

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS



CHINESE MAN AND HIS WIFE, SABBATH KEEPERS AT BANGKOK SIAM

# Our Miscellaneous American Population

## Duty to Our Foreign-Born Neighbors

J. H. SCHILLING

I FEEL impressed, in behalf of the Department of Miscellaneous Languages, to write this article, including such statistics and facts as will be a help to the American, as well as to the foreign worker in the union and local conferences where our foreign people live. It is not possible for the Department alone to reach all these people with the message without the help of the city evangelists and our American churches. In order to impress upon the hearts of these evangelists, and our American brethren in general, the necessity of working for these people now more than at any previous time, it seems necessary that the following should be read by them:

The question arises, Are there enough foreign people here in the United States, especially in the East, to make work for and among them worth while? To answer this question I will give some quotations and statistics gathered from authentic records and books of recent date. From a book entitled, "Aliens or Americans," I quote the following:

"Go where you will from the Atlantic to the Pacific Coast, the immigration is there. In nineteen of the Northern States of our Republic, the number of foreign born and their immediate descendants exceeds the number of native born. In the largest cities the number is two thirds and even three fourths."

This quotation depicts the situation as it really is. Take, for instance, Greater New York, which has a foreign population, including the foreign born and those born of foreign parentage, of 4,675,547. Of this 1,205,667 are from Russia, 1,840,287 from Germany, 873,075 from Italy, 659,792 from Austria-Hungary, and hundreds of thousands from other countries.

Chicago has a foreign population of 1,875,797. Of this about 210,000 are Czecho-Slovaks, 399,977 Germans, 90,346 Austro-Hungarians, 103,160 Italians, about 400,000 Poles, 166,134 Russians, and 24,650 Lithuanians. Besides New York and Chicago, Boston, Philadelphia, Pittsburgh, Buffalo, Cleveland, and Detroit are other cities which have very large foreign populations. And the foregoing shows, from one fourth to three fourths of the population are foreign. This certainly ought to convince all that something should be done for these people and that evangelical work for and among them is worth while.

Here are a few quotations from Archibald McClure, who has recently written a book on immigration entitled, "Leadership of the New America, Racial and Religious," in which different chapters are devoted to the nationalities mentioned:

### Bohemians

"Chicago is the second largest Bohemian center in the world, being surpassed only by Prague, the capital of Bohemia." — Page 48.

### Croatians

"Among the large cities, Chicago, Pittsburgh, and Cleveland rank first in the size of their Serbo-Croatian population; with Pennsylvania outranking all other States in this respect. The mines and mills of Pennsylvania are full of them; 60 per cent of the workers in the steel company at Gary, Ind., are Serbo-Croatians." — Page 61.

### Poles

"Pennsylvania, with its mines, has been their greatest lodestone, with New York, Illinois, Michigan, and Wisconsin claiming large numbers of them.

"Chicago, again, as with nearly all the Slavic peoples, has their largest group, now estimated at about 400,000. It thus becomes the largest city of Polish people in the world outside Warsaw, and in the minds of some perhaps even surpasses Warsaw. New York has over 100,000, while Detroit, Buffalo, and Milwaukee have within their own borders good-sized communities of over 50,000 Poles each. Our Polish immigration is not a fact to be lightly passed over, nor dismissed with a glance." — Page 62.

### Russians

"Probably New York has the largest share of these people, followed by Pennsylvania and Illinois. . . . Of the cities, New York seems to have outstripped Chicago in this one branch of the Slav family at least." — Pages 84, 85.

"The Russian Orthodox Church has a theological seminary at Tenafly, N. J., to train its future American priests. . . . In Passaic, N. J., is the largest of the Russian Orthodox churches in America." — Page 88.

### Ruthenians

"The mines and mills of Pennsylvania, as usual with the Slavs, make that State the banner State for the Ruthenians in point of numbers, while Illinois, New York, New Jersey, and Ohio seem to attract the majority of the rest of this rather recent immigration. . . . Of the cities, Pittsburgh and Chicago, with Ruthenian populations approaching 30,000 each, seem to be foremost, though New York and Jersey City are also large centers." — Pages 96, 97.

These Ruthenians have recently been called Ukrainians.

### Slovaks (Czecho-Slovaks)

"Again, it is Pennsylvania among the States and Chicago among the cities that boast first place 'in counting Slovak noses.' Cleveland, New York, Bridgeport (Conn.), and Pittsburgh are other important centers, while New Jersey and Ohio are the States which join with New York and Illinois in having large numbers of these people. . . . But for the most part it is the mines and mills of Pennsylvania that have the largest Slovak strain in their population." — Pages 110, 111.

### Slovenes (Jugo-Slovaks)

"Although Pennsylvania claims the largest number of them, followed by Ohio and Illinois, there are many thousands of them scattered even in Colorado, California, and Washington. . . . Cleveland is their largest city center, with between 15,000 and 20,000 settled mostly along St. Clair Street. Chicago, Joliet, and Calumet (Mich.) have the other most important 'Greiner' colonies." — Page 119.

### Greeks

"They now number anywhere from 225,000 to 350,000. Of this number New York State has the largest share, closely followed by Massachusetts, though Illinois and Pennsylvania, as usual, are well up in the statistical record of Greek immigrants. . . . New York and Chicago, with about 30,000 apiece, are the largest centers. Yet next to the very noticeable South Halsted Street colony in Chicago, their largest compact colony in the country is probably that in Lowell, Mass., where about 10,000 are gathered within a radius of three or four blocks. Manchester in New Hampshire, and San Francisco are other large centers that would well repay a visit." — Pages 127, 128.

### Hungarians

"New York ranks first in point of numbers, while Pennsylvania, Ohio, New Jersey, and Connecticut are the other Magyar States of importance. New York apparently has the largest city Magyar population, though Cleveland is not far

(Continued on page 29)

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

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## The Origin of the Week

SOME have attempted to find proof of the origin of the week as a division of the lunar months, but the division is not accurate, and as the Encyclopedia Britannica says, those who attempt to find any natural origin of the week have a difficult task.

Turning to divine revelation, the Scriptures indicate that the week originated with creation. The Lord rested the seventh day and sanctified it, and through the Biblical account of the world's history from creation to the exodus, we find repeated references to the week. Some see also a reference to the Sabbath in the statement that at "the end of days" Cain and Abel brought their sacrifices. It would seem very plausible at least that each Sabbath should find special religious services performed by the family of Adam.

Coming to the time of the exodus, we find it stated that Pharaoh accused Moses and Aaron of making the people "Sabbatize," or, as it is expressed in the Authorized Version, "rest" from their burdens. When the children of Israel came into the wilderness, the week was clearly established in their minds by the recurring miracle of the manna, which fell every day but on Sabbath, while a double supply was furnished them on the day before the Sabbath.

From the time of the exodus on, we have clear proof of the Jewish reckoning of the week as distinct and unrelated to the reckoning of the month and year. In fact, it is commonly recognized that we owe our concept of a free seven-day week to the Hebrew people.

Turning to other nations, we find that many of them had no trace at all of the seven-day week, while others had what may be thought a relic of the primitive revelation of the weekly Sabbatic cycle. In Babylon we find that in a calendar having months of thirty days, the seventh, fourteenth, twenty-first, and twenty-eighth days of the month were days when work was not to be done. It is plain, however, that these monthly dates would not fall on the same day of the week any two months in succession; for example, if the seventh, fourteenth, twenty-first, and twenty-eighth fell on Saturday one month, they would fall on Monday the next, etc.

The Jewish week consisted of seven days that were counted and not named, with the exception of the Sabbath day, and later the day previous to the Sabbath, which was called the preparation day. The idea of naming the days of the week probably originated in Egypt, where astrology was well established. The seven heavenly bodies, which were arranged in the following order, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, were considered to pre-

side over the hours in succession. (This arrangement is according to the supposed distance of these bodies from the earth.) Thus, if the first hour of a given day was sacred to Saturn, the second, third, fourth, fifth, sixth, and seventh hours would be sacred to the other planets in the order named. The eighth hour would again be sacred to Saturn; the hours following the eighth would again go through the same cycle with the fifteenth and twenty-second hours in recurrence sacred to Saturn, while the twenty-fifth hour, the first hour of the following day, would be sacred to the Sun. It is therefore plain that the first hour of the seven days of the week in succession would be assigned to the heavenly bodies in this order,—Saturn, Sun, Moon, Mars, Mercury, Jupiter, and Venus. This was the astrological week as known to the Egyptians. Probably due to Jewish influences, together with the widespread worship of the sun, the day of beginning the count for the week was changed from Saturday, as it was in Egypt, to Sunday. That modified form of sun worship known as Mithraism, which was a monotheistic paganism with a god of light as the one deity, spread throughout the Roman Empire in the early centuries of the Christian era. For a time, we are told by the historian, it seemed a question which would prevail,—Christianity or Mithraism,—and it is largely through this wide dissemination of Mithraism that the astrological week as we now have it, became known. The seven-day week, however, did not enter the Roman calendar officially until late; many place the time in the reign of Theodosius in the fourth century. The fact that until that time the Romans continued to count their time by months with ides and calends and nones, with a recurring market day every eight days, should cause us no trouble in the question of the reason why Constantine made his famous Sunday law. Constantine was evidently a great politician, and endeavored to reconcile the two most aggressive parties of his empire,—the Mithra worshipers, who had the seven-day astrological week, with days named for the celestial bodies; and the rising religion of Christianity, with the seven-day week, which it had received from the Jews.

We can thus say that while in primitive times the week was generally known, since the beginning of authentic secular history till the time of Christ the seven-day week was almost exclusively the possession of the Jewish people. With the widespread dissemination of Mithraism in the Roman Empire, the astrological week, with days named for the planets, became widely known, and eventually supplanted the previous methods of count in the Roman calendar.

Some have tried to find proof of the antiquity of the week in the names applied to the days in various

languages of the world. There is one fallacy in this method which must be guarded against; the names applied to the days must be shown to have been in use before the time of Christ, for since that time the adoption of the week by the Roman Empire would explain the occurrence of certain names, even in far-distant portions of the world, for we must remember that the Roman Empire is the fourth universal kingdom which ruled over the then known world.

An example of this fallacy, and consequently of the danger of thus reasoning, may be seen in the usage in Spanish and French of a name for Sunday which has in it the root *Dominus*, meaning "Lord," practically meaning the Lord's day. This does not prove that Sunday was originally the Lord's day, but only that since a time several centuries subsequent to Christ this name was applied to the first day. Present usage, therefore, of a word having the root of rest, or Sabbath, as applied to the seventh day, does not prove anything as to the antiquity of the weekly count. We must find occurrences of the word in literature or archeological remains antedating the Christian era.

Inasmuch as the weekly cycle is of extreme importance because of our interest in establishing the antiquity of the Sabbath, we must be true to facts as they are known; and really the proof of the antiquity of the Sabbath is a matter that rests upon divine revelation as given us in the Bible, especially in the early books of Moses. There we may plainly see that the week dates back to the very beginning of this world's history.

L. L. C.

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## Evangelist Li's Victory

"WILL you tell me about your battle with the opium habit?" I said to Evangelist Li, in Szechwan. I had heard from others of the fight he once had to make—a day and night in his room, perspiring at every pore in the struggle, and holding on to God and his word, texts posted up on the walls of his room to help him to hold—until the victory was won.

The evangelist told how, years ago, he attended meetings in Honan, held by Elders Allum, Selmon, and Westrup. He was not a Christian. Dr. Selmon noticed that he took down the texts. Here is Brother Li's story:

"You have heard this truth," said Dr. Selmon to me; "what do you think about it?"

"I am going back to my home."

"Why?"

"I have just heard that Christ is coming; but my people at home have never heard of it."

It was known that Mr. Li was smoking opium, and he was told he would have to cease that in order to follow Christ.

"I have already decided to give it up," he said. And to others who were journeying back home he said he would not "eat" medicine to get over the habit, but would trust God. At the end of the second day's journey homeward he was to leave the friends whom he had accompanied to the meeting, to go his way alone. Said Brother Li:

"The weather was very cold. By the path was a shed where wheat was threshed. I said to Mr. Duh, as we were to part, 'You must come in here and pray with me.' After the prayer, we went each his way, I to my home.

"My mother was put out because it was time for gathering the peanuts, and I had been away.

"You ought to be thankful," I said. "These peanuts are not worth much; but I have given up the thing you dislike."

"What is that?" she said.

"Opium."

"Did some foreigner cure you?"

"No; God has helped me."

"You are lying about it," my mother retorted; "many times before this you have said you had given it up; but you always go back to it."

"I know," I said, "but it is the truth this time. Not only have I given up opium, but I have brought back a good doctrine."

Then his wife asked if he was not hungry, and went out to prepare a meal; but the moment she went to get the food ready, like a flash the craving for opium came upon Li again.

"Now that is strange," I said; "for two days I have not eaten it and have had no desire to do so. It must be the Lord is letting me be tried to see what my faith is." I knew the Lord had helped me those two days, and believed he would stand by me. When the rice was ready, I could not eat it. That night I could not sleep. I got up, perspiring, and walked to and fro. I took my brush and drew charts representing the prophetic outline of Matthew 24, and texts about the coming of the Lord. These I hung up, and kept studying to get through the night. And the struggle went on for nearly a week.

"You would better give it up and eat opium," my mother at last urged; "you will die if you keep at this."

"But you have wanted me to give it up; now you want me to eat it," I said.

"Well, eat a little, anyway," she replied.

"But I said I could not; that I would hold on to God, if I died; I would then be dying for Jesus, even if it came to that. So I struggled and prayed, and kept busy writing texts and making up charts on the prophecies from the notes I had taken at the meetings. These scriptures were my strength and stay; and I had the walls of my room hung with them. Then in about a week the Lord gave me complete victory.

"What kind of system or foreign medicine did you use?" the neighbors asked.

"I had the best method and medicine," I told them.

Here Evangelist Li explained to me that in the Mandarin the words "testament" and "medicine" sound the same, though written in different characters. *Yoh* is the word.

"What *yoh* is this, that has such power that you not only get rid of the habit but put on flesh?" the neighbors said.

"It is the Old *Yoh* and the New *Yoh*," I replied, explaining about the Old and the New Testament Scriptures."

So the battle was fought and won. Brother Li opened a school and taught for a time, then Elder Westrup encouraged him to go into evangelistic work round about his home. Since then he has been pioneering in Szechwan, assisting Brother C. L. Blandford in Chengtu, the capital.

It is a battle picture, truly—that country home in Honan, a man who had but just learned of a Saviour, struggling with a vicious habit, lining the walls with the word of God and facing the outlines of the sure word of prophecy, waiting for the victory that Christ had promised to persevering faith.

And what a testimony to the universal watchcare of the Lord! Christ was there, where no human help was standing by. The one hope amid this wilderness of heathenism is that the Good Shepherd does know his own and that he is out seeking to find the lost.

W. A. S.

Shanghai.

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WHEN some one told Abraham Lincoln that he hoped God would be on his side, Lincoln answered, "I am not so much concerned to have God on my side, as to try to put myself on God's side."

## A Spiritual Fall

FAR too many in the Christian life experience a spiritual fall. They start in the Christian life. For a time they seem to advance quite steadily; they are faithful in attendance at church, and earnest in the work. But all at once there is a change. They become cold, and begin to neglect the duties which they had been performing with such faithfulness. It is apparent that they are losing their hold on the Lord.

We are warned in the Bible against this spiritual declension:

"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

The apostle Peter exhorts, "Beware lest ye . . . fall from your own steadfastness." 2 Peter 3:17. The great "falling away" of which Paul speaks, and which turned a millennium of time into an age of darkness, was an individual matter. Many lost their hold on the word, and like Lucifer, fell into darkness.

But why this falling away? Why do many give up their hope? Why do those who are washed return to wallow in the mire of sin and shame? Why do those who have been delivered from the slavery of sin fall away and become "entangled again with the yoke of bondage"? Why do some exchange the truth of God for a lie?

We believe it is largely explained by the lack of Christian growth. They do not take root and grow.

A little girl fell out of bed during the night while asleep. After her mother had picked her up and pacified her, she asked her how she happened to fall out. The child replied, "Because I went to sleep too near the place where I got in."

This clearly explains much of the backsliding which is found in the church today. The Spirit moves upon the heart; a start is made in the Christian life; sins are confessed and put away; the soul is yielded, at least in a measure, to God; and with earnestness of purpose the journey along the pathway of true godliness is begun. Apparently we are determined to be faithful till the end. But ere long a declension begins. Secret prayer is neglected. The family altar is allowed to fall down, and the children are sent forth to meet the buffetings of the world without prayer. The word whereby the soul grows strong is neglected, and the days go by without any time being devoted to a study of the word upon which the inner man is fed. Soon the Sabbath does not seem so sacred as it once did, and we are not so careful in keeping it as we were when we first began its observance. We grow careless in the payment of our tithe, and our offerings to missions grow less. We begin to criticize the way the work is managed, and express doubts concerning some of the fundamental points of Christian doctrine. We are not sure but after all we are mistaken. The Lord's coming may not be so near as we thought. By and by we fall away.

But this did not all take place in a day. It was because we stopped too near the place where we started. We did not avail ourselves of the essentials to Christian growth. We stopped and began looking back, and like Peter when walking on the water, began to sink, as we always do when we take our eyes off the Lord.

Having once started in the Christian life, our only safety is in going on to perfection. We must move. We must go forward. We are to run, and not faint.

We must mount up like the eagle. We must become *strong* in the Lord. We must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. If we are content to remain near the entrance,—near the place where we came into the kingdom,—we shall fall out by the way, and be lost at last.

We need not fail. The Lord is able and willing to keep us from falling. Jude 24. He will strengthen us, and uphold us by the right hand of his righteousness if we will but look to him for strength and guidance. Isa. 41:10. He has made every provision necessary for our salvation. We can put on the armor of righteousness and escape the fiery darts of the enemy. If we feed upon the word, we shall grow strong, and daily advance in Christian virtues.

But for those who have fallen there is hope:

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8.

Have you fallen? Get up and press on toward the prize. We may be prodigals away from a home of love and plenty, forsaken, living in some swine pen of sin, eating husks. But the Father is yearning over our waywardness and longing for us to return to the place where there is bread and to spare. He has a robe in readiness for us if we will arise and go home. And we shall not need to travel far before we shall meet our Father, who will encircle us in the arms of his love, and give us in exchange for the rags of sin the robe of righteousness and the garment of praise.

G. B. T.

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## The New World and Its Demands

DURING the progress of the Great War one writer stated that 1914 marked the beginning of modern history. That we have emerged into a new world has been stated so many times that the phrase is almost a hackneyed one; but this is true nevertheless. Premier Lloyd George of Great Britain emphasized this in a special document called "The Future," distributed gratuitously by the thousand throughout the British Empire. He said:

"The old world must and will come to an end. No effort can bolster it up much longer. If there be any who feel inclined to maintain it, let them beware lest it fall upon them and overwhelm them and their households in ruin."

"It should be the sublime duty of all, without thought of partisanship, to help in the building up of the new world, where labor shall have its just reward and indolence alone shall suffer want."

Politically, socially, and economically the world is adjusting itself to its new condition. The church of Christ must adjust itself to this new world of thought and action. It has the same gospel message to proclaim. This has not changed, but it must adapt this message to changed conditions. Great opportunities await the church. The doors of the nations as never before are open for the gospel herald. Oppressive governments which have opposed the progress of the gospel in the past have been broken, and a new régime of freedom and liberty is bound to result. This is all in the providence of God, by which he will cause even the wrath of man to work his praise.

The world today as never before needs the gospel. It needs that phase of the gospel message suited to this particular age and generation, namely, the gospel of the coming kingdom. As the Lord had a mes-



sage for the world in the days of Noah, for the cities of the plain in the days of Lot, for the proud capital of the Assyrian Empire in the days of Jonah, for the Pharisaical form-bound church in the first century, and for the apostate church of the sixteenth century, so today there is a message due the world in the proclamation of Christ's soon coming.

That message is comprehended in the threefold proclamation of Revelation 14. It proclaims that the hour of God's judgment has been reached, and calls upon men, in view of that judgment, to turn from the worship of self, of the world, of mammon, to the worship of the Creator of the heavens and the earth. It brings to view the law of God as the standard of that judgment, the rule of moral conduct. It proclaims Christ and his righteousness as the remedy for sin, and sounds the warning against the great combinations of evil which set themselves against God and his truth. It develops a people keeping the commandments of God and the testimony of Jesus. It reveals as the grand climax the Son of God seated upon a cloud with a sickle in his hand, coming to reap the harvest of the earth. This is the message due the world today. This is the message which would meet the world's ills, which if accepted would guarantee the integrity of the home, revive the church, cleanse society, and stabilize government. It is the one hope of the world; and to his remnant people, to those looking for the coming of the Master, has been committed the preaching of this message to all mankind.

We may not expect that the great majority will accept the message, but this should not deter us from faithfully sounding the warning, bringing through God's grace salvation to the few in every nation who will find in Christ their righteousness and salvation from sin, and in his soon coming, deliverance from all effects of sin. We cannot hope to save the masses, but we may hope to save individuals, and it is for these we should labor.

This new world of conditions which we face is making stronger demands upon the message bearers than ever before in the history of the church. The demand is for strong men and women. It requires men and women of moral courage and intellectual ability. The subtle philosophies of the world must be met and exposed. But above all else it requires men and women of spiritual power, workers called of God and endued with his Holy Spirit as were the disciples on the day of Pentecost, because no human power or material means can stand of themselves against the forces confronting the truth of God today. The church of Christ can go up into the breach and battle successfully with the hosts of evil only as it does so in the strength and power of the mighty God of Israel.

And so, while this movement needs men of natural endowment and intellectual ability, it needs above all else consecrated men. A power from beneath is arising and taking fast hold of satanic agencies, marshaling them in battle array for the last great conflict. In this hour and in the presence of this concert of evil, the church of Christ needs to take hold of a power descending from above—the Spirit of wisdom and of might and of understanding, the Spirit which will take poor, feeble instruments of clay and energize and transform them into instruments of might, making their testimony, which under ordinary conditions would be feeble and fruitless, like barbed arrows

carrying mighty convicting power to the hearts of those who hear. John 16:7-14.

This power is the only hope of the church in this auspicious hour. For it, the church should earnestly and constantly pray. For it, should prayer ascend from the heart of every minister of Christ. It is the only power which will make our labors effective, the only power which will move hearts, the only power which will lead men and women to break away from the snares of the enemy and turn their faces from the temptations and inducements which this world has to offer, and, like Moses of old, choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," with him counting the cost and having "respect unto the recompense of the reward." It is only as this power enters the life that in these days of fearful perplexity before us shall we be able to "endure, as seeing him who is invisible."

Let us pray as we never have prayed before for the baptism of the Holy Spirit. But let us remember as we pray that the Spirit is not given us to use for our pleasure or for our own advantage. Simon Magus of old desired it for this purpose, realizing not that in doing so he revealed himself as in the "gall of bitterness, and in the bond of iniquity." This precious gift of God cannot be purchased with money. It will be bestowed only as the believer complies with the conditions prescribed in the divine word. He must give up the ways of sin. He must obtain victory over his besetments. He must place himself upon God's altar for service or for sacrifice. When he does this completely, then it is his privilege to claim the promised power which comes with the gift of the Spirit. Hosea 6:1-3.

The Spirit will be given only for service. It was given in this way to the apostolic church. It will be bestowed upon the remnant church for no other purpose. And only as we receive it are we fitted for service. Without it we are crippled. We are presenting to the Lord a lame offering, a mere human mechanism without the motive power, the wheel without the prompting, moving Spirit.

How valueless will be our material resources, our splendid organization and our planning, without the Spirit of the Master! Oh, this is the great need in our work, our great individual need! Sensing this, may our hearts go out in a cry for this divine power. And we may be assured that if our very hearts and souls go out in asking God, he will not deny to us the fulness of his blessing. It is only as we have lacked in consecration, in believing faith, that we have not received it in the past. May we meet the conditions on our part, seeking the Holy Spirit for service, and then go forth with faith, claiming the fulfilment of the divine promise. Thus, and thus only, will the church of Christ be able to meet the demands made upon it as it faces the complex situation of this new world. Thus, and thus only, will it fulfil its high and holy mission as the light of the world and the savior of mankind.

F. M. W.

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THE greater our dread of crosses, the more necessary they are for us.—*Fénelon*.

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"God has in a wonderful manner endowed man with reasoning powers. He who fitted the tree to bear its burden of goodly fruit, has made man capable of bearing the precious fruits of righteousness."

# The Divine Source of Truth

MRS. ELLEN G. WHITE

(Concluded)

THE light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others.

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others.

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people; the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them.

Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position.

"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his

children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticize, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world." Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble workingmen, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Would it not be well for us to go under the fig tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed:

"Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt

see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his? No, go to God. Tell him what you want; take your Bible and search as for hidden treasures.

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our rearward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others.—*Review and Herald, Feb. 18, 1890.*

## "Watch Ye Therefore"

RAY N. STUDD

THE Spirit of God is moving upon the hearts of his people, and strong heart yearnings for more of the life of Christ, more of the power of God in the gospel, are finding expression in earnest prayers and supplications. The conviction is brought to our hearts that the days for which we have long looked are here, and that we are in the midst of the activities attending the final movements in the drama that has for six thousand years been unfolding on the earth. Never before has any one lived in such solemn and stirring times; and as the reports of the progress of the message come to us from every quarter of the earth, we cannot but know that angels have been moved to special activity, and that all

heaven is stirred by the imminence of the closing of the work of Christ in the heavenly sanctuary.

"Of that day and hour knoweth no man. . . . Watch therefore: for ye know not what hour your Lord doth come." Matt. 24: 36-42.

Christ began his ministration in the most holy place at the close of the 2300 days of the prophecy found in the eighth chapter of the book of Daniel. Of that day and hour God had forewarned the world. When the hour foretold arrived, Christ changed his place of ministry from the holy to the most holy place. This change of ministry produced certain definite results on the earth. Chief among these were the preaching of the message concerning the sanctu-



ary and the developing of the work for which the Second Advent Movement stands. As long as this ministry of Christ continues, the work of warning the world of the soon coming of Christ and of calling upon men to repent and turn to the God who made the heavens and the earth, goes on as the earthly complement of the momentous work in heaven. But when Christ ceases to plead for man, when he finishes the work begun in 1844, then will cease the movement that began with the beginning of his work in the most holy place. The loud swelling of the message in all lands indicates the nearing of that time, but of "that day and hour knoweth no man." As a snare shall it come suddenly upon all mankind.

One day the message of mercy will be sounded in every corner of the globe from thousands of voices; the next day every voice will have ceased its cry; the doom of the nations will have been sealed, and the last sinner will have heard the pardoning word of the Saviour. One day there will be pleadings and entreaties; the next the prayers of saints in behalf of sinners will have forever ceased. One day there will be opportunity for confession of sins and righting of wrongs; the next the opportunity will have passed forever. One day the restraining hand of God will curb the passions of impious and wilful men; the next they will be unleashed, to do the bid-

ding of Satan,—to wreck themselves and the world in one mad revelry of lust, covetousness, and hate.

And this is the terrible hour toward which we are hastening, the time of whose coming we do not know. The message is sweeping onward, attended by signs and wonders. Already thousands of voices are being heard; already men from the shop and the field are being pressed into service; and now is the time to do the thing we hope to do before probation closes. Let us look well that no man take our crown. The message is going in the power of the Spirit. Is that power working in me, or am I preventing the full working of the Spirit of God by unbelief and slothfulness, by slowness to believe the rapidly accumulating evidence that God's hand is putting the final touches to the finishing of the gospel work? Do we feel the quickening influence of the Spirit of God?

Today resounds the call, Awake! Today is the time of opportunity. Sleep no longer, lest the hour be overpast and we awake amid the scenes of the time of trouble, without a shelter and unprepared. Let us, as the people of God, press close together, that we may every one feel the movings of his Spirit as he works in and through his church the mighty wonders of the last days. Let us flee from every entanglement and cut loose from every tie that binds us to the world.

## Original Thought

FRANK D. STARR

By this expression, "original thought," reference is not here made to thoughts that originate in the mind of the reader or of the writer, but thoughts that are contained in the original Scripture text—thoughts that do not seem to be fully expressed in the translations in common use. It is not always easy to transmit from one language into another the exact thought of any writer, and this is true in the matter of translating the words of Inspiration into a modern language. We highly prize the work of the God-fearing translators who have made it possible for us to read the word of God "in our own tongue, wherein we were born," and we shall ever cherish a devout reverence for the blessed Book as thus furnished to us. And to add to its untold value, a close observance of the original text often affords a very helpful suggestion. A few occurrences of this kind might be cited. In John 2:23-25 we read:

"Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man: for he knew what was in man."

We do not readily discover the connection between the words "believed" and "commit," as used in this quotation. When we ascertain that they come from the same original term, we see more clearly the full meaning of this passage. A strong contrast is here intended. Jesus did not do toward the people what the people did toward him. It would be difficult to make a smooth translation and still preserve the exact original thought. It would be expressed something like this: "Many confided in his name, but Jesus did not confide himself in them." Or, "Many trusted in his name, but Jesus did not intrust himself to them." Whatever word is used—"believe," "com-

mit," "confide," "trust," or other term—it is evident that to preserve the real meaning, it is necessary to use the same term in verse 24 that is used in verse 23. The word "but" at the beginning of verse 24 implies the contrast involved in the original. Jesus did not intrust himself to the people, because he knew what was in them. A significant instance in which Jesus did not intrust himself to the people is recorded in John 6:15:

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Here again the original makes more clear the thought. The fact is, the term "him" is not found in the original the second time in this verse. Rotherham's translation shows its second occurrence to be an added word. The passage reads in the original: "When Jesus therefore perceived that they would come and take him by force to make king, he departed," etc. It is true that it was the purpose of the people to make him king, but the emphasis is not to be placed on the added "him," but on the word "king." It was not that their attachment to him and their love for him were so strong that they were determined to highly exalt *him*. Their determination was to have a king, and as he seemed to be the person who could successfully occupy that position, they were bent on placing him on the throne. But Jesus knew what was in their minds, so he would not commit or intrust himself to them. That he had good reasons for declining the kingship under these conditions, is clearly demonstrated before we reach the close of the sixth chapter. Nearly all but the twelve left him. They were offended at him. Their opinion of him is expressed in Isaiah 53:2:

"There is no beauty that we should desire him."

If he could be the instrument whereby the kingdom would be restored to Israel, then put him on the throne. If, on the contrary, he would be an impediment to their scheme; if because of him "the Roman shall come and take away both our place and nation," then put him on the cross. He was not to them "the chiefest among ten thousand," "altogether lovely." They were not saying, as every lover of Jesus must say:

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Ps. 73: 25.

In the days of Samuel, the people were determined to have a king. Saul was the man for the place, but it was not because of any special love for that particular person that his fellow citizens placed him on the throne. There was a faction that said:

"How shall this man save us? And they despised him." 1 Sam. 10: 27.

Israel's one aspiration was to have a king, whoever that might be. They wanted to be like the nations around them. Jewish ambition in the days of Christ was the same, only the determination then was to be not merely *like* the other nations, but above all the other nations. The ambition of those who would now have Jesus enter upon world dominion "through the gateway of politics" is very similar—the exaltation of the party or church rather than of its great Head.

There is in the experience of Jesus a lesson for us. Oftentimes men of the world may confide their most vital interests to the servants of God, as in the cases of Joseph and Daniel. But can this confidence be safely reciprocated or matched by our intrusting to

these same persons our cases or affairs? Here applies our Lord's caution, "Beware of men." He did not intrust himself to his fickle and unreliable admirers who would soon exult in his betrayal and execution.

Another interesting word is "deacon." It is helpful to the understanding of this term to notice that it is employed in the original of John 2:5, 9: "His mother saith unto the deacons," etc. "The deacons which drew the water knew." The term "deacon" is also employed in Romans 13:4, here translated "minister:"

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

From these uses of the term it is evident that the "office of a deacon" implies useful service as well as responsibility and authority. This would be true when used with a religious or church application.

"What is that to me and thee, woman?" This seems to be the proper rendering of the question found in John 2:4, and Rotherham's translation bears out this construction. To many this question as rendered in the common version, seems rather rude and discourteous, but in the original it does not appear that way. Jesus was not, of course, disrespectful to his mother.

The original fairly sparkles with gems of thought that are not always readily seen by perusing the translations only.

"The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God."—*"The Great Controversy,"* preface to edition of 1888.

## Are the Church and the World Uniting?

E. HILLIARD

WHILE the great day of the Lord is near, and hastening greatly, the world is madly plunging more deeply into sin and shameful pleasure. The sins that called down God's wrath upon the antediluvian world are indulged in today. It is not only worldlings that are found in the mad rush for sinful enjoyment, but professed followers of Christ, and even ministers of the gospel. A certain clergyman, living in ———, often enters the poolroom, and smokes and plays billiards with men of the world; not only on week days, but on Sundays. The church and the world seem to be uniting in one round of carnal pleasure and amusement. "On with the dance!" is the spirit that actuates worldlings and even those whose names stand on church records.

Large dancing platforms are erected in many of our cities. Young women, some of whom are married, may be seen at the midnight hour, dressed indecently, rudely dancing before a large assembly of men, women, and youth. This excitement for pleasure was fully demonstrated when the New York actresses struck for a higher salary. A photograph of a dancing scene in New York City is published in the *St. Paul Dispatch* of Aug. 13, 1919, under the caption "New York Actresses May Strike; but 'On with the Dance!'" The following footnote was appended:

"Although several of the New York theaters are closed because of the strike, the girls of the lonely Romeo Company are in no way concerned about it.

"This photograph, which was taken at a near-by exposition grounds, shows the girls in their most summery of costumes, demonstrating to the audience that paid nothing to see them, how simple it is to do the dancing stunts through which the fair charmers attract the attention of many a habitu  of front rows.

"Yes, some of the girls are married; the children may be seen in the picture."

Soon these artificially lighted midnights will be eclipsed by the ineffable light and glory of the coming King and his retinue of angels, and sinful merry-makers will be destroyed by the brightness of his coming. 2 Thess 2:8. His coming will be as sudden and unexpected as the tempest that burst upon the antediluvian world; for said Christ:

"As it was in the days of Noe, so shall it be also in the days of the Son of man." "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 17: 26; 21: 35.

It seems that the sins that are committed, and the exciting amusements now being enacted, are a repetition of the frivolity of antediluvian days. Of those days we read in "Patriarchs and Prophets:"

"As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God's servants are giving the message that the end of all things is at hand, the world is absorbed in amusements and pleasure seeking. There is a constant round of excitement that causes indifference to God, and prevents the people from being impressed

by the truths which alone can save them from the coming destruction."—Page 103.

Today the world has reached the same intense condition of evil. The last warning message of mercy, recorded in Revelation 14:6-12, admonishing the people not to worship the beast or his image, and calling attention to the keeping of God's holy law, is being set aside like all previous warnings, by the great majority of the religious world. The world's cup of iniquity is full nearly to the brim. There is a limit to divine patience. We are standing today

where the antediluvians were when the flood came upon them. This is evident from the following:

"The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men, and his law is treated with indifference and contempt. The intense worldliness of that generation is *equaled* [italics mine] by that of the generation now living."—"Patriarchs and Prophets," p. 101.

Let us prayerfully search the word of God and turn away from the transitory pleasures of this sinful generation.

## Be Still and Wait

INEZ CHAMBERS

IN this world of noise, hurry, and bustle, too often we lose the best of life. There is no time to wait, and we go hurrying along into this and that, only half realizing what we are doing. We are tearing down our nervous system, wasting our forces, and forgetting God. Ah, too often we forget to listen to that inner voice through which God speaks life, love, and contentment.

Are we sad and discontented? Does our cross seem hard to bear? Then let us seek a quiet spot where we can be alone with God and open our hearts to him. He will hear; for Jesus in divine compassion said, "Whosoever will, let him take the water of life freely." "Whosoever"—that means all.

Have we prayed long and earnestly for some certain thing, the need for which seemed so urgent we could not wait the answer; and years have passed, and yet no answer?

Perhaps we did not pray as we should. It may be we forgot to say, "Thy will be done." Perhaps we are forgetting God's great promise: "All things work together for good to them that love God." It may be that we desire the thing we should not have. Let us leave it to him who knoweth all, and wait in simple childlike faith, believing all his promises, and in time we shall see it was better so. You say, "That is hard." Yes, we grant it is not always easy, but things easily acquired are not worth the most to us. Those experiences that wring our hearts make the deepest impression. It may be just this experience that we need to bring out the beauty of our character.

It was not an easy thing for Jesus to drink that bitter cup, else he would not have said, "Father, if thou be willing, remove this cup from me." But listen, my friend; Jesus said, "Nevertheless not my will, but thine be done." And there appeared beside him an angel from heaven, strengthening him. It was not easy for God to deliver his only begotten Son to die for a sin-sick world.

Is our life full of temptations? Then let us pray, not that our temptations be removed, but rather for strength to overcome; for with no evil to combat, there would be no victory to win. It is promised that we shall not be tempted beyond that which we can bear. Is our environment uncongenial for our happiness and growth? Let us thank God; if we had no storms and clouds in our life, we could have no rainbows of God's love in our hearts. Let us rejoice with all our hearts that we can suffer for him.

We may have physical afflictions and feel that we need physical strength to accomplish our desires.

Again we must be still, and wait. The thing we wish may not be the thing God desires for us. We may be able through our affliction to accomplish the work some one else could not accomplish. Yes, it is hard, if we do not put our whole trust in God and wait upon his divine wisdom. "I wait for the Lord, my soul doth wait, and in his word do I hope." Ps. 130:5.

The poet Milton taught us a most beautiful lesson of faith. After many years of slavery to his pen, at the age of forty the affliction of physical blindness came upon him, but oh, what a beautiful spiritual light he had! In spite of his affliction, he calmly waited, saying, "They also serve who only stand and wait."

Faith and patience will convert our weakness into strength. The most beautiful examples of faith and trust in God with which we have come in contact have been those suffering great physical affliction.

The hardest lesson we have to learn in this busy world is to *wait*. We must remember that true development comes slowly. We like spontaneity, but spontaneous outbursts do not last long; they soon burn out, and are not true development. We must *wait*. We must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth is gradual, not spontaneous.

Jesus is our example. He moved quietly along, waiting for the guidance of God's holy will. There was no hurry, no anxiety, no fear, for he knew he was doing his Father's will. He "went about doing good." If we can live so that that can be said of us, how rich, how beautiful, our character will be!

Ah, Christians, we do not consider enough the significance of silent trust. It was in the moments when Jesus went off to pray, that the Father came to him. In his Gethsemane, Jesus was alone, save for the presence of his Father. Of all the lone people, Jesus was the most lonely. Yet, scorned, misunderstood, and persecuted, he suffered and died, in the silence of the divine wisdom of God.

It is a most beautiful picture of silent, trustful waiting. He dared to do his Father's will in the face of a most awful death.

Are we suffering affliction, temptations, scorn, and distress? Be still, and wait. Are we disappointed, misunderstood, despised, forsaken by our friends, our burdens almost beyond our strength? Then remember this that we shall not be tempted beyond what we can bear. Just be still, and wait. Don't try to understand. It is in the silence of experiences we do not understand, that we grow.

Huntington, W. Va.



# BIBLE STUDIES



## A Great Prophetic Chapter

### A Verse-by-verse Exposition of Matthew 24

CALVIN P. BOLLMAN

**Introductory Note.**—In offering to the readers of the Review this verse-by-verse study of the twenty-fourth chapter of Matthew, the writer desires to acknowledge first of all his indebtedness to Chapter 69 of "The Desire of Ages," for while only a single paragraph is quoted, of course with proper credit, the thought suggested in that chapter is followed throughout. In the second place, credit is due to a series of editorials by Elder W. W. Prescott, which appeared in the Review in April and May, 1909, from which several paragraphs are quoted without other credit than this general statement and the use of marks of quotation. The purpose of this study is not to present something new, but to make as plain as possible the meaning of our Lord's words, that all who will may learn the lesson our Saviour would teach, and so live and walk as to "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

ALL Christians believe in the second coming of Christ. It is a doctrine that has a place in every creed; and this for the sufficient reason that it is plainly taught in both the Old and New Testaments. And during all the centuries since that memorable day when the Son of God parted from his disciples and "a cloud received him out of their sight," "that blessed hope" of the return of Christ to this earth, has been cherished in the Christian church.

In modern times this hope has been strongly emphasized by such men as D. L. Moody, Arthur T. Pierson, A. J. Gordon, Dr. Charles R. Erdman, Dr. W. E. Griffith, John M. Thomas, D. D., and others of equal reputation and learning. But of far greater moment than the attitude of any man or set of men toward this doctrine, is the fact that our Saviour himself taught this truth simply, definitely, forcefully.

In the twenty-fourth chapter of Matthew, and parallel scriptures, the Master not only affirms the fact of his glorious appearing, but he foretells definitely and explicitly the several events which he himself had ordained as tokens of the approach of that day, and which he wishes us to recognize as signs. Our Lord would have us receive the message of his second advent, not as a theory merely, but as a glad, practical truth, which rests not upon the will of men but upon the sure word and promise of God. "Heaven and earth shall pass away, but my words," says our Lord himself, "shall not pass away." Matt. 24:35.

Our belief or unbelief cannot change the purpose of God or prevent its accomplishment. His word will be fulfilled without reference to our attitude toward it. "What if some did not believe?" writes the apostle, "shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. 3:3, 4.

#### A Truth Strongly Emphasized

If there is one truth more strongly emphasized in the Scriptures than any other, one doctrine more fondly dwelt upon by Bible writers, it is this theme of the second coming of the Redeemer, or, in other words, "that blessed hope," "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

We have said "Bible writers," for the "blessed hope," the hope of "his appearing and his kingdom" (2 Tim. 4:1), is made prominent even in the Old Testament. True, it is not there spoken of as the "second" appearing, or coming; for the Old Testament itself did not make it clear that in the establishment of the Messiah's glorious kingdom there were to be two comings; but in the light of the New Testament we know that much more of Old Testament prophecy refers to the second advent of our Lord than to his first appearing and work. And why not? for the first advent, with its manger, its life of toil, its death of ignominy, and its triumphant resurrection, was for the purpose of making possible the second, when our Lord shall "see of the travail of his soul, and shall be satisfied." Isa. 53:11.

#### "Behold, the Lord Cometh"

Even the oldest gospel promise, that early promise upon which the hope of the race has hung from that day to this; namely, Genesis 3:15, refers to the first advent only in the words, "Thou shalt bruise his heel," while the second is emphasized by the stronger declaration, "He shall bruise thy head," referring to the final overthrow and destruction of Satan, which takes place in connection with Christ's glorious revelation in the end of this world, when he comes crowned "King of kings, and Lord of lords." Rev. 19:16.

"Enoch also, the seventh from Adam, prophesied, . . . saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14.

And the psalmist exclaims:

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me." Ps. 50:3-5.

The prophet Isaiah, he whose pen has given us such a wonderfully vivid description of the humiliation, the suffering, the death of the Saviour, has said much more about the events, the triumphs, the glory of his second coming, and of his kingdom. Looking forward to our Lord's final triumph over every foe, he declares:

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:8, 9.

In 1 Corinthians 15:51-55 the apostle Paul tells us that this prophecy will be fulfilled at the resurrection of the just. Note his words:

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

#### An Inspired Pen-Picture

Isaiah gives us in another place a still more comprehensive but not less inspiring pen-picture of the

Messiah's coming and kingdom, in the following words:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9: 6, 7.

Of the universality and everlasting duration of the Redeemer's kingdom, the prophet Daniel wrote:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 9-14.

The limits of this brief study will not permit us even to summarize other Old Testament prophecies referring not only to the first, but also to the second advent of our Lord, when he shall come to claim his own. Let us be content, therefore, to adopt the apostle's summary, in these words:

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 9-11.

#### A Cheering Assurance

Our Lord himself, when his disciples were cast down in spirit because he had told them that he was about to leave them and return to the Father, gave them this cheering assurance:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

Thus, as Dr. S. D. Gordon remarks in his "Quiet Talks About Our Lord's Return:"

"Jesus himself puts into the heart a longing for himself, . . . a yearning for himself, that can be satisfied only by himself, and will be fully satisfied only when we see him."—Page 175.

And oh, how much there is in the New Testament upon the subject of our Lord's return!

Of the certainty and manner of his coming we have recorded in Acts 1: 10, 11, this explicit testimony of the angels:

"While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

With these assurances of the Lord's return, it is not strange that this truth is strongly emphasized by the apostles throughout their ministry. Though not privileged, as were "the twelve," to know Jesus personally while he was on earth, the apostle Paul seems to have cherished even more fondly than his

fellows the hope of his Lord's return. Observe how easily and naturally he emphasizes this truth in his instructions concerning the memorial Supper:

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come.*" 1 Cor. 11: 26.

In the fifteenth chapter of the same epistle, the moment of our Lord's return is declared to be, as we have seen, the time when the righteous dead shall be raised to immortal life, and the living righteous put on immortality. Again, in his epistle to Titus, Paul styles this expectation "that blessed hope;" and finally, in Hebrews 9: 27, 28, the assurance is given that "*unto them that look for him shall he appear the second time without sin unto salvation.*"

#### "Seeing Ye Know These Things"

Peter, too, looked forward to the return of the Lord as the consummation of the Christian's hope, encouraging the elders of the churches to faithfulness with these words:

"When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

In the third chapter of his second epistle the same apostle at once sharply rebukes the unbelief of those who doubt the promise, and feelingly exhorts all to diligence and faithfulness in view of the certainty of the coming of that day, saying:

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3: 17.

Oh, how much the promise of his Lord's return meant to Peter, one of the favored three who were with him on the mount of transfiguration! Reverting to that blessed experience, as the apostle doubtless often did, he sought to share with others, as fully as possible, the confidence it gave him; and so we find him writing of it thus:

"To them that have obtained like precious faith." "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1: 1, 16-18.

In like manner, John, who was also a witness of our Saviour's glory on the mount, doubtless with that scene in mind, makes it an incentive to godly living, saying:

"(For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1: 2, 3.

And finally, the last book in the New Testament is almost wholly devoted to this very subject. The closing words of "the Revelation of Jesus Christ" are, "He which testifieth these things saith, Surely I come quickly." And John, speaking not alone for himself, but in behalf of the waiting remnant church, responds, "Amen. Even so, come, Lord Jesus." Rev. 22: 20.

Come, yea, come, thou blessed Lord,  
Fulfil to us thy plighted word.  
Cause sin's dark night to flee away,  
And usher in eternal day.



# Studies in the Testimonies

## Pledges and Their Payment

MRS. CLEORA WEBSTER

### 1. Is it natural to be liberal toward God?

"Liberality is not so natural to us that we gain this virtue by accident. It must be cultivated. We must deliberately resolve that we will honor God with our substance; and then we must let nothing tempt us to rob him of the tithes and offerings that are his due. . . . We should regularly reserve something for God's cause."—*"Testimonies for the Church," Vol. V, pp. 271, 272.*

### 2. What caused the believers at Pentecost to be so liberal?

"This liberality on the part of the believers was the result of the outpouring of the Spirit. . . . Money, time, influence, — all the gifts they have received from God's hand, they will value only as a means of advancing the work of the gospel."—*"Acts of the Apostles," pp. 70, 71.*

### 3. Under what circumstances did Ananias and his wife make a pledge?

"Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira had made a pledge to give to the Lord the proceeds from the sale of certain property. . . . No undue influence had been brought to bear upon Ananias to compel him to sacrifice his possessions to the general good. He had acted from choice."—*"Acts of the Apostles," pp. 71-73.*

### 4. How did they grieve the Spirit of God?

"Afterward, Ananias and Sapphira grieved the Holy Spirit by yielding to feelings of covetousness. They began to regret their promise, and soon lost the sweet influence of the blessing that had warmed their hearts with a desire to do large things in behalf of the cause of Christ. They thought they had been too hasty, that they ought to reconsider their decision. They talked the matter over, and decided not to fulfil their pledge. They . . . were ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated to God, they deliberately decided to sell their property, and pretend to give all, . . . but really to keep a large share for themselves. Thus they would . . . gain the high esteem of their brethren."—*"Acts of the Apostles," p. 72.*

### 5. In doing this to whom did they lie?

They "practised fraud in their dealing with God; they lied to the Holy Spirit, and their sin was visited with swift and terrible judgment."—*"Acts of the Apostles," p. 72.*

### 6. Why was this judgment visited upon them and not on others who have done the same thing?

"The history of Ananias and Sapphira is given us that we may understand the sin of deception in regard to our gifts and offerings. . . . Their punishment was marked, in order that it might serve as a perpetual warning to Christians of all ages. . . . The Lord shows men once with what abhorrence he regards such an offense against his sacred claims and dignity, and then they are left to follow the general principles of the divine administration."—*"Testimonies for the Church," Vol. V, pp. 148, 149.*

### 7. Upon what does God depend for the proclamation of the gospel?

"God has made the proclamation of the gospel dependent upon the labors and the gifts of his people. Voluntary offerings and the tithe constitute the revenue of the Lord's work."—*"Acts of the Apostles," p. 74.*

### 8. When do we have a disposition to give to the cause of God?

"When divine light is shining into the heart with unusual clearness and power, habitual selfishness relaxes its grasp, and there is a disposition to give to the cause of God." "When the heart is stirred by the influence of the Holy Spirit, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion."—*"Acts of the Apostles," p. 74.*

### 9. Will we find it easy to pay our vows?

"None need think that they will be allowed to fulfil the promises then made, without a protest on the part of Satan. . . . He suggests that the pledge made was too much."—*"Acts of the Apostles," p. 74.*

### 10. If we listen to the suggestions of Satan, and are sorry we pledged so much, shall we be able to pay?

"When the influence of his abundant love and mercy was not felt in so marked a manner in your hearts, you withdrew your offerings, and God withdrew his blessing from you. Adversity came upon some. There was a failure in their crops, so that they could not redeem their pledges; and some were even brought into straitened circumstances. . . . Had they not murmured and withdrawn their hearts from their pledges, God would have worked for them, and would have opened ways whereby every one could have paid what he had promised. They did not wait in faith, trusting God to open the way so they could redeem their pledges. . . . The Spirit manifested by the brethren in regard to their pledges has been very offensive to God."—*"Testimonies for the Church," Vol. V, pp. 282, 283.*

### 11. Are pledges made to God as binding as pledges made to man?

"When a pledge is made to the cause, it is a vow made to God, and should be sacredly kept. In the sight of God it is no better than sacrilege to appropriate to our own use that which has been once pledged to advance his sacred work. . . . No legal bond is more binding upon the Christian for the payment of money than a pledge made to God."—*"Testimonies for the Church," Vol. IV, p. 470.*

### 12. Are there any unpaid pledges on the books of heaven?

"There are many neglected vows and unpaid pledges, and yet how few trouble their minds over the matter; how few feel the guilt of this violation of duty! We must have new and deeper convictions on this subject; . . . for an account must be rendered to God in the last day, and his claims must be settled."—*"Testimonies for the Church," Vol. IV, p. 468.*

### 13. Can any one release us from our vows?

"Have ministers the power to accept their excuses and say, 'You shall not be holden to your pledge; you are released from your vow'? If they venture to do this, they become partakers of the sin of which the withholder is guilty. . . . There is an increasing carelessness on the part of many in regard to meeting their pledges. . . . Many look upon the act of pledging as though it imposed no obligation to pay."—*"Testimonies for the Church," Vol. IV, pp. 474, 475.*

### 14. Has the church any responsibility in regard to the pledges of the members?

"A church is responsible for the pledges of its individual members. If they see that there is a brother who is neglecting to fulfil his vows, they should labor with him kindly but plainly. If he is not in circumstances which render it possible for him to pay his vow, and he is a worthy member and has a willing heart, then let the church compassionately help him. Thus they can bridge over the difficulty, and receive a blessing themselves."—*"Testimonies for the Church," Vol. IV, p. 476.*

### 15. What review should we take of our lives?

"God would have the members of his church consider their obligations to him as binding as their indebtedness to the merchant. . . . Let every one review his past life and see if any unpaid, unredeemed pledges have been neglected, and then make extra exertions to pay the 'utmost farthing;' for we must all meet and abide the final issue of a tribunal where nothing will stand the test but integrity and veracity."—*"Testimonies for the Church," Vol. IV, p. 476.*

### 16. How does Heaven regard paid pledges?

"When these pledges are canceled, Heaven accepts the offering, and these liberal workers are credited for so much treasure invested in the bank of heaven. Such are laying up a good foundation against the time to come, that they may lay hold on eternal life."—*"Testimonies for the Church," Vol. IV, p. 473.*

# IN MISSION LANDS

## *A New Publishing House in Malaysia*

F. A. DETAMORE

OUR publishing house is now nearing completion. The builders are putting on the roof, and we shall soon be ready to move the machinery in and begin to set it up. Nearly all the material is now here, and as soon as the machinery is ready we can begin work. Brother W. E. Gillis, of North China, was asked by the division committee to move to Singapore to take charge of the press, and he and his family are now here on the ground. He will be able to set up the machinery, for he is a practical printer of much experience, having at one time been in charge of the work in Shanghai. So we have good reason to be glad of his help, and believe that he will make a good man for the work.

Prices went so high just as we were purchasing our printing outfit, and the freight rates were so enormous, that by the time the press is completed, it will cost us a sum \$2,000 in excess of the amount appropriated for it. This is a real disappointment to us, but I do not see how it could be helped, and I feel that we would not have been justified in waiting longer before getting the work started. Too long have we waited already, and as a result we are years behind in our work for this great field, with its 60,000,000 human souls.

### **Books in Malay**

We have "The World War" translated into Malay, and ready to print. We intended to have this work done by an outside firm, but it is possible we shall get our own presses to running in time to do it. We are now having our Malay paper printed here in Singapore, and this work will be handled by our own press as soon as it is ready for work.

We are planning to get out another book in Malay soon, as our small edition of "The World War" will not last long. It was voted at our last meeting to issue "Patriarchs and Prophets." This is a book that should take well with these Orientals, as they have great respect for the ancient prophets. Even the Mohammedans believe in them.

### **Need of Siamese Literature**

We shall soon begin to publish something in the Siamese language. There are good interests in Siam already, as some Siamese people are studying the truth. We have a number of Chinese believers in that interesting field, and they are taking hold well in the support of our work. We have no money with which to finance such an enterprise for Siam, but it seems to me that we should try in some way to get it started without much delay, for little can be done

for this people until we get the truth into their language, so that they may read for themselves.

### **Successful Sales in Siam**

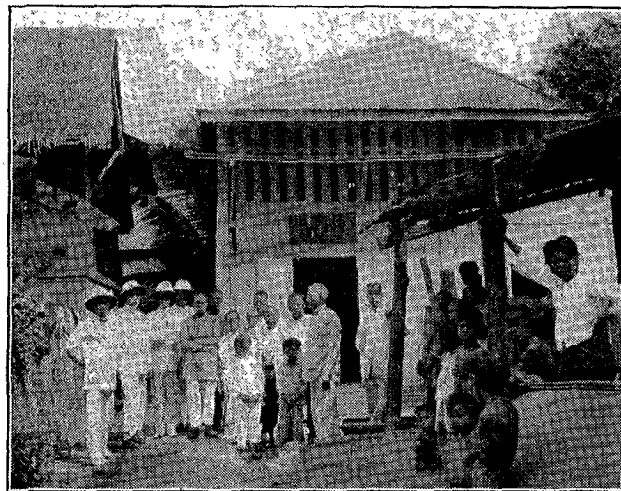
That books can be sold in all parts of Malaysia has been proved again and again. Just now we are seeing what can be done in Siam with Chinese literature. Last December, at the close of school, we sent four young men to Siam. I went later to meet Brother Ezra Longway and his wife and Brother and Sister I. H. Evans at Bangkok, arriving the day before Christmas. The boys had been out with their books, but they seemed for some reason to find it hard to sell. They had about 800 copies of "The World War" in Chinese, and it began to look as if they would not be able to sell so many. But we encouraged them to stick to it and do their best, assuring them that God would give them victory if they did their part faithfully.

One day I went out with the one who could speak English, and we had very good success. In about three hours we sold books to the value of \$16. This gave him a new vision of what could be done, and he agreed to stay in the field to help the brethren by interpreting, and to be self-supporting by selling literature. The other three boys returned to Singapore to attend school. Early in January we received an order from Brother Longway, leader in Siam, for 300 more books, and just a few days afterward a cablegram for 500 more. This fairly startled us, but

we sent the orders away to Shanghai by cablegram. To our surprise, in a short time he ordered 1,500 more, making 3,100 copies of that book to go into Bangkok; this in addition to the many subscriptions taken for the Chinese paper and other literature sold. This one Chinese boy is now selling more than \$400 worth of books every month. If we had a dozen such boys at work all the time, the year would show some very encouraging figures. We have our hearts set on just such a program as fast as we can work to it.

### **Recanvassing Singapore**

Brother Kruger has been blessed in his work here in Singapore, but he is now in the hospital with heart trouble, and his wife is there at the same time with a little baby girl, just born. He feels somewhat fearful that he will not be able to stand this trying climate, and it is possible that he may have to leave, but we feel very reluctant to lose him just as he is getting started in his good work, for he has shown that books can be sold, even in territory that has once been canvassed for the same book. While waiting for the Dutch books to arrive so that he could go to Java, he went out here in Singapore with



COMPANY OF SABBATH KEEPERS AT BANGKOK, SIAM

"Practical Guide," though it had been sold here before. He has been able to do very well, selling many of the books. I think his sales for February and March amounted to \$700, gold. He was unable to work more than about three or four hours a day, on account of the heat. I am still hoping that he may recover from his heart trouble so that he may remain with us, but this is all uncertain at present. We could easily keep one regular canvasser busy in the Dutch territory and another in the British territory, and I wish that we had the men for this work with both English and Dutch books.

We have never asked for money in our budgets to get out literature in the vernaculars, but I am of the opinion that we should have help in this branch of the work, for it is pretty hard to make the work entirely self-supporting from the very beginning, as we have ever tried to do in this field.

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### **Homes for Workers in Santo Domingo**

HOMER D. CASEBEER

IN the Porto Rican Mission, which also includes the territory of Santo Domingo, there is not one home provided for the workers by the mission. In this territory the missionaries labor in a difficult field, under trying climatic conditions.

The rent on suitable houses in the better part of town is out of reach of the average missionary. A suitable house for a foreign worker cannot be secured for less than from thirty-five to fifty dollars a month. As a result of this condition our workers are forced to live in the poorer and more unsanitary districts, where the houses are close together and the rent is cheap.

In Santo Domingo, where we have been doing evangelistic work for the last year, living conditions are even worse than in Porto Rico. The Dominican houses are of the old Spanish type, the front door opening right onto the public sidewalk. There is no front yard and no place to sit except inside or in the back yard. The dust and dirt from the street blow by the front doors. There are no windows, and because of the great heat the doors have to be kept open for ventilation. The odors from the open sewers running by the front door make most unsanitary conditions.

This is not true of the newer and better parts of the city. For instance, in the American section the sewers are closed, the houses are widely separated by trees and lawns, with pleasant verandas running around at least two sides of the houses. The streets are wider and better kept. These houses rent for from forty to one hundred dollars a month, and are therefore not available to the missionary.

The time has come when we must provide suitable homes for our missionaries at the principal mission stations; at least there should be a home for workers at the headquarters of each mission. The missionaries, if well housed, can do more and better work, and reach a better class of people, in a shorter time. One can work all day in unsanitary surroundings if only at night he can come home to a clean place, restful and at least comparatively sanitary.

Let us do all we can to provide cheer, comfort, and practical help for our missionaries.

*Santo Domingo City.*

### **How People Live in One Spanish Field**

E. L. MAXWELL

IN Spanish America the early city builders followed the customs of their Spanish forefathers in designing their cities, streets, and houses. But they also borrowed ideas from their conquered neighbors, and the resulting hybrid construction is what we see in all parts of South America, except in some of the newer cities.

Perhaps this description will be made clearer by some details. The usual building material for walls is adobes, or huge sundried bricks. But many houses are built of reeds and canes woven into a frame of timbers, the whole being plastered within and without with mud. The people of the better classes generally give to their adobe and mud walls a coat or two of whitewash.

Houses are usually built right up against the sidewalk, the front door opening directly onto the walk. This, of course, prevents having a lawn or front yard to gladden the eyes of the householder. And just as there is no front yard, so there is no back yard; for the usual construction provides for but one opening in and out, that by the front door.

In the arid sections, the roofs are of mud spread on a flat surface, usually of boards. The chickens and other family pets are kept on the roofs. In the rainy sections, however, the roofs are of Spanish tile or of grass or banana leaves.

There are few windows. One generally opens on the street. Some of the houses have skylights for light and ventilation. In houses wide enough to give place to a hall, the rooms open off this hall, and there are windows in the doors or by the side of the doors to let in the light from the unroofed hall.

These houses are not conducive to comfort or to health, their damp walls and dark rooms predisposing to malaria, fevers, tuberculosis, and a score of other maladies. It is this which causes the larger part of the returning missionaries to remain in the homeland to recover their health.

All this can be avoided very easily. The erection of homes for workers is not a useless expense. The worker who lives in a mission home pays his rent the same as if he lived in any other house, and that rent is calculated to repay the mission for the cost and upkeep of the house. But the house is built to meet our ideas of convenience. It is more necessary in this country to have the homes screened, than in the United States, in order to keep out the millions of flies and mosquitoes, which are the cause of much of the disease to which the workers are subject in this field.

A few of our missions already have homes. One or two are fortunate in being able to rent houses more or less suitable at a reasonable price. But most of them are in such backward countries that the workers are wearing their lives out toiling all day and seeking to secure rest at night in hot, stuffy, unsanitary homes. This is sapping their lives and laying the foundation for their retirement from the field, almost by the time they have become proficient enough to be of real value to the work.

Should we not give liberally to establish homes in the sickly, tropical fields, homes in which our workers can have something like the comfort and rest that we so love to give them when they favor us with their presence here in the homeland?

## Our First Church Building in Cuba

J. E. ANDERSON

WE arrived in Cuba in the spring of 1908, and have now been a little more than eleven years in this island. For several years we supported ourselves, my wife teaching school and I doing ordinary work—whatever presented itself. After the first year we moved to the town of Victoria de las Tunas, where we started a private school. We purchased five acres of land outside the town, on which I built a house, while we rented a place in town in which to conduct our school. We did not find this arrangement very satisfactory, so later I built a house in town, with two schoolrooms on the ground floor and living-rooms above. We then sold our place in the country, and soon after I was invited to connect with the mission in evangelistic work.

For some time I worked at Santiago, Las Minas, and other places, Mrs. Anderson continuing school work at Las Tunas. Later we were asked to work in Havana, which necessitated leaving our home in Las Tunas. On both of our places we had planted fruit trees—orange, grapefruit, aguacate, etc.—but when they were about to begin to bear it was necessary for us to leave; so we have had the experience both of building houses and others' inhabiting them, and of planting vineyards and others' eating the fruit of them. We are rejoicing, however, in the promise of another land, where such things shall not be.

It is easy to get pupils for a private school in almost any town here, but the work of teaching is hard. The public schools are poor, and the parents are willing to pay tuition in a private school, that their children may learn more. Of course schools of this kind, conducted by God-fearing Adventists, have their influence. There is no special prejudice on the part of the majority against teaching religion in such schools, but we find that the main object on the part of both parents and children in getting an education is to get away from ordinary work. Thus, for the purpose of advancing the message, this kind of school hardly pays, considering the strenuous work connected with it.

After spending several years in Havana, we moved to the central part of the island, settling in Esperanza.



OUR FIRST CHURCH BUILDING IN CUBA

Esperanza means hope, so we are working with the hope of seeing some from this place saved in the kingdom of heaven as the result of our efforts. We have been here more than two years, working partly in town and partly in the country. We have a small company of believers in town, and another at a station in the country named Conyedo. At the latter place I began holding meetings in a large dance hall connected with the country store. Gambling and drinking were carried on at the store continually, so it was not the most agreeable place for meetings. The dance hall served also as a sort of storeroom for both full and empty barrels and kegs of beer, rum, and wine. Each Sunday night I would go there and hold meetings, using an empty barrel for a pulpit. Although I spoke against drinking and gambling, etc., the owner did not seem to object to the work. I suppose he reasoned that the meetings brought more people to his store, so he could sell more of his commodities.

We continued the good work until some began to speak about keeping the Sabbath. As the people are in complete ignorance concerning the Scriptures, it will be readily seen that it takes a long time before they are able to comprehend the teachings of the message and apply them to their everyday life. They are used to a religion that has no real place in their life experience, merely consisting in the adoration of the saints, and in making promises to them, burning candles, and repeating prayers to them. One woman who is now with us had made a vow to go barefoot for a certain length of time, so that when we first began meetings at the store she could not attend because the time of her vow was not yet fulfilled. They think that if they fulfil these promises, and have their children sprinkled, then they can go on gambling, smoking, drinking, and committing every other sin and debauchery, and still be saved.

When some began to keep the Sabbath, we discontinued the Sunday night meetings at the



OUR SCHOOL AT LAS TUNAS, CUBA

store and started a Sabbath school at the home of this same woman who had made the vow. We continued there for some time, but as the houses in the country are only huts, built of poles and thatched with palm leaves, with dirt floors, we soon realized the necessity of a better place for our meetings. We then went to work to solicit means for a chapel, and November 11, as the whistles began to blow and the bells to ring, announcing the signing of the armistice, I had just turned over the money for the lumber in the city of Sagua. Then we began to build, and on January 4 we held our first meeting in our new house, although it was not yet finished.

May 18 we held the dedicatory services. Brother S. E. Kellman, our superintendent, also José Veiga, were with us. Brother Kellman spoke in the morning, after which we went to a creek, where several were baptized. At 5 P. M. we held the dedicatory service. After giving a short history of our building and the financial statement, Brother Veiga preached a good sermon, and Brother Kellman offered the dedicatory prayer. Thus our first church building in this field was dedicated to the service of the Lord. It is small, but it serves the purpose very well in the country. Several other persons are preparing for baptism, and we hope a strong work may be built up in that community.

One of the great difficulties in this field is the lack of convenient places in which to hold meetings. In the country districts there are no schoolhouses available, as in the States, and no halls in the towns. In the towns we use the front room of the house in which the worker lives. These are too small, however, to permit of advertising our meetings extensively.

We are working under difficulties, but with the help of God we do the best we can to give the message to those who are in such deep darkness. We ask that you all remember us in your prayers.

*Esperanza.*

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## Eastern Polynesian Mission

F. E. LYNDON

WE arrived at Papeete, Tahiti, February 7, having spent five months and a half away from the field, in Australia and New Zealand.

What great changes these few months have brought to these fair isles! The once-prosperous and busy Papeete has been reduced to quietness and gloom. Eight hundred of its people died in the epidemic last December. It was not possible under the circumstances to dig holes to bury the dead, so five hundred of them were burned. Motor lorries were busy every day rushing the dead off to the fire. What made the position very trying was the closing of all the Chinese shops and restaurants where the natives who lived in the town were accustomed to get their food, and the absence of home facilities for food preparation. The sick and dying, therefore, depended on help which in very many cases never came.

In a month's time the disease spread rapidly to the other islands of the group, taking one fifth of the total population of the Society Islands.

Our church elder at Tahiti lost his wife, who left six motherless children; and Pori, our native worker, also lost his companion, who left seven children to be cared for. Many of our church people in the several islands succumbed to the disease, which has left many gaps in the little flock.

It is very hard for our poor natives to understand these strange providences, as the trial has been a very bitter one to endure, but by the help of the Lord, through prayer, courage and hope have once more entered the hearts of most of them.

The week preceding the epidemic, Tahiti and Morea Islands experienced earthquake tremblings, which continued day and night, and greatly terrified the people. The suddenness of the plague which followed, and its awful effects, impressed the people deeply that these calamities were sent upon them as a warning from God.

Following the epidemic a severe storm arose, doing much damage to plantations and causing a great shortage of food in some localities.

We have just received word from far-away Bukabuka Island. About a year ago Iti, a native of Aitutaki, one of the Cook Islands, was sent there in answer to some interest which had sprung up from the changing of the worship day from Sabbath to Sunday. About forty-three in all are keeping the Sabbath, according to Iti's report, and a church made of stone and cement is in course of construction. He asks that the conference supply iron for roofing, and the doors and windows, that the building may be finished.

These converts are the first fruits of native help in the Cook Islands. Truly the most effectual work is done by trained native laborers. We have been slow to grasp this idea, but the work must be largely carried forward in the future by native evangelists.

We are giving attention this year to the training of several natives, who we hope will pioneer the work in the far-away places, under the direction of European leaders.

In spite of all discouragements through epidemic and other causes, the work continues to advance, for which we give thanks and praise to our heavenly Leader.

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## NO TIME

"No time to pray!"

Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

"No time to pray!"

'Mid each day's dangers what retreat  
More needful than the mercy-seat?  
Who need not pray?

What thought more drear  
Than that our God his face should hide,  
And say, through all life's swelling tide,  
"No time to hear!"

— *Selected.*

✱ ✱ ✱

## A SMILE

THE thing that goes the farthest  
Toward making life worth while,  
That costs the least and does the most,  
Is just a pleasant smile.

The smile that bubbles from a heart  
That loves its fellow men,  
Will drive away the cloud of gloom  
And coax the sun again.

It's full of worth and goodness, too,  
With manly kindness blent;  
It's worth a million dollars,  
And doesn't cost a cent.

— *Lutheran World.*





# 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."*

## Thrift Versus Sloth

F. E. CARY

"WHATSOEVER thy hand findeth to do, do it with thy might."  
Ecd. 9: 10.

By this text we see that the Lord desires us to be thorough and diligent in our work. In other words, we should be deeply interested in our work and do it as unto the Lord. The Master is displeased with careless, slothful work, whether we do it for ourselves or for some one else.

As a tree is known by its fruit, just so surely are Christians known by their work. The wise man said, "I went by the field of the slothful, . . . and, lo, it was all grown over with thorns, and nettles had covered the face thereof." Do we want people to call us slothful? What appearance do our dooryards present to the public view? Are our fields free from weeds? Or do we excuse our neglect by saying, "I haven't time"? Remember, my brother, my sister, that we are made a spectacle to men and to angels. Broken-down fences, rubbish piles, gardens full of weeds, and unkept lawns do not speak well for our Christianity.

Christ set us an example of order and neatness when on the resurrection morning he carefully folded and arranged the grave clothes. Order is one of heaven's first laws, and cleanliness is of close kin to godliness. Poverty is no excuse for untidiness. The poorest person in the world may cultivate habits of order and neatness. Our lives preach more impressive sermons than the spoken word; and as representatives of the Saviour here on earth, it behooves us to be "not slothful in business; fervent in spirit; serving the Lord."

\* \* \*

## Training for Joy

UTHAI VINCENT WILCOX

It is late in the afternoon, and mother is tired from the day's labor. She wearily places the supper chairs in their proper places, sweeps the floor, gathers up Johnny's toys, and carefully picks up the trimmings from Jennie's paper-doll cutting.

Although too weary physically to welcome family worship or to have a pleasant bedtime talk with the children before tucking them in, mother must take numberless steps about the home—steps which seem to multiply each year as the children grow older.

The children, of course, take it for granted that mother will put things away and never expect to add their strength to the sum total of family energy as balanced against the routine work, for haven't they heard father ask, "Why don't you have Johnny pick up his own toys? It seems to me he is getting big enough now to help a little about the house."

But mother replies, "Why, Johnny's only six years old; he only gets in the way. Then, too, it takes him so long that I'd rather do it myself."

Such a statement is rather a stock phrase in all too many homes, and suggests that the child's labor is

for the sake of profit rather than for what it should be—the sake of his character development. How different the suggestion of the ideal in home training as emphasized in the following personal letter!

"We have three children of our own to train, and have begun very early to require of them some domestic service. My boy in his fourth year takes great delight in gathering the eggs as fast as they are laid, and in bringing in the kindling occasionally. The boy of six has regular tasks, such as closing the cellar door and the gates each evening, keeping the weeds from getting a start in the driveway, sweeping the porches and steps each morning.

"He is now employed by a neighbor to care for the lawn, chickens, and flowers while the family is away at the seashore for a month. I regard this as valuable training. In this connection I try to see that his work is regular, not overburdensome, that he is not overpaid or rewarded until his work is done, also to see that the work is well done and the money not foolishly spent.

"The girl, aged ten, spends a few hours each day in domestic work. She has been doing this since early childhood. All the duties are increased as they grow older. We began by requiring that they take care—just as far as possible—of their own clothes and toys, putting them away in their proper places when through with them. We are proceeding on the theory that a child learns to be industrious by being industrious."

Of course, training children in such a manner is without the thought of any immediate profit if the time and energy necessary to intelligently oversee the work is considered.

Expression of energy in useful ways rather than repression should be the daily program if the child is to be trained in the way that he should go. But somehow, that convenient word, "don't," is too often almost the only forceful and effective word that the child knows, and naturally this restraint and prohibition carried to excess leads the child to an obscure, if not rebellious, outlook on life.

But the doing of the daily tasks need not be a burden, and something to "drive" the child through. There can truly be cultivated from the very first the spirit that will send the boy along whistling and the girl singing, in their hearts at least. The world, and even the church, has enough of the faithful, conscientious men and women who are earnestly trying to "do their duty" and who go about it grimly and without the least evidence that they ever for one moment think of "duty" as synonymous with "happiness."

There are many ways of making duty and joyful work one and the same. With definite, individual things to do,—even the three-year-old having his work, beginning with four-minute tasks,—carrying with them the element of play, the child will learn to enjoy the duty.

Then why not let them learn by doing? A too close supervision is irksome. Not only permit the boy and girl to do the task in their own way at times, but even allow them to make mistakes, provided their purposes are right and sound. Thus the children will learn by practical precepts the real value of father's and mother's counsel and advice.

Then, perhaps, the most helpful, and sometimes the most needed, encouragement (when coupled with

kindly firmness of purpose) is the frequent expression of approval and delight when the simple duty is well and quickly done. Such approval soon becomes the small son's or daughter's best reward, and likewise the best incentive for further effort. Praise and wisely directed approval by fathers and mothers are good substitutes for the scolding and faultfinding so common in the unwise parent.

These are but some of the rudiments in training the child for joy — joy eternal for child and parent and associates.

"When reason is awakening, the mind is most susceptible; and so the very first lessons are of great importance. These lessons have a powerful influence in the formation of character. If they are of the right stamp, and if, as the child advances in years, they are followed up with patient perseverance, the earthly and the eternal destiny will be shaped for good. This is the word of the Lord: 'Train up a child in the way he should go; and when he is old, he will not depart from it.'"

—*"Counsels to Teachers,"* p. 148.

*Mountain View, Calif.*

\* \* \*

### The Family Conference

It was very clear that something must be done with Bobby. Something! Why, it would seem that everything had been done with the child, from washing his mouth with soapsuds to flogging his little fat legs, but still he — told lies; some small and rather insignificant, some out of all proportion to his size. His mother had exhausted her capabilities; both brain and arms were tired and discouraged. Bobby's father took up the matter; and after Bobby had told a peculiarly shrewd and evidently well-studied falsehood, the eight-year-old boy was called in from his play for a conference with father and mother in the sitting-room. He came jumping in, bat in hand, for the game was just at the crucial stage.

"What d'ye want, father?" he panted.

"I want to talk to you, Bobby. Put your bat in the corner and sit down."

Bobby obeyed with a sigh. He had a foreboding that something unusual was about to take place, or he might have argued the question. As it was, he glanced doubtfully at his father and mother. There was a discouraged, unhappy look in his mother's face, and in his father's eye he could plainly see a solemn determination that was not exactly reassuring.

"Bobby," began his father sorrowfully, "your mother complains that you have a very bad habit of telling lies. Don't you know, Bobby, that it is very wicked to tell lies?"

Bobby swung his feet and chewed his tongue vigorously while his father propounded this question.

"What does mother tell 'em for, then?" asked he, squarely.

"Why, *Bobby!*" began his mother in horror.

"Yes, you do, mother! You know you do," blurted Bobby, stoutly.

"Robert," warned his father sternly; "be careful what —"

"She does, father, and so do you. You both do!"

"My son, be quiet at once. I shall have to punish —"

"Why, Bobby," interrupted his mother, "when did you ever hear me tell a lie?"

"You've told three today," he announced bluntly. "You said you'd whip me if I told another lie, an' I told two just to see, an' you never whipped me at all. An' you said I couldn't have no cake if I run away,

an' I run away, an' I got the cake all right. An' you told Mrs. Smith you'd be so glad if she'd come over, an' afterward you said you hoped to goodness she wouldn't come, 'cause you didn't like her anyway. Ain't them lies?"

Mother's eyes fell beneath Bobby's searching arraignment. "Well, Bobby," she stammered, "I — I — didn't mean —"

"Well, mother, I didn't either," assented Bobby. He realized that he was getting the upper hand, and was ready for more worlds to conquer.

Bobby's father spoke rather reproachfully. "I am very much surprised, Lucy, very much surprised to hear —"

"You needn't scold *her*, father; you tell 'em too."

"Not another word, Robert! Not another word, or I shall punish you severely. When did I ever tell a lie?"

"You promised the preacher you'd go to church last Sunday, an' I heard you tell mother afterward you told him that just to get rid of him, and that you didn't mean to go at all. An' you said if I'd weed the onion bed, you'd get me a new rubber ball. I worked awful hard, but you didn't get me any ball."

Bobby's father looked at Bobby's mother sheepishly. "I didn't think. I — I — forgot," he stumbled.

Bobby's bright eyes saw the mutually sheepish look pass between his father and mother, and knew he was master of the situation.

"I forgot, too," he replied. "I guess the whole family forgets," he added, glancing wistfully at the bat in the corner. As far as he was concerned, it was time for the conference to adjourn.

"That is all for this time, Bobby. You may go now," said Bobby's father, trying to look stern and parental.

Bobby grabbed the bat, and with a whoop rushed out of the door.

Then Bobby's father and mother had a conference in the sitting-room all by themselves.— *Anne Porter Johnson, in American Motherhood.*

\* \* \*

### Training Little Children<sup>1</sup>

DOROTHY CANFIELD FISHER

IN even the thriftiest and most economical family more money is spent foolishly on meaningless flimsy toys for children than parents realize. The familiar five-cent bag of candy which many country children expect on a trip to town would buy a box of colored crayons, which would be a wellspring of joy and profit to them for days and days. The cheap twenty-five-cent gaudily dressed doll, which goes to pieces after a day or so of vigorous play, costs as much as five pounds of potter's clay, which would make innumerable toy dishes and be the source of incalculable educational advancement. If the mother, away on a shopping trip, can resist the temptation to "take the children something" in the shape of a poorly constructed woolly lamb which loses its legs in the first half-hour's play; if she can persuade the visiting aunt to let her spend the money which was to have bought candy (very bad for little teeth); if she can head off the bachelor friend from bestowing a mechanical top which becomes uninteresting after the second day, she will soon have money enough to buy a treas-

<sup>1</sup> From "Suggestions for Mothers," Issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West 40th Street, New York.

ure store of profitable educational playthings which will last through the children's early years.

Colored crayons cost five cents a box; for another nickel a good supply of wrapping paper can be bought from the grocer, which cut into large, square sheets, furnishes the background for much "drawing" and coloring by artists of three and four years. They can be shown how to draw around a drinking glass or a small plate, to make circles; around a block to make a square; around a saltcellar to make an oblong, and they delight in coloring the designs thus formed. This is fine preparatory training for writing. These colored designs can afterward be cut out by the children with blunt-pointed scissors (which can be bought for ten cents a pair), and this furnishes another exercise for the hand. The general opinion is that children under five are not able to use scissors, but there are many exceptions to this rule.

As the children grow older they like to change from colored crayons to water colors, a box of which can be bought for ten cents. Such a box gives, next to modeling clay, the most lasting satisfaction to children, and the uses to which it can be put are not to be counted. The spools which they have been playing with can be colored brightly and made into necklaces. All the designs they have made and colored with colored crayons can be colored with water color, with fresh pleasure. Old magazines with large-size pictures can be colored, and the children, if a bit encouraged, are very apt to make large drawings on the big sheets of wrapping paper and color those. Paper dolls cut out of fashion magazines and colored by the children not only cost nothing, but give excellent practice to hand and eye. The mother should remember that any child who has had much practice in handling pencils and brushes has an immense advantage over others when he goes to school and begins to learn to read and write. After the child passes his fourth birthday, his mother should take special pains to encourage him to use his fingers in drawing and coloring, although never in small designs, which might tire his eyes.

On the whole, perhaps the very best use that the country mother can make of money saved by economies on candy and flimsy toys is to buy herself a few good books which will give her valuable hints on her new profession of motherhood. She does not dream of trying to get along without a good cookbook; why should she think she can manage all the details of another new business without any instruction? Let her, as a matter of course, put on the kitchen shelf beside the cookbook one or two good mother books, which she can take down and dip into at odd minutes as she waits for the water to boil or the oven to heat. One of these books will cost her but a two-cent stamp, and if she reads it carefully will give her innumerable suggestions. This is the catalogue of any firm handling kindergarten material, such as the Milton Bradley Company, Springfield, Mass., and E. Steiger & Co., 49 Murray Street, New York. Most of the country mothers know nothing of the material sold by such firms, and will be surprised to find that valuable educational material is offered at prices which make it far cheaper than common toys, bought at the stores, and that she will need no training to make excellent use of much that is intended for class use. At the back of such a catalogue is a list of very inexpensive books for mothers, which will give them

suggestions for paper cutting, clay modeling, and drawing.

But the great, great beauty and value of country life for the child is too big a theme to more than touch upon in so condensed a sketch. This is, of course, his closeness to nature and all sorts of natural processes which go on about him. But even here he needs his mother's help, for without it he must lose much time in misdirected effort. When he is so tiny that he can only look on, his mother, if she is wise, will see to it that he has a chance to look on,—that he sees the horses watered, the cows milked, the chickens fed, the garden planted, the butter made, the washing done, and the hay cut. As fast as he can understand she will give him a simple explanation of all these vital events, and as soon as he is strong enough to take part in these activities she will use her ingenuity to devise ways for him to take a genuine part in the family life. Of course he will bother more than he helps at first, and nobody but his mother will have the patience to respect his bungling attempts to join the work done about him. But to her they will be inestimably precious and necessary for his development, and she will take the greatest pains not to discourage him. If, in addition to the handwork mentioned above, the country mother will see that her children are not cheated out of their birthright of a share in the processes of country life, she need have small fear for their health, happiness, and moral development.

Here are a few maxims to hang up over the kitchen sink and read over while the dishes are being washed:

1. Little children wish and need to be doing something with their bodies and hands every minute they are awake.

2. They need a frequent change of occupation.

3. If I provide them with interesting things to do, they will not have time to be fretful or to do naughty things.

4. When I see my children harmlessly occupied and using their hands or bodies, I may be sure that they are educating themselves, even if I cannot understand the pleasure they take in their occupation.

5. When a child has a great desire to do something inconvenient, let me ask myself, "Why does he want to do it?" and try to understand and meet the real need which is apt to underlie his unreasonable request.

\* \* \*

### HASTEN

MRS. K. L. DAVIS

O REAPER, the storm clouds gather;  
What of the golden grain?  
Sheaves of wheat for the Master  
Long in the field have lain.

O reaper, the storm is nearer,  
Some grain still in the field;  
How dare we delay any longer  
When this is the Master's yield?

O reaper, the storm is breaking;  
The wheat all belongs to him.  
"Hasten" must be the watchword  
Till the sheaves are garnered in.

\* \* \*

HUMAN life is a mission, of which the aim is service, the law sacrifice, the strength fellowship with God.—*Bishop Westcott.*



## SOUTH INDIA ANNUAL MEETINGS

We are glad to report that the annual meetings held in South India this year were the best that we have ever held. Three meetings were held in the month of March, one for the Malayalees at Neyyattinkarai, the center of our work in that field; one in Madras for the Tamils; and a third in the Telugu field for the people of that country. The attendance was good at all three of these places, and an excellent spirit was manifested.

In addition to the local Indian and European workers, we were glad to have Brother C. W. Flaiz with us at one of the meetings, and Brother W. W. Fletcher, president of the union, at the other two meetings. Their advice and counsel were much appreciated, and the messages which they gave us were inspiring.

The last Sabbath of the meeting in each place was devoted to real heart-searching and putting away of sins. Many victories were won, and our hearts were made to rejoice to see so many confessing their sins and consecrating themselves to God anew.

At the close of the Tamil meeting four candidates were baptized and taken into the Madras church. And at the close of the Telugu meeting seven were baptized. Of the eleven who were baptized five were direct from Hinduism.

At the close of the Telugu meeting Brethren Fletcher and Peden and I went to visit a heathen village where an interest had been reported. On reaching the place we were met by two of the leading

men of the village, who invited us to their homes. They treated us kindly, and assured us of their interest in Christianity. After our visit with them we went out to see the school which we have started for their children. The children were very glad to see us, and took great delight in singing Christian songs which they had learned, and in answering Bible questions that we asked them. There were thirty-six children in the school, and the brethren say that there would be an attendance of more than a hundred if we only had a house large enough. As this is a purely heathen community, with no other mission working here, we hope to bring out a church directly from heathenism. Some have already asked for baptism, but we have advised them to wait a while longer, to receive further instruction.

Before leaving these friends we called them together under the trees in front of their little huts, and after giving them a few words of exhortation, asked them to kneel while we prayed to the true God for them. It was beautiful to see the reverent way in which those poor benighted souls bowed, some for the first time in their lives, before God. They were touched as they heard us asking the great God to bless and lead them. They promised to try to walk in the light as it comes to them. We hope to see many souls won to Christ from this place.

The work of God is progressing in South India, and we crave your prayers, that we may be able to respond to his opening providences. G. G. LOWRY.

*Bangalore.*

## NEBRASKA CAMP-MEETING

THIS meeting was held at Shelton, the town where the new academy for the Nebraska Conference is situated.

The camp-ground was only two blocks from the main part of the town. In this respect the location was good, for the people of the town could walk out to the meetings in a very short time. This secured a splendid attendance of the townspeople.

Besides the local conference workers, the laborers who bore the principal burdens in the meeting were Elders J. L. Shaw, from the General Conference; W. F. Martin, religious liberty secretary of the western division; G. E. Nord, and Brother C. E. Hooper; besides the regular Central Union men. Elder Chas. T. Everson spoke each evening during the latter part of the meeting, and the interest among the citizens grew from the first until a large number were in attendance.

Between five and six hundred of our brethren were encamped on the ground. Forty-seven candidates were baptized, and \$12,686 was contributed to the work. This is to be divided, the larger part going to foreign missions, and the rest to be divided between the Shelton Academy and the new dormitory to be built for Union College. Thirteen hundred dollars' worth of books were disposed of.

The educational feature of our work was emphasized quite strongly, as Shelton is the place where the new academy is in process of construction. I think nearly all the brethren of the conference who were in attendance, visited the academy



TEACHERS AND STUDENTS OF THE SOUTH INDIA MISSION GIRLS' TRAINING SCHOOL

at one time or another. The academy will cost the conference a little more than \$60,000. They have an eighty-acre farm of most excellent land. The land was bought about two years ago for \$125 an acre. Land all around it is now selling for \$250 an acre. This special rise in the price of land is not owing to the building of the school there, but owing to the general rise throughout the country.

The academy will accommodate about seventy-five students at the present time, and doubtless will be well filled with students taking up work as high as the eleventh grade.

Dr. Ben Nicola, representing the Nebraska Sanitarium in College View, and Dr. Burgeson and his wife, representing the sanitarium in Hastings, were on the ground most of the time. The doctors had a good opportunity to present the gospel of health to the people. In many respects the results of the meeting will be far-reaching, and will give an impetus to the work of the conference that it has never known before.

There were no officers elected, as there was no conference session held this year. Sometimes our brethren have been tempted to dispense with our camp-meetings, as it requires a great amount of hard labor and large expense to conduct a successful meeting. However, experience shows that they are a great source of strength; they bind our scattered churches together and give new courage and faith to the brethren and sisters who come together at these annual gatherings, and hear not only from the work going on in the State, but from the work all over the world. The influence of this meeting, as well as of the other meetings we have held, will be felt down to the end of time. Many, as they returned to their homes, said they would plan to be at the next camp-meeting, as they could not afford to miss the blessings they receive at these annual feasts.

R. A. UNDERWOOD.

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#### PONCE, PORTO RICO

OUR first public effort for the people of Ponce began in a hall one block from the principal plaza. Our meetings were quite generally announced, so we had a very good attendance from the beginning. The hall was very tastily decorated, a few potted flowers and palms giving a fresh appearance to the back-ground walks. Our meetings have been advertised, and well-written articles on each subject presented, have been printed. We have had from two to three columns in the press each day. The Lord has been with us in a marked manner, and we expect to see a goodly number organized into a church.

One sister tells an interesting story regarding the way in which she became interested. She was of the Catholic persuasion, but always was an earnest seeker for truth. One day she saw some small boys playing with an old book, tossing it about until it had lost its cover, also many pages. She asked them what they were playing with, and found it was the Bible. So she began studying it. The more she read the more impressed she was as to what the true church ought to be. So she visited the Protestant churches, looking for the light, all the time carrying her Guidebook along, so she could see

if they were presenting the truth according to the Book. She left one and another, and finally heard of our meetings. She came to compare our sermons with her Guidebook. As a result she is asking to unite with us by baptism.

The Lord is saving dear, honest souls who are seeking the truths of his holy Word.

We have appreciated the interest taken in our work here by our brethren and sisters who have upheld us by their prayers and have sent us literature to distribute among the English-speaking population. It will not be long before the sowers and reapers will rejoice together.

CLARENCE E. MOON.

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#### THE INTER-MOUNTAIN CONFERENCE AND CAMP-MEETING

ONE of the best camp-meetings I have attended was held at Grand Junction, Colo., July 17-27. The Inter-Mountain Conference consists of the western portion of the State of Colorado, the whole of the State of Utah, and San Juan County, New Mexico, and the camp-meeting was for the combined territory. The regular yearly conference was held in connection with the meeting. There were about four hundred of our people in attendance, and there was also a good interest on the part of the people of the city of Grand Junction, which was manifested especially by the attendance at the evening meetings.

The preaching was of a practical nature, except during the evenings, when a connected line of doctrinal subjects was presented in harmony with a printed program previously prepared and well circulated in the city. This program also contained a cordial invitation to the people to attend the meetings.

One or two sessions of the conference were held each day till the business of the conference was finished, and every session was marked by the utmost union and harmony, not a discordant note being heard.

The reports rendered were encouraging and showed that the work had made progress in every department. From these reports I gleaned the following:

The membership in 1917 was 765; in 1918, 793. The increase of the tithe for 1918 over that of 1917 was \$5,594. The Sabbath school offerings for 1917 amounted to \$3,191.71; in 1918, to \$4,100.33. For the first time the conference raised its quota of twenty-five cents a week per member for missions. The book sales by colporteurs were the largest of any conference in the Pacific Union.

One of the most important problems before the conference was the question of establishing the Inter-Mountain Academy at Rulison, Colo. A special delegation visited the site during the meeting, where a ten-grade school had already been established. After their return and report to the conference, it was voted to purchase with money already in hand, forty acres of land adjoining the twenty acres upon which the present buildings are built, and to raise sufficient funds to erect other buildings and furnish additional facilities for the conduct of the school, advancing only as fast as the money is in hand, thus incurring no indebtedness. More than \$3,000 was se-

cured in cash and pledges at the meeting; this, with money given outside the conference, provided more than \$6,000 of the amount needed.

Elder H. E. Lysinger was re-elected president of the conference; S. Donaldson, secretary and treasurer; H. B. Meeker, field missionary secretary; Mrs. Edith Cummings, Sabbath school and educational secretary; J. A. Neilsen, home missionary and young people's secretary; and W. A. Sweany, religious liberty secretary.

A strong revival service was conducted by Elder J. W. Christian, president of the union conference, on each of the two Sabbaths of the meeting, with an excellent response on the part of the people. Some gave their hearts to God for the first time; backsliders were reclaimed, and church members reconsecrated themselves to the Lord.

The Sabbath school collections for the two Sabbaths amounted to \$660.83, which was more than twice as much as had ever been given at any other camp-meeting of the conference. On the last Sabbath of the meeting, when the call for missions was made by Elder Christian, the brethren and sisters quickly gave in cash and pledges \$2,015, making, with the Sabbath school donations, a total of \$2,675.85.

Besides the local conference laborers, there were present at the meeting the president and departmental secretaries of the union conference; Professor Irwin, of Pacific Union College; Elder Harry Christman, assistant secretary of the General Home Missionary Department; and the writer.

Ample time was given during the meeting for the consideration of the different phases of our work as represented by the departments. A colporteurs' meeting was held each morning at eight o'clock; and others joined the regular corps of colporteurs with a determination to carry the gospel message to every home in the mountains and valleys of the territory represented by the conference. The meeting was a most excellent one in every respect, the brethren and sisters rejoicing because of the copious showers of the latter rain. Two baptismal services were held, twenty-five persons being baptized in running water near the camp.

W. W. EASTMAN.

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#### PROMULGATION OF THE MESSAGE BY MEANS OF THE NEWSPAPERS

THAT our evangelists in different parts of the United States have sensed the importance of using the public press for the furtherance of the gospel during the tent meetings this summer, is evident from the testimonials that have been received. In practically every instance where the newspapers have been used, both to advertise such meetings and also to give reports of the sermons preached, the evangelists have seen good accomplished by way of attracting interested persons to hear the living preacher, and in awakening an interest in the hearts of persons who have lived a considerable distance from the meetings which have been in progress.

"It is needless to say that I am deeply interested in newspaper work as an aid to the promulgation of our message," de-



clares Elder D. P. Miller, who has recently closed a tent effort in Springfield, Mo. "I am happy to say that we have had the most profitable tent effort this summer that we have ever had in this city. I have been using three newspapers, and have been able to present the most vital points of our message, which, through the medium of the press, have been carried far and wide. Some, influenced by seeing the announcements and articles in the papers, have come to Springfield to attend the meetings. Thus through this method we are reaching rural districts, creating an interest, and getting people to seek after literature on the subjects they have seen announced. So it is easy to see that proclaiming the message by means of the secular press, as an aid to evangelistic work, is of vital importance.

"The interest created by this line of publicity aroused all classes of people to inquire either directly or indirectly as to the truth of what was being preached. Not only were the people of the different churches made inquisitive as to the truths taught, but the preachers were aroused, and some of them are studying the truth."

A letter received from Elder J. K. Jones, president of the Massachusetts Conference, contained a report more than a column in length, giving a clear-cut, instructive study on religious principles, which appeared in one of the daily newspapers of Springfield, Mass. Elder Jones prepared the report himself, and the editor gladly published it. Brother Jones is not only an ardent believer in the power of the secular press to disseminate the message over a wide field, but he gives encouragement to all his workers to take advantage of every opportunity to preach the message through this agency, with the result that the warning cry is going out over a wide field in Massachusetts. Elder Jones also gave the encouraging information that Elder F. C. Carlson had also secured the publication in one of the leading Swedish papers of the old Bay State, of an article on the Sabbath question, between three and four columns in length, in reply to a sermon delivered against us by a Swedish preacher of another denomination.

Not only have our evangelists in different parts of America made use of the secular press to advertise their meetings and to have reports of their sermons published, but local conference presidents have had press committees appointed to herald the message far and wide through this agency in connection with their camp-meetings. That the press is still favorable to our work, and willing to help us spread the truth among the multitudes of its readers, is evident from information that has recently been received from brethren who have written about the camp-meetings.

One very cheering testimonial as to what can be done through the newspapers in connection with our camp-meetings, is given by Brother L. H. King, of the Eastern New York Conference, who wrote for the Utica papers, where the camp-meeting was held, and also for papers in other parts of the conference territory. He says:

"I am sending you under separate wrapper the State edition of the *Saturday Globe*, of Utica, which gives an exhaustive account of the annual camp-meeting of the Eastern New York Con-

ference, with two illustrations. The press notices for this one day occupied 115 inches in four papers.

"This camp-meeting has enjoyed remarkable publicity. An average up to August 31 of forty inches per day for the ten-day encampment is the record, and this will be largely augmented when files of the State press are all in containing the closing notices of the meetings. Aside from the sermon write-ups which have appeared in the three Utica (a city of 90,000) dailies each day, about ten other daily papers in different cities of the conference have run announcements of the meeting, which in great measure have incorporated points of present truth.

"The significance of this publicity is further emphasized by the fact that during the continuance of a tent effort in Utica, from June 22 to August 8, these same dailies printed sermon write-ups each day, which, at current rates, would have cost nearly \$200 per week.

"If this 393 inches had been paid for at regular line rates, figuring seven lines to the inch, at thirty cents per line, the cost would have been \$825.30. This makes no mention of the black-face headlines, which, as you know, are figured at an advanced rate. This report is, as I say, incomplete.

"Surely you can rejoice with us that God is blessing wonderfully in the spread of his message through the press. I praise God for his guidance in handling the great themes of the word in this way."

These testimonials ought to encourage others in the field to use the press at every opportunity, and thus help hasten the message to its consummation.

WALTER L. BURGAN.

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### WEST PENNSYLVANIA CAMP-MEETING

THE camp-meeting of the West Pennsylvania Conference began according to appointment, August 28, and closed September 7.

Besides the large pavilion, dining tent, book tent, and young people's tent, there were seventy family tents, with about three hundred campers.

There was a good attendance from the city each evening. Elder F. M. Wilcox, editor of the *REVIEW*, and Elder F. H. Robbins, president of the union, were present at the beginning of the meeting, and carried the burden of the spiritual interests of the camp. Elder I. D. Richardson, president of the conference, was kept busy looking after the needs of the camp. Elder J. H. Schilling, of the Foreign Department; Elder W. H. Heckman, of the Ohio Conference; Elder C. S. Longacre; and others arrived later. All were glad to welcome Elder I. N. Williams, who carried the heavy burdens of this conference for so many years in the past. Although he has passed his seventy-eighth year, his zeal in the message does not wane.

The meeting was held in the suburbs of the pleasant little city of Indiana, about sixty miles east of Pittsburgh. The sidewalks of the city extended out to the camp-ground. In many respects the location presented very favorable advantages for such a gathering. Good sanitary arrangements were made. An ample supply of good water, and electric

lights distributed over the grounds, added to the comfort of all.

The educational department was well represented by Prof. E. G. Salisbury, of Washington Missionary College; Prof. C. L. Stone, of Mount Vernon Academy; and Prof. A. W. Werline, educational secretary of the Columbia Union.

Dr. Brown, medical secretary of the union, had a well-organized program, which was carried out by the faithful efforts of the nurses. Timely lectures on dietary and godly living were given by Dr. Lauretta Kress.

Excellent meetings were conducted by Brother E. R. Numbers and others in the interests of personal efforts by all our church members. It was clearly set forth from the Bible and the writings of the spirit of prophecy that before the Lord shall come, both young and old will be actively engaged in soul-winning work.

Daily instruction was given our faithful colporteurs by Brother H. F. Kirk, union secretary of this department, and Brother Butler, conference director of the field work. Among other interesting features of the bookmen's department, the financial standing of the tract society showed that excellent work had been done the last year. The need of literature for the foreigners within our gates was presented by Elder J. H. Schilling, superintendent of the miscellaneous languages department. An offering of more than three hundred dollars was given to prepare the necessary reading matter for the many thousands waiting and pleading for help.

Elder C. S. Longacre made plain the outcome of the issue now confronting all governments of the world.

A large number of *Liberty* magazines were taken by those present at the meeting, and arrangements were entered into whereby the magazine will be sent to prominent men throughout the conference.

When we consider the problems that confront us as a people, we know the time is at hand for us to pray, "It is time for thee, Lord, to work: for they have made void thy law."

It was indeed encouraging to see the army of young people and children consecrating themselves to the Lord's work, and to see their earnest desire to enter our schools and make the necessary preparation to enter the regions beyond.

In both the review and the regular lesson on each Sabbath, a lively interest was manifested in the recitations. Good donations for foreign missions on both Sabbaths evidenced that this people have awakened to a determined effort to finish the work in this generation.

The last Sabbath was a day of great victories. After a stirring discourse by Elder C. S. Longacre on personal consecration, almost the entire congregation moved forward and expressed their determination to rededicate their lives to the service of God.

More than six thousand dollars in pledges and cash, and two thousand dollars in Harvest Ingathering pledges, was raised.

In the afternoon Brethren W. M. Robbins and R. M. Spencer were set apart by ordination to the solemn work of the ministry. Elders Longacre, Schilling, and the writer officiated.

An excellent spirit up to the close of the meeting was present, and we have

every reason to expect rapid advancement in the finishing of the work in the West Pennsylvania Conference the coming year.  
D. C. BABCOCK.

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### THE IOWA CAMP-MEETING

The constituency of the Iowa Conference is a little more than three thousand. Nearly two thousand of this number were in attendance at the camp-meeting, which was held on the municipal park grounds in Marshalltown, Iowa, from Aug. 28 to Sept. 7, 1919. The city authorities granted our brethren the free use of the park, with its light and water. The laborers who attended this meeting from without the union were Elders M. E. Kern, J. L. Shaw, J. T. Boettcher, L. H. Christian, and the writer, and Dr. A. W. Truman of Loma Linda. Of course the union and local laborers were all there, and they were not a few.

The different departments representing the activities of the conference were kept well—and properly—to the front during the entire meeting. They were carried forward strongly by the efficient leadership that was present. One marked feature of the meeting was the promptness and regularity with which the people attended the services. When meetings were in session, the grounds were usually almost deserted. The Lord blessed the people in their faithfulness in this matter. Elder Kern, with a group of earnest assistants, carried the burden of the work for the young people. Sister Flora V. Dorcas, with others, cared for the children and the Sabbath school work. Many others seemed compelled to be “careful and troubled about many things.” Elder Charles Thompson, the president of the union, carried the burden of the preaching, with others assisting.

Upon Elder A. R. Ogden, the president of the conference, rested the responsibility for the general organization and the management of the camp and meeting. His special gift in this line helped to make the meeting a decided success in this respect.

The fifty-sixth annual conference was held in connection with this meeting. We suppose that all of these sessions of the conference have been annuals, and if so it must be more than sixty years since the work first started in Iowa. On account of the business sessions of the conference, the time was well filled with numerous meetings of all kinds. Elder Ogden was again elected president. A few changes were made on the committee, but not many, and the secretaries of the departments remain much the same as last year. Elder Ogden came to the conference seven years ago. Since then, under the blessing of God, there has been paid an indebtedness of more than \$80,000, which had been resting on the conference and its institutions.

As we understand the matter, there are practically no debts in the conference, except about \$25,000 carried as annuities. Their tithe last year amounted to \$88,000, an increase over that of the previous year of more than \$20,000. Their offerings to missions amounted to nearly \$50,000, the Sabbath schools giving more than \$18,000, and the Harvest Ingathering contributing over \$11,000. Their offerings for missions during the camp-meeting amounted to nearly \$10,000.

The Sabbath school offerings for the two Sabbaths amounted to more than \$4,300. This helped to make up the sum referred to above.

There was \$50,000 worth of literature sold last year, and \$3,000 worth sold at this camp-meeting. Iowa has reached, and surpassed, her goal in subscriptions for the REVIEW AND HERALD, and in fact in almost all the goals for which we are working she is away ahead.

Nineteen persons were granted ministerial credentials; eighteen, ministerial license; and thirty, missionary credentials. This surely represents an imposing laboring force for this one conference. Some of these laborers, however, are under appointment for other fields. But this number shows a healthy growth, and good management. Sixty-two persons were baptized at the camp-meeting.

Iowa is indeed a great and rich State. As one rides over its wide prairies and sees the boundless—almost numberless—cornfields, and other fields of grain, one cannot help thinking of what David said, “Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.” Ps. 68: 19. And in another psalm he asks, “What shall I render unto the Lord for all his benefits toward me?” He might have added that he would render all the tithe to him, and also numerous thank offerings for all his benefits toward him. If all the people in Iowa would do that, there would be money enough in the Lord’s treasury to send an army of missionaries all over the world.

The camp-meeting was indeed a good one.  
E. W. FARNSWORTH.

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### PUBLICITY

It is indeed good to see a growing tendency on the part of our people to give publicity to our churches in the various cities where so many are now hidden away from every one except their own immediate members. There is an ever-increasing number of Seventh-day Adventist laity whom business takes to every nook and corner of our great land, and oftentimes such brethren find themselves on a Sabbath the breadth of the country away from their own local conferences and churches. It is certain that they at least will heartily welcome some system by which they can find their brethren and our churches and meeting places in the different localities in which they may happen to be. The remnant church never will be a great organization numerically, nor be able to boast great cathedrals and church edifices, but yet it is a church that is to be built on a hill, where everybody can see it.

It has many times seemed to me in my travels throughout the United States that numbers of us are apparently ashamed of the name by which we are called—Seventh-day Adventist. Instead of our churches and conferences and tract societies being listed in city and telephone directories under the simple appellation Seventh-day Adventist, under the letter “S,” they are invariably listed under the initial letter of their local name, a name probably totally unknown to the visiting stranger. It is natural for a visitor looking for Seventh-day Adventist activities to turn to the letter “S,” and wouldn’t it simplify matters to list the

names of conferences, tract societies, churches, and meeting places, as subheads under the general name Seventh-day Adventist? The same tendency to cover up the good old name Seventh-day Adventist exists in almost every place where we have offices of any kind in an office building. I have looked in vain through many of these posted building directories for the name Seventh-day Adventist, in order to find the floor and room occupied by our people, and have been compelled to go through the whole directory from A to Z until I found some name with conference or tract society tacked on to it, and then have gone to that floor and room on a venture that I might find the offices those of our people.

Two or three years ago I happened to be in one of our largest cities, where I knew there should be a tract society, local conference offices, and several churches. But how to find them was the problem. I diligently searched the city directory and the telephone directory, but there was a total absence of anything remotely resembling the name Seventh-day Adventist. I looked under the S’s, under the A’s, under the initial letter of the city itself, under the initial letter of the State, but in vain. It seemed as if I had run up against a problem for a Sam Lloyd or a Sherlock Holmes. I finally prayed over the matter. (It is wonderful how many Gordian knots prayer cuts through!)

It suddenly came to my mind that that city was using an adjective to precede its regular name. I resumed my search under that adjective’s initial letter, and sure enough, there were the addresses of the conference and the tract society. But no church or meeting place even then! The only publication in which any of our several churches and meeting places in that city was listed was an almanac put out by one of the large newspapers of the city, and when I inquired about that church I found it had been moved eighteen months before. The addresses of our various churches and halls at that place were finally secured at the conference offices. I think we shall all be glad to see the localities of our churches and conferences and tract societies given publicity, especially where it will give prominence to the good old name Seventh-day Adventist.

Of course, there is the Year Book. But who ever had one near him when he wanted to use it? It is a splendid work in itself, but it can by no means take the place of properly listed notices in hotel and office building display directories and in city and telephone directories. Moreover, if we do not have a good opinion of our own name, no one else will.  
N. D. ANDERSON.

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### GEORGIA CAMP-MEETING

THE Georgia Conference held its nineteenth annual meeting at Atlanta, Ga., beginning Sept. 1, 1919.

The camp was pitched in one of the most pleasant locations occupied by any of the meetings I have attended this year. All the living tents were in a beautiful grove on two sides of an open space in which was pitched the large pavilion.

This was the largest meeting Georgia has ever held. The same has already been said of the Carolina meeting at

Charlotte, N. C., and of the Cumberland Conference meeting at Lenoir City, Tenn.

Elder Wm. Guthrie, president of the Lake Union, had planned to be present at the Georgia meeting, but meetings in the Lake Union detained him until Thursday. He, with Brother H. K. Christman, of Washington, D. C., and I, were the workers from outside the Southeastern Union.

The Georgia Conference met with some serious hindrances last year because of the sad accident to its president, Elder B. W. Brown, who was so injured in a collision between an automobile and a street car in the city of Atlanta that it was necessary for him to lay down the burdens of the presidency, and it was some time before a permanent president could be found. Brother W. C. McMahon, of Georgia, carried the responsibility for about three months, when, on March 10 of this year, Elder B. W. Spire, of Florida, was chosen to take up the work.

Georgia has two ordained ministers and six licensed ministers for work among the white people, with two ordained colored laborers. One especially good feature of the president's report was that he had been called upon, during the short time he had been president, to baptize twenty people who had been brought into the truth as a result of the work of the lay members in different places.

While this camp-meeting was in session, the colored people were holding their camp-meeting in another part of the city, with an excellent attendance, although not quite so large as the meeting of the colored people in Charlotte, N. C.

Besides the ministers, there are three white Bible workers and three colored Bible workers. With this small force, it would seem, humanly speaking, to be almost impossible to warn the large cities of Georgia, and yet the burden surely rests upon those who know the truth. An excellent spirit was noticeable on the camp-ground from the very first.

The elections passed off with only minor changes. Brother Spire was asked to continue his labors as president, and if I am not mistaken, all the departmental workers remained the same.

In returning to Hinsdale Sanitarium and taking up my duties here, I am led to review the experiences of the few days spent in the Southland, and there is one outstanding feature which I must mention: it is that the Lord has indicated his willingness to pour out his Spirit and prepare his people for the loud cry. I saw difficulties of a very serious nature vanish under the influences of the Holy Spirit. I saw persons long estranged get together in the bond of unity and peace. Many backsliders were reclaimed. Many made the decision for the first time to be children of God. I believe that from now on we shall see more and more of the marvelous working of God upon human hearts. The brethren in the ministry should be of good courage to make a deeper personal consecration and a forward movement everywhere.

I am happy in the blessings that the Lord so freely bestowed upon me, and enter upon my regular duties with renewed courage and zeal.

J. G. LAMSON.

## WORK FOR THE COLORED PEOPLE AT JACKSONVILLE, FLA.

At the workers' meeting held in January at Orlando, Fla., it was decided that the writer conduct a tent effort in Jacksonville this summer. We accordingly began to look for a location in Lavilla, the largest and most thickly populated settlement of colored people in the city. At first it seemed as if we should not find a vacant lot. Finally a corner lot on two main thoroughfares was found, which was being cleared for the erection of a large theater. Just as the spot was cleared, the theater man decided not to build there. I went to the owner of the land to lease it for three months for a tent effort. We managed to get it by paying fifty dollars a month.

On Wednesday night, June 4, we began our services in the tent. Our attendance from the first was very good. On Sunday nights we could not seat the people. As many as fourteen hundred were present at the Sunday night services. Our efforts have occasioned much opposition, but the Lord has worked for us in a remarkable manner.

Seventy-two adults have begun to keep the Sabbath. Sixty-three joined the church subject to baptism. Of this number forty-six have been baptized; the others will receive baptism soon. On Sunday, August 24, a large assembly gathered at the riverside to witness the baptism. All say that it was one of the most spiritual ceremonies they had ever witnessed. Several prominent persons accepted the truth. Among the number is Professor Walker, the owner and head of the largest colored business college in America. His wife also accepted the message, and was baptized with him.

We closed our tent-meetings Sunday night, August 24, because of our camp-meeting, which was held at Orlando September 11-21. The last night of the tent effort was very rainy, but the inclement weather did not keep back the people. We could not seat all that came, and a good number had to stand. We are now holding services in our church. Since the first of the year ninety-two members have been added to the church. Our tent-meeting donation amounted to \$488.53.

The money raised by the church from August, 1918, to August, 1919, is as follows: Tithes, \$3,053.64; offerings to missions, \$577.42; offerings for mission school supplies, \$27.39; money raised for our church building, \$1,433.53; grand total for the last twelve months, \$5,091.98. To God be all the praise and glory.

J. S. GREEN.

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## UNION EVANGELISTIC EFFORT (COLORED) IN CHARLOTTE, N. C.

We opened the summer Bible institute here June 15, under a tent 60 x 80 feet. The meetings are still in session. We are now in the thirteenth week. On Sunday nights the attendance ranges from one thousand to fifteen hundred. We have seats in and around the tent to accommodate nearly one thousand persons, yet hundreds remain standing or seated on the grass around the tent. The donations have already amounted to more than \$500, besides \$301 deposited in the bank, which was given toward a building fund. This makes a total of more than \$800 in all

donations taken to date. The nightly offerings have more than covered expenses.

We are thankful to be able to report that seventy-five adults are keeping the Sabbath, besides a number of young people and children, which gives us a Sabbath school of nearly one hundred. If all the new believers would come to the Sabbath school, the attendance would be more than one hundred. This is the first time that an effort has been held in the city of Charlotte for the colored people. This city is considered a very hard field. The great Biddle University, an institution operated by the Presbyterians, is situated here. Charlotte is also the headquarters for the African Methodist Episcopal Zion Church. Several of their bishops reside here. In coming here we realized that the city was "walled" and the inhabitants "great," but with much prayer and supplication to God we began our work, feeling assured that the Lord would give us the honest ones.

We have encountered, and are still facing, bitter opposition, but somehow this does not keep the people from coming. People from all parts of the city and from every suburb attend. During the four weeks of the street-car strike we had surging crowds. On the Sabbath some walked three miles to attend the meetings.

In the midst of our effort the tent, which was well worn, was rent in three places from the top to the rim. It was unsightly and very embarrassing to us. We lowered it to the ground, and by means of a sewing machine and extra help and an entire day's work made the needed repairs. We had it up again at about 8:30 P. M., when a crowd of about four hundred anxiously poured in, and many helped us to arrange the chairs. Although very tired and sore, I managed to preach for thirty minutes. About four days later, the tent was again very badly damaged, and it was obvious that we could not longer shelter the people under it. Some of the enemies of truth now began to predict a premature closing of the effort. The president of the conference, Elder J. W. MacNeil, who from the very first had manifested much interest in the success of the effort, wired the Carnie-Goudie tent factory, and in a few hours after received reply that there was a 60 x 80-foot tent in stock. We felt that the Lord had it in reserve for us. The matter was taken up with the union conference by wire. Then an order was sent to the factory by wire, and in about eight or ten days after the accident the tent arrived by express. We pitched the new tent on a Friday, and had everything nicely arranged for the Sabbath.

We shall continue the effort until the last of September. Our courage is excellent, and we can truly say, "The Lord hath done great things for us; whereof we are glad." We certainly appreciate the successful labors of Prof. F. L. Peterson, of the Oakwood Junior College, as pianist and soloist. His solos and his playing proved to be quite a feature of the meeting. The workers associated with the writer are Elder J. F. Critchlow, who will be pastor of the new church after it is organized; Miss J. M. Gillam and Mrs. S. J. Martin, Bible workers; and W. M. Jackson, custodian and business manager. Mrs. Peters rendered assistance in the singing and Bible work.

Thus far we attribute our success to fervent prayer and the harmonious labors of faithful workers.

Where to continue our meetings when the weather becomes too cool for tenting is the great problem before us. As yet no available place has presented itself. It is quite evident that we must "arise and build," and earnestly do we pray God to open some avenue whereby may come help, as delay in this matter might cause us loss.

G. E. PETERS.

## Medical Missionary Department

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

### OUR PEOPLE WANT HELP

HERE is a portion of a letter received by our Medical Department that expresses a sentiment felt by many:

"DEAR BRETHREN:

"It is a grand and most important move in the right direction that there is to be opportunity for medical training at all the denominational colleges and academies.

"There are many among us, however, to whom the privilege of attendance at our schools and sanitariums is a practical impossibility. The fathers and mothers need a working knowledge of how to give simple home treatments to those intrusted to their care. Shall they be denied means of training that will enable them to give help in caring for sick friends, neighbors, and loved ones?

"The well-nigh universal epidemic, at a time when the call of our Government had taken the ablest nurses and physicians, revealed to the medically untrained the helplessness of their condition. It showed that the untrained must learn how to protect their own health, must understand restorative and curative methods, and be able to do for themselves what has been shown to be impossible for them to secure from physicians and other trained workers in times such as we have already experienced.

"We were told years ago that 'thousands need and would gladly receive instruction concerning the simple methods of treating the sick.'—*'Ministry of Healing,'* p. 146. That statement is just as true today. The question is, How may we learn? It is manifestly impossible for most of us to go to school or to take a course at a sanitarium. We are also instructed that 'every person should have a knowledge of nature's remedial agencies and how to apply them.'—*Id.*, p. 127. And again: 'Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.'—*Id.*, p. 149.

"In 'Testimonies for the Church,' Volume IX, page 172, we read: 'Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now.'

"It is evident we are expected to work and work intelligently. To do this we must know how to work, or we will dishonor God and his truth.

"We must therefore appeal for instruction to those who know.

"Your brother in Christ,

"———"

We are glad to be able to say that plans are maturing for giving help that will meet just such needs as are expressed in this letter. Literature is being prepared that will give instruction in home hygiene and care of the sick.

We already have several books on health topics. Our publishing houses will supply information as to titles and prices. *Life and Health* is endeavoring to supply in its regular issues matter of practical interest.

A new book, "Epidemics: How to Meet Them," is now being published, and will be ready for delivery shortly. Other matter will be forthcoming soon.

The health question is becoming a vital one and is receiving much attention everywhere. We see marked evidence of a mighty revival of interest in this subject among our own people.

L. A. HANSEN.

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### HEALTH LECTURES AT TENT-MEETINGS

WE have received from some of our ministerial workers reports of the work they have done in connection with their evangelistic efforts, to aid in the preservation of health. There seems to be a growing interest in this subject, and it reminds us of the time when practically every minister had a regular place in his course of lectures for the presentation of health topics.

Some workers use Monday night for the health lecture, in order to encourage the attendance, which is usually a little lighter on that night than on others. Stereopticon talks, demonstrations, and various methods of presenting health topics are utilized.

One report is sent by Elder M. C. Strachan, of Baltimore, Md., regarding a new plan. He used an entire week for health lectures, making it a "health week." With the assistance of nurses, practical demonstrations were given on the care of the sick. On the different nights, in connection with talks and explanations by the minister, the people were shown how to give various simple treatments.

One night was devoted to a food demonstration. Two tables were set, one as a breakfast table and the other as a dinner table. All preparations were made in the small tent, and the tables were brought into the large tent at the close of the evening's service and placed in front near the pulpit. The food was arranged on the tables, and the audience was invited to pass before them for the purpose of inspecting them. After all were again seated, samples of the food were served. A special collection was taken to pay the expense of the demonstration. The interest was such that some of the people did not get away from the tent until after midnight. A table stocked with health literature was placed in the back part of the tent every night, and a considerable quantity of the literature was sold.

With the development of general interest in health questions, and with the increase of disease and the possible recurrence of influenza,—as expected by

many,—an unusual opportunity is offered our public workers for presenting health topics. Our Medical Department will be pleased to furnish any help possible in the way of suggestions and literature.

L. A. HANSEN.

## Educational Department

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

### ELEMENTARY SCHOOL PROGRESS IN THE LAKE UNION

I HAVE received some very interesting information from Prof. C. A. Russell, educational secretary of the Lake Union, on the outlook the coming year for their elementary schools. The Lake Union and the Pacific Union are our leaders in the number of students enrolled in all classes of schools, both conferences having passed three thousand the last year.

For the coming year Secretary Russell reports 156 elementary schools in prospect, 18 of which are new schools. At the time of the report they were yet short 17 teachers in various conferences, but hoped to recruit these before the opening of school. This union follows the plan of a uniform date for opening, which this year was September 8.

Lake Union also follows a uniform curriculum, textbooks, and general plans. Their curriculum for this year has been arranged quite fully in harmony with the new one adopted at our educational council, with the stated purpose that they look forward to full compliance later, as fast as they are able to work over the whole curriculum to advantage.

The union has adopted a complete plan for bringing the elementary schools up to the standards agreed upon in our educational councils. A committee has been appointed to award credit to a school when it has become standard. A bronze plate containing the words "Seventh-day Adventist Standard School" will be placed on the door or other convenient place in each school that the committee passes as standard. What is called a "score card," that is, a large card containing all the points on which a school is checked up by the standardizing committee, has been prepared and is kept in a conspicuous place on the wall of the schoolroom, where teachers and pupils can constantly have access to it. This general plan originated, I think, in the Central Union Conference; the Lake Union followed quickly, then the Southwestern Union, and one or two others are at work on the development of the plan. It is proving a real stimulus to keep all concerned on the alert to bring up their school on all points. Pupils co-operate with the teacher in their interest to have the school what it ought to be.

The superintendents of this union report that "practically all conferences have made arrangements so that the teachers do not have to board around." They have also adopted the General Conference recommendation of minimum salary for the teachers, namely, thirty dollars a month with board and room, or fifty dollars without board and room.

Although an action was passed at our educational council in April whereby liberty is given each union educational department to select its own textbooks in counsel with the General Department as local conditions demand, in cases where we do not have textbooks of our own, yet in the Lake Union plans for the coming year I do not find a single change of textbooks from those previously recommended in educational council or by the General Department.

Plans are already laid and the dates set for a local teachers' institute to be held during the winter in each conference in the union.

We are glad for all these earmarks of progress, unity, and systematic attention to details that count much for efficiency in the actual work of the schools. May we not hope the coming year will be the best in every respect that the Lake Union has ever had in its elementary schools?

W. E. HOWELL.

## Missionary Volunteer Department

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

### "WHY HAVE A JUNIOR SOCIETY?"

THIS question is an easy one, and might be answered in four words, "Because there are juniors." But to develop the thought a little more, there are boys and girls that need to be saved; that need to learn the first principles of the Christian life; that should devote their earliest years to the service of Christ; that should promise, as early as they are able to make any promises, "to strive to do whatever he would like to have them do;" that need to be trained in outspoken devotion to him, in the reading of the Bible and in prayer, in loyalty to the church, and in all appropriate work for the church which a boy or girl can do.

So long as there are boys and girls, they need this training. So long as there is a church, it needs the children in its ranks, that they may be trained for the church of the future.

The young people's society, too, needs the Junior society. The Juniors make the best members of the young people's society, as well as the best church members when they grow up. It is the tritest of truisms to say that the junior age, say from seven to fourteen, is the most impressionable of all. Then the twig is bent as hereafter the tree will be inclined. The junior boy is father of the man in the young people's society; the junior girl is mother of the young woman.

Moreover, there are things that can be learned in the Junior society which cannot so well be taken up afterward. Under a wise superintendent the Juniors can be taught to pray. They can be taught how to study their Bibles. They can learn how to run errands for Christ as boys and girls. All sorts of training can be theirs in this impressionable age, which they will forever miss if they do not come into the work until well on in young manhood and womanhood.

At that period, they will have no experienced superintendent and older leader to guide them. Then they ought to manage their own affairs, which they cannot do so well unless they have been trained in principles and methods and in all the multifarious forms of service for Christ in their childhood.

To be sure, a person may do excellent service if he does not join the society until well on to middle age even, but he is likely to do far better work if in earliest youth he learns how to serve the Master.

To sum up then: "Why have a Junior society?"—Because there are Juniors, and they need its training; because there is a church, and it needs trained workers; because there is a young people's society, and its members should start early to be most efficient; because there are all kinds of Christian work awaiting the trained worker, and the best place to begin the training is in the Junior society.

God grant that through the energy and devotion of the older Christians earnest efforts may ever be made to guide in some way these young feet into the path that leads unto eternal life rather than the one that leads to sorrow, defeat, and death.—*Selected.*

\* \* \*

"WHATEVER the future  
God hath for me,  
Shadow or sunshine  
As pleaseth thee;  
If dark my pathway,  
Thorny and rough,  
God is my Father,  
That is enough."

## News and Miscellany

Notes and clippings from the daily and weekly press

—Workmen in Italian iron foundries and shipyards to the number of 150,000 have struck for higher wages.

—Guglielmo Marconi, famous for his development of wireless telegraphy, will be the new Italian ambassador to the United States.

—John Shell, of Lexington, Ky., said to be the oldest man in the United States, celebrated his 131st birthday September 3, by taking his first automobile ride.

—The first strike ever called in this country for a five-day working week has been instigated by 12,000 house painters in New York City. They want a forty-hour week with pay at the rate of \$1 an hour.

—The total Belgian output of coal during July amounted to very nearly 87 per cent of the average monthly production during 1913. In the Mons and Central districts the coal output in July reached practically the pre-war output.

—The newspaper *La Nazione*, published at Genoa, is authority for the statement that the king of Italy is surrendering large properties and crown lands to peasants returning from the war. The king will also insist on his private fortune's being taxed like that of any ordinary citizen and on great reduction in his household and civil list.

—Cattle, sheep, and pigs are being sent through the Agriculture Relief Committee to France to help restock the devastated farms of the battle zone.

—The American Relief Commission declares that 500,000 Armenians may starve or be massacred by Kurds when the British troops withdraw from the Caucasus unless American forces take their place. The Armenians are asking for an American mandate.

—Before leaving Washington on his speech-making tour of the country, President Wilson issued invitations to labor leaders, financiers, manufacturers, and farmers to attend a conference early in October for consideration of the problems of labor and of those who direct labor.

—A recent London dispatch states that the salvage of 440 vessels and the recovery of property valued at \$250,000,000 is the record in four years of the British Admiralty Department which, under Rear Admiral Phillpotts, has been conducting salvage operations in home and foreign waters. The department came into existence in the autumn of 1915.

—Appearing recently before the Paris subcommittee of the congressional committee on war expenditures, Herbert Hoover, director general of interallied relief, said he believed it imperative for the United States to extend to Europe credits of from \$3,000,000,000 to \$4,000,000,000 for a year and a half or two years in order to provide a market for the American surplus and save Europe from disaster.

—One may now watch the development and progress of a storm, or of a cold wave, on the moving picture screen. The films used for the purpose are not pictures of the storm itself, but of successive weather maps, similar to those sent out by the Weather Bureau. The spectator sees a low-pressure area arise, expand, and move across the continent. It is claimed that this method of representation, recently invented by a French meteorologist, will be a great aid to the study of weather conditions.

—The *Missionary Review* reports a Pan-Turanian movement growing among the Turks—a "reversion to type." The Turks from Central Asia became Mohammedans for political reasons, and have remained so for the same cause. Since the Mohammedan world did not respond to their call for a Holy War, there has been much dissatisfaction. Many Turkish leaders have advocated a return to the ancient pagan faith and a reunion with the Tartars of Asia, who are said to number some twelve or fifteen millions.

—It is announced that a certain industry in America has abandoned the time-honored pay envelope, and instead of settling the weekly wage account in cash, will deposit the wages weekly in a local bank to the credit of the worker. This practice, a novelty here, has had a successful tryout in England. It was well started by a firm which offered a bonus to each employee who would accept that method instead of taking the cash. The main argument for the innovation is that money in hand is easily spent, while it requires an effort of the will to draw money from an interest-bearing deposit.



## OUR MISCELLANEOUS AMERICAN POPULATION

(Continued from page 2)

behind with her 40,000. Bridgeport, Conn., has a very compact colony of 13,000, while Chicago, Youngstown, and Toledo (Ohio), Pittsburgh and Johnstown in Pennsylvania are other important centers. New York, Cleveland, and Bridgeport offer the best opportunity of seeing and understanding the Magyar people in America."—*Pages 142, 143.*

New York has about 300,000 of these people.

### Italians

"The Italians are a favored race; you will find them in every country of the world. Save them and you will save the world.' . . . New York State stands first, as it has more than twice as many Italians as any other State in the Union—745,669 in 1910. Pennsylvania, New Jersey, Massachusetts, and Illinois follow, while California once again comes into prominence as an immigration center with a reported Italian population of 117,243 in 1910. Of the cities, New York, with over 600,000; Philadelphia, Chicago, Boston, Newark, and San Francisco rank first. There are other places of importance in Italian circles; such as New Haven, Conn., where the more than 25,000 Italians comprise about one sixth of the whole city population."—*Page 154.*

New York City is the largest Italian city in the world.

### Jews

"As to the distribution of the Jews in the United States, New York State alone seems to be the home of one half of them. About 1,000,000 live there, while Pennsylvania, Illinois, Massachusetts, and New Jersey are the other States with the largest Jewish population. . . . New York City leads the world as a center of Jewish population with a good 900,000. Philadelphia, with over 125,000, comes next, followed by Chicago, Boston, Newark, and Baltimore."—*Page 163.*

### Lithuanians

"The Lithuanian population of Russia numbers about 4,000,000, while the Lithuanian population of the United States is about 500,000. This is a large proportion of the entire Lithuanian nationality. Like the Slav peoples with whom they have been so closely associated in Europe, the Lithuanians in the United States are settled most extensively in Pennsylvania, Illinois, and Massachusetts. Among the cities, Chicago again takes first rank, with an estimated Lithuanian population of 50,000. New York, Philadelphia, Baltimore, Pittsburgh, and Scranton are other large Lithuanian centers. It is the mines of Pennsylvania and the industries of our great cities which employ the largest share of these blue-eyed, fair-haired folk."—*Page 196.*

Boston has also about 12,000 of these people.

### Rumanians

"The most of them are to be found in the States of New York, Ohio, Pennsylvania, Indiana, and Illinois. New York, Chicago, Cincinnati, Cleveland, Youngstown (Ohio), and Gary (Ind.) are the centers of some of their largest settlements. . . . They may be found in the mines of Pennsylvania, in the city factories, or scattered everywhere as common laborers."—*Page 204.*

This gives our readers a very clear idea of where these foreigners are mostly found. In all, taking both foreign born and those born of foreign parentage, there are 32,409,723 in the United States and Canada, nearly as many as there are people in France, and from 12,000,000 to 14,000,000 more than the population of Spain,—a cosmopolitan people numerically as large as the population of some of the largest and strongest nations in Europe. Surely there are enough to make work for and among them worth while.

Mr. Howard B. Grose writes: "Through missions we are sending the gospel to the ends of the earth. As a home mission, God is sending the nations of the earth to our shores and very doors."

These people must hear the gospel in their own language. Even if they can understand the English language sufficiently well to buy the necessities of life, they do not understand it well enough to comprehend a sermon or lecture delivered in English. It is for this reason that they patronize the press in their own language almost exclusively.

Mr. McClure writes:

"The American Association of Foreign Language Newspapers is a corporation to which belong over 751 foreign language papers in the United States and Canada, published in 28 different languages. The potential influence of these papers is shown by their enormous circulation of 8,519,365. The 55 Jewish papers lead with a circulation of 1,625,748, followed by the 75 Polish with 1,238,418 and the 153 Italian with 1,205,871."—*Pages 38, 39.*

We quote this to show in which languages these peoples read most. Surely it will be a long time before they can be reached with the English language. We must not wait till then. We must work for them now, and reach them with their own language. As Dr. Kress so aptly wrote: "For many years the foreigners from all lands have come to our shores, until the American population is largely foreign. Our large cities are practically foreign cities. There is a providence in this. Pentecost's experience is to be repeated. It is God's purpose that men from every nation under heaven, that have gathered here, shall hear the last message of mercy and carry it back to their friends and neighbors. But in order to reach the foreigners in our cities, house-to-house work must be done with the periodicals and books which are printed in their own language. They must hear men speak in their own tongue."

With all this data before us, we are sure that no one will doubt the fact that something ought to be done for these peoples, and that right away. A few quotations from authors who have studied this immigration problem carefully cannot be amiss right here, quotations which surely will impress upon us the thought that something must be done, not only religiously but politically, for these many peoples. Again McClure says:

"It is America and the Americans that are on trial far more than it is the immigrant. And the first thing for every American to realize is that every immigrant is a human being just like himself—just a person."—*Page 27.*

Again: "The so-called 'immigrant problem' in the United States is not a

problem of the immigrants, but a test of the American people."—*Id.*, p. 26.

Shall we Americans stand this test and do our duty toward these peoples?

Still again: "Are we giving them finer traditions, higher national ideals, more useful educational opportunities, more honorable business standards, better economic conditions? Above all, are we through these gifts giving to them the spirit of Christ, our Elder Brother?"—*Id.*, p. 44.

This is certainly a very important and stirring question, coming from a man outside our ranks. Shall we answer his question by saying, Yes, we will do all that lies in our power to help to bring these foreign people upon a higher standard of humanity?

Now let us hear what some of our own denominational literature says on this subject:

"Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires his servants to do their full duty toward the unwarned inhabitants of the cities, especially toward those who have come to these cities from the various nations of the earth. Many of the foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own land as bearers of precious light, shining direct from the throne of God."—*From an address given at the Pacific Union Conference, July 28, 1910.*

"As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach the many foreigners in America, a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues."—*Review and Herald, July 25, 1918, p. 20.*

"Great benefit would come to the cause of God in the regions beyond if faithful efforts were put forth in behalf of the cities of America. Among the foreigners of various nationalities, who would accept the truth, there are some who might soon be fitted to labor among those in their own native land. Many would return to the places from which they came that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*From an address given at the Pacific Union Conference, July 28, 1910.*

"God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America than has been done in the past."—*Review and Herald, July 25, 1918, p. 20.*

"Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. . . . Our publications should be everywhere. Let them be issued in many languages. The third angel's message is to be given

through this medium and through the living teacher."—"Testimonies for the Church," Vol. IX, p. 62.

"Unless more is done than has been done for the cities of America, the ministers and people will have a heavy account to settle with the One who has appointed to every man his work. . . . May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. . . . After you have given something for foreign fields, do not think your duty done. . . . In the cities of America there are people of almost every language. These need the light that God has given to his church."—*Id.*, Vol. VIII, pp. 35-37.

"Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other States."—*Id.*, p. 35.

These quotations certainly show beyond the possibility of a doubt that now is the time to work for our new Americans, and to work for them in their own tongue. Now is the time for us to strain every nerve and make the greatest sacrifices, that our publications may be speedily translated into all these foreign languages, and these peoples have the same advantages to hear and accept the truth as we Americans have had during the last seventy years. May the facts here given stir us up to do our duty, so that God may not call us to account in the great judgment day for lack of interest in this work, and for not doing our duty toward these peoples. Let us "who know what Israel ought to do," go to work as never before for these new Americans. May He who has "thrust" them into our arms give us wisdom and knowledge to know just how to reach them. May he give us means whereby our literature in their own language may be placed in their hands speedily.

## Appointments and Notices

### PUBLICATIONS WANTED

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

Mrs. Anna Axton, General Delivery, Kansas City, Mo.

Mrs. Irene E. Dingman, Box 44, Mackinaw City, Mich. Little Friend, and Instructor.

Mrs. William Harcourt, Clifford, Wis. Little Friend, Instructor, Watchman, and Signs monthly.

Miss Essie Fox, Banners Elk, N. C., is anxious for books and periodicals and also for old copies of "Christ in Song."

W. L. Garren, Culberson, Cherokee Co., N. C., is anxious for a supply of Bibles, schoolbooks, and songbooks suitable for children in grades one to four, for use in a hill school which has just been started. Do any have second-hand books they could send to these little ones? Eighteen have already applied for admittance.

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### A CLARION MESSAGE

Long ago the Protestant Reformation gave birth to the principle which Chillingworth crystallized in these words, "The Bible, I say, and the Bible only, is the religion of Protestants." An unfettered and self-interpreting Bible was laid as the corner-stone of Protestantism, but we find that the corner-stone began to crumble during the years that have stretched themselves between Luther and us, and now we hear professed Protestants on every hand attacking and doubting the Book they once championed and revered.

To the purpose of sounding again the battle cry of the Reformers, "The Bible and the Bible Only," is the November number of the

## THE SIGNS of the Times MAGAZINE



An Infidel Tests the Bible—Page 4

15c November  
I Do Not Believe in Evolution Because—Page 3

Signs Magazine dedicated. The subject has not been treated from an argumentative viewpoint but with sweet tone and a constructive way have our writers described the power of the Book of books.

Earl Rowell, in "An Infidel Tests the Bible," tells us how the Bible gripped his heart and mind while he was yet an infidel. He proves the genuineness of prophecy beyond dispute.

George W. Rine, in "Powerful as a Two-edged Sword," describes the Bible's divine power in cleansing the human heart of sin. You will want this short article for your scrapbook.

Lucas A. Reed, in "The Work of the Word," tells us that the word is a mirror in which men see their lives and Christ the perfect life. This article abounds in apt illustrations.

George McCready Price, in "Peter and Moses Were Right," vindicates Moses in his story of creation and the flood, and emphasizes Peter's prophecy of the last days regarding scoffers of the Bible.

Charles S. Longacre, in "The Heart of the Bible Removed," narrates the story of "The Shorter Bible," a new creation by Yale University, Scribner's, the Y. W. C. A., and the Y. M. C. A., in which they eliminate 4,023 of the pivotal verses of God's word.

Ernest Lloyd, in "The Book That Lives and Lifts," beautifully describes the age-lasting influence of the Book in the lives of men in comparison with other books.

In addition to these sterling contributions the November Signs Magazine contains—"Our Unhomelike Homes," by Agnes Lewis Caviness.

"Will You Enjoy Heaven?" by Robert B. Thurber.

"Men Ought Always to Pray," by George B. Thompson.

"Does Popular Education Benefit the Heart?" by Mahlon E. Olsen.

"The Land of Trotsky and Lenine," by John T. Boettcher.

The Signs Magazine is always "a magazine with a message," but the November issue outdoes former numbers in the clarity and convincing power of its Bible message. This is the number you will file away for future reference.

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

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

George E. Judd, Sec.

✱ ✱ ✱

### LOMA LINDA TRAINING SCHOOL FOR NURSES

The Loma Linda Training School for Nurses will begin a new course on Jan. 1, 1920. Write for information to the Superintendent of Nurses, Loma Linda, Calif.

Beginning Jan. 1, 1920, the Loma Linda Training School for Nurses will give a review course of six weeks to nurses planning to take the State board examination which is held the third Wednesday and Thursday in February. Nurses wishing to take this course will please write to the Superintendent of Nurses, Loma Linda, Calif.

Elizabeth Chapman, R. N.,  
Supt. Training School.

## OBITUARIES

Robinson.—Sister J. H. Robinson died at Sanford, Fla., Sept. 1, 1919, aged sixty-six years. Her husband and eleven children mourn their loss. For many years the deceased was a member of the Seventh-day Adventist Church, and she sleeps in hope of a part in the first resurrection. \* \* \*

Parks.—Mrs. Lucy Parks died at her home near Milton, Oreg., Aug. 8, 1919. She was born sixty years ago, in Boone County, Missouri, and spent the greater part of her life in that State, but for the last few years she resided in Oregon. Sister Parks accepted present truth about ten years ago. A large number of friends and relatives mourn.

B. M. Grandy.

Kerr.—William Kerr died Aug. 17, 1919. He was a pioneer in the third angel's message, having accepted present truth in 1862, at the age of twenty-three years. He resided in Walla Walla Valley, Washington, from 1885 to the end of his life, and most of this time held places of responsibility in the Walla Walla and Milton churches. He is survived by his wife and other relatives.

B. M. Grandy.

Nye.—Mrs. Sadie O. Nye was born in Tennessee in 1851. She accepted present truth at the age of thirty-four and became an active worker in the cause of truth. Most of her early life was spent in her native State. Her death occurred in the State of Washington. She will be greatly missed in the Spokane church, of which she was a faithful member for many years. Her husband survives.

T. R. Flaiz.

Richards.—Ellen Adelaide Curtis was born at Alden, Minn., July 9, 1867. She accepted present truth early in life, and for some years did Bible work. In 1889 she was married to Charles H. Richards, and they did pioneer colporteur work in Canada and the Bahama Islands. Later they both took a medical training, and were graduated from a Chicago medical school in 1897. She continued the practice of her profession until stricken with her last sickness, to which she fell victim July 8, 1919. She is survived by one son, three brothers, and two sisters.

A. L. Curtis.



# THE 1919 INSTRUCTOR

Anti-Tobacco Annual

*Leading Out  
in the Greatest and Most  
Important*

## Temperance Campaign

Ever Launched by Any People or Nation — a Campaign Against the Greatest Evil of Civilization — T O B A C C O — in All Its Forms.

"More than \$1,000,000,000 is spent each year for tobacco, three times as much as for education.

"Because of 'tobacco heart' 110,000 out of every million of our men drafted for the Great War were rejected.

"Europe and Asia are hungry. We devote nearly 1,000,000 acres of land to tobacco, which is not a food. This land would raise one third as many potatoes as are now produced.

"Tobacco stunts, demoralizes, and degrades boys; yet 500,000 boys begin smoking each year."



Now that liquor is out by law and a great temperance victory has been won, a reform movement against tobacco is beginning. It will be as unpopular as the liquor campaign was at its beginning, but a quicker and far greater victory will follow the hard fight that is being planned against tobacco. Our people should be leaders in this reform movement. The same plans used in *Temperance Instructor* work, should be followed in this tobacco phase of temperance. Prices the same as for the *Temperance Instructor*; viz., 50 or more copies, 4 cents a copy; 5 to 40 copies, 5 cents each. Send for circulars and canvasses.

*Order Through Your Conference Tract Society*



WASHINGTON, D. C., OCTOBER 2, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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SPECIAL CONTRIBUTORS

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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, Tacoma Park Station, Washington, D. C.

R. A. BECKNER, laboring in Burma, has recently come in contact with a new tongue in the mountains west of the Irrawaddy River, known as the Chin people. Some have settled down in the plain, and learned the Burmese language, making it possible to work among them. He says, "There are a number of them more or less interested in the message, but until the last three months none have taken a definite stand. Now a school-teacher and his wife have asked for baptism, and will probably be baptized the next time we go out there."

\* \*

BROTHER and Sister Ellis P. Howard, who were compelled to go down into the lower altitude about Arequipa, writing August 15, say of the new rest home provided by the Inca Union Mission there: "Any one could improve here in this lovely rest home at Tingo. We have been here five weeks, and have both made good gains healthwise." Their altitude at Moho (14,000 feet) began to tell upon their physical endurance. About forty-five Indians were recently baptized by Brother Stahl at Moho, before Brother and Sister Howard left.

\* \*

A LETTER received from Elder S. N. Haskell, under date of September 18, tells us that Sister Haskell is still making some improvement. She experienced a setback from the first marked improvement after her operation, but she is again gaining strength. Brother Haskell says that her faith has taken hold upon God, and they both believe that he will work for her according to his great wisdom. This experience, Brother Haskell says, has been a very trying one to him, but he knows that God is over all and will do all things for the best. Brother and Sister Haskell still desire to be remembered in prayer by their brethren and sisters. Under the strain of Sister Haskell's sickness it is quite impossible for Brother Haskell to reply to many of the letters of sympathy which have been sent to him. This will explain why some have not heard from him. Let us continue to hold up in prayer this tried servant of the Lord and his faithful companion, that God may soon open the way so that side by side they may take their accustomed place in this closing work.

## GENERAL CONFERENCE COMMITTEE COUNCIL, OCTOBER 8-22

THE Biennial Council of the General Conference Committee will be held at Boulder, Colo., October 8-22. Important questions affecting our work as a whole in different parts of the world will receive careful consideration. The prayers of all our workers and people generally are earnestly solicited for this Council, that the delegates in attendance may be given the needed wisdom for the varied problems which will be under consideration.

A. G. DANIELLS.

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## PROUD MANCHUS EMBRACE CHRISTIANITY

IN 1644 the Manchus, breaking over the Great Wall along the northern frontier of China, overcame the last of the Ming emperors, and firmly established their power throughout the entire country. This sovereignty lasted until the establishment of the Republic of China in the years 1911 and 1912. Quite naturally the Manchus regarded themselves as a superior race and levied taxes upon the Chinese, not only for the support of the imperial court, but likewise for the subsidy of every individual Manchu.

The sudden and violent reverses of 1911 placed these favored citizens in great embarrassment and hardship. In many places they were considered as outlaws, and were either killed, imprisoned, or forced into hiding. Gradually, the intense passions of the first few weeks of the revolution died away, and their lives were no longer in danger. But with their regular subsidy, or pension, withdrawn thereafter, abject poverty stared large numbers of them in the face, so that many who were previously dwelling comfortably and at ease, have since found it necessary to take up various kinds of the most menial service in order to eke out a bare existence.

In monarchical days, the proud Manchus were most averse to Christianity and all other foreign innovations; nevertheless, the preaching of the gospel, accompanied by the Spirit of God, has power to overcome the strongest barriers. On one occasion, thirty years ago, a member of this race, Mr. Chi, residing in Peking, paused a moment at the door of a Christian chapel and heard the missionary read, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26.

In common with other Chinese, Mr. Chi believed that a man has three souls, and that after death one of these enters the grave with the body, one takes its flight to the spirit world, and the other enshrines itself in the ancestral tablet which is erected in the home or in some temple. Hence the words, "lose his own soul" and "give in exchange for his soul," fell on curious ears; and he pondered with himself, "How can a soul be lost, and how does a man have any power or opportunity to 'exchange' his soul?" The "exchange" of money, or of property, was a common thing; but, thought Mr. Chi, "How is it possible to deal in the exchange of souls? I think this question will bear investigation."

He at once began to study, and the information received from his newly found friends, soon constrained him to

become a Christian. Brother Chi, during the last thirty years, has never regretted the step taken; and at the present, with his wife and children, is looking for the soon coming of Christ.

A few months ago, Mr. Ching Kuei, another intelligent young Manchu, was invited by a friend to attend a lecture on "The Great Image of Daniel." At the close of the service, he was introduced to the writer as a relative of the ex-boy-emperor of China. I said to him, "What is your relationship to the ex-emperor?" He replied, "It is quite distant; it is away down in the 'toes of iron and clay.'"

Mr. Ching was deeply interested in what he heard that day, and has since been a regular attendant at all our services. He has joined the special candidates' class preparatory to baptism, and gives every evidence of a thorough change of heart and a sincere desire to become a citizen of the everlasting kingdom so soon to be established.

Yes, the winning of souls from darkened, superstitious heathenism is a grand and noble work; and to our brethren at home we continue to send the appeal,

"Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious;

And all thou spendest Jesus will repay."

R. F. COTTRELL.

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A LETTER written from Tabriz, Persia, June 19, tells of Brother F. F. Oster's having been very ill with typhoid fever, but was much improved. He had planned on getting out of Persia on furlough, but on learning the great expense, had given it up. In closing his letter he says: "If we do not go to the States, we shall go to one of the villages for a month or two. A change will do us both good." Then on the envelope he adds, "Will leave Tabriz about June 26." He and his wife have been assisting in the distribution of food. He says: "I am distributing money and rice again for the relief committee. Each Friday I go to the districts of the city and deal out about \$3,000. If it had not been for this American money, many thousands would have died of starvation. We need literature in these languages." They are asking that a physician and his wife may soon be sent to join them.

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BROTHER C. W. RUBENDAHL, Ft. Williams, Ontario, writes:

"I feel that I must say a word of appreciation for the 'good old REVIEW.' In these days when sudden and startling changes are staggering the peoples of earth, with the earth itself reeling and careening to its fall, from which it shall 'not rise again,' the REVIEW, with clear eye and steady hand, is pointing to the Stone which the builders are refusing.

"After presenting the matter to one of our small churches during the anniversary campaign, we obtained six new subscriptions, when we expected only one or two. Yesterday, as I was visiting a new member who is sick, she told me she had been reading the REVIEW, and added, 'I do not wonder that you urged us to take the REVIEW; I don't want to be without it again.'"