of Jesus was that Jesus should bow down and worship him.

But Jesus did more for us than to unloose the sandal thong. Although their Lord and Master, he *washed his disciples' feet*. And the man into whose heart Satan's pride had been allowed to enter, rejected his Redeemer as Jesus knelt before him and bathed his feet, for Judas reasoned that no one stooping to so menial a task could ever become the *king* of Israel. Another display of the terrible deceitfulness of pride! And yet Jesus that very moment was the beloved and honored Son of the Most High God, the One by whom all things had been created.

These texts reveal the utter abhorrence in which God holds pride, self-glory, self-exaltation:

"Every one that is proud in heart is an abomination to the Lord." Prov. 16: 5.

"A man's pride shall bring him low: but honor shall uphold the humble in spirit." Prov. 29: 23.

"I was envious at the foolish, when I saw the prosperity of the wicked. . . . Therefore pride compasseth them about as a chain; violence covereth them as a garment." Ps. 72: 3-6.

"The wicked in his pride doth persecute." Ps. 10: 2.

"The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2: 12.

As an evidence that this pride of heart, this seeking for self-glory and exaltation, is absent from the hearts of those who shall ascend to the city of God out of the last generation, consider these words in Sister White's first vision:

"On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged. . . . Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet." — *"Early Writings," p. 15.*

For this true humility of soul, this inner adorning of the heart which is of such great price as God estimates values, let us earnestly strive, until pride, selfishness, and self-exaltation are forever banished from the soul. "Learn of me; for I am meek and lowly in heart," are Christ's words of counsel to us.

## Perfecting Character -- No. 9

### The Day-by-Day Service

WALTER S. CHAPMAN

"Now," God says, "is the accepted time." Today, while it is day with you, is the time when the Lord's promises apply. And this is just what Satan tries to conceal.

When the Spirit of God begins its work upon the human soul, the first result is always conviction of sin, because no sinner can enter heaven. We are to be saved from our sins, so that when the pearly gates swing open before us, the redeemed throng will pass in as glorified saints, with even the memory of their sins obliterated, and the record of them cast into the outer darkness of oblivion.

Still, no farther advance toward God is possible until this work of penitent confession has been attended to. It is this work that changes the relation and attitude of the sinner toward God. In order to accept him God must impute the righteousness of Christ to the humble suppliant, so that when he looks upon him he does not see the wretched sinner but the perfect man in Christ Jesus that he will be when saved from sin and complete in the Son.

This imputation of righteousness can never be granted to any one while sin is entertained in the heart, but humble, contrite confession — all the reparation that the poor soul can make — is sufficient to permit God, in justice and mercy, to cover with his pardon all the past life, and thus enable the sinner daily to stand before him blameless.

Today, then,—right now,—is the time to begin that walk with God which you have so longed to make a practical thing in your life. Let nothing persuade you to delay. You have a character to perfect, and it has to be accomplished by slow advances day by day, and you know not how long a probation may still be yours. Just now unburden your heart to Jesus. Tell him the whole story just as it comes to your recollection; he will understand, and in loving sympathy will meet you more than half way.

Tell him of your desire to be a Christian — to perfect a character that will insure you a home with his saints in Paradise. Ask him for wisdom and power

and grace just for the day, that you may live it acceptably before him, and feel at its close that you have really made progress. Ask him for his blessing and for the assurance of his love and guidance in your effort to persevere, then wait before him until you receive what you ask for. Do not let go of his hand too soon.

"Standing under the shadow of the cross of Calvary, the inspiration of his love fills our hearts. When I look upon him whom my sins have pierced, the inspiration from on high comes upon me; and this inspiration may come upon each one of you through the Holy Spirit. Unless you receive the Holy Spirit, you cannot have the love of God in the soul; but through a living connection with Christ, we are inspired with love and zeal and earnestness." — *Mrs. E. G. White, in Review and Herald, Sept. 27, 1892.*

"In following Christ, looking unto him who is the author and finisher of your faith, you will feel that you are working under his eye, that you are influenced by his presence, and that he knows your motives. At every step you will humbly inquire, Will this please Jesus? Will it glorify God? Morning and evening your earnest prayers should ascend to God for his blessing and guidance. True prayer takes hold upon Omnipotence, and gives us the victory. Upon his knees the Christian obtains strength to resist temptation." — *"Testimonies for the Church," Vol. IV, pp. 615, 616.*

While often the shortness of time is urged upon the unconverted as the chief reason why they should at once give their hearts to God, lest that day come upon them unawares, yet God would rather have the soul yield through love to the gentle pleadings of his Spirit, than wait until fear is the prompting motive.

"We are living in an evil age. The perils of the last days thicken around us. Because iniquity abounds, the love of many waxes cold. Enoch walked with God three hundred years. Now the shortness of time seems to be urged as a motive to seek righteousness. Should it be necessary that the terrors of the day of God be held before us in order to compel us to right action? Enoch's case is before us. Hundreds of years he walked with God. He lived in a corrupt age, when moral pollution was teeming all around him; yet he trained his mind to devotion, to love purity. His conversation was upon heavenly things. He educated his mind to run in this channel, and he bore the impress of the divine. His countenance was lighted up with the light which shineth in the face of Jesus. Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds



us. The atmosphere he breathed was tainted with sin and corruption the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of heaven."—*Id.*, Vol. II, pp. 121, 122.

"Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had, in the world, a work to do for God. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of God. His faith waxed stronger, his love became more ardent, with the lapse of centuries. To him prayer was as the breath of the soul. He lived in the atmosphere of heaven."—*Id.*, Vol. VIII, pp. 329, 330.

"Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His heavenly and dignified appearance struck the people with awe. The Lord loved Enoch because he steadfastly followed him, and abhorred iniquity, and earnestly sought heavenly knowledge that he might do his will perfectly. He yearned to unite himself still more closely to God, whom he feared, revered, and adored."—*The Spirit of Prophecy*, Vol. I, p. 63.

The cases of Enoch and Elijah are presented for our consolation on whom the ends of the world have come. They are said to have been just such men as we are today. With like passions and faults and with no more strength naturally than the men of today, they became so saintly that they were trans-

lated without seeing death. What they did we can do through the power of the Christ who loves us. By faith they overcame the flesh, the world, and the devil, and so can we. Let us arise and tell God that we will be true to him, throw off all earthly besetments, and in his strength fight the good fight of faith to a finish.

Having become reconciled to God, then each morning tell him that you again consecrate your life to him; that you place your will on his side; that you give every plan and purpose of the day into his hands for overruling; that you ask him to take your heart and keep it, to cleanse it from sin, and to fill it with the sweetness and love of Christ. Ask him to help you to walk prayerfully before him, striving earnestly to bridle the tongue and more fully keep under the whole body. Ask him to let you be his child today, led by his Spirit, free from condemnation. In humble trust in his strength strive to live up to that standard of righteousness, asking the Lord at each step if this is the way, growing in grace daily, and as experience comes, becoming more and more faithful, daily having the evidence from the throne of God that you please the Lord.

If you should fail, then what? Why, tell Jesus all about it, and begin again. Never become discouraged. Perfection is not gained in a day, but you will keep on growing and growing daily, and at last, if you persevere, will develop into an overcomer; for Jesus, in tender pity, will never leave you so long as you continue to strive for holiness.

## "By Reason of Strength"

FRANK DIXON STARR

"THE days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. . . . So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90: 10-12.

According to the above scripture it seems evident that if one reaches an advanced age it will be because of more than ordinary strength. It is in young men that we expect to see the greatest manifestation of strength. "The glory of young men is their strength." Prov. 20: 29. "I have written unto you, young men, because ye are strong." 1 John 2: 14. These strong young men would naturally stand the best chance of attaining a ripe old age. If they do not, what may be the reason? A consideration of some life statistics might be helpful in this matter.

In a recent issue of the REVIEW, eighty obituary notices were published. Wishing to ascertain the ages reached by these fourscore persons, I made out a list, classifying them by decades. I was surprised to find how large a number went beyond the age of threescore years and ten, also how few died in the fifth decade, between the ages of forty and fifty years, and how many died between the ages of twenty and thirty years. I thought perhaps this list by itself might not be a fair sample, so I took the lists in several numbers of the REVIEW, and made out another list. These combined lists totaled (with the previous eighty) just two hundred. In nearly every decade the proportion was practically the same as in the first list of eighty; especially was this the case in the three classes mentioned—the young, the middle-aged,

and the very old. I judged from this that these two hundred would furnish an approximate average of the entire mortuary records furnished by the denomination. By decades the ages of these two hundred persons were as follows:

Under ten years.....	14 persons
Between ten and twenty years.....	11 persons
Between twenty and thirty years....	32 persons
Between thirty and forty years....	26 persons
Between forty and fifty years.....	7 persons
Between fifty and sixty years.....	21 persons
Between sixty and seventy years....	19 persons
Between seventy and eighty years..	43 persons
Between eighty and ninety years....	22 persons
Above ninety years.....	5 persons

It is gratifying to know that so many lived beyond the threescore and ten years mentioned in the psalm, more than one out of three reaching that age, one out of eight passing the fourscore limit, and one out of forty going beyond the ripe old age of ninety. This would indicate that reforms in diet and obedience to the laws of health have added to the longevity of our people. The average age of the two hundred was about fifty years.

But why this large mortality between the ages of twenty and thirty, the third decade, when we might naturally look for the lightest list of any period? No other decade till we pass the threescore-and-ten line shows such a large number of deaths. It will be observed that almost as many die between the ages of twenty and forty as between sixty and eighty. Sev-

eral of those dying in their teens were bordering closely on the twenty-year line. [This possibly was due in part to the recent influenza epidemic, which was particularly fatal to those between the ages of twenty and forty.—Ed.]

There are several causes which doubtless have much to do with the heavy toll taken from the third decade, where the loss should be the lowest. It is most often during this period that the parental roof is exchanged for another. The watchful care of father and mother is no longer enjoyed. Full of strength and vigor, the youth feels as daring and as competent as a modern Goliath or Samson, and consequently unwise ventures and exposures are undertaken. Most of the new homes and new families are started in this decade, and undue strain and effort are sometimes manifested by the young householders.

This is also the college period, and entering an institution of learning furnishes no insurance against an untimely death. The saddest part of the entire obituary record is the fact that it was stated of many between the ages of seventeen and thirty, that he or she had been or was in school preparing for the work of the Lord or had just finished a course as nurse or in some line of gospel training, and that the cause had lost a very promising young helper. Severe mental strain without sufficient balance of physical labor, beyond any question is a large factor in this result. Competition and determination to reach a certain point by burning the midnight oil, overtaxing the brain to the neglect of the body, contribute to the undesired and unexpected outcome.

In the third decade of my life I had the good fortune to be a student in our Battle Creek school, both before and after it became a college, completing the two years' course then furnished to prospective gospel workers. Among the many advantages, I found there one disadvantage, and that was the lack of opportunity for physical labor. I tried to make up the lack by getting work on Sundays, a poor substitute for regular, daily muscular exertion. Leaving the cool shade of the schoolroom at the close of my first term, in the hot days of summer, I returned home to engage as formerly in farm labor. The abrupt change was too much for me in my enfeebled condition. I wilted, sickness followed, and for months I was an invalid, and it was nearly a year before I was really myself again. I believe that if adequate physical labor had been combined with my study of books, this breakdown would not have occurred.

My experience leads me to rejoice at the noble efforts now being made to provide adequate facilities for physical labor in our schools. May the Lord make these efforts a success. The reason the death rate is so low in the decade between forty and fifty years is very likely because those reaching this period have passed the stage where diseases incident to early life are more fatal, and they have not reached the period where the infirmities of old age tend to lessen their vital powers. They seem to be in the prime of life. They have also learned by experience to be more judicious in their habits of labor and rest, of diet and dress. If those in or near the third decade would profit by the experience of these more mature individuals, and be more careful in their habits, their names might not appear in the obituary column so prematurely as many of them now do. "A wise man is strong." Prov. 24:5. It is necessary to combine discretion with physical strength, else even the athlete

may find that the battle is not to the strong and that "by strength shall no man prevail." Inferior physical ability judiciously used may carry a person much farther than superior powers unwisely expended.

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## *How Shall We Regard Our Dead?*

MRS. D. T. BOURDEAU

MANY years ago a sister in Michigan lost her husband, and she went about all the time with a sad face. The Lord sent her a testimony through Sister White, saying that he had seen fit to lay her husband in the grave and that he was displeased with her for going about casting gloom over every one she met.

Now, when we are so much nearer the end, shall we not think of our dead as resting and as escaping the troubles and plagues that are coming on the earth?

In the time of the end, the Lord will take one person here and one there, those who he sees cannot endure the trials, and will lay them in the grave. Little children will be laid away, and in the resurrection, angels will bring them to their mothers' arms.

But some will say, "I cannot throw off my grief." We have the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Read Deuteronomy 4:29.) Now shall we not put on a pleasant face, and try to lift sadness from other hearts that have not the hope that we have of seeing our loved ones soon? Let us see how much good we can do in helping others to realize the times in which we live, and try to save precious souls. Let us think of the coming of the Lord and of the blessed reunion on the sea of glass, with all our loved ones. Let us think of being crowned, and of going in to the supper with Christ, and of remaining in heaven a thousand years. Now is the time to save souls and to win stars for our crown.

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## *Heeding the Call*

E. HILLIARD

MATTHEW LEVI, a Jew by birth, was in the employ of Imperial Rome. Any Jew who served Rome in the capacity in which he was serving was despised by his fellow countrymen. One day Jesus passed the publican's way, and as he came near to the receipt of custom he paused, and turning to the tax-gatherer, said, "Follow me." Matthew, happily surprised, arose and obeyed the call. Like many today who are called to lift the cross in obedience to God, he did not hesitate, but immediately arose and followed the Master. He did not stop for a moment to consider the lucrative position he was leaving. He was ready and willing to leave all to enter upon a higher, nobler work. Gladly he set aside the monetary consideration for the imperishable riches of heaven. If he had refused the call and continued his service to the Romans, future generations would never have known of his existence. He followed Christ, wrote about Christ, and will live with Christ eternally. The twenty-eight chapters of Biblical lore that he penned under the inspiration of the Holy Spirit will bear a harvest of souls over whom he and the One who called him will rejoice in the world to come.

The glory of Imperial Rome has passed away, never to return, and the despised publican, but noble apostle, has been sleeping in Jesus for centuries. But

soon he who called him from the receipt of custom will call him from his profound slumber to his mansion of rest in the city of God.

Christ also called the rich young ruler; but what a contrast between his response and that of the noble-minded Matthew. Jesus said to the ruler, "Sell that thou hast: . . . come and follow me." He demurred. His heart was set, like many of today, upon transitory riches, riches that "certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5. The wealthy ruler, in sorrow, left the Saviour, never to return. We find no trace of his repentance on the sacred page. In refusing to give all he lost all, while Matthew left all and gained all.

That which Christ required of these men in his day, he requires of all his followers today. He said, "Whosoever he be of you that forsaketh not *all* that he hath, he *cannot* be my disciple." Luke 14:33. Do we know what it means to say No to Christ? When called upon to give our heart's affection to Christ, simply to be stewards over intrusted possessions, making the kingdom of God first, why should we hesitate? To parley with Satan and the allurements of the world will bring eternal defeat. Christ gave all for us, why not give all to him? "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

St. Paul, Minn.

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## The Pure in Heart Shall See God

DANIEL H. KRESS

ONLY the pure in heart have the promise of seeing God. The psalmist asks the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is given: "He that hath clean hands, and a pure heart." Ps. 24:3, 4. The prophet adds: "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. 33:17. The revelator confirms this thought: "They shall see his face." Rev. 22:4.

Not merely will the pure in heart see God in the hereafter; they will see him here. They will see him in the hereafter because they have seen him here. "The pure in heart," we are told, "see God in every providence."—"Special Testimony to Ministers." They see God when others see man. When others fail, they are able to endure, because they see him who is invisible. Everything that befalls them, or comes their way, no matter how or through whom it comes, they recognize as coming from God.

The impure cannot understand God's providences. They cannot behold him. "Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God." Not merely impurity but "selfishness [as well] prevents us from beholding God. . . . Only the unselfish heart, the humble and trustful spirit, shall see God as 'merciful and gracious, long-suffering and abundant in goodness and truth.'"—"The Desire of Ages," p. 302.

Through the pure in heart God can carry forward his work, for God "works through those who discern mercy in misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be a failure." "In your ministry," we are instructed,

"come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair."—"Testimonies for the Church," Vol. VII, p. 272.

This is what it means to see God. The pure in heart shall see him. "Difficulties and doubts which perplex the vicious heart, will be cleared away before the one practising the pure principles of truth."—*Id.*, Vol. V, p. 440.

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## Sabbath Communion

ARTHUR L. MANOUS

"MOSES went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mt. Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud." Ex. 24:15, 16. (See also Ex. 16:4, 5, 22-29.)

On what day was Moses called into communion with God?

"The seventh day he called unto Moses out of the midst of the cloud." (See quotation; also Ex. 31:18.)

What is further said concerning this particular seventh day?

1. "'Seventh day'." It is not improbable that this might be the Sabbath.—Boothroyd's note on Ex. 24:16, in his translation of the Bible. London, 1853.

2. "'The seventh day;'" so long God made Moses wait, either to exercise his humility, devotion, and dependence upon God; or to prepare him by degrees for so great a work; or because this was the Sabbath day, called therefore the seventh with an emphatic article; and God might choose that day for the beginning of the glorious work, to put the greater honor upon it, and to oblige the people to a stricter observance of it.—Matthew Pool's annotations on Ex. 24:16. New York, 1880.

3. "Upon the seventh day, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire."—"Patriarchs and Prophets," p. 313.

In this connection compare also Revelation 1:10 with Exodus 20:8-11 and Isaiah 58:13, 14, which will show that the apostle-prophet John was also in communion with God upon the Sabbath day.

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## D. L. Moody's Faith

WITH Mr. Moody, God was ever present. Wanting anything, he would tell God of it just as he would a friend at his side. Here is an incident that showed the mighty force and trust in God that made him laugh at impossibilities:

During one of his campaigns for funds there was a certain wealthy builder that he greatly desired to enlist. The amount considered as his share was \$10,000. While Mr. Moody was calling on him, the gentleman said, "I have decided to give \$5,000; and will go upstairs for a pen." Down upon his knees went Moody, crying to God to lead his friend to sign for the full amount. In a few moments the gentleman returned, saying, "While I was upstairs something said to me, 'Make the amount \$10,000,' and I have done so."

Blessed is the Christian worker who can so pray that those for whom he prays will be instantly moved to say, "Something said to me." That still small voice would soon conquer the world if men could only be made to hear it.—Western Recorder.

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No man is a free man who has a vice for his master.—Socrates.



# BIBLE STUDIES



## ***The Sabbath: Some Objections Considered***

GEORGE B. THOMPSON

THE teaching of the Scriptures on the question of the Sabbath is very clear and explicit. Throughout the entire Bible the seventh day is set forth as the Sabbath of Jehovah. According to the sacred record, when the Lord had finished the creation of the heavens and the earth in six days, "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. The Sabbath, therefore, is a memorial of creation; it was made before sin entered the world, and was given to man in Eden. When the decalogue was spoken by the mouth of the Lord from Sinai's burning top, the Lord said, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

Through all the ages the seventh day was observed by patriarchs and prophets and all the Israel of the Lord, and by the Saviour himself when on earth.

"He [Jesus] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

### **Another Day Now Kept**

But today we find the first day of the week, or Sunday, kept, without any Scriptural authority, by the most of the Christian people. Those who keep the first day of the week are not agreed as to the exact reason for doing so. Various reasons are given as to why this day should be observed. Some objections are urged against the observance of the seventh day, and some reasons given why this ancient memorial of God's creation should not be observed. These have been considered many times; but for the benefit of those who, with an honest and true heart, are seeking for the truth on the Sabbath question, and who may be somewhat confused by some of the objections which are put forth by observers of Sunday against the observance of the seventh day, we will notice a few which are most frequently urged.

### **The Sabbath Not Jewish**

OBJECTION 1.—*The seventh day of the week was given to the Jews, and is therefore Jewish, and not binding upon Christians.*

The Bible nowhere says that the Sabbath is Jewish. Neither Jesus nor any of his apostles ever made any such claim, and we are left entirely without spiritual evidence to support any such proposition.

But suppose the Sabbath were Jewish; would that be proof that it is not holy? Would that prove that we are under no obligation to observe the day which God incorporated in the bosom of his law which he handed down from the burning top of Sinai? Would that prove that the day that Jesus and all his disciples kept is not to be observed now by people who follow in the footsteps of the Master? Does it follow that if a thing happens to be Jewish, it must therefore be a thing which is secular, unholy, and pertaining to this world? Does it follow that if a thing is Jewish it is to be shunned and forever let alone by Christian people?

### **What Pertains to the Jews**

Before we decide that the Sabbath pertains to the Jews only, it may be well to notice a few of the things which do pertain to the Jews. In Romans 9:4, 5 we read:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

The Jews, then, had the adoption; they had the glory; they had both covenants, the old and the new; they had the law, the promises, and the prophets. Surely these are not to be despised. Then, the mother of Jesus was a Jewess. Jesus was born a Jew; he lived in Judea, and declares that "salvation is of the Jews." John 4:22. Therefore if we are to reject everything that happens to be Jewish, we must needs reject the adoption, and the glory, not only the old covenant but also the new covenant, the law of God, and the eternal promises that have been made to God's people. In short, we must assume the position of the Jew, and reject Jesus Christ as the Messiah. In fact, the Gentiles became partakers of the promises, heirs of salvation, through being grafted in by faith when the Jews by unbelief were broken off. So, then, the Sabbath might be "Jewish" and still be in good company and honorable, and binding upon the human race. But it is not Jewish, nor was it ever Jewish at any time in the past. It was not made for the Jews as a people, any more than for others.

"He [Jesus] said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

Observe that the Sabbath was made "for man," by the Lord himself; not for the Jew man, but for *man* in all periods of time and in every nation on the globe. The Sabbath was made at creation, blessed and sanctified by the fiat of the Almighty; and every seventh day from that time on and forever became the holy rest day of Jehovah, a memorial of his creative power.

The Sabbath was made twenty-five centuries before the Jewish nation came into existence. It is therefore no more Jewish than it is French or Portuguese or American. Notice the commandment itself, which the Lord handed down from Sinai and spoke in words that shook the world, and wrote with his own finger upon the imperishable stone of the mountain:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

This does not say that the seventh day is the Sabbath of the Jews, but "the Sabbath of the Lord thy God." It is not the Sabbath of any one nation or tongue or people. Neither is it the rest day of some man. The Lord claims the day as his. He made it, he sanctified it, he gave it to man as a memorial of creation. It is his because he created the heavens and the earth in six days and rested on the seventh



day, and he will own it as long as this truth remains a fact, which will be eternally. Even in the new earth, when sin has been destroyed and the redeemed enter upon their eternal inheritance, the Sabbath will be kept.

#### The Sabbath the Lord's Day

The Sabbath belongs to him who made it. In order for the Sabbath to become Jewish, it would be necessary for the Jews to create the heavens and the earth in six days and rest on the seventh day, and bless and sanctify it. What folly to think of any such thing! The assertion that the Sabbath of the Lord is Jewish is as far from the truth as the Jews are from being able to create a universe out of nothing.

How impious in the sight of the Lord must it seem for puny man to rail against the Sabbath and seek to make appear secular that which God has pronounced holy! We believe that the approval of God will rather fall on those who "call the Sabbath a delight, the holy of the Lord, honorable." The Lord has promised a great blessing upon those who do this.

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

#### The Sabbath Kept Before Sinai

OBJECTION 2.—*The Sabbath was not observed before the giving of the law at Sinai.*

The Sabbath was made at creation, as we have already shown. Observe, it was not an institution, but a definite day that was blessed. The seventh day was blessed and sanctified "for man." Why should God make a Sabbath "for man," and then leave him in ignorance concerning the matter for centuries? Such a claim charges the all-wise God with folly.

The Lord "blessed the seventh day, and sanctified it." Gen. 2:3. The Standard Dictionary defines *sanctify* as follows:

"To set apart as holy or for holy purposes; consecrate; hallow; as, the Sabbath was *sanctified* by God."

The only way God could "set apart" the holy Sabbath as a day of rest would be to give a command concerning its observance, which he did.

"And sanctified it" (Heb., *Kadesh*). It is by this term that the *positive appointment* of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it."—*Notes on Gen. 2:3, by George Bush, formerly Professor of Hebrew and Oriental Literature in New York University.*

The fact that the period of seven days, or the week, was known before the law was given at Sinai, is also further proof that the Sabbath was known and kept, as the Sabbath is the only thing which divides time into weekly periods.

Then, too, the giving of the manna and the instructions concerning its gathering took place prior to the speaking of the law from Sinai. (See Exodus 16.)

#### The Memorial of Deliverance from Bondage

OBJECTION 3.—*The seventh-day Sabbath was given to the Jews to commemorate their deliverance from Egyptian bondage.*

We have already shown that the Sabbath was instituted by the Lord at creation, and was given to man as a memorial of that great work. Had it always been observed, the true God, the Creator, would have been remembered, and man would never have gone

into heathen darkness. It is true that the Sabbath is a sign of God's creative power, whether displayed in delivering a nation from slavery or in making a man a new creature in Christ Jesus; but the Sabbath was not given to Israel as a memorial of their deliverance. The Passover was given for that purpose. The Lord commanded them: "Observe the month of Abib, and keep the Passover unto the Lord thy God: . . . that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." Deut. 16:1-3. The Passover, therefore, and not the Sabbath, commemorates the deliverance from the bondage of Egypt.

### A Truthful Admission

ARTHUR L. MANOUS

IN the New International Encyclopedia, Vol. VII, art. "Festival," p. 329 (Dodd, Mead & Co., New York, publishers, 1903), is found the following frank and truthful admission regarding the nonsacred character of the first day of the week:

"In Jewish-Christian circles, however, the Sabbath continued to be observed, as the 'Apostolical Constitution' and the canons of the Council of Laodicea show. . . . But gradually a number of Christian [?] festivals came into vogue. It is not known how early the first day of the week began to be celebrated in honor of the resurrection. There is no trace of such an observance in the New Testament; for neither 1 Corinthians 16:2, where each person is bidden to lay by him, i. e., in his own house, as he is prospered, on the first day of the week; nor Acts 20:7, where there is a breaking of bread on the last day of Paul's stay in Troas; . . . nor Revelation 1:10, . . . can be quoted as showing that the first day was distinguished from the other days as having a sacred character."

\* \* \*

### Losses in the Great War

ACCORDING to "a statistical summary of the war with Germany," prepared by Col. Leonard P. Ayres, chief of the statistical branch of the general staff, the losses in the war aggregate more than seven million men. This includes only those who met death in battle or as the direct result of wounds received in battle. Of the grand total of 7,450,200 men lost in the war, Russia lost 1,700,000; Germany, 1,600,000; France, 1,385,300; Great Britain, 900,000; Austria, 800,000; Italy, 330,000; Turkey, 250,000. The remaining losses are divided among Serbia, Belgium, Rumania, Bulgaria, Greece, Portugal, and America.

America's participation in the recent war is summarized in the following figures:

Total armed forces, including army,	
navy, and marine corps .....	4,800,000
Total men in the army .....	4,000,000
Men who went overseas .....	2,086,000
Men who fought in France .....	1,390,000
Tons of supplies shipped from	
America to France .....	7,500,000
Total registered in draft .....	24,234,021
Total draft inductions .....	2,810,296
Cost of war to April 30, 1919 .....	\$21,850,000,000
Battles fought by American forces .....	13
Days of battle .....	200
Days of duration of Meuse-Argonne battle .....	47
American battle deaths in war .....	50,000
American wounded in war .....	236,000
American deaths from disease .....	56,991
Total deaths in the army .....	112,422

\* \* \*

NATIONS cannot afford to leave vital problems to the haphazard methods of physical force.—*Gardner Murphy.*

# IN MISSION LANDS

## *Visiting South Africa*

ELMER E. ANDROSS

AFTER twenty-five days spent on the S. S. "Khosron," from Bombay, India, to Durban, South Africa, it was a real pleasure to meet Brother and Sister M. C. Sturdevant and Brother and Sister F. B. Jewell, who were at the dock awaiting my coming. I arrived at Durban March 16, and the South African Union Conference convened at Bloemfontein, Orange Free State, March 27. This gave me time to spend a few days at Durban, and four days at Spion Kop, eighteen miles from Ladysmith, Natal, before leaving for Bloemfontein.

At Durban our brethren have recently erected a beautiful, commodiously arranged church building on a corner lot not far from the center of the city. Elder Sturdevant is acting as pastor of the church, and with strong support from the church members is carrying forward aggressive work in the city.

I was entertained while in Durban at the home of Dr. H. G. Hankins, who has a large medical practice in the city, and who is using his influence to build up the work of God.

I greatly enjoyed meeting again Elder and Mrs. Joel C. Rogers, who have spent many years in successful mission work in Africa. They first came to this field twenty-six years ago. They have not enjoyed the best of health the last few years, but we hope now that it may not be long till they will be able to resume work in their chosen field of labor.

Our most prosperous native work in Africa is that conducted in Nyasaland, where Brother and Sister Rogers spent a number of years in pioneer work. Sister Rogers was among the first to embrace the truth in the first tent-meeting I ever held. I was then associated with Elder E. C. Stewart.

At Ladysmith I met Elders W. B. White, W. S. Hyatt, and U. Bender, also Brethren W. B. Commin and Victor Wilson. After a pleasant drive of eighteen miles we arrived at Spion Kop, where for several years we have conducted mission work for the Zulu people. Brother and Sister F. B. Armitage have had charge of this work. They have a good school, where young native men and women are being trained for work among their people. The school is in charge of Brother H. G. Patchett.

A few months ago the South African Training School, formerly at Kenilworth, near Cape Town, was removed to the Spion Kop farm. This farm is beautifully situated, and contains about twenty-two hundred acres, much of which is rich agricultural land, the rest being suitable for grazing purposes.

The dining hall is in use, though it is not yet finished. The two dormitories are in process of construction, and the college building will be ready for occupancy, it is hoped, before another school year. All the buildings are constructed of brick made on the farm, which seem to be of a very good quality. It is no light task to begin, as the brethren did here, with nothing but the raw land,—very little funds in the treasury,—to build up a training school. Still it must be done; for South Africa has no greater need today than for a strong, well-manned, well-

equipped school for the training of the large number of young men and women in our churches who have consecrated themselves to God for service, and who must be trained to answer the ever-increasing number of urgent calls for laborers in this great field.

I have been greatly pleased to note that many of the laborers now occupying responsible positions in the various departments of our work in South Africa, formerly were students of Claremont College. The move now made to this rural location is for the purpose of increasing the efficiency of the school and enlarging its sphere of activity. We believe our people in Africa will rally to the support of this institution which is so essential to the success of our work in this great field.

\* \* \*

## *Ripening Grain on Shikoku Island, Japan*

BENJAMIN P. HOFFMAN

IN company with T. H. Okohira and S. Okada, I left Kobe April 14 on board a small wooden craft headed for Shikoku, the fourth largest island of Japan. A journey of twenty hours (our progress was hindered by fogs) brought us to the port of Takohama on the beautiful Inland Sea, and from there we took the railway line into the city of Matsuyama. About seven or eight years ago Brother and Sister H. F. Benson and some Japanese helpers conducted work in this place, but they were called away to other duties, and this whole island has been left without a worker since that time. The seed sown then, however, was not allowed to remain dormant; one or two faithful ones who received the truth have remained, and are witnessing to it by their lives in the face of bitter opposition and real persecution. In this manner an interest has been kept alive, until now quite a number in this city and in other parts of the island, as well as on some of the smaller islands in the Inland Sea, have become interested. People have been reading our literature, and are now asking for more help in the study of Bible truths.

It was in response to this call that we came over to spend some time in a special effort for this neglected part of the field. The time chosen for our visit happened to be when an exhibition of local products, industrial and agricultural, was taking place. Many important conventions and other gatherings were held at the same time. This rather militated against the holding of public meetings, but it did give us an opportunity to come in touch with people from different parts of the Inland Sea districts. Even at this busy time we were signally blessed in procuring very quiet quarters suited to the needs of our work, in an inn centrally and conveniently situated. The days were spent in visiting and holding personal interviews. One of us always remained at our quarters to study with those who called at the hotel. In the evenings we held a meeting for the study of general Bible topics.

We were thus able to do quite thorough work for about twenty earnest inquirers. A number of others

had only one or two interviews, yet we hope this interest on their part may be the beginning of a quest for truth that will lead them into a full knowledge of the world's Redeemer. Quite a number of these were teachers, friends of Mr. Okada, who used to live in this city. Some of them had attended the meetings Elder W. W. Prescott held at Miyajuma last summer, and their determination to find and obey the whole truth as it is in Jesus, has been strengthened. With this class the stand for God means a great struggle to get away from the world, and several of them are now passing through bitter trial and opposition. Please unite in prayer with us for them.

The sad part of it all is that we must now leave them and go back to other work that is just as pressing, and we have no one to leave here to continue to study with them. How long, O Lord, how long? The sun of this world's day is fast sinking, and still many hungering and thirsting souls for whom Christ died, wait, looking for the light of life. May all God's people unite in one mighty appeal to him to sanctify and use to the salvation of many more souls us who are in the field, and also raise up still other light bearers for the many yet unentered portions of the field.

*Matsuyama.*

\* \* \*

## ***Biennial Report of the South Kiangsu Mission***

K. H. WOOD

THIS mission comprises the Southern portion of the Kiangsu Province, except the Mandarin-speaking section about Nanking, and all the province of Chekiang.

### **Population**

The population of this territory is estimated at about twenty-seven million, about the same as the combined populations of all the States west of the Mississippi River.

At the present time our force of evangelistic workers numbers twenty-five. Could the population be equally divided among these workers, each one would have in his parish one million eighty thousand souls. In the States west of the Mississippi there are eight hundred evangelistic laborers.

### **Progress of the Message**

The Lord has not been unmindful of us, however, and progress has been seen in all portions of the field. In the spring of 1917 evangelists were sent to the city of Wenchow in the southeastern portion of Chekiang, to care for an interest which had been aroused through the work of our colporteurs. Since that time most of our advanced work has been done in that part of the field, and our means and working force have been taxed to the utmost to care for this work, which has grown beyond all expectations, both in the city and the surrounding districts. Elder and Mrs. G. L. Wilkinson are now stationed in Wenchow, where they are studying the language in preparation for their work of heralding the message to the millions in that district. Work has also been established in the two proverbially beautiful cities of Soochow and Hangchow, and several families of believers have taken their stand for the truth as the result of the work done.

Interests seem to be developing in several places in the districts south and west of Hangchow, which, if genuine, as we now believe them to be, is another evidence that the field is ripe for the harvest.

A company of forty persons has begun the observance of the Sabbath at Chuki, a large city one day's journey south from Hangchow. A Sabbath school has been organized in Chuki, and our Hangchow evangelist and his wife are spending a few weeks there, conducting Bible readings and holding meetings.

### **The Field Work**

During the past two years the baptized membership has increased 140 per cent, while the message has reached all the borders of the field north, south, east, and west.

The number of our organized churches has increased from three to eleven, with a present membership of 324. There have been 153 baptisms during the past two years, while during the previous two years there were but 89. The number of organized companies since the beginning of 1917 has grown from ten to twenty-seven, making in all thirty-eight places in this mission where Sabbath services are regularly held.

To care for this enlarged work it has been necessary to add workers from time to time. We now have fifty-six workers of all classes in the employ of the mission.

### **Tithes and Offerings**

Realizing the importance, in the building up of Christian character, of each believer's returning to the Lord his own, as well as bearing a share in the financial burden of evangelizing the heathen, we have constantly emphasized the duty incumbent upon all to pay tithes and offerings. We have scarcely made a beginning in educating the churches regarding this matter, yet during the past two years \$3,518.85 tithe was paid in. Combined with the various offerings, the amount given was \$7,866.78.

### **Our Needs**

We were glad to receive the appointment of Brother and Sister Wilkinson to this field during the past year. They have faithfully pursued their study of the language, and are already a strength to our field force. However, their appointment only brings our force of foreign laborers up to the same numerical strength it had five years ago when the work in this field was confined to the city of Shanghai.

We are still waiting for a family to fill the vacancy made by Brother F. E. Stafford's return to America four years ago. Besides this family, we are also urgently in need of a foreign field missionary to take charge of the work of the publishing department, another ordained minister to labor among the churches throughout the field, and a family to settle with Brother Wilkinson in Wenchow.

These are our pressing needs, and do not include the additional workers we should have to efficiently conduct the work of the several departments, other than the field evangelistic work. We desire to avail ourselves of this opportunity to request that earnest consideration be given to our needs, as mentioned above, that additional help may be given at once, to assist in caring for the many openings for the advancement of the message, which God is continually giving us.

\* \* \*

"THE sufferings of Jesus, the anointed one, on Calvary were but the climax of his travail of the ages. They were all caused by sin, your sin and mine. He suffered and died that we might put away the sin, and put it away forever."

# The Object of the "Review"

## ISOLATED — REVIEW HER MINISTER

"It is about thirteen years since I first subscribed for that good paper, and since then it has been a regular visitor at my home every week. By no means would I expect to keep in close touch with this great truth which this paper stands for did I not read it regularly. As I am an isolated member, that is all the sermon I hear for months at a time."

Montana.

## HOW CAN ANY SEVENTH-DAY ADVENTIST LIVE WITHOUT THE REVIEW?

"DEAR GOOD OLD REVIEW: I thought I would write a few lines to let you know how I enjoy your weekly visits. I have been a subscriber for more than seventeen years. I would not do without it if it cost me five dollars a year. It helps to keep me faithful to the truth. When everything seems dark and cloudy, then it seems to give new life and hope. It keeps me in pace with the message, and also where we are in the closing scenes of this world's history. I cannot see how any Seventh-day Adventist can live without it. I always look with joy for it because it brings me help and comfort. My earnest prayer is that every Adventist family may subscribe for it. May the blessing of a loving Saviour attend all the Review family, is the wish of your friend and brother."

California.

## A WIDOW WITH FIVE LITTLE CHILDREN WILL READ THE REVIEW, EVEN IF IT MEANS LESS FOOD

"I received your letter in regard to the renewal of the Review some time ago, and meant to answer at once, but misplaced the letter until tonight.

"My husband died Dec. 9, 1918, and his subscription was renewed in my name. It begins with January 15 (if I mistake not), and is to run for one year. I have received four copies. One came today.

"My husband loved to read the 'good old Review.' He spoke of it several times during his illness, which lasted only ten days, saying, 'Our subscription expires the fifteenth of this month, and we must not let it run out,' but with his sickness and death and five children under nine years for me to care for alone, I did let it expire, and missed about four copies.

"He was the elder of our little church here and tried to get every member to take the Review. He said, 'I'd have the Review if I had to do with less to eat.' He did not take newspapers. He read the last Review that came before he died. I expect to read it until Jesus comes if it takes from my physical food."

Oklahoma.

## ITS MESSAGES ARE UPLIFTING

"No Seventh-day Adventist family can afford to be without the Review. Its messages are helpful and uplifting. Isolated members who read the Review are usually better informed than those who do not read it, but who have the privilege of hearing a sermon every Sabbath."

Tennessee.

## NEVER READS A COPY BUT IS HELPED SPIRITUALLY

"I want to express my appreciation of the Review and Herald. Each week as I open the copy that comes to me, I am impressed over and over again with the character and value of this publication to every one connected with this message. I never read a copy but I feel I have been helped spiritually, and helped to see clearly the great work that God is doing in the earth. To my mind the good old Review is as necessary to a believer in the third angel's message as a textbook is to a student. I trust that sometime our people may arise to their privilege and opportunity in subscribing for the Review."

Tennessee.



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THE REVIEW contains matters of church, and worldly of belief. take it, the church the amount of the supply the destitute would this plan be the mercies of the or missionary society

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### SHOULD BE IN EVERY HOME IN THE DENOMINATION

"Each issue of the *Review* is full of matter which every Seventh-day Adventist should read. I do not see how it is possible for any of us to be without the *Review*; it has truly wonderful messages in its pages, and gives one a broad, intelligent, and helpful view of the progress of the truth of God. We all need it, and may the *Review* find its way into every home in the denomination."

Pennsylvania.

### NATIVE WORKERS GET COURAGE FROM THE REVIEW

"Our native workers in Changsha can read the Romanized characters, and recognize the name of the province (Hunan), names of cities, and my name. I show them the reports in the *Review*. Their faces brighten, and they are encouraged. They go about their work with new energy, stimulated to greater endeavor by the thought that a report of their efforts is published in our general church paper."

China.

### LOVES OUR CHURCH PAPER FOR THE INSTRUCTION IT GIVES

"I have been reading the *Review* today. I love our church paper, and the last article read was 'Words of Appreciation,' in the paper of January 30. This was the best wine kept to the last of the feast. I enjoyed this number from 'A Word of Changing Emphasis' on. I love Elder Spicer's short articles on God's deliverances. I have thought of writing him one of mine, how in a crowded theater in Kansas City, intending, as a boy of twenty years, to start for Texas the next day and become a cowboy, I saw a vision right there in the midst of the play — saw myself alone and dying in a lonely cabin in Texas, and changed my mind.

God, in his love for me, turned my mind to other thoughts and purposes. May the good *Review* continue its good work. I also like your way of putting helpful articles in the World-wide Field department."

California.

### PUTS NEW LIFE INTO THE SOUL

"Just received a good fat *Review* as in days of old. We love it. It cheers, it puts new life into the soul. It inspires to holier living. It warms our hearts, and we feel we have an interest in all the world to pray for. New matter and reason for claiming God's promises. Only the Lord knows how valuable such a paper is to this people. We often pray for the editor."

England.

### SIXTY-THREE YEARS A READER

"I regret very much that I am so late with my renewal order for that good paper, the *Review and Herald*. I can only plead sickness as an excuse.

"I have enjoyed the good reading of this excellent paper, more or less, since I was seventeen years old, and this month, the first day, completed my fourscore years. I must have it while God blesses me with eyesight."

Oregon.

### WITHOUT THE REVIEW LIKE A MARI- NER WITHOUT A COMPASS

"Be assured we have a very deep interest in our good church paper. We feel that to try to get along without it would be like a mariner trying to guide his ship without chart or compass. The *Review* has the true advent ring, and many feel that the paper has never been more helpful than it is today. It gives the trumpet a certain sound, which is needed in this time of unrest and perplexity."

Pennsylvania.

## Not Received a Personal Uplift from Reading Our Church Paper

renewing NOW. - Help extend the influence of the REVIEW by getting a new subscription.

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## The Cry of the Heathen

FRANK L. SMITH

THIS week an old man walked many miles through the hot sun to our mission station. He had a good look on his face. His eyes seemed to speak louder than words, as if he was expecting to get that for which he came. I was immediately attracted to him, and was anxious to hear what he would say.

He said: "I have come many, many miles this hot day, and am tired and thirsty; but that is not my errand. I have come to ask you to send some one to my village to preach to us. We have no one to tell us about the God the sahib [meaning the European] worships."

I asked him if he had ever heard our doctrine preached.

"No, only in a roundabout way," he replied, "but what I have heard only made me want to hear more about it."

And now his face shone as he presented his plea. His faith was already laying hold of the answer he expected to receive. Only those who are placed in the same position as I am can realize how I felt as I was compelled to answer him, "I am very sorry, but we have no one at present whom we can send to your village to give you this gospel." To my mind flashed this text, "This poor man cried, and the Lord heard him,"—and I wondered when the last part of the verse (Ps. 34:6) would be answered,—“and saved him out of all his troubles.”

This poor heathen was in trouble; so was I. What more could I do? It was said of Mary, "She hath done what she could." Can a similar thing be said of me? Who will be held responsible if the people in this man's village are not saved in the kingdom?

We think of the hundreds of young men and women in the homeland who could be here at the battle's front giving the message to these poor souls who are calling for help. Let us lay all on the altar for the One who gave all for us. Will the work be finished in this generation? We all say, "We believe it will." If ever there was a time when both old and young should awake and realize where we are in the history of the world, that time is now. Satan realizes that he has but a short time. I wonder if we think as seriously about our own salvation, and that of those who are out of the ark of safety, as we should. May all who are not doing all in their power to proclaim this last message of warning, decide today, this eleventh hour, to redeem the time, and bring sheaves into the Master's garner.

*Chuharkana, Punjab.*

\* \* \*

You cannot run away from a weakness; you must sometime fight it out or perish. And if that be so, why not now and where you stand?—*Robert Louis Stevenson.*

## Healed by Prayer

O. B. KUHN

At our Changsha chapel two children recently died from smallpox and two others were dangerously ill. At the time, Ho Ai Deng, the leading evangelist of the mission, and I were holding meetings in the northwestern part of the province, about two days' journey by steamboat from Changsha. Brother Ho came to me with a telegram in his hand, the tears rolling down his cheeks. His son, Yo Han, his only child, was stricken with the dread disease, and was seriously ill. The mother had wired for the father to return without delay.

Brother Ho was weeping bitterly. I told him that as the water was too low to return by boat he would better travel by horseback two days' journey to a place where he could get a river launch one day's journey from Changsha. He replied that he should return, because his wife knew nothing about caring for the sick. He said that he did not want to leave me, as we had planned to conduct meetings at Nan Hsien, another important city, before returning home. However, he did not know what else to do.

I said to Brother Ho that I did not want to influence him. If he went home it would be all right; if he continued with me, that would be well. We then prayed together, asking God to bless especially Brother Ho's son, and to indicate to Brother Ho what he should do. After the season of prayer he was satisfied that he should continue with me on our itinerary and not return home.

Although it was more than two weeks before he reached Changsha, Brother Ho never once showed signs of unhappiness or mentioned his boy's illness. He had the witness of the Spirit of God that all was well. Upon arriving at his home he found his son well. The day that we prayed for the boy, five hundred li distant, the smallpox sores covered his body. That evening his skin cleared up, and he was entirely healed.

The Chinese are as likely to exaggerate as people of other nationalities, and we are inclined to accept accounts of miraculous healing with a little reserve, but here is a case where the evidence is so clear that one cannot doubt.

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## An Interesting Sabbath in Porto Rico

DANIEL D. FITCH

I AM sure that many of our people in other parts would be glad to spend a day with us in this field and see how we have to do things. Possibly if they could have this privilege they would be more enthusiastic in their contributions and their prayers. As we must depend upon these for our success, I am inviting you to spend, in your imagination, the week-end, or Sabbath, with us in Santuree, a suburb of San Juan, the capital of Porto Rico.

As the Sabbath begins at sunset, we have our missionary meeting on Friday evening. Porto Rico has no Seventh-day Adventist training school of any kind, and we are trying to anticipate the one which we are hoping will be established sometime soon, and to inspire our young people with the desire for a Christian education, so that they will be ready when the glad day comes. I had received calendars from several of our schools, and had stationed in various parts of the church persons who could speak both English and Spanish. These persons used these calendars, especially the pictures, to explain certain phases of our work to small groups as they went from station to station. I realize that here, as in other parts of the land, it is for lack of knowledge of world conditions that our young people do not take the interest in our work that they otherwise would. For this reason we are trying to enlighten them as to the workings of our denomination.

At 7:30 Sabbath morning, according to appointment, we met at Boriquén Park, on the Atlantic Beach, to celebrate a baptism. Not only is God calling men from the ordinary walks of life, but he is also calling those who have served as pastors, and therefore better prepared for the work. On this occasion a former minister and his wife were the ones to go forward in the ordinance.

At 9:45 we gathered in the church for Sabbath school. Sabbath school was followed by a preaching service, which lasted until after twelve o'clock. Both these services were in Spanish. At two o'clock we were back again for the English Sabbath school, which was followed by a service of especial interest, as I had asked Brother Vallejo, the baptismal candidate of the morning, to give his first sermon in our church. He is a native Porto Rican, but is well educated in English as well as in Spanish. As he closed, a typical tropical rain came up,—and it can rain in the tropics. I knew that no one would wish to leave while it was raining, so took the time to present certain matters to the church.

Then, having heard of the death of an infant in the family of one of our members, I called at that home, and also on others who were ill.

Arrangements had been made for the marriage of three couples the evening after the Sabbath, so before I could finish supper the first one of these was waiting. Here the minister has to gather all the information that is usually taken by the civil registrar in the States; so his part in the ceremony is not simply officiating at the service, but consists largely in filling out lengthy blanks and the taking of the oaths of those who have to give them for any contracting parties who are less than twenty-one years of age.

Thus our week-end on this occasion came to a close, with the Sabbath pressed full of God's rich blessings.

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## The Sanitarium Baths in Bombay

RAY L. KIMBLE

ANOTHER call has been answered the past year by the opening up of medical work in the city of Bombay. The experiences we have had since coming show how greatly this response is appreciated by the people.

I had been in Bombay only three weeks when I met a young man who was interested in the study of the prophecies. Before we separated he purchased seven of our books. During our conversation I told him

about the medical work, about the good it is doing and our plans for this city. He listened intently, and when I finished he drew a bit nearer and said, "I'm interested." A few hours later he demonstrated that interest by handing me a check for rupees 450, or about \$150.

One day, as Mrs. Kimble and I were traveling by train, we met an educated Indian gentleman. He had attended one of America's largest universities, and now holds a position in a large college in this country. In our small compartment, as the train sped on, we studied live Bible topics together. In a letter to us he says, "I want to become better acquainted with these things."

Thus are the good tidings spread here in this land of great spiritual darkness.

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## American Foreign Peoples

May 19, 1919.

TO THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS,

ELDER A. G. DANIELLS, PRESIDENT.

We, the undersigned, regular conference laborers, are assembled in a Home Missions Institute. We represent and work in these twelve languages: Belgian, Czech-Slovak, Finnish, French, Greek, Hungarian, Italian, Polish, Portuguese, Rumanian, Russian, Serbian, and Syrian. God is with us in power, and we are grateful to you for giving us the privileges of this institute. We also desire to express to you our sincere and lasting appreciation of your interest in, and care for, this new foreign-language work in America. If it had not been for your liberal appropriation to this needy cause, it could not have been begun. Our foreign-language mission work is a means of preparing workers to labor in other countries, and some of us hope in God's own time to labor in the lands of our fathers. But aside from this work across the sea, there is a vast field here in America. We are now some 1,600 Adventist believers, and we represent more than 12,000,000 people. We are one with you in faith and hope and work, and we pledge you our service and loyalty and love in the Lord Jesus.

*J. F. Huenergardt. - Hungarian*  
*S. E. Byrley - Russian*  
*John Smith Hungarian.*  
*Milan Petrovic - Serbian*  
*Giusto Vitranio Italian*  
*A. M. Babionas Russian*  
*P. M. Kraman Rumanian*  
*Anthony Catalano Italian*  
*Michele Cobi Italian*  
*Salvatore Arrabito Italian.*  
*Joseph Soucasse. Italian*  
*Theo Dimuzaj - Rumanian*  
*John Klepe Rumanian*  
*Geo Polinder Hungarian*  
*J. A. Dornuska - Polish*  
*M. Loygo Italian*  
*Andrew Jakush Czech-Slovak*  
*Paul Matula Czech Slovak*  
*Anna Loukup Bohemian Czechoslovak*  
*P. P. Angelo Greek*  
*A. P. Kuceray Czech-Slovak*  
*Virginia Brasca Rumanian*  
*Orlando B. Ogertson Italian*  
*Gabriel Vass. Hungarian.*  
*Vesta Cash. Italian*  
*Rozsa Vass. Hungarian.*  
*R. Calderone Italian*  
*A. D. Lajnal Slovak*  
*H. A. Dextor. French*  
*S. E. Hannon. Belgian. (Maloon)*  
*T. S. Lindorck Lithuanian*  
*E. Hamara Finnish*



# 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."

## LIFE'S INSPIRATION

I've climbed the stairs uncounted times; I've rocked the baby o'er and o'er;  
I've arbitrated childish wars until my every nerve is sore;  
I've put on sweaters, buttoned coats, and fought with rubbers 'most too small,  
Until in weariness I cry, "I'd really like to end it all!"

Then Baby-Love holds out her arms, and laughs aloud in infant glee;  
And Four-year-old comes crowding close, his golden head laid on my knee.  
Dear Daughter strokes my throbbing brow, and whispers, "Mother, I love you;"  
While oldest Son, engrossed with tools, calls, "Mother, see what I can do!"

'Tis then, dear Lord, with tear-filled eyes, the outline of your plan I see,  
And prayers sincere for strength to *do* rise from the very heart of me.  
With love enough, the greatest task will never bring the wish to shirk.  
This now my plea, most gracious God, "O make me worthy of my work!"

—Laura Guyol Wolfe, in *Today's*.

## The Lost Sheep -- Where Are They?

MRS. L. D. AVERY-STUTTLE

So much has been written and spoken about the lambs of the flock and the danger of their straying from the fold, that I am afraid some of us forget that there are sheep as well as lambs; who are worth saving. The poet has well said,

"Men are only boys grown tall;  
Hearts don't change much after all."

So I have come to the conclusion that the sheep of the fold need very much the same treatment as the lambs, if we would keep them from straying. And in case they have already strayed, I believe that the sheep may be reclaimed and brought back again as easily as the lambs, and in much the same manner.

In the well-known parable of the good shepherd who leaves the ninety and nine and hurries out into the darkness to rescue the one lost sheep, please notice the method employed by the shepherd in bringing about a return. We fancy we can hear him as he scales the rugged hills or descends the dangerous chasms, calling—oh so tenderly, so persistently, calling—the wandering one. He does not reproach the sheep because of the trouble caused by its straying; nor does the shepherd drive the poor, trembling creature back to the fold with cruel blows and angry words. No; he tenderly takes the wanderer in his arms, and carries him back to the sheltering fold, with rejoicing.

Contrast this with the harshness and severity sometimes used by the church of Christ when one of its members goes astray. If it is a sister, we say, "Really, she is old enough to know better. I have no patience with such conduct. She is a reproach to the rest of us. Let us cast her out!" If a brother wanders away, we are apt to turn a cold shoulder to him, or, at least, to look upon him with suspicion. And it does not take him very long to notice it. When we turn our faces and walk on the other side of the street, or look into the tree tops, or manage almost any way to avoid meeting him and speaking to him, his heart grows harder and harder; or else, perhaps, the bitter tears tell of a bleeding wound, a longing for a kindly word of sympathy, and the warm clasp of a brother's hand. Let us not forget that the wanderer into sin can never

be reclaimed by severity and coldness. Oh, it is a cold old world at best. So brothers, sisters, let us use gentleness instead of harshness. Let the tones of our voice be sweet and winning, no matter how great the seeming provocation. There is never a heart without its own secret sorrow. Perhaps by a kind word or a hearty handshake, we may be able to cheer and even to bring back some discouraged wanderer to the fold.

Surely it is worth our while to try. And surely it is worth while consistently to interest ourselves in the affairs of others, and not be so completely absorbed in our own affairs.

Oh, shall we not allow the Sun of Righteousness to melt away the ice from our hearts, until we are ready to search for the wandering sheep who have strayed away?

San Diego, Calif.

\* \* \*

## The Father Love

W. F. MARTIN

"WHEN he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

This well-known text illustrates the yearning love of the father for the son who has gone astray. Much has been said, and volumes written, about mother love. It is true, the love of a mother is strong. It will stand the test of sorrow, disappointment, and disgrace. It nerves a feeble frame to endure long hours of vigil by the bed of sickness. It endures famine and privation for the offspring it adores. Mother love is beyond measure. Too often, however, the depth of the father love is overlooked and ignored. In the parable of the prodigal son it was the father whose heart went out in longing for the wayward child. It was the father who first saw him when he was yet a long way off. It was the father who was the first to receive him back into the home.

One who has never been a father does not know the heart-hunger and yearning for the child who is away. How sweet are the memories of years past—the years when with delight the children met him at the gate or raced to be the first to greet his home-coming. How carefully he watched the development of each



child! With pleasure he spent his earnings, whether meager or plenteous, that his family might have the necessities of life. Then, when the day of parting came, crushing back his heart-breaking sorrow, the father gave up the child he loved, and stoically went about his work.

Is the absent one forgotten? The same love that was on guard at home reaches out across the intervening miles and longs still to protect the child. Then at the rare intervals of home-coming, no one finds a keener pleasure in the reunion than the father.

Truly, the father's love, deep and sincere, reflects the great love of God. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13.

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### *What Is Your Son Worth?*

H. M. KELLEY

"WHAT doth it profit a man if he owns the whole world and loses his own son? or what will a man give in exchange for his son?"

This paraphrase was written by a broken-hearted father. It was wrung from his heart by a sad experience, the agony of which no other words could express. This is the story in his own words:

"The boy grew, and our fortune grew. I had many interests, and was away from home much of the time. I was too busy to father the boy. He went to school; at first he did well, but he got into bad company, and in his teens he became wild, and still wilder. At first he humiliated us, and Mary [the mother] began to fade.

"I had always had some religion about me. It had never been used very much, but when our boy got beyond advice and persuasion and punishment, I began to look to God to save him, but I myself meant to help.

"I planned to go out with our boy and be his companion — when I had time.

"I resolved to attend church services regularly and take him with me — when I had time.

"I hoped to interest him in the young people's society — when I had time.

"I promised myself that I would take him into my confidence and talk to him as every father should talk to his son — when I had time.

"But I was absorbed in business.

"Mary, though, found the time. She clung to God, and refused to believe

that he would abandon her boy. At first she prayed with an aching, breaking heart. She would not leave home. She was always there when the boy needed her; and when I came in at night, her face showed the struggle. She would smile and try to hide her grief, but it was there."

Through the mother's prayers and pleadings the boy was brought to Christ, but the father continued in his business of making money.

One day the telephone rang, and the doctor said: "I am sorry to give you this message, but your son is dead."

Years passed, and now the father says: "The house is still — very still. I seem to be bleeding somewhere within. How I could love my boy if I had him. I'd find the time; I'd take the time." And then he added: "For what doth it profit a man if he owns the whole world and loses his own son? or what will a man give in exchange for his son?"

Many of our boys are going astray. All of them need Christian fathers. None of the fathers are to blame for all the sins of all the boys, but some of the fathers are to blame for some of the sins of some of the boys; and what will these fathers give in exchange for their boys?



What Is Home Without a Grandmother?

## If Baby Gets "Summer Complaint"

LOUIS A. HANSEN, R. N.

"ONLY a case of summer diarrhea" has often been the cause of a funeral because it has not been regarded seriously enough to give it prompt and careful attention. It is one of the worst child destroyers, and should be feared. The utmost attention should be given to its prevention. After the disease appears there are some things that can be done to combat it, especially if done in time.

The suggestions here given are not intended to take the place of the services of the physician, but are merely to aid the mother whose care must supplement that of the physician, or who may not be able to secure the immediate help of a doctor.

Digestive complaints in summer may be indicative of serious danger, so give heed to the first symptoms. They are a call to quick action. Do not delay in calling the doctor.

Do not give the baby medicine except on the doctor's orders. In fact, this applies to all ages, for all medical treatment belongs to the physician. Baby's stomach and bowels are very sensitive, and a drug, the full action of which you do not understand, may cause permanent harm.

The immediate cause of diarrhea in any form is the presence of poisonous germs in the intestinal tract. They may develop there as the result of some error in diet, such as overfeeding, either by too much food at a time or by too frequent feeding. This gives opportunity for fermentation, followed by irritation of the sensitive lining membrane of the intestines and then by diarrhea. Undigested particles of food may be the cause of the trouble. Most commonly the cause is milk containing disease germs, which rapidly develop under the favorable conditions found in the intestines.

Some of the warning symptoms are unusually frequent bowel movements; thin watery stools, or stools containing lumps of undigested curd and perhaps mucus; stools varying in color, perhaps green, and having an offensive odor; poor appetite; coated tongue; more or less fever, according to the severity of the attack; vomiting; gas in bowels, causing distention, with a rigid abdomen, and relief when gas is expelled.

Stop feeding at once. Give no food for twenty-four hours or for perhaps a longer period. Milk feeds the germs. Give cool boiled water at feeding times *and* between. Encourage vomiting. Give a teaspoonful of castor oil, in orange juice if necessary to get baby to take it. The digestive tract must be emptied of all food, and the vomiting and diarrhea are natural efforts to accomplish this.

To aid further the emptying of the bowels, give a high enema of about a pint of tepid water containing a teaspoonful of salt. Use care about this. Attach a soft rubber catheter to the hose of a fountain syringe, grease with vaseline or olive oil, and insert slowly and carefully about six inches into the bowel, allowing the water to run while inserting, to distend the bowel ahead of the tube. Allow the air and a little water to escape before inserting. The syringe bag or enema can should hang about two feet above the baby's body.

Apply fomentations or poultices, bearably hot, to the abdomen for about an hour, following with cool compresses. Repeat this treatment every four or five hours.

Sponging the body with cool or tepid water will aid in reducing fevers, and will help to induce sleep. Apply cool, wet cloths to the head. Allow plenty of fresh air; baby will not catch cold with a fever. Keep the baby as quiet as possible; moving about aggravates the trouble.

Proper feeding is important, to overcome as quickly as possible the nutritional waste caused by the disease and at the same time not irritate the inflamed condition of the digestive tract and prolong the difficulty. After withholding food twenty-four hours, or possibly longer, give barley water, made by cooking two tablespoonfuls of barley in a quart of water for two or three hours, straining, and adding a little salt.

Egg water may be given freely after the first twenty hours. Beat the whites of two eggs in a pint of water until thoroughly mixed and the albumen is dissolved. Strain through a cloth and add salt.

Rice water may also be given to advantage. Soak two tablespoonfuls of rice in three cups of cold water, heat gradually to the boiling point, and boil till soft. Strain and add salt.

These preparations should be kept on ice between feedings. They will nourish for some time. Milk should be withheld while diarrhea continues.

### Caution

The disease germs are in the bowel discharges, and may be communicated by soiled hands or utensils. Always wash the hands after changing baby's napkins or handling them.

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## Two Weddings

### The First

THE wedding took place in a Seventh-day Adventist church. Many people gathered to witness it. Some were believers in the advent message, but there were others not of that faith who had come to "see an Adventist wedding." The young people especially were excited and expectant. There was a general buzz of conversation and a flutter of preparation. As the time for the arrival of the bridal party drew near, the organist began to play a lively air, with a waltzy swing, and continued until the bride and bridegroom stood before the minister, waiting for the ceremony to begin.

All eyes were on the bride. She wore a dress of cream silk, trimmed with exquisite silk lace and insertion. "Will she wear a train?" I had heard some one asking. Yes, she wore a train, and it certainly looked very beautiful as it fell in soft, rich folds, with its wealth of dainty adornment, which had evidently cost many hours of painstaking labor. The reader's imagination will readily fill in all the details of the short sleeves, the fashionably cut low neck, gold brooch, gold chain and pendant, the customary veil and flowers, and then she still wore the engagement ring, in which were set four diamonds.

As soon as the ceremony was over, the buzz of excitement began again. Some of the boys rudely rushed to the door to be ready to shower rice and confetti as the bride came out. But others, who did not succeed in getting out in time, not to be outdone, began the shower in the church. In a moment they were gone, and so the wedding was over.

Then there was the breakfast. It was quite a grand affair. Toasts were proposed and speeches made, much as one reads accounts of in the newspapers. Then there was a great deal of singing — the kind of

songs they generally sing at parties. The bridegroom is fond of music, so they had plenty of it. There were other forms of entertainment calculated to "bring out" the young people, of which we cannot now speak particularly. Then they asked the minister to pray, which he did, but he could not help thinking of what the Bible says about "perilous times," when there would be a "form of godliness" with a denial of its power.

After it was all over I heard some of the girls express a determination that their next dresses should be more fashionably cut than in the past. "I don't see why we should be so strait-laced about using becoming trimmings," said one. There was one that demurred, saying, "Surely Adventists should not be *quite* like the world." But others maintained that the Lord likes to "have things nice," and she was *half* convinced.

The general opinion among the boys seemed to be that there is not much in life unless one can "do things in proper style."

As the people left the church, I heard a stranger ask, "But what *are* these Adventists?" The one addressed replied, "They are very good people in their way, but keep Saturday for Sunday; that is the only difference."

I thought of the unseen watchers,—of the angels, and the disappointment they must have felt.

That night I dreamed that an entry was made in the books of heaven, describing the whole affair without comment, save only that Matthew 10:33 was noted in the margin.

#### The Second

This also took place in a Seventh-day Adventist church. Many people gathered to witness it. Some were believers in the advent message, but there were others not of that faith who had come to "see an Adventist wedding." The young people especially were excited and expectant. As the time for the arrival of the bridal party drew near, the organist began to play Mendelssohn's Wedding March, and continued playing until bride and bridegroom stood before the minister, waiting for the ceremony to begin. All eyes were on the bride. She wore a dress of white voile, made in simple style. The bride did not even wear the conventional veil, her only ornament being some very choice natural flowers.

Before the service began the minister asked that all remember the Lord's house, and refrain from throwing rice, etc., in the church, and said the custom could well be dispensed with, even outside the building. This advice was followed, for all knew that the bride's people were in sympathy with the request. The result was an absence of that hilarity frequently manifested on such occasions, but there was no lack of brightness and Christian good cheer.

Then came the wedding breakfast. It was quite a simple affair. There were a few short, earnest addresses by the parents, the minister, and some friends, free from jocularities (for these young people were consecrating their lives to united service under the Man of Calvary), but fraught with warm Christian love and good wishes. Then there was a great deal of singing,—for the bridegroom was a lover of music,—mostly of a character that expressed a desire for God's blessing and guidance, and a determination to devote the life to unselfish service. When the minister was asked to pray, the promises of God looked to him like so many precious pearls that were to be received by only asking for them.

The next Sabbath I noticed several girls whose dress was more modest than formerly. The bare arms and neck of the previous week were now covered, and there was an absence of needless adornment. I concluded this to be the result of a whispered conversation I had heard among them on the night of the wedding, to the effect that any one could tell that — [the bride] was a Christian, by the way she dressed.

And the boys, five of whom were in the bridegroom's class in Sabbath school, formed a resolution to be true to Christ at any cost.

As the people left the church I heard a stranger ask, "But what *are* these Adventists? they seem to do things so differently from other people." "Oh," was the reply, "don't you know, they believe the coming of the Lord is near at hand? That is why they do as they do." The last thing I heard as these people walked away, was a remark to the effect that they believed it was true.

I thought of the unseen watchers. There was joy among the angels. And Jesus looked satisfied.

That night I dreamed that an entry was made in the books of heaven, describing the whole affair without comment, save only that Matthew 10:32 was noted in the margin.

AN ONLOOKER.

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### Wedding Buffooneries

It is pitiable, as well as shocking, to see how many otherwise orderly, well-behaved men and women, who have a reputation for refinement and culture, descend to the plane of hoodlumism when it comes to wedding occasions. Commenting on this anomaly in human nature, one writer truly remarks:

"All sorts of tricks, no matter how rude and sometimes delicate, are played on the newly married couple. As some one has said, 'Everything is done that can be done to make the couple appear like fools, and their friends succeed in appearing like boors and barbarians.' The brains of the miscreants are racked to invent the most outrageous and disgusting schemes with which to torment the principals in the wedding.

"We have imagined that we were advancing in our civilization; but in these things we are rapidly going back toward the days of ruder things. Indeed, we are going beyond anything of the past of which there is any record. The old custom of 'serenading' a newly married couple was supposed to be unruly and noisy beyond tolerance; but these things were mild and respectable compared with modern inventions. In these old customs there was no attempt to humiliate or seriously inconvenience the victims; but this is not true of modern practices. They are considered tame unless something extremely annoying is done. These practices are actually barbarous — begging pardon of the barbarians, who never indulge in anything so unbecoming on such occasions. They are bringing us into disrepute in the eyes of other countries. Even the peoples we think but semicivilized look upon these practices with astonishment.

"Marriage is a Christian institution, and should be treated in a serious manner. A wedding is an occasion of rational and holy joy, and should be so regarded. The bride and groom should receive good cheer at the hands of all their friends. Everything possible should be done to contribute to their comfort and happiness, and nothing to cause them discomfort or distress should be tolerated. It is one of the events of their lives, and one of the very greatest events, and they should remember it always with pleasure. To mar it by rudeness or cruelty is wicked. The friends who will engage in such a desecration of a serious occasion, or countenance it in others, are extremely thoughtless, or malicious."

It is proper that the wedding occasion should be one of joy, but it seems difficult for many, and we fear this may include some Seventh-day Adventist young people, to find satisfactory joy without descending to the crude and uncouth. God calls his children to better things, to higher standards.



## JACKSONVILLE, FLA.

This city is the gateway to Florida, and every winter it is visited by most of the tourists who go to that State. Large shipbuilding works and a cantonment are situated there, which increase the population. The population, normally, is about one hundred thousand. The percentage of growth in population for the first ten years of the twentieth century was 103, and this rate has been more than kept up ever since.

My wife and I went to Jacksonville March 21 to spend the summer in the work there. Two days later she was called north by telegram to care for her mother, Mrs. E. H. Kynett, who had suddenly been taken very ill. Two months later I was called to join them in Charlotte, Mich., as mother was expected to pass away at any time.

At this writing I have been in Charlotte two weeks. Mother is still alive. She will be remembered by many of our older brethren, as her home for many years was next to the Tabernacle on Main Street, in Battle Creek.

During my two months' service in Jacksonville, I had the privilege of receiving eleven persons into church fellowship on profession of faith, and of baptizing nine. There are about ten others who, I hope, will be ready for baptism soon. These are mostly the result of the faithful work of our home missionaries. The church is doing faithful work in distributing literature, and holding Bible readings and cottage meetings.

Recognizing the need of a larger room for the church school, we sought to purchase a half lot adjoining the church lot. This we could not do without also purchasing a residence property and lot adjoining it. We reluctantly entered into contract for the entire purchase July 1 at \$3,750. Now, before the transaction is completed, we are offered \$4,000 for the residence property alone.

We expect to return to Florida as soon as possible, to resume our work in that interesting field.

R. W. PARMELE.

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## WORK FOR COLORED BELIEVERS IN WASHINGTON, D. C.

BECAUSE of the pressure of perplexing duties, this is the first time we have had opportunity to report our work in the capital city. About fifteen years ago special efforts were put forth to proclaim the message to the colored people in this city, and tent efforts for this race have been held almost every year since. It is said that no city in the United States has so many colored citizens as Washington, and without doubt no city has gone to the expense that Washington has to educate its colored youth.

With this extraordinary effort of a Southern city to train its future men and women, has also come an educational and generally progressive spirit in the church life and the general community, so the colored people are enjoying better opportunities for gaining employment; and

with better places of employment come better wages, then better homes and higher ideals.

To reach these progressive people requires progressive methods in tent and church activities. Hence the General and local brethren, realizing this, secured for the faithful colored believers a spacious modern church property, where in the fall of 1916 sixty worshipers met to build up what should prove a permanent monument for truth and loyalty.

Responding to an earnest call to connect with the work in the District of Columbia, I left the city of Baltimore after nearly seven years of well-rewarded labor, and now find, after seventeen months in Washington, that the same heavenly blessings have graced the work here. The same tender Spirit will melt hearts the world around, when all yield to its guiding.

From an attendance of ten at the prayer meetings we have seen these mid-week services grow until the body of our church has been filled. Many in their testimonies have remarked how the Lord is hearing their prayers and bringing the whole church together to find God. Sunday night services were started, and though at first it was difficult to get a full church, yet the work was not in vain. Each Sabbath finds the church attendance larger and larger; visitors as well as new members account for this. At this writing the membership has been more than doubled and our Bible workers are reading with thirty deeply interested seekers for light. A self-supporting tent effort was held last summer, and in a few days we shall open a tent effort for this summer's harvest of souls.

In 1918 this church gave in tithes \$2,132.47; the year before, \$1,215.81; while the conference treasurer's books show that for the first five months of 1919 the church has forwarded the sum of \$1,389.22 in tithes, and \$433.40 for missions, to finish the work in this generation. The whole Sabbath school offering in 1918 was but \$527.42; while in the first five months of 1919 we have reached that amount lacking only \$94.02. In 1918 the church raised \$1,498.87 to carry on the local work; while for the first five months of 1919 it has raised \$2,431.37. Of this amount \$1,510 was paid on the church debt, and \$1,000 was spent on repairs and improvements. A new steam-heated concrete baptistry has been installed, our pipe organ moved from the gallery to the main floor and equipped with a powerful motor. These with other changes and repairs place this church among the most modern and beautiful of our houses of worship.

The members of the church are willing givers, and are banded together to hold up the banner of truth until the final reward is received; to encourage these few believers, plans are on foot to help them meet the balance of their church debt of \$6,300.

We believe that our brethren throughout the field are remembering us in their prayers, for the Lord is so good to us that we cannot help but feel that some one is daily carrying us to the throne of

grace. We solicit the continuance of these earnest prayers. The summer's work is before us, we wish to double the membership, and then in the fall continue the church school, which has just closed with a splendid record, and also resume our evangelistic services until every sheaf has been garnered for the Lord. We must not waste a minute in these momentous days. With the strength that Heaven alone can give we expect to bear the burdens and trust that at last we shall meet all the saved in the kingdom.

GUSTAVUS P. RODGERS.

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## LAKE UNION CAMP-MEETINGS

THE camp-meetings of the conferences of Indiana, East Michigan, and West Michigan, in the Lake Union, were, in our judgment, very successful meetings. The attendance was not so large as usual, because the meetings were held earlier than usual, and the season was late, and the farmers were in the midst of their spring planting. The location of the different camps was ideal, and the weather was such as to render the camp-meetings very pleasant, with the exception of a few hot days.

While attending these meetings, after an absence of a few years, I was impressed with the rapid development of the work and of the workers in all its departments. There was also a marked advance in the membership. Every phase of the work was given thorough consideration at the camp-meetings, and each department was given ample time to present its needs and to solicit more perfect co-operation in future work.

In all these meetings there was an apparent disappointment on the part of the conference officials because it was impossible to have the usual help of our General workers; but the responsibilities of the meetings quickly settled upon the local workers, and upon the union conference workers, who were in attendance at each meeting part of the time. To us it seemed to be a means of strengthening the local talent and of helping these workers to assume the burdens and responsibilities heretofore left for our General workers to bear. The preaching of our local ministers was indeed remarkably strong, and seemed to appeal to the people in a special way. These old conferences have fully demonstrated their ability to handle successfully their large annual gatherings alone, whenever it has been necessary.

It was very gratifying to note the revival of the medical missionary work at these camp-meetings. At each meeting doctors and nurses from the Wabash Valley Sanitarium were present, and made practical demonstrations in connection with their presentation of health principles. The home missionary department joined heartily with the medical department, and arrangements were made for closer co-operation in the church and conference work of these two departments. The Wabash Valley Sanitarium was represented at the camp-meetings by Dr. and Mrs. Albert R. Satterlee and by trained nurses from the institution.



At all these camp-meetings the young people's work was made prominent, and I believe great advancement will be made as the result of the work done for the young people. Many gave themselves anew to the Lord, and there were many conversions.

The Sabbath school department conducted its work daily, through personal instruction to teachers and officers and special councils of teachers and officers. The necessity for more perfect development of the Sabbath school work was made plain, and general instruction was presented in public efforts.

In all of the conferences the book department was represented by publishing house bookmen and union and local field missionary secretaries. Many of the local colporteurs in these conferences were also present. The reports of all the book workers were encouraging, and it was evident that this department is more nearly accomplishing its purpose than ever before. New recruits for the book work were recorded at each of the meetings.

The home missionary department gave most encouraging evidences of advancement. There was always a great interest manifested in the meetings held by this department. The brethren and sisters gave good evidence that they were taking hold of the work in their communities in a systematic way and were developing rapidly into efficient workers.

The educational work was made a strong feature of all these camp-meetings. Representatives from the various schools were in attendance, and not only gave their best efforts to the educational work, but joined in promoting the advancement of all other lines of work. Our educational institutions in the Lake Union Conference were carefully considered, and arrangements made for further improvements.

Large numbers of small books, tracts, magazines, and sets of the Testimonies were sold in connection with the different department meetings. Subscriptions for periodicals were also taken, and general arrangements made for the rapid advancement of the work represented by all our periodicals and books.

It was a source of great encouragement to note the interest that was taken by all conference workers in the different departments of the conference work. The ministers were generally present at all



The 1919 Graduating Class of Emmanuel Missionary College

the meetings, and manifested a keen interest in all the departmental work. The workers in one department attended the meetings of other departments, and gave a very practical demonstration of their interest in these other branches.

The impression left upon one who had not been with the different conferences in the Lake Union for a number of years was most gratifying and favorable. One could not help but feel the presence of a new inspiration, and take new courage because of the devotion and deep consecration manifested. As the result of the camp-meetings held this year, we look for greater progress in the Lake Union Conference in the future than we have been permitted to see in times past.

D. W. REAVIS.



### THE CENTRAL CALIFORNIA CAMP-MEETING

The annual camp-meeting of the Central California Conference was held in Mooney's Grove, Visalia, Calif. The grounds were well protected with good shade trees, which afforded comfortable shelter from the hot weather which we experienced most of the time during the ten days from May 29 to June 9. There was a very large attendance of our own people, at times there being on the ground more than two thousand persons. More than three hundred family tents

were pitched, and the people could not all be accommodated.

A good spirit prevailed from the beginning. There was the deep moving of the Spirit of the Lord upon the hearts of the people, and the brethren and sisters were open to receive what the Lord had for them. The daily program was a full one, from the early hour in the morning till the close of the preaching services at night.

Meetings were held daily for the young people and children, and there was a large number of the young present. They attended their meetings quite faithfully; and despite the temptations which lurked near by, the Holy Spirit impressed the hearts of the youth to give their thought and attention to the things of God.

A number of the brethren and sisters of other nationalities were present, and several times each day meetings were held with them in their own language. It was the purpose of the administration to serve with the heavenly manna all who came to the feast of God.

While the spiritual interests of the people were fostered every day, the two Sabbaths were especially marked by the presence and blessing of the Lord. The last Sabbath was one which the people who attended the meeting will not soon forget. The forenoon service was conducted by Elder J. W. Christian, president of the Pacific Union Conference, and the Lord gave his servant a stirring message. While there was no excitement manifested, there was present a marked manifestation of the Spirit of God. The Holy Ghost sent conviction to hearts, and a great forward movement was made on the part of the people. A number were converted for the first time, and many backsliders repented of their sins, and reconsecrated themselves to the Lord and his work. Many persons, old and young, received a rich blessing from the Father's hands.

In the afternoon an opportunity was given the people to express their appreciation of God's goodness and love to them, by making an offering to missions, and in a few minutes nearly \$15,000 was freely given for foreign mission work. The foreign brethren gave over \$1,200 for missions, and the Sabbath school, on the two Sabbaths, gave nearly 1,200 more. The brethren gave about \$3,000 for the needs of the work in the home field; and more than \$3,000 worth of



THE LAUNCH "WATCHMAN"

Dedicated at Cliff Island, for work among islands off the coast of Maine. Omitted by mistake from article by E. L. Richmond last week.

books and Bibles was sold. Thus more than \$23,000 was turned into the cause for the spread of the message at home and abroad.

We believe this is as it should be. The end is right upon us. The people of God must have a deeper experience, and his cause must have means for advancing work in fields afar. The time has come for the Lord's rich blessings to be poured upon his people for the finishing of the work. The people then will give themselves and their means to this end.

Although there was no session of the conference during this meeting, several of the departments gave brief reports. These reports were encouraging, and the hearts of the constituency were cheered as they listened to what the Lord is doing in their field.

In addition to the local laborers present, the various departmental secretaries of the union conference were there, either all or part of the time. Elder Christian bore heavy burdens during this meeting, and the Lord blessed his labors as he faithfully pointed out the times, the work, and the dangers which face God's people.

Elders H. Shultz and C. J. Kunkel were present to assist. The Pacific Union College and the Lodi Academy were well represented. During this meeting steps were taken to make the school at Lodi the academy for both the Central and Northern California Conferences. Elder W. W. Eastman and the writer were present from the General Conference.

The people went to their homes feeling that this was the best camp-meeting they had ever attended. May the Lord help the brethren and sisters in the Central California Conference to walk closely with God, that when the work is done they may be ready to meet the Lord with peace and gladness.

F. C. GILBERT.

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### THE BRITISH COLUMBIA CAMP-MEETING

THE camp-meeting of the British Columbia Conference was held at Chilliwack, a small town about seventy-five miles from Vancouver. The camp location was a very desirable one, with every convenience. High mountains were on every side. The weather was fairly pleasant,—just a little cold a part of the time.

On account of strike conditions prevailing over a large part of western Canada, the attendance was not up to the normal. But the number attending, nearly two hundred, gave good evidence of the earnest spirit possessing the brethren and sisters of this field. Some of these people were subjected to delay, expense, and inconvenience in returning home, but did not complain. Several came to the meeting who could barely afford the expense involved.

An excellent spirit prevailed throughout the meeting, with not a single discordant note. No business was transacted, so the entire time was given to devotional services, all of which were faithfully attended. The usual program was followed from the early morning meeting to the night meeting. One exception was made: our stereopticon lectures were held at 10 P. M. or later, after the regular night service. This was be-

cause of the long days, the sun not setting till nearly ten o'clock.

The union conference and local conference workers carried their share of public work. The departmental secretaries had full time for their annual reports and general instruction. All the departments reported progress. Prof. H. J. Klooster, of the Western Canadian Junior College at Lacombe, Alberta, was present, to represent the school and its interests.

The general workers were Elder W. F. Martin and the writer. Elder Martin, as religious liberty secretary for the western part of America, presented his special line of work, and also conducted regular services and carried the burden of the revival efforts. His help was greatly appreciated. The response attending the instruction given on health and medical missionary work was very gratifying.

The president of the conference, Elder A. C. Gilbert, has the confidence of his workers and of the members. A steady growth in all phases of the work is seen. The conference membership is now about five hundred. There are seventeen churches. Several capable workers are conducting efforts. Elder A. Ritchie from the Southern California Conference, has joined the force, settling in the city of Vancouver. Prof. C. W. Degering takes the secretaryship of the educational and Missionary Volunteer departments.

The constituency of this conference is not wealthy, but it does a full share in the raising of funds. The tithe for 1918 was \$18,000, and for the present year will be better, the first four months showing a \$2,000 increase over the same period of last year. More than \$1,900 was raised for the Harvest Ingathering Fund last year. The Twenty-five-cent-a-week Fund quota was passed by \$1,741. The camp-meeting missionary donations amounted to more than \$1,500, the Sabbath-school offerings being \$135.

Six persons were baptized the last Sunday of the meeting. Others are expected to receive the ordinance a little later. The public attendance at the meeting was not large. In general, the meeting was one of spiritual uplift, instruction in Christian living and missionary methods, and of renewal of courage and zeal.

At this writing we are attending the Manitoba camp-meeting. It is a long way from one side of this union conference to the other. Elder C. F. McVagh, the president, and his workers have an immense territory to cover. The great distances and the scattered population present a problem peculiar to this field. It takes time and means to get around.

L. A. HANSEN.

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### SOUTHERN IDAHO CAMP-MEETING

THE Idaho camp-meeting was held at Caldwell, Idaho, June 5 to 15, 1919. There were eighty-eight tents pitched, and about one thousand brethren and sisters attended the meeting. When we take into consideration that the membership of the conference is only 1,134, this attendance seems very good indeed.

The twelfth annual session of the conference and the first biennial session were held at this time, in connection with the camp-meeting. During the last year the conference purchased a piece of land—seventeen acres—for an acad-

emy site, and on this land the camp was pitched.

Elder M. E. Kern attended the meeting a part of the time, and labored most earnestly and successfully for the one hundred fifty young people who were there. Elder G. F. Watson from Montana was also present a portion of the time, and rendered good service. The Lord graciously gave good liberty to his servants in proclaiming his message. The local ministers and helpers were also present, and labored earnestly for the success of the meeting.

Frequent revival services were held, and many responded to the calls. Sixty were baptized the last day of the meeting. The conference proceedings passed off pleasantly and harmoniously. Elder J. W. Norwood, who has served the conference as its president for the last two years, was again asked to act in that capacity for the coming conference period. His associates on the committee remain much the same as last year. Sister Norwood, who has labored very hard in the Sabbath school work the last two years, asked to be released on account of home duties, and Brother C. D. Striplin was chosen to take charge of that department. He was also appointed secretary of the young people's work.

Good progress has been made in the conference during the last two years. The tithes amounted to \$31,787, a gain of \$15,392 over the previous biennial period, and the offerings were \$16,062.89, a gain of \$6,628. This was more than 26 cents per member a week. In addition to this the conference purchased and equipped a tract society office and church building in the city of Boise, and also expended about \$32,000 on the academy grounds and building. We think this is a good showing for a conference no larger than this one.

During the last year the laborers have had a good degree of success in bringing people into the truth. There have been about 260 persons baptized during the last year. There is a large number of young people who are coming up to take our burdens. The conference and camp-meeting this year will be remembered as a most helpful and uplifting one. We believe the people were encouraged and edified with their comparatively young, vigorous laboring force, and we see no reason why the Southern Idaho Conference should not soon be among our strongest and most aggressive conferences.

E. W. FARNSWORTH.

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### GLEANINGS FROM THE FIELD

SIX new believers have been baptized at Wilson, N. C.

A new church has been organized at Sidney, Iowa. There were fifteen charter members.

Elder Glen Mediary baptized five persons at Blythedale, in the Chesapeake Conference, recently.

Elder B. M. Heald reports an encouraging item for Ontario. He has lately organized a church of twelve members at Picton, and one of twenty members at Owen Sound. At the latter place he baptized thirteen new believers. There are three newly organized churches in that conference. Ontario has a record of 141 baptisms since their camp-meeting last year.

## Home Missionary Department

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

### THE ELEVENTH-HOUR TASK

"THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. . . . And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?" Matt. 20: 1-6.

This parable, spoken by the Saviour while his earthly ministry was drawing to a close, is quite illustrative of the situation which his church is facing today. As a people we are thoroughly convinced that the eleventh hour has struck. A troubled, war-torn world, a distressed, sin-sick society, are convincing evidence to us that "the Lord of the vineyard" will soon appear to reward "every man according to his works."

The great task that faces Europe today is that of reconstruction. Millions of dollars' worth of property has been destroyed, thousands of homes have been ruined, and on every side want and destruction can be seen. The responsibility of this work of reconstruction devolves to a large extent upon our own country, and today we cannot estimate in the least degree what will be involved in the accomplishment of this task. Speaking, in a recent article, of this very situation, Newton D. Baker, Secretary of War, said: "We, it chances, who occupy this planet today, have come upon tremendous times. . . . This war will not be over when the fighting is over. . . . The waste and destruction which have gone on in the world will leave reconstruction to be done. There will be before us the task of holding the mental and moral balance of the world straight until this reconstruction can be done, and until civilization can struggle to its feet, learn to walk again, and start off for the high goal it has sought. . . . It is a task on which we must bestow every waking thought, and we cannot rest from toil or sacrifice until it is accomplished." This is the task which confronts this nation at an hour when the destinies of nations are hanging in the balance. And what a task it is! We can little appreciate what a tax it will be on the resources of this Government before the work will be accomplished.

While we read of this great task which the Allied nations are to share at this late hour in history, we are also reminded of an infinitely greater task which falls to the lot of the church of God. It is world-wide, and in its development involves not only the temporal but the eternal destinies of nations and men. In his last commission to his disciples Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20. And this commission included not only the disciples who were intimately

associated with Jesus at the time of his ascension, but every follower of Christ to the close of human probation.

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ." — "The Desire of Ages," p. 822.

Thus we learn that there is a world-wide work of reconstruction which God has given us to do. It is not a work of rebuilding a devastated country, or mending the broken, shattered forces of war-stricken nations. In its simplicity it is a work of telling men and women who will lend a responsive ear the story of a crucified, risen, and soon-coming Saviour. It is a work of reconstructing the characters of lost souls, and restoring in them the image of God. It is a message which brings not only temporal peace to the souls of men, but tells them of a peace which will last through all eternity. And to the accomplishment of this task God is calling his people today. He is calling his people, not as an organization, or as a church, but as individuals. Listen to these impressive words from the servant of God:

"So far as his opportunities extend, every one who has received the light of truth is under the same responsibility as was the prophet of Israel to whom came the word, 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.' Eze. 33: 7, 8." — "Testimonies for the Church," Vol. IX, pp. 19, 20.

"While the souls of men are dying,  
And the Master calls for you,  
Let none hear you idly saying,  
'There is nothing I can do!'  
Gladly take the task he gives you,  
Let his work your pleasure be;  
Answer quickly when he calleth,  
'Here am I, O Lord, send me.'"  
H. K. CHRISTMAN.

## Bureau of Home Missions

L. H. CHRISTIAN - General Secretary

### FOREIGN WORKERS' CONVENTION HELD IN CHICAGO, MAY 13-21

At this convention, which was the first of its kind among us as a people, there were represented the following nationalities: Bohemians, Finns, French, Greeks, Hungarians, Icelanders, Italians, Poles, Rumanians, Ruthenians, Russians, Serbians, and Slovaks. With the exception of one or two, these nationalities were

represented by more than one worker; some of them by even five or six workers. This means surely more than "the sound of a going in the tops of the mulberry trees."

The theme of the convention, "The message to the miscellaneous peoples in America, and through them to their homelands," was in itself a statement of our program and an appeal both timely and popular. The program of the institute was so arranged as to give all present ample opportunity to study the questions which most concerned the workers present. It was interesting and inspiring, intended to inform the workers regarding a great work, and to inspire them for the accomplishment of a great task.

The addresses and studies conducted by Elders S. N. Haskell, L. H. Christian, and J. H. Schilling were to the point. It was a great privilege that these dear foreign workers enjoyed to hear Elder Haskell. The theme of his lessons was the development of the truths of the Bible for this time, in the light of the spirit of prophecy, and experiences connected therewith. Elder Christian emphasized the importance of the home foreign mission work. Not only should plans be laid, but be put into operation for carrying this message to every foreigner in the United States and Canada. He pleaded for a system of home missionary work that would call every Seventh-day Adventist in this country to assist in this work to reach every foreign family, in every village, town, and city of America. Elder Schilling spoke of plans for embracing every branch of our work in spreading this message. Goals were set for all the phases of our work.

The workers of the different nationalities represented and the leaders of our Brookfield Publishing House took a live interest in discussing the many important problems before us. A series of resolutions, covering the various questions presented, were adopted. Some of the thoughts contained in these resolutions may be summed up as follows:

### THE GREATNESS OF THE PRESENT OPPORTUNITIES

This great World War has resulted in throwing open to the gospel all those countries that have heretofore been closed. Never since the beginning of Christianity has such an immense population been open to missionary endeavor. Our evangelization prayer must embrace not only the hundreds and millions of Russians, but also the millions of Jews, the twenty millions of Poles, the thirty millions of Ukrainians, and the one hundred million Mohammedans, Armenians, Rumanians, Bulgarians, Serbians, Croats, Montenegrins, and other related Slavonic peoples. No time ought to be lost. The Greek Orthodox Church is rapidly losing its hold upon the hearts of these various peoples. Large masses of simple, religiously inclined souls may be led hastily into complete infidelity. We as a people here in America must realize the responsibility for meeting their needs and not let this greatest opportunity of the centuries pass. As a very vital factor in the successful realization of these ends, we must immediately formulate plans to reach all these nationalities here in America, in order that they may be converted and trained, to return to their native lands for effective service.

It has been told us by the spirit of prophecy that "those of responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities and towns of America. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time and to receive a preparation that will fit them to return to their own lands as bearers of a precious light shining directly from the throne of God."—*"Mission Fields at Home,"* p. 1.

#### THE GREATEST IMMEDIATE NEED

Among the greatest immediate needs is the printing and circulating of our literature in these various languages. Colporteurs and workers must be secured, trained, and equipped to spread the printed page among these various nationalities as never before. Further, the members of our American churches must be interested to help in the distribution of the literature, and the securing of addresses to be turned over to the workers laboring in the interest of the various nationalities.

It has been my privilege to be connected with the work in Hungary and the Balkan States since the year 1898. I saw the work established among the Hungarians, Rumanians, Serbians, Croats, Slavonians, Ruthenians, Bulgarians, and other nationalities. I saw the work develop among these various nationalities from the very beginning until the Danube Union was organized in 1912. I saw how bravely many fought to free themselves from the bondage of superstition and spiritual darkness, and from poverty, until many took a firm stand for the truth. I saw many leave their native lands to go to America in order to enjoy more freedom and greater material opportunities. I often prayed that in America the Lord might bring these in touch with our people and the truth. In America, where there is more liberty and freedom of choice, where their own ties of relation and customs would not handicap them, they could more easily serve God according to their convictions.

When at last, after twenty-one years of labor among the peoples in southeastern Europe, the time came for me to return to America, in order to give my children an education in our schools, it was with a heavy heart that I parted from these peoples. After coming to this country, in February of this year, I expressed my wish to continue to labor among these foreigners in America. I was indeed more than glad to find, upon my arrival at the convention, that this work among the miscellaneous foreigners in this country had advanced to the extent it has, and that I now had the privilege of connecting with it. It means to me the same work that I left across the ocean. Since coming over, I have met a number of our dear brethren of the different nationalities who accepted the truth in Hungary. Some of them have taken up work over here. This shows the close relation existing between this work here and that in European countries.

We have about fifteen hundred Hungarian Seventh-day Adventists in Hungary, about nine hundred Rumanians in Hungary and Rumania, about three hundred fifty Serbians, and nearly one hundred Ruthenians, besides smaller numbers of the other nationalities. This

work has not been held back much by the Great War, and is now being successfully conducted by the various workers who have returned home from the war. Unsettled conditions in these countries do not affect our work. It is progressing, and converts belonging to these nationalities, returning to their homelands in the future, will find a well-developed work, and will be a great help to the cause over there. The same will be true here in America of those who come from those various European countries to our shores.

All our workers left the convention with greater courage and with hope for successful advancement in the future. We are sure that many of our dear American brethren and sisters will co-operate with us in this wonderful work. We shall be very thankful for the addresses of any of these foreign people which our brethren may send us, and all interests will surely be followed promptly. Thus can the great work be finished among the peoples that have centuries of suffering, centuries of darkness, centuries of poverty, centuries of bondage, behind them. May the Lord help us to improve all opportunities.

J. F. HUENEGGARDT.

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#### IMPORTANCE OF CHRISTIAN LITERATURE

IN my study of history I have been much impressed with the place literature has had in the advancement of the race. Songs, proverbs, legends, and books on ceremonies have done much to shape civilization. Yu, Tang, Chou, and Confucius all left their imprint on future generations by their writings. In fact, literature has come to be the distinctive product of Chinese civilization as well as its secret. The fall of the Manchu dynasty, the rise of the Republic of China, the spread of Buddhism from India, the outreach of Mohammedanism from obscure Arabia, are all accounted for by the fact that the forces of the able writer were at work.

With Christianity it is different. Is this because the principles of Christianity are not compatible with the findings of evolution? Or is it because there is no power in Christianity to transform society? We cannot for a moment admit these to be the real reasons, nor do those who are not Christians charge Christianity's comparative failure to these reasons. Why is it that although Christianity has power enough to press into the farthest places in the interior, to transform men's hearts, to establish hospitals, to open schools, to promote patriotism, it cannot be satisfactorily investigated by the educated classes? Is it not because there has been too little use of the literary power of the church to set forth the great thoughts of Christianity? Or may it not be that the power which has been applied has not been applied to good purpose, resulting in poor literature? The little good work that has been done is infinitesimal as compared with the size and population of China. It does not seem to me to be an overstatement, therefore, to say that the reason for the comparative tardiness with which Christianity has spread in China is the fact that there has not been an adequate use made of Christian literature.—*Tsui Tung Yueh, formerly Editor of the San Francisco Chung Hsi Jih, in the Chinese Recorder, July, 1918.*

## Missionary Volunteer Department

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

### A FORWARD MOVEMENT IN THE JUNIOR WORK

"WHO are the Juniors, anyway?" asked a puzzled young man recently while talking with a Missionary Volunteer worker. "In the Sabbath school we have a junior division, which is composed of young people from fifteen to nineteen years, but you seem to be talking about a younger class when you speak of the Juniors."

In the general acceptance of the term the Juniors are boys and girls from eight to fourteen years of age. This is approximate, of course. These boys and girls are in a class by themselves, having outgrown childhood, and not yet reached the age of young people. They have certain characteristics, interests, and instincts which set them apart from the other periods of life; and this being true, they require special training adapted to their needs.

The Junior age is the age of faith. It is the time to help the child to plant his feet firmly on the Bible and to become acquainted with Jesus. This accomplished he will have weapons to withstand temptation as he grows to maturity, and though exposed to skepticism and doubt in after-life, his early training will be his defense, an anchor in the storms.

More conversions take place at eight years of age than at twenty-four, or any later period in life, and more twelve-year-olds accept Christ than twenty-one-year-olds. And yet we work hard and expend a great deal of money and time to convert the older people, and neglect to take advantage of this special age which is known to be the most fruitful period of life for conversion. What a pity! How many thousands of young people reared in Adventist homes drift out of the truth because they were not properly nurtured spiritually as boys and girls! In that great day will not God call us to account for our neglect?

There is a picture which invariably comes to my mind when I think how we are losing the boys and girls from our church. It is a picture which brings sadness because of the fact that the very condition which it depicts is prevalent in so many places. In the foreground of the picture is a large church building. At the front door stands the pastor, welcoming with a smile and cordial handshake the older members of the church as they are about to enter, while at the rear of the church is shown a great stream of boys and girls hurrying out of the back door into the world, with no detaining hand or voice to stop them.

And this state of affairs is literally true in many a church. Every year we lose *hundreds* of our boys and girls,—fine young people who are needed in God's cause to help spread this message, and who might have been saved if more genuine interest had been taken in them.

If we would give as much thought and effort to holding our own boys and girls in the truth as we do to special efforts to bring people in from the world, we



would save hundreds, yes, *thousands* of them; and they would make better workers, because they would be more thoroughly familiar with the truth in all its different phases, having been rooted and grounded in its principles from early childhood.

We should see in our children of today the workers of the future, and whether or not they will meet our expectations, will depend very largely on the training they are receiving now. Unless the leakage in the church is stopped, unless this needless waste of precious young lives can be checked, we shall become impoverished. "The church must be a producing force; it must grow from within, otherwise it can expect no permanent conquest from without."

Cannot we join, one and all, in a forward movement in behalf of our Juniors, a strong, united effort to keep them within the fold and to train them for the Master?

Let parents in the home work and pray as never before to save their children, to shield them from the evil of these days, and to train them for the Master. Let ministers and church elders, both in the church services and in their pastoral work outside the pulpit, give special attention to the spiritual needs of the children and youth; let them make friends with them and lead them to Christ, and above all, help to hold them faithful to him. Let us all, as workers, bear upon our hearts a special burden for the boys and girls. Let us organize Junior societies in every church school and in all our churches where there are children, even though there is no school, helping them spiritually, and leading them into active service for God, remembering ever that "he who saves the children saves the church."

And why this special effort for our Juniors? Because they are at the most impressionable age, the normal age for conversion, and we should take advantage of this period; because it is easier to bend a twig in the right direction than to train a full-grown tree; because workers trained for Christ's service from childhood make the best workers; because "what is put into the first of life is put into all of life."

ELLA IDEN.

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### HELP TO STEM THE TIDE

In the early days of this message, there were few books for children and young people. Some of our pioneers will remember the "Sunshine Series" of little booklets, bound in glazed colored paper, and the "Golden Grains" series, containing little stories and sketches carefully selected. A little later "Sabbath Readings for the Home Circle" were issued in four volumes and found their way into nearly every Adventist home, being read over and over again.

Now it is vastly different; not only have our own publishing houses issued many profitable and interesting books for our younger members, but a special committee is constantly reading with a view to selecting a list of books that can be read each year, books on a variety of subjects, such as missions, biography, nature studies, devotional topics, etc. The work of the Missionary Volunteer Department in this respect is highly to be commended. The books are given a rigid inspection, and must be doctrinally cor-

rect as far as possible, as well as free from evolution and from fairy tales. Some of these books are published by our denominational publishing houses, but for other subjects that are necessary, books must be selected from the lists of outside houses.

There is a need for work of this kind. Public libraries give a wide range of selection, and the fiction departments of such libraries are patronized the most, so that a strictly secular movement has originated with the object in view of interesting young people in nature studies, business fundamentals, and simple mechanics; and it is succeeding.

*Bad reading* is not always morally bad, although the great bulk of current fiction tends to this result, but it may be mentally unprofitable. I think I am safe in saying that much of the worldliness among our young people is due to promiscuous reading which turns the thought away from God and his Word and saps the spiritual vitality.

The Reading Courses year by year have had a tendency to stem the tide and help our young people to form a taste for good, profitable reading.

#### The Primary Reading Course

*Start young.* A reading course for the very small children is just as necessary as a course for the older ones, for "as the twig is bent, the tree is inclined." Let the child form a habit of good reading, and the battle is won.

Two books have been selected for this course this year. "The Doers" is a practical little book which in the simplest language tells the story of the building of a house, from the digging of the cellar to the finish. Price, 60 cents.

"Boys and Girls of the Bible" contains interesting simple stories of the little folks of the Bible, and is illustrated by pictures, so dear to the child heart. Price, \$1.

Complete course, postpaid, \$1.45.

#### The Junior Course (for those a little older)

"Red, Yellow, and Black." Missionary tales of Indians, Chinese, and Africans. Fascinating stories that grip the interest of the young people and direct their minds to the fields beyond. Price, postpaid, 75 cents.

"Stories of Brotherhood." Wonder stories that are really true,—stories of men and women who have done real things to benefit their fellow men. One of the truly worth-while books. Price, postpaid, 50 cents.

"Stories Worth Rereading." Seventy-two profitable, entertaining stories: a select list that will not tire one. Price, 75 cents.

"Jack-of-All-Trades." About the great foreign population in America; who they are, what they do, what they need, and how we can help them. Price, postpaid, 40 cents.

The complete course, \$2.30.

#### The Senior Reading Course

"On the Trail of Livingstone." A book on black Africa, by our own worker, Elder W. H. Anderson; a call to a needy field by one who knows and feels. Price, postpaid, \$1.

"The Hand That Intervenes." A thrilling book, one that will encourage trust and dependence in God. One hundred eighty true experiences and direct interpositions of Providence. Price, postpaid, \$1.50.

"Fruit from the Jungle." Another mission book from far-away India, written by our Elder M. D. Wood, telling the story just as it is, not the bright side only, but the real experience. Price, postpaid, \$1.

"Comrades from Other Lands." The life of the great foreign population of this country and their relationship to us. One cannot read the book without a greater realization of his duty to them. A great book, with a real message. Price, postpaid, 45 cents.

The complete course, \$3.50.

"Testimonies for the Church," Volume III, page 152, contains the statement: "Novel and storybook reading are the greatest evils in which youth can indulge." In view of this fact, will you not help to stem this tide of evil and place good books in the hands of our young people and children?

ELLA IDEN.

## News and Miscellany

Notes and clippings from the daily and weekly press

— J. Austen Chamberlain, Chancellor of the Exchequer, announced in the House of Commons recently that the present indebtedness of the British government to the American government is \$4,260,000,000, while the various American departments owe the British departments, roughly, \$210,000,000.

— The drilling for oil at Chesterfield, in Derbyshire, which began last October, has met with success, and for the first time mineral oil of high quality and in substantial quantity, even at its first flow, has been discovered in England. According to the London *Times* Parliamentary correspondent, the discovery was made in Hardstoft No. 1 boring at a depth of approximately three thousand feet. The oil rose to a height of fifty feet.

— A scheme initiated in Denmark to sell special stamps like the well-known Christmas stamps for the purpose of procuring money to rebuild Rheims Cathedral as a monument to lasting peace, is being put into operation. Committees have already been formed in different countries. The stamp will be printed and distributed from Denmark. The first edition of 400,000,000 is expected to bring in 20,000,000 crowns. The stamp, with a picture of the cathedral, bears the inscription, "Pax, Veritas, Libertas, Justitia," and a motto for the different countries.

— The war may be over, but next winter there is going to be an alarming shortage of coal and also of cars to haul the coal from the mines to the consumer. The Pennsylvania Railroad, through H. F. Griffin, its supervising agent, has sent out a circular to its various agents throughout the East, instructing them to get in touch with coal dealers in their territory and urge speed in handling coal already on the cars. Coal is going to be higher too. "It is evident," says the circular, "that many people have withheld their orders, expecting the price of coal to be cheaper later in the season, but this is a wrong impression, as the indications are that coal will be much higher than it has been heretofore."



—The Denver *Post* announces the purchase of an airplane for distributing papers to suburban towns.

—Doom of the daylight saving inaugurated as a war measure has been pronounced by Congress, both Senate and House adopting, by overwhelming votes, measures to terminate operation of the law when the period of summer time ends next October 26.

—The old red stamp has come back. On July 1 prewar postal rates went into effect, and the three-cent stamp is no longer required on first-class matter. Two cents will carry a letter, and postal cards and stamps for souvenir cards will be only one cent.

—The British government has completed an eight-inch pipe line across Scotland. It is reported that the line was constructed for the purpose of securing a continuous supply of oil fuel for the British navy with a minimum of risk from submarines. The oil can be pumped at the rate of one hundred tons an hour.

—A thousand aero mechanics were on hand at Roosevelt Field, Garden City, Long Island, when the British super-dirigible R-34, which completed a transatlantic flight to America July 4, made her landing, to assist in her speedy refueling. The great airship started upon her return trip almost immediately after her arrival, as there is no hangar in America large enough for her, and it would be dangerous for her to remain on the ground.

—Many stories are heard nowadays about the destruction that water is bringing to several well-known islands in Chesapeake Bay. The most interesting feature is the rapid destruction of the three islands at the mouth of the Choptank. Of these, Sharps Island, which a generation ago was a summer resort and a favorite hunting ground, besides supporting a number of families throughout the year, is today deserted and almost barren of life. Calculations indicate that the island will be entirely effaced before 1950. James Island, which lies south of Sharps Island, decreased in size from 976 acres in 1848 to 490 acres in 1910. While to the north, Tilghman Island, which supports many prosperous farmers and fishermen, was reduced from 2,015 acres in 1847 to 1,686 acres in 1900, and is now surrendering approximately six acres each year to the seas.

—According to Herbert Hoover, 200,000,000 people outside of Germany are either starving or are living beside people who are starving. That does not mean that these 200,000,000 people are starving to death; but it does mean that they are living on rations coming from other nations,—chiefly from America,—and that if the rations stop, those 200,000,000 people will be in danger of starving to death. Lord Robert Cecil, of England, declares that more than 1,000,000 Russians have starved to death since the armistice, and Mr. Hoover feels that the British estimate is too low. Also, it may be well to define and qualify the expression "starved to death." It does not mean that these people have died of actual starvation, but it does mean that because they were starving they succumbed to diseases which found them in so weakened a condition that they could not resist.

—Scotland is suffering a house famine. In Glasgow alone it is computed that at least 60,000 new houses are required to meet the present needs of the community.

—King Albert and Queen Elizabeth have accepted President Wilson's invitation to visit the United States. Belgium's rulers will probably come in September. It is twenty years since Albert of Belgium last visited the United States, his first journey here. The present king was then a prince, and spent nearly twelve months in the United States as a tourist and newspaper correspondent.

—The Handley-Paige biplane at Harbor Grace, Newfoundland, commanded by Vice-Admiral Mark Kerr, beaten by Alcock and Brown in the race to win the London *Daily Mail's* \$50,000 prize for the first nonstop flight from Newfoundland to Ireland, may attempt a longer flight, from Harbor Grace to Gibraltar. The distance from St. John's to Ireland is 1,960 miles, whereas the other is approximately 2,200.

—The oldest newspaper in the world, the *King-Pao*, is supposed to be fifteen hundred years old, but can hardly have appeared regularly during all that period; nor was it printed with metal types, as is sometimes said, for the Chinese have quite recently borrowed that kind of type from Europe. Until our own day all Chinese books and other publications were printed on wooden plates upon which the words were carved by hand.

—In spite of the skill of the most expert bird authorities in America, Cher Ami, "ace" among the pigeons which saw flying service with the American soldiers abroad, is dead. This little feathered hero first notified American headquarters of the plight of the "Lost Battalion" in charge of Maj. Charles S. Whittelsey. Since carrying the famous message, Cher Ami has been personally petted by General Pershing, and tradition of all time was shattered when the American general, in an official memorandum to the War Department, cited the little bird for the right to wear a distinguished service cross.

—An achievement practically unequaled in daily journalism was accomplished last month by the New York *Times* in printing in one issue, in conjunction with the regular amount of news matter and advertising, the full text of the treaty of peace. Eight pages were devoted to the treaty, the 87,000 words of which filled 63 columns, while the regular issue of the *Times* contained 32 pages. A total of 153 columns of news matter and 167 columns of advertising comprised the issue. No other newspaper attempted the complete publication of the treaty as a part of its regular issue. Twenty-one wires were used to transmit the text to New York from Washington. Dispatching started immediately upon receipt of the first proof, and the last of the 374 sections in which the treaty was sent clicked over the New York sounders shortly before 3 A. M., completing what is said to be the longest news dispatch ever filed, in about five hours of actual telegraphing. In the printing of the issue \$10,000 worth of white paper was used, the paper on which the treaty was printed costing \$2,000.

—Two hundred young maples have been planted on the desert that was once Vimy Ridge, as the beginning of the proposed Canadian memorial forest. These are the only living trees in the war zone today.

—The Pennsylvania Railroad station in New York City, occupying eight acres of ground and having exterior walls measuring about one-half a mile, is the largest building in the world constructed at one time.

—The fastest trip around the world was made by John Henry Mears in 1913; it was accomplished in 35 days, 13 hours, and 36 minutes. This will doubtless seem insufferably slow to the flyer who will probably soon attempt that feat.

—Henry M. Rose, assistant secretary of the Senate, will start the reading Marathon of his long career as a reading clerk when he tackles the peace treaty containing nearly 90,000 words. Appropriations bills with 15,000 or 20,000 words are mere child's play for this veteran, but the Paris document will prove the crucial test of his ability as a long-distance reader.

—The stately Hall of Mirrors in Versailles palace, where the Germans signed the historic document in formal acknowledgment of their defeat, June 28, 1918, staged a very different scene from that enacted in the same hall on Jan. 18, 1871, when King Wilhelm I, of Prussia, was crowned emperor of Germany. This Hall of Mirrors, in whose building, when the extensive additions were made to the old palace in 1651, so many millions of dollars were expended that rumor has it Louis the Magnificent tore up the bills, is an unusually large room. Its length is 242 feet and its width thirty-three feet, while the curved and beautifully decorated ceiling rises forty-three feet above the marble floor. Flanking one side of the room are seventeen large mirrors, which reflect its stateliness. Opposite, on the other side of the room, are seventeen large mirrors reflecting upon the artificial gardens designed by direction and under supervision of Louis XIV by Le Nôtre.

—The German officers and sailors forming the complements of the German ships interned at Scapa Flow, Orkney Islands, have sunk most of their fleet. The big ships, the battleships and battle cruisers, and numerous smaller craft were sunk, while others went ashore in a half-sunken condition. All explosives had been removed, and therefore the only means of destroying the fleet was by opening the sea cocks. The ships went down slowly, with the German flag, which the crews had hoisted, showing at the masts-heads. The crews, composed entirely of Germans, under the terms of the armistice, which did not permit of British guards aboard, took to the boats when the vessels began to settle. While making for the shore, the boats were challenged and called upon to surrender. Some of them ignored the summons and were fired upon, a few casualties resulting. This is considered by the Allies as a bold violation of the armistice, and the Germans will be required to pay for the ships destroyed, which had been surrendered and did not in reality belong to them.

## Appointments and Notices

### CAMP-MEETINGS FOR 1919

#### Atlantic Union Conference

Northern New England.....Aug. 14-24  
Southern New England.....Aug. 14-24  
Maine, Lewiston.....Aug. 28 to Sept. 7  
Eastern New York, Utica.....Aug. 21-31

#### Central Union Conference

Nebraska.....Aug. 14-24  
Missouri, Carrollton.....Aug. 21-31  
Kansas, Winfield.....Aug. 28 to Sept. 7

#### Columbia Union Conference

West Pennsylvania, Indiana, Aug. 28 to Sept. 7  
Ohio, Mount Vernon.....Aug. 14-24  
Eastern Pennsylvania, Philadelphia, Aug. 22-31  
Chesapeake, Baltimore.....Sept. 4-14  
District of Columbia.....Sept. 12-21

#### Lake Union Conference

North Michigan.....Aug. 21-31  
Illinois, Fairground, Peoria, Aug. 28 to Sept. 7

#### Northern Union Conference

Iowa, Des Moines.....Aug. 28 to Sept. 7

#### North Pacific Union Conference

Southern Oregon, Marshfield.....Aug. 5-10  
Southern Oregon, Ashland.....Aug. 12-17  
Western Washington, Auburn.....Aug. 21-31  
Montana, Missoula.....Sept. 5-14

#### Pacific Union Conference

Inter-Mountain, Grand Junction.....July 17-27  
Southeastern California.....July 31 to Aug. 10  
California, Oakland.....Aug. 7-17  
Southern California, Los Angeles, Aug. 18-31

#### Southeastern Union Conference

Cumberland, Lenoir City, Tenn.....Aug. 18-24  
Carolina, Charlotte, N. C.....Aug. 25-31  
Georgia.....Sept. 1-7  
Florida, Orlando.....Sept. 11-21

#### Southern Union Conference

Alabama.....Aug. 21-31  
Mississippi.....Aug. 28 to Sept. 7  
Tennessee River, Jackson, Tenn.....Sept. 4-14

#### Meetings for the Colored People

Arkansas, Brinkley.....Aug. 7-17  
Oklahoma, Guthrie.....Aug. 26 to Sept. 1  
Mississippi.....Aug. 28 to Sept. 7  
Tennessee River.....Sept. 4-14  
Alabama.....Sept. 15-21

#### Southwestern Union Conference

Arkansas, Hot Springs.....July 17-27  
Texico (New Mexico), Mountain Air.....July 24 to Aug. 3

North Texas, Jefferson.....Aug. 5-10  
North Texas, Keene.....Aug. 12-17  
Oklahoma, Guthrie.....Aug. 14-24  
Texico (Texas), Clyde.....Sept. 4-14

#### Western Canadian Union Conference

Alberta, Lacombe.....July 10-20

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### CHANGE OF DATE OF ARKANSAS CAMP-MEETING

On account of the rains throughout the State, the farmers are behind with their crops, so it has been thought best to change the date of our camp-meeting at Hot Springs from July 10-20 to July 17-27. All the members will please give this change of date as wide circulation as possible. The meeting will be held in a grove at the end of the South Hot Springs car line.

J. I. Taylor, Pres.

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### WHO WAS "ELIHU"?

For many years we have published a tract entitled "Elihu on the Sabbath;" in fact, it is one of the pioneer publications. Many have never understood why it was called "Elihu on the Sabbath." They have wondered who "Elihu" was. In a recent letter from Elder J. N. Loughborough, he gives the following explanation concerning the name "Elihu:"

"After Elder James White began printing in Rochester, N. Y., in 1852, while on a visit to Massachusetts he was presented with a copy of that tract. He had no information as to who the author was, nor where the tract was printed, but he began to print and circulate it. A few years afterward, Elder R. F. Cottrell, who then resided at Millgrove, N. Y., about seventeen miles east of Buffalo, learned that it was written and put in print by a man named Clark (I think), who then lived only about five miles from Brother Cottrell. The man was keeping the Sabbath, but was not a member of any church.

"Our first tent-meeting in the State of New York, in May, 1855, was held in the yard of Harvey Cottrell, the next neighbor of R. F. Cottrell, and his brother. This man 'Elihu' attended those meetings, but it was before we learned who wrote the tract."

Certainly God had a hand in influencing that man to write so valuable a tract, which has been such a great help in the circulation of the message and has brought the knowledge of the Sabbath to thousands.

It is still enjoying a large sale as No. 28 of the Bible Students' Library. The price is 2 cents; or \$1.20 per hundred plus the postage. Help us circulate it still more widely. It is worth it. J. W. Mace.

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### THE AUGUST "SIGNS MAGAZINE"

The August number of the *Signs Magazine*, appearing just now, is particularly fitting, for it considers the rebuilding of economic, physical, social, and religious structures at a time when the Peace Treaty is being signed, and the peoples of the world will be turning wholeheartedly to the task of reconstruction. Four unusually strong articles—"Reconstruction from a Scrap Heap;" "Are Society's Timbers Decaying?" "Mars' Modest War Bill of \$450,000,000;" "Fitting Soldiers into Civilian Niches"—deal definitely with reconstruction problems; and after presenting the stupendous difficulties that face us, with one accord they tell the story of the one Reconstructor, Jesus Christ, and his second appearing.

Other truth-laden articles are: "Will Christ Come Within 1,000 Years?" "The Modern Church; A Social Center or a Spiritual Power?" "Is the Race 'Petering Out'?" "The Taproot of Heathenism;" "The Tell-tale Red;" "Bobby Is Puzzled."

Besides the usual editorials on world affairs in relation to prophecy, the magazine contains an illustrated poem frontispiece and a pictorial section. The cover page is artistic in every line, and pictures the hopes of men for the future, a world structure built upon the ruins of war and dissension.

The world needs the message that this issue of the *Signs Magazine* contains at this time. Help them to get it.

## OBITUARIES

**Stewart.**—James Ira Stewart was born in Onondaga, N. Y., Nov. 22, 1833, and died at his home in Johnson, Nebr., May 19, 1919. He was a devoted follower of the Lord for more than fifty years, and a member of the Seventh-day Adventist Church.

C. M. Christy.

**Klopfenstein.**—Mrs. Jennie Drake Klopfenstein died at her home in Bowling Green, Ohio, May 30, 1919, aged sixty-six years. For nearly forty years she was a member of the Seventh-day Adventist Church. Two daughters, one the wife of Elder George Sterling, missionary in the Society Islands, and two sons survive.

D. S. Teters.

**Stobie.**—James A. Stobie was born Dec. 28, 1890, at Britton, S. Dak. His parents accepted present truth in 1902, and James was baptized at Yakima, Wash., in 1912. His life was an exemplary one. In 1917 he was called to the service of his country, and served in the engineer corps with the Expeditionary Forces in France. Last November he contracted influenza, and resulting complications caused his death at the base hospital on Long Island, June 5, 1919. His father was with him during the last days of his illness, and he was buried at Plains, Mont., with military honors.

C. F. Cole.

**Kellogg.**—Elder L. A. Kellogg was born in Saline, Mich., Oct. 25, 1842. He was united in marriage to Adelia Wood, Jan. 2, 1864, and to them were born three sons. His companion died in 1898, and in 1913 he was married to Mrs. Charity Butzer. With his two surviving sons and a host of friends, she is left to mourn his death, which occurred at Selkirk, Mich., May 15, 1919. The deceased preached the truths of the third angel's message for several years, and raised up several churches in central Michigan. He rests in hope of a part in the first resurrection.

S. L. Kellogg.

**Holland.**—Hazel Marie, daughter of William J. and Claudina Holland, was born Jan. 25, 1919, and died March 21, 1919, in Logansport, Ind. She is survived by her parents and one brother.

W. A. Young.

**Hammack.**—Mrs. Mary Hammack was born Feb. 5, 1827, and died at the home of her son, near Lebanon, Ind., March 7, 1919. Her husband, Ephraim Hammack, died in 1879. Three of their five children survive. During the last twenty-five years of her life the deceased was a believer in present truth, and she fell asleep in hope.

W. A. Young.

**Rader.**—Hobart Milton Rader was born in Jonesboro, Ind., Oct. 5, 1896. As a boy and young man he bore an excellent reputation. After a brief illness he fell asleep at his mother's home in Marion, Ind., May 11, 1919. While he had not united with the church, he expressed his love for the Saviour, and we believe that he sleeps in hope.

W. A. Young.

**Madsen.**—Aurora Martha Lindholm was born in Copenhagen, Denmark, March 9, 1868. She was married to Elder O. Madsen in 1892. The year previous to her marriage she united with the Seventh-day Adventist Church, and remained a faithful member until her death. She fell asleep March 21, 1919. Her sorrowing loved ones are comforted by "that blessed hope."

A. R. Ogden.

**Morrison.**—Jacob H. Morrison was born near Cleveland, Ohio, Aug. 8, 1851, and fell asleep at his home in Three Forks, Mont., aged sixty-seven years. In 1879 he was united in marriage to Mary S. Robb, and to them were born two sons and five daughters. With the exception of two daughters, all the children were present at the funeral. Words of comfort were spoken by the writer.

C. F. Cole.

**Blakeslee.**—Harriet E. Allen was born Aug. 23, 1837. She was married to Dwight G. Blakeslee Jan. 8, 1858. In 1890 she began the observance of the seventh-day Sabbath, continuing faithful until her death, which occurred Nov. 25, 1918. She was a charter member of the Charloe (Ohio) Seventh-day Adventist church. One son and one daughter survive.

Mae B. Harte.

(Columbia Union Visitor please copy)

**Rohrbaugh.**—Lucinda Riffey was born in Licking County, Ohio, June 2, 1831. In 1850 she moved to Carroll County, Indiana, and this continued to be her home until the end of her life. She was married to Eli Rohrbaugh, April 8, 1852, and was left a widow in 1900. She fell asleep May 25, 1919. Four of her six children survive. For thirty-five years she was a member of the Seventh-day Adventist church at Radnor, Ind., and sleeps in hope.

W. A. Young.

**Martin.**—Lydia Martin was born Nov. 6, 1864, in Port Hope, Ontario. She was married to E. L. Martin, Nov. 25, 1884, at Beaver, Manitoba, and to them were born eleven sons and four daughters. Sister Martin was one of the pioneer Sabbath keepers in Manitoba, having accepted present truth about twenty-three years ago. She was faithful to the end of her life, which came May 15, 1919. All her children and her husband survive.

George H. Skinner.

**Prosser.**—John Prosser was born in New York City, June 16, 1837, and died at the home of his daughter, in Brooklyn, N. Y., May 26, 1919. Early in life he was married to Ann Eliza Wallin, who preceded him in death. Two sons, two daughters, and other relatives and friends are left to mourn. Brother Prosser accepted the third angel's message seventeen years ago, and was a consistent and loved member of the Brooklyn No. 1 church to the day of his death.

John E. Hanson.

**Nunn.**—Georgeana Eleanor Middleton was born at Rockhampton, Queensland, Australia, Nov. 17, 1896. In 1903 she came to this country with her parents, and four years later was baptized and united with the Seventh-day Adventist church at Vermilion Lakes, Alberta, Canada. In 1911 she became a student at the Alberta Academy, where she remained until her marriage four years later to Thomas R. Nunn. Her husband and three children—one a young babe—are bereaved.

Clifton L. Taylor.



WASHINGTON, D. C., JULY 17, 1919

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

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

## RESULTS OF A CHRISTIAN SCHOOL

THE practical results of a Christian school are shown by the following extract from a letter from one of our teachers and Missionary Volunteer secretaries who was called to take up work in another place:

"There was a large church of young people and children and no school—no one to teach. Only a few were church members, and they were indifferent to the truth. In fact, the old people were very cold. It has been hard work to get something started, and sometimes we felt almost discouraged, but the Lord has blessed us wonderfully. There are ten young men in the church between the ages of seventeen and twenty—they were very worldly. Two of these have definitely asked for baptism, and several others have made a start in the Christian life. We are praying that every one, young and old, will give their hearts to Christ before school closes.

"In some respects this is the worst place that I ever saw, but God has certainly brought about a change. We have tried to do all we could for them in providing good, wholesome social gatherings. Many of the parents say, 'There is such a change in our boys; they do not seem to care to leave and associate with other boys.'"

M. E. KERN.

## OUR ANNIVERSARY NUMBER

THE REVIEW for July 31, 1919, will be our Seventieth Anniversary Number. This issue will illustrate the beginnings and progress of our work during the last seven decades. We hope to present the following interesting schedule of articles:

"The Present Hour and Its Responsibilities," A. G. Daniells.

"The Beginnings of Our Foreign Mission Operations," J. L. Shaw.

"Growth in Material Resources of the Church," W. T. Knox.

"Behold What God Hath Wrought!" W. C. White.

"Looking Backward," J. N. Loughborough.

"Then and Now," S. N. Haskell.

"The Spirit of Prophecy," J. O. Corliss.  
"Progressive Steps in Fulfilling Prophecy," W. W. Prescott.

"Progress of Our School Work," W. E. Howell.

"Medical Missionary Work Among Seventh-day Adventists," L. A. Hansen.

"Early Home of the REVIEW AND HERALD," A. T. Robinson.

"Phenomenal Gains in the Publishing Work," C. H. Jones.

"Speedy Realization of Our Hope," G. B. Thompson.

"The Two Great Pillars of Our Faith," L. L. Caviness.

"Historical Sketch of the REVIEW," L. W. Graham.

This number will be illustrated by pictures of the presidents of the General Conference; of three pioneers, namely, Elders Loughborough, Haskell, and Corliss; of Mrs. E. G. White, Uriah Smith, J. N. Andrews, Captain Joseph Bates, and others. Views will be given of the first printing house, the first college, and the first health institute ever erected by Seventh-day Adventists. There will be given a reproduction of the first page of the first number of *Present Truth*, the beginning of our present church paper. We believe this number will be appreciated by our readers, and will be one which many will wish to preserve for future reference.

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## OUR RECENT EDUCATIONAL COUNCIL

LOOKING back over the busy days of the late educational council and trying to gather up the vital things to weave into our new catalogue, I find a few broad principles standing out like beacon lights. It seems to me that we got a new vision of the work soon to be done by the young people now being trained in our schools, and in the light of that vision resolved as educators to put forth new efforts to rise to the height of our calling—to leave no stone unturned to achieve that unique excellence which such a time and such a work demand of us.

The principles set before us are fundamental ones, lying at the heart of our denominational work,—true simplicity of aim; the adaptation of means to the end in view; the preparing of our young people for the unique task which lies before them, in the doing of which they will both save themselves and gain abundant entrance into the kingdom.

The substantial help rendered by our leading brethren in getting this aim clearly before us, grew out of their continual contact with the needs of the field. As teachers we are in danger of being so engrossed with the details of our daily school life that we in a measure lose touch with the larger principles which should inform us and vitalize all our instruction. We need to get away from our immediate cares and duties and look at our whole school life in the light of the world's needs. The presence throughout our council of the president and of leading members of the General Conference Committee helped greatly to keep our minds fixed on the world outlook, and gave our discussions a very practical character.

We all came to realize, as we studied the instruction in the Bible and the works of the spirit of prophecy, that the education of our youth is by far the most

important duty that we have to perform as a denomination, and we determined to seek God with renewed earnestness for strength and wisdom with which to discharge this duty aright. I think I never before felt so keenly the deep interest with which the work of our schools is watched by our leading workers out in the field, and it is a source of encouragement to me to know that this interest will mature and deepen; that as educators we shall have the earnest prayers of our brethren in the ministry that God may be with us and bless us in our work, and that his Spirit may permeate our educational institutions and make them places instinct with spiritual life.

Some of the technical details will not be so easily worked out in all cases; but patience and perseverance will accomplish much. The difficulties in the way of equipping our schools for broader work in industrial lines should lead us to persistent prayer for the necessary light and guidance. Then as the way opens in answer to our prayers, we must not be slow to step out in faith. We need not minimize the perplexities attendant on carrying out the resolutions of the council; they are in reality many and great; but the very attempt loyally to carry them out without in the least impairing the intellectual efficiency of our work, will drive us to our knees.

If the path of duty were entirely clear and easy to walk in, there would be little call for the exercise of faith. Because it is narrow and winding and beset with difficulties we must tread it prayerfully, step by step, in the light that shines from the Word of God. But we must remember that that Word is a lamp to our feet. It may not always light up the road a long way ahead; faith is willing to go forward a step at a time, and as teachers we must above all else have living faith.

M. E. OLSEN.

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## EXPRESSIONS OF APPRECIATION

"I HAVE just finished reading the REVIEW for May 22, and I cannot rest until I write you a few lines of appreciation. Oh, the precious instruction which fills it from cover to cover! It is just what we need as a people who are looking for Jesus to come in the clouds of heaven. I do not see how any one who really believes this message can get along without its weekly visits. I always read each number with interest, and it seems to me that each new one is better than the last. For more than fourteen years this paper has been a constant visitor to me. I have passed my eighty-seventh milestone, but I praise God for my eyesight, that I can read this precious paper and our other publications, for I am one hundred miles from the church where I hold membership. I am thankful to the Lord every day for our good church paper.

"SARAH PROSPER."

A friend in Nigeria writes: "I feel this morning that I must express my appreciation of such a friend as the REVIEW AND HERALD. I can never tell you the comfort and strength it has brought to me who am alone in this land where intemperance, immorality, and every kind of evil run rampant. Never before has it been so uplifting, so inspiring. Never before has it marked out so clearly the pathway to heaven. O send it on to this thirsty land, that it may refresh us with the water of life!"