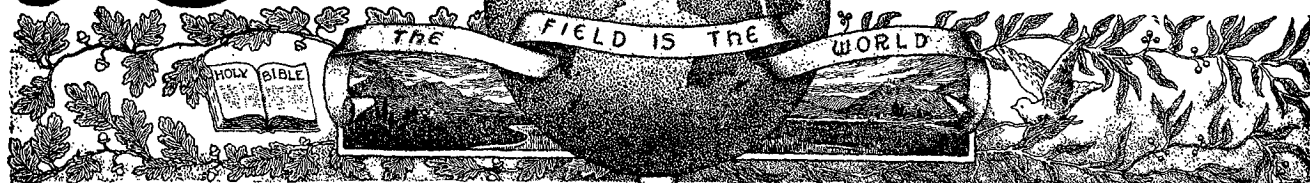


# The Advent Review and Sabbath Herald

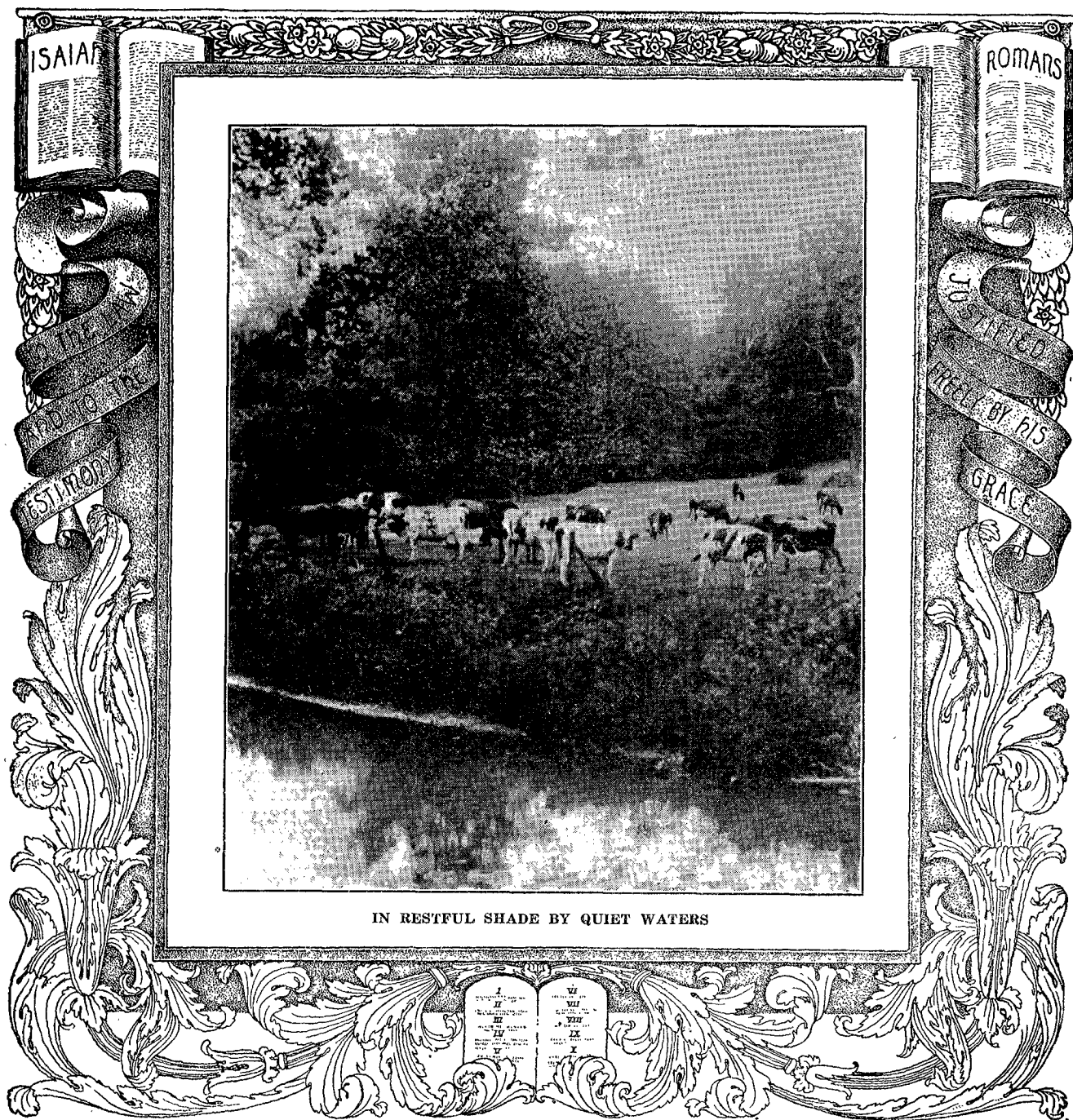


Vol. 96

Takoma Park, Washington, D. C., Thursday, August 14, 1919

No. 33

THE GOSPEL TO ALL NATIONS



# The Complex World Situation

What Is the Cause of Present Conditions?

What Is the Remedy for These Ills?

THESE are some of the questions which men are asking at the present time. The world has been overtaken during the last five years by a terrible catastrophe, in which the fondest hopes and aspirations of mankind have been destroyed. National and individual pride have been humbled in the dust. Before the Great War it was inconceivable in the minds of thousands that such a terrible holocaust could be visited upon them. It has left them dazed and confused, vainly trying to obtain their bearings and adjust themselves to the changed conditions which have been brought about. These conditions are represented by the special correspondent of the New York *Herald* and the Washington *Post*, Mr. William T. Ellis, who contributes an article on the world situation to these papers. He writes from Mt. Sinai. To him this place becomes the "mount of musing," and he ponders over the situation which exists in the world at the present time. In the *Post* of July 15 he says:

"What portends this turbulence of our time, which has swept around the earth like a seismic current? With so much that was for ages accepted going now into the scrap heap, are we to discard also the teachings of our mothers and of the Book they taught us to revere? Is a new philosophy of life, a new creed of religion, to be forged in the day's superheated furnace of unrest? Shall we look for a herald of a better social order who will bear in his hand a different code of laws for the regulation of man's relationships with man, and with the Unseen? Is there to come out of Russia or out of Germany a working faith for a revolutionized world?"

Mr. Ellis believes that he has an answer to these questions which he raises. He thinks, and thinks truly, that the reason for the present conditions among the nations of men may be found in their departure from God. He says:

"With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of Bolshevized Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the mount of the law. Here is the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never get right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai."

Mr. Ellis grows more specific in his comment on the present world situation, and particularizes the manner in which the world has departed from the standard of right:

"Let us confess the truth, even we of the most stable land on earth today. We have wandered from the straight paths of our fathers, and have turned aside from the simple faith that made them great. We have left God out of our calculations. We have put other gods before him and given first allegiance to idols of our own creation. His name and his day have lost their sanctity in our eyes. Even the sacred family relations have been disregarded by a generation proud of being 'self-made.'"

"We have invented slow and insidious methods of killing our fellow beings as sacrifices to the Moloch of Mammon. Adultery has passed from its old place of a deadly sin to a mere form of personal liberty and self-expression. Individual theft is still bad form; but wholesale stealing, by nations and organized commercial or financial groups, has reached a magnitude such as even the avaricious Crusaders never knew. We censor and color truth until the bearing of false witness has

become an art. And, finally, our covetousness as nations and as men and women has led the world first into war and now into revolution. Is there any one of the ten commandments that we as a civilization have not openly, flagrantly and shamelessly violated, in disdain of God and in disregard of the proved social utility of these laws?"

The remedy for all this he believes is found in a universal acceptance of the ten commandments as the standard of right. He quotes in connection with his comment, the law of ten commandments as found in the twentieth chapter of Exodus, and adds:

"A universal acceptance of the ten commandments, together with the summary of the law given by Jesus, would straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly and violently groping. No mahatma from Tibet, or yogi from India, or hadji from Turkey, or mahdi from Egypt, or bahai from Syria is needed to show us our way out of the present muddle. The path runs straight as a sunbeam from the granite crest of 'Jebel Musa,' Mt. Sinai. The Master word is here: 'Keep ye the law, be swift in all obedience.' . . .

"Daniel Webster once said, 'Justice is the supreme concern of heaven upon earth.' The ten commandments are an exposition of universal justice. Is it not a timely and proper and practicable suggestion that, as a stabilizing influence in a troubled day, all teachers of the young, all ministers of religion, all leaders of thought, should lay emphasis upon the ten commandments, having every person in the land commit them to memory, and every instructor of the people expound them in their present-day application? They are the best barrier against Bolshevism. They are the surest remedy for class and caste injustices. They are, so far as I can see from this height of solitude and contemplation, the only way out."

The indictment of this writer is indeed a fearful one. But no argument is needed to convince the one who accepts the Scriptures of Truth as the revealed will of God, that the charges are true. Unconsciously the writer voices the words of the prophet, as contained in the fifty-ninth chapter of Isaiah:

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any plead-

(Continued on page 6)

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 96

AUGUST 14, 1919

No. 33

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# The Advent REVIEW And Sabbath HERALD

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., AUGUST 14, 1919

No. 33

## Down, but Not Out

"A MAN may be down, but he is never out!"

This is the slogan of the Salvation Army, and it is also the belief of the representatives of the gospel. God's love endures to all eternity. A man can never sink so low into the pit of moral degradation that the hand of Divine Love will not reach down to save him if he will but surrender himself to God. While the lamp of mercy continues to burn, the vilest sinner may return to the arms of his Saviour.

The sinner passes over the boundaries of divine mercy only when he rejects the only means by which God can save him from his lost condition. That means is the sacrifice of the Lord Jesus Christ, the drawing power of the Spirit of God. When one reaches that place in his experience where he counts the blood of the covenant an unholy thing, and does despite unto the Spirit of grace, he puts from him the only means by which God can bring salvation to him.

Some have queried whether they had not sinned against the Holy Ghost and so passed beyond the limit of God's mercy. If such were the case, they would have no true longing after a life of righteousness. This longing is born of the Holy Spirit. God does not mock the creatures of his hand. He does not create in the human heart desires after truth and righteousness, only to refuse these longings when expressed by the humble penitent. He stands ready, always, to receive the sinner whom he has turned unto him by the power of his Holy Spirit. O the depth of the riches of God's great love!

\* \* \*

## The Holy Spirit in Creation

IN a former article we called attention to the word "paraclete," the word from which "Comforter" is translated in John 14: 16. This is really an untranslatable word; it is the title of a person. The *Paraclete* is to teach (verse 26); he is to bear witness concerning Christ (John 15: 26); he is to convict of sin (John 16: 8); he is to guide into all truth (verse 13). All this is the work not simply of a person, but of a divine person, the "third person of the Godhead," who was to come into the world as the representative of the Son of God.

While much attention has been given to the work of the Holy Spirit in the regenerating of the human heart, and the change which is wrought through the Spirit at conversion, the work of the Spirit in creation has in a measure been overlooked. But a study of the Spirit's work in creation throws light on its work in regenerating the heart.

Of the creation of the world, we read: "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved

upon the face of the waters." Gen. 1: 2. The Spirit was here, brooding, or hovering over the chaotic creation. Some light is thrown on the record of creation by a comparison with Isaiah 34: 11. The word which is translated "without form" in Genesis 1: 2, is translated "confusion" in Isaiah 34: 11. And the word which is translated "void" is translated "emptiness." The very first picture therefore which inspiration gives us of the Holy Spirit is that of an agent in creation, bringing order from chaos, and filling that which was empty. The Book of God opens with a planet, void (or waste) and empty. The Lord said, "Let there be light," and the Spirit of God brooding over the abyss brought order out of confusion. The Holy Spirit appears as an administrator of God's will, a divine agency in the creation of the world. The earth as it finally stood forth in its beauty at the end of the six days of creation was the result of the creative work of the Godhead — Father, Son, and Holy Spirit.

Ezekiel, rapt in holy vision by the river Chebar, describes the throne of God as a thing of life, living and moving. He says: "Whithersoever the Spirit was to go, they went; thither was their Spirit to go: and the wheels were lifted up beside them: for the Spirit of life was in the wheels." Eze. 1: 20, A. R. V., margin. The prophet describes the divine vehicle of God's movements, and tells us that amid all the rich and magnificent splendors of the world of light above, the Spirit of God is moving and directing in all the wheels of the celestial machinery.

"This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited. The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar, revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned.

"The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones." — "Testimonies for the Church," Vol. V, p. 752.

And seeing that the Spirit wrought in creation, we may well believe that he is an agency in the upholding of all things that are made. And as the Spirit wrought in the creation of the world, bringing forth order and life upon the face of the earth, so he is an agency in the conversion and re-creation of the soul. It is the same power that converts and saves, that brought cosmos from chaos. The gospel "is the power

of God unto salvation to every one that believeth." Rom. 1:16. It takes the same power and the same agencies to save a soul from sin that in the beginning were required to create the world and all that are found therein. The believer is a new creature, or creation, in Christ Jesus. 2 Cor. 5:17.

How encouraging to the struggling child of God that within his reach is the same all-powerful agency to help him, and make him a new man in Christ Jesus, that brooded over creation in the beginning. If we but yield the heart, the work will be done. G. B. T.

\* \* \*

## Mission Offerings

As we examine the accompanying report of mission offerings in North America for the first six months of 1919, we are much encouraged.

During the first half of the present year our people have given to the cause of missions nearly half a million dollars; the exact amount is \$497,774.78. This lacks \$64,001.92 of being an equivalent of twenty-five cents a week for each church member. We should largely exceed a million dollars for missions in 1919, as during the last half of the year the offerings are always larger. While the report is not as a whole as favorable as the remarkable report for the first three months of this year, it is a little better than the good record for the same period of last year. Fifty-six conferences have fallen short, while twenty-eight have exceeded their goal.

Never were calls for men and means so many and so manifest as at the present time. It will cost more by far to support the forces in the field during 1920, as the high cost of living places an added burden upon us. Our missionaries must be fed and clothed. They should have suitable homes in which to live. As we look at the budget for the coming year, we see new and imperative calls. The whole world is waiting for the final work of the message. Whiter and whiter unto the harvest the fields stretch out before us. Shall we not lengthen our cords in the regions beyond?

We are hopeful that the last half of this year will raise the record of gifts to missions. The present report does not indicate the amounts given at the early camp-meetings.

### STATEMENT OF TWENTY-FIVE-CENT-A-WEEK FUND FOR SIX

#### MONTHS ENDING JUNE 30, 1919

Conferences	Member-ship	Amt. at \$6.50 Per Member	Amount Received	Amount Short	Amount Over
<b>ATLANTIC UNION</b>					
E. New York	1019	\$ 6,623.50	\$ 3,964.81	\$2,658.69	\$.....
Gr. New York	2050	13,390.00	11,401.38	1,988.62	.....
Maine	692	4,498.00	3,175.48	1,322.52	.....
Massachusetts	1823	11,849.50	11,545.44	304.06	.....
S. New England	646	4,199.00	4,183.63	15.37	.....
N. New England	565	3,672.50	3,869.16	.....	196.66
W. New York	954	6,201.00	6,377.50	.....	176.50
Bermuda	43	279.50	426.95	.....	147.45
<b>Totals</b>	<b>7802</b>	<b>50,713.00</b>	<b>44,944.35</b>	<b>6,239.26</b>	<b>520.61</b>
<b>CENTRAL UNION</b>					
Colorado	2513	16,334.50	12,203.22	4,131.28	.....
Kansas	2754	17,901.00	12,566.20	5,334.80	.....
Missouri	1554	10,101.00	7,288.25	2,812.75	.....
Nebraska	2397	15,580.50	9,741.23	5,839.27	.....
Wyoming	753	4,894.50	6,806.81	.....	1,912.31
<b>Totals</b>	<b>9971</b>	<b>64,811.50</b>	<b>48,605.71</b>	<b>18,118.10</b>	<b>1,912.31</b>
<b>COLUMBIA UNION</b>					
Chesapeake	926	6,019.00	4,307.43	1,711.57	.....
District of Columbia	1169	7,598.50	7,047.45	551.05	.....
E. Pennsylvania	1583	10,289.50	6,674.96	3,614.54	.....
New Jersey	1192	7,748.00	10,248.26	.....	2,500.26
Ohio	2612	16,978.00	17,122.59	.....	144.59
Virginia	513	3,334.50	2,987.58	346.92	.....
Virginia *	156	811.20	523.95	287.25	.....
West Virginia	311	2,021.50	2,268.60	.....	247.10
W. Pennsylvania	1143	7,429.50	7,228.36	201.14	.....
<b>Totals</b>	<b>9605</b>	<b>62,229.70</b>	<b>58,409.18</b>	<b>6,712.47</b>	<b>2,891.95</b>
<b>EASTERN CANADIAN UNION</b>					
Maritime	322	2,093.00	1,725.41	367.59	.....
Ontario	734	4,771.00	3,822.05	948.95	.....
Quebec	228	1,482.00	869.07	612.93	.....
Newfoundland	67	435.50	749.41	.....	313.91
<b>Totals</b>	<b>1351</b>	<b>8,781.50</b>	<b>7,165.94</b>	<b>1,929.47</b>	<b>313.91</b>
<b>LAKE UNION</b>					
Chicago	1512	9,828.00	6,586.89	3,241.11	.....
E. Michigan	1820	11,830.00	12,550.33	.....	720.33
Illinois	1444	9,386.00	6,465.27	2,920.73	.....
Indiana	1753	11,394.50	9,851.06	1,543.44	.....
N. Michigan	1050	6,825.00	3,289.69	3,535.31	.....
N. Wisconsin	831	5,401.50	2,689.61	2,711.89	.....
S. Wisconsin	2045	13,292.50	9,293.91	3,998.59	.....
W. Michigan	2735	17,777.50	12,605.29	5,172.21	.....
<b>Totals</b>	<b>13190</b>	<b>85,735.00</b>	<b>63,332.05</b>	<b>23,123.28</b>	<b>720.33</b>
<b>NORTHERN UNION</b>					
Iowa	2945	19,142.50	20,376.61	.....	1,234.11
Minnesota	2150	13,975.00	17,062.94	.....	3,087.94
North Dakota	1637	10,640.50	16,735.27	.....	6,094.77
South Dakota	1193	7,754.50	12,720.31	.....	4,965.81
<b>Totals</b>	<b>7925</b>	<b>51,512.50</b>	<b>66,895.13</b>	<b>.....</b>	<b>15,382.63</b>
<b>NORTH PACIFIC UNION</b>					
Montana	850	5,525.00	5,530.33	.....	5.33
S. Idaho	1118	7,267.00	8,045.87	.....	778.87
S. Oregon	847	5,595.50	3,135.74	2,369.76	.....
Upper Columbia	2462	16,003.00	10,388.55	5,614.45	.....
W. Washington	2414	15,691.00	12,620.77	3,070.23	.....
W. Oregon	2412	15,678.00	18,882.17	.....	3,204.17
Alaska	15	97.50	82.71	14.79	.....
<b>Totals</b>	<b>10118</b>	<b>65,767.00</b>	<b>58,686.14</b>	<b>11,069.23</b>	<b>3,988.37</b>
<b>PACIFIC UNION</b>					
Arizona	580	3,770.00	2,391.87	1,378.13	.....
California	3311	20,921.50	18,389.61	2,531.89	.....
C. California	2027	13,175.50	11,936.62	1,238.88	.....
Inter-Mountain	765	4,207.50	3,935.78	271.77	.....
N. California	1753	11,394.50	11,217.66	176.84	.....
S. E. California	1809	11,758.50	10,393.60	1,364.90	.....
S. California	2534	16,471.00	11,315.44	5,155.56	.....
Nevada	275	1,787.50	1,766.22	21.28	.....
<b>Totals</b>	<b>13054</b>	<b>83,486.00</b>	<b>71,346.75</b>	<b>12,139.25</b>	<b>.....</b>
<b>SOUTHEASTERN UNION</b>					
Carolina	421	2,736.50	3,478.81	.....	742.31
Carolina *	420	2,184.00	2,360.40	.....	176.40
Cumberland	897	5,830.50	3,187.74	2,642.76	.....
Cumberland *	143	743.50	466.00	277.50	.....
Florida	1028	6,682.00	4,414.78	2,267.22	.....
Florida *	248	1,289.60	1,548.23	.....	258.63
Georgia	568	3,692.00	1,959.98	1,732.02	.....
Georgia *	236	1,227.20	1,051.02	176.18	.....
<b>Totals</b>	<b>3961</b>	<b>24,385.30</b>	<b>18,466.96</b>	<b>7,095.68</b>	<b>1,177.34</b>
<b>SOUTHERN UNION</b>					
Alabama	480	3,178.50	3,302.21	.....	123.71
Alabama *	268	1,393.60	808.92	584.68	.....
Kentucky	431	2,801.50	2,156.28	645.22	.....
Kentucky *	212	1,102.40	733.82	368.58	.....
Louisiana	375	2,437.50	2,512.93	.....	75.43
Louisiana *	152	790.40	854.27	.....	63.87
Mississippi	175	1,137.50	1,327.06	.....	189.56
Mississippi *	203	1,055.60	772.63	282.97	.....
Tennessee	803	5,219.50	5,671.38	.....	451.88
Tennessee River	149	774.80	1,165.03	.....	390.23
<b>Totals</b>	<b>3257</b>	<b>19,891.30</b>	<b>19,304.53</b>	<b>1,881.45</b>	<b>1,294.68</b>
<b>WESTERN CANADIAN UNION</b>					
Alberta	991	6,441.50	7,632.68	.....	1,191.18
British Columbia	438	2,847.00	2,550.27	287.73	.....
Manitoba	290	1,885.00	945.60	939.40	.....
Saskatchewan	784	5,096.00	6,401.22	.....	1,305.22
<b>Totals</b>	<b>2503</b>	<b>16,269.50</b>	<b>17,538.77</b>	<b>1,227.13</b>	<b>2,496.40</b>

## SOUTHWESTERN UNION

Arkansas	329	\$ 2,138.50	\$1,793.70	\$ 344.80	\$.....
Arkansas *	50	260.00	123.62	136.38	.....
N. Texas	986	6,409.00	6,892.62	.....	483.62
N. Texas *	50	260.00	142.48	117.52	.....
Oklahoma	2032	13,208.00	9,574.58	3,633.42	.....
Oklahoma *	79	410.80	.....	410.80	.....
S. Texas	401	2,606.50	2,534.25	72.25	.....
S. Texas *	54	280.80	140.70	140.10	.....
Texas *	504	2,620.80	1,877.32	743.48	.....
Totals	4485	28,194.40	23,079.27	5,598.75	483.62

## SUMMARY

UNIONS					
Atlantic	7802	\$50,713.00	\$44,944.35	\$ 6,289.26	\$ 520.61
Central	9971	64,811.50	48,605.71	18,118.10	1,912.31
Columbia	9605	62,229.70	58,409.18	6,712.47	2,891.95
E. Canadian	1351	5,751.50	7,165.94	1,929.47	313.91
Lake	13190	85,735.00	63,332.05	23,123.28	720.33
Northern	7925	51,512.50	66,895.13	.....	15,382.63
N. Pacific	10118	65,767.00	58,686.14	11,069.23	3,988.37
Pacific	13054	83,486.00	71,346.75	12,139.25	.....
Southeastern	3961	24,385.30	18,466.96	7,095.68	1,177.34
Southern	3257	19,891.30	19,304.53	1,881.45	1,294.68
Southwestern	4485	28,194.40	23,079.27	5,398.75	483.62
W. Canadian	2503	16,269.50	17,538.77	1,227.13	2,496.40
Totals	87222	561,776.70	497,774.78	95,184.07	31,182.15
Total amount short			64,001.92		64,001.92

\$561,776.70    \$561,776.70    \$95,184.07    \$95,184.07

\* Figured at twenty cents per member, or \$5.20.

working, widening and sweetening human hearts, and guiding both clergymen and laymen to exalt the things which are essential."

Now we believe in broadmindedness and in Christian toleration in nonessentials, but the Bible itself must be the standard by which we decide what is essential and what is not. Where the Scriptures speak, we must speak. Where they are silent, we are silent; or if we speak, we must recognize that our expressed convictions cannot be considered matters of vital importance to salvation, for we stand on the good old Protestant doctrine that everything essential to salvation is clearly revealed in God's Word.

L. L. C.

The reports which we have heard from some of these meetings are excellent. The camp-meeting is one of the greatest occasions of the year for educating our people regarding foreign missions. The camp-meetings to be held in different conferences during the next few weeks will afford many of our people another opportunity to give freely for the work in the regions beyond. What is done in giving at these meetings will in a large way determine how far we can go in the expansion of the work in other lands the coming year.

W. T. KNOX, *Treas.*

\* \* \*

## Drifting From the Scriptures

WE have long looked for the time to come to which Christ referred in the words, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

We believe that the time for the coming of the Son of man is at hand, so we should not be surprised to see a departure from the faith on the part of professed Christians. Still, we confess to a real feeling of surprise to find how members of various Protestant denominations are coming to regard as unimportant, things that were previously considered cardinal points in their belief. Who would have thought that Baptists would ever deny the importance of immersion, yet they are doing just that thing, as pointed out in the following editorial note in the *Independent* of July 5, 1919:

"The movement among Baptists in this country to place less stress upon immersion as the only valid form of baptism is steadily gaining in volume and momentum. It was only two years ago that Mr. John D. Rockefeller, Jr., at a dinner of the New York Baptist Mission, declared that he did not consider immersion as a necessary qualification for membership, and that in the church of the future, form and ceremony will play a minor part. Dr. Cornelius Woelfkin, probably the ablest Baptist pastor in New York, has said publicly that 'immersion should be taken from the doorsill of the church and placed upon the altar. It should not be a matter of first importance in church membership, but love of God and service of Christ should be the essential thing.' Dr. Joseph W. Kemp, a Baptist minister who is now pastor of the interdenominational church at Broadway and 104th Street, Manhattan, no longer makes immersion a test of fellowship, but admits members into his church whether immersed or sprinkled. He feels sure that many Baptists agree with Mr. Rockefeller who do not dare to utter their opinions. Of course, such utterances are vigorously attacked by the conservatives and reactionaries. Mr. Rockefeller is mercilessly lampooned, and liberal Baptists are denounced as New Theology apostates. Meanwhile the Spirit is

## A Spendthrift World

WAR times have brought to many families throughout the world severe lessons in economy, lessons which perhaps will be heeded in years to come and will prove of inestimable value to those who practise them. It is too much to believe, however, that the world as a whole will continue on any plane of economical living. We shall see in days to come the same mad excess that existed before the war. The last days are likened unto the days of Noah and Lot, when men's hearts were set upon eating and drinking, marrying and giving in marriage, trade and barter. Luke 17:26-30.

A recent number of the Toronto *Sunday World* tells of the extravagance in that city in the purchase of automobiles, and relates instances where mortgages have been placed upon homes for the purpose of securing a car, not for practical business purposes, but wholly as a family luxury. These same conditions may be found everywhere. Many are spending money for luxuries and pleasures, even at the sacrifice of what would appear to be life's necessities. Many a home through the country is covered today by a heavy mortgage in order that its inmates may keep pace with wealthier neighbors.

The London correspondent of the New York *Times* tells of the mad rush in England for works of art, rare pictures, jewelry, and bric-a-brac as war souvenirs. This spirit is particularly manifest on the part of the newly rich. Declares the correspondent:

"There is no lack of jewels for those who have the price and are willing to pay. Many beautiful pieces of jewelry, the history of which is not given by the dealers, but which experts say could come only from the wealthiest families of Russia, are finding their way into the market. Enormous prices are being asked and promptly paid, while the cost of ordinary stones, diamonds for instance, has risen to unheard-of heights. Many old English families also are selling off their jewels.

"Flowers and fruit for the elaborate entertainments which are beginning to mark the appearance of the newly rich are commanding fancy prices, such as \$25 for an orchid and \$1.50 for a peach.

"Automobiles are very scarce and expensive in Britain. Some of them command as much as from \$10,000 to \$15,000, and they are models of three and four years ago, while new machines are almost unobtainable. The maker of the most famous English car turns out only about eight hundred each year, and it is said he has already booked his entire output for this year and next.

"This extravagance is attracting wide attention from newspapers and public men. 'Peace has brought an orgy of spending,' says one writer, 'which high prices do nothing to check.'



The higher the price the easier it is for those who have money to draw the big lines of demarcation between themselves and the crowd."

As before stated, this only indicates the spirit of the times in which we live. As before the war, the world will again forget God and go on in its mad rush for those things which minister to the pleasures of time and sense.

There is a better way for the Christian. He can find his pleasure as a result of definite motives and purposes working in his life, in seeking to minister to others' needs rather than to his own selfish interests. The manner in which time and money are spent in this life is but an indication as to the way in which eternity would be spent. By the principles which control us in this life we are demonstrating the principles which would control us if eternity were at our disposal.

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## Led Out of Darkness

"My people were Mashonas, living near Umtali," said Joel, the Tsungwesi Mission school teacher, as we talked of his call from darkness into light. "We worshiped animals. The cow was the sacred animal in my family. We would pour water upon the cow, and kneel down before it. We had devoted the cow to our god; and when we poured the water, it was putting our sins on the cow, we thought."

Out of such darkness this young man was called by the direct providence of God. The story of the call is thus told by F. Burton Jewell, of the Tsungwesi Mission, in eastern Rhodesia, not far from the Portuguese border:

"About three months before the mission was opened here at Tsungwesi, Joel Chirano had a dream, in which he was told that if he wanted to be saved, he must go to school and become a Christian. This matter weighed heavily upon him, and just about the time the workers were opening this mission he and another young man started out in search of a mission school.

"They first applied at a Catholic mission, but a certain tuition was asked of them, which they were unable to give. Leaving that place, they traveled westward about sixty miles. Their course brought them near our place, but they passed by, knowing nothing of the mission here. After going some distance, Joel's friend was stricken with a severe pain in his limbs, and they were obliged to stop. They were much disappointed at this, as another day's walk would have brought them to the mission that had been recommended to them. Now they must go back, for Joel must take his friend home. The boys and girls here want to be at home when they are sick, the same as in other lands.

"Securing the services of another young man, they started back. After they had come some distance this way, the pain suddenly disappeared, and the friend exclaimed, 'Why, I am all right now! The pain is gone!' Joel was provoked at this, and said, 'What do you mean? You have been deceiving me all the time.' But his friend affirmed that he had actually been suffering, and that now the pain had left as suddenly as it had begun.

"They stopped for the night at a kraal near. Here they met a man who had just come from our mission. He told them all about the new mission here. Joel was much interested in all that was said, and especially in what was told them with reference to the Sabbath. He decided to visit the mission at once, and was favorably impressed with all he saw. He soon returned to our school, bringing his friend with him. These two young men, and a small boy who had accompanied our workers from the Solusi Mission, were the first students to come to our school here at Tsungwesi.

"Joel made rapid progress in his studies, and as the wonderful Bible truths were taught to him, he readily responded. He was baptized at the end of the first year. As he told us the story, he said, 'Oh, how I rejoice at the way the Lord has led me!' For nearly three years Joel has been teaching in the school, and he has been preaching for nearly two years.

He has had several remarkable experiences, and we cannot but feel that God is working for him."

W. A. S.

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## The Complex World Situation

(Continued from page 2)

eth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isa. 59: 2-14.

We have reached the days of which the prophet forewarned us. The god of this world has blinded the eyes of the great multitude. Men have sought their own way. They live for their own pleasure and aggrandizement. In the mad rush for pleasure and gain and glory God is forgotten.

### The One Remedy for Sin

The remedy for these conditions in the world is found in the message of God for this day and generation, as contained in Revelation 14: 6-12. That message proclaims that the hour of God's judgment has been reached, and calls upon men to forsake their ways of sin and give honor and glory to the Creator, to conform their lives to his divine law, the rule and standard of judgment. James 2: 12; Eccl. 12: 13, 14.

But no man in his own power or strength can keep the law of the ten commandments, much less can any nation of mankind do this. The law of itself cannot give righteousness nor change the heart of the sinner. Its great purpose is to point out sin. 1 John 3: 4. But Jesus Christ was manifest to take away sin, and in him is no sin. 2 Cor. 5: 21. It is only as he is accepted as a personal Saviour, and only as he by his grace transforms the heart, that man can be brought into harmony with his Maker. His grace is the only power that can eliminate from man's evil nature malice, jealousy, envy, and emulation. And until these evil traits are subdued by divine power man cannot live in peace with his fellows.

The world is suffering the ravages of sin today because it has departed from God. But the remedy is to be found not in the adoption of the ten commandments as the rule of national life, as some argue, but in the individual acceptance of the Lord Jesus Christ as the Saviour from sin. By this means, and by this only, can the law be written upon the heart or expressed in the life. Heb 8: 8-12.

### The End of Present Conditions

The present world conditions will not always prevail. There will come a time when the ministry of Christ will have accomplished its work, when there shall be gathered out from all nations those who accept the Lord Christ as their Saviour from sin. These the Lord will redeem when he comes to take his children home. And the ungodly, who have rejected his proffered mercy—upon these will he visit his great displeasure. Isa. 59: 15-18.

In that great day the Lord will put a difference between those who fear his name and those who have rejected his proffers of mercy. He will put a difference between the clean and the unclean. Then will it be seen that it has paid to serve God, and that the Judge of all the earth places a premium upon righteousness. Mal. 3: 13-18.

F. M. W.

# The Spirit of Prophecy

JAMES WHITE

ONCE man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God and Christ and angels in Paradise, without a dimming veil between. Man fell from his moral rectitude and innocency, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels. Moral darkness, like the pall of death, has since cast its shadow everywhere, and everywhere the blight and mildew of sin has been seen.

Amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for six thousand years, subject to sickness, pain, sorrow, tears, and death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night blackened the moral heavens, there soon appeared the star of hope, in Christ, and with it there was established a medium of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels the great God could speak to him in dreams and in visions.

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12: 6.

The manifestation of the spirit of prophecy was designed for all dispensations. The Sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied; and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last judgment upon the ungodly. Jude 14, 15.

God spake to his prophets in the Jewish dispensation in visions and dreams, and opened before them the great things of the future, especially those connected with the first advent of Christ to suffer for sinners, and his second appearing in glory to destroy his enemies and complete the redemption of his people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruption in that church, it reappeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, "was filled with the Holy Ghost, and prophesied." Simeon, a just and devout man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as a "light to lighten the Gentiles, and the glory of . . . Israel." And Anna, a prophetess, "spoke of him to all them that looked for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God which taketh away the sin of the world."

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

On the day of Pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a wonderful manner. Acts 2: 1-11.

Luke, in giving an account of his travels with Paul and others, when a quarter of a century of the Christian age had passed, after speaking of entering into the house of Philip, the evangelist, says:

"The same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus." Acts 21: 9, 10.

Again, still later, we see the beloved John, in the isle of Patmos, imbued with the spirit of prophecy in all its fulness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New Testament record leaves us without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy these gifts have rarely been manifested; and for this reason professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as a reason why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fulness.

To this agree the words of the prophet, as quoted by Peter:

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness and, the moon into blood, before that great and notable day of the Lord come." Acts 2: 17-20.

The spirit of prophecy is here seen among the special signs of the last days. Its revival in the last days was to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs,—in the sun, in the moon, and in the stars,—and with such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon his people, none have been so sacred, and so important to their welfare, as his holy law and his Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently, to stir his rage, as these. And when that people should arise in the last generation of men, who should be observing all ten of the precepts of God's holy law, and should recognize the revival of the spirit of prophecy, they might expect to feel that bitterness from their opponents which can arise only from the direct inspiration of Satan.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

"The testimony of Jesus," said the angel to John, "is the spirit of prophecy." Rev. 19: 10. It is the

keeping of the commandments of God, and the recognition of the revival of the spirit of prophecy by the remnant of the church, or the Christians of the last generation, that stirs the ire of the dragon. This "war is inevitable, and let it come."

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more so for his second advent!

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets were to have power to show great signs and wonders, inasmuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.—*Review and Herald*, Jan. 25, 1870.

## "Why Do Not Christians Observe the Seventh Day?"

CALVIN P. BOLLMAN

THIS heading appeared in the *Sunday School Times* of June 28, over this question:

"I am perplexed about why we keep the first day of the week instead of the seventh, as the Lord commanded. Where in the Bible do we get authority to change God's law?"

"A PENNSYLVANIA READER."

The answer by the editor, presumably the best he could give, was as follows:

"The law has not been changed, but it has been abolished. Strictly speaking, it is unscriptural to speak of Sunday as the Sabbath. The first day of the week, which we call Sunday, is doubtless 'the Lord's day' referred to in Revelation 1: 10, 'I was in the Spirit on the Lord's day,' but that does not make it the Sabbath. The Bible knows no weekly Sabbath but Saturday. If Christians were under the law at all, they would be obliged to keep the Saturday-Sabbath. But they are not under the law; they are under grace. Rom. 6: 14. The law was given to Israel as a schoolmaster to bring them to Christ that they might be justified by faith. But now that faith is come, even they are no longer under the schoolmaster. Gal. 3: 23-25. As for the Gentiles, they never had the law. Rom. 2: 14. The law of Sinai, 'written and engraven in stones,' was a temporary covenant, a 'ministration of death and condemnation,' which is now 'done away.' 2 Cor. 3: 7-11; compare Rom. 7: 1-4. Sunday, or the Lord's day, is a weekly celebration of the resurrection of our Lord from the dead."

It is well that the *Sunday School Times* frankly admits that "it is unscriptural to speak of Sunday as the Sabbath." It certainly is unscriptural, as it also is to call Sunday the "Lord's day."

Interpreting scripture by scripture,—that is, explaining the less clear texts by others that are more clear and plain,—it is impossible to escape the conclusion that the Sabbath of the fourth commandment is the Lord's day.

In the first place it should be remembered that our Lord Jesus Christ is the Creator:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him

was not anything made that was made." "And the Word was made flesh, and dwelt among us." John 1: 1-3, 14. (See also Col. 1: 16; Heb. 1: 2.)

Being, then, the Creator, it was our Lord Jesus Christ who on the seventh day of creation week rested upon, blessed, and sanctified that day, expressly reserving it to himself in the fourth commandment (Ex. 20: 8-11), styling it "the Sabbath of the Lord thy God."

Again, in Isaiah 58: 13, the Sabbath is called "the holy of the Lord," while in Mark 2: 28, we have the explicit statement of our Saviour himself that "the Son of man is lord also of the Sabbath." How, then, dare any man say that Sunday, the first day of the week, is the Lord's day, when the Lord himself says that the Sabbath, the seventh day, is the Lord's day?

As for the argument that Christians are not under the law, but under grace, we need only say that it is a most gross perversion of Scripture to quote Romans 6: 14 as if "not under the law" meant free from obligation to obey the law. Let him who dares, apply that interpretation to any of the other precepts of the divine law. Where is the Christian who dares to say that he is free to lie, to steal, to kill, to commit adultery? He cannot be found, for if such a one were found, he would not be a Christian, nor would he be acknowledged as such by any denomination, least of all by the publishers and promoters of the *Sunday School Times*.

"Not under the law," in Romans 6: 14, means not under its condemnation. To illustrate: The condemned criminal to whom the governor grants a full pardon is no longer under the law in the sense of being condemned by it and under its penalty, but he is under the grace, or favor, of the governor. Is he therefore not under obligation to obey the law of the State? Is the governor's pardon also a license to



continue to commit crime? Every man knows that it is not. Indeed, every one feels that the pardoned man is under increased obligation to obey the laws of his State.

The law not only was a schoolmaster to bring Israel to Christ; but it is still a schoolmaster to bring every sinner to Christ who truly comes to him. "By the law is the knowledge of sin." Rom. 3:20. Says the apostle, "I had not known sin but by the law." Rom. 7:7. What was it that brought Paul to Christ? It was the knowledge of sin; the sense that he was guilty before God and must have a Saviour; and today the law performs the same office, and will do so as long as probation shall last. Certainly the ed-

itor of the *Sunday School Times* knows this. Indeed only five years ago the *Sunday School Times* said this editorially:

"While God remains God, his moral law will be binding upon all who would have any part in his life. God's moral law is eternal; it is an expression of his very being. As such it can no more be abrogated than can God himself."

"A Pennsylvania Reader" asked, "Where in the Bible do we get authority to change God's law?" The question has not been answered, nor can it be answered, for the Bible gives no such authority, though we do read in Daniel 7:25 of a power that would think himself able to do that very thing. But that power was and is the Papacy, the man of sin, and not the Man of Calvary, our Lord Jesus Christ.

## Did the Sabbath Change with the Clocks?

I. A. CRANE

At the time when the new law went into effect requiring all clocks to be set ahead an hour, some were in doubt as to whether Sunday began at the old time or the new. Some honest souls with whom it had been a lifelong custom sacredly to guard the hour which they believed to be the beginning of holy time, would not consent to the idea that lawmakers have authority to sanctify an hour of common time at the beginning of the Sabbath, and lop off an hour for pleasure or business at its close.

We would remind any who may be thus troubled that the whole Sunday institution has no greater authority than man. The Bible affords no divine command for Sunday keeping, yet most people are willing to keep this man-made sabbath while setting aside the command of God which enjoins the observance of the seventh day. Since we know of no higher authority for Sunday keeping than man, why should there be any compunction of conscience for sliding the day's beginning forward or back to suit man's pleasure or convenience? We presume but few did give the question much serious thought.

The Bible plainly reveals which day is the Sabbath, and when it begins:

1. The seventh day of the week is the Sabbath, and it is past when the first day begins. Ex. 20:8-11; Mark 16:1, 2,

2. The early Christians kept the seventh day, and prepared to embalm the body of Christ on Sunday

morning, a work which they would not do on the Sabbath. Luke 23:56; 24:1.

3. The Sabbath, and all Bible days begin at even. Even is sundown. Lev. 23:32; Deut. 16:6.

In further proof of the fact that Bible days begin and close at sundown, we find that the people felt free from Sabbath restrictions as soon as the sun went down; "at even, when the sun did set," they brought all their sick to Jesus to be healed. Mark 1:32. When a day drew "toward evening" it was "far spent." Luke 24:29. Two disciples went home with Jesus and stayed the rest of "that day." It was "about the tenth hour," or, according to the margin, "two hours before night." John 1:39.

All these and many other scriptures prove conclusively that in Bible reckoning, the day begins and ends at sunset, not at midnight. God has not left his Sabbath unmarked. The child of God is not dependent on changing laws or uncertain customs. Clocks may be changed according to the needs or whims of men, but God's great timekeeper, the sun, made in the beginning to rule the day, will never fail as a faithful witness in the heaven. The faithfulness of this timekeeper is proverbial, a symbol of its covenant-keeping Author. Ps. 89:35-37; Jer. 33:20, 21.

Oh, let us worship Him who, with the Father, made the mighty worlds and gave us the Sabbath as a memorial of his power—a symbol of the Edenic peace!

## What Is Our Greatest Need?

CHARLES P. WHITFORD

THE question, "What is our greatest need?" is one which we all would do well to consider carefully. Every person with whom we have come in contact has felt the need of something. Many feel that they are friendless and alone, and their hearts yearn for some warm, true-hearted friend with whom they can enjoy sweet companionship. There are others who feel the need of a costly home, with every luxury that money can buy. And still there are others who feel the need of costly clothing and jewels with which to adorn themselves. There are others who, though

they have no particular use for an automobile, feel the need of one, and to them their need is so great that they feel justified in placing a mortgage on their humble home in order to supply that need. Most of our supposed needs are artificial.

"Man wants but little here below,  
Nor wants that little long."

We do not need nearly so much as we think we do. If we could only be content with what we actually need, so far as our temporal necessities are concerned, we would be far happier than we are.

But what is our greatest need? Our greatest need is a character that will meet the approval of our Creator. There are several reasons why this is so. This world is not our permanent home. We live here only a few years and then we pass away. Is there anything beyond this world that is worthy of our attention?

"Behold, I create new heavens and a new earth: . . . be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 17-21.

"The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

Our greatest need is to develop a character that will meet the mind of our Creator, and give us the privilege of dwelling in that beautiful world beyond, where the inhabitants shall never be heard to say, "I am sick." Isa. 33: 24.

In that delightful country every real need will be supplied, every desire gratified. Do you want to go there and enjoy the beauties, the blessings, and the glories of that heavenly land? It is written:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

Do you want to know who will enjoy the blessed privilege of beholding the glories of the world to come? Listen!

"Who shall ascend into the hill of the Lord or who shall stand in his holy place?"

The answer follows the question:

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24: 3-5.

A beautiful description of the capital of the world beyond is given in the twenty-first chapter of Revelation. The twenty-seventh verse of this chapter informs us that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

These scriptures, and many others which might be cited, show that there is something beyond this life that is worthy of our attention and best endeavor to obtain. To have the privilege of a home where there is nothing that defiles, or works abomination, is surely worth our while. Our greatest need, then, is to develop a character in harmony with the constitution of the government of that heavenly place.

In the first epistle of John, second chapter, beginning with verse 15, we read:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

In the light of this scripture, our greatest need is to know the will of God and to do it. We will not deny that we are making a life record for which we must give an account in the near future to the Judge of all the earth. The question should come home to each one of us, How does my record stand today in the court of heaven above? If I should be called to give up my life today, have I a character that would admit me into the world beyond? Has my life been one of wasted energy and misspent opportunities, or has it been one of self-sacrificing denial for the good of others? Have I lived for self-grati-

fication, seeking the honors and pleasures of this world, or have I lived to promote the happiness of those with whom I have been associated? Have I confessed and forsaken all my sins? Have I wronged any of my friends or neighbors, and if so, have I confessed my wrong and asked their forgiveness? Do I enjoy the confidence, sympathy, and love of those with whom I am associated in church fellowship? Am I cherishing any unkind feelings toward any person whom I am pleased to call my brother or sister in Christ? Have I spoken to others about some brother or sister in the church in such a way as to weaken confidence in their integrity of character, or sincerity of purpose? If such has been the case, what is my greatest need? Do I not need a work of reformation wrought in my life?

What is our greatest need? We will let the Bible answer the question:

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6.

The most important thing we can do is to seek the Lord while he may be found. Seek him for the forgiveness of our sins. The time will soon come when he cannot be found.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

How sad it would be if we should neglect seeking God for the forgiveness of our sins until we could not find the Lord. In view of such a time as this we are exhorted in the following language:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

In the light of many scriptures like these, it is evident that our greatest need is to ask God for the forgiveness of our sins, and ask him for his help to develop a character that will meet his divine mind. We need his help to heed the admonition of our Saviour when he says:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. Matt. 6: 19-21.

\* \* \*

#### MY GUARDIAN

MRS. J. C. BROWER

THERE'S much I do not know of life—  
Deep problems hard to understand.  
One thing I know. When ills are rife,  
I trust my Father's guiding hand.

No prophet I; I cannot read  
Nor aught divine of future days;  
When blessings come more than my need,  
My heart wells up in grateful praise.

'Tis sweet to walk with him—my Friend;  
When troubles come, as come they must;  
I know he will my cause defend;  
And where I cannot see, I trust.

So, joyful on my way I go.  
I know my God for me knows best,  
Where I should be, and what to do;  
So, in his guardian love I rest.



# BIBLE STUDIES



## Mortal or Immortal -- Which?

FRANCIS M. BURG

WHILE the next paper of this series will deal more particularly with the question of man's condition, or state, between death and the resurrection, we wish here to invite the reader's attention to the inquiry which was made by the ancient patriarch relative to man, and which involves the question used as a caption for this article: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:10. We are all conscious of the fact stated in this passage — that man dies. Says the apostle, "It is appointed unto men once to die." Heb. 9:27. Note also the following words from Solomon: "The living know that they shall die." Eccl. 19:5. Again he says: "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart." Eccl. 7:2.

The question which has our attention is a natural one to ask as we view the almost endless procession which slowly wends its way toward the yawning grave. Is man possessed of an immortal soul, which, after the spark of life leaves the body, still lives on through endless years? What is it that dies when the dreaded hour comes? Is it the physical body of the man that then goes back to the dust of the earth whence it came, while the man himself, the real entity, an undying soul, freed from the cumbrous house of clay, takes its flight to a brighter and better world?

If we were left to conjecture in a matter of so great importance to us all, we could find little consolation in the conclusions we might reach from any point of view taken. The question is not susceptible of answer from any basis except as the Scriptures shed light upon it. We may traverse the entire realm of science, take counsel with those whose mental caliber admits them to its innermost chambers, and we will return with the question writ as large, and we as far from its answer, as before. If we turn with our inquiry to the men of largest mental capacity in the field of theology, we may find our confusion and perplexity more distracting than ever. On this great question theologians of the world offer only a confusion of tongues in their varied and conflicting utterances. Our only safe and satisfying recourse is to the Book of God. Surely he who made us, he in whom we live and move and have our being, has not failed to answer this unavoidable question relative to ourselves,—a question which necessarily involves our destiny.

"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

The thing that was formed of the dust of the ground became a living soul. The Hebrew word rendered "soul" in this text is *nephesh*, and is elsewhere rendered in the Authorized Version of the book of Genesis, "mind" once; "him" once; "lives" once; "persons" twice; "life" eight times; "creature" eight times; "soul" thirteen times; "souls" nine times.

Lesser's translation renders the word ten different ways in the book of Genesis,— "mind," "being," "him," "lives," "creatures," "persons," "creature," "soul," "souls," "life." In Rotherham's translation we find seven different renderings,— "minds," "person," "persons," "lives," "life," "soul," "souls." The word *nephesh* occurs about forty-three different times in Genesis, and neither of the above-mentioned versions, nor others that might be cited, intimate in the remotest way that it may be rendered "spirit," or "immortal, never-dying soul." The same may be said of the rendering of this word in the book of Exodus, where it is found in about seventeen places; none of the versions mentioned translate it "spirit," "immortal, never-dying soul."

In the New Testament the word "soul" is translated from the Greek word *psuche*, occurring 104 times, and is never rendered "immortal," "deathless," or "never-dying soul." In the Authorized Version the word is rendered "us," "you," "heart," "heartily," "mind," "minds," "life," "lives," "soul." The American Revised Version renders the word in a similar way throughout the New Testament. Young's translation renders it "soul" thirty-eight times, "souls" twenty-two times, and "life" in forty cases. Rotherham translates it "souls" twenty-seven times, and "soul" seventy-six times.

Attention is called to the following passages, in which the term "soul" is applied to the life—that which constitutes the man a living being:

"Rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life [Greek, "soul"] a ransom for many." Matt. 20:28.

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

"Therefore doth my Father love me, because I lay down my life [Greek, "soul"], that I might take it again." John 10:17.

Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life [Greek, "soul"] is in him." Acts 20:10.

"And to everything that creepeth upon the earth, wherein there is life [Heb., "a living soul"]."

In some cases "soul" is applied to the mind or to one or other of its attributes:

"And come with all the desire of his mind ["soul"] unto the place which the Lord shall choose." Deut. 18:6.

"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind ["soul"]; for the Lord searcheth all hearts." 1 Chron. 28:9.

"Deliver me not over unto the will ["soul"] of mine enemies." Ps. 27:12.

"The unbelieving Jews stirred up the Gentiles, and made their minds ["souls"] evil affected against the brethren." Acts 14:2.

The most careful study of the Scriptures will discover nothing in contradiction of the statement found in 1 Timothy 6:15, 16:

"The King of kings and Lord of lords; who only hath immortality."

With this agrees John 5:26:

"As the Father hath life in himself; so hath he given to the Son to have life in himself."

Job, the ancient patriarch, declared man to be mortal, or subject to death:

"Shall mortal man be more just than God?" Job 4: 17.

And that the soul can die is shown by the words of the prophet Ezekiel:

"The soul that sinneth, it shall die." Eze. 18: 4.

Man is told to *seek for* immortality. Rom. 2: 7. If he is already in possession of immortality, why should he seek for it? Nowhere in the inspired Book is to be found anything to show that immortality will be given to man this side of the coming of Christ and the resurrection of the dead. When the dead are awakened by the last trumpet, corruption puts on incorruption, and mortality puts on immortality. (See 1 Cor. 15: 51-54.)

Jesus said to Martha, whose brother had died:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11: 25.

It is clearly implied in this text that life for man is conditioned on belief in the only begotten Son of God.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3: 36.

Paul says in his letter to the Romans: "The wages of sin is death." Rom. 6: 23. Ezekiel said the same thing in other words: "The soul that sinneth, it shall die." Eze. 18: 4. Wages implies justice. If a man works under an agreement a certain length of time, and does the work that is required of him, he is justly entitled to his wages. He has recourse in law to get the money that is due him should his employer refuse to pay. So death is the just wage to the man who sins. Since sin is so offensive to God that, in order to make just propitiation, he must yield his own Son to face the possibility of a death that offered no awakening for him, and to cry out under the fear of eternal separation from his Father, "My God, my God, why hast thou forsaken me?" its wages can be nothing short of a death that is eternal. Were the death which comes to the Christian in common with all other men the "wages of sin," why should he not be exempted from it since he has accepted pardon through the one who paid the debt for him? No, he must die; and the hope of life for him is through the indwelling presence of the Spirit of him who raised up Jesus from the dead:

"If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 10, 11.

Hence, viewing the question of the nature of man, from every angle that may be suggested, we are forced to one conclusion alone,—that immortality is not an inherent possession, and that it can be hoped for only through faith in him who says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

#### Questions

1. What fact relative to man did Job recognize, and what question did he ask?

2. What have other writers of the Bible said concerning the certainty of death?

3. Do you see the relation between the fact that all must die and the question whether or not man is immortal?

4. What is the only source where we can find a sure and satisfactory answer to this question? Why cannot the answer be found elsewhere?

5. When God had formed man, what did man become?

6. In what different ways is the word for "soul" translated in our common version of the Bible? Is it ever rendered "immortal, undying soul"?

7. Do the Old and New Testaments agree in this respect?

8. Who alone has immortality, according to the Scriptures? Where is this word recorded?

9. What is implied by man's *seeking for* immortality, as Paul suggests in Romans?

10. When will mortality put on immortality?

11. What are the "wages of sin"?

12. Why cannot the death which we witness almost every day be the "wages of sin"?

13. If justice demands eternal death as the wages of sin, can man be naturally possessed of an undying soul?

14. Through whom alone may life be obtained? Who has the keys of death?

\* \* \*

#### MY SAVIOUR LEADS ME

M. J. PIERCE

He leadeth me, O blessed thought!  
The Saviour holds my hand.  
His keeping power faileth not.  
By his dear side I'll stand.

He shields me when temptations come  
And fiery darts are hurled.  
He is the mighty, loving One,  
The Saviour of the world.

No one too great, nor yet too small,  
For my dear Saviour's care.  
He loves us each; he cares for all;  
His love is everywhere.

No one too rich, and none too poor,  
His blessings all may share.  
He's knocking, waiting at the door  
To answer humble prayer.

Break down our stony hearts, dear Lord,  
And give us hearts of flesh;  
And may the power of thy Word  
Our thirsty souls refresh.

Yes, give me wisdom from above  
To ever walk with thee;  
And by the power of thy love  
From sin my soul set free.

I'll follow on to know the Lord,  
And walk close by his side,  
Confess my sins and keep his word,  
Forget my foolish pride.

All glory to thy precious name!  
Our souls thy blood hath bought.  
Thy matchless love, through grief and pain,  
To us redemption brought.

Sonoma, Calif.

\* \* \*

Be noble! and the nobleness that lies  
In other men, sleeping but never dead,  
Will rise in majesty to meet thine own.  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed.

— Lowell.

# IN MISSION LANDS

## *Brief Review of the Porto Rican Mission for 1918*

WILLIAM STEELE

THE year 1918 was the best year in the history of the work in this mission field. More persons accepted the truth in 1918 than in any previous two years, 136 having been added to the membership. We now have a membership of 303. Although the financial conditions generally were more unfavorable than in the past, yet there was an increase of nearly \$2,000 in tithes and offerings.

Two of our best colporteurs were given to Venezuela in June, and another was called to military service; yet the book sales were greater than during any other year, the actual deliveries amounting to \$13,238.98. We were without a field missionary secretary until we secured the services of Brother Ernest G. Truitt. He now has a little company at work, and the prospects for the colporteur work were never brighter than they are at the present time.

In October the island was visited by a severe earthquake, which added to the general distress. Then followed the epidemic of influenza, which for a time closed all public services.

We published a 14,000 edition of our Spanish paper, on the cause of earthquakes and the signs of the times. The brethren took hold of its circulation, and soon placed it in the hands of the people.

The larger part of our members are young people. This will always be so, for they are more easily reached than the older people and are not so fanatical.

As Porto Rico belongs to the United States Government, it is free from the revolutions that are continually taking place in other Spanish fields. In a short time it will be the educational center of these northern Latin countries. If we are to do the work allotted to us in carrying the message to the many millions who speak the Spanish language, we must at once make a beginning to educate those who are to do the work. We cannot depend on workers sent out from the United States to do this work. If all the time and money that is spent in our schools in the States, in teaching Spanish to the many students who seldom acquire a working knowledge of it, were spent in training native workers here in the field, a great work would soon be accomplished.

Large educational institutions are being continually built in the States that our young people may not be lost to the cause. Can it be expected that we shall hold the young people in Porto Rico without an educational institution of some kind? As it is, we have nothing to offer the young people in the way of an education or training for service. It will require financial help from our brethren to establish the school and to conduct it, because conditions are such that it cannot be made self-supporting.

We have an excellent site in one of the most healthful parts of the West Indies, and land that will produce abundantly; but we have no buildings, and no money to improve the land.

We have a band of as intelligent, bright, and lovable young people as may be found anywhere, and from these might be selected those who would make

valuable workers for the cause of Christ. But it is just as necessary here as it is in the States, if not more so, that our young people be placed in a school to receive their training.

Venezuela is asking us to send them help. We have responded by sending two colporteurs, the only ones we had at work at that time. Now they are asking for Bible workers and evangelists, but we cannot be expected to supply all the workers they need until some provision has been made whereby we can train those who will be a credit to the cause wheresoever they may be called to labor.

We are praying that those who have the means may feel a burden to help in this most important work of providing the necessary means (about \$5,000) to equip a small training school upon the healthful site we already have, that the bright, earnest, consecrated young people God has given us may be trained to go out into this island and other Spanish fields as laborers together with him.

\* \* \*

## *Among Believers in Mexico*

G. W. CAVINESS

ALTHOUGH I have not reported through the REVIEW for some time, I have been having interesting experiences. I have visited the greater part of north, east, central, and south Mexico. I found our brethren, in the main, steadfast, and growing in the message. In seven different places, I baptized thirty persons altogether. The calls for help in new places are urgent. I have not visited the west and northwest yet. In the northwest, conditions are not very tranquil. Indeed, there is trouble in various parts. I certainly was glad to see the brethren in the south, having been unable to get down there for nearly five years. I found them well and faithful, although the minister who was with them there had apostatized. We baptized seven in that locality, and organized a church. These people are Zapotecan Indians, a superior class. I understand that there are 260,000 of them, and at present it looks as if this would be a splendid field for work.

Sister C. P. Martin is now with us, and Brother C. P. Martin is our field missionary secretary. We are trying to get the colporteur work well established again. Some new colporteurs are taking hold of this work. One good brother has never left the field during all these revolutionary years. The Lord has protected him and given him success, and the calls for help in new places are the result of his work.

Some parts of the country we cannot yet visit. In fact, it is not entirely safe in any part, as you will see from what I am going to tell you. Five times during the last year I had narrow escapes from rebels and robbers. Coming down from Laredo last August, about an hour before reaching San Luis Potosi, our train stopped and waited four hours. The rebels had put rocks on the tracks to stop the train so that they might rob the passengers. But, providentially, a troop train came from the other way. It broke its cowcatcher on the rocks, and in the shooting that occurred the engineer was wounded, but the rebels were driven off, and we went on in



safety, although we found a rail across the track, placed there after the troop train had passed.

In the same month I went to Tampico, and as our church is five miles in the country I got a mule and a Mexican to take me out. On reaching the edge of the village, the Mexican said, "The rebels have taken the town." We turned aside and went to a friend who lived just outside the village, and I got off the mule and went into the house. The Mexican went to water the mule and to hide it, but before he had done so the rebels overtook him and took his mule. I had not been off the mule more than twenty minutes before it was in the hands of the robbers.

Down in the south we were holding meetings in Espinal. One night, just as we were about ready to begin a meeting, a friend came running in, saying the rebels were entering the town. We closed the doors and windows and put the light under a table, and the women and children huddled down in the corners of the room. The rebels shot up the town. We heard the noise and shooting as they passed along the street. They did not molest us, but robbed a store in the center of the town in front of the barracks of the village guard. After a few hours they left. In the morning we found a dead horse, but no other fatalities had occurred. I slept all night in spite of the racket.

On leaving the south, the train, or three cars of it, ran off the track and every one expected an attack, but no rebels appeared this time. We had, as always in all parts, an escort of soldiers with us. After a few hours' delay we proceeded on our journey, and had no further trouble on that trip.

Upon leaving the Laredo meeting, which took place in February, we had traveled about an hour when a terrific explosion occurred. We felt a severe shock, and the air was so filled with steam that we could not see anything for a short time. With a second shock the train came to a standstill. Everybody thought that the rebels had surely blown up the train this time. When the steam cleared away, we could see pieces of the engine on both sides of the track, as well as the engineer on one side and the fireman on the other, apparently dead. These two died in a short time, as well as one or two others. The boiler

had exploded, through the carelessness of the engineer, or through defective machinery, or both. Most of the engines and rolling stock, as well as the track and the operators, are in a ruined condition at present, after so many years of revolution.

In our car the cry arose for all to lie down, so that they might be somewhat protected if the rebels fired on the train. I did not lie down, and, on looking out, saw on both sides of the car, soldiers with guns. They were our guard, and were looking for rebels. As no enemy appeared, we waited until another train came and hauled us back to Laredo. After the track was cleared we came on without other

trouble. You will see that it is not always agreeable to travel around down here in this country, yet we think conditions are getting better, though rather slowly.

We do not need passports to go from one part to another. What we need is trains. These are neither sure nor regular. For instance, I was five days, instead of a day and a half, in reaching Ixtaltepec on my trip to the south.

Our tithes and offerings are increasing, as is the attendance at the Sabbath school. The reports show that, despite the difficulties in many respects, last year was the best we have had.

We are asking for four new workers to take the places of those who left some three

years ago on account of the condition of the country. We need them very much now.

I have been a little afraid to publish my experiences lest it might hinder the sending of workers to us. Looked at in the right way, it ought to give us courage, for we can see the hand of the Lord and realize his special care over us. I do not wish to get any one into danger, nor do I seek peril, but rather try to avoid it, and yet the safest place is in the line of duty wherever the Master may direct.

The situation in the world indicates that the time is short, and what has not been done in peaceful times will have to be done in and under great difficulties and even perils. The government sends an escort of soldiers with all trains, but there is a heavenly escort in which all confidence can be placed. I feel sure that I have had this escort, or I might not be writing this now. May the angels hold the



A FRUIT MARKET IN MEXICO

winds for a little time, and may our people be still more diligent and finish the work before the night comes in which no man can work.

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### ***A Significant and Characteristic Service***

*The Review and Herald Family Bids Farewell to Four of Its Workers Sailing for India*

FRANCIS M. WILCOX

THE service was significant because it indicates the spirit which possesses not alone the Review and Herald but all our publishing associations at the present time. The spirit is not one of concentration but of diffusion; not one of receiving but of giving. Our publishing houses are a part of this great world-wide movement, and recognize that a part of their work is bound up with world-wide gospel evangelism.

The service was characteristic because services of this kind are not unusual. They are coming to be more and more frequent. Again and again in response to the calls of the Mission Board the Review and Herald Publishing Association, in common with our other publishing associations, has responded by giving some of its most efficient and consecrated workers for service in other lands. Our publishing houses today have become veritable training schools for the education of men and women for foreign service, as well as for producing trained workers for conference and tract society work in the home field. Last year the constituency of the Review and Herald voted to turn over to the General Conference yearly one half of its net earnings for the world-wide work in addition to its tithe. The same general purpose possesses the Pacific Press and the Southern Publishing Association. This is as it should be.

As we have already stated, in response to the calls which have come to us our publishing houses have given of their best. This was emphasized by E. L. Richmond at the farewell service, held Sunday morning, July 20. Brother Richmond spoke of the high character sustained by Mr. and Mrs. E. B. Jones and Mr. and Mrs. W. A. Scott, of the efficiency which has characterized their work, and of the confidence with which the Review and Herald board recommended them for the work in India.

Brother Jones has occupied the position of foreman of our typeroom for several years. Sister Jones has

done clerical work in the General Conference office. Brother Scott has been one of the Review and Herald pressmen, and Sister Scott has been a stenographer in the business office. All these workers have rendered excellent service. It is expected that each one will fill some responsible position in connection with the Lucknow printing office.

E. R. Palmer, in his remarks, associated this occasion with similar ones which he had attended in the past. He said that this farewell service was an expression of a definite purpose of the Review and Herald to prepare workers for the great fields beyond. A definite understanding exists between the

publishing association and the General Conference that men and women by appointment of the General Conference will be received at any time and will be given such training as is deemed necessary to fit them for positions to which they are called in mission fields.

N. Z. Town told of letters which he had recently received from the superintendent of the Indian field. Brother W. W. Fletcher had written about their great need and expressed his joy that recruits were coming to supply, in part, their lack.

R. T. Dowsett assured the missionary group of the deep interest the Review and Herald family have in their welfare, and that the prayers of the family would follow them to their new field. As a token of the esteem in which they are held, he presented to each couple a thermos bottle, with the suggestion that it be used,

not to keep food warm while traveling in India, but to keep it cool. A commodious traveling bag for the journey was also given to each couple.

Feeling responses were made by Brethren Jones and Scott, who stated that their thoughts would often turn back to the homeland, and particularly to the Review and Herald family, in whose association they have spent so many happy hours in preparation for the work to which they are now called. They look forward with hope and courage to their work in the mission fields.

A. G. Daniells expressed his great pleasure, as president of the General Conference, at seeing a company of workers going out from headquarters to engage in work in the Indian field. This truly is a great field, with its more than three hundred million people in heathen darkness. It needs workers of every kind. Letters which he has recently received



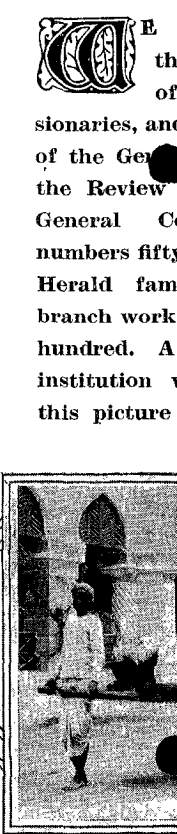
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ERNEST B. JONES



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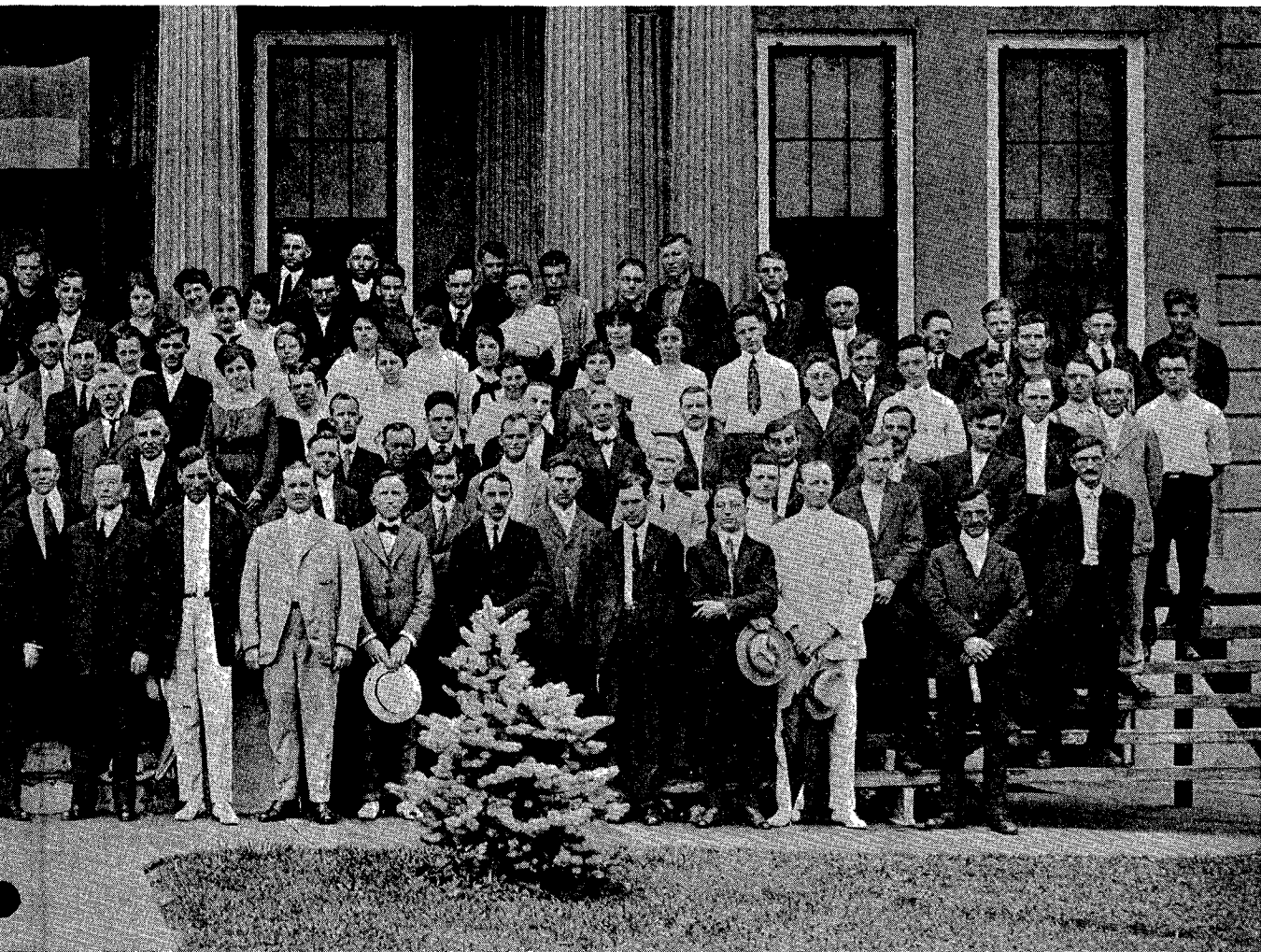
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MRS. WILLIAM A. SCOTT



WILLIAM A. SCOTT



LD OFFICE WORKERS, JULY 20, 1919

tell of the great need and the many openings which exist there. When he first went to India this great need brought to him a feeling of depression. He wondered how, with the feeble facilities possessed by our denomination, the message of Christ's soon coming could be carried to those in heathen darkness. But he recognized that the power was of God, and realized that if we bring to our work a spirit of consecration, God will supply every lack. He believes that the workers going out to that field will become so attached to it that it will become part of their very life. Thousands in India are waiting for the truth who will receive it in the love of it, and who will prove as true and faithful as Christians in other lands. He bade the mission group to be of good courage in God, and to be strong in his might.

J. L. Shaw closed the service with prayer, asking God to protect the missionaries in their journeyings, and to give them wisdom for all their future work.

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### **Beginnings of Mission Work in Other Lands -- No. 3**

JOHN L. SHAW

#### **South America**

IN the advance of truth, Providence is not restricted as to method or means. A French-Swiss colonist at Santa Fé, Argentina, in the late eighties read a reprint from a newspaper in a French Baptist journal. It told about the baptism of a small company of candidates in Lake Neuchâtel, Switzerland, at one of our European general meetings. This aroused his interest, and caused him to send for literature, which he read and studied, with the result that he and some of his neighbors began to observe the Sabbath.

About this time four families sailed from America for Argentina. An article from Mrs. E. G. White in the *Christlicher Hausfreund* had inspired them to go to South America to engage in self-supporting missionary work among the Germans. One of these families was in correspondence with friends in South America, one of whom had promised to observe the Sabbath if only he had others to keep it with him. Though he met with discouragements in a foreign country, he held true to his word.

Elder F. H. Westphal, who went to Argentina in 1894, found the way in a measure prepared before him at Crespo. An interest in the doctrines of Seventh-day Adventists had sprung up. A company of earnest truth seekers had come from Brazil. They came in contact with Adventist brethren from Kansas who had gone there, and they united with them. Shortly before Brother Westphal's arrival the whole company had been tested on the question of Sabbath keeping. The threshing machines going through the country were to thresh in two places on the Sabbath. Our brethren were told that if they did not have their grain threshed on that day it would not be threshed at all. They quietly stood firm, and the Lord overruled and the grain was not left unthreshed. After a few weeks' labor Brother Westphal was able to organize a church of thirty-six members.

Among the early workers going to Argentina were J. Vuilleumier, N. Z. Town, O. Oppgaard, J. A. Leland, and Sister Lucy Post. E. W. Snyder went to Paraguay. In 1901 Elder J. W. Westphal took the general superintendency of our work in South America.

In Brazil colporteurs prepared the way. Coming in from Argentina, Brethren Stauffer, Snyder, and Nowlin sold books in English and German. In 1894 W. H. Thurston established a depository at Rio de Janeiro. Souls responded here and there. So rapidly did the message claim hearts that 932 members were reported in 1904. Among the early workers were Albert and Fred Berger, and Elders H. F. Graf and F. W. Spies.

About the same time that colporteurs were selling books in Brazil, canvassers were selling literature in Chile. T. H. Davis and F. W. Bishop were pioneers. The message went up the West Coast into Ecuador and Bolivia and Peru. Publishing houses and training schools were established as the work grew. In 1906 the membership in South America had increased to 2,221.

A remarkable interest sprang up among the Indians about Lake Titicaca in 1910. F. A. Stahl and his wife, with other workers, notwithstanding fierce opposition, have carried on mission work among these Indians during the last nine years. At times the lives of our missionaries in that field have been in serious danger, but in each case the protecting hand of God has marvelously spared his servants. Here is our largest church in South America.

In 1917 we had, in all South America, 5,876 Sabbath keepers, 188 workers, and the tithe amounted to \$51,327.73.

#### **Mexico and Other Near-by Spanish Fields**

Nor has the message failed to penetrate countries near the home base. In 1893 Elder D. T. Jones went to Guadalajara, Mexico. School work and medical work were begun. In 1897 Elder G. W. Caviness was sent to Mexico to study the language. Workers one after another entered the field. Spanish books were circulated in all parts. Notwithstanding the hindrances presented by internal conditions, hearts have responded until between three and four hundred have accepted the message. Workers have gone farther south, into Honduras, Guatemala, Salvador, Nicaragua, and Costa Rica, and believers have espoused the advent hope. Canvassers have gone into Colombia, and a beginning has been made in Venezuela. Companies of believers have been raised up in Porto Rico, Santo Domingo, Haiti, and Cuba.

#### **The West Indies**

The message was still more readily received by the English-speaking islanders of the West Indies. Literature sent from the homeland kindled an interest. The beginnings of the work in British Guiana, Jamaica, the island of Barbados, and other places in the West Indies, show how persons, by reading our literature and studying their Bibles, were persuaded to take their stand for the plain teachings of the Word, and earnestly to press upon the believers in America their calls for help.

Go to the beautiful island of Jamaica; ride over its hilltops and see the little church buildings here and there, numbering in all more than forty, with a church in Kingston of more than five hundred members. On that island alone are nearly two thousand believers. The little island of Trinidad, only forty miles one way by fifty the other, has ten or twelve churches, while British Guiana has about the same number, and Panama a few more believers.

We can mention in conclusion only the Bermudas, Hawaii, the Bahamas, and Alaska, where literature has been circulated, hearts have been reached, and



companies and churches organized. Surely this is a world-wide movement, not alone because it carries a message due the world at this time, but because the lands to which it has gone are in every quarter of the globe. Every year, in every continent, many monuments to its advance are erected. In ninety-two countries, and in ninety-four languages, the advent hope is being told. Neither earthquake, fire, nor continued war can stay its progress. One year's advance of the work now means more progress than ten or twelve years' work meant in the early beginning of many of these mission fields. As we look at the world field with the message going in power to all parts, we can but exclaim, "What hath God wrought!"

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### *The Organ Among the Indians of Moho*

MRS. ELLIS P. HOWARD

WE certainly are glad to have the little organ that Brother F. A. Stahl brought back with him. The Indians are delighted. We used it first at our Friday evening vespers, where comparatively few were present; but these carried the news to others overnight, and great was the expectancy of the large audience that gathered the next morning, and many were the grunts of approval from the older members. It is a great help in leading the singing, and in teaching the people. After several hymns had been played, we announced that it was a gift from a kind friend in the States, who, with many others of our people there, has great interest in them and in this mission. There was a great murmuring of thanks from all parts of the church. Then several of the leaders rose and formally gave their thanks, in unison (or rather, at the same time) following which they turned to the congregation, and there was a unanimous vote of thanks, each hand being vigorously raised, with the request that we let their thanks and appreciation be known to the donor of the organ. It does seem good to them to know that they are remembered by our brethren in the States, and they appreciate any word or token from them.

The following Sabbath two young girls belonging to our Umuchi church, eighteen miles distant, walked to our place of meeting. They were very anxious to see and hear the organ, as they had never seen one in their lives. The news has traveled everywhere. Unfortunately I was not able to be up the day the girls came, so they had to be contented for that time with the violin. But they came again the next week and enjoyed hearing the organ. We play hymns — on both the organ and violin — for some time preceding Sabbath school, and find it helps in getting a good attendance at the time of the opening hymn.

We have been holding meetings in other settlements also. The first to which we took the organ was some miles, or leagues, distant, at Pomo Occo. For a long time the people there had been begging us to come; and once, after making an appointment, we disappointed them because of the weather. But this time we promised that, rain or shine, they might look for us. And to make sure of our coming, one of them carried the organ over the day before. It had rained steadily all night and till late in the morning, and it was our second day out of bed after the influenza, which has attacked every one up here. Our

help, our interpreter and his family, and ourselves were incapacitated all at the same time.

But in spite of weakness we were able to keep the appointment. Later, it cleared off, and we had a delightfully bright day. About sixty-five Indians gathered about us and the organ. We played and sang, and then they listened to the Bible reading and teaching. Many of them had never approached so near to us before, and were still somewhat frightened and prejudiced by what they had heard about us. But they could not resist the music; they had never had such a treat in their lives, and before we were through they were very much interested and responsive to the truths we presented. Most of the foreigners they see rob and abuse them, and therefore they are timid. But as they see that we are really friendly, and as they learn that we do not want their land or their money, or anything else they have without paying for it, and that we have come here simply to teach them the Bible and the good news of salvation, and the way in which they may secure a home that will never be taken away from them, they give all their attention. When it came time to leave, we felt we had won their friendship, and great and hearty was the handshaking. We held two meetings that day, one before and one after the meal they served us. As usual, there were several sick persons who needed attention.

There is more sickness at present than we can begin to attend to. Practically all the Indians have either had or are having the influenza. Some are in bed for several weeks and have several relapses. (Speaking of their "beds," they are as crude as the rest of their "conveniences.") Following prayer meeting, Tuesday morning, we demonstrated to them how to relieve pain by fomentations, and are trying to teach them the value of water. We want to get them so familiar with the most simple treatments that they can treat each other, in spite of their lack of so-called necessities. But they are like many in more civilized lands; it takes patience and much demonstration and time to convince them that anything which costs so little can be really effective. The more bitter the medicine, the more pleased the Indian; for he thinks it possesses curative properties in proportion to its bitterness.

My husband is two miles away helping break limestone for whitewash. When he returns we will have about two days' work burning it. We are finishing our building. Our medicine house is nearly ready for the roof, and the other buildings are ready for whitewashing. It is difficult to get workmen at this time of year, and the rains have been bad. Steady rains caused one whole side of the new house to fall down one night. We have put in some walks, so the deep mud does not inconvenience us as formerly. These walks are rough cobblestones, but they improve the looks of the place and are also serviceable.

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You must be serving something, some one, that needs your help in order really to appreciate the divine care. It may be the parents' care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the benighted; it may be the friend helping friend. In some way the life of loving service must be there as something out of which God can help us think of and value the care which Infinite Love bestows upon us.—*Julian K. Smyth.*



# 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."

## I WANT TO BE THERE

MRS. EMILY HAFFORD

We have heard the report of a city afar,  
With mansions and palaces fair,  
With its streets of gold, and its gates of pearl,  
And oh! I want to be there.

They say we'll be joyously, gloriously well,  
No grief or temptation to bear,  
With gladness of heart will we burst into song,  
And oh! I want to be there.

The light of the sun and the light of the moon  
Are pale in the glory we share;  
We'll arise and away as on wings of a bird,  
And oh! I want to be there.

With anthems of angels our voices will blend  
In melody pleasing and rare,  
While the beauty of youth is abloom on our brow,  
And oh! I want to be there.

They say my beloved, now asleep in the tomb,  
I shall meet as we rise in the air,  
And together we'll go to that city afar,  
And oh! I want to be there.

But above and beyond and more precious than all,  
My Saviour will welcome me there;  
He washed me from sin and prepared me this home,  
And oh! I want to be there.

\* \* \*

## Building the Foundation

ARTHUR W. SPALDING

HOME missionary work (by which we usually mean neighborhood missionary work) must start in the home. And the degree to which its ministry is helpful depends upon the state of the home. We cannot grow good corn from a smutty kernel, nor a strong potato plant from a scabby tuber, neither can we carry on a successful home missionary work without the foundation of strong Christian homes.

We may build up in this home missionary work a beautiful bureaucracy, a superb machine; we may make a big budget in response to its demands, and pay salaries and expenses; we may secure wonderful statistics of numberless missionary visits and correspondence and pages of literature distributed; but unless we have homes that are healthy—spiritually, socially, and physically—our efforts will not be truly successful.

It is my conviction that our first duty in taking up this home missionary work is to institute proceedings for making our Seventh-day Adventist homes real training schools of both old and young. I do not mean that nothing else shall be done until the home has been made a heaven. But while we are planning for and executing neighborhood missionary work, whether by distributing literature, teaching the Bible, nursing, or showing mere neighborliness, we must at the same time be instructing and training the inmates of our homes how to become more capable of teaching the truth. We are in the position of a farmer upon poor land; he must make his living

from what he has, while at the same time building up its productiveness. He cannot afford to let his land do nothing toward production while he expends money to make it fertile. On the other hand, if he does not feed his soil, it will soon become so barren that he cannot get any crop. He must feed it at the same time he is using it. So we, unless we would have a diminishing and futile missionary work, must pour into our homes the food that will make them productive of Christian ministry.

Our land is not all barren; our homes are not all sterile. Thank God, we have many beautiful, virile Christian homes, and they are the strength of our cause. But while we take the fruit of the rich lands, let us adopt wise, patient, and persistent measures to bring the poor lands up to a higher standard.

I wish to give some practical suggestions toward this end. It cannot all be told in one article, nor in one lifetime. I am all too conscious of the difficulties in the way of trying to better our homes. So many who have only theories instead of experience have offered, and will offer, their panaceas for home troubles; so many who are more competent to talk than to demonstrate become the spokesmen for this cause, that the subject lies under a cloud. The average parent is sick of the prattle of specialists and enthusiasts, and looks with suspicion upon any one who presumes to offer advice.

Without attempting to state an all-inclusive plan, I think we may make a helpful analysis of home needs by considering them under three heads; viz., companionship, instruction, and system.

1. *Companionship.*—The prime requisite to successful parental training is that the father and the mother shall be true companions of their children. The tendency of the age is toward the segregation of old people on the one side and young people on the other.

Companionship with our children is based upon a sympathetic understanding of their needs and desires, an understanding which, keeping pace with their development, never loses touch with the world of the child and the youth. It is one thing in babyhood, it is another in childhood, it is still another in youth. It takes imagination, it takes sympathy; but only the parent who becomes fossilized by the cares of this world lacks at least the latter. The father who can sympathize with the aspirations of adolescence, and who can keep pace with his son's development into manhood, is the greatest teacher in the world.

Such companionship involves self-sacrifice, effort, development. It means to keep one's youth forever. The father and mother who cannot play with their children, can be nothing but taskmasters to them in their work. The most sorrowful fault of family life is that senile rigidity which overtakes some parents before they are thirty, and which makes it impossible for them to be anything but scarecrows in the cornfield of life.

God's plan of education, which "under changed conditions . . . is still conformed to the Creator's:

plan, the plan of the Eden school," makes the parents and children companions forever. Let it be impressed that obedience to this law is a prerequisite of successful home training.

2. *Instruction.*—The father and the mother must be, not only the companions, but the teachers of their children. It is true that in our day the home has been bereft of much of this opportunity. Time was, even in our own nation, almost in our own generation, when the home, despite pedagogue and master, remained the chief school, wherein the father and the mother taught all of the industries, much of the lore, and chief of the ethics and the religion, that went into their children's lives. But because parents so greatly neglected these duties, the responsibility was taken up more and more by the church, the school, and, alas! the club. Yet there remains to the parent who wills to take it, abundant opportunity to be the teacher of his children.

I cannot elaborate this thought; but let me speak of one simple and vital phase. Neither the Sabbath school nor the church school alone can ever accomplish what must be accomplished in the spiritual training of our children. The home is still, primarily, responsible for the salvation or the eternal loss of its children.

To be effective, the moral training of the home must be sympathetic, regular, and persistent. It can be so only if the lives of the parents are filled with the knowledge and love of God and his truth. What a man is, that will he teach.

"These words, which I command thee this day, *shall be in thine heart*: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

Let it be emphasized that if these laws are merely in our *heads*, we shall only succeed in disgusting our children when we repeat them. But if they get into our *hearts*, like the nectar of the flowers in the bodies of the bees, they will be formulated into the honey of life, ever variant, fragrant, and sustaining.

There will be, in true Christian homes, divine instruction, not about doctrines solely, but about truths. Not with precept only shall we teach; but first of all with practice, showing the love, patience, faithfulness, cheer, and courage that the truth of God inspires. Life as it is lived will be a school, and there will be special times of instruction. Family worship will be looked for, longed for, and consistently observed by young and old, because it is the flower and the fruit of the daily life.

3. *System.*—There can be no perfect home without system. The two foregoing principles are doubtless recognized, if not always observed; but the necessity for system is often overlooked. And therefore its lack is perhaps the most common flaw in the home life. No business can be successful without system; neither can the business of the home be successfully conducted without it. No two homes, perhaps, can run upon the same program; it is not necessary that they should. But it is vital that every home should have a program of its own, and adhere to it: a time to go to bed and a time to get up, a time for prayer, a time for meals, a time for work, a time for study, a time for recreation.

Circumstances must determine the degree of elasticity to be allowed in the home program. I believe that nothing, except of course the primary infusion

of spiritual life, will so improve the tone of the home as the adoption and persistent observance of a daily program. Here indeed, I think, because this phase has been so greatly neglected, will come the chief obstacle in the campaign for betterment of the home.

Not only should there be a daily program, but every other phase of the life should be reduced to a proper system. The careless and forgetful child may be helped greatly by a simple and effective method of reporting and self-checking upon a family record hung on the wall, with a provision of daily and weekly inspection of rooms and tools. This suggestion opens up a field of practical teaching which may revolutionize the great majority of our homes.

Again I would emphasize the thought that if the character of our work for our neighbors is to be what it must be to finish this work, we must bring our homes into a higher, purer, better condition. It is not an easy task. It is the most tremendous, the most delicate, the most baffling, of all our problems. But it is the primal problem. To use a mathematical figure, the ideal home is the exponent of our power: unless we have it we shall never solve our problem.

None of us is perfect; none of us has an ideal home. Neither did servile Israel; yet God placed their whole educational system upon the basis of the home, and he made a beginning at Sinai.

Let there be more Christian *men* interested in the home and able to help the development of it in practical ways. There can be no home without the mother; but likewise there can be no home without the father. And the masculine element of home making should come more into evidence.

When our homes are what they should be, a mighty influence for good will go out therefrom, as we labor for the conversion of our neighbors and friends.

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## Feeding the Baby

LOUIS A. HANSEN

NATURE has provided the very best food for the baby in the mother's milk, and whenever possible the mother should nurse her baby. According to statistics, the breast-fed baby has five times greater chance for living than the bottle-fed baby. The breast-fed baby is usually more free from stomach and intestinal disturbances than the bottle-fed baby, and grows faster during the first six months.

One fifth of the three hundred thousand babies that die in the United States every year die in the month of July. This is largely due to bowel troubles or summer diarrhea. Here again the breast-fed baby has the advantage, the bottle-fed baby being far more susceptible to bowel trouble at any time of the year, but especially so in the heated months, when heat and flies have so much to do with spoiling milk.

The breast-fed baby gets pure milk, milk that is never sour, for it is made and used as needed, and it is of uniform temperature throughout the feeding; it is a milk that is made especially for the baby and suited to its needs. The first milk secretion of the breasts contain an abundance of certain salts of a cathartic nature, which clean out the intestinal tract of the newborn baby. There is also, during the first week or two, a varying per cent of albumen in the breast milk, which is especially adapted to the needs of the little one.

The mother also receives certain benefits from nursing her baby, particularly the first days after its birth.

The nursing of the baby causes a powerful contraction of the uterus, and this taking place several times a day, twenty minutes at a time, is valuable in preventing hemorrhages.

The nursing mother must eat only wholesome food, and plenty of it. She should avoid indigestible foods, coarse vegetables, highly seasoned and greasy foods, tea, coffee, and stimulants. Good milk cannot be made from poor food. Both the mother and the child are dependent for nourishment upon the food the mother eats. The mother does not have the source of supply in herself. And remember that poor cooking will spoil even good food. Whatever gives indigestion to the mother will make trouble for the baby.

The baby should gain from four to six ounces a week. A marked lack in this means that something is wrong, and prompt attention should be given the matter. The mother's diet may need modification. This is something with which you should not experiment. Let a good doctor tell you what to do.

If it happens that the mother cannot nurse her baby and thus supply the ideal food, pure cow's milk is the best substitute. But calves and babies are different, and while cow's milk as it is, is fine for calves, it has to be modified to suit the human baby. Here again it is unsafe to trust to experiment or to go by the advice of unskilled but well-meaning neighbors or friends. Babies are not all alike, and what was good for the Jones or the Smith baby may not agree with some other baby. The doctor's advice is best.

If it becomes necessary to fall back on manufactured infant foods, be most careful in your selection and use only those of unquestioned reliability. They all differ, which in itself indicates the need of care in selection. While the best of them ordinarily cannot approach mother's milk in quality, and will fall short of properly modified cow's milk, there may be times when they will be of great value, especially in some particular condition of disturbance. Permanent use of any such food may lead to great harm, and competent advice should be sought to insure against rickets or other diseases due to the lack of necessary food elements.

In the preparation of artificial foods always use a fresh, clean vessel and a clean spoon. Have utensils that are used solely for this purpose, if possible. Protect the baby's food from contamination of any kind. See that the ice box in which the food is kept is thoroughly clean.

Where milk is used, make sure that it comes from a reliable source. In most cities "certified" milk may be had. It costs more, but the guaranty of purity is worth the extra cost. In the country the mother can see to the purity of the milk supply.

Cow's milk is an ideal breeding place for germs of tuberculosis, typhoid fever, diphtheria, scarlet fever, diarrhea, and other communicable diseases. Sterilizing the milk will take care of these. Heat the milk thirty minutes at a temperature of 150° to 160° F. This destroys most disease-producing germs without affecting the nutritive quality of the milk. It is highly important that the milk be rapidly cooled after heating, to prevent the development of the germ spores, or eggs, that are not destroyed in the heating process and which would soon produce in numbers if the milk were not cooled.

In bottle feeding, great care must also be taken to keep the bottles and rubber nipples scrupulously clean. Immediately after using, wash them and scald

with boiling water. Keep the nipples in a solution of boric acid and water when not in use.

Weaning the baby should be done gradually, giving it time to get used to new foods. Any disturbances, such as the belching of gas, the spitting up of food, or marked changes in bowel movements, are indications that the use of the new food should be discontinued and the child returned to breast feeding. Do not wean the baby in the heat of summer if it can possibly be avoided. Sometimes the condition of the mother may require the weaning of a young baby, but get the doctor's advice concerning the matter.

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## *Why Not Make a Seventh-day Adventist Scrapbook?*

INEZ HOILAND-STEVENS

JUST after the last General Conference, when so many photographs of our leading workers came out in the REVIEW, I felt I should like to have them in some convenient and accessible form, and so decided to make an album.

Sheets of heavy manila paper were used, being put together like a loose-leaf notebook, thus making it possible to insert additional leaves as needed. And they will be needed, for the album will grow as our work grows.

The idea developed more and more, and to the photographs were added views of our institutions and mission fields. To get the pictures I looked over files of the REVIEW for the last two years, as well as some other papers, carefully cutting out the best pictures, and sorting them in several envelopes to be pasted in after all were collected.

The divisions of the album, or scrapbook, are as follows: First the pioneers of this message, such as Sister E. G. White and Elders James White, Joseph Bates, J. N. Andrews, J. H. Waggoner, A. C. and D. T. Bourdeau, Uriah Smith, etc. Then comes a section for the prominent leaders who have died during recent years, such as Elder G. A. Irwin, Prof. H. R. Salisbury, Dr. David Paulson, Elders R. C. Porter and G. I. Butler.

Next follow all the General Conference presidents, from the first one down to the present incumbent. After these come the present officers, beginning with the president of the General Conference and his associates, and including also the presidents of the various unions and divisions, with all the departmental secretaries, at home and abroad.

Pictures of our most important institutions in North America compose the next section, the sanitariums, printing houses, and schools all grouped by themselves.

Very interesting indeed is the foreign mission department. One section treats of the Caribbean conferences; another of South America; and others of Africa, China, India, etc. At the head of these departments were placed pictures of as many of the laborers in these respective fields as could be obtained. Then follow views of the institutions, groups of believers, their houses, the country, etc. Thus one can get some idea at least of what has been accomplished in each field by glancing over these pictures. It has helped me to get acquainted with many workers whose names appear frequently in our papers, but whom I have never seen.

True, it takes time and much work, but I believe it is well worth while. And in large families, where the children are old enough to help, what a good occupation for rainy days or Sabbath afternoons! Besides being an interesting collection, it is certainly a practical course in Adventist missions, and one which cannot be easily forgotten.

Our scrapbook has interested many visitors. Instead of bringing out old photographs of all our ancient and modern relatives (in whom they are probably only politely interested, if at all), why not show them these pictures which should be dear to the heart of every believer, and which at the same time educate and inspire?

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### **Thrift Suggestions**

(Gathered from here and there.)

Raw potato dipped in baking soda will clean silver. Common vaseline will clean brass electric fixtures. Common salt will remove egg stains from silver.

When a lamp gives a poor light, try boiling the burner.

As soon as rambler roses are through flowering, cut out all the old wood, the branches that bore flowers, and throw the whole support of the plant into the new wood of this year's growth that will flower next year.

When cleaning with gasoline, add a few drops of water to it, and you will avoid the annoyance of a ring around the spot.

Every housekeeper is likely to have pieces of tapestry carpeting with the figures worn off, when the back, perhaps, will be smooth and strong. Rip the breadths apart, beat all the dust out, then re sew to have the seam come on the figured side. Tack the carpet down to the floor you wish to cover, very firm and smooth, with the wrong side up; give it several coats of paint, any color you desire. The first coat should be thin, with plenty of "drying" in it. When finished, the surface will be hard, and you will find it easier to care for than any oilcloth. It will wear better, for it does not peel or crack.

Ribbons do not have to be new to be useful. Never throw away a hat or discard a dress with ribbon on it. Rip off the ribbon, give it a gasoline bath, press it and roll it on a mailing tube before you put it away in the ribbon box.

Some housekeepers eliminate tablecloths entirely during the summer months, substituting easily laundered doilies. When an unsightly spot appears, the offending doily may be freshened quickly with very little trouble.

Did you ever try sprinkling your clothes on the line? One successful housekeeper says: "In warm weather I always sprinkle the clothes on the line with the fine spray of the garden hose. Then I fold them while taking them down and thus save one entire handling, many wrinkles, and at the same time get an abundance of health-giving, out-of-door air."

Save all the oiled paper which comes wrapped around bread and groceries, for it is an excellent accessory on ironing day. Keep a piece on the ironing board and run the irons over it occasionally. It gives them a smooth surface and cleans them beautifully.

When the season's supply of plain or colored stockings and socks is purchased, try marking them in pairs at the top, using different colored thread or yarn for each pair. This will make the wear come

evenly on each pair, and they can be quickly mated after washing.

Try keeping two standard measuring cups on your kitchen cabinet, using one for dry ingredients, and the other for liquids. Have you ever thought how much time is wasted drying out the measuring cup?

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### **Good Rubber Rings Vital for Home Canners**

SPOILAGE of canned goods has been more frequently traced to the use of poor rubber rings than to any other one cause.

The very best quality of rubber ring is needed by the housekeeper who uses any method of canning in which the ring is heated with the jar and its contents. If the rubber ring develops imperfections after it has been heated the required time, it is necessary to replace it and again process the jar.

Canning demonstrators of the Department of Agriculture have been studying the requirements of a good rubber ring in order to eliminate this cause of canning trouble. Tests of thousands of rings disclosed that color, notwithstanding popular opinion to the contrary, has nothing to do with the quality or strength of the ring. A ring should be able to support a weight of thirteen pounds without breaking, and an easy way to test them is to lift that weight by a ring. If scales are available, place a pail on them and pour in water until the pail and contents weigh exactly thirteen pounds; or the thirteen pounds may be approximated by putting one and one-half gallons of water in an ordinary twelve-quart tin pail. Adjust the ring on the handle and, by using a wooden spoon, slowly lift the pail from the table. A good ring will support the pail without breaking.

To make a perfect seal, rubber rings should possess elasticity enough to take up the unevenness of the jar and cover, and be strong enough to resist cutting when the seal is made. A ring which cannot be folded and pinched without breaking, is useless for canning by methods in which the ring is heated (processed) with the jar and contents.

A section of a good rubber ring can be stretched to two and one-half times its original length. Take a section of a ring about four inches long, and, using either a pair of mechanical clothes pins or the thumbs and index fingers, grasp the section of the ring at points four inches apart. Slowly stretch it. A four-inch section of a good ring will stretch to ten inches without breaking. Elasticity is even more important than thickness in taking up the unevenness of the jar and cover. A ring which has the requisite elasticity can be stretched considerably, and it will return immediately to its original length.

Rings must be of sufficient thickness to indent without cutting. The tests show that one twelfth of an inch is sufficient. The width of the ring or the flange may vary from one quarter to three eighths of an inch. The tests have shown that fewest "blow-outs" occurred with rings five sixteenths of an inch wide. For standard jars the inside diameter of the ring should be two and one-quarter inches. It should fit closely, requiring a little stretching to get it around the neck of the jar.

A few minutes spent in testing your rubber rings before you begin canning may save hours of work and perhaps much disappointment later on.—*The Washington Star*.





## WEST MICHIGAN CAMP-MEETING

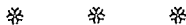
THE West Michigan annual camp-meeting was again held at Allegan, on the beautiful grounds that we have occupied in the past. Our meeting this year came during a very hot spell and at a time when the farming brethren were very busy. The attendance was not so large as a year ago.

Since there was no conference session held this year, the entire time of the meeting was devoted to the spiritual interests of the people. We were pleased to have with us devoted and earnest workers from outside the conference, and the Lord greatly blessed in the giving of the messages and in the labor of these brethren throughout the meeting. Considerable time was spent in the interests of our educational work, inasmuch as we are making extensive improvements at Berrien Springs, Cedar Lake, and Battle Creek, and a number of the local churches are planning for better facilities for their church-school work. These improvements lay great responsibilities upon us in the matter of providing funds. In response to calls that were made, about \$6,500 was given in cash and pledges toward our educational fund.

There was a large attendance of young people, and throughout the meetings excellent services were held by the Missionary Volunteer Department. As a result of the special efforts for the spiritual uplift of our people, a large number renewed their covenant with the Lord, and a great many made a start for the first time to serve him. At the close of the meeting twenty-seven were baptized. This number, however, was only a part of those who will be baptized, for many chose to receive this ordinance at their local churches when they should return home.

I am glad to report that the churches in this old territory of West Michigan respond heartily to the calls for advancement. There seems to be a real and decided awakening in view of the important times in which we live and the great responsibilities resting upon the church of God at this time.

E. K. SLADE,



## ALTO PARANA MISSION, SOUTH AMERICA

RECENTLY I visited the two churches at Bompland, the one in Picaca de Javier, and the one at Arroyo Martires. Many of our brethren there have suffered from the influenza, but until now there has been only one fatal case among them, that of a baby at Bompland. All are of good courage and waiting for the soon coming of the Saviour, when all these sufferings will have passed.

Later I visited Corrientes, and, on confession of their faith in our Saviour and in the third angel's message, baptized two candidates in the Paraná River. One of these has gone to the sanitarium at Puiggari, Entre Rios, and the other is a blind man who lives in Corrientes, a well-educated man who lost his sight from some disease. What a comfort for such to think that when the Saviour comes

they will be healed of all their diseases, and will be restored to the image of God.

I then visited a group of the believers at General Paz, a town about thirty leagues from Corrientes. There is only one train a week to this place. In this season of abundant rain many leagues of the country are so flooded that the fences are nearly all covered; only one or two wires at the top are to be seen. At General Paz I found Brother Eugenio Brouchy and the other brethren of good courage. Brother Brouchy has worked at this place for several months, and there were two persons awaiting baptism. One was baptized, and the other will wait until her husband, who has almost decided to obey, can accompany her.

In company with a candidate for baptism we started for San Miguel, where we have a group of believers. We went one league on horseback from the house of one of our brethren to the inlet called Santa Lucia, which we crossed by boat. Few realize the difficulty of this journey except those who have taken it. We tied our boat to the tail of our horse, and so we crossed to the other side. The horse swam this way for nearly an hour, pulling the boat, with five persons in it and quite a lot of baggage besides. On the way the horse seemed to tire, but finally we arrived safely at the other side. Here we waited until horses were brought to us from a place about a league distant. A person who was passing took the word that we needed horses, otherwise we should have had to walk and carry our baggage, wading all the way in water about twenty inches deep. When the horses arrived, night was coming on and we had to go slowly through the water for about a league. We arrived at the place from which the horses had been sent to us, at half past nine, and there we spent the night. We were wet nearly to the waist, and that same night it began to rain anew, and continued to rain all the next day, so that we had to spend two nights in this place. I had the privilege of giving a Bible study to the people there, and we sang a number of hymns.

When we left, we waded for two hours in the water until we came to a small island, where we had to take a boat again to cross an inlet. When we reached the other side, we had to wait an hour on a platform made by driving four sticks into the ground and laying some poles across them. This platform was erected to accommodate those coming from the other side. There they wait until some one comes to carry them farther. Here the water was about a meter deep. Shortly before, Brother Brouchy, in passing here, had to wait nearly all day on this platform. At last a man happened to pass that way, and he arranged with him to take him where he wanted to go. When we returned, Brother Dionisio Esquivel took us from San Miguel to General Paz in his own boat. From his home we went in an ox-cart about two leagues, until the oxen could go no farther, on account of the water. Then we got into the boat, which we had brought in the cart, and a son of

Brother Esquivel got on horseback, the boat was tied to the horse's tail, and so we went to Malo. The horse had to swim some of the way across.

At San Miguel I had the privilege of baptizing those who had, with all their hearts, decided to follow the truth. We also celebrated the Lord's Supper. After having partaken of the bread and wine, the brethren gave testimony and renewed their promises to be faithful until the Lord shall come.

From San Miguel I brought about \$700 tithe and offerings. Our brethren recognize their duty to the Lord and his work and are faithful in paying tithe. The group at this place is small. If I am not mistaken we have only eleven believers here. They would like it very much if the mission should provide them a teacher for the education of their children.

On reaching home I found my family well. Although influenza is very prevalent here, God has kept us so that we have not suffered from it, for which we are thankful to him. What the ninety-first psalm says is true. Under the wing of the Almighty we are well protected. May we trust more and more in his promises at this time.

SANTIAGO MANGOLD.



## FROM COAST TO COAST

AFTER a visit to New Haven, Conn., where Brother Alston is now laboring, and where we hope soon to have a growing church, I returned to New York City on business, and remained several days visiting our churches. On leaving New York, June 11, I proceeded, by way of Washington, D. C., and Louisville, Ky., to Detroit, Mich., reaching there June 14. After attending to office business, I started June 17 through the Southwest for the Pacific Coast.

My first stop was at Muskogee, Okla. There I met Elder M. G. Nunes, who has the oversight of our work in that State. We spent Sabbath and Sunday, June 21 and 22, with the excellent church that has been raised up by Brother Nunes and his helpers within the last three years. There is a good building for worship, with a lot large enough for expansion. There is also a cottage on the lot, which is now rented. Brother R. L. Bradford, Sr., has charge of the work in this place at present. On leaving there, June 22, we went on to Oklahoma City. I stopped a few hours at Tulsa, where Elder Nunes and his coworkers have built up a small church, whose members are now holding services in a tabernacle Brother Nunes has erected. Here I had the good fortune to meet Sister Juliette Frazier, Brother Nunes' Bible worker, and Brother W. S. North, who is assisting Elder Nunes. Brother North went on with us to Oklahoma City, where Elder Nunes and he are to conduct a large tent effort this summer.

After a brief interview with Elder M. Lukens, union conference president; M. B. Van Kirk, local president; and M. G. Nunes, State evangelist, I began Tuesday evening, June 24, the long journey to Los

Angeles, Calif. After leaving the fruitful fields of Oklahoma and parts of Texas, it was a desolate, hot, dusty ride — except here and there — till we neared the suburbs of Los Angeles.

We have two churches at Los Angeles, with more than a hundred members. Elder J. W. Miller had reached there a few weeks before I arrived, to take charge of the work, and was in the midst of a good tent effort. As he was not very well, I remained there a week and helped him. I was pleased to meet Sister Ireland again, who has taken a deep interest in the spread of the truth among our people, and who, with the conference president, Elder M. M. Hare, is giving Elder Miller needed encouragement in building up our work. June 28 I spoke at the Watts church. There we met our dear Brother T. H. Branch, who was once a missionary to Africa, and who is still firm in the faith. In the afternoon I spoke at the Furlong church, to a company from both these churches.

July 4 I left Los Angeles for the cities of San Francisco and Oakland, Calif. I reached Oakland early Sabbath morning and preached at the Oakland church, where I had a chance to see some of my people who are members. Sunday afternoon I went to Alameda and met with a company of my people from the several Seventh-day Adventist churches in that vicinity, and had a good study of the Scriptures.

We have no organized church of our people there, but we greatly need one. My people see the necessity for a worker, and are asking that one be sent. We hope to be able to fulfill their request by autumn.

From there I went to Portland, Ore., where I met my old friend Elder H. W. Cottrell, president of the Western Oregon Conference. We have no established work there, but hope to get some suitable man and his wife for the field as soon as possible, so that we may be able to reach the few thousand colored people in that great Western city.

After a few hours' stay at Portland, I went on to Seattle, Wash., reaching there Wednesday evening. There I met Brother C. A. Blackwood, of Cincinnati, Ohio, who had just reached the city Sunday, July 6, to labor with Sister Baker, our Bible worker, in building up the cause among our people, to the end that many may be saved in the kingdom of God.

Sabbath, July 12, we assisted in organizing a church of eleven members. Five others expect to join upon receiving their letters. This will make a church of sixteen members. I was glad to meet Elder J. F. Piper, the president of the Western Washington Conference, and his associates, also the Western evangelist Elder P. C. Hayward. These are all giving their hearty support to the work for our people. After preaching at the Haywood tabernacle-tent Sabbath afternoon, I left for the East again, going down the coast to Oakland, Calif.

July 18 I had the good fortune to reach the twin cities of Kansas City, Kans., and Kansas City, Mo. There I found Elder L. W. Browne, who is laboring on the Kansas side of the city and doing good, steady work. He is conducting a tent effort, and though he met with some reverses in having to move his tent, he is beginning to have success where he now is. I spoke at the tent Friday eve-

ning and at the church Sabbath morning. In the afternoon I visited the church on the Missouri side of the city and spoke there. Elder A. C. Chatman is in charge there, and at present he and Elder U. S. Willis are holding a tent meeting in the city. They had to move their tent also, but are now making a good start in their new location.

There are about sixty members in the Kansas church, and they are now erecting a fine church building. They hope to have the church completed and dedicated before the close of the year.

The church on the Missouri side has about fifty members, and they worship in a little brick chapel which was built several years ago, but they must enlarge it, or seek a new building.

After a ride of a night and a day I reached Cincinnati, Ohio, in time to speak Sunday night, July 20. There was a good audience, and we had a good service. Brother R. R. Roberts is stationed here.

Leaving Cincinnati at 11 P. M., I reached Detroit, Mich., Monday morning, where Elder T. B. Buckner is conducting a tent effort and making arrangements to start the building of the new church. After attending to necessary office work, I hastened to Washington, D. C., and thus ended a journey of about ten thousand miles.

W. H. GREEN,

*Sec. Negro Department.*

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### COLORADO CONFERENCE

THINKING that some of the friends of the work in Colorado might be interested in the progress of the work here, I herewith give a few items concerning it. We have many things for which to be thankful, and God has been good to us. There are many loyal souls here in this field, and generally speaking, the brethren and sisters are endeavoring to prepare to meet the Lord. All departments of the work show a reasonable growth. Our actual membership is now 2,700, and is constantly increasing. Our tithe receipts for 1918 were \$73,268.51, as compared with \$61,680.56 for the previous year. During the year \$32,187.91 was raised for missions. The mission pledges were divided with the Boulder-Colorado Sanitarium, which resulted in \$3,816 for that institution. The sanitarium has had a prosperous year, and there has been added to the main building a large up-to-date annex and surgical ward. This was much needed to accommodate the increasing patronage.

Last year Campion Academy had an enrolment of about two hundred students. This institution has been steadily growing in equipment and attendance. The debt which for many years hung over it, has been paid. The influenza epidemic was a serious drawback to the finances of the school, and broke into the work twice during the year.

The colporteur work is making advancement over former years. In some respects Colorado is a peculiarly difficult field for the colporteur, as so much of the population is in the cities, and in many country districts it is widely scattered. Nevertheless, there is a very substantial gain in sales. The home missionary work has received a new impetus, and the brethren and sisters have taken hold of it in earnest. The church school work has been prospered during the year,

but was hindered considerably by shortage of teachers.

The recent camp-meeting was a great blessing to our people, and many expressed the thought that it was the best meeting they ever attended. Elder W. W. Prescott's studies were especially appreciated. We are of good courage, and are pressing on in the good work. The conviction is ever present with us that the day of all days hastens on, and that God will finish his work in the earth in this generation. We sincerely hope to be prepared for the hour when time shall close, and trust that we shall triumph with the people of God.

W. A. GOSMER.

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### THE ALBERTA CAMP-MEETING

THE Alberta camp-meeting was held July 10-20, on the campus of the Western Canadian Junior College. The camp was pitched by the side of a beautiful lake, and presented a lovely sight. One hundred thirty family tents housed 689 people. In addition to the family tents, there were seven pavilions in which the services were held. This does not include the book tent.

In company with L. A. Hansen, I arrived on the ground early Friday morning, July 11. We found Elder A. J. Haysmer, the conference president, in charge, and full preparations had been made for the meetings. Elder Haysmer had been ill for some time, but had recovered his health sufficiently to take an active part in conducting the meetings. Services were held in English, German, Scandinavian, Ruthenian, and Russian.

At first it was feared that the attendance would not be large on account of the drouth, but the people kept coming in, until before the meeting closed the attendance was almost as large as last year. It is really surprising, the spirit of good cheer and confidence the people manifest, notwithstanding the fact that nearly everywhere dry weather has parched the country, and the crops are not at all good.

The offering raised for foreign missions amounted in cash and pledges to approximately \$10,000. This was in addition to the Sabbath school offerings, which amounted to \$862.47. The book sales aggregated \$2,500.

Several baptismal services were held, and sixty-two persons followed their Lord in this ordinance.

On the last Sabbath, when the call was made for those who wished to reconsecrate their lives, and for those who had never surrendered their hearts to God, to come forward, between 175 and 200 persons came to the front in the English tent. Among those were a number who took their stand for the first time. This was repeated in the other tents on the ground.

On the last day of the meeting Elder Haysmer called together the isolated members who belong to the conference church, and those who wished to connect with it, in the chapel of the junior college, and celebrated the ordinances with them. This was a source of real strength to the isolated members, who do not always have this privilege. It was a real pleasure to me to join with those people in the ordinances of the Lord's house.

The people went away from the camp feeling that this was one of the best camp-meetings they had ever attended.

They go back to their homes filled with courage and determination to press on till the work is finished.

This meeting closed the writer's tour through western Canada, and I wish to express thanks to my heavenly Father for the blessings received during this camp-meeting season with these brethren. May the Lord add his richest blessings to this field.

W. F. MARTIN.

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### PORTLAND, OREG.

THE special evangelistic effort which was conducted in Portland during the season prior to the camp-meeting, has been blessed of God to the conversion of many souls. The campaign opened with a tent-meeting held late in the 1918 season, in the down-town district of the city. The two leading newspapers were used extensively to report the sermon preached each evening. Brother W. L. Borgan, secretary of the Press Bureau of the General Conference, was with us to assist in this work, and his efforts were much appreciated. There were fifty sermon articles printed.

Rich and poor, high and low, read the newspaper, and the more we use this agency the quicker shall we accomplish our task of reaching the world with the gospel message for this time. At least six souls were born into the truth through this agency alone, and many, many letters of approval were received. One man told us that on an inbound Northern Pacific train he walked through and personally counted fifty persons reading the sermon article in the *Oregonian* and the *Journal*, the two dailies in which our meetings were reported.

We received very strong help and encouragement in our efforts to teach the truth by means of the newspaper, as well as during the whole campaign, from the president of our conference, Elder H. W. Cottrell, and his executive committee.

At the close of this tent-meeting series, which lasted three weeks, thirty-five adults had taken their stand to obey the truths they had learned. Basket offerings were received during this meeting to the amount of \$402.31, and about \$1,200 was given by our own churches for the newspaper publicity work.

The meetings were continued each Sunday evening in Christensen's Hall, which is the finest hall in the city, with the exception of the Civic Auditorium. The influenza epidemic stopped our work for nearly six weeks, during which time we were not even able to do much personal work, but the attendance was practically the same when the ban was lifted and public gatherings were again permitted. The donations received in the hall amounted to \$787, making a total of \$1,189.36 taken in basket collections during the campaign.

At the close of our campaign, June 1, God had blessed the work with eighty new Sabbath keepers. Others are seriously considering the step. A very encouraging feature of the results was that many entire families took their stand together. Of these new Sabbath keepers forty-six are now members of the church, ten are ready and waiting for baptism, eighteen are desirous of baptism and are being instructed prior to receiving this sacred rite, and six have moved away. The fact that we had only

one trained Bible worker with us at the close, accounts for the delay in finishing off the work.

The music, conducted by Prof. I. C. Coleord, helped in a large degree to make the meetings attractive. Mrs. L. K. Dickson, who was able to remain with us throughout the campaign, presided at the piano, and ably assisted in solo work.

During a short period of the campaign, Brother V. P. Hulse, Mrs. M. Johnson, the Misses Osborne, and Miss Katherine Rask helped successfully in the personal work, but on account of other calls were soon taken from us. Elder E. H. Emerson and Miss Minnie Smith, though assigned to the personal work, were unable to spend much time with us on account of ill health; however, their services added much to the meetings while they were with us. Miss Pearl Stafford, the only trained Bible worker who remained with us, though she rendered skilful and valuable service, which was greatly blessed of the Lord, found the calls too many to answer without overtaxing her physical strength, and thus we were unable to finish the work as quickly as we otherwise would have done had we been blessed with more help.

During the campaign the book stand was under the direction of Brethren E. A. Hamilton and B. L. Grundset, both of whom rendered excellent service in this important branch of the work. The total sales for the campaign amounted to \$337.66. Besides this literature placed in the hands of the people, a large amount of free literature was given out.

The season was filled with rich blessing from the Lord, and the hands of the workers were filled with opportunities freighted with great possibilities. Some of those who took their stand are now preparing to be workers in God's vineyard.

For all these blessings and for whatever success has attended our united efforts, we give all the praise and honor to our great Leader.

L. K. DICKSON.

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### NEW JERSEY CAMP-MEETING

THE New Jersey camp-meeting was held in Trenton, in a large open space near the center of the city, from June 26 to July 6. It was a new location, about six blocks from the place where the camp-meetings have been held for a number of years.

About seven hundred fifty people were in constant attendance, living either in tents on the ground or in rooms. An excellent spirit of Christian fellowship was prevalent throughout the entire camp-meeting. The preaching and Bible studies were characterized by a deeply spiritual tone. The president of the conference, W. C. Moffett, has the full confidence of all the people in the New Jersey Conference. The people were also much pleased with the excellent service rendered by the new union conference president, Elder F. H. Robbins.

The outside interest in Trenton was much more manifest at this camp-meeting than at any previous camp-meeting held in the city. Although the weather was extremely hot, it did not affect the attendance of unbelievers. A colored Methodist minister from Jersey City was in attendance during the entire camp-meeting, and he left the meeting with the

intention of taking his stand for the truth.

A splendid spirit of liberality was manifested. Elder J. H. Schilling's appeal for the home foreign work resulted in a collection of \$450 in cash and pledges. At the conclusion of a revival service on the last Sabbath forenoon, the people were asked to make an offering to missions as the Spirit of the Lord impressed their minds to give, and more than \$4,000 was taken up in cash and pledges. There were no conditional pledges, and at the time of the call, the New Jersey Conference was \$2,500 ahead on its mission quota.

Leaders and people alike — every one — went out on field day, and more than \$150 was realized on the sale of books and magazines. More than \$1,200 worth of literature was sold during the camp-meeting. Twenty-two persons were baptized on the closing Sunday, including Elder Moffett's father. All felt at the conclusion of the camp-meeting that we had had a heavenly sitting together.

Elder and Mrs. S. N. Haskell were present, and at the early morning meetings Elder Haskell conducted Bible studies, which were greatly enjoyed.

C. S. LONGACRE.

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### THE ARKANSAS CAMP-MEETING

THE Arkansas camp-meeting was held at Hot Springs, July 17-27. The camp was situated in a beautiful oak grove in a near-by suburb of the city. The city has a wide reputation for its hot and mineral springs. People come from all over the country to bathe in and to drink of the waters. A hundred thousand visitors were here last year in search of health and pleasure.

The Arkansas Conference is among our smaller conferences. The membership is 413. There were about 225 present at the meeting this year. The laborers present were Elder Morris Lukens, the president of the Southwestern Union Conference; the secretaries of the different departments in the union; and the local laborers of the conference.

The brethren at the beginning of the meeting advertised it extensively, inserting a half-page announcement in each of the two daily papers. During the meeting they put these notices in four issues, and in other ways they made the meetings known to the people. As a result, from the first there was a good attendance on the part of the townspeople, from two to four hundred people attending the evening services. Many of these became deeply interested.

We fear our brethren, in many places, are making a mistake in not advertising their meetings sufficiently to arouse interest in the public mind; and as a result but few attend. The writer believes that we should make a great effort to inform the public when we are holding meetings among them, thus arousing their interest to come and hear.

God gave great liberty in the presentation of the truth, and it never seemed clearer and more forceful than at this meeting. There were several revival meetings, at which a large part of the congregation consecrated themselves to God and his work.

About \$150 was given at the two Sabbath schools held on the camp-ground. About \$1,200 was given in cash and

pledges to mission work. Eight candidates were baptized the last day of the meeting.

The outlook for the work in Arkansas is encouraging. Quite a number of young people are growing up who, we believe, will make successful laborers. Sister J. I. Taylor is doing good and very successful work as secretary of the Sabbath school department, and the brethren and sisters are responding to her efforts.

Miss Lorena Wilcox has charge of the educational and Young People's Missionary Volunteer work. In both these branches she is making her influence felt very perceptibly, and good progress is being made. Brother T. J. Hooper has a strong corps of colporteurs in the field, and they are placing a large amount of literature in the homes of the people. This will certainly have an influence on their minds in time. And so in every department there is seen decided improvement and success. We think the laborers and people in Arkansas have every reason to be encouraged at the prospects. E. W. FARNSWORTH.

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### GLEANINGS FROM THE FIELD

EIGHT new believers were recently baptized at Redding, Maine.

A COMPANY of fourteen believers has been organized at Pineville, Mo.

A NEW Sabbath school has been organized at Mineral Center, Minn.

A CHURCH of twenty members has been organized at Boulder, Western Australia.

ELDER A. F. PRIEGER reports the baptism of nine persons at Spirit Lake, Iowa.

A NEW church building at Deisem, N. Dak., has just been dedicated to the service of God.

A SABBATH school of sixteen members has been organized at Spur, Minn. New schools have also been organized at Littlefalls and Henning.

FORTY members have been added to the Columbus (Ohio) church by baptism. Four adults have also united with the church at Portsmouth, Ohio.

As a result of special meetings held at Tulsa, Okla., ninety-two persons have received baptism, and twenty others are awaiting opportunity to take part in this service.

THE workers at Chehalis, Wash., report that twenty-five persons, all adults, have taken their stand for the truth at that place, as a result of a series of meetings recently held there.

A SABBATH school has been organized at the Florida Sanitarium for the convenience of those who cannot attend the Orlando church. More than forty members were enrolled the first Sabbath.

A SHORT series of meetings was recently conducted at Ocilla, Ga., by Elder E. T. Wilson, and as a result seven are keeping the Sabbath. A Sabbath school of twelve members has been organized.

A NEW church building is in course of construction in Charleston, W. Va. The congregation at this place has been increased by one hundred ten members since the beginning of the year and has outgrown its old place of worship.

ELDER MATT J. ALLEN reports the baptism of six new believers at Fort Wayne, Ind.

THIRTY persons received baptism at the close of the South Wisconsin camp-meeting.

FOUR persons have recently accepted present truth at Ponds ville, Ind., and have united with the church at that place.

RECENTLY a woman living in St. Paul, Minn., wrote to the Southern Publishing Association, as follows: "I first became interested in the truth by reading the *Watchman*. I subscribed for it a few days after receiving the copy from a friend and am still receiving it every month. I was baptized about two months ago, and I am now looking forward to the baptism of my husband in the near future. When I realize that one magazine brought me out of darkness, I know that it can do the same for others. That God may bless this branch of the 'three-fold message' is my prayer."

ELDER V. O. COLE reports a big canvassing week, ending June 14, in the Mississippi Conference. He reports forty-seven colporteurs, with total sales of \$10,630.35. Thirty-seven of these workers each sold \$100 worth of literature or more during the week; seventeen of them sold \$200 worth; fourteen, \$300; eight, \$500; four, \$600; two, \$700; one, \$800. They averaged for the week forty-three hours each, and the general average for sales amounted to \$226.30 for each person. One of the workers in Louisiana made a big week's record. In forty-one hours he took two hundred forty-three orders for "Bible Readings," valued at \$1,036. Besides this he sold two Bibles, bringing his total sales for the week up to \$1,052.

## Medical Missionary Department

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

### HEALTH WORK AT WESTERN CANADIAN CAMP-MEETINGS

A FEELING of deep gratification possesses me as I view the last few weeks, covering my first visit to the Western Canadian Union. It has been an unusually pleasant camp-meeting tour, agreeable in every feature. This vast field, embracing the large provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, more than fifteen hundred miles across and stretching north as far as the north goes, is an interesting one. It presents prospects both of a rich pioneer field with wonderful possibilities and of a well-organized one already showing splendid accomplishments.

Notwithstanding the difficulties that are encountered by our leaders in reaching widely scattered sections and churches, and the expense connected therewith, all branches of departmental work are being carried forward in a strong way. Our people evidently appreciate the camp-meeting, judging from the way they attend from far and near, often at considerable expense. As this yearly occasion is the one time when the people can be best reached, a heavy program of many

meetings is necessary in order to present important matters. A good attendance is given all these meetings. I never saw a better regular attendance at the early morning meeting than here, nor a better spirit prevailing.

Everybody, leaders and people, gave a most hearty reception to our health studies. No restraint was placed as to time or matter. Nearly every day an hour or two was given to the propagation of health work, and no matter what the hour of the day a good hearing was always assured; and any speaker would appreciate the keen, wide-awake attention and glad response shown.

Between meetings there was much opportunity for personal interviews. From twenty to forty people at the different meetings sought counsel regarding health and how to live. Although I told them that I was not a doctor and that I would not undertake the work of a doctor, various serious ailments were presented. In some instances acute cases of sickness required attention. At Saskatoon, Verle Rees, a nurse, gave efficient help in looking after the sick.

The conviction settled more and more upon me that we should provide the best medical help possible for every camp-meeting. There are so many people wanting advice. Some come expecting it just as much as they expect spiritual help, and no doubt greatly needing it. It would seem that the daily home habits of the people, running all through the year, and affecting so positively their health and their spiritual welfare, should be given earnest consideration. Conference officers should plan for suitable help, and medical workers should plan to give as much help as possible. The opportunity for rendering the best kind of service is great. We certainly should improve it.

The Canadian government has now begun a publicity campaign for setting forth the resources and development possibilities of the country. The material for doing this is almost unlimited. The future of western Canada is evidently a prosperous one. Its large cities will no doubt see larger growth, making them great centers for rich manufacturing, mining, and agricultural districts. The unsurpassed scenic beauty of mountains, glaciers, and lakes is sure to attract a large tourist business.

As our own work keeps pace with the country's development it will call for the establishment of treatment-rooms and the employment of nurses. Already there are treatment-rooms at Calgary and Saskatoon, and several nurses are at work in the field. The Calgary treatment-rooms are operated by the Alberta Sanitarium. Those at Saskatoon are owned by the Saskatchewan Conference. Brother G. R. Close and his wife are in charge. The enterprise is but two months old, but is already overcrowding its facilities with paying business. The thing most to be feared is that Brother and Sister Close will overwork in their earnest desire to make the treatment-rooms meet the demands.

The two larger schools, one at North Battleford and one at Lacombe, are interested in giving preparatory work in medical lines. Special class work has already been conducted. These schools have a good enrolment, and the large number of young people thus educated

will surely serve to strengthen the interest in health work already seen in this field.

The beginning of the health work for the public dates back twelve or fourteen years, when F. L. Hommel and his wife conducted treatment-rooms at Edmonton. They did creditable work, and it has told in fostering a growing interest in this branch. At present they are connected with the Alberta Sanitarium, an institution of true worth. More will be said about this institution in the future.

L. A. HANSEN.

## Publishing Department

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

### THE SUMMARY

WE have the same encouraging story to tell again this month concerning the special blessing of God which is attending our colporteurs. We have wondered if some of our readers would not think there was a sameness about our monthly write-ups which is monotonous, but we are encouraged in this by the following statement from "Early Writings," page 116:

"The angel showed me those who ceased not day nor night to cry 'Holy, holy, Lord God Almighty.' 'Continued repetition,' said the angel, 'yet God is glorified by it.' Although we may tell the same story over and over, it honors God, and shows that we are not unmindful of his goodness and mercies to us."

As we study these splendid records which our colporteurs make month by month, we cannot be unmindful of God's goodness and mercies to us in this department of the work, and we are glad to honor him by expressing our gratitude to him.

Our summary this month is the largest we have ever published. Last year in July the grand total amounted to \$336,000. This was considerably ahead of anything we had ever published before. But this month our report shows a gain of \$45,000 over our largest previous record.

There is one item which we desire to mention, that does not appear in this summary. The reports show that approximately one hundred thousand orders were taken for our subscription books during the month of June. Besides this there were 373,543 copies of our periodicals sold, which went into as many homes in this and other countries. We rejoice to see the excellent increase in the financial part of this report, but we rejoice still more to know that so many homes are receiving the truth through our literature. May God greatly bless this faithful seed-sowing, and make it bring a rich harvest of souls into his kingdom.

N. Z. TOWN.

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THE daylight saving law has been rescued from repeal by President Wilson's veto of the Agricultural Appropriation bill, recently passed by Congress. In disapproving the repeal of the daylight saving law, he stated his belief that it would prove a serious economic loss to the country.

### COLPORTEURS' SUMMARY FOR JUNE, 1919

UNION			BOOKS		PERIODICALS	
			Value	Value	No.	Value
Union	Agents	Hours	1919	1918	Copies	1919
ATLANTIC						
E. New York	15	703	\$ 862.88	\$1779.93	1128	\$ 169.20
Greater New York	18	1498	2175.12	509.20	18672	2800.80
Maine	32	2035	3490.47	2443.97	1020	153.00
Massachusetts	4	237	187.85	915.65	4361	654.15
N. New England	15	786	1237.90	1674.45	821	123.15
S. New England	19	1130	1911.55	2059.90	1879	281.85
W. New York	30	2297	4996.71	3739.77	665	99.75
Totals	133	8686	14862.48	13122.85	28546	4281.90
CENTRAL						
Colorado	18	1201	2820.40	1881.05	2463	369.45
Kansas	28	1698	3522.25	4012.85	2230	334.50
Missouri	41	3274	6756.75	1075.20	3826	573.90
Nebraska	35	3017	7357.09	6200.85	910	186.50
Wyoming	12	813	1506.50	.....	360	54.00
Totals	134	10003	21962.99	13169.45	9789	1468.35
COLUMBIA						
Chesapeake	37	3592	4660.70	1955.65	5167	775.05
District of Columbia	6	491	2116.33	1702.52	1326	198.90
E. Pennsylvania	20	2068	4837.91	5776.98	2329	349.35
New Jersey	19	1163	2082.93	911.90	2048	307.20
Ohio	46	4702	8142.00	4122.22	8364	1254.60
Virginia	38	2374	8212.70	5601.10	1710	256.50
W. Pennsylvania	38	2398	7913.83	6630.05	6405	960.75
West Virginia	29	1868	4530.78	5371.70	1245	186.75
Totals	233	18656	42497.18	32072.12	28594	4289.10
EASTERN CANADIAN						
Maritime	19	2301	4772.35	1817.30	2360	354.00
Ontario	26	1688	4474.60	5238.75	4169	625.35
Quebec	5	271	309.55	514.10	300	45.00
Newfoundland	..	...	.....	.....	600	90.00
Totals	50	4260	9556.50	7570.15	7429	1114.35
LAKE						
Chicago	30	2771	4568.00	3002.35	12917	1937.55
E. Michigan	14	1093	1776.15	1082.65	3234	485.10
Illinois	27	4459	6059.35	5616.10	1521	228.15
Indiana	40	3503	6603.05	4614.02	2193	328.95
N. Michigan	17	1668	2883.90	1794.55	265	39.75
N. Wisconsin	16	1287	2459.10	1544.55	471	70.65
S. Wisconsin	21	1372	1563.00	3263.75	2036	305.40
W. Michigan	8	407	559.50	8561.63	1096	164.40
Totals	183	16360	26472.05	29479.60	23733	3559.95
NORTHERN						
Iowa	30	4433	10531.08	9059.90	9592	1438.80
Minnesota	35	4379	8476.65	8257.77	4766	714.90
North Dakota	12	1537	3430.40	2526.95	534	80.10
South Dakota	19	881	4721.20	1958.50	666	99.90
Totals	96	11230	27159.33	21803.12	15558	2333.70
NORTH PACIFIC						
Montana	8	1070	2124.75	1084.31	768	115.20
S. Idaho	12	1076	2073.00	1079.25	1983	297.45
S. Oregon	4	399	836.90	378.00	550	82.50
Upper Columbia	9	459	572.45	584.55	992	148.80
W. Oregon	10	1243	1865.72	1640.05	2394	359.10
W. Washington	5	373	999.10	933.10	4018	602.70
Totals	48	4620	8471.92	5708.26	10705	1605.75
PACIFIC						
Arizona	6	239	276.20	.....	601	90.15
California	10	1014	1813.20	986.45	3897	584.55
Central California	8	338	793.84	243.65	569	85.35
Inter-Mountain	9	1030	2736.05	1768.60	296	44.40
N. California-Nevada	10	802	969.85	.....	519	77.85
S. California	7	589	1051.55	510.25	9622	1443.30
S. E. California	8	623	1604.20	68.80	675	101.25
Totals	58	4695	9244.89	3577.75	16179	2426.85
SOUTHEASTERN						
Carolina	32	3918	17192.65	20489.10	518	77.70
Cumberland	15	1412	2650.20	3755.45	1640	246.00
Florida	10	1456	2358.85	1036.28	768	115.20
Georgia	22	3861	16385.45	11038.05	2209	331.35
Totals	79	10647	38587.15	36318.88	5135	770.25
SOUTHERN						
Alabama	47	4964	18639.72	6885.13	639	95.85
Kentucky	26	3217	7796.03	5330.10	700	105.00
Louisiana	29	2867	11599.74	5069.50	300	45.00
Mississippi	53	5549	28124.66	12543.35	275	41.25
Tennessee River	21	1933	2781.05	1794.58	2106	315.90
Totals	176	18530	68941.20	31222.66	4020	603.00
SOUTHWESTERN						
Arkansas	31	2932	12218.00	12382.80	1654	248.10
N. Texas	50	4325	15443.00	6650.35	1182	177.30
Oklahoma	42	2307	9193.00	5371.70	1770	266.85
S. Texas	18	1251	5523.58	7233.55	2457	368.55
Texico	16	1343	2507.25	1621.35	115	17.25
Totals	157	12158	44884.83	28755.75	7187	1078.05
WESTERN CANADIAN						
Alberta	11	1280	2101.12	457.70	498	74.70
British Columbia	4	103	155.05	175.50	942	141.30
Manitoba	8	848	2195.80	225.00	655	98.25
Saskatchewan	4	377	1643.10	781.85	1483	222.45
Totals	27	2608	6095.07	1640.05	3578	536.70
Foreign and miscellan.	..	.....	.....	.....	6154	923.10
Mailing lists	..	.....	.....	.....	58100	8715.00



FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	109	5773	\$13609.64	\$12374.55	45975	\$1440.20	\$1676.46
British	107	7301	9570.37	3610.13	112121	5119.87	1631.90
Scandinavian	89	13066	22359.36	10966.32	29120	2579.32	1399.74
Latin	..	..	..	1595.26	..	..	386.91
South African	..	..	..	3218.64	..	..	..
Japan	..	..	100.98	38.18	6347	404.00	288.00
Korean	..	..	183.98	227.34	8174	524.48	504.95
Philippine	57	4819	2598.00	5640.33	..	33.00	1711.85
Manchurian	..	..	3.25	..	3959	147.66	..
East China *	5	44	417.00	..	1476	158.20	..
South China	17	..	632.75	96.00	2074	58.45	106.78
Central China **	36	..	1195.17	..	12792	391.24	..
Hawaiian	..	..	..	1806.50	..	..	..
Guatemala	5	310	414.40	..	..	..	..
Salvador	..	..	..	93.89	..	..	..
Jamaica	12	944	1015.50	..	..	..	..
W. Caribbean *	12	826	1842.26	828.50	3211	446.95	..
S. Caribbean	11	801	608.58	463.10	..	..	..
Cuban	10	786	2780.00	1591.65	..	..	13.80
Mexican *	2	213	718.75	..	1646	84.39	..
Venezuela	3	220	873.00	..	..	..	..
Inca	6	200	442.60	427.14	..	20.10	32.65
Brazilian	35	4799	3065.40	2934.54	..	143.74	911.39
Austral	..	..	..	6161.25	..	..	..
Foreign totals	516	40102	62430.99	52073.32	226895	11551.60	8664.43
North Amer. totals	1374	122653	318735.59	224340.64	224707	33706.05	33026.55
Grand totals	1890	162755	\$381166.58	\$276413.96	451602	\$45257.65	\$41690.98
* For two months.							
** For three months.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan., 1919, 182,192 copies, value \$9,935.07.  
February, 1918, 168,396 copies, value \$3,504.90; Feb., 1919, 196,795 copies, value \$10,134.74.  
March, 1918, 153,435 copies, value \$7,679.24; March, 1919, 299,791 copies, value \$11,586.79.  
April, 1918, 132,327 copies, value \$4,990.10; April, 1919, 238,209 copies, value \$11,450.55.  
May, 1918, 205,051 copies, value \$7,345.41; May, 1919, 273,406 copies, value \$14,702.11.  
June, 1918, 237,043 copies, value \$8,664.43; June, 1919, 226,895 copies, value \$11,551.60

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1917	1918	1919		1917	1918	1919
January †	104517	137723	127738	July	202270	97324	
February	129591	134197	105253	August	237711	230127	
March	107703	180187	129575	September	164438	164573	
April	201556	150131	225992	October	122138	103332	
May	140580	117178	159621	November	136271	177861	
June	141169	220177	224707	December	63219	146646	
Totals					1751163	1859456	

COMPARATIVE BOOK SUMMARY

	1914	1915	1916	1917	1918	1919
January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$11467.25
February	67149.45	47943.61	74298.80	82346.89	74560.50	114848.54
March	75962.31	72414.23	92431.51	100551.86	112583.10	171496.11
April	85685.35	78974.96	94066.35	103042.73	128480.24	251307.66
May	87024.10	107987.69	106602.30	136453.74	160112.53	244584.54
June	153480.96	151199.10	174415.86	237914.24	276413.96	381166.58
July	199116.62	170546.02	192033.15	265004.04	336262.65	
August	105391.65	119773.18	143185.26	203010.57	207615.34	
September	74359.96	78364.70	96001.38	172855.15	137462.98	
October	60357.25	76102.53	85128.41	116501.72	133893.11	
November	57388.95	69660.16	86248.56	107545.23	101093.49	
December	57496.17	69145.88	71060.56	87121.50	117592.42	
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675421.56	\$1854347.09	

\* For two months.

† Multiply number of magazines in any month by fifteen cents to get value.

Educational Department

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

OUR EDUCATIONAL RALLY

Do not forget that Educational Rally Day, Sabbath, August 16, is drawing near. The aim of this occasion is to rally the largest number possible of our boys and girls into our schools of all grades. We are living in solemn times. Nearly one half of our boys and girls of school age are either attending secular schools or are not in school at all. They need the special help that our own schools can give them, and the work greatly needs additional recruits for labor that can be developed in these schools.

Suitable readings have been prepared for all the churches, isolated companies and members. These readings are already off the press, and have been mailed to our church elders, educational secretaries, and the heads of our colleges and

academies. They will go, also, to our foreign fields. If any who desire them miss receiving these, we can still supply a few.

There is no reason why this should not be the greatest educational rally we have ever had. Let every one pray and work to this end. W. E. HOWELL.

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BIBLE AND HISTORY TEACHERS' COUNCIL

THE Bible and History Teachers' Council, to continue three weeks following the three weeks of joint Bible Conference with the General Conference Committee and the editors, is just completing its first week's work. An excellent spirit of unity and fellowship prevails in all our studies and committee work. The blessing of the Bible Conference is remaining with us. Much light is coming in as we review each subject in our Bible and history departments, in both the academy and college, from the viewpoint of better aims and scope, and give careful study to the content with a view to proper proportion and emphasis upon the essentials.

The delegates from our various colleges and seminaries have registered as follows:

Washington Missionary College.....	3
Lancaster Junior College.....	2
Southern Junior College.....	2
Oakwood Junior College.....	2
Oshawa Seminary.....	2
Emmanuel Missionary College.....	3
Union College.....	2
Southwestern Junior College.....	2
Canadian Junior College.....	2
Walla Walla College.....	0
Pacific Union College.....	2
Danish-Norwegian Seminary.....	1
Broadview Swedish Seminary.....	2
Clinton Theological Seminary.....	2
Loma Linda.....	1
Total.....	28

A deep conviction of the sacredness of their work has rested upon the teachers as we have studied together the divine call to teach, the real aims in teaching Bible and History, the dependence of the field on the product of our schools to finish the work, and the high privilege of serving under the leadership of the Master Teacher. We are keeping our eyes on the field in an effort to have the character of our teaching measure up to the actual needs as we understand them. Every day seems better than the preceding one. The teachers testify that almost any one day of our experience in the council is worth their coming here. We confidently expect the Lord to do great things for us yet before the council closes, August 9, and still greater when we go back to our schools.

W. E. HOWELL.

News and Miscellany

Notes and clippings from the daily and weekly press

—“Airship” has been officially adopted by the United States air service to designate dirigible balloons. Heavier-than-air craft will be termed “airplanes.”

—Serious race riots between whites and blacks in Chicago have made it necessary for the mayor of the city to call for four regiments of State troops for guard duty. Hundreds of persons have been injured, and more than thirty killed.

—Decentralization of the War Risk Bureau has been recommended. The 14,000 employees are vitally concerned, since the plan suggested is the establishment of branch offices in each State, so that there may be more direct service for insured soldiers, sailors, and marines, or their dependents. Doubtless, under the new plan hundreds of clerks will be transferred from the overcrowded national capital.

—Dr. Alexander Graham Bell has made public a plan which he has adopted for cooling his house in hot weather. In the attic of his home in Washington, D. C., he has installed a refrigerator in which are kept large blocks of ice covered with salt. The cold air from the refrigerator is led downward through a pipe covered with asbestos. The house doors are kept shut and the windows opened at the top. By means of this homemade-cooling apparatus the lower rooms are kept comfortable at a temperature of 65° F.

—International parcel-post business with Germany has been resumed. The weight limit is eleven pounds.

—Brand Whitlock has been named ambassador to Italy, succeeding Thomas Nelson Page, who recently resigned.

—Pastor Gilbert, rector of the Episcopal church at Chester, Pa., has ordered the pews removed from his church and rocking chairs installed in their places.

—American coal is invading Europe. Twenty-five shiploads, about 150,000 tons, were discharged last month at Rotterdam alone, being carried along the Rhine in barges. This coal is selling at \$30 a ton.

—The Philippine legislature purposes the enactment of a prohibition measure for the islands in the event that the national prohibition amendment recently ratified in the United States does not apply to the Philippines.

—Plans to start prohibition campaigns in Mexico, South and Central America, the British Isles, Asia, Australia, New Zealand, and other countries are being laid by the executive committee of the Anti-Saloon League of America.

—The morphine and heroin evil is greater in New York than in any other city in the world, according to Dr. R. S. Copeland, health commissioner. He is responsible for the statement that 476,000 pounds of raw opium were brought into New York last year.

—A 30,000,000-cubic-foot hangar for dirigibles has been ordered by the Navy Department. The site selected for the structure is at Lakehurst, N. J., and the work of construction will begin at once. This hangar is to be the practical result of the recent agitation over the lighter-than-air machine in this country and England.

—The World's League Against Alcohol, which was recently organized at a meeting of 2,500 delegates from temperance organizations of the world, has opened headquarters in Washington. Fifty foreign countries were represented in the convention. Four presidents were elected: For America, Dr. Howard H. Russell, founder of the Anti-Saloon League; for Europe, Lief Jones, of London; Dr. Robert Hereod, secretary of the International Temperance Society, Switzerland, and Emil Van der Velde, of Brussels. International meetings will be held once in three years.

—To abolish script writing and replace it by print writing, is the purpose of an influentially supported movement begun in this country. Advocates of the change contend that the present system fails to stand the test of commercial life in England and causes a great loss of time and labor. The characters used in the proposed system are the ordinary printed letters, known as Roman block letters, with the exception of the "a" and "g," which are simplified into their script forms. Advocates of print writing declare it possesses many advantages over ordinary handwriting, especially to the teacher. They say that the same characters being employed both for writing and reading, the child learns much more quickly, and it is further asserted that his spelling and his education as a whole are correspondingly benefited.

—With the purpose of changing the American university method of teaching the spoken languages a French house has been established at the summer session of Columbia University, marking the first stage in a plan to erect a system of cosmopolitan communities in which nothing but foreign languages shall be spoken. Next fall, according to present plans, will witness an extension of the idea to other languages until finally each language will have a home of its own.

—The oldest canal in the world, dating back nearly twenty-five hundred years, and also the longest canal, measuring, in the main section, nearly one thousand miles, is that extending from Hangchow, south of Shanghai, China, to Peking. Most of this canal has been filled with mud by overflows of the Yellow River, but the southern portion of it still constitutes a very busy waterway. The canal is now to be rebuilt and improved, says the *Scientific American*. The project is too vast to be done in a single operation, and the funds are not at hand. At present about \$6,000,000 is available, and this sum will be used for the improvement of a section about one hundred miles in length, leaving to a later date, when funds can be accumulated, the reconstruction of other sections. The work is to be undertaken by American engineers.

## Appointments and Notices

### CAMP-MEETINGS FOR 1919

#### Atlantic Union Conference

N. New England, Brattleboro, Vt., Aug. 14-24  
Southern New England.....Aug. 14-24  
Maine, Lewiston.....Aug. 21-31  
Eastern New York, Utica.....Aug. 21-31

#### Central Union Conference

Nebraska, Shelton.....Aug. 14-24  
Missouri, Carrollton.....Aug. 21-31  
Kansas, Winfield.....Aug. 28 to Sept. 8

#### Columbia Union Conference

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

#### Eastern Canadian Union

Maritime, Moncton, N. B.....Sept. 18-28

#### Lake Union Conference

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

#### Northern Union Conference

Iowa, Marshalltown.....Aug. 28 to Sept. 7

#### North Pacific Union Conference

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

#### Pacific Union Conference

California, Oakland.....Aug. 7-17  
Southern California, Los Angeles, Aug. 18-31

#### Southeastern Union Conference

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

#### Southern Union Conference

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

#### Southwestern Union Conference

North Texas, Keene.....Aug. 11-18  
Oklahoma, Guthrie.....Aug. 14-24  
North Texas, Rusk.....Aug. 21-31  
Texas (Texas), Clyde.....Sept. 4-14

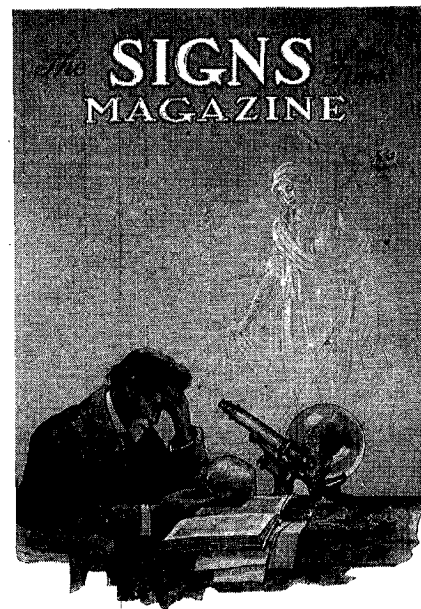
#### Meetings for the Colored People

Arkansas, Brinkley.....Aug. 7-17  
Oklahoma, Guthrie.....Aug. 26 to Sept. 1  
Mississippi.....Aug. 28 to Sept. 7  
North Texas, Dallas.....Aug. 28 to Sept. 8  
Tennessee River.....Sept. 4-14  
Alabama, Birmingham.....Sept. 15-21

### SOMETHING SPECIAL!

Spiritism, the pseudoreligion that is sweeping a deluded world, is the emphasized theme of the September *Signs Magazine*.

Carlyle B. Haynes, B. G. Wilkinson, and L. A. Reed have contributed three unusually striking articles under the captions, "Who



Is the Raymond That Communicates with Sir Oliver Lodge?" "A Rap Heard Around the World," and "The Shady Side of Spiritualism."

Articles that bear upon future punishment and future life are: "God Is Love," by M. A. Hollister, and "The Angel of Mons," by Ruth Lees Olson.

Besides these contributions, which all center around Spiritism, we have:

"Is America's Democracy Worth Reproducing?" by George McCready Price.

"A Judas Church," by C. S. Longacre.

"Is God an Autocrat?" by J. T. Boettcher.

"Carrots or Claret—Which?" by Dr.

D. H. Kress.

"Crocodiles, Lepers, Sacred Rivers," by

E. E. Andross.

This group of strong writers guarantees a magnificent number of the *Signs*.

A thought-furrowed scientist alone in his laboratory, a skull before him, and a disembodied spirit hovering over, form a picture for the cover page that catches the eye and holds it until the mind is wondering, with the scientist's, what is behind the door of death.

We have rarely issued a magazine containing so much timely truth. The people will inevitably read through, lured on by skilful art work.

The world needs the message in the September *Signs Magazine*. Help them to get it.

\* \* \*

### IOWA SANITARIUM TRAINING SCHOOL FOR NURSES

There is still room for several young ladies in our next nurses' training class, which will be organized Oct. 1, 1919. A booklet containing full information regarding the course, etc., will be sent to those interested upon application. Address, Iowa Sanitarium, Nevada, Iowa. W. C. Forman, Manager.

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### NURSES' TRAINING COURSE

The Paradise Valley Sanitarium Training School for Nurses desires a few more consecrated young people to enter the nurses' training course class, which will begin Aug. 4, 1919. Through an affiliation with the White Memorial Hospital of Los Angeles, a portion of the nurse's time will be spent there. For information and application blank, write to the Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

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### A SPECIAL SESSION OF THE CAROLINA CONFERENCE, AUGUST 25-31

A special session of the Carolina Conference of Seventh-day Adventists will be held at Electric Park, North Charlotte, N. C., Aug. 25-31, 1919, in connection with the camp-meeting, for the purpose of revising

the charter and by-laws, and the transaction of any other business which would properly come before any regular session of the conference.

J. W. MacNeil, Pres.  
Mrs. C. L. Russell, Sec.

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#### A SPECIAL SESSION OF THE CAROLINA CONFERENCE ASSOCIATION

A special session of the Carolina Conference Association of Seventh-day Adventists will be held at Electric Park, North Charlotte, N. C., in connection with the camp-meeting, Aug. 28, 1919, at 10:30 a. m., for the purpose of revising the constitution, and the transacting of any other business that may properly come before the association.

J. W. MacNeil, Pres.  
Mrs. C. L. Russell, Sec.

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#### MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held at Lewiston, Maine, in connection with the Maine camp-meeting, on Tuesday, Aug. 26, 1919, at 4 p. m., for the purpose of electing a board of trustees for the ensuing year and for the transacting of such other business as may properly come before the meeting.

Homer W. Carr, Pres.  
W. O. Howe, Clerk.

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#### FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

A legal meeting of the Florida Sanitarium and Benevolent Association (incorporated) will be held at Orlando, in connection with the Florida camp-meeting, Sept. 15, 1919, at 10:30 a. m., to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

C. B. Stephenson, Pres.  
L. T. Crisler, Sec.

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#### IOWA CAMP-MEETING

##### Special Notice

Owing to the change in place and date of the Iowa camp-meeting, we are taking this opportunity to call the attention of all friends to the fact that the Iowa conference and camp-meeting will be held at Marshalltown, Iowa, Aug. 28 to Sept. 7, 1919, instead of at Des Moines as at first announced.

A. R. Ogden, Pres.

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#### NORTH MICHIGAN CONFERENCE ASSOCIATION

The regular annual session of the North Michigan Conference Association of Seventh-day Adventists will convene at 10 a. m., Aug. 26, at Cadillac, Mich., in connection with the regular annual camp-meeting, for the purpose of electing officers and transacting any other business that may properly come before the association.

R. J. Nethery, Pres.  
C. H. Nielsen, Sec.

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#### WEST PENNSYLVANIA ASSOCIATION

Notice is hereby given that the annual meeting of the West Pennsylvania Association of Seventh-day Adventists will be held in connection with the West Pennsylvania camp-meeting at Indiana, Pa., Aug. 28 to Sept. 7, 1919, for the election of officers and for the transaction of such other business as should come before the constituency of said association. The first meeting will be held at 10 a. m., Sept. 2, 1919.

I. D. Richardson, Pres.  
J. S. Neely, Sec.

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#### SOUTHERN ILLINOIS CONFERENCE

Notice is hereby given that a special meeting of the Southern Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the fairgrounds in Peoria, Ill., Aug. 28 to Sept. 7, 1919. The object of the meeting is to make such changes in the boundary lines as have been made necessary by the addition of twenty-five counties from northern Illinois in harmony with recommendations of the General and Lake Union Conferences, and to transact such business as may be necessary due to this change. The first meeting of the conference is called to convene at 9:15 a. m., Friday, August 29.

W. H. Holden, Pres.  
H. E. Moon, Sec.

#### NORTH MICHIGAN CONFERENCE

The annual session of the North Michigan Conference will be held in Cadillac in connection with the annual camp-meeting, Aug. 21-31, 1919. Each church is entitled to one delegate at large and one additional delegate for every ten members or fraction thereof.

R. J. Nethery, Pres.  
C. H. Nielsen, Sec.

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#### THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the seventeenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and the conference, on the fairgrounds in Peoria, Ill., Aug. 28 to Sept. 7, 1919, for the purpose of electing officers, appointing a board of trustees, and to make such changes and to adopt such plans as may seem necessary to comply with the laws of Illinois in uniting with the churches from the northern part of the State, and to change our by-laws and constitution to harmonize with the same, and to transact such other business as may properly come before the association at this time. The first meeting will be held at 10 a. m. Friday, August 29.

W. H. Holden, Pres.  
H. E. Moon, Sec.

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#### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister who does not give her address asks prayer for healing from a mental affliction.

Another request reads: "I ask your prayers for the healing of one greatly afflicted in mind and body."

A Kansas sister writes: "I ask your prayers that God will influence my husband to return home, and that he will take anything out of my life which might prove a stumblingblock to my husband."

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#### ADDRESS WANTED

The address of T. E. Moore is desired by his father, J. Scott Moore, Box 126, Ft. Dodge, Kans.

## OBITUARIES

**Graf.**—Mrs. Alwine Henrietta Graf, née Scheumert, was born at Landsberg, Germany, June 20, 1856. She was left an orphan at the age of nine years, and was brought to America by an uncle when she was fifteen. Four years later she was married to H. F. Graf. Together they found present truth through reading the missionary paper *Herold der Wahrheit*. Later her husband entered the ministry, and she faithfully assisted him during six seasons of tent efforts. They pioneered the way for their newly found faith among the German-speaking people of Minnesota. They spent three years in College View, Nebr., where Elder Graf served as Bible teacher. In 1894 they were called to Brazil. They first took three months' medical training, and then spent another three months in Hamburg, Germany, acquainting themselves with the work there. After laboring for twelve years in Brazil, failing health compelled their return to this country. They labored in different parts of the United States, but Mrs. Graf's health continued to fail, and she finally fell asleep, aged sixty-three years. Her husband, three daughters, two sisters, and many friends mourn their loss.

**Earley.**—Edith Fay Earley, infant daughter of Sterling E. and Hattie Earley, was born at La Junta, Colo., March 9, 1917, and died July 8, 1919. The funeral was conducted by the writer at the home of the child's mother, in Sweetwater, Tex.

George W. Spies.

**Brabant.**—Hettie M. Brabant was born in Frankfort, Mich., May 10, 1875, and died at Traverse City, Mich., July 21, 1919. From girlhood she was a member of the Seventh-day Adventist Church. Her parents, two sisters, and one brother mourn, but not without hope.

E. A. Piper.

**Power.**—Mrs. Margaret Power was born Jan. 18, 1841, and fell asleep April 21, 1919, in Alexandria, Va., at the home of her son, with whom she had made her home for twenty-two years. The deceased was a faithful member of the Seventh-day Adventist Church for eighteen years, and rests in hope of a part in the first resurrection. Three of her twelve children survive.

F. E. Gibson.

**Gress.**—John Hall Gress was born April 17, 1851, in Stroudsburg, Pa., and died June 7, 1919, at La Fayette, Ind. He came to Indiana in 1864, and ten years later was married to Ellen Shaw. To this union were born two children, one of whom survives. The deceased heard the third angel's message in 1886, and in 1898 united with the Seventh-day Adventist church in La Fayette.

W. A. Young.

**Castle.**—Edward Lewis Castle was born in Urbana, Ohio, June 21, 1858, and fell asleep in Jesus, June 10, 1919. He was married to Miss Emma Becker at Allegan, Mich., May 16, 1904, who, with a daughter, eight brothers, and two sisters, is left to mourn. The deceased was an earnest member of the Seventh-day Adventist Church, and rests in hope of a part in the first resurrection.

S. B. Horton.

**Hunt.**—Margaret Ann Jemison was born in Fayette County, Indiana, Feb. 23, 1841. In 1861 she was married to Alfred Hartman, and to them were born five sons. Left a widow in 1890, she later married W. W. Hunt. Her death occurred July 17, 1919. In 1889 she heard and accepted present truth, and until the end of her life remained faithful to this message. Her husband and three sons survive.

W. A. Young.

**West.**—Susie Florence Baughman was born at Dresden, Ohio, Nov. 25, 1880. She was united in marriage to Howard W. West, March 26, 1899, and to them were born seven children. In 1905 Sister West united with the Seventh-day Adventist Church, remaining faithful until her death. She fell asleep at Zanesville, Ohio, June 11, 1919. Her husband, four children, her parents, two sisters, and two brothers mourn.

P. S. Stokes.

**Kellogg.**—Sina Smith was born in Oakland, Ill., Sept. 19, 1862. Early in life she was baptized and united with the Oakland Seventh-day Adventist church, remaining faithful till the end of her life. In 1882 she was married to Henry P. Ritchey. She was left a widow in 1910, and four years later was united in marriage to Arthur E. Kellogg. Her death occurred at Battle Creek, Mich., June 4, 1919. Three children, her mother, three brothers, and two sisters mourn.

S. B. Horton.

**Buzzell.**—Mary A. Armstrong was born in Bedford, Mich., June 6, 1869. Much of her early life was spent in and around Battle Creek, Mich., where she was connected with the sanitarium until her marriage to Herbert P. Buzzell, in 1889. She was a member of the Kalamazoo Seventh-day Adventist church, and fell asleep at her home in Kalamazoo, June 2, 1919, hoping for a part in the first resurrection. Her husband, son, mother, three brothers, and four sisters survive.

S. B. Horton.

**Van Syoc.**—Amos Van Syoc was born April 18, 1838, in Pennsylvania. During his childhood the family moved to Ohio, and later to Iowa, where he heard present truth preached, and fully accepted the message for this time. At the age of twenty-four he was married to Miss Ellen LaMar, and to them were born eight children. For fifty-nine years he was an earnest Christian, and fell asleep in hope at Ontario, Cal., April 22, 1919. He is survived by his aged wife and one daughter.

Mrs. I. M. Stover.



WASHINGTON, D. C., AUGUST 14, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

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

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

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

ELDER W. A. SPICER writes of his long trip to attend the meeting at Chungking in western China. Our little band of workers in that distant field are of good courage. Brother Ernest Lutz and his wife, who recently reached China, will remain at Chungking, while Dr. John Andrews and his family push far forward to Tatsienlu, on the border of Tibet. Of their departure Brother Spicer writes: "Dr. Andrews and his wife and Bobby are on the houseboat now, en route. Their boat moored alongside the mission building the day we left, and they expected to start next day. They doubtless left Chungking June 10. They expected to be about thirty days on the river, then eleven or twelve days by carrier." He sends an urgent call to the General Conference to provide another couple to be associated with Dr. Andrews at Tatsienlu.

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### THE SEVENTIETH ANNIVERSARY NUMBER OF THE "REVIEW AND HERALD"

As I returned from the Sabbath services and found the REVIEW in the day's mail, and began to glance it through, the old familiar faces brought to my mind many experiences connected with this message during the last forty-three years. I was personally acquainted with all the persons named in this number of the REVIEW, with the exception, possibly, of five or six.

After glancing through the paper, I read the article by the editor on the last page, then turned to the first page and read the paper through before the Sabbath closed.

I first met Elder James White at the first camp-meeting ever held at Lansing, Mich., forty-three years ago, and I always held him in the highest esteem. He reminded me of Moses leading the children of Israel.

Surely this anniversary number will be a great source of encouragement to our older brethren and sisters; and it ought, as well, to be an incentive to greater consecration on the part of all in the message, both old and young. The officers of our churches should encourage all our people to read carefully this anniversary number, that they may become more familiar with the rise and progress

of this great movement, as presented here in a concise form.

I have been a subscriber to the REVIEW for forty-three years, and it has been a great factor, I am sure, in holding me firm to the message. The lovers of the REVIEW ought to endeavor to see that all Seventh-day Adventists have the privilege of reading its pages from week to week. I am sure that no one will backslide who reads weekly our good church paper.

There are so many encouraging things in this anniversary number that I cannot enumerate them, and will only say that all who have not received a copy should procure one and read it, and give it to others to read. It is a good missionary paper, and could be distributed profitably among thousands of families. Let its light shine forth. W. J. STONE.

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### HARVEST INGATHERING IN MANY LANGUAGES

PURSUANT to a resolution of the General Conference Committee, the Harvest Ingathering papers for 1919 are now being published in the following thirteen languages: Italian, Polish, Spanish, German, Russian, Swedish, Yiddish, Rumanian, Danish-Norwegian, French, Hungarian, Finnish, and Bohemian. The Spanish *Watchman* will be printed at Mountain View, Calif.; the other twelve at Brookfield, Ill. The size of page in all these papers will be uniform with the English. There is hardly a Seventh-day Adventist church or family anywhere in the United States or in Canada that haven't friends or neighbors in one or more of these tongues.

These foreign-language people do not have many magazines, and are usually glad to get these papers. They are accustomed to give to missions, and are generally both willing and liberal in responding to a call like the Harvest Ingathering. There is great joy and blessing, as well as large donations, in this work for the strangers. These people always give the solicitor a hearty welcome. To print this beautiful paper in thirteen languages is no small task; but our publishing house at Brookfield is now ready to fill orders. Send all orders to your tract society. Please order early. We can print only one edition of each paper. L. H. CHRISTIAN.

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### TEACHERS NEEDED FOR THE MISSION FIELD

WE have urgent requests for four elementary teachers for foreign fields. Most of these requests have been in our hands for a considerable time, but so far we have been unable to supply these calls. They are as follows:

1. For Seoul, Chosen (Korea), a single woman to teach the children of our own missionaries, in English. Not a large school, but probably covering all the elementary grades.

2. For our elementary school at Hankow, Central China Mission, a person to teach the children of missionaries, in English. A very pressing need; school not very large, but probably covering all the elementary grades.

3. For Cuba a teacher who knows, or can readily learn, the Spanish language, to teach a school of Spanish children in a white community. These are largely children of new believers. The teacher will receive a hearty welcome from those

who are new in the faith and want their children in a Christian school.

4. For St. Andrews Island, in the West Caribbean Conference, a teacher for children largely of Seventh-day Adventist parentage, but there will probably be others admitted to the school, combining the church school and the mission school idea. A man and his wife would fill this call well.

If there are any experienced teachers who feel interested in any of these calls, I should be glad to hear from them soon, after they have first consulted with their educational officer or conference president. W. E. HOWELL.

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### "OUR DAY" READY IN THREE LANGUAGES

WE have now completed the printing of Elder W. A. Spicer's most excellent book, "Our Day in the Light of Prophecy," in Danish-Norwegian. The German and Swedish editions are also ready; so this book can be supplied in three languages. This will be good news to colporteurs who are working where people of these nationalities are to be found, and many orders have already been taken for these foreign editions.

Many of our people who understand one of these languages, but who have been able to read "Our Day" in the English, have perhaps wished that the book could be furnished in their native tongue. These can now have this wish gratified, and many will undoubtedly want to order, through their conference tract society, one or more copies for themselves or for relatives or friends in this country or in Europe.

The foreign editions are uniform in size and price with the English—cloth, \$2.50; half leather, \$3.50.

The first editions of "The World's Hope" in Hungarian, German, Danish-Norwegian, and Swedish were quickly exhausted, and new editions are now being printed to meet the demand. We shall soon have this book in three other languages—Polish, Russian, and Bohemian. The Arabic and Ruthenian editions are ready.

We are glad to report an encouraging increase in the circulation of weekly missionary papers in foreign languages. In July, 1918, the average editions of the Swedish missionary paper (*Sions Vaktare*) were 1,450 copies weekly; our regular printing orders now call for 2,450 copies. On the Danish-Norwegian missionary weekly (*Evangeliets Sendebud*) the average number printed in July, 1918, was 2,450 copies; the average for July, 1919, was 4,450 copies. On the German missionary weekly (*Christlicher Hausfreund*) we were printing 5,100 copies each week in July, 1918, while the printing order now calls for 9,200 copies.

Probably the present is the most favorable opportunity we shall ever have to work in behalf of those who read only in a foreign language. A great responsibility rests upon our English-speaking people to assist in this most important work, and publications with an American imprint will undoubtedly meet with a favorable reception in any part of the world. S. N. CURTISS.

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COPIES of the Seventieth Anniversary number may be secured for five cents each.