

# The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, July 11, 1918

No. 28

THE GOSPEL TO ALL NATIONS

## THE OVERHEAD PILOT

**W**E do not always reach the end we aim for. Many a well-devised, well-matured plan has failed. Why worry on the brink of failure, or quibble with the Providence that holds us back from sorrow? God's purposes may underlie our greatest disappointments. Our failure may be his triumph; his triumph our victory. Few of us ever reach the heavenlies along the high path of our own ambition. God oftentimes has another road for us, another trail. He is the builder of life's highways, and his ways are not our ways. We plan, and fail. God throws his span across the broken arch, and with beckoning finger he calls: "This is the way, walk ye in it."

Our path led to the precipice, but we knew it not. We saw not the lips of the chasm. We heard not the suppressed thunder of the cataract. Yet the way seemed a good way. Fruits and flowers and green fields and sunny skies were all about us. We heard only the whisper of the trees and the masked music in the arbors. Was there anything wrong with the way? Were there coiled serpents in the sun? Was there poison in the vines? Did miasmas lurk in the cups of pleasant flowers? To us the way seemed as the garden of the Lord. But put your ear to the ground. Do you hear the wild rush of unseen waters? Can you see the ragged scar across the path's end from whose depths destruction is calling? You see neither the one nor hear the wicked plunge of the other.

Far above the eyrie where the eagle broods her young, God's vigilant eyes are watching. He sees the tumult of the cañon and has compassion for his child, so unsuspecting and so happy. He closes up the shining way, and opens the gate of sorrow. There is disappointment; there is almost resentment. There is bitterness of soul because life's plans have been thwarted; and we sit down and mourn over vanished hopes and the dreams that will never again be renewed.

Oh, if we only knew! If the eyes of faith were but as clear as we sometimes think the eyes of our vision are! then would we see the blessing of a Pilot in the skies. We would find that our disappointments are his appointments, even though they mean the overthrow of long-cherished hopes and the breaking up of the path that seemed so beautiful and dear.

We should erect a wayside shrine at the place of disappointment, and pour out our hearts in gratitude to him who saved us from the deep and terrible yawn of death. "He knows the way that I take." But oh, how short our vision; how dull our perception; how treacherous, how uncomprehending, our path! Therefore, if hopes fail, let us trust him; if the beauty of life's path is marred, let us remember the eyes that are higher than the eagle's; if our ambitions tumble in ruins round about us, let us not forget that his is a rightly divining vision, and to the home-coming pilgrim the happiest part of the journey will be the ending of it.— *The United Presbyterian.*

## Publishing Department

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

### LITERATURE SALES INCREASING

THE question has arisen in the minds of some whether the pressure and cross-currents of the times would not drive many of our colporteurs from their work, and the distribution of literature decrease this year compared with the record-breaking year of 1917. A few facts presented before our employees Sunday morning, June 30, have a bearing upon this question, and will be of interest.

#### Periodicals

All the periodicals handled by the Review and Herald are at least holding the high record established in 1917, and several show a decided increase. The subscription list of the REVIEW, which in the campaign of 1917, was raised to more than 22,000 per week, has been maintained. This fact is most encouraging. The REVIEW, our church paper, is the chief corner-stone of our denominational publishing work. Its prosperity means the prosperity of all other lines.

#### The "Present Truth"

The circulation of *Present Truth* also is increasing at a phenomenal rate. During 1917 the average sale per week was 84,800 copies. During the first fifteen weeks of 1918, the circulation was 100,000 copies per week. For the six weeks ending June 7, the average was 144,000 per week, and for the week ending June 14, the high-water mark of the year thus far was reached by a sale of 255,888 copies.

#### Book Sales

We do not have definite figures showing book sales in the Eastern Canadian Union, but in the other three unions of our territory, the sales for the first five months of 1918, compared with 1917, are as follows:

	1917	1918
Atlantic Union Conf.	\$27,380.53	\$35,794.00
Lake Union Conf.	42,878.46	60,385.34
Columbia Union Conf.	35,845.33	70,866.82

Totals .....\$106,104.32 \$167,046.16

The total book sales in this territory for the same period show a gain over 1917 of fifty-three per cent.

The good word comes to us from the Pacific Press that their gain for the same period is fifty-five per cent.

Definite figures have not reached us from the Southern Publishing Association, but it appears from figures available that their gain is much greater, probably reaching above one hundred per cent.

Why should we not be of good courage? Why should we fear? "Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. . . . For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27: 3-5.

This great increase in the demand from the field for our literature is, on the one hand, a source of great encouragement, and on the other hand, it places upon us grave responsibility in a time when it is extremely difficult to secure the needed help for our publishing work. The output must be greatly increased, and yet we have less skilled labor than one year ago. Nine of

our employees have been called to military service, and about twenty more are subject to call under the draft. The labor problem in all lines of industry is very perplexing. Good men are at a premium, and are greatly needed everywhere. We desire the prayers of all our people that the Lord will send to us in this time of need faithful men and women who can help produce the literature needed, and who can stand firm for the truth and sacrifice as is necessary in this time of trouble. Let us also pray that the Lord will place his hand over the work and protect it from harm, so that this gospel of the kingdom may soon be published in all the world.

E. R. PALMER.

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### THE BOOK WORK IN THE SOUTH- WEST

I THOUGHT perhaps the readers of the REVIEW would be glad to know that books can be sold in the Southwestern Union. I have just received a telegram from Little Rock, Ark., sent by the tract society secretary and the field missionary secretary, which I will quote. It is as follows:

"LITTLE ROCK, ARK., June 17, 1918.

"MR. A. F. HARRISON,  
Oklahoma City, Okla.

"Hanson again demonstrates to the world that books can be sold in Arkansas, by taking \$1,039.50 worth of orders in sixty-six hours. How do you like it? So far reports that have come in look very encouraging. Will send a complete report of the big week when all are in.

"HAYNES AND KIRKHAM."

Now there is no sham work in regard to this. It was straight sixty-six hours' work, and you see the results. So far as I know, this is the largest record for a week's work in North America.

I am sure that no one need get the idea that books cannot be sold anywhere else, for we all know better. I do not think that this remarkable record was made simply because some man could talk better than others, but simply because we are in the time of the "loud cry" of the book work in the third angel's message; and if any man goes out, consecrated and devoted to God, I do not see why he cannot accomplish great things. I hope to see the time when others all over the United States will pass this record. It is not to try to beat some one that this has been done, but simply to show what can be done when one gives faithful, earnest, God-fearing efforts to this line of work.

Prospects are beginning to pick up in our union. We have been very much handicapped during this year on account of the large number of our young men affected by the draft. The Missionary Volunteer secretary of the Oklahoma Conference has just told me that in a few weeks now there will be at least three hundred of our boys in the army from Oklahoma alone; and this is only a sample of what has taken place, perhaps on a smaller scale, all over the union. It affects our book work. Last year in the month of May we had 121 colporteurs in the field; this year in May we had only 84; but I presume that during this month the number will be larger, for most of our students are already in the field.

It will soon be camp-meeting time now, and I shall be visiting our camp-meetings until September. The work is progressing, and we ask your prayers that we may be faithful and earnest, and consecrate our efforts more fully to God and to his work at this time.

A. F. HARRISON.

## Church Missionary Department

E. M. GRAHAM Secretary  
F. W. PAAP Assistant Secretary

### EVERY CHURCH MEMBER A FACTOR

THE church is accomplishing great things today, not through the large gifts of the few, but through the moderate gifts of the many. Let no one lightly esteem the influence of small means. Every stone is essential to the strength and symmetry of the bridge. Some of the most important stones in a bridge are often quite out of sight. Thus many obscure members are the real strength and power of the church. Let us fill our niche faithfully, no matter how small or obscure that niche may be. "I am only one, but I am one. I cannot do much, but I can do something." Whoever will say that and act upon it, will be a real helper to the King, and a builder of the kingdom.

ERNEST LLOYD.

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### THE CHURCH AWAKENING

IN one of the late testimonies the servant of the Lord describes a view presented before her in which she was shown the church members filled with zeal and impressed with the shortness of time, hastening among the people and tenderly and earnestly warning them of the approaching end.

It is not reasonable to suppose that all this fervor and consecration was the direct result of an instantaneous bestowal of Spirit power from on high. Looking back through the Testimonies, we learn that many times the Lord has declared that his people are asleep and must be awakened and prepared for the final work committed to them; that sermons would not accomplish this result; that the people must be put to work and taught how to labor.

Glancing over the history of Seventh-day Adventists, it is found that continuous but spasmodic efforts have been made to put the churches to work, and to this end numerous

(Continued on page 21)

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

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 11, 1918

## EDITORIAL

### THE FORGIVING SPIRIT

In the days of slavery, a cruel slave owner, late at night, was passing the cabin of one of his slaves whom he had severely whipped during the day, and heard the voice of prayer. Listening, he heard the one whom he had punished say, "O God, bless poor massa; show him mercy, that he may be merciful; make him holy, that he may be happy."

Many professed Christians might learn a lesson and stand rebuked by the Christlike example of this ignorant cabin slave. The One who on the cross prayed for his murderers, taught his followers to forgive injury. He said:

"Pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Matt. 5: 44, 45; Mark 11: 25, 26.

Many are closing the gates of heaven against themselves by harboring hatred and revenge in the heart. They pray, sit at the Communion table, and talk of their hope of heaven; but it is a vain hope. The Lord will never translate hatred and an unforgiving spirit into the heavenly kingdom. Because of these things, Satan and his angels lost their first estate, and we need not deceive ourselves by thinking that God will again receive this noxious plant into heaven among the redeemed. He rooted it out of heaven for all time.

We know of nothing that withers spirituality more effectually than cherishing an unforgiving spirit. The Holy Spirit will never share the throne of the heart with this satanic thing.

"If ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." James 3: 14, 15.

But you say, I have been wronged. Perhaps so; but you have wronged God far more than any one can ever

wrong you. Your sins crucified his Son. In the presence of such an awful tragedy as that it is not justice we want, but mercy; and if we expect the forgiveness of Jehovah, we must freely forgive those who do us wrong. If we do not, we have no hope of eternal life.

Few, if any, ever carry their hatred beyond the grave. As one looks for the last time into the coffin of an enemy, all feelings of revenge against the handful of dust vanish. But how much more noble and Christlike to forgive while the person is in the full vigor of manhood! Surely, none who cherish the hope of seeing Jesus and being like him at his appearing, can continue to foster in the heart any feeling of alienation. The Lord will take this wicked thing from the heart if we but surrender to him, and give us instead the Spirit of him who said, "Father, forgive them; for they know not what they do." G. B. T.



### THE MESSAGE IN ASIA

SEVERAL weeks ago we started "thinking in continents," with a survey of the countries, entered and unentered by our workers, in the great needy continent of Africa. Let us now continue to think in continents, turning our attention toward that most populous of continents, the continent of Asia.

Asia is thought to have been the cradle of the race. It was in Asia that the patriarchs of the Old Testament Scriptures lived, and most important of all, it was to Asia that our Lord Jesus Christ came at his first advent, and there he lived and there he died, that "whosoever [in all the world] believeth in him should not perish, but have everlasting life." John 3: 16.

But how many in Asia know that that same Jesus, who ascended to heaven on that memorable day of long ago, is coming again soon to destroy evil and evil-doers and to establish "new heavens and a new earth, wherein dwelleth righteousness."

### Asia

As in the previous article, we shall consider as entered only those countries where regular workers are permanently stationed.

1. Aden, Perim, Sokotra, Kuria Muria Islands, and Bahrein Islands (British), 58,165. Unentered.
2. Afghanistan, 6,000,000. Unentered.
3. Baluchistan (British), 834,703. Unentered.
4. Bhutan, 250,000. Unentered.
5. Bokhara (Russian), 1,250,000. Unentered.
6. British North Borneo, 208,183. One minister.
7. Brunei (British), 30,000. Unentered.
8. Ceylon (British), 4,262,097. Unentered; a part of the South India Mission, but with no workers stationed on the island.
9. China, 320,650,000. Thirty ministers; thirty-four licentiates; sixty-five missionary licentiates.
10. East Indies (Dutch), 38,000,000. Two ministers; five licentiates; nine missionary licentiates.
11. East Indies (Portuguese), 300,000. Unentered.
12. Federated Malay States (British), 1,036,999. One minister; one missionary licentiate.
13. Other Malay States (Kelantan, Trengganu, Kedah, Perlis, Johore), 720,000. Unentered.
14. French India. One licentiate.
15. French Indo-China, 16,990,229. Unentered.
16. India, 315,156,396. Seventeen ministers; twenty-four licentiates; sixty-five missionary licentiates.
17. Japan and Korea, 53,696,858. Twelve ministers; six licentiates; sixty-two missionary licentiates.
18. Khiva (Russian), 646,000. Unentered.
19. Nepal, 5,000,000. Unentered.
20. Oman, 500,000. Unentered.
21. Persia, 9,500,000. One licentiate.
22. Portuguese India, 531,798. Unentered.
23. Russia in Asia, 27,788,000. Six ministers; two licentiates; eleven missionary licentiates.
24. Sarawak (British), 500,000. Unentered.
25. Siam, 8,149,487. Unentered.
26. Straits Settlements (British), 714,069. Three ministers; six missionary licentiates.
27. Turkey in Asia, 19,382,900. One minister; one licentiate; two missionary licentiates.

What should be our response to the call of sixteen unentered countries in Asia, with a total population of more than forty-six million souls for whom Christ died and to whom Christ has told his church to give the message of his coming kingdom? Let us renew

the consecration of ourselves and our all to the finishing of the work of carrying the gospel message to every nation, kindred, tongue, and people.

L. L. C.

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### COVERING THE TERRITORY

It gave one a new sensation at one of the camp-meetings this summer to hear the committee on plans and all the people soberly and resolutely discuss the proposition of placing some message-bearing publication this year in every home in the conference territory. It sounded, at first, like merely hopeful and stimulating talk; but no one could listen a few minutes without realizing that it was being considered as a plan quite within the bounds of practical realization.

It was in the large camp-meeting of the Central California Conference. The brethren said, if we recall correctly, that the Sabbath keepers in that conference number one for every one hundred fifty-three of the population in the conference territory. So the believers have set themselves to the task of reaching every home in their territory. May God prosper them in it. It would be a stimulating achievement if by next season the report could show this accomplished.

While we are pressed by Providence and by calls from the far fields to reach out to get at least a foothold in every nation and language area, it surely is of God that the conferences are feeling, stronger than ever before, the pressing demands of their own unentered regions, and are planning to get colporteurs and home missionary workers, if not public evangelists, into the counties where no representative of this truth has ever been reported.

It is ours to cover the territory as fast as possible. Just the detail progress made in giving the gospel to "every creature" is beyond human knowledge. It is good to know that by the multiplying power of grace the efforts to spread the message of salvation are made effective far beyond the bounds of our human knowledge and vision. But there is much land yet to be possessed. May Central California be the first to really reach every home with the pages of truth, and be blessed in setting so stimulating an example to others.

W. A. S.

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THE way to gain a good reputation is to endeavor to be what you desire to appear.—*Socrates*.

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THE bravest man is one that never swerves from the path of duty.—*Calderon*.

## STUDIES IN THE TESTIMONIES

### A REFORM MESSAGE — CONVERSATION

EDITH M. GRAHAM

1. WHAT effect will the possession of the grace of God have upon our conversation?

"The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother, in kind, encouraging words."—*Christ's Object Lessons*, p. 102.

2. Which of our gifts is capable of being a great blessing?

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Christ's Object Lessons*, p. 335.

3. What do many people neglect and with what results?

"The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones, that are painful to the hearers. Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood, and often so that their force and impressiveness are destroyed."—*Christ's Object Lessons*, p. 335.

4. How may we increase our efficiency as workers for Christ?

"By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."—*Christ's Object Lessons*, pp. 335, 336.

5. For what should every Christian seek?

"Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hearers. God does not design that his human channels shall be uncouth."—*Christ's Object Lessons*, p. 336.

6. How should we accustom ourselves to speak?

"The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."—*Christ's Object Lessons*, p. 336.

7. At what times should we be particularly careful of our words?

"In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by his Holy Spirit will supply the force and the power. This is his work."—*Christ's Object Lessons*, p. 337.

8. What are we to carefully avoid?

"Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel."—*Christ's Object Lessons*, p. 337.

9. Of what should we speak?

"As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart-treasure. When Christ is thus revealed in our speech, it will have power in winning souls to him."—*Christ's Object Lessons*, p. 338.

10. What is the highest use we can make of our speech?

"Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to him. Not abruptly, but with tact born of divine love, we can tell them of him who is the 'Chiefest among ten thousand,' and the One 'altogether lovely.' This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour."—*Christ's Object Lessons*, p. 339.

11. What is one way by which we may deny Christ?

"Christ is denied in many ways. We may deny him by speaking contrary to truth, by speaking evil of others, by foolish talking or jesting, or by words that are idle."—*Testimonies for the Church*, Vol. I, p. 408.

12. How do the angels of God regard much of the conversation they hear among God's professed people?

"Listen to the vain, frivolous conversation, hear the laugh, the jesting, the joking.

Is this imitating the pattern? Still listen, — is Jesus mentioned? Is the truth the theme of conversation? Are the speakers glorying in the cross of Christ? It is this fashion, that bonnet, that dress, what that young man said, or that young lady said, or the amusements they are planning. What glee! Are angels attracted and pressing close around them to ward off the darkness which Satan is pressing upon and around them? Oh, no. See, they turn away in sorrow. I see tears upon the faces of these angels. Can it be that angels of God are made to weep? It is even so."—*Testimonies for the Church,* Vol. I, p. 505.

13. What kind of conversation is unfit for the Sabbath?

"God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind, is speaking our own words. Every deviation from right brings us into bondage and condemnation. . . . Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking."—*Testimonies for the Church,* Vol. II, p. 703.

14. About what should we not talk?

"It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, of his working through the children of men. Through indulgence in such conversation, the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which flow words that bring no sunshine to any heart. But let us decide that this shall not be. Let us decide not to be channels through which Satan shall communicate gloomy, disagreeable thoughts. Let our words be not a savor of death unto death, but of life unto life."—*Testimonies for the Church,* Vol. VI, pp. 62, 63.

15. Upon what should we not dwell?

"We cannot afford to live on the husks of others' faults or failings. Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image."—*Ministry of Healing,* p. 492.

16. Why is it a dangerous thing to criticize the services of God's house?

"Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks, the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias, that time will never fully change. . . . It is a question whether any one who has for years been under this blighting influ-

ence of home instruction, will ever have a sensitive reverence and high regard for God's ministry, and the agencies he has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God himself."—*Testimonies for the Church,* Vol. V, pp. 497, 498.

17. About what should we talk to one another?

"If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of his grace; then we shall desire to speak of his love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of his presence."—*Steps to Christ,* pp. 106, 107.

### WHOSE SON WAS BELSHAZZAR?

C. P. BOLLMAN

THE name of Belshazzar does not appear in Ptolemy's canon of the kings of the ancient world. For this reason his very existence was long denied by many, and great doubt was cast upon the historicity of the whole book of Daniel.

But when men had learned to read the Babylonian cuneiform inscriptions, and excavations were made upon an extensive scale in the ruins of Babylon, burned clay tablets were discovered with the name of this king upon them. Upon these tablets Bel-shar-usur (Belshazzar) is described as the son of Nabunaid (Nabonidos). There is, however, some reason to believe that the young man was not the son of Nabonidos, but his stepson.

The kings of Babylon from the opening of the book of Daniel, about 606 B. C., to the downfall of the Babylonian monarchy, 538 B. C., a period of sixty-eight years, were Nebuchadnezzar; Evil-merodach (son of Nebuchadnezzar); Neriglissar (husband of Nitocris, favorite daughter of Nebuchadnezzar, and so brother-in-law of Evil-merodach); Laborosoarchod (son of Neriglissar, probably by a former marriage); Nabonidos (not of royal blood, but one of the conspirators against Laborosoarchod); and Belshazzar, reputed son of Nabonidos.

In his book, "Belteshazzar," E. P. Roe, the clerical novelist, says:

"Nabonidos was in no way related to the late royal family, though he was a man of rank, well known and accepted by nearly all parties. But one of his first acts was to ally himself to the extinct dynasty, by taking to wife Nitocris, the daughter of Nebuchadnezzar and widow of Neriglissar, thus uniting all interests in his behalf."—*Belteshazzar.* Donohue, Henneberry & Co., Chicago, 1890.

According to Ptolemy's canon, Nabonidos reigned for only seventeen

years. His marriage with Nitocris was subsequent to the beginning of his reign, therefore Belshazzar, his reputed son, and without question the son of Nitocris, could not have been more than sixteen years of age when Babylon was taken by the Medes and Persians, and Belshazzar slain.

But if we assume that Belshazzar was the stepson of Nabonidos, and eldest, or possibly the only, son of Neriglissar and Nitocris, the difficulty vanishes at once.

It should be remembered that Nabonidos was not of royal blood. He was one of the conspirators against Laborosoarchod, probably not a son, but only a stepson, of Nitocris, whom he married to make himself secure in the kingdom. The same policy would cause him also to cultivate friendly relations with Belshazzar, the son of his wife by her former marriage with Neriglissar. This policy might well have been carried so far as to associate the young man with himself in the government of the kingdom.

But it may be objected that upon the tablets Nabonidos not only calls Belshazzar his son, but styles him "the son of his heart." Very true, but this need not trouble any one at all familiar with the customs of the East and the extravagant and flattering language frequently used. In fact the expression "son of his heart" might be readily understood to mean his son by adoption and affection rather than by generation.

In Daniel 5:11, 18, Nebuchadnezzar is called the father of Belshazzar, whereas it is certain that he was his grandfather. In this connection the International Standard Bible Encyclopedia suggests that Nebuchadnezzar is called the father of Belshazzar "just as Omri is called by the Assyrians the father of Jehu, and as the claimants to the Medo-Persian throne are called on the Behistun Inscription the sons of Cyaxares, and as at present the reigning sheiks of northern Arabia are all called the sons of Rashid, although in reality they are not his sons."

But while this use of the term "father" is perhaps more common in the East than with the more matter-of-fact and less imaginative Westerners, even we often refer to our remote male ancestors as "our fathers." In this use, however, we are not misunderstood, and no more should we endeavor to bring to strict rules of construction, and to a narrow definition of terms, the men of other ages and of other climes.

While, then, we must confess that there is no positive evidence that Belshazzar was the natural son of Neriglissar and only the stepson of Nabonidos, it is probable that such is the fact. But, however that may be, there can be no reasonable question of either the existence in Babylon of a king named Belshazzar, or of the historicity and entire credibility of the book of Daniel.

# GENERAL ARTICLES

## "BE CONTENT WITH YOUR WAGES"

C. H. BLISS

THESE are the words of John the Baptist. The Saviour recognized John as one of the greatest of the prophets. John was filled with the Spirit, and the words he spake were the words of God.

"Be content with your wages." Contentment, with godliness, is great gain; and one with a contented mind has a continual feast.

A laboring man said to me a short time ago:

"We are going on a strike."

"What for?" said I.

"Oh, for shorter hours and increase in pay."

One hundred dollars a month does not satisfy. The spirit of the age is:

Strike! Strike! for higher pay,  
An easier job, a shorter day.

But the facts generally are:

There's nothing gained, there's nothing made,  
It's balanced up within the trade.  
The more you get, the more you pay,  
There is no difference either way.

There was a time when a laboring man would say to his employer, "Give me what you think I earn." Each had confidence in the other, and both were honest. But men have changed; confidence is lost, and it seems that every man is trying to beat his fellow man. The poor are not satisfied with their wages, and the rich are constantly striving for more. Money does not satisfy this craving. In fact, the craving seems to increase with the increase of one's income.

This is indeed a covetous age, an age when the words of the scripture, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous," are fulfilled.

*Peoria, Ill.*

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## THE WAGE QUESTION

L. A. HANSEN

THE business world rates a worker largely by the size of his wage or salary. The social world generally sets the same standard of valuation, and classifies one according to his income. Perhaps this is the way it ought to be in the business and social life; it does not make a great deal of difference if it is or if it is not. But this is not the way to gauge a man in the religious world.

It is true, generally speaking, that a man's earning capacity determines the figures on his pay envelope, and that when a man draws a big salary he is supposed to be worth it. It is

not true, though, that a definite law of ratio rules in compensating men for what they do or are able to do. This applies particularly in our own denominational work. Aside from a wage schedule that takes account of the experience and needs of a worker and pays a most moderate amount, there is no semblance of anything in the shape of a dollar mark that in any sense tells a man's true worth.

As compared with salaries outside of our cause, many of our workers get but little. Most day laborers get more pay than do our ordained ministers. It is common that men who lay brick, paint houses, or do other work, skilled or unskilled, working eight hours a day, receive more than do our highest paid officers. Stenographers, bookkeepers, teachers, doctors, and other professional people get considerable more outside our ranks than do such workers inside. Needless to say, many of our workers could get the same as do others if they so desired.

So it is not the question of one's pay that should rate one's true standing. Many a man's true worth is in his willingness to render faithful and valuable service for little or no pay. True, he may not be looked upon as a man of means; he may not have the comforts or luxuries that are supposed to mark the better class; quite likely he does not move in the so-called higher social circle; but when it comes right down to true values, what do all these count?

Because a young man or woman can get a position out in the world that pays double that of a position as a worker for God, does not bespeak any real superiority. Though it may appear attractive, it does not offer anything of greater value, for, as already stated, the amount of money received as pay is not the correct criterion. There may be a bit of gain in money, more of the things that make living seem easier, and something that looks like standing, or station, among men; but there may also be a terrible loss of things that count for eternal value.

It is possible to get possession of much in this life that will only be so much loss in the end. The only thing we can take with us personally on the grand excursion to heaven will be our character, and we have to watch pretty closely in this life what choice we make of things that go into character making. Money does not hold any special value in this connection or as a material for passing through the last great fire.

Better be like Moses, who looked past the temporal pleasure and glory and "had respect unto the recompense

of the reward." The Scriptures tell of his looking away from the material and visible to the things of eternal value, and thus enduring as seeing even the invisible God. A vision that reaches that far clearly, is not near-sighted, nor is it obscured by a few things that happen to appear by the way.

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## THE PASTOR IN THE PULPIT

E. K. SLADE

THE word "pastor" is of Latin derivation, and means literally "one who feeds." In ancient times the words "pastor" and "shepherd" were practically synonymous, owing to the fact that the principal work of a shepherd was that of feeding the flock; and the two words are still used interchangeably. The apostle Peter, who had received a definite and repeated charge to feed the flock, speaks of his Lord as the "chief shepherd," which is an admission on his part that he and all true ministers of the gospel are under-shepherds. A true shepherd or pastor "leads" his flock. Any effort to drive is foreign to his method of dealing with his sheep. As a pastor or feeder of the flock, he leads them into "green pastures." And a food that is fresh and timely is provided by a true, spiritual pastor.

No one can be a true pastor and properly feed his flock without the love of God in his heart. Three times the Saviour said to Peter, "Lovest thou me?" Three times, as a test of his professed love, he was bidden to feed his Master's sheep.

There is a vast difference between giving "meat in due season" to a needy congregation and preaching flowery sermons made up of incidents, illustrations, and anecdotes to please the ear and gain applause. The former is made possible by true love for the flock and an unselfish desire to minister to its eternal welfare. The latter is prompted by a selfish desire for praise and congratulations.

When Paul exhorted Timothy to "preach the Word," he was seeking to lead this young man into successful soul-winning work by providing spiritual food. On the part of preachers there is too little confidence in the converting power of the Word. The tendency is for the speaker to make himself prominent in his pulpit endeavors, and for the Word to be left mostly in obscurity. The congregation is entertained, but not fed. It is treated to an exhibition of attempts at oratory, rather than given the simple and clear-cut Scriptural truths as "meat in due season." In our own ministry also there is an inclination to drift into this way which tends to magnify the man rather than his Maker.

It is sometimes said of a minister, "He may be a good pastor, but he is a failure as a preacher." If he really is a good pastor and can properly feed

and lead his flock in his personal work, the chances are that he will be a success in the pulpit, for in his sermons as a true shepherd he will feed the flock. That is the essential work of a pastor, and the pulpit affords the best opportunity to serve the food required.

"The pastoral instinct is nowhere more sorely needed than in the work of preaching. Many would not call preaching pastoral work at all, but what is it if it is not pastoral? No part of a minister's work is more strictly, genuinely pastoral than the work of preaching. When the minister goes into the pulpit, he is the shepherd in the act of feeding, and if every minister had borne this in mind many a sermon would have been other than it has been. The curse of the pulpit is the superstition that a sermon is a work of art and not a piece of bread or meat. It is supposed to be a declamation or an oration or a learned dissertation, something elegant and fine to be admired and applauded and talked about by eulogizing saints, or carped at by stiff-necked, unreasonable sinners. Sermons rightly understood are primarily forms of food. They are articles of diet. They are meals served by the minister for the sustenance of spiritual life. If this could be remembered it would help many a minister to get rid of his stilted English and to cut off a lot of his rhetorical ruffles, and to free him from his bombastic elocution, and to burn up the ornamental introductions and skyrocket perorations. The shepherd's work is plain and humble. What true shepherd ever tried to make a show? A shepherd has his eyes upon the sheep, and his first concern is that the sheep shall have enough to eat. Feeding sheep is not romantic, the poetic element in it is not conspicuous. It is not an act which can be done with a flourish. It is prosaic but vital work, and is never well done unless it is done by a man who has an honest and an earnest heart.

"There are few preachers who preach simply enough. Their English is too bookish, and their style is too involved. They want to be Demosthenes or Cicero and are not content to be a shepherd. An interesting book could be written on pastoral preaching, preaching that individualizes and feeds. How to make sermons that will pass easily into the blood, how to unfold Bible texts in a way that will furnish nutriment to the nerves of feeling and action, how to offer truth so as to satisfy the cravings of the human heart and make it strong in the doing of God's will,—is not that one of the cardinal problems of the minister? and has it been, do you think, sufficiently considered? Pastoral work is not simply making social calls, pastoral work is also preaching. The minister does not cease to be a pastor when he goes into the pulpit, he then takes up one of the shepherd's most exacting and serious tasks."—*"The Minister as Shepherd," pp. 76-78.*

These words are worthy of very careful thought and study. The farther we depart from the true-shepherd ideal in our ministry, omitting the shepherd love, his care for the young and feeble, his way of protecting, leading, and feeding the flock, the greater our danger of lording it over the flock and laboring from selfish motives as mere hirelings.

This idea of feeding the flock is not confined to congregations of our own people. The secret of success in

our public efforts is in preaching the Word in simplicity. We cannot entertain the public by music, pictures, or oratory nearly so well as others can do it. The masses do not come to us for entertainment; they come to hear the truth. As true undershepherds, we shall best fulfil our mission by giving the unadulterated spiritual food, accompanied by a genuine shepherd's love, in simplicity and earnestness.



### A COMPLETE ANCHOR NECESSARY

A. L. MANOUS

THESE are times which try men's souls. The conditions in the world today are causing men's hearts to fail "them for fear, and for looking after those things which are coming on the earth." This is fulfilling the Saviour's words in Luke 21:26; and these words apply especially to those "having no hope, and without God in the world." Eph. 2:12.

Those who do not have a sure hope "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19), are sure to have failing hearts in these "perilous times." National confusion and troubles, "strife, war, and bloodshed, with famine and pestilence," will certainly cause men's hearts to fail for fear unless they have an eternal hope "as an anchor of the soul, both sure and steadfast."

But these perilous times are not without their effect upon the church people, the professed people of God, as well as others. They too, though claiming to have a hope "as an anchor of the soul," are being tempted and tried.

It would seem that we are nearing, or even now entering, that time of trouble when everything that can be will be shaken out by the way. If there ever was a time when the people of God individually needed a full and complete "anchor of the soul, both sure and steadfast," that time is now. We need ever to remember that there are certain fundamental doctrines in the Word of God which may be truly "an anchor of the soul" to hold God's people in these perilous times. It will not suffice to be satisfied with only a part of an anchor, with only a part of these fundamental doctrines constituting "an anchor of the soul."

It takes all to buy the field. And just so, it will take a complete "anchor of the soul" to hold God's people from departing from the faith in these trying times. Of these fundamental doctrines constituting the "anchor of the soul," one writer says:

"The Word of God is plain. It is a straight chain of truth, and will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times."—*"Testimonies for the Church," Vol. I, pp. 344, 345.*

"The subjects of the Sabbath, the nature of man, and the testimony of Jesus, are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times."—*Id., p. 300.*

In these trying times, when men's souls are being tested to the uttermost, it will behoove the people of God to give heed to these fundamental doctrines which will prove "as an anchor" to hold God's people from departing from the well-established faith, "the faith which was once for all delivered unto the saints." Jude 3, R. V.

"The Sabbath is a sign of the relationship existing between God and his people,—a sign that they are his obedient subjects, that they keep holy his law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of himself and of distinguishing between his loyal subjects and the transgressors of his law. This is the faith once delivered unto the saints, who stand in moral power before the world, firmly maintaining this faith."—*Id., Vol. VIII, p. 198.*



### "IS ANYTHING TOO HARD FOR THE LORD?"

T. E. BOWEN

A PECULIARITY in God's providence in dealing with the children of men is that he often permits conditions to reach a crisis before he apparently undertakes to work out the problem. He may have had the means for deliverance in training or preparation for some time previous to meeting the emergency, but this in no way diminishes the wonderfulness of the deliverance.

The promise to Abraham that his seed should become as the stars for multitude and possess the land of Canaan, apparently would be defeated: first, because of the seeming human impossibility for Abraham to have a son; and second, because later on, a seven-year famine came to Jacob's family in the land of promise and forced all his posterity to leave the Promised Land and go down into Egypt. But God had deliverance waiting, in the person of Joseph, who stood next to the throne of Egypt at the time of this crisis.

When that little household of seventy persons had increased in Egypt to a great host, and death seemed certain to the entire multitude, as they were wedged between the mountain and the sea, with Egypt's pursuing army behind, ready to slaughter them at one stroke, God opened a way of escape through the sea.

Later, when they had reached the Promised Land, and Israel had allowed hostile tribes—marked for destruction because of their sins—to multiply, the Philistines in great numbers encamped against Israel's host, defying the God of Jacob. The turning of the tide depended upon which of two selected men, in single combat, should be victor. God's servant, a

shepherd boy, with steady aim laid the boasting giant prostrate with one of the smooth stones picked up from the brook and deftly thrown from his sling. That act resulted in the Israelitish women's singing,

"Saul hath slain his thousands, and David his ten thousands."

"Is there anything too hard for me?" the Lord inquires, to reassure us in times of our greatest perplexity. How easily we can see that nothing is too hard for him as we look back over past experiences, but how difficult it is for us to grasp the fact with a great trial before us!

It was because Jeremiah's faith was put to the limit of test that this question was first asked of him by the Lord, "Is there anything too hard for me?" Jeremiah had had a stormy time in giving God's messages to the kings and princes ruling rebellious Israel just previous to the seventy long years of captivity in Babylon. The prophet repeatedly advised the king to surrender to Nebuchadnezzar and save Jerusalem. Because of this he was counted a traitor by the king, and only God's interposition, not once nor twice, saved him from a traitor's fate. But now the siege of the Chaldeans was on. Banks were cast up about Jerusalem's thought-to-be impregnable walls, and if Jeremiah's messages were to be fulfilled at all, the time had come, and the supreme crisis was on. Thousands were already perishing in the siege. Right at this moment the word of the Lord came to Jeremiah, directing him to buy a certain field outside of Jerusalem's walls. The transaction was made, the silver weighed out, the deed drawn up and properly signed, while wondering on-lookers stood spellbound, thinking, no doubt, and saying, "You, a prophet of the Lord, predicting Jerusalem's overthrow, and now by this transaction encouraging us to buy land, as though it would profit us, even while this terrible siege is on?" Apparently so. But had Jeremiah not obeyed the word of the Lord? He knew that he had. So in his perplexity he prayed:

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing hid from thee [margin]: thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work: . . . and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans,

that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; though [margin] the city is given into the hand of the Chaldeans." Jer. 32: 17-25.

God's answer to this remarkable prayer was:

"Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Verse 27.

Then he tells the prophet that the Chaldeans will take the city and burn it,—“this city,” he said, “upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.” Yet, in the face of all this, listen to the blessed, comforting message to cheer the repentant remnant in Israel during the long years of their captivity in Babylon; given, mind you, in the face of all this triumph over Israel by Nebuchadnezzar's heathen hosts:

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God." Verses 37, 38.

All these words were as accurately fulfilled after Jeremiah's death in Egypt as were his former predictions concerning the captivity of Israel and Judah in Babylon, and the destruction of the beloved city of God's habitation.

The same God rules among nations today as in Jeremiah's time. And his question to the prophet of old is as pertinent now as then, "Is there anything too hard for me?" What, Lord! a world with its teeming millions to warn, and only a small people scattered among the nations; with a world war on, imposing, as it does, heavy restrictions; with meager means, comparatively speaking, at thy command, brought in by those who love thy name? Ah Lord God! is it possible that this great task can be accomplished before all of that generation who began giving the warning contained in the third angel's message, shall have passed away? Is not this "too hard" a thing for thee?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

In 1847, just seventy years ago, or as long as the time set for the fulfillment of the word that so perplexed Jeremiah, this word was spoken:

"At the commencement of the time of trouble, we were filled with the Holy Ghost, as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 33.

In explaining this statement later, this is said:

"The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in

the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pp. 85, 86.

Is it not remarkable that, even against all our most sanguine fears, since this terrible war broke out in 1914 the work of the third angel has *not been hindered*? In spite of the difficulties, the reports from every land tell of its remarkable progress. And how are we to account for this except that the same God who asked Jeremiah, "Is there anything too hard for me?" is fulfilling his word given us seventy years ago, that this would be so?

Let us pray earnestly that our eyes may be anointed to see, and that we may not fail in this time of supreme test and crisis into which we have entered.

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## THE MIXED MULTITUDE — NO. 2

H. C. HARTWELL

In our previous article we were discussing the effects of the mixed multitude on the children of Israel as they journeyed from Egypt to the Promised Land. We read:

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

Ancient Israel was a type of the Israel of today, and it frequently seems as if there was a mixed multitude accompanying modern Israel. Perhaps, to state the matter correctly and to take a charitable view of the situation, it would be only fair to say that the spirit of the mixed multitude is inclined to reveal itself in all of us to a greater or less extent. It is not difficult, as we associate with others and observe conditions generally, to discern clearly that there are those among us who are honestly and sincerely endeavoring to live out the principles of the truth; while there are others who, though they are members of the church and profess to believe the third angel's message, yet manifest inconsistency in their lives in a variety of ways; and though apparently they have accepted the doctrines which we hold, yet there is scarcely any principle of the truth to which they conform strictly, and practically every doctrine has been accepted under protest.

It means much to be a straightforward, upright Seventh-day Adventist; but unless we definitely decide in our hearts that we will believe the message of truth for this time and live it out faithfully, it will be of no profit to us to make a nominal profession and pretend to be a member of God's remnant people.



It might be of interest to draw a practical illustration to demonstrate what we mean by a modern representative of the mixed multitude.

A man lives in a certain city where one of our faithful evangelists is conducting a series of tent-meetings, and, reading the announcement of the meetings, his curiosity is aroused, and he attends one of the services. Possibly the subject under consideration is the signs of the times. It appeals to this man. He sees logic and force in the arguments presented, and decides that the preacher is giving the truth. He comes again, and continues to attend, and is compelled by the clearness of the arguments presented, to accept the message that he hears.

None of the things that he hears, however, appear to affect him vitally, so far as his course of life is concerned, until one evening he hears the Sabbath question presented. The logic of the truth is just as clear on this subject as it has been on the prophecies and other topics that have been presented, but he sees that to accept it will mark him as a very odd and peculiar person. It will also interfere very much with his business, and affect his finances, and very likely he will lose his position. Still, he sees that it is the truth, and though he would very much prefer never to have heard anything about it, for the observance of the seventh-day Sabbath is to him a yoke of bondage, he finally decides that he will have to keep it. However, he sees no joy or pleasure in it. He is like the man described in Amos 8:5, who says:

"When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great?"

There is no blessing in such Sabbath observance, for the Lord desires us to "call the Sabbath a delight, the holy of the Lord, honorable;" and we know that such an experience will not save a person from the deceptions of the last days, for it is only as we have "the love of the truth" that we can be saved.

But this member of the mixed multitude continues to attend the meetings, and soon he hears the principles of Christian temperance and health reform presented. This subject touches him on the point of appetite; he sees that to accept these principles will require some radical changes in his diet, and he makes an earnest effort to find a loophole out of the situation. He tells the preacher that he doesn't see any harm in eating a little meat. He thinks a little chicken would be all right to eat, especially if you raise it yourself. Tea and coffee have never done him any harm, since he always takes them very weak, etc. Still he pretends to concur in the matter; but if you were to visit his home, you would find that no effort had been made to learn the beautiful principles set forth in the

Scriptures with reference to the diet that God would have his people adopt in these last days, and though some very slight modifications may be seen, yet his menu continues to be practically the same as it always has been.

It is not necessary to go into detail to set forth the results that came to ancient Israel on account of the clamors of a perverted appetite. The Scriptures say that they "lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul." We are admonished:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

However, this brother continues to attend the meetings, and ultimately he listens to a presentation of the principles which should characterize the Christian's dress, or "dress reform," as we sometimes term it. This time, while he does not see the need of being quite so strict, the sermon hits his wife rather more forcibly than it does him. She says that she thinks it is carrying things altogether too far to prohibit the wearing of a few flowers or a modest feather on the hat; and she feels that she can never give up her jewelry, especially her wedding ring, which is "associated with so many pleasant memories;" and while they continue to identify themselves with the movement and apparently take a certain degree of interest in the meetings, yet they continue to dress like the world, and it is impossible to distinguish between them and others who make no profession of believing the third angel's message.

Such members in the church make it very perplexing for those who are engaged in evangelistic work with the object of bringing out new Sabbath keepers; for when our ministers endeavor to present the truth in its clearness and simplicity, the new ones point to these representatives of the mixed multitude, and say, "Mrs. So-and-so is a member of your church, and I saw feathers and flowers in her hat, and she wears a ring, and I don't see why you should require me to lay these things off before you will consent to receive me into the church." Such questions are very embarrassing to a preacher, and he is compelled to make a good many humiliating admissions in cases of this kind.

In Genesis 35:1-5 we read:

"God said unto Jacob, Arise, go up to Bethel, and dwell there. . . . Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: . . . and they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."

As we go forward to warn the great cities and to finish the work of God in the earth, if we expect the terror of God to be upon these great strongholds and the power of God to attend us in our work, the time has come for many of us to change our garments and cease to conform to the fashions of the world. We need to bury our jewelry and other vain adornments under the oak of Shechem, as it were. But it is useless simply to deal with this question from the outside. There must be a change of heart, and when this takes place, there will be evidence of it outwardly.

And so we might go on from one point to another. Whether it be the question of tithes, or of offerings, or of the Spirit of prophecy, or of the ordinances of the Lord's house, or Christian education, the representative of the mixed multitude continues to present objections and to argue every point, while nominally accepting the truth, though always under more or less protest. He will probably be one of the first to make strong statements when the question of organization is being considered, and will doubtless express himself as unfavorable to having things done in church meetings through committees appointed to bring in nominations or recommendations.

He objects to "kingly power" being exercised by one man, or a few men, as he expresses it, when he observes the way that our organized work is conducted. He contends that every man who is a Christian is to be led directly by the Lord. He reminds us that the Bible condemns "popery," etc.; and yet when some modern Korah; Dathan, or Abiram rises up and accuses the leaders in the cause of taking too much upon themselves, we hear that he is sending them his tithes as well as his offerings to assist them in their work of hindering and tearing down the organized work of the denomination. Sometimes these individuals insinuate that only two of the adults of ancient Israel went through to the Promised Land, and that this man whom they are assisting with their tithes and donations is in advance of the advent people; that they do not intend to be bound by the opinions of this body, and that they enjoy much greater freedom since accepting the views of this brother who professes to have discovered great light.

It is true that only Caleb and Joshua went through to the Promised Land with the children of Israel, but these two men were in harmony with the exodus movement from the very beginning. They stayed by the movement and encouraged others to be loyal to it, in spite of all the rebellion, murmuring, and apostasy which characterized the experience of Israel in their journeys; while Korah, Dathan, and Abiram and other apostates of a similar character perished miserably in the desert. We are told:

"I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until he had placed them upon a solid, immovable platform." "Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages.'"—*Early Writings,* pp. 259, 258.

We are entering upon serious and solemn times, and we need to know individually where we are standing. Multitudes will yet be swept off their feet by the delusions and sophistries of the enemy in the perilous times that are before us. It is time for us to decide definitely whether we are intending to go through with the Israel of God. We should deal in a most definite manner with whatever characteristics of the mixed multitude we find lingering about us. It is time for the Calebs and Joshuas to be in evidence. Great difficulties are before us. Many cities and strongholds of Satan must be taken for God. Cutting loose from the world, with its pleasures, fashions, and sin, we should move forward unitedly, presenting a solid front to the enemy. Like those mighty men of faith who journeyed with ancient Israel, we may say:

"Let us go up at once, and possess it [the goodly land]: for we are well able to overcome it." Num. 13: 30.

Rome, N. Y.



**SEALED OF GOD**

ALBERT CAREY

SEAL of the sanctified, Spirit impressed,  
On every heart of the pure thou wilt rest,  
Those who will stand in the great judgment  
day,  
Washed from all evil, all sin put away.

Sealed as the servants of God, over all,  
Sealed for the home where e'er shall fall,  
Over the purified, over the blest,  
Peace ever multiplied, glory, and rest.

Great seal of perfectness, tendered in love,  
Sabbath of Him who gives rest from above,  
Over the life let thy token be spread  
When reigneth righteousness, sin ever dead.

Seal us, O Lord divine, safe for that shore  
Where joys reign ever and pain comes no  
more;

Seal us as thine alone, bought with thy  
price,  
This thine own sign of love all will suffice.

Portland, Oreg.



"I WAS driven to it!" Of course, if you are a mouse or a beast of burden or a slave, there is nothing more to be said. And yet Moses, the meekest of all men, and Jesus, who lived and taught the golden rule, could neither of them be driven. And by the standard of that same golden rule, our Lord never essayed to drive others.

N. D. ANDERSON.



It is nobler to be shabby and honest, than to do things handsomely in debt.  
—Juliana H. Ewing.

# IN MISSION LANDS

## THE MOSLEM WORLD

J. L. SHAW

THE interests of Turkey and the Moslem people of other lands have been tied together, both by a similar faith and by a recognized spiritual leadership acknowledged in the sultan of Turkey and the caliph of Islam.

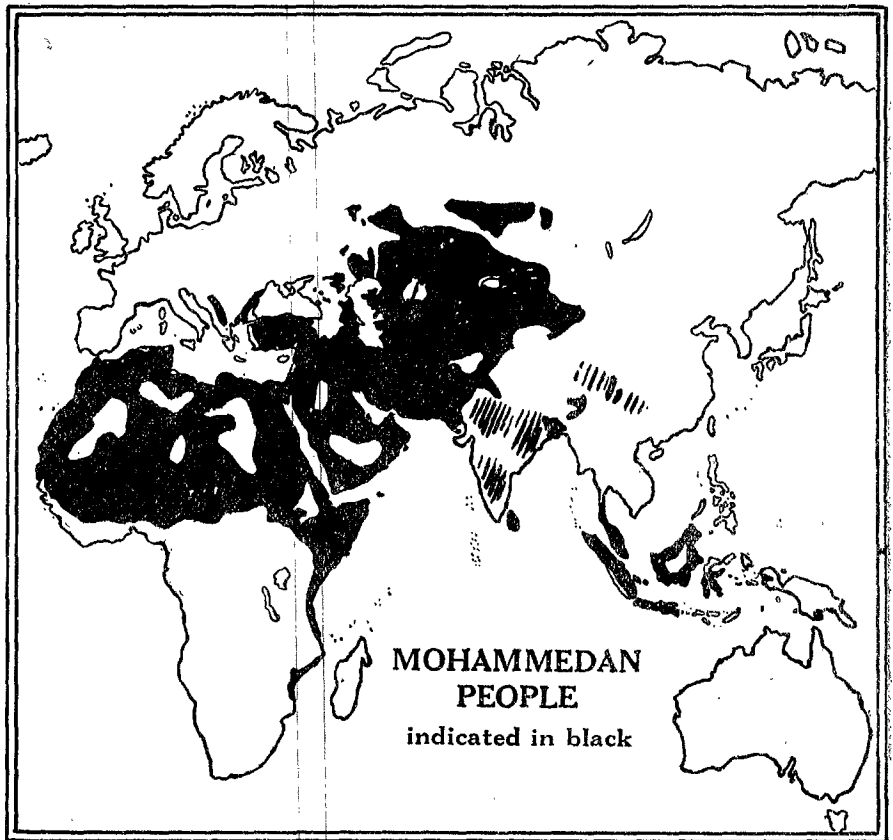
Now that Mohammedans in Arabia and India have revolted, the sacred shrines of Mecca and Medina have been seized. Bagdad and Jerusalem have fallen, and the solidarity of Islam has been seriously ruptured.

This situation lends interest both to the Eastern Question from the

The discrepancy shown in these figures is caused by variations in the estimates from countries where the means of obtaining the census are not very reliable, as, for example, in the Sudan and China.

India has a larger Moslem population than any other country. Fully one fifth of the entire people are of the Mohammedan faith. The Moslem population of Arabia, Egypt, Persia, and the Turkish Empire does not equal that of India. The census of 1911 places the number at 66,647,299.

Fortunately for missionary operations, nearly one half of the Moslem world enjoys the blessings of British



standpoint of fulfilling prophecy, and also to the further question of the multitudes of Mohammedan people, their faith, the open door for the advance of the gospel, and the difficulties to be met in carrying the message among them.

Roughly estimated, the Moslem population of the world numbers in the neighborhood of 200,000,000. The population has been estimated variously at different times and by different authorities as follows:

Statesmen's Year Book (1890) ..	203,652,422
H. Wichmann in Justus Perthes's Atlas (1903) .....	240,000,000
Encyclopedia of Missions (1904) ..	193,550,000
Martin Hartmann (1910) .....	223,985,780
Missionary Review of the World (1917) .....	221,825,000

rule. There has been during the past century and more a gradual transfer from Moslem control to British control, of kingdoms so wide apart as India, Persia, Turkestan, Egypt, Afghanistan.

There are more than sixty million Mohammedans in Africa. So rapid has been the advance of Islam in different parts of the Dark Continent that missionaries for Moslems both in Africa and in other countries are appealing strongly to their home boards to increase the force of workers, and if possible prevent the whole continent of Africa from coming under the dominant sway of Islam. Egypt, Morocco, and Algeria are regarded as Moslem lands. Other countries where Moslem population is strongly

represented are the East Indies, notably Java; then follow Russia, the Turkish Empire, China, Afghanistan, Arabia, and Persia.

Speaking of the spread of Mohammedanism, at the Lucknow Moslem Conference in 1911, Rev. S. M. Zwemer gave the following estimate of Moslem populations in various countries aside from India:

"Next to India, Java has the largest Moslem population of any country in the world, with a total of 24,270,600 Moslems. The Russian Empire follows closely, with its 20,000,000; then the Turkish Empire in Asia and in Europe, with 14,278,800 Moslems. Following this we have a group of Moslem lands, Egypt, Persia, Morocco, Algeria, Arabia, Afghanistan, almost wholly Moslem, with populations of from 4,000,000 to 9,000,000 each. There is scarcely a country in Africa or Asia today where a Moslem population is not to be found. In some cases this population may be very small, but in nearly every case it is a growing population. For example, Tibet, the great closed land, counts today some 20,000 Moslems, and in the case of South Africa, Moslems are now found in all the regions from the Cape to the Kongo."

An interest in carrying the gospel to the multitudes of Islam should be aroused among us. The whole Christian world now faces the whole Moslem world as never before. The railway train is taking the place of the bullock cart and the camel caravan. Fast-going steamers have supplanted the old sailing vessels. The printing press, postal and telegraph systems, help to make the world shrink, and bring us nearer to our Moslem friends on the other side of the world. What we do today is published in Cairo, Bagdad, Bombay, and Lucknow tomorrow. The affiliation of the Turkish government with the Teutons, and the unsuccessful call for Islam to arise in a holy war against the Allies, have served still further to bring Islam into the limelight. Newspapers and magazines furnish the world with an increasing knowledge of these people.

We must surely face probably the largest problem the church has to meet in making Christ known in the Orient. For twelve centuries Mohammedanism has been the open rival and strongest organized opponent of Christianity. In the three continents of Europe, Asia, and Africa, it has pressed on, making converts alike of Animists, Hindus, Jews, and Christians.

We see the open opposition of Islam in the terrible massacres of Armenians during this present war. Multitudes of Armenian Christians have been put to death who might have lived had they but denied Christ and repeated the formula of Islam. Lord Bryce said:

"Of the seven or eight hundred thousand Armenians who have perished in recent massacres, many thousands have died as martyrs, by which I mean they have died for their Christian faith when they could have been saved by renouncing it."

And yet Islam falls within the limit of the Master's commission. Notwith-

standing the wretchedness, degradation, and stagnation seen in Moslem lands, and notwithstanding the bitter prejudice, the almost impossible barriers and the dreadful costs, these Moslem people in their need are among the "all" to whom the gospel is to be carried.

From its very small beginnings and comparatively slow progress, our efforts among these people should grow and expand. There is Arabia, the cradle of Islam, Afghanistan, Tripoli, and Morocco where no entrance has yet been made. In lands like Algeria, Persia, Egypt, and India there are two or three workers laboring for Mohammedan people amidst many obstacles. They need literature adapted to these people, and facilities with which to work. Before the Master returns this seventh of the human family must learn of Christ, the living Saviour, and of the glorious hope of his soon return. We believe this should cause us to take the needs of Moslem people upon our hearts and be ready for any sacrifice or service we can render in carrying to them the saving knowledge of Christ.



#### BAHAMA ISLANDS

MRS. JAMES H. SMITH

THIS group consists of about seven hundred islands and reefs of coral formation, extending from near the twenty-seventh degree north latitude, more than six hundred miles in a southeasterly direction. They contain a population of about sixty thousand, of whom one fifth live in Nassau, the capital, and the other four fifths in small settlements on the islands, thirty-three of which are inhabited.

Because of the lack of workers only a few of these settlements have heard the message. Our only means of travel is by small boats, often less than thirty feet in length, which carry farm produce to market. These boats do not furnish very comfortable or commodious transportation, especially if one is inclined to seasickness.

As an example, I took passage on one of these small boats to Gregory Town, Eleuthera, a distance of forty-five miles, to spend the week of prayer with the little company of believers there. The winds were contrary and the sea was rough, so that I was obliged to lie on the floor of the rude cabin until the afternoon of the next day. I reached my destination the third day, tired indeed, but glad for the privilege of enduring hardship as a good soldier.

The company at Gregory Town numbers twelve adult believers. I found them of good courage. As they have to work very hard during the day, they were too tired at night to enjoy the meetings. So it was decided to hold the services at 5 A. M. Here were difficulties, for clocks are a luxury which few can afford. Our brethren had to depend upon the crowing

of the cock and the rising of the morning star to tell the time; but they came, and were usually on time. One cloudy morning the fowl chanced to crow at three o'clock. One of the brethren, whom we call Uncle Edward, arose and aroused the others. All went to the meeting place, and there they sat until five o'clock.

One example of the power of the truth is seen in the life of one of the brethren, who has been changed from being the terror of the little village into one of the meekest and mildest of men. People marveled as they saw him give up liquor and tobacco and become a thorough Christian. Even opposers to the truth admit that there has not been such a conversion wrought there in forty years.

One bitter enemy bore this testimony: "This religion has done a good thing for Mr. and Mrs. ——. Their home life used to be very disagreeable, but it is now very pleasant."

Later we visited another settlement on the island of Eleuthera, where there is a company of twelve believers. We found them still holding on, though greatly in need of encouragement. We remained with them ten days.

At another settlement about fifteen miles distant, is a lone brother who for two years has lived out the truth before his neighbors. He has been persecuted bitterly. Recently he and several of his neighbors brought some of their farm produce to Nassau to market. As soon as the brethren here heard that he was at the market, they each found time to visit him and show their loving interest in him. His neighbors observed it, and were heard to say, "Just see how they love him! They all come down to see him. When we come down here, the brethren of our faith do not come to see us like that."

On a recent Sabbath seven new believers were baptized, and they, with four others who had previously received the ordinance, were taken into the church, making our present membership forty-one.

The question of prohibition is much agitated here in Nassau. Never before in the history of this colony has the liquor traffic been disturbed by such a movement. But Satan has his emissaries busily working all over the town, trying to thwart the movement. As a church we are taking an active part in the temperance campaign.

This colony derives its income chiefly from sisal [a kind of hemp] growing, sponge fishing, and the growing of pineapples and tomatoes. The delightful winter climate has in past years drawn many tourists, but since the beginning of the war each successive season has brought fewer tourists to our shores, and this year the large hotels did not open at all. This has been quite a blow to the colony from a financial standpoint. However, the tithes and offerings of our believers have not been cut down as

a result of hard times. Though most of them are poor in this world's goods, their tithe for 1917 amounted to \$1,066, and the offerings for the same time to more than \$500, besides \$118 which was raised to keep up local church and mission expenses.

Inasmuch as we cannot expect the Mission Board to send more help to this small field at present, we are trying to develop native laborers. We have two Bible workers, who have been doing satisfactory work for several months. We expect soon to employ a young man who shows ability as a public speaker. We feel sure the Lord will bless his efforts to win souls.

We are of good courage, and are praying for strength to carry the message speedily, that when Jesus comes to gather his jewels, he may find many waiting for him in the islands of this group.

Nassau.

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### GOVERNMENT INSPECTOR'S REPORT ON SOLUSI MISSION SCHOOL

W. C. WALSTON

WE are all well here at Solusi, and have nothing of a discouraging nature to report. On the contrary we have many blessings for which to be thankful. We have had a very good year so far. Our school has kept its number of students,—nearly one hundred in the home, and quite a number of day students. We have opened two new outschools, and they are well attended. In all we have twelve outschools.

The government inspector of native schools recently visited our mission school and gave a very good report of us. I will quote a portion of his general remarks:

"The organization at this school is perfect and accounts for the substantially rapid progress that is made. The lessons are short, each from fifteen to twenty minutes. Changes are made without confusion or loss of time. As many as five teachers were present and at work at both morning sessions, the classes being in this manner kept small, so that each pupil receives attention. The teacher whom I examined last year passed most creditably the full test required of the mission school teachers; the other native teachers are of moderate attainments, but receive instruction daily. As regards industrial work, there is ample opportunity for the boys, and the success attending this work is, I believe, unequalled so far as farming is concerned, in Rhodesia. The number of female boarders has increased since my last visit. The attendance is so large it is difficult to provide domestic training for all, and they are working on the land to considerable extent. However, there are sewing classes held weekly, and a few are receiving training in the house."

We would have more students if we could care for them. We are obliged to turn many away for lack of accommodations or the necessary means. The war has made nearly everything we have to buy very expensive, and we have to curtail our expenditures.

Thirty-one were baptized and received into the church the past year. We have a baptismal class of eleven, which will be ready later.

Our Sabbath meetings and Sabbath school are well attended. The church is quite well filled every Sabbath. There seems to be a good interest among the natives to hear the gospel. We are having more calls for outschools than we can well provide with teachers.

Our agricultural work the past season was quite a success. We harvested about 1,200 bags of mealies. Four thousand bushels of corn is very good, we think. The price is good, and the sale of the grain keeps the

A number of other workers appointed at the General Conference will soon be on their way to the foreign fields. August and September will witness a considerable number of departures for the regions beyond. And still the calls come. Elder Frederick Lee, who recently returned to Honan, China, writes:

"I am very busy putting on the harness again, but find that the load is heavier to pull than ever. Owing to circumstances, I am both treasurer and secretary, as well as superintendent of our work in Honan. It does not look as if we were making much headway in strengthening the force of workers when one man has to fill so many offices. Yet many of our fields in North China are in just that condition."



EN ROUTE FOR THE FAR EAST

Seated in front: Master John F. McWhinney.

First row, left to right: Messrs. H. E. McWhinney, Geo. L. Wilkinson, Harold L. Graham, J. E. Klose, O. A. Hall.

Second row, left to right: Mrs. H. E. McWhinney, Mrs. Geo. L. Wilkinson, Mrs. Harold L. Graham, Mrs. J. C. Klose, Miss Loleta Hall, Mrs. O. A. Hall.

mission out of debt, which is very satisfactory to us.

We have gone through the dry season without loss of stock, which is better than some farmers around us have done. Some had considerable loss. The rains have come on rather late this season, and we are now in a hurry to get our crops in on time. We are having an abundance of rain, and Solusi is looking fresh again after the long dry months.

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### PRESSING TOWARD THE FIELDS

J. I. SHAW

WE are pleased to learn that the party of workers seen in the photograph on this page, who left Seattle April 24, have safely reached Japan. Elder and Mrs. McWhinney are appointed to India; Brother and Sister Wilkinson and Brother and Sister Graham, to China; Brother and Sister Klose, to Chosen. Elder and Mrs. Hall are returning to China from fur-lough.

### GETTING STARTED ON THE KONGO BORDER

S. M. KONIGMACHER

In getting started here I first secured permission to do evangelical work. The government has kindly granted me twenty acres for mission work, with the promise that it will increase the amount to one hundred acres when I erect the buildings and do that which I said I would do. The permission is worded in this way because others did not do as they had said they would, but began to trade and farm, allowing the education to come last.

As the people in the villages were not in the employ of the government when we came,—carrying for it,—we could hire carriers and workers, which would have been difficult if the men of the villages had been away doing government service. Two boys came to me who could read and write and who were good workers. One had been an overseer for a prospector in the district, but he came originally

from Nyasaland. This was good, for I know their language better than the Chiswaka. Then the brethren approved of the site and voted us some expense money. And last, but not least, we have been quite well, so that we could do the work and get settled before the rains.

As soon as we could we built a pole and grass church, and started the school. This was to prove to the government and the people that we did not come over here as traders or mealie missionaries, but as teachers. The boys came, and the school began to grow. From eleven the attendance soon grew to fifty, even though it rained and some of the villages are quite a little distance away. Yesterday, with the boys on the station and the village boys and four women, our school had an attendance of seventy-five. The school was so full I could hardly get around. Sabbath we had two hundred at the service.

Two of the chiefs come regularly to school. It was a fine sight yesterday to see the village boys bringing in grass, for Daniel had asked them to bring it in without getting pay. Also on Friday all the school came, seventy-two in all, and worked without pay, helping to clean up. When Daniel spoke to me about asking them to work without pay, I thought we had better wait a little to prove to them that we were here to help them; but Daniel said, "Now." And so they came and helped most willingly in procuring the grass for roofs.

In reply to my report to the government I received a very good note, in which the commissioner said: "You seem to have begun school without much loss of time." God has a work to do, and there is no time to spare. This magistrate has been very kind to me.

One of my greatest trials is to turn away any one who comes and wants to go to school. A delegation came from the Mukushi district. I had as yet put up no buildings. I understood the members of the delegation were the children of the chief, and the grandchildren of the big chief of the district. I did not know what to do, so I kept them all over the Sabbath, and carefully explained to them our work and how we were just getting started. I kept the boy Tom, but sent the rest back. Tom is now one of my teachers, for he could read.

The boys on the place, so far, are from the tribes of Bawemba and Mukushi, with one boy from this Ndola district. We now have seven huts in the compound; the grass and pole church, 15 x 30 feet; a pole and mud house with grass roof, 18 x 36 feet, for ourselves; a kitchen; and small out-buildings.

We are now trying to make the house a little more comfortable with pole furniture and boxes. I am the boss carpenter, while Mrs. Konig-macher hovers near to help me get things straight.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

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.

### WHEN A NEW HOME IS FOUNDED

MRS. I. H. EVANS

THE first home on earth was founded by God himself, and was planned to meet man's highest needs for happiness. All its surroundings, its occupations, its recreations, were perfect. Not a cloud marred the sky that bent so graciously above Eden, not a heartache had been felt by the man and the woman who were placed there, no fear or knowledge of evil had touched them.

When that home was lost, by disobedience, they were sent forth to make the best they could of their marred and blighted lives. One little part of the joy of Eden they were permitted to carry with them,—the family relationship, with its fond ties and loving associations,—home.

#### The Ideal Home

And the home where God has been honored, where his name has been revered, has been like a torch through the ages from Eden till now,—a pure and holy flame pointing men forward to the home that shall be given back to men when earth is restored to its Edenic loveliness. Every new home that is founded should have for its highest aim the holding up of this light, that the lonely and sorrowful of earth may be helped forward on the way that leads to heaven.

The age when most young persons unite to found a new home is the age of ideals; and this is well. This world would be a sorry place but for the reaching upward and outward of those who press toward some mark beyond their present attainments. It is important, of course, that ideals be high, but never more so than in those who contemplate the step that joins two lives and begins a new home. If it is to be no mere castle in Spain, dissolving into thin air before the realities of life, it must have its foundation laid on the enduring rock of sterling worth.

Every young person, man and woman alike, has a very definite idea of what "a little home for two" should be like. Very often the young man sees no farther than "a little brown bungalow," with a smiling face across a well-filled table, and as likely as not a "roadster" for an evening "spin." And the girl's "little house of dreams"—set in surroundings of more than earthly loveliness, beautiful

within and rainbow-hued without,—who would not sigh to think how often, and how soon, these rosy and radiant visions are displaced by dun-colored reality! Rainbows are not seen every day; they follow the storms, sometimes, to cheer the hearts of men with the thought of God's steadfastness.

The little home for two may be gained. As the years pass, its outward setting and its inward plenishing may be such as to charm the eye and satisfy the senses. But if it is to become indeed a "place to shut love in and keep hate out," a sanctuary for the members of the family, a house of refuge for those who are homeless and buffeted by the storms of life, it will be because its founders have looked beyond earthly things to the higher and finer things of the spirit, without which wedded happiness of the noblest type is impossible.

And if the little home is to fulfil indeed its highest mission, if it is to be a foretaste of heaven, Jesus must be in it. In all the plans, in all the toil, in all the sorrow, in every joy, his presence will give satisfaction, comfort, and peace. Without it, human love will fail, and the home will become only a house—an empty shell, devoid of the life that blesses the world.

#### Planned to Bring Joy

In spite of all the sorrow and heartache and bitterness that has come into the world as the result of ill-sorted unions, we must not forget that marriage was intended to bring joy. Knowing the need of the human heart for love and companionship, God himself gave the first man the woman who should be his wife, his friend, his daily companion and helper. Every marriage that follows God's plan will bring gain to both,—a wider, fuller, sweeter life than would be possible to either alone.

This wider life may not mean just what is thought before marriage. Often instead of greater freedom it brings added restrictions, none the less real because they are self-imposed; leisure, uninterrupted leisure, becomes a thing of memory; opportunities for study and the work that is never a burden but a joy, become fewer and fewer, till they are swallowed up altogether in the round of the things that "must be done;" household perplexities, social obligations, and financial worries multiply.

But the working together of the husband and the wife, the harmony of thought and aim and action existing between them, the joy of seeing hopes fulfilled, their sympathy and loyalty and unflinching devotion and love,—these bring a gain, not only in receiving but in bestowing, that is beyond price.

#### Secrets of Happiness

The secrets of living happily together are not learned in a day, nor a year. Often, they are not learned easily. But there are certain key-words to these secrets that all are certain to need at some point in their blended life, and perhaps all through it.

Patience. In the days when the husband and wife see each other only at their best, they may scoff, in their inexperience, at the thought of patience being necessary in their new life. But perfect understanding is not the growth of a day or a year; loving patience, sometimes "long patience," is needed to bring it to perfect flower. "Forbearing one another in love" is the first signpost on the road to wedded happiness.

Courtesy. How often the "little rift" creeps in through thoughtless omissions of the small courtesies of life! The wife feels slighted, the husband aggrieved or neglected, by the lack of what before marriage seemed a pleasure, as well as by positive rudeness or discourtesy. "Be courteous"—there is no finer rule than this for happiness in any home.

"Bearing and sharing." Home is the place above all others for "bearing one another's burdens," for sharing one another's toil and pleasure. "Light is the load where many share the toil," sang one of the ancient poets, thus voicing a truth that is age-old yet always new.

Sympathy. This is the mother quality. It is because she "always understands" that mother is different from every other earthly friend. She may reprove, but she will not rebuff. If we are grieved, she suffers; if we are pleased, she rejoices. Self is lost in love—she lives in the lives of her children, and enters into their every

experience with that fulness of comprehension that brings the sweetest earthly comfort.

And this sympathy, this understanding, is the surest solvent for married misunderstanding; without it, many causes of offense are bound to

#### HAPPY MARRIAGES

MRS. L. D. AVERY-STUTTLE

I AM thinking just now of a dear old lady, almost, if not quite, eighty years of age. She is able to converse as intelligently, though perhaps not so fluently, about the stirring events which are making the rapid and gruesome history of today, as any politician. Her complexion is fair enough to excite the envy of a belle, and her large, kindly eyes are bright and expressive. She seems happy and content, though she is quite alone in the world,—for she has never been married, nor, as she quietly affirms, has she ever been engaged to be married. No manly sons or dutiful and loving daughters rise up to "call her blessed," and no rosy-cheeked and dimpled grandchildren climb upon her knee, and clamor for the favor of her kiss. Yet she seems at peace with God and man, and apparently looks back upon the vanished years without regret, and with no tinge of bitterness.

"And so you advocate the theory that men and women are as happy in single blessedness as when they assume the responsibilities and problematical happiness of married life?" you ask me.

Surely I do not wish to be understood as favoring anything of the sort. I have given the example of this old lady, not to prove the advantages of single life by any means; she is happy, not because of her loneliness, but in spite of it. And though her condition

is much better than it might have been had she been unfitly and unhappily married, still it is easily believable that her capacity for both usefulness and happiness might have been more than doubled under other circumstances.

Why do I believe this? Because of the word spoken in the beginning: "It is not good that the man should be alone," a statement which includes women as well. True marriage, and by this I mean marriage which has unselfishness and love as its foundation, is approved and blest of heaven.

#### MARRIAGE BELLS \*

S. J. TOWNSEND

"It is not good that man should be alone!"  
Spake the Lord God on life's primeval morn,  
When all the earth with pristine beauty shone,  
"It is not good that man should be alone."  
Then from his plastic hand, like flower full blown,  
Woman in all her loveliness was born.  
"It is not good that man should be alone,"  
Spake the Lord God on life's primeval morn.

"It is not good that man should be alone!"  
All joy to you who heed this ancient truth.  
May you, fond maid, proclaim from love's glad throne,  
"It is not good that man should be alone."  
As thou hast found best treasure ever known,  
Keep thou, O man, the good wife of thy youth.  
"It is not good that man should be alone"—  
All joy to you who heed this ancient truth.

"It is not good that man should be alone!"  
May you for loneliness find friendship sweet,  
And may your path with love's bright flowers be strewn.  
"It is not good that man should be alone."  
May there be naught for which you would atone,  
Your daily fare be "finest of the wheat."  
"It is not good that man should be alone;"  
May you for loneliness find friendship sweet.

"It is not good that man should be alone!"  
Heaven's choicest blessings evermore be thine,  
Make glad thy heart, till thy new life hath shown  
"It is not good that man should be alone."  
Thy heart's desires God give thee for thine own,  
Be they but prompted by his love divine.  
"It is not good that man should be alone."  
Heaven's choicest blessings evermore be thine.

"It is not good that man should be alone!"  
Joy, joy to you who sound the wedding bells!  
In Eden's bowers regained you may have known  
"It is not good that man should be alone."  
And some glad day, before the great white throne,  
You hand in hand may gather immortelles.  
"It is not good that man should be alone."  
Joy, joy to you who sound the marriage bells!

\* This is an "occasional" poem that is worthy of a wider circulation than the circumstances which called it forth bestowed. It is therefore given a place here.

come; with it, no serious estrangement can enter the home or long cloud its serenity. Yes, in every home,

"Sympathy is needed much,  
Of Christlike touch.

Kindness; gentleness; cheerfulness; the habit of looking always on the bright side; contentment; a steady purpose to avoid evil and seek good; loyalty,—to one another, and above all to God,—every one of these words, and many others like them and related to them, have daily use in the home that becomes a place where angels love to dwell.

and surely ought to be honored on earth. But alas! it is too often made the subject of jest—a byword and a reproach.

Happy marriage is the only foundation for happy homes. Ill-sorted and unwise marriages, on the contrary, pave the road to certain misery. It has been said that the home is the bulwark of the nation. This being true, the importance of our subject is magnified manifold.

"But," you ask, "how are people—and especially young people—to know whether the marriage upon which they are about to enter is to be a happy one? Surely they cannot read the future."

This one thing we may all know: Unselfish love must be the foundation upon which a happy marriage rests. Nor must we confound passion with love: the one is carnal, beastly, impure, unholy; the other unselfish, self-sacrificing, inspiring, holy. The Creator has chosen many titles for himself, by which to express his perfect and infinite character. But among them all, there is none so sweet, so beautiful, so expressive, as love. "God is love." We understand him better under this title than any other. Yes, "God is love," and love is god-like. Passion is brief, ephemeral, unsatisfying. Love is as enduring as God himself. Love changes not when the cheek becomes hollow and withered, and the raven tresses grow white with age and sorrow. Unlike passion, love survives the frosts of adversity and time, and shines the brighter through the dark night of sickness and sorrow.

A happy marriage presupposes a perfect union. The aims, ambitions, and objects of the two lives must blend perfectly. Disposition and tastes may vary: the one may possess tact and ability; the other may be quite devoid of both. Neither is similarity of education or talent necessary. The one may be quick, sensitive, emotional; the other, slow, deliberate, plodding, practical. All this may be true, and even more; yet the marriage may be a happy one, and the home life content and peaceful.

But true love must exist; and true love cannot live without respect and confidence. It is because of a lack in these particulars that so much trouble is caused by jealousy. There is, in fact, nothing which will so militate against peace and happiness in the family as a lack of confidence between husband and wife. Sometimes an otherwise kind and loving wife so far forgets herself as to listen to some vicious scandalmonger dealing out secondhand stories and questionable hints to the disparagement of the husband, whom she has promised sacredly to honor above all others. We all know cases of this kind. No husband, I care not how good-natured he may be, likes to feel that his wife is of the opinion that he "will bear watching."

And no wife at all enjoys being subjected to a cross-examination from her husband as to her every word and motive.

I am thinking just now of a poor woman, who, because of listening to tales of this kind, caused herself and a kind and unselfish husband much sorrow. O my dear friends, let us have done with this evil.

Of course we know that a Christless marriage cannot be, in the strictest sense of the word, a happy marriage. The ideal marriage and happy home is one in which the family altar is early erected, and where the voice of prayer and the song of praise are often heard. I do not see how it is possible for a happy union to exist where the command, "Be ye not unequally yoked together with unbelievers," is disregarded.

And so I say, and I believe the statement will pass unchallenged, that a truly happy marriage must be built upon the substantial foundation of respect, confidence, the religion of Jesus Christ, and that which is the perfect combination of all these,—true love.



## TWO MOTHERS

MARTHA E. WARNER

MRS. MAYNARD had had a raging headache all day long: but when one has five hungry boys, counting the grown-up one, coming for supper, headaches must be ignored.

The rack hung full of freshly ironed clothes, all to be carried upstairs, and Mrs. Maynard sighed as she thought of the trips she must make.

As she began to take down the clothes, in rushed eight-year-old John.

"Want to play donkey?" asked Mrs. Maynard.

"Sure I do, mother, but how?" answered John.

"We will play you are a trained donkey," said mother, "and when I whistle, you must come and let me put your pack on for you. You will have to walk on your hind legs, and carry your pack on your front legs, walk upstairs, unload, and come down ready to make another trip. Do you think you can do it?"

"Indeed I can, mother, but if I go steady up the stairs may I prance coming down?" asked John.

"Prance all you want to, only don't let your heels hit the walls," answered mother.

Up and down John went, happy as could be, and then Joe appeared. "What's going on?" asked Joe, "you and mother are up to something."

"We are just playing donkey, and you get out," said John, with a "bray" that was meant to frighten Joe.

"Say, mother, let me play, too. Oh, I see, he is carrying clothes upstairs. Just load me up, and see what a good donkey I'll make. I won't bump into John once—honest, mother."

So mother loaded him up, and soon the clothes were put away. As they raced back from the last trip, John said, "A surprise for you, mother," and Joe added, "The clothes are all put in their proper places, just as well as you would do it yourself. I put the sheets and bath towels in the drawer. You won't find them mussed."

"Had to tell, didn't you?" said John.

"I just thought it would save mother a trip upstairs if she knew," answered Joe.

"Well, I am sure no one in this wide, wide world ever had such remarkable donkies," said mother, as the boys raced off for play.

In the next house Mrs. Lee, wanting help, called to her son George:

"Here, George, come into the house this very minute. How many times have I told you not to play on the way home from school? I am tired to death, and I need you here. Now wash your hands, and see that the dirt goes into the water and not on the towel; then carry this basket of clothes upstairs, and put them away. Don't get them mixed up as you did last week.

"Come! hurry! for you have ashes to empty, kindling to split, milk to get, and oh, I nearly forgot,—your father wants you to take this letter over to the five-o'clock train. *Hurry!*"

George went about his work with a sullen look on his face, muttering, "I won't stand this talk always."

Mothers, God is calling for heart work. Let us not forget that the most important work of our life is to be missionaries *at home*.



## WHERE IS YOUR DAUGHTER?

Do you know at this moment? Y. W. C. A. workers tell us that the chances are very large that she is at this moment running after a soldier! The chances are particularly large if she is between twelve and sixteen years. *Your* daughter, mind you! Not the wild little girl who belongs to the tough folk who live in the next block, or the tough little girl who belongs to the weak family over back of you. *Your* girl.

Watch her! At her age she knows so much more than you dream she does, and so much less than you take it for granted she does. The uniforms are fascinating, and so is she. It's brutally unfair to her and to the lads who wear that uniform, that you do not guard her better.

Where does she eat her noon lunch? Where does she go after school? Do you let her go alone to the movies after supper, or stay all night with her schoolgirl chum?

She is unspeakably precious. So are those lads, so young, so very young, in their uniforms. Guard them both. It is your job, day and night.—*Honoré Willsie, in the Delineator.*



# THE WORLD-WIDE FIELD

## NORTH DAKOTA CAMP-MEETING

HARVEY, N. Dak., is a little village of 1,443 inhabitants, situated on the "Soo" line of railway in Wells County. Three miles away is the Sheyenne River Academy, the educational institution for this conference. It was in this little town, in connection with its camp-meeting, that the North Dakota Conference held its sixteenth annual session June 13-23, 1918.

The town, through its board of trade, as an expression of its friendliness toward our people and work, voted them an appropriation of \$600 as an inducement to hold the meeting there. They also paid one half the expenses of putting up a board structure for dining accommodations.

The camp was pitched in an open space in the edge of town without a tree for shelter or any protection in sight. In fact, in North Dakota the wind has almost as good a chance to blow as it does on the ocean. But fortunately, or providentially, we had neither wind nor rain during the meeting. The weather was almost ideal.

About fifteen hundred of our people attended the meeting. Three hundred automobiles brought those who did not come on the steam cars. This array of automobiles standing about the camp did not fail to impress one that our people were not living on "Poverty Corner." Two hundred fifty dwelling tents sheltered those who attended, and eight large tents afforded places for convocations. Meetings were held in six different languages — English, German, Russian, Danish, Norwegian, and Swedish.

The German meetings were in charge of Elder J. T. Boettcher. Elders L. H. Christian and G. E. Nord took charge of the Scandinavians; and Elder T. T. Babienko, of the Russians. Elder Charles Thompson carried heavy and earnest responsibilities in the English services, as did Elder S. E. Jackson, the president of the conference.

The last two years North Dakota has suffered seriously from failure of crops, and consequently the harvests have not been plentiful, and money has not been so easy as usual. The tithe for the last year was \$33,138.72, an average of \$20 per capita for the year. The offerings for missions on the Twenty Cent a Week Fund aggregated \$13,350, and the amount raised for all philanthropic objects outside of the tithe and the Twenty Cent a Week Fund totaled \$9,092.86. The average amount raised per member for the year was \$32.22.

The Sabbath school department, under Sister Jutzy's oversight, gave the impression of being in a healthy condition. There are 73 schools in the conference, with a membership of 2,110, 470 more than the church membership, which is 1,640. This is as it should be. The Sabbath school offerings for missions the past year amounted to \$9,656.84; for the two Sabbaths on the campground they were \$1,170. There were seven Sabbath schools in the camp, held in four languages.

The colporteurs, under Brother E. M. Oberg's instruction, were busy, and quite a large class took instruction daily. During last year there was sold in the conference \$28,694.16 worth of literature, and nearly \$3,000 worth at the camp-meeting. Last

year the colporteur work was under the direction of Brother J. J. Jutzy. It is the intention this year to cover the whole State. If the three hundred or four hundred automobiles owned by our brethren could all be consecrated to the spread of literature relating to the present truth for even a small part of the year, that work would be done.

The young people's Missionary Volunteer work and the home missionary work were well looked after by Prof. M. B. Van Kirk and Elder S. A. Ruskjer.

As Elder Jackson, who has very efficiently and successfully filled the office of president of this conference, had been called by the General Conference to the oversight of our mission work in the Philippine Islands, the brethren in this conference with regret gave their consent to let him go. Elder E. L. Stewart was unanimously elected to fill that office the coming year.

There was raised in cash and pledges for foreign and home mission work about \$30,000. Included in this was a carload of horses, a quarter section of land, several acres of wheat and flax, and other like things. In the three camp-meetings thus far held in the Northern Union there has been raised \$50,000 for missions.

The Lord gave his servants great liberty in preaching the word. A large number of persons started for the first time in the Christian life, or renewed their covenant with God. Sixty-five were baptized, while others chose to wait until they returned home. Sabbath afternoon Prof. A. F. Schmidt was ordained to the gospel ministry.

I was greatly impressed with the growth and development of the work in the two Dakota Conferences. The first time I was in Dakota territory I pitched a tent in Elk Point, and two companies were brought out. At that time there was only one tent, and the Iowa Conference owned that. A little later meetings were held at Bigsprings, and a few began the observance of the Sabbath. Elder J. F. Hansen had labored at Swan Lake, and a few had taken their stand there. This was the beginning of the work in the territory of Dakota. This year in the two camp-meetings there were 430 dwelling tents and 16 meeting tents pitched, and about 2,500 Sabbath keepers encamped on the ground. Surely God has wrought, and the work has prospered.

E. W. FARNSWORTH.

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## WESTERN WASHINGTON CONFERENCE AND CAMP-MEETING

THE annual camp-meeting of the Western Washington Conference was held in Manitou Park, Tacoma, Wash., June 13-23. This park was ideal in every respect; it was one of the most beautiful and comfortable locations for a camp-meeting I have ever seen. Owing to the distance from the city, the attendance was not so large as it would otherwise have been.

The attendance of our own people was very good, this being the largest camp-meeting ever held in the conference. Quite a number of our boys from Camp Lewis attended. A deep desire to draw nearer to

God was manifested throughout the meeting by those present. All seemed to realize the seriousness of the times in which we are living. A firm resolve to make everything right in this life, and be prepared for the coming of the Lord was formed in the hearts of all. This spirit of earnest devotion and consecration deepened day by day. The last Sabbath of the meeting was one of the most remarkable I have ever seen on a camp-ground. The Lord certainly opened the windows of heaven upon his people and refreshed all hearts. The Spirit of the Lord was present in a very special way. At the forenoon service an offering was taken for our needy mission fields; \$21,000 was given in cash and pledges. The revival spirit was present while the brethren and sisters brought in their gifts. Hearts were touched, and the Spirit led some to take their stand with God's people. In addition to this liberal offering, the conference voted \$6,000 from its surplus tithe for the work in the regions beyond. We believe the Lord will bless the conference in this action and add more to its tithe than was passed on to the mission fields. The sale of books, pamphlets, and tracts at the bookstand was very good, totaling about \$5,000. Seven hundred dollars' worth of tracts were sold in one meeting. Among other sales were fifty full sets of the Testimonies. All went home from this meeting with a supply of literature to circulate among their neighbors and friends.

The question of a conference school was also given consideration, the present facilities being inadequate to meet the growing needs of the work. It was voted to establish an academy somewhere in the conference as soon as the necessary funds can be raised, so that no debt will be incurred. Five thousand dollars was raised at this meeting for this purpose. A number of other offerings were taken for various purposes, among which was one for the work of the American Bible Society.

The biennial session of the conference was held in connection with this meeting. The deliberations of the conference were all characterized by unity. Elder J. F. Piper, who has the confidence of all the constituency, was unanimously re-elected as president for the coming term. T. L. Copeland was also re-elected as secretary and treasurer. The reports rendered showed that a good degree of success has attended the work of the conference during the past two years. The president's report showed that about four hundred and seventy have been baptized during this time. Two years ago the debt of the conference totaled about \$14,000. At the present time the conference is entirely free from debt. Deliverance from debt always brings courage into the heart.

On the last Sabbath of the meeting Brother S. N. Rittenhouse was ordained to the sacred work of the gospel ministry; the prayer was offered by Elder Lewis Johnson, and the charge was given by the writer.

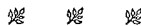
Revival work was carried on during the meeting. A good work was done for the young people. On the last day of the meeting fifty-four were baptized in a beautiful lake not very far from the camp. In addition to the union and local conference laborers, Elders P. E. Brodersen, G. F. Enoch, B. P. Hoffman, J. M. Comer, and the writer were present during some part of the meeting.

We believe the time has come when God is preparing to do great things for his people. As a power from beneath is laying hold upon all earthly agencies, preparatory to the last great struggle, so a power from above is laying hold upon God's people, preparing them for the great crisis through



which the church must pass before the Saviour comes. At this meeting, as in the former meetings which have been held in this part of the field, we see clear evidence that the Lord is drawing near to his people and that the latter rain is falling in our midst. Many responded to the influence of the Holy Spirit, backsliders were reclaimed, and a number took their stand for the first time to obey God. It is surely time to seek the Lord that he may rain righteousness upon us. The brethren and sisters returned to their homes with new courage and cheer, determined to be more faithful and to triumph finally with the message when the Lord shall come.

G. B. THOMPSON.



### VISITING CHURCHES IN MONTANA

ON my return from General Conference, I learned that the Conference Committee had voted for me to make quite an extensive tour visiting churches and isolated Sabbath keepers. So starting May 8, on my way to Wibaux, I spent a few days, including Sabbath, May 11, with the company at Hardin, and found all there of good courage. At the close of the Sabbath service all the members agreed to set aside a certain day each week to fast and pray for the progress of the message in their community.

After reaching Wibaux and visiting several isolated Sabbath keepers in that vicinity, and also holding one night meeting in the Bean schoolhouse, with the Blue Mountain church, I started out on a trip which proved to be about fourteen hundred miles long. Traveling by automobile, I was able to reach many people who would of necessity have been passed by had I been traveling by train.

The Richey and Greve churches, which were organized last fall, I found in a healthy spiritual condition. All seemed determined to do more active work for their neighbors, and thus help finish the work.

At Turner, an inland town about forty miles northeast of Harlem, I spent three days, including Sabbath, May 25, with an isolated family, one member of which had learned something of the truth from a faithful sister in Canada. We had a number of precious seasons together, and on Sabbath afternoon, in the stream which flows a few yards from the house, the young man was buried with his Lord in baptism. Circumstances seemed to make it unwise for the young man's sister to be baptized at this time: However, she and her mother are keeping the commandments, and I am sure that they will both soon unite with the remnant people.

Near Scobey, the *Signs of the Times* had awakened quite an interest. One young man and his wife had thus read themselves into the truth, and then commenced to teach their neighbors. On my arrival they gathered in their friends at nine thirty in the evening, and the Lord greatly blessed my presentation of the subject of Christ and his work for the sinner in the heavenly sanctuary. Notwithstanding the fact that the people had been working hard all day, and that it was after eleven o'clock when the subject was finished, they urgently requested me to present to them the subject of the three angels' messages, saying that they had studied it but wanted to hear it explained. Of course I could not refuse, so proceeded to give them the desire of their hearts, finishing at 1 A. M. Even then the people stayed till two o'clock to talk and ask questions.

The next day we came together again. At that time I presented the subject of baptism and what God expects of all who unite with his people, after which three adults presented

themselves for baptism. Two others were halting between two opinions; but as I was fearful of urging too much, we dismissed the service and changed clothes. After coming into the house I could see that these two souls were not satisfied, and neither was I. So after I had talked with them a few minutes they decided not to put it off any longer, and with a thankful heart I went back to the barn and put on my wet clothes, and we went to the water again. This was a blessed experience to all concerned, and demonstrates how God is working for souls, and that he means to finish the work, and do it on time.

I also visited Plentywood, Antelope, Culbertson, and a number of other places in eastern Montana, enjoying many blessed experiences which lack of space forbids my mentioning in detail.

On finishing the work in the eastern part of the conference, I left the automobile at Antelope, and boarded a train for the western part of the State, visiting Havre, Great Falls, Helena, Corbin, Dillon, Anaconda, and Butte. In all these places the people seemed to be of good courage. With but very few exceptions the work is progressing everywhere. The crying need is for men who know God, to teach those who are hungry for the truth and are calling for help. Let us pray the Lord of the harvest to send forth more laborers into his harvest.

J. T. JACOBS.



### RURAL EVANGELISM IN THE WENCHOW DISTRICT

THE following extracts are taken from the China Mission Year Book for 1917, by A. H. Sharman, pages 358-365. The writer had the privilege, in company with Brother K. H. Wood, of meeting this gentleman, and we were impressed by the spirit of fairness and cordiality that he manifested at that time.

The plans that they have in operation in the Wenchow District are very much the same that we are formulating for the North China Union Conference, and we therefore commend to our workers in North China, and those in all other mission fields for that matter, a study of these plans, trusting that, while we may not be able to adopt them in every detail, much good will come to us from a study of the methods used by this mission.

The United Methodist Mission has been working in Wenchow since 1878. Its history, up to a few years ago, is given in a book entitled 'A Mission in China,' by the Rev. W. E. Soothill, M. A., who labored here for twenty-six years. Our connection with the work dates from 1899, and we have been asked to give some account of the work, especially the methods used to evangelize the country districts.

Wenchow is one hundred fifty miles south of Ningpo. The population of the district is estimated at from 1,200,000 to 2,000,000. Several dialects are spoken. The field covered by the work of the mission is about one hundred forty li from north to south, and the same distance from east to west. All the foreign missionaries live in the city of Wenchow, which is situated in the center of the district.

The Wenchow District is divided into eight circuits, with from ten to fifty-three churches, and from two to nine pastors in each circuit. Half-yearly meetings are held in each circuit, except the smallest, when the church register is examined, discipline enforced, local preachers appointed, and the spiritual condition of the churches considered.

The pastors of the Wenchow District number thirty-three; their salaries range from \$6 to \$9.30 (Mexican) per month, though one ordained man receives \$20 (Mexican) per month. Some of these pastors have had one or two years of theological training under the ordained pastor of the district, but the majority have had to go out directly into the work without such special preparation.

*By far the heavier burden of evangelizing this district rests upon the shoulders of the local preachers* [italics in this article ours]. These form the backbone of the mission, and number 315. A few of these preach only on Sunday evenings and on week evenings in the city, but the great majority preach four Sundays a month in our country churches. On two of these Sundays they give their services gratis. On the other two they receive merely their traveling expenses, which average about \$12 to \$13 for the year. Hence upwards of three hundred local preachers give two Sundays a month, making a free grant of from five hundred to six hundred Sunday appointments a month, thus making possible the evangelizing of a wide area, at a greatly reduced expense.

These local preachers chiefly represent the farmer class; while not well educated, they are often men of strong personality, whose strength lies in their personal religious experience, and in their absorbing desire that their countrymen should obtain a saving knowledge of the truth.

Bible study classes for these workers are generally held in the early part of the year in each circuit. The Sunday school lessons are studied for the coming year, thus preparing the local preachers to take the Sunday school lesson every Sunday in our churches. Each quarter 365 teachers' Quarterlies are received, and about 1,500 Sunday school leaflets are used each Sunday. During the last two years the Rev. T. M. Gauge has invited some of the younger local preachers to the city for two months' course of study, which has included theology, church history, and homiletics. This has proved very helpful, and will be continued.

*The chief agency in evangelization is the earnest missionary spirit of the rank and file of the church members.* A great number of them have the spirit of Andrew, who brought his brother to Jesus. Nearly every candidate we examine for church membership seems to have tried to bring some one to Christ. Only last Sunday a man under examination said he had persuaded over twenty people to believe the gospel.

The hospital under the care of Dr. Stedford, is a wonderful factor for good. During the last twenty years probably a quarter of a million people have visited it. Service is held every day. The majority of the patients came from the country districts. Last year there were 25,000 out-patients and 1,200 in-patients. During the past not a few have become Christians as a result of what they have heard in the hospital, and have gone back to their country home to tell of the 'Great Physician.'

We have opened over thirty schools in the country districts, and it cannot be doubted that they have greatly aided in the evangelizing of many villages. The teachers are nearly all Christians, many of them local preachers. Thus hundreds of boys are daily under religious influence. *These teacher-preachers are mainly supported by school fees, and therefore cost the mission very little.* As preachers, their work and influence is of immense help to the spiritual growth of the church. We are convinced that elementary schools are indispensable to the proper evangelizing of rural districts.

"We generally follow the lead of Chinese Christians, and hardly ever allocate a pastor to a village and expect him to gather a congregation. Our experience is something like this: The Christians who are members of a church in one village, but live in another where there is no church, return to their homes after each Sunday service to testify during the week to their neighbors and friends. In time a small group of sixteen to twenty people become interested, accept Christianity, and apply to the mission to start a church in their village. The middle room of one of the members' houses is generally provided as a place in which to hold services. As a rule this room is given rent free. A local preacher for these Sunday services is then appointed. He preaches generally four times a month. He visits the village as often as possible, and in time a church building is erected and a permanent organization is started.

"Only by economy are we able to cover the large area comprised in this mission. We have about thirty churches built in foreign style, while we have about two hundred Chinese houses in which regular Sunday services are held. Some are mortgaged to us, others are rented to us, but the majority are lent quite free of any expense either for rent or lighting. It is only because of this generosity on the part of these members, that it is possible for us to have so many churches. There is a great deal to be said for 'the church in the home.' It seems homely, and 'in touch with reality,' and it may be easier to get the non-Christians to venture into a house than into a church.

"A list of over one hundred villages, situated in four of the circuits, was prepared some years ago. From these we selected about thirty villages, in which there were no churches, but at least one Christian family. Having permission to hold a week-night service in this Christian's home, we appointed a local preacher, from some other village not far off. This man generally had to spend the night away, and we gave him about twenty-five cents for traveling expenses. If the people appreciated the services, and a small band of Christians was formed, then later on we organized regular Sunday services. Quite a number of our churches were originally opened in this way.

"The cost of the work is still paid chiefly out of foreign funds. The Christians find it difficult to realize that we really need their financial help. The local preachers, by conducting five hundred services a month, without compensation, are most generous supporters. Though this is not money, it saves the mission large items of expense, and teaches the members the duty of self-support.

"The cost to the mission of maintaining these country churches has gradually decreased. This is chiefly due to the increased amount of free service given by local preachers. The following will show the decreased cost of the mission for each church in 1916, as compared with 1900 (the cost includes each church's proportion of the salaries of pastors; local preachers, traveling expenses, chapel keepers, and of expenses for rent, lighting, repairs, etc.):

"Grant per church for 1900, \$70 (Mexican)  
Grant per church for 1916, \$40 (Mexican)

"The growth of the evangelistic work in this district from 1900 to 1916 may be seen from the following comparisons:

1900	
Evangelistic missionaries .....	3
Churches and outstations .....	91
Chinese pastors .....	18
Local preachers .....	82
Church members .....	1,234
Inquirers .....	2,000

1916

Evangelistic missionaries .....	3
Churches and outstations .....	258
Chinese pastors .....	33
Local preachers .....	315
Church members .....	3,614
Inquirers .....	8,529

"It will be observed that while the churches of the district have more than doubled, the number of missionaries has not increased since 1900. Owing to furloughs, there are seldom more than two men at work in the field, while on more than one occasion, as at the present time, there has been only one. This, without undue exaggeration, may surely be regarded as the irreducible minimum of foreign workers. The present circumstances are exceptional, still for most of the time that I have been in China, I have had about one hundred churches under my personal care.

"This method of working has necessitated a large delegation of power to the pastors in charge of the circuits, and thereby increased the administrative ability of the Chinese leaders. The smallness of the foreign staff has allowed more money to be spent on pastors and local preachers, thus increasing the number of congregations to twice as many as would have been if the proportion of money spent on foreign workers had been greater (for the salary of one missionary is equal to the cost of about twenty pastors). However, it is true that the present number of foreigners is altogether inadequate for efficiency.

"If one foreigner were appointed for fifty churches, and there were still funds at the disposal of the mission, it is a question if it would not be wiser, in the best interests of evangelistic work, to use the remaining funds in employing more pastors and local preachers, rather than in trying to have one foreigner for every twenty-five churches. The methods used in this mission show that an extensive evangelistic work may be carried on by a few foreign missionaries, if supported by a large staff of Chinese workers.

"The work already accomplished seems insignificant when compared with the task that still remains. The increasing area coming under the gospel light, makes us realize more clearly the extent of the darkness in the 'regions beyond.' There is still much land to be possessed, and we must not rely too much upon means and methods in seeking 'the living among the dead.' God is not dependent upon 'the shining armor;' the sling and the stone will do his work, if the man will do his will. 'Without me,' said the Master, 'ye can do nothing;' for it is 'not by might, nor by power, but by my Spirit, saith the Lord.'"

F. A. ALLUM.

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### MONTSERRAT, WEST INDIES

THE island of Montserrat is one of the Leeward Islands group of the British West Indies, and is about twenty-seven miles southwest of Antigua. Its area is thirty-two square miles, and its population in 1901 was 12,215. Its climate is said to be the healthiest of the Lesser Antilles.

The writer came here early in 1914, at the request of Elder E. C. Widgery, who was at that time the superintendent of this part of the field. I met no Seventh-day Adventists here except one sister who had accepted the truth under H. C. J. Walleker's labors in St. Thomas.

I started in to do house-to-house Bible work, and to distribute literature, but met with no success in the conversion of souls. Some neighbors, with whom we became acquainted, requested me to hold meetings.

I did so, but the effort soon closed for lack of attendance. However, I then tried the plan of holding open-air meetings, and the Lord blessed in these humble efforts. I was soon able to start a Sabbath school in one district, the members of which are still holding on to the truth. I next held a series of open-air meetings in another district, at the end of which I organized a school of twenty-one members. We have at present more than sixty Sabbath keepers in the island.

In 1915 Brother Widgery visited us, and baptized twenty-one persons. On his next visit, fourteen more were baptized, increasing our membership to thirty-three; and I have now a class preparing for baptism.

Although our members, like the majority of people in this island, are very poor, our tithe last year amounted to \$142.39, our Sabbath school donations to \$9.66, and we collected \$14.34 in the Harvest Ingathering campaign. In addition to this we give what we can afford every week toward the erection of a church building. The erection of a church building seems a stupendous undertaking for us, owing to the high price of building materials, the price of lumber at present being twelve cents a foot. But we are trusting in the Lord, who is able to do all things. Pray for us.

Recently I was asked by Brother E. C. Boger to visit Antigua and St. Kitts. In the former island I baptized eighteen persons, and many more have since begun to keep the Sabbath. The work there is in a prosperous condition.

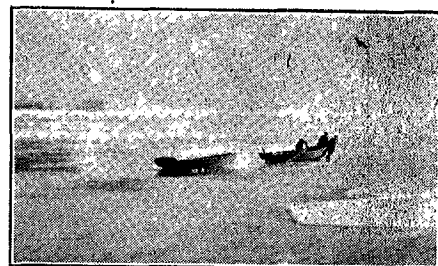
St. Kitts has suffered for many years for lack of ministerial help, and the few believers there are much discouraged. While there I was led many times to wish that the Lord would raise up a worker for this needy, long-neglected field.

JOHN J. SMITH.

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### THE BAPTISM OF "PRESENT TRUTH"

THERE have been many remarkable providences associated with the birth and growth of *Present Truth*. Few of these are known by our people, but were they published, one would recognize that a power higher than man is ruling over this publication. *Present Truth* could not have survived and pros-



pered as it has done, had there not come to its aid at most critical times an overruling Providence that brushed aside all hindrances as if they were mere straws. In every instance the thrusts made against it have been converted into decided aids instead of hindrances.



On the twenty-second day of last February, a bag containing *Present Truth* was being carried, with other mail, by small boats from Sandusky, Ohio, to Kelley's Island in Lake Erie, a distance of about six miles. These boats are shown in the first accompanying picture. The forward boat is a gasoline launch used to tow the second boat, containing the government mail for Kelley's Island. These boats have sled runners on their bottoms, so they can be run on solid ice when the lake is frozen over. When open water is reached, they plunge into the water and are run as boats.

The weather had been very severe for some time, and no mail had been received on Kelley's Island for a week previous to February 22, but on this day the United States mail carriers decided to attempt to deliver the accumulated mail to Kelley's Island. When two thirds of the way across, they were caught in a wide stream of running ice, which is very dangerous to small boats. The struggle was long and severe. The rear boat containing the mail was crushed by the ice and sunk.

After three quarters of an hour's hard struggle, and after the people on shore had vainly attempted to rescue the mail carriers and had decided it would be impossi-

ble for them to reach the solid ice near the shore, the launch struck a projection of the solid ice, and just at this moment the crushed boat containing all the mail bags, securely weighted down by ice, came to the surface right by the side of the launch. This boat had been smashed and sunk three quarters of an hour before, a full mile away, in a stream of ice running at right angles with the course of the launch.

The mail was secured and dried at the post office on Kelley's Island. The bags that carried this mail are shown in the second picture, drying out before the post office; and copies of *Present Truth* that were at the bottom of the lake are shown in the third picture, as they were hanging on lines to dry. Every paper was dried and smoothed out and used in missionary work on the island, which has a population of 1,147, two thirds of whom are Catholics. The brother who ordered these papers could have secured other papers in place of these, but he felt that the papers so miraculously preserved should be saved and used. The people of Kelley's Island appreciated them the more, on account of their having been so wonderfully delivered to them. Since these papers are looked upon as souvenirs of this unprecedented floating,—being submerged for so long a time, and delivered at the opportune moment, so far away and against the current,—the message they contain will be the more seriously regarded, and will be kept constantly before the people possessing these souvenirs. If Elisha could make an ax float because it was borrowed, why could not the same power be manifested in the floating of a bag of papers bearing God's last message to a people long neglected?

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LINCOLN said: "Keep pegging away; For pluck not luck will win the day; And he who will, not he who won't, Will go ahead and reach the front."

— H. F. Frasse.

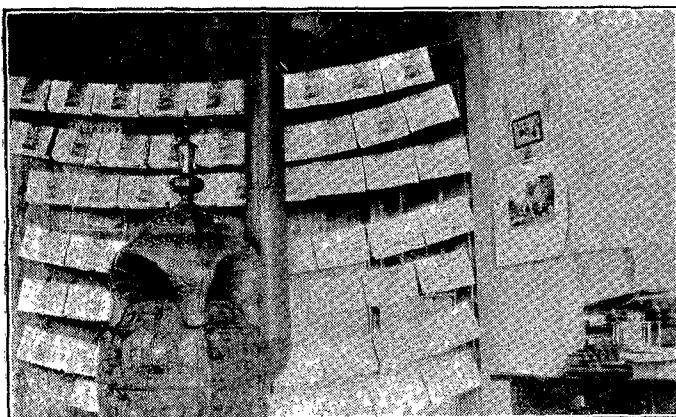
### HOW GOD DELIVERED ONE SISTER

NEAR Victoria (Pernambuco), Brazil, lives a sister who had an interesting experience in accepting the truth.

She was a strict Catholic. She faithfully worshiped her images, which she thought to be the true worship of God. As she obtained a knowledge of present truth and realized the uselessness of her images, she resolved to get rid of them, and so broke them.

Her relatives, who were still Catholics, observed this, and decided to seek to restore her to the fold. It happened about this time that a daughter of this sister died of a mental disease. Her daughter's husband resolved to charge the death of his wife upon the mother. So he went to the authorities and denounced his mother-in-law as responsible for his wife's death.

Then began real persecution for our sis-



ter. The plan was to discourage her, and to get her to give up Protestantism. But the Lord sustained her in this trial, which continued for many long months. After having spent a large amount of money in the vain endeavor to clear herself from this false charge, with seemingly no results, she decided to take the matter to the Lord. She did so, laying the whole situation before him in earnest prayer. Soon after, the judge before whom the case was being tried, annulled it, throwing it out of court, and thus freeing our sister from the terrible charge made against her. This was a great victory for her, and she is happy in the truth, a faithful witness to the power of the Lord to free us from all our enemies.

RICARDO J. WILFART.

Caruaru, Pernambuco.

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### OUR OPPORTUNITIES IN THE TRAINING CAMPS

If you were given choice of two ways in which to build a shelter for the protection of sufferers, one that you could complete in a month and the other in six months, you would naturally choose the former, would you not?

The spread of the message may be likened to the building of a shelter for suffering, sin-racked humanity. The trained colporteur, who trudges through mountain districts or along country roads in sparsely settled communities, or up and down streets in different cities, is doing a blessed work for the Lord. The trained speaker in his theater and tent efforts, though these efforts have been made again and again in the same locality, is doing a blessed work for the Lord. And the good these devoted workers for the truth have done—which we see on every hand—is evidence of God's blessing on them and their labors.

But are we building our shelter quite as rapidly now as we might, even with our

limited number of workmen and means? Isn't there a great opportunity before us that we are overlooking and of which we could take decided advantage by simply shifting our energies a little for the time being? I refer to the training camps and cantonments and the towns and cities in their vicinity.

In these places, instead of having to seek out our hearers, other agencies have brought together and concentrated millions of them at our very threshold; indeed, we might say, gathered them about our very rostrum. To these camps come young men from every nook and corner of these United States, and every one of them, as a rule, represents a separate family.

Business interests have taken early advantage of this great concentration, both for the profit which is to be had at the camps and for the advertising which filters back to the home folks. And why shouldn't as much alertness be seen in conducting the higher business of the gospel of our Lord Jesus Christ?

These young men, mostly serious-minded and with a full knowledge of the solemn business in which they are engaged, are easily interested along religious lines. And they are ever writing to the folks back home. One can imagine a boy writing to his mother, telling her how he attended a tent-meeting or bought or received a book or magazine which proved from the Word of God that Saturday was the true Sabbath and that Christ was coming soon in power and great glory, and perhaps sending back the paper or tract or book. One could readily imagine this, if such tent-meetings were being held in such places or distribution of literature was going on there.

The activity manifested in these places by those who are spreading error, shows that Satan is fully awake to his opportunities in this respect. If he can lull us into indifference or otherwise keep us from doing anything, it will greatly please him, of course. Already a million men have come, and passed by, and are gone. And where were we?

The majority of the nation's great training camps, each holding from forty to sixty thousand men, happen to be clustered in a comparatively small area in our Southeastern Union Conference, in what are some of the poorest local conferences, in point both of men and money, that we have in North America. These conferences have bravely met conditions as far as it was possible for them to do, but one can see that they are not able to meet the situation as it ought to be met.

Let me reiterate: Millions of serious-minded and sober young men, of receptive minds and hearts, are being brought to our very doors. Shall we let them pass on, hungry and thirsty for the bread and water of life?

N. D. ANDERSON.

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### AN INTERESTING DAY

THE place was Santurce, a suburb of San Juan, Porto Rico. The day was April 13, and thirteen persons were baptized. One more would have been with us but for sickness. The scene was on the beach near Bourquin Park, where we were favored with the free use of the bathhouse for the change of clothing. There was delay in the opening of the dressing-rooms, but the longer we waited the greater the crowd to witness the service. Among these were two nuns, accompanied by some children, who became quite excited over the intrusion of the Protestants in their country. They partially satisfied themselves by invoking curses on the candidates.

Acting on the instruction of the Testimonies, we have a complement of baptismal robes, but as their number was less than the number of candidates, I had asked a few of the candidates to come prepared to make the change at the water's edge immediately after baptism. I asked one of the men, with whom we had become acquainted at our rear door as a vender of eggs, if he had brought such changes of clothing as had been requested, and he replied, "No." On inquiry it was learned that his wife had gathered all his changes of clothing, torn them to pieces, and immersed them in water, so that he would have nothing in which he could attend the baptism. A brother living near learned of his predicament and lent him the necessary clothing. After the service he was obliged to take up his abode elsewhere, because his wife threatened his life.

Later, at the church, at the close of the morning service, God richly blessed us when these candidates stood and received the right hand of fellowship, first from the pastor, and then from the congregation. The number was augmented by one who came in by letter, and had it not been for the death of a child in the family, one would have come in on former baptism. She is the wife of the first native to receive ministerial license from us. For months she had held off, but at last, in answer to our prayers, she is desirous of becoming a member. Their eldest daughter, aged ten years, was one of the candidates for baptism.

Sabbath is usually a busy day for the workers in Santurce, with Spanish Sabbath school and preaching in Spanish in the morning, and Sabbath school and preaching in English in the afternoon. This day was made unusually busy, not only by the baptism in the morning, but also by a wedding late in the evening.

My experience indicates that in Porto Rico the Roman Catholic Church has not been very successful in its efforts to uphold the institution of marriage, since many live together without the marriage ceremony. The majority of the forty-two marriage ceremonies I have performed while living in Porto Rico, have been for those who have lived together as man and wife for years. Not infrequently their children are present to witness the ceremony.

A certain couple have lived together in the relation just mentioned. The woman has now been converted, and with tearful eyes has expressed her desire to be baptized. The man refuses to marry. This gives some idea of the conditions with which the worker in these fields has to contend.

D. D. FITCH.

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URUGUAY

THE work in this little republic is making progress. At Colonia Mignetete two Waldensian families recently began to keep the Sabbath. There are others interested. A public effort had been made in the colony for a few weeks by Elder N. A. Hansen and Brother Herman Nohke. On account of the harvest it was necessary to close before the work was finished. A Russian family have

accepted the truth at Porvenir, and it was my privilege to receive them into church fellowship recently. At Nueva Palmira I had the pleasure of baptizing and receiving an esteemed Italian couple into the church. Fifteen months ago they were very strict Roman Catholics.

At Montevideo five persons were baptized and received into the church in December. One of these was the colporteur of the British Bible Society for the republic. He is now engaged in selling our literature. There are others there who are preparing for baptism. Brother Frederick Mangold has been laboring there for a year. At the time of my visit in December a public effort was being made by Elder Hansen, assisted by the other laborers in the field. At Nueva Helvecia nine were baptized recently. These were the fruit partly of a public effort begun earlier in the year.

The colporteur work is also making progress. For some time it was thought that religious books could not be sold in this republic to advantage. Here, as elsewhere, the large cities are the hardest places to



BAPTISMAL SCENE IN PORTO RICO

work. Montevideo was looked upon as one of the most difficult cities; yet one of our colporteurs recently took sixteen orders in the municipal building in a single day for "The Great Controversy." In each of two successive weeks in December he took forty-two orders for this book, a number being in the better bindings. In a recent delivery he lost only two or three per cent of the orders. Another brother took eight orders for "Practical Guide" in one day, working five or six hours. During the first six months of 1917, \$2,143 worth of deliveries were made by the three colporteurs in the field. The last half of the year a better showing will probably be made.

Thus the work advances. Doubtless much more could be done if the field had a live, progressive director who could devote his time to work in the field. [Elder Westphal, who is president of the Austral Union, is obliged also to act as director of this mission.—Ed.]

J. W. WESTPHAL.

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NAUGHT shall affright us on Thy goodness leaning,  
Low in the heart faith singeth still her song;  
Chastened by pain, we learn life's deeper meaning,  
And in our weakness thou dost make us strong.

—F. L. Hosmer.

Missionary Volunteer Department

M. E. KERN } Secretary  
MATILDA ERICKSON } Assistant Secretaries  
ELLA IDEN }  
MRS. I. H. EVANS } Office Secretary  
MEADE MACGUIRE } Field Secretary

THE SOLDIERS' LITERATURE FUND

THE 25,000 edition of the khaki "Steps to Christ" has been printed, and the books are being called for almost as fast as they can be bound. One camp pastor says: "It is one of the best books that we have for the soldiers, and I find that it is very much appreciated by those not of our faith."

Below is a list of subscriptions to this fund since last reported:

Amount previously reported	\$2,277.63
North Pacific Union	28.30
H. W. Vaugh	5.00
A donor	.50
Atlantic Union	2.70
Lake Union	1.96
Kate Connell	5.00
Raymond Vincent	5.00
John Rowe	1.00
Ora M. Faddis	3.00
Belle Lewis	1.00
B. Berglund	1.00
Mrs. W. L. Johnson	1.50
Mrs. E. A. Johnson	4.00
Mrs. K. Fuchs	1.00
Katherine Peck	5.00
Elmer Davis	.25
Mrs. C. Broahan	2.00
Mrs. W. C. Hoffman	1.00
A. N. Allen	5.00
Y. P. Society, N. Philadelphia	9.50
Mrs. Fannie T. Peterson	5.00
Hubert Hughes	.50
Fannie Bidwell	5.00
Maine Conference	1.75
Good Litera. Society, Cleveland	50.00
Jeanne Bernard	1.00

Total ..... \$2,424.59

Now is our time to work for the very best young men of the nation. What they need is a simple, forceful statement concerning the Christian life, and in such form as to be easily carried in the pocket. We have this in "Steps to Christ," and all that is given on this fund goes to supply this little book and other literature to the soldiers.

M. E. KERN.

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DON'T ALLOW THEM TO DIE

You have noticed how quickly a fern will wither without water. Be it ever so thrifty and green in the beginning, very soon the delicate fronds begin to lose their freshness and turn brown and sere if the plant is neglected for a short time.

A Junior society shows the same tendency. It languishes and dies where the proper attention is lacking; while on the other hand it responds readily to the loving and sympathetic care of one who is sincerely interested in it.

Our Junior societies in the church schools have been under the direction of earnest, enthusiastic teachers during the past school year, showing in consequence, vitality and healthy growth. But school has closed now, and perhaps the teacher has left town, leaving no one upon whom has been definitely laid the responsibility of carrying on the Junior society during the summer.

What probably happens? The Junior work is allowed to drop; the missionary eor-

respondence begun by the older boys and girls stops short, with no one to follow up the interest; the Christian help work ceases; in short, everything is at a standstill, because the incentive to missionary effort is gone.

Is this right? Should the society which has been such an inspiration to the children all during the school year, be abandoned during the long summer vacation at the very time when it is most needed, simply because no one has taken the trouble to see that a superintendent is appointed to take charge of it?

Dear friends, don't let the Junior society die! Workers, fathers, mothers, young people, here is an opportunity for you to help. Urge the church to select a suitable summer leader for the Juniors—a mature person who will conduct the work with good discipline, yet in kindness. If you are asked to be that leader, put your shoulder to the wheel, throw your heart into the work, and do your best. "Suffer the little children to come unto me," says the Master, and it is your duty and mine to lead them to him. Will you help do it? Then don't allow our Junior societies to die! ELLA IDEN.

### GOAL DOLLAR DAY

MISSIONARY VOLUNTEERS are glad of the privilege to help support our foreign missions, and we rejoice that last year the young people of North America gave \$3,400 more to missions than the whole denomination gave to foreign missions in 1891. And this was entirely outside of what they had given through the Sabbath school.

Since 1914, we have had a North American Division Goal. Enterprises are assigned from the General Conference missions budget, so that the young people of the various conferences have definite missionaries and missionary enterprises to support.

Individuals and societies have various plans for raising the amount assigned; but once in the middle of the year we have a Goal Rally Day. This year, Sabbath, August 24, is "Goal Dollar Day," and it is planned that every Missionary Volunteer shall give at least a dollar toward the goal.

Inasmuch as the enterprises in the various unions are different, we cannot outline a program and publish material for all. So it has been planned that the union conference papers shall have a Goal Dollar Day Special, containing the Missionary Volunteer program for August 24, and some missionary facts about the enterprises being supported by the young people of the union.

In several of the unions large goal cards have been sent out to all the societies, containing the union and local conference goals, with blank spaces for writing in the society goal. If any society does not have this information, write for it at once, and begin to plan for your program.

The young people of the various union conferences are supporting missionaries, or missionary enterprises, in the following fields:

- Atlantic Union, Lake Titicaca Mission.
- Columbia Union, South India.
- Eastern Canadian Union, Manchuria.
- Lake Union, India.
- Central Union, China.
- Northern Union, Japan and Chosen.
- North Pacific Union, China.
- Western Canadian Union, Africa.
- Pacific Union, Philippine Islands.
- Southwestern Union, Malaysia.
- Southern Union, Inca Union Mission and Lake Titicaca Mission.
- Southeastern Union, South China.

The gifts of the young people bring joy to the hearts of our missionaries, not only

because of the money contributed, but because they know that studying about missions and giving to missions awaken in the hearts of the young people and children a desire to be missionaries. M. E. KERN.

### MISSIONARY FUEL

THE great missionary writer, Arthur T. Pierson, said, "Facts are the fuel that feed the missionary fires." With this agree the words of Mrs. E. G. White:

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. . . . Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily-unfolding history of missionary effort. . . . Let them study all lands in the light of missionary effort, and become acquainted with the peoples and their needs."

It is with this thought uppermost in mind that we have arranged for our young people in the various conferences to support certain missionaries and missionary enterprises. We are much more likely to study the country and the needs where "our missionary" is stationed.

As I have thought of these Missionary Volunteers in the homeland, especially those who are raising money to support missions in the Far East, I have wished that all of them might have the privilege of reading the *Asiatic Division Outlook*. It is published at Shanghai, China, every two weeks, and is filled with items of interest about our work and workers in China, Manchuria, Japan, Korea, the Philippine Islands, Malaysia, etc. Besides, there is now appearing in the periodical a series of descriptive articles on unentered fields in the Far East. The first article in the March 1-15 number, with its picture of the harbor in the Philippines where Magellan landed on his trip around the world in 1521, and its very interesting story of "Moroland" and its people, could not but interest any one who likes to read history, travels, or concerning missions. Brother C. C. Crisler, who was for a long time secretary to Mrs. E. G. White, writes these articles, and he knows just what interests the young people in America.

Why should not all our Missionary Volunteer societies and many of our young people in America subscribe for the *Outlook*? It costs 75 cents per annum, and you can send your order to your tract society, or to H. W. Barrows, Treasurer, Box 523, U. S. Postal Agency, Shanghai, China. M. E. KERN.

IN writing about soldiers, always give the name and number of the unit to which they belong. Some of these camps are seven miles long, and contain forty thousand or more soldiers. Without this definite information, one might spend a whole day hunting for a soldier and then not find him. In some cases it will be well for the soldier to write to the camp worker and give his location in the camp.

Through the camp workers, our boys can find one another and hold meetings together. In some places prayer bands are being formed and Missionary Volunteer Society work carried on. In speaking of his meeting with our boys in one camp, a Missionary Volunteer secretary says: "If I ever attended a meeting where I felt the presence of the Lord, it was there."

### THE CHURCH AWAKENING

(Continued from page 2)

schemes have been tested out. But throughout all these efforts, it has ever been plainly to be seen that most of those engaging in church work had spurred themselves on to the effort from a sense of duty, as being something that they, as church members, ought to do, and not, particularly, from love of souls.

In due time, however, the little paper, *Present Truth*, was introduced, and with it came a revolution. What a zeal filled the hearts of the people as they hastened to carry the papers to their neighbors and the people of their city! The paper has proved to be just what the church needed. It was surely God-sent.

As time passed and each succeeding number of the paper was left regularly at the homes of the people, friendships were formed as interest increased in the truths presented. Love of the work grew in the hearts of the workers, and, naturally, love for souls followed; and as the ordinary occupations of life paled in significance, an earnest desire to devote more and more time to the distribution of *Present Truth* was the result. Hundreds are now so engaged, and many thousand papers have been distributed.

But some provision had to be made for some of these workers for their support. What could be done? Is it not plain that the Lord has had these faithful ones in training, and that at the proper time for them to take an advance step his Spirit moved on the minds of Elder Daniells and others to begin the writing of what we call, I believe, the 25-cent books? And how they have sold! With them the church workers go over the territory near to them, over and over as the new books are published, always meeting with eager buyers among those who have purchased the previous numbers, and always finding new ones to interest. Thus the workers are given a liberal remuneration while presenting to the readers the present truth of the soon coming Lord and the imminence of the end of the world.

That the Lord is developing his people, gathering them into a great army of experienced and skilled workers, preparing them for the giving of the loud cry, ought to be apparent to any careful observer. "The Lord gave the word: great was the company of those that published it." Ps. 68: 11.

W. S. CHAPMAN.

### HOUSE CLEANING

SPRING is house-cleaning time. It is the common experience in every home that periodicals and papers accumulate with astonishing rapidity. Would it not have an invigorating effect on our missionary work to clean the shelves and closets of old magazines and papers that have accumulated, and put them out into circulation? Let us do it all along the line, and do it all the time—through every season. Keep the way clear for the new things that are constantly coming to us. It will give new life to your missionary work. And we owe the timely information in this literature to those around us. Give it a chance to "go about doing good." *The harvest is sure.* Ps. 126: 6.

ERNEST LLOYD.

RING in the valiant man and free,  
The larger heart, the kindlier hand!  
Ring out the darkness of the land,  
Ring in the Christ that is to be!

—Tennyson.

## Appointments and Notices

### CAMP-MEETINGS FOR 1918

#### Atlantic Union Conference

Northern New England ---- Aug. 22 to Sept. 1  
Maine, Lewiston ---- Aug. 29 to Sept. 8  
Western New York, Convention Hall,  
Rochester ---- Aug. 30 to Sept. 8

#### Central Union Conference

Kansas, Winfield ---- Aug. 15-25  
Nebraska ---- Aug. 22 to Sept. 1  
Missouri ---- Aug. 29 to Sept. 8

#### Columbia Union Conference

Ohio, Mount Vernon ---- Aug. 15-25  
Chesapeake ---- Sept. 5-15  
District of Columbia ---- Sept. 13-21

#### Eastern Canadian Union Conference

Quebec, South Stukely ---- July 4-14  
Newfoundland ---- Sept. 27 to Oct. 6

#### Lake Union Conference

Indiana, Frankfort ---- Aug. 8-18  
Southern Illinois ---- Aug. 22 to Sept. 1  
North Michigan, Cadillac ---- Aug. 29 to Sept. 9

#### Northern Union Conference

Iowa, Chautauqua Park, Des Moines, Aug. 15-25

#### North Pacific Union Conference

Southern Idaho, Pocatello ---- Sept. 5-15

#### Pacific Union Conference

Northwestern California, St. Helena ---- July 4-14  
Inter-Mountain, Salt Lake City, Utah ----  
---- July 18-28  
California ---- July 25 to Aug. 4  
Southern California, Los Angeles ---- Aug. 1-11  
Southeastern California, Santa Ana ---- Aug. 15-25  
Arizona, Phoenix ---- Oct. 31 to Nov. 10

#### Southern Union Conference

Louisiana, Lake Charles ---- July 25 to Aug. 4  
Louisiana (colored), Hammond ---- Aug. 7-14  
Tennessee (colored) ---- Aug. 12-18  
Kentucky ---- Aug. 29 to Sept. 8  
Kentucky (colored) ---- Aug. 29 to Sept. 8  
Tennessee ---- Sept. 5-15  
Alabama, Birmingham ---- Sept. 12-22  
Alabama (colored), Birmingham ---- Sept. 12-22  
Mississippi ---- Sept. 19-29  
Mississippi (colored) ---- Sept. 19-29

#### Southeastern Union Conference

Georgia, Jackson ---- Aug. 1-11  
Cumberland, Knoxville ---- Aug. 22 to Sept. 1  
North and South Carolina ---- Aug. 29 to Sept. 8  
Florida, Orlando ---- Sept. 5-15

#### Southwestern Union Conference

South Texas, El Campo ---- July 11-21  
Arkansas, Little Rock ---- July 18-28  
Texico, Clovis, New Mexico ---- Aug. 1-11  
North Texas, Keene ---- Aug. 8-18  
Oklahoma, Oklahoma City ---- Aug. 22 to Sept. 1

#### Western Canadian Union Conference

Saskatchewan, Moose Jaw ---- July 5-15  
Alberta ---- July 11-21



### LOUISIANA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Louisiana Conference Association of the Seventh-day Adventists, a legal organization, will hold its first session in connection with the camp-meeting, at Drew Park, Lake Charles, La., July 25 to Aug. 4, 1918. The first meeting will be held Tuesday, at 11 a. m., July 30. At this meeting officers for the coming two years will be elected, and such other business transacted as may properly come before the meeting.

C. N. Sanders, President.  
C. B. Caldwell, Secretary.



### LOUISIANA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The first biennial session of the Louisiana Conference of Seventh-day Adventists will convene in Drew Park, Lake Charles, La., July 25 to Aug. 4, 1918, for the election of officers and the transaction of such other business as may come before the conference. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for each ten of its membership. The first session will be held Friday, July 26, 1918, at 11 a. m.

C. N. Sanders, President.  
C. B. Caldwell, Secretary.

### ARKANSAS CONFERENCE OF THE SEVENTH-DAY ADVENTISTS

The thirtieth session of the Arkansas Conference of the Seventh-day Adventists is to be held in connection with the annual camp-meeting at Braddock's Park, Little Rock, July 18-28, 1918. The first service of the camp-meeting will be held Thursday night, July 18, and the first session of the conference will convene Friday morning, July 19. Braddock's Park is at the end of the West Ninth Street car line. All who arrive at either of the railway stations will take any car up to Main Street and then transfer to a West Ninth Street car. Ride to end of the line, and you will be at the camp. There is an East Ninth Street car, so do not make a mistake and take it. Instead, take the West Ninth Street car.

J. I. Taylor.



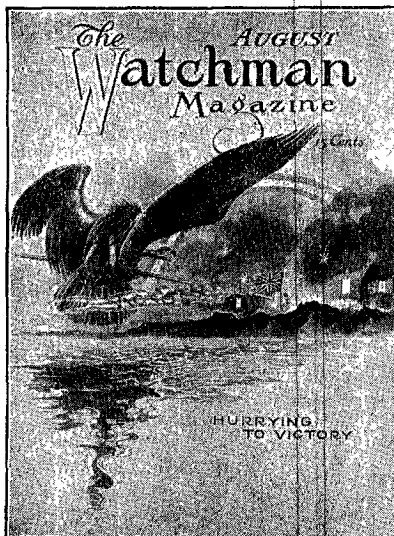
### VICTORY

We are pressing on to victory in the Christian warfare, and so the "Victory" number of the Watchman (August) points out the Christian's pathway to victory and everlasting peace. The contents of this splendid number speak for themselves.

"Freedom's Struggle and Triumph," by Carlyle B. Haynes,—the basic principles of liberty as interpreted by the fathers of the Republic, with an appeal for their maintenance.

"The Victory of God," by Asa Oscar Tait, which shows the certainty and nearness of the second coming of Christ.

"God's Banner," by Leon L. Caviness, pre-



senting from a historical viewpoint the truth of God's Sabbath.

"The Password," by Martha E. Warner, which teaches the value of self-government in the home and society.

"The Great Modern Apostasy," by George McCready Price, arraigns the popular science of the day for its attacks upon the Inspired Writings.

"The Manner of Christ's Coming," by Irwin H. Evans, warns against false ideas now prevalent.

Several stirring Editorials, and excellent illustrations.

The front and back covers are wonderfully attractive, and will cause a deep interest to be taken in the contents. To churches which are trying to make improvements or reduce their church indebtedness by the sale of magazines, we will make a ten-per-cent donation in free copies on their orders. This, however, only applies to churches. Special attention is also called to the matter of earning scholarships by use of this number. It requires only \$286 in Watchman sales as against \$341 in book sales to earn a \$220 scholarship. Orders for 250 or more may be telegraphed free if you are in a hurry. Order through the nearest tract society.



### CHANGES IN "PRESENT TRUTH"

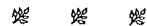
It has been decided to drop the following Present Truth numbers: 4, 5, 6, 15, 16, 25, 26, and 27.

Number 6 is very much out of date. It was a special war issue, and in no sense a serial number. Number 4 also needs revision, and as it and No. 6 are duplicated, in subjects, by Nos. 29 and 30, and as Nos. 15 and 16 will be duplicated by the immediate forthcoming issues of Nos. 31 and 32, all of these can be dropped, for the present, without breaking up the seriality.

Numbers 25, 26, and 27 are all war issues, needing revision necessary to bring them up to the present war conditions. These numbers will be supplied in all future 1918 subscriptions, but no more will be furnished in bulk until they are revised and reprinted during September, October, and November as Nos. 33, 34, and 35. The subjects intended for Nos. 33, 34, and 35 being covered by other published numbers, there will be no loss in the general seriality by dropping them for a time from the 1918 list of topics.

It is now planned to have No. 36 contain a short, concise synopsis of the entire message. This will be a number often asked for, and one of great importance and value.

In future orders for "full sets," No. 28 will take the place of No. 5, and other 1918 issues will be substituted for those dropped in the 1917 series.



### PRESENT TRUTH NO. 31

Present Truth No. 31, will contain the best matter we have on the Sabbath question. The first part is a condensed statement of the purpose and history of the Sabbath. Then follows "The Sabbath a Moral Obligation," as presented by Elihu, under the following subdivisions:

New Testament Witnesses; The Testimony of the Apostles; Sin Defined; Does It Make Any Difference Which Day We Keep? Which Is the Seventh Day? A Word to Protestants; A Seventh Part of Time; Why Object to God's Law? The Law Not for Justification; Contradicting the Writer of the Acts of the Apostles; The Scriptures Our Guide.

The second part, prepared by W. A. Spicer, is presented under the following divisions:

Jesus Christ a Sabbath Keeper; Jesus Set Us Free from Disobeying the Law; The Testimony of Learned Men; What God Says About It; God's Rest Day a Definite Historical Fact; No Authority in the New Testament for Sunday Observance; Sunday "the First Day" of the Week; The Work of the Papacy; Let Jesus Save You.

It will be impossible to get any better condensed presentation of the Sabbath question than that given in this new issue of Present Truth. It is strong, attractive, and cheap.

## OBITUARIES

Lee.—C. Wesley Lee, of Hornby, N. Y., died at his home June 20, after a lingering illness, aged sixty-three years. He was a devout Christian, a man of sterling character, and he died in full confidence that the return of the Saviour was near. For years he was elder of the Corning (N. Y.) Seventh-day Adventist church. His wife, one son, one daughter, and one sister survive. Funeral services were conducted by the writer.

R. B. Ciapp.

Altman.—Edward L. Altman was born in Wexford County, Michigan, July 28, 1894, and died on the boat going across to France in the service of his country, of cerebrospinal meningitis. He was buried at Brest, France. Edward accepted the truth when only six years of age, and lived a good Christian life. The testimony of his parents was that he was always obedient, and tried to do right. He leaves a father, mother, and three brothers to mourn.

J. F. Piper.

Turner.—Edward Harvey Turner was born in Henry County, Indiana, April 9, 1849, and died near Greentown, Ind., June 17, 1918. He was married to Miss Hester Carpenter June 1, 1871. Seven children were born to them. There remain to mourn, his widow, five children, seven sisters, two brothers, and many other relatives. He accepted the teachings of Seventh-day Adventists in 1875. During his last illness he was able to see some things needful, and he sought and found a new acceptance with God, making a full surrender.

W. A. Young.

Dozier.—Mrs. Laura M. Dozier was born in Edgecombe County, North Carolina, March 18, 1870, and died in Jacksonville, Fla., March 14, 1918. Sister Dozier was an earnest member of the Seventh-day Adventist church at Jacksonville. She was of an amiable disposition, was a good wife and mother, and endeavored to live faithfully the Christian life. While it made our hearts sad to lay her away, we are cheered by the hope that she sleeps in Jesus to be awakened by the soon-coming Life-giver. She leaves her husband, two daughters, and two sons to mourn their loss. A short service was conducted by the writer.

Victor Thompson.

**Heacock.**—Jesse Clark Heacock, the infant son of Bert and Bernice Heacock, was born Sept. 4, 1915, and died May 4, 1918. His father, mother, sister, and grandfather, with many friends, are left to mourn their loss, but they look forward to the resurrection morning, when they hope to meet their loved one again.

Victor Thompson.

**Hayhurst.**—Maggie Ellen Cline was born at Rohrsburg, Pa., Dec. 10, 1855, and died at Clovis, N. Mex., June 16, 1918. On Jan. 1, 1880, she was united in marriage to C. M. Hayhurst. To this union were born eight children, all of whom, together with her husband, survive her. Sister Hayhurst accepted the faith taught by the Seventh-day Adventist church, and began the observance of the seventh day in the year 1900. She has been a faithful and energetic worker for this faith at all times, as her strength would permit. She rejoiced in the great and blessed truth of the nearness of the second coming of Jesus Christ, and she died in the hope of a glorious resurrection, when Jesus shall come in the clouds of heaven to gather all his saints together and take them to the city above. Funeral services were conducted by Elder Seltzer, and we laid her to rest in the Clovis cemetery.

L. J. Black.

**Boyd.**—Laura Kimlin Boyd was born near Littleton, Colo., March 5, 1883, and died at Bloomington, Ill., June 11, 1918. She was married March 28, 1903, to Lloyd Boyd, of Bloomington, Ill. She was baptized into the Seventh-day Adventist faith in the fall of 1915, and was a member of the church at Bloomington. Mrs. Boyd was a beautiful Christian character, always working for the good of those around her. The last two weeks of her life, although fraught with intense suffering, found her full of hope and faith in a soon-coming Saviour. Although desirous of living to minister to those she loved, she was perfectly resigned to God's will. During all her suffering there was not one word of complaint, but she constantly prayed to God for strength and patience to bear it. The funeral services were conducted by Elder E. N. Sargeant, of Decatur, Ill., who spoke words of comfort to the sorrowing friends, and fittingly portrayed the beauties of the resurrection morning to those whose lives were like hers. She is survived by her husband, two sons, her father and mother, three sisters, and two brothers.

Mrs. Frances A. Young.

**Ross.**—Joseph Ross was born in Frankfort, Ind., Dec. 19, 1837, and fell asleep at Sanger, Cal., June 9, 1918. While this brother never united with the church, he believed the message, and rejoiced in its progress. During his prolonged illness he realized his acceptance with Jesus, and expressed the desire to rest. Services were held at his daughter's home, Mrs. C. E. Carmichael. He is survived by his daughter, and two sons.

E. H. Adams.

**Harvey.**—John F. Harvey was born Dec. 10, 1831, in Springfield, Ill., and finished his earthly pilgrimage May 28, 1918, at Bakersfield, Cal. He accepted the truth in 1888, at Parsons, Kans., and ever enjoyed the blessed hope of Jesus' soon coming. He suffered much for three years, and welcomed rest, hopeful of awakening in the morning of the first resurrection. One son and four daughters survive.

E. H. Adams.

**Brooks.**—Brother Howard Brooks was born in Grand Meadows, Iowa, June 19, 1861. He was converted, and baptized into the Seventh-day Adventist faith in Laporte City, under the labors of Elder E. W. Farnsworth, and united with the church at Waukon, Iowa, when about 18 years of age. He came to Portland, Oreg., in 1884, and has lived there and in its vicinity ever since. November 6, 1891, he was united in marriage to Miss Ellen Lenox. He died June 18, 1918, from injuries received on falling from a moving train. His wife, mother, two sisters, and many other relatives and friends mourn.

R. D. Benham.

**Hicks.**—James McCord Hicks, M. D., accepted the truth at St. Helena, Cal., 1874, under the labors of Elders J. N. Loughborough and M. E. Cornell. He spent some years at Healdsburg College, and finished his medical course in 1896. For more than twenty years he used his exceptional skill in relieving the suffering. For a time our brother experienced the prodigal life, but returned home, and realized his complete acceptance. Though suffering much, he bore it patiently. He was born Dec. 11, 1860, near St. Helena, and fell asleep in Jesus at Fresno, Cal., June 14, 1918, at the home of his cousin, Dr. J. E. Hackney. Services were conducted in the Seventh-day Adventist church by the writer. One daughter, his invalid mother, one brother, and one sister survive him.

E. H. Adams.

**Braun.**—Catherine Braun, nee Honstein, was born in Russia, Oct. 6, 1885, and passed away in Fresno, Cal., May 7, 1918. Sister Braun accepted the truth in 1916, uniting with the Barstow Colony church, and her life was in harmony with her profession. A husband and six small children are hereof of a faithful wife and loving mother. Services were conducted by Elder G. A. Grauer and the writer. We believe she sleeps in Jesus.

E. H. Adams.

**MacDougal.**—Mrs. Mary A. MacDougal fell asleep June 24, 1918. When young she united with the Baptist church, and was an active laborer with them in gospel work until the message of our Lord's soon return came to her through the efforts of Elder L. McCoy. She was baptized, and became a charter member of the Cincinnati church. Sister MacDougal was graduated from the Battle Creek Sanitarium as a nurse, and followed that calling for a number of years. One of her favorite Scripture texts was John 14:6, and upon it the writer based his remarks at the funeral service.

J. H. Behrens.

**Gravelle.**—J. Frank Gravelle, of Fargo, N. Dak., died on the camp ground at Harvey, N. Dak., Sabbath morning, June 15. Brother Gravelle was a resident of Fargo for about twenty-four years. He was born July 24, 1856, at Greenville, Mich.; was baptized in 1874 by Elder James White; and was married July 10, 1875, to Miss Lucy Bartholomew. To this union three children were born, two of whom are dead. The other, Mrs. Jennie Richards, with her husband, resides in Fargo. For a number of years Brother Gravelle was an active laborer in conference employment, being among the first of our missionaries to enter the province of Manitoba, and only because of his failing health did he lay aside the work of his choice. He was always deeply interested in the progress of the message, and has been enabled to give of both his time and his means to the different church activities. The Fargo church will miss his genial face and pleasant words of encouragement. We laid him to rest in a beautiful spot in Riverside Cemetery, Fargo, to await the summons of the Life-giver. The funeral was held at his home, and was attended by many neighbors and friends. Words of comfort were spoken by the writer from Revelation 14:13. The family has the sympathy of all our brethren and sisters and friends in this hour of their bereavement.

M. B. Van Kirk.



### Booming and Suffering

When the liquor traffic is booming, all legitimate business, all the traffic's customers and those associated with them, are suffering. Every branch of trade and every class of society is forced to pay the excessive price of the liquor boom. Strange it has been allowed to boom so long. Staggering is the estimated financial, mental, and moral cost of its existence. The world should know the facts as they stand today.

## THE INSTRUCTOR Temperance Annual

in the homes of the people will work a decided reformation. It contains many of the latest reports, statistics, and general information pertaining to this, the greatest source of danger to which the nation is exposed today. It is working for national prohibition during 1918. It is the temperance educator that is much needed at this critical time. Who will help carry it to the people? This annual is furnished in bulk at the following

#### Prices

- Five to forty copies, one order, one address, each ..... \$ .05
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WASHINGTON, D. C., JULY 11, 1918

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

ELDER F. M. WILCOX has been visiting the camp-meetings in Massachusetts and eastern New York, and has not yet returned as we go to press.

A CABLE from Moscow, Russia, brings the message that Elder and Mrs. Daniel Isaac, who have been laboring for a number of years in Russia, are returning to America by way of Japan.

IN a previous issue of the REVIEW, a statement was made, telling of the illness of Elder G. I. Butler. Ever since the General Conference in San Francisco, Brother Butler has seemed to be failing in health. A letter to hand from Sister Butler indicates that he is growing weaker, and is now unable to leave his bed. Brother and Sister Butler earnestly desire the prayers of our people at this time, when human strength seems to be giving way. We are thankful that our aged brother can have good medical care in this serious illness.

CLOSED doors are opening in Sumatra, Dutch East Indies. Pastor F. A. Detamore writes: "The good news has come that the Dutch government has granted the request of the brethren at Medan, W. P. Barto and D. S. Kime, to do all kinds of missionary work in that district. This is what we have been hoping and praying for for a long time. Now that the Lord has given us favor with those in authority and has helped us to get this liberty to preach the Word of God to those who are begging for it, we praise God and take new courage. For more than a year and a half the brethren have lived there and taught English in order to have some point of contact with the people and to help support their work. During this time they have been studying the language, and getting acquainted with the habits and customs of the people; now they are in a position to do real evangelistic work in telling the story of the soon-coming Saviour. They did not start regular school work, but only had classes in English in night school, so that they might get in touch with the best class of young people, rather than engage in teaching regular school, where their time would be consumed on little children. Now they have the finest class of young men in Medan, ranging from sixteen to twenty-five years of age. They may now begin to teach these young men the truth in a careful manner, and I have confidence that some of them will accept the message, and perhaps some of them can be educated and trained as ministers and Bible workers."

A COUNCIL of the General Conference Committee is to be held in Washington, July 9-16. Pressing problems arising out of the present war situation make it advisable for the Committee to hold what is usually called the fall council at this earlier date. As far as possible work usually done at the autumn council will be taken up in the July council.

"WORKING toward the heart of Africa" is the word that comes from South Africa. Pastor W. B. White, president of the South African Union Conference, writes: "And now I understand a call comes from away over in the Kongo, Central Africa, for us to go in there and open a station. Brother Straw writes that he and Brother Stockil are going over into that region shortly, to spy out the country, to become acquainted with the officials, and to see what the chance is for opening work. We must get off into the Kongo region. We must push in from the south, and perhaps, when the war is over, our brethren in British East Africa can push in from the east, and get the light of truth into this great unentered region. Not long ago I met a trader on the train who was seven hundred miles beyond the end of the Kongo railroad. I rode with him all one day. He says it is a far finer country than Rhodesia,—better soil, more timber, more water, and in many parts very healthful. There are hundreds of miles where there is no mission station. When I heard that, it created in my heart a deep desire to get off into the Kongo."

#### VERNACULAR WORK IN SOUTH AFRICA

IN a letter of thanks to the Review and Herald Publishing Association for a gift of \$1,000 to help in the vernacular work in South Africa, Elder W. B. White gives interesting information concerning the work for natives through the whole South African Union Conference. He says:

"There is a call from over the field for much literature among the native people. Of course it is true that many of the native people of Africa cannot read at all, neither the English nor their own language. But it is also true that there are tens of thousands of natives in this country who can read both their own language and the English.

"We find that when English books are presented to those who can read the English, they buy our English books very readily, even to our large bound morocco books. But of course there are thousands of them who cannot read English, but can read their own language, and all of them would prefer their own language to the English. For such intelligent natives we must have literature appropriate to their needs.

"We have just issued a little book in the Zulu language, called 'Prophecies of Daniel.' This little book is selling well. I think we sent you a sample copy. There is now a very earnest call that this book be printed in the Xosa language, which is used by the Kafirs. The Xosas are a very powerful tribe of natives lying along the southeastern coast of Africa, and probably more of them can read and write than of any other tribe in Africa. Missions have been established with them for a hundred years, and most of the young people can read their own language. Our work has a good foot-

ing in Kafirland. We have two mission stations there, and if we can publish this book in their language, we are sure that a number of good canvassers will take hold of it among the native people. But of course they will have to be instructed as we do our white canvassers.

"With the gift that you have made us we shall now be able to put out this book among the Kafirs. We must also have among the Zulus a Sabbath tract bearing on the definite seventh day. And then we must turn our attention toward furnishing a little more literature among the Basutos. These books can be read all through Bechuanaland and along the upper waters of the Zambesi. Then we should also have better literature for our work in Nyasaland. In Nyasaland we have about two thousand students in our schools, and we should have a better literature for them. So you see there is some work before us. Brother W. E. Straw is also urging that we provide a primer in the Chitonga language. And thus the calls are coming from every quarter for literature in these native tongues.

"Then we have felt anxious to print some Sabbath school lessons in at least the Zulu and Kafir. We shall soon have these lessons written, and should like to publish them. As I look out over these tribes, with scarcely any literature at all in their tongue, my heart almost sinks within me as I realize how little we are doing. We are now enlarging a little pamphlet of Bible readings in the Zulu language. We had quite a stock, but they are all sold out, and now a call comes that this little Bible reading book be enlarged, and the book sold for a little more money.

"Well, brethren, may the Lord bless you in your work at the Review and Herald. Again we desire to thank you for your liberal gift to our work, and we shall strive to use every dollar in the way that will count the most for the cause of truth."

#### ANOTHER TOKEN OF GOD'S PROTECTING CARE

THE following account of a very severe storm which visited West Australia, where our mission for the Australian aborigines, known as Monamona Mission, gives us another evidence of the loving protection and watchcare of our heavenly Father in sending his mighty ministering angels to deliver his children in times of special danger. Brother Branford, in a short letter, tells the story of their experience:

"The cyclone has wrought ruin all around us on three sides, yet we are safe. I do not think it did us more than \$25 worth of damage. Much loss was experienced in this vicinity. The damage in one town amounted to \$9,732,000, with three hundred persons injured and eight killed. The wind was very strong here, but we were protected from the full force of it. Our houses trembled for hours, but no harm came to any of them. We feared most for the girls' dormitory; but the wind struck our strong house and seemed to go over the weak one. My wife went to see how the girls were faring, and returned, saying, 'The dormitory is not trembling like our house.' The natives were very fearful. We all feel very thankful for the way the Lord protected us. We believe it was his hand that kept the wind back. We all felt that, after all, the protection of God more than counterbalances all the sacrifice the missionary has to make. I know we all felt glad that we were missionaries and that God had a special care for us."