

The Advent Review and Sabbath Herald



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No. 30

THE GOSPEL TO ALL NATIONS

BE STRONG!

BE STRONG!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift:
Shun not the struggle; face it. 'Tis God's
gift.

BE STRONG!

Say not the days are evil--who's to blame?
And fold up hands and acquiesce. O
shame!
Stand up, speak out, and bravely, in
God's name.

BE STRONG!

It matters not how deep entrenched the
wrong,
How hard the battle goes, the day, how
long.
Faint not, fight on! Tomorrow comes
the song.

—Maltbie Davenport Babcock.

For Backsliders Only

REUBEN GREENE

THERE was a time when I looked upon a backslider with reproachful contempt, as a being without a backbone, a person too weak, too lacking in will-power and courage, to be deserving even of pity; but that was before I became one myself.

Now, dear backslider, let's understand each other. I was a real backslider; not one who slipped a little by going to a theater or staying away from church for a few months, but a man who gave up the Sabbath, who went back to tobacco, to liquor, and to every other form of evil, and continued thus for ten years. And I suppose that when the question was asked, "What has become of Reuben Greene?" somebody answered, "O, he's out in the world," in that tone of voice which implies, "and he's hopeless, too."

This message is addressed to those who know the truth, but are out in the world. And I beg of you, whoever, whatever, or wherever you are, listen to me—listen while I speak this little sentence to you, "*Jesus loves the backslider.*"

Do you remember the old, old story of the ninety and nine? Well, that other poor sheep out on the mountain side far away was a backslider. O yes, he was! He had known the cozy shelter of the fold; he had known what it meant to be safely abiding at home while the storm raged without; and as he wandered alone in the darkness, growing weaker and weaker, how he must have longed for the shepherd's warm embrace! Let me quote for you two of the sweetest paragraphs which Sister White ever penned:

"The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, 'I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in.' No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep.

"With what relief he hears in the distance its first faint cry! Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold."—"*Christ's Object Lessons*," pp. 187, 188.

Dear backslider, I was just such a lost sheep as that. I had wandered far, far away from the fold. At first I thought I was having a most delightful time in green and pleasant pastures of sin, but I was deceiving myself. In truth, I was stumbling about in a wilderness. And because I did not realize it, I kept silence when I heard the Shepherd anxiously calling. Suddenly a great, black chasm opened in front of me. It was death. I was afraid, terribly afraid. I cried out in agony of mind, and the Shepherd came—the Great Shepherd. He did not reproach me or scold me. He drew me back from the brink of death, and carried me in his arms back to the fold.

Ah, when the storms came and the cold winds blew about the sheepfold, which of the one hundred sheep think you most appreciated the warmth and security? And I might ask also, Which of them all loved the Shepherd most?

I do not look, now, upon the backslider with contempt. I know how lonely he really is, all alone in the night, "away from the tender Shepherd's care." I know the fear that gnaws at his heart; and I know, too, that he would give anything in this world if the Shepherd would come to him and take him back home.

But, oh, dear backslider, he can't help you if you don't cry to him. Call, even if your voice is weak, for he will hear you. So many lost sheep think the Shepherd is angry with them; so when they hear him calling, they do not reply. Some even hide in terror at his approach. Do not fear him. He will not strike you with his crook. He will not drive you back with lashes. He loves you.

No matter how long he has been searching for you; no matter how wrong you have been in giving him pain, in causing him weary days and nights of fruitless hunting for you; he will rejoice when he hears your voice, and his eyes will beam with unutterable love and tenderness when he finds you at last and carries you away in his bosom.

Won't you believe me? No sheep ever deserved to perish more than I—as much as I. And I know, as I write these lines, that he will seek the wide world over for his sheep, because he heard my cry and found me. And if, when he hears your voice, you are hurt and wounded and ready to die, be not afraid. It may take a long time for the wounds to heal, but he will care for you; he will carry you until you have regained your strength, and are once more able to follow lovingly in his steps.

* * *

THERE is no such thing as finding true happiness by searching for it directly. It must come, if it come at all, indirectly, or by the service, the love, and the happiness we give to others.—*Ralph Waldo Trine.*

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., JULY 24, 1919

No. 30

OFTEN the experiences of this life are the means employed by God to fit and mold us after the divine Pattern. If we can regard them as such, and seek God for help to learn the lesson designed, life's experiences will be sweetened thereby, and every trial and occupation will be looked upon as fraught with solemn import. God is at the helm in light and in darkness, in joy and in sorrow. Remembering this, we may commit all to his faithful care.

* * *

WHEN Christ ascended to the Father, "he led captivity captive, and gave gifts unto men." These gifts cover a wide range in their uses. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." This he did "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

God would have a symmetrical work developed, and so he uses, in upbuilding it, those means and agencies which will develop every part. The prophet does not fill the place of the apostle, nor the teacher the place of the prophet, nor yet the apostle and prophet the place of the teacher. God gives to each his peculiar gift and office, with its peculiar functions. One cannot boast over another, for all derive their powers from God, and each in its own special sphere is necessary to the "perfecting of the saints," and the upbuilding of the body of Christ.

* * *

Selling the Lord

THE SUN has sunk to rest behind the hills of Judea. The last supper of our Lord with his disciples has just been celebrated. Depressed by the thoughts of the bitter cup of agony he must soon drink, our Saviour with his little band of followers seeks the cooling freshness of the evening hour in the quiet places of retreat in the garden of Gethsemane. There it was he had so often enjoyed the communion with his Father that his soul most craved, and there it was that floods of light from heaven above had so often filled his soul and strengthened him for the conflicts of his ministry.

Judas is not a member of the little band. A great purpose possesses his soul, but a purpose so evil in its conception, and so terrible in its execution, that it would have been better for him had the day never dawned that linked him with its fatal destiny. While Jesus is wending his way to Gethsemane, Judas, with furtive glance and nervous step, is treading his way through the streets and alleys of Jerusalem to the palace of the high priest. In that palace the plan for the apprehension of the Saviour had been devised, and the night had been chosen for its execution. Thither he now repairs.

Judas had joined himself to the standard of Jesus at what he deemed an opportune moment. The tide of enthusiasm and admiration over the works of the new Teacher in Israel was running high. It is pleasant to ride on the crest of the rising wave. But the praises of Jesus and his spotless purity had stirred the envy of his rivals, and the tide seemed to be changing its course. The noisy babble and vacillating multitude who had followed Jesus for temporal gain or idle curiosity, had had their minds poisoned against the Master. Expressions of discontent, of envy, and evil suggestion fomented by the enemies of the Lord, had taken the place of adoration on the part of the great multitude.

Judas noted the change. Should he continue longer with a cause that seemed absolutely doomed to oblivion? And even if the cause of Jesus were really of God, would it not be more profitable for him to stand in favor with both sides of the controversy? Could he not gain favor with the chief priests and serve his own temporal advantage, and still maintain his friendship for the Lord?

The Jews sought a man to betray to them the Saviour's whereabouts. In what secluded spot could they find him that night, and before the morning dawned place him upon trial for his life? Judas knows their desire, and is bent on the terrible mission of delivering his Lord into the hands of his enemies. Perhaps he thought that Christ, by that divine power Judas had so often seen him manifest, would deliver himself from the bars and chains of Roman imprisonment.

Who can tell the conflicting emotions that must have possessed his soul as he wended his way from that quiet supper scene in the upper chamber to the rendezvous of the scheming, plotting men who sought the life of the One who by his spotless purity had rebuked their sinful doings? He enters the palace of the high priest. The plot is already formed, and only a guide is lacking now to its fearful execution. The temptation for sordid gain is too great for the double-minded Judas. During all his association with the Lord he had continued still to nurture in his heart the spirit of covetousness, and oftentimes had this covetousness manifested itself in theft from the Lord's scanty store. Here is an opportunity to reimburse himself for a part of that which he has lost in joining himself to the standard of Jesus. The priests call him aside and propose their evil plan. He says unto them, "What will ye give me, and I will deliver him unto you?" And they covenant with him "for thirty pieces of silver." Oh, what a value to set upon his precious Lord! Sixteen dollars and ninety-six cents, the common price of a slave, was the sum at which Judas valued his Master!

Judas had loved his Lord, at least he thought he did; but here was the test of his love.

The experience of Judas is not unlike that of thousands of others in the world today. How many there are who betray their Lord for something that panders to their carnal desires! With some it is the exchange of the Christian's hope for earthly possessions, for an earthly name, for that which will prove of temporal, personal advantage. Esau sold his birthright, with all the blessings it involved, to satisfy the lust of appetite. Peter denied his Lord through fear of ridicule and scoffing. Judas valued him at the price of a slave. Demas exchanged him for the riches and pleasures of this world. And that man or woman today who holds in reserve any earthly desire or sordid purpose, does so to the exclusion of God's blessing, and counts that thing of more value than the Son of God.

At what price do you value him? To you, is he "the chiefest among ten thousand," the One "altogether lovely"? To you, is he more precious than gold, even the fine gold of Ophir? Is his love the ruling passion of your life? And is the great purpose that possesses your soul a desire to live for him, and to be sanctified by the indwelling of his spirit? Be sure, if this is not the case, if you have not put on the Lord Jesus Christ, making no provision for the lusts of the flesh, there will surely come a time when this reserve will prove your weakness, and you will be found betraying your Lord in the market of your own carnal desires, for that which will prove your everlasting destruction, as was the case in the object lesson before us.

The value of Jesus is the value of a soul; and the value of a soul is the value of an eternity of joy in the presence of God. May the priceless treasure of a Saviour's love appeal to our hearts so sensibly that we shall count the things of this world of little moment compared with the inestimable riches of his grace.

F. M. W.

* * *

Witness of the Forsaken Idol Tree

A FORSAKEN tree shrine, in the wilds of the Shangani River country, bears witness to the God who sends his rain upon the just and the unjust. When our Matabele Mission planted an outstation in this region, the ground beneath that idol tree was beaten bare by the feet of the worshipers. Now the grass grows rank about the shrine.

"Tell us about it," we said to Missionary John de Beer, who was the first to go into that region with the gospel. "Well," he replied, "the experience in the matter of that tree brought courage to our hearts in the beginning of the work there." And this is the story the missionary told:

"It was a very dark place, and it seemed hard to win the hearts of the people. We told them of the true God, but they still came to this tree to pray to the spirit that they supposed dwelt in it. One day there was a great crowd at the tree, and evidently some unusual worship in progress.

"What are they doing?" I asked my head native teacher.

"They are praying to the tree for rain," he said; and added, "Now that they see rain in the sky, they have come to ask the tree spirit to send rain; and if it comes, they will say the tree gave them the rain."

"True, it did look like rain; we ourselves had prepared for the expected shower that very morning. The sky was dark and overcast.

"It seemed to come to my heart, however, that God, in his mercy, would give a sign to those poor people to turn their hearts toward the truth. 'The Lord may take away all the clouds to prove that he is the true and living God,' I said to the teacher. And we had a season of prayer, asking God to bear a witness to those darkened hearts gathered about the tree.

"Shortly the mission boys said: 'Mfundisi [teacher], you were right; the Lord has taken all the clouds away.' I felt in my soul that truly the Lord was bearing witness to the people.

"Next Sabbath nearly all these people came to the meeting, which was held under a big tree near the mission. I made a special effort to point them to the Creator, who had made all things. I told them that he it was who sent rain, and gave all the gifts of life; and that he only could hear us when we pray.

"Rain was badly needed; and we knew that the people expected now that we would pray to God for rain to come. We were fairly driven to it by the situation. So we were led to pray to God to send us the rain if for our good and to his glory. I shall never forget that meeting. I noticed that numbers of the heathen took a deep interest in what was said. 'We should be glad to know of a God who could do these things,' some said. It was an impressive hour in our new mission.

"There were no clouds in the sky as we gathered for the meeting, no signs of rain. But while we were gathered, the clouds began to come up, and two or three hours after the meeting, there came a very heavy shower.

"The next morning the headmen came to the mission and said: 'It is true, there is a God in heaven. You have brought us the news. Now we believe it because we can see what he has done.'

"There was a new interest in our meetings, and the people began to forsake the idol tree. They said to me: 'Mfundisi, we have said *salaguhla* [good-by] to the tree.' And now the grass has grown up about it. It is a witness to the true God. And some of those people have been baptized."

Thus still, as of old, the living God is bearing witness to those who are in heathen darkness.

W. A. S.

* * *

Of Vast Import for Our Future Work for China

"I THINK, from all I have been able to learn in these few days in China, that you have about as good prospects for growth in your publishing work as have any of our printing houses."

These were the words of Brother H. H. Hall, of the Pacific Press, as he reported at the Hankow meeting after having spent a week in the Shanghai printing office, going over its workings and prospects in association with J. J. Ireland, auditor of the General Conference.

We may assuredly count on a large production of books in China. Enough has already been done to show this; and as yet the brethren are only getting in trim for the larger work. It is a new problem in this publishing work in China,—the subscription-book plan of selling literature,—but our brethren surely are solving it; and our hopes are high for the future.

At the Central China Union Conference meeting in Hankow, it seemed to me that the report made by the Hunan Province was the most encouraging of any. For one thing, Hunan has gone forward educationally. Confucian temples in the cities have been turned into schools. As the result of this policy in education, about 95 per cent of the men and 50 per cent of the women, it is said, can read.

You should have watched the agile, bright-eyed field agent for Hunan, as he gave his report. "He has organized his men and led them just like a foreign field agent," said some one. As his talk was translated to me, I put down the following summary:

"During the last two years the colporteurs have met many dangers. But they have held to it. They have been helped by the Lord, and they have had a brave spirit. Their object was to take the gospel to the people. In the south there have been many military officers. Our men have gone right into their quarters and sold books to them. If any one had tried to go among them to preach while fighting was going on, it would not have been allowed; but we have gone in and out among the contending forces with our books. In 1917 we sold

\$2,000 worth; in 1918, \$7,000; and for this year we have adopted the motto of \$1,000 worth every month."

True, it is not a big figure for a big province, when the amount is reduced to gold (reducing the figures by half), but what possibilities are opened before us by the revelation of this spirit and determination on the part of a few devoted Chinese colporteurs, led by one of their own brethren! What a few can do today, many can do tomorrow. Elder O. B. Kuhn told us more about these bookmen in Hunan:

"Our canvassers were robbed of their money, books, clothes, and everything else of value that they had. As many of the post offices were closed, they had no way of sending money to the tract society office in payment for books, so they carried larger sums of money with them than usual. One man was robbed three times of all he had. However, at the end of the year he had paid all his account with the tract society, and had eleven dollars ahead. Under the daring leadership of our field agent,—who was arrested a number of times as a spy, as he passed in and out of the armies of the North and the South,—the colporteurs have been more prosperous than in preceding years. Excepting for the salaries of the field agent and the tract society secretary, our literature work is self-supporting."

All this is a new thing in religious work in China. As we have been waiting here in the native chapel in Ichang for the river to rise,—nine days now, with cheering news by wire of rising waters higher up,—Elder M. C. Warren has told me of a conversation with a colporteur of another society in Szechwan, which will serve to show how our publishing department is blazing a new trail in China. Brother Warren said:

"What a difference between our work with the literature and the work of other societies! At the close of a series of meetings in one of our out-chapels in Szechwan, a man came in who was a colporteur for another society. By inquiry I found that he received four dollars cash per month and two dollars' worth of publications. I asked what commission he got in case he sold more than the two dollars' worth in the month. It struck him as a strange question. 'I never think of selling more than that in a month,' he said. When I told him about two of our men in Yunnan, near the Burmese border, who were selling a hundred dollars' worth and sometimes more than that a month; that we had to pay them no wages; and that on the other hand they paid us the cost of the books, he was a surprised man."

So, by the blessing of the Lord, this message is taking wings by means of the printed page for such a rapid flight as never has been seen before among China's millions. That is the hope that comes as we look toward the future of the publishing work here.

W. A. S.

Ichang.

* * *

Peace, Yet No Peace

JUNE 28 the Peace Treaty was signed by the representatives of twenty-seven of the great nations of the earth, and millions heaved a sigh of relief because the long and dreadful war which had torn the world was at an end. Yet the *Washington Post* of June 29, which has a complete account of the signing of the treaty, gives a list of twenty-two wars still raging. This list was printed in the *Review* last week.

From this it would seem that the great Peace Treaty signed in the historic Hall of Mirrors in Versailles, France, has not brought war to an end as yet. Jealousies and national animosities still exist among the nations.

In halls and secret places the radical elements are teaching hatred against organized government and established order, and the disintegrating, subverting influence of their seditious, treasonable utterances is being felt, not only in the war-torn nations of

Europe, but in America as well. Radicalism of the most pronounced type is making its appearance. Strikes and lockouts are being fomented by powerful organizations.

A league of nations has been proposed by the greatest statesmen of the world, after a strenuous and prolonged study. They see in this the best hope of the world and a barrier against a future world war which would destroy civilization. But when all is done, some of the most clear-headed statesmen in the world express grave doubts, in view of the unsettled condition of the world and the revolutionary mutterings heard on every hand, that we have seen the end of war. Much as we regret it, the world presents the most deplorable condition in many respects ever seen since the fall of man. Through all the ages men have been seeking by human effort and human power to make the world better. So far they have failed. There is no millennium in sight yet.

The gospel of the Son of God is the only hope for the world. The trouble is, there is sin in men's hearts, and sin can never be eradicated by treaty or any human arrangement. Men may by national covenants stay for a time the ravages of war. They may make improvements along social and scientific lines. They may search out the laws of hygiene, and stop the spread of disease. But the moral tendency of man is downward.

Christ is the world's only hope. In him there is life and healing and power. All who come to him in true faith find personal help and salvation from sin. Not until he comes in glory and power the second time, and puts an end eternally to sin, will peace be found in all the earth. We rejoice that this great and glorious event is drawing near.

G. B. T.

* * *

"To Every Nation"

THE names of Tongking, Annam, and Laos have a very remote sound to our ears. They make up French Indo-China.

The question was raised in the Shanghai council as to what part of this Far-Eastern Division should have this region as part of its territory. It was decided that it would properly go with Siam, now newly entered, as part of the Malaysian Union Mission. No one, apparently, thought of it as a region that could soon be entered.

But Elder F. H. De Vinney, of South China, was quickly on his feet as the country was assigned to Malaysia. "We have sent colporteurs into that country already," he said; "it is easily within our reach in South China. We want to be allowed to send our colporteurs in there."

So it was apparent that we were already in this region with the printed message. It is a country almost unknown to most of us, generally counted among the lands that we would expect to enter last of all. Then up stands a brother with the news that the message is already pressing in.

This message is speeding toward every nation faster than we can realize.

W. A. S.

Ichang.

* * *

He that is little in his own eyes, will not be troubled to be little in the eyes of others.—*Ralph Venning*.

"Thy Will Be Done"

J. M. HOPKINS

NEITHER angels before the throne of God, nor the most learned on earth below, can give utterance to more lofty, more sublime sentiments than are expressed in these words in the Lord's Prayer: "Thy will be done." Matt. 6:10. They contemplate and comprise a recognition of God as creator, as ruler, as a holy being, as the embodiment of all wisdom and power and love and goodness, the perfection of majesty and glory. Thus contemplating and recognizing him, the heart goes out in earnest longing to become like him, to love and obey him. This is prayer: "Thy will be done."

Often we repeat these words. The whole Christian world almost daily prays, "Thy will be done;" and yet we wonder and ask, "Are we really desirous that the will of God shall be done in everything in our lives—not simply in a passive, unresisting, submissive sense, as one army surrenders or yields to the superior force of another?" That is not the true, deep, sublime sense of the prayer; not the sweet, happy longing of the soul after God. But when we have become acquainted with him, have experienced his tender mercy and forgiving grace, the righteousness and justice of his requirements, the beauty of his character, then it is that our heart cries out, "Thy will, my Father, be done."

Such was the mind of Christ. "I delight to do thy will, O my God." "My meat is to do the will of him that sent me, and to finish his work." "I do always those things that please him." Ps. 40:8; John 4:34; 8:34. And when in the garden, in full view of the supreme test, bearing the guilt of the world, his agony so great as to draw from his pores drops of blood,—a sight that made heaven weep in sorrow and pity,—then he prayed, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." Matt. 26:42. Bitter though the cup, he knew he must accept it; such was the Father's will. And not reluctantly, but gladly, he drank it all. "I delight to do thy will."

"Can we, do we, really desire that God shall have his own way with us?" again we ask, not passively, but deeply desirous that just his will may be done. We want it to be so. We do not want our own way in the least of the affairs of life, unless it is God's way. We truly say with David, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." Ps. 42:1, 2; 25:4, 5.

Often, from the heart we sing:

"Have thine own way, Lord! have thine own way!
Thou art the Potter; I am the clay.
Mold me and make me after thy will,
While I am waiting, yielded and still.

"Have thine own way, Lord! have thine own way!
Search me and try me, Master, today!
Whiter than snow, Lord, wash me just now,
As in thy presence humbly I bow.

"Have thine own way, Lord! have thine own way!
Hold o'er my being absolute sway!
Fill with thy Spirit till all shall see
Christ only, always, living in me."

And that other not less beautiful hymn, number 58 of "Christ in Song," "His way with thee,"—sing it often at the worship hour in your homes, and then say and pray, "Yes, Lord, have thy way now and ever; 'thy will be done.'"

It is only when we thus enter into the fulness and the blessedness of service that the Christian life is really joyous. Then it matters not what conditions may be, or where we are, the knowledge that God is leading and directing, that our Father's loving hand is at the helm—that knowledge brings peace, and rest, and gladness; and we can trustingly pray, "Thy will be done."

Roseburg, Oreg.

Our Attitude Toward the League of Nations

GEORGE W. REASER

IN the opinion of the writer, of all people upon the face of the earth, Seventh-day Adventists ought to be the most thankful for the immediate results of the Peace Conference. We are familiar with the symbolism of the seventh chapter of Revelation, where the apostle is represented as seeing in vision four angels standing upon the four corners of the earth, charged with the responsibility of holding the four winds of the earth until a certain work should be accomplished. We have believed for half a century that we were living in the exact period of the world's history when the restraining influence represented by these four angels was actually in operation among the nations of earth; and that the releasing of the winds would take place when the proclamation of the last gospel message is completed, with the result that the world would be thrown into general confusion.

While we have held this view, doubtless all will agree that no one of our generation has actually seen

one or more of the "four angels" engaged in the work of holding the elements of warfare, strife, and commotion. How, then, has the work ascribed to these angels, as seen by John, been done? All will agree that the agencies of heaven have influenced the nations and their legislative bodies to hold the world in a state of peace so that the last gospel message might be proclaimed.

A recent cartoon may illustrate the point, for this class of pictures often gives much truthful current history. The one in mind represents Mother World standing at her open kitchen door. By the side of the door are two brooms, utterly worn out and discarded. One of them bears a label, "The balance of power," the other, "The Hague Tribunal." Evidently the thought of the artist was that each of the measures indicated by the inscriptions, had served its day, and was worn out as a means of preventing war. Who can say that these two measures did not operate

for a time to hold the world in a comparative state of peace, for God has a perfect right to employ any agency in the universe for the carrying out of his purposes? But the world concedes that these measures have become impotent to avert wars.

To return to the cartoon: The artist represents Father Time as passing by the kitchen door and handing a new broom to Mother World. This new broom is labeled "The League of Nations." Mother World receives it with a smile, hoping that it will keep her family, composed of many races and tribes, from drenching the earth with blood.

Almost immediately after the signing of the armistice at Senlis, two articles appeared in the REVIEW in which it was suggested that all our people everywhere pray earnestly to God that he would overrule at the important peace council of the nations, to the end that we might yet, for a little while, have opportunity to proclaim the last message of mercy to all nations, to warn all, and to save as many as possible from going down in eternal ruin at last. Now if we prayed over this matter, why should we not believe that our prayers have been answered, and that the Lord has overruled in the council, and that the angels are still carrying out their commission to hold the winds until the servants of God are sealed in their foreheads?

When the seventy years' Babylonian and Medo-Persian captivity experienced by God's people was about to expire, Daniel prayed at least three full weeks that the Lord would fulfil his prophetic word and break the captivity of his people. Having been sent to assure Daniel that his prayer was heard, Gabriel told him that both he and Michael (Christ) were fighting with Cyrus, king of Persia, that he might

issue a decree to restore Israel to their own land. When these two personages, doubtless invisible to any human being, had brought sufficient influence to bear upon the heart of Cyrus, he issued the decree recorded in the first chapter of Ezra, that all of God's people might freely return to their own land and rebuild Jerusalem.

One writer speaks of the League of Nations as "the world's only hope." If we understand this statement to mean that this league is the last and only hope of the world for a little time of peace to finish the preaching of the threefold message before the close of probation and Armageddon, we need not criticize these words. And if the League of Nations represents the overruling providence of our God,—the work of the four angels in restraining the elements in the world which, when the Spirit of God is withdrawn, will plunge the world into utter confusion,—what ought to be our attitude toward it? Shall it not be one of gratitude for one more opportunity to give the last message to all the world?

Doubtless, with restored confidence on the part of the public, the world will witness a great wave of prosperity. Shall these last days, fraught with eternal consequences, be devoted to commercialism, to bettering our worldly prospects, to the accumulation of money? Shall we not rather make a new consecration of all that we have and are to the great work of winning lost souls before the curtain finally drops at the close of human probation? Is not this the set time in the providence of God for us to receive the latter rain in its fulness? Then, energized by the Holy Spirit, shall we not take up anew the task of preaching the gospel to the world, and thus hasten the great day of deliverance?

The Requisites of Victory

EDWARD J. URQUHART

"WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

Thus one of the great purposes of the writings of the Old Testament Scriptures is set forth. Therefore we should see in the record of every incident in days of old, not merely something that happened in the experience of a man or a nation, but lessons holding something which can be applied to our personal needs.

It is only by a personal application of the Scriptures that we can derive permanent benefit; for the Bible may be interesting and instructive as a historical work, but can reach the wellsprings of the life and purify them, only as it is accepted as a personal message from God to oneself. The lesson to be learned may not always be revealed on the surface of the text; for sometimes the truths to be taught are hidden in parables or narratives. If you bear this in mind, some of the seemingly commonplace happenings of Old Testament times are fairly alive with godly instruction and spiritual power.

I will mention an incident of this kind: In the seventeenth chapter of First Samuel we have the record of David's slaying the giant, Goliath. David had made known his determination to go down against this giant who had put fear into the heart of each man of Israel. Therefore he was taken before Saul,

the king, and Saul placed his armor upon him. The thirty-ninth verse says:

"David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him."

The following verse tells how he went forth against the enemy:

"He took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, . . . and his sling was in his hand: and he drew near to the Philistine."

Now every sin and evil habit becomes to us just what the giant was to David; that is, it is an enemy to be conquered. No one will be permitted to taste of the glories of heaven who has not conquered all such things. How are you meeting these things? Are you making progress? What kind of armor are you using? Have you proved it?

It was a very dangerous thing for David to meet the giant, and he wanted armor and weapons that he could depend upon. Just so in our warfare; it is dangerous, and we should accept only the best armor and the best weapons for the fight. We should fight with proved weapons,—those that have been proved by patriarchs and prophets, by martyrs and apostles and Jesus. In Ephesians 6:13 we are admonished to take the whole armor of God, and the succeeding

verses tell what that armor is,—“having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace, . . . taking the shield

of faith” and “the helmet of salvation.” Such is the armor; and the weapon to be used is the sword of the Spirit, which is the Word of God. These are the requisites for victory over sin.

A Bengali Sabbath Keeper

JOHN E. FULTON

IN the northern part of India, many years before the great Indian Mutiny, there was a Bengali who accepted Christianity and began a somewhat independent study of the Scriptures. By searching the Bible he was led to observe the seventh day as the Sabbath, and thenceforth to the day of his death, at the advanced age of eighty, he continued to keep that day. His wife survives him, and still clings to the light to which she and her husband were led so long ago. It is not so remarkable, but worth while to mention, that they were both vegetarians. Recently the writer met their daughter and her husband, who are both intelligent Christians and well educated in English. They have recently been studying the Bible from the viewpoint of the great threefold message, and are greatly interested. (From the daughter the story of her parents was learned.) Thus it is that here and there over the earth, honest souls, from the written Word alone, have found the light on many points of truth.

Here is a demonstration of how natural it is for one studying the Bible to find the seventh day commanded as the Sabbath. No Sunday Sabbath can be found there. There is no moral law except that which Jehovah wrote with his own finger on the tables of stone, indicating its enduring nature; and the fourth commandment of this law emphatically states that “the seventh day is the Sabbath of the Lord thy God.” This truth was so evident to that Indian brother, who had just been awakened from the darkness of heathenism, and who had been loosened from the shackles of Eastern philosophy, that he began the observance of God’s Sabbath; and so certain was he, that there, alone in all North India, so far as he knew, and against ridicule and opposition, he continued to observe that holy day. The wise, trusting in their wisdom, accept the traditions of men rather than the commandments of God. Truly has the scripture said that spiritual things have been hidden from the wise and prudent, and have been revealed unto babes.

The Right Use of Riches

GRANT A. ROBERTS

“SIMON PETER having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?” John 18: 10, 11.

Step by step, but only as the Master directs, should we live our daily life. Peter provided himself with a sword at the command of Jesus. Luke 22: 36. Had he waited for a command to use it, he would not have found himself trying to do that which the angels dared not attempt—hinder Jesus from drinking the cup that his Father had given him to drink. The first step taken in response to a command, was obedience, but the next step, taken at the instigation of his own unsanctified temper and judgment, was where he made the failure.

Many today look askance at men who by diligence and careful application have honestly acquired wealth, and ask, “What right have these men to so much money?” The men thus criticized could truthfully reply that they had become possessed of it by heeding the Scriptural injunction found in Romans 12: 11, “not slothful in business,” and the one in Proverbs 27: 23, “Be thou diligent to know the state of thy flocks, and look well to thy herds.” They have indeed acquired it by obedience to directions inspired by the same Being whom Peter obeyed when he secured for himself the sword. And moreover, the Scriptures tell the rich that God himself gives them power to get wealth. Many honest rich men probably got their wealth by using the same plan Jesus suggested to his disciples for getting a sword,—they sacrificed what they already possessed and bought.

When an event occurred which in Peter’s human judgment called for the use of the sword, and when the opportunity for its use offered itself,—that opportunity for which, in his judgment, he had secured it in obedience to Jesus’ command, without waiting the Master’s immediate direction, or heeding the lesson given to the soldiers, “Do violence to no man,” he drew the sword and proceeded to defend his Master. If there is ever an occasion in the life of an individual when it would seem right and proper to use the sword, it surely was then, when Jesus was at the mercy of that insulting mob. And yet Peter was rebuked by the Master. Had Peter laid his sword at the feet of Jesus, thus signifying that though he had the sword, and the opportunity was open, and the temptation to use it was great, still he could and would be directed by his gentle Master, he would have received the “well done” from Jesus; for undoubtedly Jesus had directed Peter to secure the sword in order to reveal to him that “hidden in his heart were elements of evil that circumstances would fan into life,” and that “much of infirmity, of unmortified sin, carelessness of spirit, unsanctified temper, heedlessness in entering into temptation, had been revealed in his experience.”—“*The Desire of Ages*,” p. 673.

Peter’s use of the sword revealed the spirit that controlled him. His possession of it was not wrong, but the use to which he put it was wrong. So with honestly acquired gain; you have a right to possess it, but you have a right to use it only as the Master who gave it directs. God did not give it to you that

you might forget his purpose and spirit, and plunge with it into some worldly enterprise as Peter attempted to thrust his sword into the head of the high priest's servant. He gave it to you to test your character, to reveal to you what spirit you are of. Will you then, because some special opportunity offers itself, though it may seem that such an opportunity never before came, forget the true purpose for which wealth is given, and invest your means in some worldly business for gain? or will you control your feelings and resist the temptation, holding your

wealth in readiness for the Master's call, or lay it at his feet, thus demonstrating that you will follow the example of sacrifice he made for you at the time when, "though he was rich, yet for your sakes he became poor"?

Riches well and honestly obtained are a blessing from heaven, yet the very same riches retained after the Master sends his Holy Spirit to your heart with the message, "The Master hath need of them," will prove a curse; for "a rich man [as such] shall hardly enter into the kingdom of heaven."

The Power of the Word

F. M. OLIVER

"SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

The word of God is spiritual food for the Christian. It is just as necessary that the child of God feed on the word if he would live and thrive spiritually, as it is for him to eat to sustain the body. The word testifies of Jesus, and as we behold him revealed, we find the way to eternal life.

In John 17: 3 we are told: "This is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." When we become acquainted with him to that extent that the word of life controls us, there will come into our lives a power and strength which will enable us to accomplish a mighty work for God. Said the apostle to the Gentiles: "The gospel . . . is the *power of God* unto salvation to every one that believeth." This "power of God" working in and through the Christian will accomplish wonders. It was so in the apostle Paul's experience and in that of the early church. We are saved by the word, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23.

In "Christ's Object Lessons," page 130, we read:

"The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy laden."

The Saviour, speaking of himself, said: "I, if I be lifted up from the earth, will draw all men unto me." He was the word made flesh, and as we lift up the word, men will be led to Christ. This was what made the early church the power that it was in winning souls.

"They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2: 41. (See also Acts 6: 7; 12: 24; 19: 20.)

The word increased and bore fruit. This was in the early experience of the church. In these last days the Lord desires us to do a mighty work, and that work will be accomplished when the church feeds upon the living bread sent down from heaven.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6: 51-57.

How are we to eat the Son of God?—By feeding on the word. Jeremiah understood this. He said:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Jer. 15: 16.

It was the word that kept him in the dark hour of trial and enabled him to stand in the bitter persecution through which he passed. After eating God's word, it became a very part of his being, and he could not keep quiet.

"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20: 9.

He spoke what had been given him; and the message that he gave comes flowing down the ages like a stream of water fed from unfailing springs, to bless and refresh the hearts of men.

God gave a similar message to Ezekiel, saying,

"Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel." Eze. 3: 1.

You will notice that the Lord's purpose in our eating the word is that we may give it to others. This was manifested in the Saviour's life when he conversed with the woman of Samaria, and when he said to the disciples, "I have meat to eat that ye know not of." They learned of this meat, for the record of their work after the day of Pentecost says, "So mightily grew the word of God and prevailed."

The power of the word was manifested in the 1844 movement, when those who carried the judgment message "took the little book out of the angel's hand, and ate it up." Rev. 10: 10.

There is due the world at this time another mighty message. We have come to a time when God's people, clothed with power, are to go forth and proclaim the Sabbath more fully. The time is due when "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven."—*Id.*, p. 612.

The Lord is waiting for his people. We may be familiar with the message; we may have the theory of the truth; but that is not enough. What the Lord wants, and what he must have, is a church sanctified by the truth. Each member must have in his heart and life the word as a burning fire, consuming the dross of sin. This word will enable us to go forth clothed with power, carrying the rays of light to the ends of the earth, and will hasten the time when "he who hath brought life and immortality to light through the gospel" will say unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."



BIBLE STUDIES



The Sabbath: Some Objections Considered

GEORGE B. THOMPSON

Creation and Redemption

OBJECTION 4.—*Redemption is greater than creation, therefore we should keep the first day of the week to commemorate the finished work of redemption.*

As to the assertion that redemption is greater than creation, we must confess our inability to decide. Both are incomprehensible events, and we are utterly unable to determine which is the greater of the two, or whether they rank equally. Both are the working of Almighty power. The power which redeems the soul is the same that created the earth. Jer. 27:5; Rom. 1:16; 2 Cor. 4:6.

God has nowhere bidden us commemorate redemption by observing the day on which Christ arose from the tomb; and "where no law is, there is no transgression." Rom. 4:15. Besides, we read in Colossians 1:14 that "we have redemption through his blood." And the song sung by the elders around the throne states that they were redeemed to God by the blood of the Lamb. Rev. 5:9. So if we were to observe a day in commemoration of redemption, it would be more appropriate to keep the day on which the redeeming blood was shed, which certainly was not the first day of the week.

Redemption Not Yet Completed

Then again, redemption is not yet finished; and it seems strangely incongruous to observe a day, without any command to do so, to commemorate an unfinished work. When Jesus enumerated the signs which were to appear in the sun, moon, and stars, on the earth, and in the sea, as precursors of his second coming, he said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

When these signs are seen, redemption in all its completeness is not finished, but near. The Lord, speaking of those who are within the embrace of the grave, said, "I will redeem them from death." Hosea 13:14. Man is not yet redeemed from the grave, nor the earth from the curse. When redemption is finished and the foul blot of sin wiped out, when Edenic beauty covers the earth and the saints enter upon their eternal reward, then God may see fit to set apart a day to commemorate this great and mysterious event. But we do not read anywhere in his Word that he will do this. We do read that when God shall make all things new, all flesh will come to worship him on the Sabbath. Isa. 66:22, 23.

An Unchangeable Memorial

OBJECTION 5.—*The Sabbath has been changed from the seventh to the first day of the week.*

Where is the record of this change? Surely the Sabbath of Jehovah would not be set aside and another day substituted without its being so stated in God's Word. We ask for—

One text that says the Sabbath has been changed.

One text that says the first day of the week is the Sabbath.

One text that commands Christians to keep this day as a day of rest and worship.

One text that says it is a sin to labor on this day.

One text that says Jesus ever kept this day as the Sabbath, or enjoined any one else to do so.

One text that shows he ever mentioned the day when on earth.

One text that says any of his followers, while he was in the world, kept the first day as a day of rest.

One text that affirms that any of the apostles ever kept the day.

One text from any of their writings which authorizes its observance.

One text that gives any instruction as to how the first day of the week should be observed as a day of rest.

One text that applies to the first day of the week any sacred title whatever, or pronounces any penalty for its desecration.

One text that commands us to refrain from labor on Sunday, or promises any reward for its observance.

One text that says the seventh day is not now God's holy rest day.

One text that states when, where, and by whom the seventh-day Sabbath was abolished.

One text that says the seventh day is not as holy and honorable today as when made at creation, or when the precept for its observance was written by the finger of God on stone, at Sinai.

Facts Cannot Be Changed

It is clear that, being his rest day, the Sabbath can never be changed. Suppose you desired to change your birthday, how would you do it? It would be impossible to change the fact of the *time* of your birth. Neither can God change his rest day, for God "cannot lie." Titus 1:2. Even *he* cannot change facts. The facts of creation are eternal and unchangeable. It will ever remain a fact that God did rest upon and bless and sanctify the seventh day. All through the endless cycles of eternity it will be true. Therefore the seventh day is his rest day. This is doubtless one reason why it will be observed through all eternity in the "new earth." Isa. 66:22, 23. It is certainly as true today as at the close of creation week, that the seventh day is our Lord's blessed rest day. The Sabbath cannot be changed without changing the facts of creation. It is therefore just as true today as in the beginning, that the "seventh day is the Sabbath of the Lord thy God."

Man Cannot Make a Sabbath

OBJECTION 6.—*It does not make any difference which day we keep, so long as we keep it holy.*

But a day cannot be kept holy until it is made holy. Man cannot make a day holy. God blessed and sanctified the seventh day, and made it holy, but he has never made any other day holy, so no other day of the week can be kept holy.

Christ's Presence Makes Holy

When the Lord appeared to Moses in the burning bush at Horeb, and Moses turned aside to view the great wonder, the Lord spoke to him and said: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:5. The ground from which that

shrub was growing was the same as all the rest of the ground round about, but the presence of the Lord made it holy.

It was the same at Jericho. When Joshua stood in the presence of the Captain of the Lord's host, he was bidden, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5:15.

The Lord promises to dwell with him who is of a contrite spirit, and it is the Lord's presence in the sinner that makes him holy. So with the Sabbath. Jesus has put himself into the day, and his presence makes the day holy. All time is the same, with this difference: The presence of Jesus is in the Sabbath, or seventh day. We may not be fully able to comprehend how this can be, any more than we can understand how the Lord can place his presence in a sinner and make him holy; but the fact remains, nevertheless; and when we trample the holy Sabbath under our feet, we are treading underfoot the Son of God. Heb. 10:29.

Anciently, the violation of the Sabbath was a sin which called for the penalty of death to be executed upon the offender. Num. 15:32-36. The Lord has not changed (Mal. 3:6), though this penalty is not demanded now in the same way. But sin is the transgression of the law (1 John 3:4), and in the end "the wages of sin is death" (Rom. 6:23).

Christ the Creator

OBJECTION 7.—*We should keep the first day of the week to honor Christ.*

The Sabbath is not ceremonial, for it existed before the fall of man; it is not national, for it existed before there was a nation. It was made for man. In Mark 2:27 we read, "The Sabbath was made for man, and not man for the Sabbath."

Having been made, it must have had a maker. There must also have been a time when it was made. As we have already pointed out, the Bible very clearly teaches that Jesus, the Son of God, the same who redeems man from sin, is the one who created all things. He existed before the world was made (John 17:5; Micah 5:2, margin), and was with his Father in the work of creation. "By him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Col. 1:16. (See Eph. 3:9; Heb. 1:1-3.)

These scriptures, and many others which might be cited, clearly teach that it was the Son of God who made all things. Creation was indeed a mighty work, occupying six literal days, and "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. The seventh day, therefore, is the rest day, or Sabbath, of our divine Saviour, for he made it and gave it to man as a memorial of his great creation. Ps. 111:4; 135:13. It is in the truest sense the "Lord's day." And we honor Christ by keeping the day which he blessed and sanctified.

Baptism a Memorial of the Resurrection

OBJECTION 8.—*We should keep the first day of the week to commemorate the resurrection.*

Where is the "Thus saith the Lord" which commands us to do so? There is no such command in the Bible. We find, however, that the Lord has in-

stituted a memorial by which we may show our faith in the resurrection. By means of the Lord's Supper we keep in mind "the Lord's death till he come." 1 Cor. 11:26. And through the sacred rite of baptism we show faith in the resurrection of our divine Lord. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

What a beautiful and appropriate memorial is this of the resurrection of our blessed Lord and Saviour! Having died to sin, we are to be buried with him in the watery tomb, and rise to walk in newness of life.

We should recognize the true memorial of the resurrection of our Saviour, which is baptism. When we do, we shall find no occasion to set aside the Sabbath, the memorial of Christ's creative power, and keep instead a day which is not commanded by the Lord in his Word.

God's Hand Stretched Out Still

MRS. O. VICTOR

THE fourteenth chapter of Exodus gives us a marvelous story of the deliverance of ancient Israel. The Lord led them out of Egypt, and released them from their cruel bondage, with a strong and mighty arm, by the way of the Red Sea. He guided them by a cloud in the day and by a pillar of fire by night, thus assuring them of his divine presence. But when they reached the shores of the sea, being hemmed in on all sides, "they were sore afraid." In their distress they murmured against Moses, their God-appointed leader. But he did not speak harshly or impatiently. Listen to the words he spoke unto them: "Fear ye not, stand still, and see the salvation of the Lord, which he will show you today." Verse 13. They were to turn their backs upon the Egyptians and go forward in the strength of the Lord. They were to trust God. They were to trust calmly in his power to deliver. They were not to question his wisdom or ability to make a way of escape.

Have not God's people today come to the waters of the great sea? Are they not to go forward as truly as did ancient Israel? Let us obey the divine injunction to move forward in solid ranks. Let us not turn back, but in deep earnestness move onward. God will surely deliver his people from the enthrallment of the enemy. Knowing that the mighty hand of God parted the waters of the Red Sea, and that his children passed safely over, cannot we trust such a powerful and merciful God? His hand is still stretched out to save those who implicitly trust him. His arm is not short that he cannot save. Oh, let us arise and go forward. Why tarry? Let us obey, that his coming may be hastened. Let us turn our eyes upon Zion, the holy city, wherein dwelleth righteousness. Our Saviour is anxiously waiting to receive us. Let us move forward in the strength of Israel's Redeemer.

St. Cloud, Minn.

* * *

"If you have kind words to say,

Say them now;

Tomorrow may not come your way,

Do a kindness while you may,

Loved ones will not always stay;

Say them now."

IN MISSION LANDS

A Strategic Island

DANIEL D. FITCH

PERHAPS you do not know (I did not know until I came here) that Porto Rico is becoming a strategic center of traffic between Europe and Central America and between the United States and South America. Thus, although only a small place, it occupies a very important position. This is true in a commercial way, and none the less so in our own work. Porto Rico is all that its name implies,—a rich port,—for it has riches, and has given of its riches until it has learned the truth of the scripture which says, "It is more blessed to give than to receive."

Not a few workers have received training in this field and have gone on to other and more needy parts. Among these are two who have recently left us for the large field of Venezuela. Brother Rafael Lopez was the first native to accept the truth and become a worker. He has been active, for he has sold thousands of dollars' worth of books as he has walked up and down the mountain sides and through the streets of Porto Rico. He follows Angel Ojeda, who went a few weeks before he did, to scatter the printed page in Venezuela.

Porto Rico needs an industrial school where more workers can be trained for other Latin fields. It is not idly waiting, but is doing its best with the facilities at hand. "Come over and help us."

* * *

The Publishing Work in India

A. H. WILLIAMS

WHAT a Babel of languages this suggests to one's mind! Statistics vary somewhat, but all agree in placing the number of distinct languages spoken in India at nearly one hundred fifty. Burma alone claims more than forty. And as if this were not enough, there are the Chinese and Japanese. We find ourselves daily using good quantities of Chinese literature, and we hope soon to have Japanese sales also to report.

Our earliest literature efforts in this land were with the English. Marathi was the first of the vernaculars into which any of our special truths were translated. It was when Brother S. N. Haskell visited India in the early "nineties," I believe, that he arranged for the production of the first Marathi tract. Gradually our literature work has developed, until now we can offer publications in twelve different languages. We are soon to issue subscription books in these vernaculars. Yet this is only a beginning. Kanarese and Oriya are both spoken by more than ten million people, and they are still unrepresented by our literature. Then there is the Pashto, with many another tongue of hillmen and plainsmen. We have all sung of Ceylon's "spicy breezes," yet we have not a line of our literature in the Singhalese, the language of that isle.

What shall we do about India's need for good literature proclaiming the Lord's last message of mercy to a world of sinners? The need is great. For years schools and colleges have been teaching India's millions to read. But for what purpose? that they may

obtain good posts in the world? Well, perhaps; but we are here to step in and take advantage of this progress and use it to proclaim the third angel's message. True it is that many, many millions cannot read as yet, but every village Indian who reads, reads aloud; and thus many who cannot read for themselves will hear God's message through our literature.

What are our needs in this work? First of all, we feel the need of the spirit of wisdom and understanding from the Lord, to know what to publish; for these people here have different hopes, different aims, different ideals, from those to which we are accustomed in Western lands.

Then we have need of young men and women to come out to India and master the many vernaculars. In this way we can get into the heart of India. The foreigner may live for years in this strange clime, yet he can never hope to understand the people until he can speak their language, and through it learn of their joys and sorrows, their fancies and fears. Thank God for the forty-two of our missionaries who can speak one or more of India's vernaculars! Pray that many more may soon enter our ranks. Here is an opportunity for the young to help by coming, and the old to help by supporting them.

Some of these young people are wanted to prepare literature, others to distribute it, others to print it.

In our union we have no general field secretary, and two of our five local mission fields are without leaders to train native colporteurs. Bengal, Bombay, and Burma have their secretaries in training, mastering the intricacies of the several vernaculars; but North India and South India are still on the waiting list. What a pity that such fields are left unmanned! The literature sells well. Brother M. M. Mattison sold five hundred copies of the Urdu paper in one afternoon in Delhi.

The other day I learned from Burma that a young Telugu colporteur there, quite new at the work, had sold seventy-three rupees' worth of literature in a week. That was good, but we need men in all sections of this country to develop such material. Our English magazine work has been carried on twenty years, but as we have no colporteurs we have had to discontinue the publication of our paper. Just read what a subscriber writes: "I have received my January issue of the *Signs of the Times*, and I notice that you intend to discontinue its publication. I am sorry for this, as I was just beginning to like it, and found some very good reading in it, also some stirring truths." Another writes: "I received a copy from Bombay this Christmas, and I am very much interested in the articles regarding the prophecies and their fulfilment." And there are more letters like these.

We are planning to substitute the American *Signs of the Times* weekly, but even then it will be necessary to have a well-organized colporteur force to circulate the papers. Our literature work brings us into touch with many persons whom it would otherwise be difficult to reach. One of our missionary bands has been distributing clubs of the *Signs*, and recently sent out a circular letter to those to whom they had been sending the papers, asking them if



The 1918 Graduating Class from the River Plate Academy

they desired to continue to receive it. Among the many favorable replies was one from a general in the British army, who intimated his interest in the magazines hitherto supplied, and desired more.

Not far from Lucknow there is a little company of interested ones who are on the point of taking their stand for the truth. Their interest was awakened by magazines and papers regularly posted to them by a believing sister in Canada. One might multiply the instances of the good work our literature is doing in this country.

India, with its three hundred fifteen millions, has to be warned concerning Christ's soon coming, and in our literature we have a powerful instrument for the accomplishment of this task. Yet it is apparent to us that we are grievously undermanned in this branch of our work, and that the good which might be accomplished is not being done. This is a condition which ought not to continue.

Lucknow.

* * *

The River Plate Academy

HARLAND U. STEVENS

THE seasons in the southern hemisphere are the opposite of those in the northern. So while the schools in the States are beginning the school year, we who are working south of the equator are planning our closing.

It was on the tenth of November, 1918, that the River Plate Academy finished its nineteenth year of service—a year full of labor, struggle, and victory. The Lord blessed, and the victories have given us courage to attempt greater things in the cause of education. The enrolment reached one hundred five, and an encouragingly high percentage of attendance was maintained during the entire year.

The graduating class consisted of eight students. Two of these received academic diplomas, one finished the Bible Workers' Course, and the remainder completed the primary course. The three who finished the more advanced courses immediately entered some branch of the work. The others will seek further instruction, either in the sanitarium or the school.

Among the graduates are two representatives of a family which has had members in continuous attendance at the school from the beginning. Three of the children have passed through the school and are now employed in the work of the denomination. Two more are ready to join them.

Nineteen years ago the father of this family came to the school as a student. He learned the three R's by the side of his own child in the first grade. His counselors said that he was foolish and would land in the poorhouse; but he said, "Just wait; you cannot see the benefit now, but you will see it later."

This father determined to give all his children an opportunity to educate themselves, and was not contented till he had purchased land adjoining the campus, and had built a house, so that they could have every advantage the school had to offer. He himself continued in school some three years, and then took up work in the field. He has been consecrated to the gospel ministry, and is one of our most successful native evangelists.

His children are coming one by one. The faithfulness and consecration of the father are reflected in the children, and he is surely reaping the reward of all his labor and sacrifice.

There are other interesting families represented among the graduates. Some of the parents have not only struggled year after year to provide the means to educate a large family, but have had to step out by faith in the face of the stubborn opposition of unappreciative friends and relatives.

In one case a father was heavily in debt when he decided to educate his family. By faith he sent his children to school, and has succeeded in raising thousands of dollars to pay their expenses. The Lord has blessed his efforts. He has not only paid his debts, but has money ahead for future use. During the year that has just closed, he kept four of his children in the school home. One is now earning a scholarship, by which she may continue her studies.



A Loyal Family, Part of the School Constituency

The problem before the parents, when they think of educating all their children, is a large one, and many are not able to do it under present conditions. It means the exercise of the strongest faith. Those who can attain it find ample reward for the effort. But education should be brought within reach of every family.

This brings to view the need of church schools throughout the field. This is one of the most urgent questions before us here. Elevation of the standard of scholarship and marked growth in attendance in the advanced courses, depend upon its solution. It is with hearty sympathy that we see the efforts in this direction which are being made in the Austral Union.

With courage we turn our faces toward the future, knowing that the Lord will care for the interests of his work. Our efforts may seem to fail through ignorance, or our unskilled hands may mar the work he has intrusted to us; but if we are faithful, he will correct us in mercy, purify our hearts from selfishness, sanctify our judgment, and lead us on to final victory with his cause.

That the River Plate Academy may do its part in the finishing of the message is our constant hope and prayer.

Puiggari, Entre Rios.

✱ ✱ ✱

History of the Message in Uruguay

J. W. WESTPHAL

BROTHER A. R. STAUFFER, a canvasser sent to South America from the United States, was the first Seventh-day Adventist to enter Uruguay. This was in 1892 or 1893. He canvassed a Swiss colony in the southwestern part of the republic, with good results. An interest was created in one family that afterward called for a worker. My brother, Elder F. H. Westphal, went there in 1895 to develop the interest. He held a series of meetings in a schoolhouse three miles from the Colonia Suiza village. After a four weeks' effort, thirty-five signed the covenant. Permission to use the schoolhouse was withdrawn, and the work was continued in a more private way. Soon eighteen persons were baptized, and a little later about ten more.

These were organized into a church. This church, and what has sprung from it, has since been the principal support of the work there, and several of its members have been engaged as ministers in the work.

About this time Elder Jean Vuilleumier worked in a Waldensian colony not far from the above-mentioned place, and there several persons accepted the truth. Some of these are now sleeping, while others are still alive, faithful to the truth.



The Dietche Homestead, Where the First Seventh-day Adventist Church in Uruguay Was Organized

Sister Lucy Post came to South America as a Bible worker about 1895. She visited her brother and his family at Nueva Palmira, Uruguay, and there began her Bible work. Her brother's wife and two daughters accepted the truth. One of the latter, Mrs. Luisa Everest, is now the music teacher in our union school, and is an active home missionary and young people's leader. Others accepted the truth at the same time through Sister Post's efforts. The number was increased through the work of Elders Vuilleumier and J. A. Leland, and a church was organized. The company is now small at this place, because many of them have moved away.

Shortly after, Elder E. W. Snyder labored in the city of Montevideo. The results were not large; but at least two were faithful to the truth when I arrived there seventeen years ago. On account of family opposition, one of these we could never see, but she was faithful for many years and sent in her tithe regularly. We suppose she is now dead. The other died in Buenos Aires recently, at a ripe old age, after a life of sacrifice, faithful to God and his truth.

For a number of years thereafter little or nothing was done for the advancement of the work in Uruguay on account of a scarcity of laborers. The tithe of the members there was used in the work in Argentina, of which field Uruguay formed a part. In 1906 Uruguay was made a separate mission field, with Elder John McCarthy as superintendent. After a short period of service, he left the field and the truth. Elder John V. Maas then took his work. He rendered faithful and acceptable service for several years, during which time, except for a brief period, he was the only worker. On account of poor health, of both himself and his wife, he returned to the States in 1911. Elder F. L. Perry was then appointed superintendent, and served for four years. Since then the writer has held this position.

During these years, others have assisted the afore-mentioned workers, some of them in the capacity of nurses, and several as Bible workers, office help, and colporteurs. At present there is one ordained minister in the field and two licentiates, besides colporteurs. The writer cannot give the mission much help, but we hope



A South American Pastoral Scene

soon to have a superintendent in the field who can devote all his time to the interests of the work.

We have a church at Montevideo, together with a building which serves as a dwelling for one family of workers, as a meeting place, and an office. On it, there is an indebtedness of \$2,500. A church has been organized at San Pedro, and we have companies at Colonia, Colonia Migulete, and Porvenir. The last-named place is Russian. Besides, there are isolated brethren. Just now a public effort is being made at Canelones, an ancient city not far from Montevideo, with prospects of excellent results.

What the field needs is an active, aggressive leader and additional workers, especially one or two Bible workers. The colporteurs are having excellent success, and this work is growing year by year. The sales for the first three quarters of the year 1918 were more than double those of the same period for the previous year, amounting to \$6,395.88. This work has been done by four colporteurs. Changes and transitions are taking place in conditions, and in the people themselves, which make it a favorable time to give them that for which the Spirit of God is awakening a longing in thousands of hearts today — the message the Lord has committed to our hands.

Florida, Argentina.

* * *

Uruguay

OLIVER MONTGOMERY

THE annual meeting for Uruguay was held in the city of Rosario, which is about two hours' ride by train from the port of Colonia. It is a fine little city, built in the true South American style — a central plaza, with a large Catholic church opposite at one corner, and the principal places of business facing the plaza on the four sides.

Our meetings were held in a large hall, or moving picture theater, situated at one of the corners of the public square. It was one of the best places in the city, and we were very fortunate to secure so good and favorable a place; for it is rather difficult in many parts of South America for us to find places to hold our meetings, owing to the strong prejudice against the *evangelistas*.

There was a very good attendance of our own people, and the day meetings were a great blessing and help to all. For the last three years Elder J. W. Westphal has been acting as superintendent of this mission in addition to his duties as president of the union. Consequently he has not been able to give much time or effort to Uruguay. The work has suffered as the result of not having a man on the ground to plan and direct it. Not until the present time, however, has the union been able to supply this pressing need.

Brother E. H. Meyers recently arrived from the United States to take the union conference book work, and this released Brother A. R. Sherman to take the superintendency of the Uruguay Mission. Brother Sherman was with us at this meeting and entered upon his duties as the director of that field. We feel sure that this will mean strength and progress for the work in Uruguay.

For some years Uruguay was a self-supporting field. But two years ago there came a terrible drouth, and the last two years it has received a little help from the outside; but now it is again carrying forward the work on its own resources. Uruguay's

pledges to missions at this meeting amounted to \$275 (gold), besides \$369, which was raised to help pay for the mission building in the city of Montevideo.

Notwithstanding the lack of a field agent last year, three or four colporteurs sold literature to the amount of \$10,000, and the prospect is good for a better record this present year.

Nearly every department of our work received attention at this meeting, and the messages borne were clear, spiritual, and timely. Elder Westphal, the president of the union; Elder E. W. Thomann, the editor of *La Revista*, our church paper; Brother Meyers; and the writer were the workers from outside the local field who were in attendance at this meeting.

* * *

The South African Biennial Conference

ELMER E. ANDROSS

THE biennial session of the South African Union Conference was held this year at Bloemfontein, Orange Free State, March 27 to April 6. The Ramblers' Hall, which is quite centrally located in the city and has a seating capacity of about four hundred, was secured for the purpose. From the opening meeting to the close there was a splendid attendance of our people. All parts of the union conference were represented, a number of our missionaries coming from as far north as the Kongo border and Nyasaland.

On Thursday evening, March 27, the conference was opened by His Honor C. H. Wessels, administrator of the Orange Free State, who gave a very interesting and instructive address, dwelling especially on the splendid work the church is to do in uplifting the fallen and in saving the lost. He emphasized the necessity of the Orange Free State's keeping free from all religious entanglements, and according to all perfect liberty of conscience. He freely extended to all visiting delegates a most hearty welcome to the beautiful city of Bloemfontein. This address was followed by very appropriate remarks by Elder W. B. White, president of the union conference.

One noticeable feature of this conference from the beginning was its deep spirituality. This was made most prominent; all other things were recognized as secondary to the all-important question of preparing individually to meet God. But though first place in each day's program was given to this subject, the business interests of the meeting were not neglected or allowed to suffer.

Many times during the meeting it seemed as if the fountains of grace were unsealed and we were permitted to drink most freely of the waters of life, as if the heavens had been opened and showers of the latter rain had fallen upon us. The two Sabbaths were seasons of special refreshing, when the burden upon many a heart was rolled away, and to those who mourned in Zion was given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3.

A large number of promising young people were in attendance. Brother E. M. Howard, assisted by Brother W. E. Straw and others, conducted daily meetings for them. This led almost every young person in attendance, if not all, to consecrate him-

July 31, 1919, is

Our Special Seventieth Anniversary Offer closes July 31, 1919.

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August 1, 1919

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Sweden
Switzerland
Tahiti
Tasmania
Tobago
Tonga
Trinidad
Turk Islands
Uruguay
Venezuela
Virgin Islands
Wales

(In addition to the above, we have subscribers in European Russia, Finland, Turkey, Bulgaria, and other Balkan States, and in Asia Minor, to which countries the postal services are temporarily suspended.)

Believers in all these lands appreciate the *Review* so much that they are willing to pay their money for the paper and then wait for from two weeks to two months after it is dated before receiving their copy.

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Remember:

If you renew before the close of July, 1919,—our Seventieth Anniversary,—we will enter your subscription for

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self to the work of God. The work in behalf of the young people seemed to be deep and thorough.

The progress reported for the last two years was very encouraging. All returned to their fields of labor and to their homes with stronger faith in the early triumph of the message, assured of the fact that as they co-operate with the Redeemer in the saving of the lost they will see the providential working of the Lord of hosts, and that soon in Africa a people will be made ready, prepared for the Lord.

Elder W. B. White was re-elected president of the South African Union Conference. But few changes were made in the personnel of the committee. There is certainly a great field stretching out before the workers in Africa, especially to the north. The task is too great for them to accomplish alone, but they are assured of the continued support of our brethren in America, and that in ever-increasing volume as they press on toward the heart of the Dark Continent.

* * *

A Good Meeting in Chile

OLIVER MONTGOMERY

THE annual session of the Chile conference was held in the city of Santiago, March 6-16. It was felt by those present to be the best meeting ever held in Chile. The Spirit of the Lord came in, and from the first its marked workings were clearly seen. There was a fairly good attendance from the central part of Chile. When it is remembered that Chile is practically three thousand miles long, it will not be a surprise to some of our people in the States that the extreme north and south were not represented. In fact, the strongest part of our work in Chile is in the central part. Chile has a membership of eight hundred seven, made up almost entirely of the poorer class, as very little work has been done in the large cities among the well-to-do class. As a consequence, Chile has, to a large degree, always been dependent upon the Mission Board for financial help.

The value of Chilean money is about five pesos to the American dollar. The laborer receives from one and one-half to two pesos a day for his labor, which means from thirty cents to forty cents American gold. The mechanic—shoemaker, carpenter, etc.—receives from three to five pesos a day, which means from sixty cents to \$1 American gold. A man with a family is therefore not able to render very strong financial help to the cause. With these facts in mind, I am sure that our brethren in the homeland will rejoice with us because of the splendid response that was made by those present at this meeting when we presented our great world cause before them on the last Sabbath. Pledges were made to the amount of \$4,225 (pesos), and the two Sabbath school offerings amounted to \$460 (pesos). A small offering by the young people to the Lake Titicaca work made a grand total for missions of \$4,702 (pesos), which, at the present rate of exchange, means practically \$1,000 gold. The hearts of all were made to rejoice greatly by this manifestation of earnest sacrifice. This was a new experience for the Chilean brethren, and it shows that their hearts are in this great world movement.

We are hoping, notwithstanding the general financial conditions in Chile, that the brethren of that field will be able to advance steadily and in a few years make that conference entirely self-supporting.

A colporteurs' institute was held in connection with this meeting and brought new courage and blessing to this department of the work. Last year was a record breaker in literature sales in Chile, the total reaching \$111,429.37 (pesos) or \$24,762.08 gold.

Elder R. T. Baer, who has for the last three years and a half been the president of the Argentine Conference, was recommended to the Chile brethren, and was unanimously elected president of that conference. Elder F. L. Perry, the former president of Chile, was recommended to the Argentine Conference.

Elder W. W. Wheeler is doing splendid work as head of the Pua Training School. For many years the outlook has not been so good for that institution as it is today. Several of the strongest and best young people of Chile are planning to attend the school this year in order to prepare themselves for the work. Elder Wheeler's work in the school last year brought new life and strength into the institution and new confidence to the Chilean brethren. The prospect for the new year is good. Brother and Sister Nels Johnson are associated with Brother Wheeler in this school.

We believe that the time has come for a new era in the Chilean field, and the prospects are bright for the work.

* * *

Working with the Business Men in Valparaiso, Chile

MRS. J. C. BROWER

FOR some time past, owing to various causes, I have not been able to do much visiting, but my husband comes home bringing news of good experiences with busy business men. Besides more than four hundred subscriptions to *El Atalaya* (Spanish *Watchman*) he has taken nearly a hundred for the English *Watchman* magazine.

Not long ago he entered the office of a man, who courteously granted an interview. When my husband presented the magazine and the message it bears, the gentleman said, "No, I don't want anything of that kind. I'm an infidel!"

"Well," replied my husband, "we can be friends anyway. You have as good a right to your opinions as I have to mine."

Surprised, the gentleman continued the conversation, mentioning the doctrine of eternal hell-fire as one stumblingblock.

"I don't blame you for refusing to believe so unbiblical a doctrine," said my husband. "I don't believe it either."

"What!" exclaimed the other, "doesn't the Bible teach that?"

"Most certainly not," said my husband.

Well, after a pleasant talk of some duration they parted, fast friends, the gentleman assuring my husband that he would read anything he brought him on religious subjects.

This is only one of many experiences; and his especial work seems to lie among men of large business concerns, heads of commercial houses, heads of governing bodies, consuls, doctors, etc., who are so often "passed by on the other side."

Surely this is an important line of work—bringing this message home to the hearts of these busy, perplexed men.



OUR HOMES



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

AN INVITATION

R. A. JEYS

TODAY will soon be yesterday,
Tomorrow be today;
How soon they fly, these precious days,
We cannot bid them stay.
Today, if you will hear His voice,
Oh, harden not your heart;¹
For ere another rising sun;
The Saviour may depart.

He's calling now and waiting.
He speaks to you and me.
He says, Come, guilty sinner,
And I will make you free.²
Delay not, time is passing so rapidly away
They'll soon be gone,
These precious hours;
Oh, why not come today?

Eternal life—O wondrous prize!—
Is offered great and small.
He gave his life to purchase
This precious boon for all.³
He is calling to the lost ones,
Come unto me and live;⁴
Only to those who will believe
Can he this blessing give.⁵

Call now upon him while you may,
For soon the door will close,⁶
And mercy will no longer plead
For those who still oppose.⁷
His hands are spread, inviting you,
O come while yet you may,
Surrender all to him, and be
Prepared for that great day

When he will come in glory bright,
His righteous ones to claim,⁸
And take them to those mansions fair,
Where they shall with him reign,
Have access to the tree of life,
Eat of its fruit and live
Forever at the Saviour's feet,
Eternal praise to give.⁹

¹ Heb. 3:7, 8.

² John 8:32, 36.

³ 1 John 4:9.

⁴ Isa. 55:3.

⁵ John 3:15, 16.

⁶ Luke 13:24-27.

⁷ Amos 8:11, 12.

⁸ Matt. 24:30, 31.

⁹ Rev. 22:14.

* * *

The Other Side of the Question

INEZ HOILAND-STEVENS

THREE o'clock one Thursday afternoon found eight members of the Mothers' Association gathered at the home of their newest member, Mrs. Dawson. They were all young women, full of energy and enthusiasm, and trying by their biweekly meetings to solve some of the problems which hourly confronted them in their homes.

"I took the liberty to bring a visitor today," announced the president. "I want you all to meet my mother, Mrs. Griffith, who is visiting me."

A splendid type of motherhood she was, with a sweet, kind face that was good to look upon. Returning their greetings with a smile, she said, "I am so glad to have this privilege, and I hope I am not intruding."

"To the contrary," protested Mrs. Dawson; "an older mother is just what we need here."

Then they proceeded with the day's program. At the close, while the hostess served a refreshing drink, one of the members remarked, half shyly, "There is a question which for some time I have wanted to present here. Could I do so now, and relieve my mind?"

"Certainly," answered the president; "what is it?"

"It's just this: I don't know whether any of you have had a similar experience, but I find my married life so different from what I expected that it is positively disappointing. Now I'm sure my husband loves me, but he does not treat me at all as he did before we were married. Why, sometimes I just get hungry for those old courting days once more. Then there was nothing too good or too expensive for me; but now he never even thinks of buying me a bunch of violets or a box of candy. Before, I was his idol—the prettiest, sweetest, and most accomplished young lady between two oceans.' Now he lets months go by without giving me a single compliment."

The women were exchanging sympathetic glances, and leaning forward in their chairs in an attitude of real interest. Evidently a live wire had been touched.

"No, it isn't fair," said another member. "That's my case exactly; and I don't understand it, either. I, too, used to marvel at the numberless sweet things my lover could say to me. Now the marvel is how he can forget them all so suddenly. I'd give worlds, sometimes, to feel a little of the thrill of those bygone days. I don't see why marriage should take all the romance out of life, do you?"

"As for presents," chimed in a third, "I think my husband has bought me just one bouquet since that eventful day when we became husband and wife. A woman certainly misses those things," she murmured.

A mother of three next added her testimony. "But that is just what we must expect. Before marriage I was duly warned, and so have not been disappointed. It is what I counted on," she sighed with an air of saintly resignation. Indeed, they looked quite martyr-like, that much-abused group of mothers.

Up to this point Mother Griffith had been a quiet, interested, and much-amused listener; but it seemed that she could not remain so any longer.

"Will you permit me to tell you a story, girls?" she asked. They were still "girls" enough to like a story, and so she went on.

"The other night on the street car I overheard a conversation between two men. 'Looks like you'd been to the florist's,' said the older.

"Yes, I'm taking a bunch of roses to my lady," proudly returned the other.

"Hm-m. Reminds me of old times. Well, enjoy it while you can, old chap. After you're married you won't do that any more."

"Won't do it any more! Well, I guess I will!" hotly answered the youth. "Don't you think that our getting married is going to keep me from showing little attentions to my wife!"

"But she won't let you do it, man," said the older.

"Won't let me do it! Well, you don't know her. I should say she *will*. Nothing she likes better. What are you driving at, anyway?"

"His friend smiled. 'You may not believe it, but I had just as good intentions as you have, before we were married, and tried to carry them out. A short time after we were settled in our cozy little home I passed a florist's on my way from work one night, and decided to take my wife a bunch of flowers.

"I got the prettiest they had, and paid a corresponding price, too. But of course I did not suppose she would ask what they had cost; she never did before we were married. Well, I was all excited by the time I reached home, thinking how pleased she would be. She met me at the door; and as I handed her the flowers, what do you suppose she said? 'You dear boy to remember me'? Not much! That's what she used to say, of course. What she did say was, 'How much did they cost?' And I, like an idiot, blurted out, 'Two dollars.'

"Two dollars!" ejaculated my horrified little wife. "O my dear! Don't you realize we can't afford such luxuries as that now, with your meager salary?" And there I was getting bigger wages and living more economically than before we were married. I tell you it almost made me angry. But I recovered, and tried again a few weeks later. That time I thought I'd avoid a luxury, and get her something strictly useful. I became possessed of a bright idea: A silk waist—that was just the thing! I remembered a blue waist which she once had that I always liked on her, so I bought one like it. And this is the reception it got—that practical, well-intended silk offering: "O my! isn't that just like a man? What in the world made you get blue? Don't you know I can't wear blue? If you had only given me the money and let me select it for myself!"

"That settled me, friend. I didn't try again. But would you believe it, several weeks later I found her crying as if her heart would break. And what about, do you suppose?"

"I don't believe you love me any more," she wailed. "You never bring me home any presents like you used to."

"I give it up. Women are certainly curious creatures, and I confess I do not understand them. But I didn't mean to discourage you, friend. Go ahead. And don't think I'm feeling sorry for myself, either. I'm happy enough, and think the world of my wife. But there's no denying they're different after they're married; that's all! Here's my street. Good night."

"That's my story, girls," said Mother Griffith: "and perhaps it is enough. But I should like to add a word. Possibly a few hints from my thirty-five years' experience as a mother will help you. Now of course life is different after marriage. It must be. The days of courtship are times of fond dreams and the building of air castles—a tournament in the clouds, so to speak.

"But when people marry, they soon come down to earth, possibly with a good, hard thud, too. But do you know, the earth is a pretty good place to live in, after all, if you just make it so. The time has not yet come for us to live in heaven, you see. 'Life is real, life is earnest,' and it is certainly more real and more earnest after marriage than before. But the love and joy are there just the same, and should grow and deepen as the years go by. That can be so, however, only under certain conditions.

"You complain that your husbands are different from what they were before marriage. Granted. But what about yourselves? Are you perfectly sure that you are the same as you were before marriage?"

"Don't you remember those courting days, how you tried to be at your best whenever in his presence? How you dressed in your best and looked your prettiest? You were smiling or singing, just 'being sweet,' all the time. Why, I dare say he thought you almost an angel, utterly incapable of ever getting angry or impatient.

"But how about it now? Are you careless in your dress? Is your hair often untidy? Is 'any old thing' good enough for him, now that he is your husband? Do you nag and complain as soon as he gets inside the door? Are you discontented and constantly blaming him?"

"I tell you, girls, I feel sorry for the men sometimes, when I think what a revelation marriage has meant to most of them. How disappointed they must be in their sweethearts! Most of them are willing to come more than half way, but we so often expect them to come *all* the way. We expect so much of them and give so little in return! We scrutinize with a microscope every fault of theirs, but look at our own from 'afar off'—if we see them at all.

"I ask you in all frankness, Is it fair? No. We must do our part. We must be the true, noble women they thought us to be in the courting days. One thing is certain, we can never make them love us by whining or pitying ourselves; nor can we force them to give us nice little attentions by taunting them about past days. But we can retain their love, courtesy, and respect by being pure, noble, loving wives and mothers. Be the woman your husband believed you to be before marriage, and in ninety-nine cases out of a hundred he will prove to be the same old lover you knew then."

Mrs. Griffith sat down. There was silence. Nobody seemed to have anything to say. Finally a brave little mother burst out with—"I move we all go home as quickly as we can, and put this good advice into practice."

"Second the motion," came a chorus of voices.

And they did.

* * *

Church Music

CHURCH music is, without doubt, an institution established by divine authority. Notwithstanding this fact, there is reason to believe that it is looked upon by a large portion of churchgoing people, including musicians and singers, as a mere appendage to the service, and not as a part of it. . . . A great deal has been said and done in various ways for the cause of music in our churches; and yet today, go where we will, either to city or country churches, we find that there is no one of the exercises of the sanctuary that falls so far short of its legitimate effects as the exercise of singing.

And why is it? There must be reasons for it, and what are they? Is it for the want of good voices? By no means, for there is no country in the world which has finer voices than America. Neither is it for the want of appropriate music, for there is an abundance of that which is good and appropriate, from the simplest hymn tune to the more elaborate productions of classical writers, or those who claim to be classical. Given good voices and appropriate music, why should not its force be felt?

In the first place, there is a want of thorough training in the art of singing,—thorough choir drill,—so as to bring out the lights and shades of music. A monotonous style of singing, like monotonous reading or speaking, is far from effective. In the pulpit we demand culture, refinement, and eloquence, and why not in the choir? It is true that many choirs sing with the nicest mechanical expression, but by far the larger portion of them fail in this respect.

Another and more important reason is—and this applies to all classes of music—the want of that emotional development and culture which lies at the foundation of all true musical effect. Divest music of this element, and you take away its life. Many singers cultivate their voices to sing, but neglect to cultivate their hearts to feel.

It would be just as appropriate for the minister to stand before his congregation and make a cold, formal, heartless prayer, as for the choir to sing in a cold, monotonous, soulless manner. If the prayer is mere lip service, no matter how choice the language, it avails nothing. Neither does it matter how much skill and execution singers possess, how well developed and finely cultivated their voices, or how pure their style; if behind all this there is not a living, breathing soul shining out through their voices, so to speak, they sing to little or no purpose. There must be a spiritual life, as well as style and execution. Both are necessary to produce the full effect and power of music. The two may and should be combined, and when they are so combined, music becomes irresistible in its power.

Now, what are the objects of church music? This is a question of the utmost importance to all churches and to all musicians and singers who have anything to do with music in the sanctuary. Sacred music is a mighty power in the world, and occupies a high position among the various instrumentalities by which man's spiritual nature is excited and his spiritual life controlled. It has a twofold object in view. It is designed both for impression and expression. Its very first work is confined to the human soul, which work is to kindle the flame of devotion in the worldly-minded man, and arouse and excite the sluggish and languishing affections in the individual Christian's heart, and also to give expression to the spirit of devotion in the congregation assembled for public worship.

The Bible speaks of man's reconciliation to his Maker. The voice of the preacher seconds the appeal of the written Word, and then music comes in with its sweet and subduing influences to calm all the turbulent passions of the soul and turn its gaze away from things of time and sense to its own high destiny. Who can listen with indifference to such hymns as "Rock of Ages," "Jesus, Lover of My Soul," "Nearer, My God, to Thee," and others of a similar character? I ask, Who can remain indifferent to such hymns as these, when rendered in an appropriate manner to appropriate music? There are times when the soul, although it may not give utterance to its emotion, is wavering on the point of decision, and the result of listening to a hymn sung with spiritual understanding can never be known in this world.

The second object which sacred music has in view, and to which the first is always subordinate, is the worship of God. It all centers at this one point. And God has in a most wonderful manner attuned the human soul to his own praise. It is indeed "a harp of a thousand strings;" though its notes are

sometimes harsh and discordant, yet it is capable of producing the sweetest and the richest harmony, and the human voice is the most fitting and appropriate medium through which the soul may hold intercourse with heaven. It seems to bear into God's presence man's adorations, blending, as it were, with the sounds of inanimate creation in songs of praise.

The singing is the most delightful part of devotion when performed appropriately. The early Christians worshiped God in hymns and spiritual songs, and so shall it be to the end of time. Those who are but strangers and pilgrims here "shall cheat the toil and cheer the way with music."

And let me say to all choir singers: Remember that when you sing in the sanctuary, it is not to make an exhibition of your voices, nor to show your skill in singing, neither is it to tickle the ears of the congregation, nor to gratify the fastidious taste of a few in regard to the kind of music you sing; but your great object should be to move the hearts of the people, and render praise to Him who has given you your voices with which to praise him, and to whom all praise belongs.—*L. O. Emerson, in the Choir Leader.*

* * *

ON YOUR BACK

If you're acting as a packhorse with an extra heavy load,
Or bear a grievous burden as you stagger down life's road,
The easy way, dear friend of mine, to keep the narrow track,
And not sit down, to groan and frown, is, bear it on your back.

If you cuddle up your sorrow, keep it close and warm the while,
Your arms will grow so weary, and your face will lose its smile;
And nurtured by your tenderness, 'twill grow in size each day,
Till hope will flee, and misery attend you all the way.

So fling your burden on your back, you cannot see it there;
And straighten up your shoulders, see how easier to bear!
Then face the world with cheerful mien, and sing as on you run,
For on your back the shadow black cannot obscure the sun.

—*Jessie T. Babcock.*

* * *

As a Strong Man

In the midst of the war, when things were very tense, two "dollar-a-year" men in Washington were in conference concerning a third man who was wanted for a position of large responsibility.

"He worked with you some years ago," one of them said. "What do you think about him?"

"He is a good man," the other replied slowly. "Loyal, hard-working, knows his business—no trouble at all on those grounds. In fact, there is just one reason why he isn't working with me today. Whenever we came into a period of real strain he would invariably break down.

"We had a strike four years ago, and every man of us was working night and day to hold the business together. Right in the midst of it he played out and had to go away, leaving his work to be added to the burden of the rest of us. It isn't his fault, of course; but that thought doesn't ease things much when he drops his share of the load. *He simply hasn't the physical stamina to see things through.*"

The world of action has no time for the man whose health is not sufficient to carry him through.

"Too bad about Brown," the busy world says. "He had to go off to a sanitarium just when his big opportunity was before him."

For just a moment everybody stops to pity Brown; and then another man steps up into the place that was his; and the procession moves forward again.

The race is to the swift in business, and the battle to the strong; and there is no time for the straggler who drops out beside the road.

Some day I should like to write a book upon the influence of health upon human history. It would be a life job merely to touch the high spots; but how interesting such a book would be!

We read of the economic causes of war; and the expansion of peoples and the pride of kings. But how many wars have been started because the livers of kings were not working properly! What empires, long since buried and forgotten, might have flourished for another century or two, if the men in them had given more attention to their physical well-being and less to the race for gold!

How much different would the poetry of Pope have been if Pope had not passed his whole life in physical pain?

Would Byron have lived a more useful, more worthy life, if he had not been always so rebelliously self-conscious of his clubfoot?

These are hard questions, much easier to ask than to answer. But one thing is sure—the great active achievements of the world have almost all of them been performed by men of sound bodies and strong nerves.

Napoleon could never have been Napoleon if he had not had the physical power to outwork every other man of his generation. Roosevelt was first of all a physical success. Clemenceau, coming to the premiership at an age when most men are dead, and the rest retired, carried France through to victory, because he had practised victory over his own body and spirit for a lifetime.

"The truth is, our best definition of Scott were perhaps even this, that he was, if no great man, then something much pleasanter to be, a robust, thoroughly healthy and very prosperous and victorious man. *An eminently well-conditioned man, healthy in body, healthy in soul; we will call him one of the healthiest of men.*"

So says Carlyle, and he adds: "Neither is this a small matter: health is a great matter, both to the possessor of it and to others."

He knew well whereof he spoke: his own life and work would have had a far happier tone, had he possessed that which he so much praised in Scott—health in body and in soul.

It is that sort of health, I take it, that the Y. M. C. A. stands for: certainly it is for the possessors of that sort of health that business reserves its largest rewards,—for those who, in the Bible phrase, "rejoice as a strong man to run a race;" who have the soul health that can see visions, and the bodily health to carry the thing through.—*Bruce Barton, in Association Men.*

* * *

A Homemade Refrigerator

BELOW are given directions for a simple, inexpensive, easily-made-at-home refrigerator, which uses less than five cents' worth of ice a day, and will keep the baby's milk below the safety-first forty degrees. This homemade device is personally indorsed by Surgeon-General Blue, as being much more practical than the average refrigerator for baby's milk.

"How to Make One"

"Get a wooden box, as a soap box, fifteen inches in depth. Buy a covered earthenware crock tall enough

to hold a quart bottle of milk. Also get a piece of oilcloth or linoleum about a foot wide and three feet long. Sew the ends together to make a cylinder which will fit loosely around the crock. Place the crock inside the oilcloth cylinder, and stand them in the center of the box. Now pack sawdust or excelsior beneath and all about them to keep the heat from getting in. Complete the refrigerator by nailing a Sunday newspaper or two other newspapers to the wooden cover of the box. It is now ready for use.

"How to Use It"

"In the morning as soon as you receive the milk place it in the crock; crack five cents' worth of ice, and place it about the milk bottle. Place the cover on the crock and the lid on the wooden box. No matter how hot the day has been, you will find some unmelted ice in the crock next morning. Remove the crock every morning to pour off the melted ice." — *The Washington Herald.*

* * *

Household Hints

Cleaning Rugs

If you have an old bed spring, do not throw it away. It is true that it may take up a lot of room, but if you have a shed or any other place handy for storing it, you will find it worth while to keep it. Nothing is better for beating small rugs on. If you place the rug on the grass, it is difficult to beat the dust out, as it settles through from one side to the other. Place the rug on the old bed spring and beat it. All the dirt will sift through, and it will be much easier to get the rug clean. If you have two stout wooden horses to rest the spring on, it makes the work easier.

Mildew

To remove mildew, wash the article in a solution of calcium hypochloride (bleaching powder) in cold water or vinegar. Use plenty of cold water afterward.

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No Time for the Bible

MARTHA E. WARNER

"No, I do not learn the verses in the Morning Watch Calendar. I suppose I ought to, but really, I do not have the time," said Mrs. Brown.

"Do you take this magazine?" she asked, picking up one from the table. "I think you would like it, the stories are so clean. Of course they are love stories, but what's a story without a little romance?"

If our days are so full that we have but little time for reading, shall we spend that little time in reading stories or the Word of God? "The words that I speak unto you, they are spirit, and they are life."

Do you want life? Then take time to study the Bible.

* * *

"EAT less; breathe more.
Talk less; think more.
Ride less; walk more.
Clothe less; bathe more.
Worry less; work more.
Waste less; give more.
Preach less; practise more."



EARLY CAMP-MEETINGS IN THE CENTRAL UNION CONFERENCE

OUR first camp-meeting was held in Denver, from June 12-22, on the beautiful grounds of Rocky Mountain Lake Park. About one thousand people were encamped. Elder W. W. Prescott favored us with his presence, and we greatly appreciated his labors from Friday until Tuesday, over the first Sabbath and Sunday; then he was compelled to leave. Elders J. T. Boettcher, Henry Shultz, Bernard Voth, and G. E. Nord were present to labor especially for the German and Swedish brethren. In view of the fact that we had called a union committee meeting, we also had the assistance of Elders J. S. Rouse, F. W. Stray, and D. U. Hale. Mrs. L. Flora Plummer's labors in the interests of the Sabbath school work were much appreciated.

Elder Charles T. Everson, our union conference evangelist, was present, and rendered valuable assistance in the meeting, occupying the pulpit a number of evenings. The attendance of persons not of our faith increased until the end of the meeting.

Dr. A. C. Selmon and his wife, who are returning to China, were also in attendance a short time, and added much to the interest of the meeting.

Our regular union secretaries, in charge of the various branches of work, were present, and much time was devoted to these different lines of endeavor.

Forty-two persons were baptized, and three of our brethren—C. W. Allen, A. E. Wearner, and A. E. Hagen—were ordained to the gospel ministry. Four tent companies were organized to go into the field this summer. About \$7,000 was pledged on the camp-ground, largely for missions. The brethren generally felt that the meeting was a success and that it showed progress in each branch of the work.

At this meeting the Boulder-Colorado Sanitarium Board held some important councils, and much interest was manifested in the talks given in the large pavilion by Dr. H. A. Green and other sanitarium helpers.

Directly from the Denver meeting we went to Crawford, Nebr., to attend the Wyoming camp-meeting, which was held from June 23-29. The attendance at this meeting was larger than at any of the former camp-meetings of this conference, but the meeting lasted only seven days—over one Sabbath.

We were not favored at this meeting with any General Conference help. Elder Everson rendered most excellent service, especially in the evening meetings, and our regular union men were present to assist.

One of the most interesting meetings I ever attended was on Friday forenoon, when Prof. H. A. Morrison gave a stirring talk on foreign missions and the need of training workers for these fields. It was shown that more than two hundred persons from Union College had gone out into these foreign fields, and also that a considerable number from

the Boulder-Colorado Sanitarium Training School are now doing valiant work in foreign lands.

Following this there was a social meeting, in which two hundred or more of our brethren bore testimony. About \$7,000 was raised to advance the mission work, one third of which was to go to foreign fields, one third to assist in erecting a dormitory for the nurses at the Boulder-Colorado Sanitarium, and one third to assist in the erection of a dormitory for Union College.

Wyoming stands first in the union in mission offerings, and the liberal policy of their president and committee is commended by all our brethren in that conference.

At the Wyoming meeting we had a regular annual conference session. Elder N. T. Sutton was re-elected president, but few other changes were made. At the close of the meeting the brethren said that it was the best meeting they had ever enjoyed in that conference.

About twenty persons were baptized at this meeting. It was very encouraging to note the large number of students from this conference who were attending some one of our academies or colleges. I think this conference, according to its membership, shows a larger percentage of students in training schools than any other conference in the union. This speaks well for the growth and prosperity of the conference.

The attendance of those not of our faith increased from the first of the meeting until its close, and a splendid interest was manifested on the part of the citizens of Crawford. Our brethren returned to their homes full of courage and faith, with a determination to live holier lives and to devote their energies more fully to carrying the message to all the world.

R. A. UNDERWOOD.

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NEVADA MISSION CAMP-MEETING

THE camp-meeting for the Nevada Mission was held at Reno, Nev., June 10-16. A small but neat camp was pitched in the suburbs of the city, in what is known as the Chism Orchard, an orchard of large apple trees. The ground was well carpeted with green grass, while several irrigating streams flowed through the camp, which, with a good well near by, furnished the campers with abundance of good water. The place was quiet and retired, and afforded an excellent opportunity for seeking the Lord.

The meeting began with a sermon by Elder M. A. Hollister, superintendent of the mission, and from first to last the preaching was of a deeply spiritual nature. Those who bore the burden of the meeting endeavored to keep constantly before the people the solemn times in which we are living and the need of a preparation to meet God. There were about one hundred fifty people in attendance. More than seven hundred dollars' worth of literature was sold during the meeting, including many sets of the Testimonies.

While the territory of the Nevada Mission is large, the population is small, being only about one hundred thousand. As the population is scattered and there are but few places where tent-meetings can be held, much of the work in giving the message must be done by working personally from house to house.

As the meeting lasted only seven days, it embraced but one Sabbath. Elder F. C. Gilbert occupied the morning hour on that Sabbath, and extended the call to consecration and surrender to God. With but one exception every person responded, and before the camp-meeting closed that one also gave his heart to God. It was a good day, and brought great joy to the hearts of God's people. The Sabbath school offerings for the day amounted to \$122, and when the needs of missions were presented on Sabbath afternoon, the brethren and sisters gave \$4,400 in cash and pledges.

Elder J. W. Christian, president of the Pacific Union Conference, was present at the meeting; also most of the departmental secretaries, those representing institutional interests within the union, and Elder Gilbert and the writer representing the General Conference.

Elder Hollister and his force of workers enter upon another year's work with strong faith and courage; while the brethren and sisters, with faith and Christian experience renewed, returned to their homes to support the work with their prayers and means.

W. W. EASTMAN.

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MANITOBA CAMP-MEETING

THIS meeting was held at Winnipeg, June 19-29. The fairground was secured for the meeting, and was a very agreeable and suitable place. We arrived Friday, June 20, and found the camp in order. A few evenings before, however, a storm had passed over the city, which blew down thirty of the living tents. These had been mended and were pitched again. Winnipeg had been for some weeks the center of a strike which extended more or less throughout western Canada. The street-car system was entirely tied up, and much of the business of the city. The strike continued until nearly the close of the camp-meeting. There were fifty-one tents pitched on the ground, with one hundred seventy-five campers. Four large tents were erected for the purpose of accommodating the different departments of the work.

The representatives of the Western Canadian Union were C. F. McVagh, president of the union; W. L. Manfull, the union field agent; J. J. Reiswig, union young people's Missionary Volunteer secretary; Prof. C. L. Taylor, from the Western Canadian Junior College; J. B. Giddings, from the branch office of the Pacific Press; and Verah MacPherson, union conference treasurer and auditor. From the General Conference were Elder J. T. Boettcher, L. A. Hansen, J. W. Mace, H. K. Christman, and the writer. These last-mentioned brethren represented departments of the General Conference. Each of them did good

work in his line, and the Lord blessed their efforts.

The Manitoba Conference embraces the province of Manitoba and the province of Ontario as far east as Port Arthur. At present it employs four ordained ministers, including Elder G. H. Skinner, the president, two licensed ministers, four Bible workers, and a good corps of canvassers.

Meetings were held in the English, German, and Icelandic languages. A good spirit was manifested from the first. It was very pleasant, in the midst of such surroundings, to see the quiet, trustful confidence manifested by the people of God. On the last Sabbath there were two hundred eight persons in the Sabbath school. The donations amounted to \$225. In answer to an appeal for funds for home and foreign work, about \$3,000 was contributed. There are prospects of good crops this year, so the brethren feel confident that every cent of this will come in before the year closes.

In one day books were sold to the amount of \$1,225, and it was estimated that the total sales on the ground would reach \$1,800.

Fourteen persons were baptized the last day of the meeting; others who were not prepared will be baptized at their own churches.

Elder Skinner, the president of the conference, has the confidence of laborers and people, and with his coworkers he is determined to push the work for the year to come. We believe that the Lord has a good future for the Manitoba Conference.

W. F. MARTIN.

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WEST VIRGINIA CAMP-MEETING

THE West Virginia camp-meeting was held in Parkersburg, June 12-22. The meeting was well attended. The membership of the conference is 333. The first Sabbath there were 250 in attendance at the Sabbath school, and others came in for the church service. The attendance the last Sabbath numbered 275 in the Sabbath school, and a number more came for the preaching service. Taking into consideration the membership of the conference, we think this a very good representation. The attendance was good throughout the entire camp-meeting.

A number of new tents were purchased for the occasion, among them the large tent in which the meetings were held. A level field, with city all around it, was secured for the camp. The artistic arrangement of the tents, and the electric cars running near by, served as a good advertisement for the meetings.

A most excellent spirit prevailed from the beginning to the end of the camp-meeting. On both Sabbaths Elder C. S. Longacre preached, after which he conducted a revival service. Nearly every one in the camp renewed his consecration. The meeting of the last Sabbath was very solemn and impressive. The Spirit of God came very near to his people. After all had testified, the needs of the mission fields were presented. The Lord says his people shall be willing in the day of his power. This was demonstrated by the gifts in cash and pledges given during the camp-meeting, which totaled \$3,100 for home and foreign work. These did not include conditional pledges of a farm and oil interests which amount to about \$2,000.

On the last Sabbath morning of the meeting, at six o'clock, a special car carried one hundred five persons down to the river to witness a beautiful baptismal service, when twenty-one persons were buried in a watery grave and rose to walk in newness of life.

The outlook for West Virginia is good. The Lord is blessing the labors of Elder T. B. Westbrook and his coworkers. There is an excellent spirit among the members in the conference, and all seem to be of good courage. The dark cloud that has hovered over West Virginia for years is certainly breaking, and we are looking for greater progress in this field than ever before.

F. H. ROBBINS.

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A VISIT TO THE CANAL ZONE

ON May 31 I sailed from New York on the S. S. "Panama" for the Canal Zone, to attend the session of the West Caribbean Conference which was held June 6-15, in Colon, in the new church building then nearing completion. On leaving the wharf in New York our ship dropped anchor near the statue of liberty. We were not able to sail because of an insufficient crew (owing to the strike), and it was somewhat disconcerting to be unable to find out just how long it might be before we could proceed on our way. After a delay, however, of about sixteen hours our crew was increased, and we put to sea.

A day's stop was made at Port au Prince, Haiti. This is a city of several thousand inhabitants, and is the capital of the Haitian Republic. The language spoken is French. We have no workers here so far as I know.

June 9 I reached Cristobal, and found myself at once in the midst of friends. The conference was in session, with a good representation of believers from all parts of the field. All the conference workers were present. Elder C. E. Knight arrived during the meeting, and rendered efficient help. A most excellent spirit of unity was present during the entire meeting, and an earnest desire was expressed to draw nearer to God and to share more largely in the fullness of the Spirit. The morning meeting, held at 5 A. M., was one of the best attended meetings of the day. As we compared the work now with the work at the time of our previous visit, four years ago, we were much encouraged to see that it had grown in many ways.

The work in this field was started by the circulation of literature by Elder and Mrs. Frank J. Hutchins in Central America about twenty-five years ago. The West Caribbean Conference was organized in 1906, with a membership of 278. There are now twenty churches and ten companies, with a membership of 784.

The Canal Zone is destined to be one of the greatest highways of travel and commerce in the world. The establishment of the Pacific Press Branch at this place we believe was in the order and providence of God. The new building, under the careful supervision of Brother Allen, the builder, is approaching completion, and will be occupied in a few weeks. Brother R. E. Bowles, the manager, enjoys his work very much. This Branch will do much toward stabilizing and building up our work in this part of the world, where new problems must be solved and difficulties overcome.

At this meeting Elder W. G. Kneeland, who has had charge of the work in the conference for about five years, accepted the recommendation of the General Conference that he connect with the work in the Bay Islands, where we have a large number of believers who speak the English language, and are in need of spiritual help. The labor and sacrifice of Brother and Sister Kneeland in this field have been greatly blessed, and we trust even greater blessings await them in their new field of labor.

Brother Max Trummer was unanimously elected president of the conference, and we feel sure that he and his wife will receive a cordial welcome as they take up work in their new field. Both speak the Spanish language, and this fits them to render special help in the Spanish work.

In many respects this is a difficult field. It is largely Spanish. The spirit of discontent and revolution possesses the various countries. Means of travel are not good. Freight and duty on books sent to our canvassers are high. Study must be given to meeting these conditions. Houses must be built for our workers if they are to maintain their health. Doubtless, we should build some small chapels, so that there may be permanent places in which to hold meetings, buildings that cannot be taken from us through the influence of priests who fear nothing so much as the Bible.

This was indeed a good meeting. The Lord was with us, and new courage and hope were begotten in the hearts of all. The workers returned to their fields of labor, resolved to push forward the message with renewed zeal, and hasten the coming of the Son of man.

June 18 we left Cristobal on the S. S. "Cartago" for New Orleans, reaching home June 28.

G. B. THOMPSON.

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THE NORTHERN CALIFORNIA CAMP-MEETING

THE Northern California camp-meeting was held this year in a very pretty park about one mile from the center of the city of Modesto. The city authorities gave the brethren the free use of Enslin Park, with electric lights and water for the entire camp. By the time the meeting began, June 19, everything was in readiness, and when the writer reached the ground, the first evening of the meeting, he found an audience of about six hundred persons listening with rapt attention to the opening address on the signs of the times, and the coming of the Lord, by Elder Clarence Santee, president of the conference.

From the beginning of the meeting there was a marked interest on the part of the people to receive all that the Lord had for them, and a deep spiritual tone was given the meetings. On the first Sabbath there must have been nearly 1,500 persons in attendance. The Spirit of the Lord was indeed manifest at the services on that Sabbath day. When the earnest call was made for the people to fully surrender to God or to return to him, hundreds went forward. These separated, going to different tents. Before the meeting was over, nearly every one in the large tent had made an effort to seek the Lord. It was encouraging to see fathers and mothers acknowledge their failures in not leading their chil-

dren to the Lord as they should; and we believe that if the consecration which was made that day is observed, it will mean much to the parents, to the children, and to the cause at large. An interesting meeting followed in the afternoon, and by the time the first Sabbath came to a close, all felt that the Lord Jesus had indeed visited the camp of his people, and imparted great blessing to his children.

The attendance during the week was quite good, and although a number were obliged to go home to attend to necessary business, other members of the family came, to enter into the enjoyment of the spiritual feast. Certainly the servants of God who ministered to the people gave timely and stirring messages, and daily it was made manifest that a deeper work of grace was being carried forward in the hearts of the Lord's children.

Every department was given proper attention, and those who stood at the head of the departments were there to give close supervision to the work. Elder Clarence Santee, the president, gave faithful oversight to the work as a whole. One feature of the meetings in the large tent was of especial merit, and that was, the meetings always began on time. This spirit of punctuality was reflected by the people; for often they would be seen flocking to the tent before it was time for the meetings to begin. It is a splendid thing to follow the apostle's admonition, "Be instant in season, out of season."

There were a large number of young people on the ground, and faithful work was done for the youth. Sister Ella H. Osborne, the young people's secretary, worked hard and earnestly, and her labors were reinforced by brethren from the Pacific Union College and Lodi Academy, and by Prof. W. W. Ruble, union conference young people's secretary. A number of the young people were converted, and some began to keep the Sabbath for the first time. We believe many of the young people expect to attend our schools this year.

The people were encouraged to purchase our literature; and as a result more than \$3,000 worth of literature was disposed of. This was the amount of sales at camp-meeting prices. A series of studies was given on the relation of the spirit of prophecy to the church and people of God in these last days, and more than one hundred sets of the Testimonies were sold. Besides these, many copies of "Early Writings" and of other books written by Sister White were sold.

The Sabbath school department was well organized; and nearly nine hundred persons attended the camp-meeting each of the Sabbath days. The people were encouraged to avail themselves of the Training Course for teachers; and other timely instruction was given. Nearly a thousand dollars was given through the Sabbath school for foreign missions.

The last Sabbath day was a blessed day, and God surely refreshed his people. It was a fitting climax to the work which had been going forward during the week. In the afternoon the people were called upon to show their appreciation for the blessings received by giving an offering to missions, and in a little while \$7,500 was donated to the fields beyond.

There were 162 living tents pitched on the ground, and nearly a thousand people

were encamped. Each evening hundreds of our own people came in from the city and surrounding towns, and there was a good interest from those not of our faith. On the Sabbath it was estimated that there were present from 1,400 to 1,700 people, as many came to attend the meetings on Sabbath and Sunday who could not come any other time. Quite a number took their stand to keep the Sabbath, and God blessed all his servants as they preached the message faithfully.

The last Sunday of the meeting twenty-one persons were baptized, and many more doubtless will be soon after they return to their home churches.

Besides the local conference workers, all the union conference laborers attended. Elder J. W. Christian, president of the Pacific Union Conference, was present throughout the entire meeting; and his faithful counsels and admonitions to the workers each day, and to the public generally, were much appreciated. A number of brethren from other conferences were also present a part of the time.

Elder W. W. Eastman represented the General Conference. He gave some interesting information concerning the great work of God throughout the entire world, and the hearts of the people were greatly stirred as they listened to what the Lord is doing everywhere through our Spirit-filled literature. The writer was also present throughout the entire meeting.

The brethren and sisters left for their homes feeling that the Lord was with his people, and they determined by the grace of God to live and to labor for him as never before, in view of the nearness of the end. May God bless his people in the Northern California Conference.

F. C. GILBERT.

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GLEANINGS FROM THE FIELD

THREE new members were recently added to the Delta (Colo.) church.

At Klamath Falls, in the Southern Oregon Conference, a church of eighteen members has just been organized.

JUST before the commencement exercises at the Broadview Theological Seminary, six of its students were baptized, thus bringing practically the whole student body into fellowship with Christ and into church membership.

THREE hundred family tents were pitched and occupied at the recent Central California camp-meeting, held at Visalia. At this meeting \$15,658 was subscribed for foreign missions, in addition to the Sabbath school offering which amounted to \$1,130.

REPORTING the Sabbath school donations at the recent Minnesota camp-meeting, Miss Mary D. Hopkins writes: "We had a world map hung over the choir loft, and under this was placed a long board in which forty holes had been bored. In these holes candles were fitted, each one to represent \$25. It was planned to light half the candles each Sabbath if \$500 could be raised. The first Sabbath, the donations amounted to \$516, and the last Sabbath the offering was \$2,332.94. Of the total contributions, the Scandinavian Sabbath school gave \$164.41, the German class \$16.70, and the primary and kindergarten departments, \$85.65."

NINE tent efforts are being conducted in the Iowa Conference this summer.

THE new church building at Dubuque, Iowa, was recently dedicated to the service of God.

ELDER M. J. KING reports the baptism of five persons at Cortez, in the Inter-Mountain Conference.

EARLY in June a new church was organized at Paso Robles, Southern California, with a charter membership of twenty-eight.

A RECENT letter from Elder J. L. Shuler, who has been laboring in Orlando, Fla., says of the tent-meetings just closing in that city: "You will be glad to learn that forty-seven persons have been baptized, fifty-two have been taken into the church, and fifteen more are keeping the Sabbath here, besides several who have gone to their Northern homes and are there observing the seventh day."

ELDER R. S. LINDSAY thus reports the result of a series of meetings recently held at Bucyrus, Ohio: "Fifty-five persons have embraced the Sabbath truth, twenty-two of whom were received into the local church, nineteen by baptism and three on profession of faith. It is planned to hold another baptismal service soon, when several more will be baptized. From the outlook at present, we believe that at least fifty will accept the truth fully and unite with us."

REPORTING the death of Mrs. Pearl Tolhurst in the *Australasian Record*, Elder C. H. Pretyman says: "Several months ago tidings reached us at Wairoa (Australia) that Sister Tolhurst's health was failing, and efforts were immediately made to find some one to connect with the work at Haapai, Tonga, in order that Brother and Sister Tolhurst might have the needed and well-earned furlough. But workers who possessed the experience, health, and consecration necessary for such work, and who were willing to go, could not be found. There was only one course open to the union conference, to recall the workers and leave the mission unstaffed until help could be found. So the word was sent along to Brother Tolhurst to drop his work, make the best provision possible for the care of the mission property, and return to Sydney. It was about this time that the dreaded influenza epidemic broke out in the Tongan group. Both Brother and Sister Tolhurst in their weakened physical condition readily took the disease. He soon recovered, but his wife could not rally and gradually grew weaker. After a four months' struggle for life she fell asleep in his arms, alone in a foreign land, far from the sympathy and loving ministrations of friends, for whose presence and aid they longed in vain. Brother Tolhurst himself had to conduct the burial service. He writes: 'And so she sleeps where she worked and gave her life for the message she loved. She is buried by the seashore.' No word of complaint! No note of discouragement; but a burning devotion to the work he loves and a yearning desire for the souls of those for whom they have unselfishly toiled is breathed throughout the letter he wrote relating the sad experience."

Publishing Department

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

THE COLPORTEURS' SUMMARY

THROUGH the blessing of God, this month we are again able to send out a summary in which ten of the twelve unions in North America show an encouraging gain over the corresponding month last year, the total gain in book sales for North America amounting to more than \$44,000. The per cent of gain from the foreign fields is even higher, the grand total being \$88,900 as against \$28,600 for the same month in 1918.

It is encouraging to see that the sales of foreign periodicals show a gain of more than 100 per cent over the corresponding month last year. The grand total of book sales for the first five months of the year shows a total gain of \$369,122, or 66 per cent, over the first five months of 1918. This splendid beginning during these months encourages us to believe that we shall pass our goal of \$4,000,000 during 1919.

N. Z. TOWN.

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"THE BOOKMAN'S OPPORTUNITY"

In the Boston *Evening Transcript* of May 14, 1919, there appeared an editorial with the above heading, devoted to the Nineteenth Annual Convention of the Booksellers' Association, which was being held in the city of Boston.

Discussing the attitude of the public toward war books, and the increased demand for standard works, this editor says:

"True, it has had enough of catch-penny prophecies. It has wearied of the books which promise heaven for the future and produce hell in the present. But that does not disprove the existence of an important new interest, a powerful craving, indeed, among thoughtful people today for dependable guides to a better tomorrow in this world which has lately been so much disturbed in all its established comings and goings. In every category of life and human activity there is a reawakened demand for the light and the leading of the most substantial texts handed down from the past, and a new call for the best texts, data, and interpretations which contemporary authors, taking wisdom humbly from the teachings of a world at war, can produce. . . ."

"Without doubt the book-reading public is wider today than it was five years ago. An American had no need, before the war, to go on a pilgrimage to the Tennessee mountains to find fellow Americans who had never held a book in their hands, or at least who had not bought a book since they left school. This letter-shy species was amazingly numerous. The war and the war's interest; the libraries in the training camps, the rest billets, and on the high seas; the necessity of much new specialized instruction, have greatly reduced it and have correspondingly increased the book-seeking public.

"Foreign publications are sharing in the new demand. At the leading shop for the sale of French and other European

COLPORTEURS' SUMMARY FOR MAY, 1919

UNION	BOOKS				PERIODICALS		
	Agents	Hours	Value 1919	Value 1918	No. Copies	Value 1919	Value 1918
ATLANTIC							
E. New York	10	519	\$ 641.40	\$1799.40	2241	\$ 336.15	\$ 61.05
Greater New York	18	1781	2976.14	1053.66	10314	1547.10	745.80
Maine	24	1465	2068.17	644.85	1170	175.50	346.50
Massachusetts	7	267	460.65	937.34	3324	498.60	952.20
N. New England	21	655	857.60	1111.65	337	50.55	113.25
S. New England	9	829	1292.00	373.15	1237	185.55	290.10
W. New York	17	1031	1744.21	2342.22	1431	214.65	322.20
Totals	106	6547	10040.17	8262.27	20054	3008.10	2831.10
CENTRAL							
Colorado	19	822	1933.03	1039.05	2398	359.70	144.15
Kansas	21	1058	3365.40	2336.65	1250	187.50	108.45
Missouri	23	1592	2734.20	4041.55	1829	274.35	200.70
Nebraska	20	1165	2289.21	1035.33	1117	167.55	60.75
Wyoming	12	1106	2079.20	884.05	304	45.60	18.00
Totals	95	5743	12401.04	9336.63	6898	1034.70	532.05
COLUMBIA							
Chesapeake	44	2731	5722.38	1766.70	2755	413.25	360.75
District of Columbia	22	573	3522.10	.....	1155	173.25	173.85
E. Pennsylvania	14	459	1176.31	4038.75	2213	331.95	875.40
New Jersey	19	1285	2019.90	2066.50	2105	315.75	281.40
Ohio	37	3270	6111.30	5849.60	7270	1090.50	450.75
Virginia	19	969	3098.75	4658.75	1161	174.15	160.20
W. Pennsylvania	32	2131	3236.30	3128.05	3005	450.75	315.75
West Virginia	24	2376	6915.92	4424.71	966	144.90	264.75
Totals	211	13794	31802.96	25933.06	20630	3094.50	2882.85
EASTERN CANADIAN							
Maritime	11	489	1032.45	25.10	2740	411.00	30.00
Ontario	17	867	2314.50	3028.42	1630	244.50	279.60
Quebec	1	126	307.00	90.50	325	48.75	7.50
Newfoundland	..	...	.....	.....	8	1.20	....
Totals	29	1482	3653.95	3144.02	4703	705.45	317.10
LAKE							
Chicago	14	1426	2221.60	1606.58	10664	1599.60	683.85
E. Michigan	..	...	.....	691.65	1255	188.25	93.90
Illinois	21	1676	3623.15	3144.60	5096	764.40	103.95
Indiana	22	1239	2001.55	2909.69	1286	192.90	144.75
N. Michigan	12	792	1462.65	693.25	385	57.75	47.25
N. Wisconsin	10	948	1354.00	899.95	662	99.30	71.55
S. Wisconsin	19	1380	1579.20	1121.90	1047	157.05	226.95
W. Michigan	8	580	618.20	2234.25	1258	188.70	54.00
Totals	106	8041	12860.35	13301.87	21653	3247.95	1426.20
NORTHERN							
Iowa	8	317	673.47	1254.25	8482	1272.30	684.30
Minnesota	7	511	1574.73	1062.90	2917	437.55	303.65
North Dakota	7	760	1798.80	1439.60	572	85.80	9.60
South Dakota	3	117	365.25	701.75	350	52.50	379.00
Totals	25	1705	4412.25	4458.50	12321	1848.15	1376.55
NORTH PACIFIC							
Montana	5	825	1463.52	1122.89	1388	208.20	32.85
S. Idaho	4	565	970.90	482.90	1191	178.65	15.75
S. Oregon	2	191	280.85	246.90	250	37.50	11.55
Upper Colorado	7	469	583.55	.....	1922	288.30	159.75
W. Oregon	7	644	1426.65	916.60	1172	175.80	168.75
W. Washington	4	58	184.35	501.60	6376	956.40	385.20
Totals	29	2752	4909.82	3270.89	12299	1844.85	773.85
PACIFIC							
Arizona	3	302	429.05	402.15	512	76.80	89.25
California	10	407	921.70	975.78	5675	851.25	468.15
Central California	3	80	84.60	322.55	312	46.80	59.55
Inter-Mountain	4	231	773.35	896.15	215	32.25	40.50
N. California-Nevada	16	1685	2931.50	245.45	1091	163.65	98.85
N. W. California	..	...	.....	773.55	.....	.....	..75
S. California	7	490	1097.00	.....	4485	672.75	480.75
S. E. California	3	139	166.10	.....	675	101.25	30.90
Totals	46	3334	6403.30	3615.63	12965	1944.75	1268.70
SOUTHEASTERN							
Carolina	31	3034	10207.50	8984.15	764	114.60	385.35
Cumberland	13	1315	2515.65	1567.40	1015	152.25	280.65
Florida	8	1016	1854.30	2334.05	826	123.90	237.60
Georgia	17	3078	8911.40	5121.90	2360	354.00	253.20
Totals	69	8443	22988.85	18007.50	4965	744.75	1156.80
SOUTHERN							
Alabama	25	2498	6945.95	3326.40	540	81.00	183.00
Kentucky	25	3567	8789.95	4361.70	766	114.90	94.80
Louisiana	25	1608	4924.40	4012.00	1038	155.70	24.75
Mississippi	33	2845	8673.12	8466.10	72	10.80	25.65
Tennessee River	19	1633	2809.70	1276.35	1748	262.20	205.65
Totals	127	12151	32143.12	21442.55	4164	624.60	533.85
SOUTHWESTERN							
Arkansas	23	1712	8254.60	5910.47	577	86.55	73.80
N. Texas	31	2468	7404.36	5291.54	1140	171.00	76.35
Oklahoma	42	2823	7606.70	4957.40	872	130.80	109.95
S. Texas	21	1618	3628.75	2476.80	1930	289.50	431.55
Texico	13	949	1333.30	364.60	110	16.50	18.75
Totals	130	9570	28227.71	19000.81	4629	694.35	710.40
WESTERN CANADIAN							
Alberta	8	989	2101.30	.....	320	48.00	53.40
British Columbia	5	343	998.50	170.95	471	70.65	55.50
Manitoba	7	1247	1623.00	454.50	655	98.25	13.05
Saskatchewan	2	115	528.25	1092.00	170	25.50	127.95
Totals	22	2694	5251.05	1717.45	1616	242.40	240.90
Foreign and miscellaneous					12346	1851.90	1238.40
Mailing lists					20378	3056.70	2278.95

FOREIGN UNION CONFERENCES AND MISSIONS									
Australasian	67	4200	\$ 9070.62	\$	76600	\$1474.15	\$		
British	52	2147	2175.25	1142.58	86255	3756.21	3260.55		
Scandinavian *	82	16684	23420.38	6994.05	60581	5809.27	299.62		
Latin *	17	3600	1934.12	1444.61	17413	785.25	186.80		
South African *	15	1624	2893.10	2272.68	2974	109.42	99.10		
Japan	11	1175	72.00	41.97	5334	282.70	289.95		
South China	13	.....	357.00	.....	3774	129.05	382.09		
West China *	3	.....	40.98	.....	14232	461.80	.....	
Philippine	74	6496	4643.90	2376.85	.....	790.00	952.10		
Korean	14	1773	59.92	130.58	.....	670.17	158.05		
North China	.....	.....	.....	1276.05	.....	.....	856.67		
Malaysian	.....	.....	.....	224.00	.....	.....	.....
Hawaiian	.....	.....	.....	89.75	.....	.....	.....
Porto Rican	.....	.....	.....	1121.75	.....	.....	.....
Cuban	9	598	1899.85	2319.70	.....	.....	.....
Jamaica *	12	1965	2061.20	.....	.....	.....	.....
North Honduras	.....	.....	.....	392.50	.....	.....	25.25		
Salvador	2	103	35.19	173.42	34	5.03	.....	
West Caribbean	2	62	353.00	1589.80	.....	.....	149.15		
South Caribbean	11	567	692.83	267.00	.....	.....	.....
Guatemala *	3	888	1058.20	.....	.....	.....	.....
Mexican	2	192	143.42	.....	1577	96.11	.....	
Venezuela	3	370	892.80	.....	.....	.....	.....
Inca	17	1139	2612.80	257.05	.....	140.25	43.89		
Brazilian	31	3258	1755.26	3688.45	.....	271.01	642.19		
Austral	87	5726	13318.15	2818.56	4632	421.69	.....	
Foreign totals	527	52567	69489.97	28621.35	273406	14702.11	7345.41		
North Amer. totals	995	76256	175094.57	131491.18	159621	23943.15	17576.70		
Grand totals	1552	128823	\$244584.54	\$160112.53	433027	\$38645.26	\$24922.11		
* For two months.									

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS									
January, 1918,	105,978	copies, value	\$6,313.15	Jan., 1919,	182,192	copies, value	\$9,935.07.		
February, 1918,	168,396	copies, value	\$3,504.90	Feb., 1919,	196,795	copies, value	\$10,134.74.		
March, 1918,	153,435	copies, value	\$7,679.24	March, 1919,	299,791	copies, value	\$11,586.79.		
April, 1918,	132,327	copies, value	\$4,990.10	April, 1919,	238,209	copies, value	\$11,450.55.		
May, 1918,	205,051	copies, value	\$7,345.41	May, 1919,	273,406	copies, value	\$14,702.11.		

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

COMPARATIVE BOOK SUMMARY									
	1914	1915	1916	1917	1918	1919			
January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25			
February	67149.45	47943.61	74298.80	82346.89	74560.50	114848.54			
March	75962.31	72414.23	92431.51	100551.86	112583.10	171496.11			
April	85685.35	78974.96	94066.35	103042.73	128480.24	251307.66			
May	87024.10	107987.69	106602.30	136453.74	160112.53	244584.54			
June	153480.96	151199.10	174415.86	237914.24	276413.96				
July	199116.62	170546.02	192033.15	265004.04	336262.65				
August	105391.65	119773.18	143185.26	203010.57	207615.34				
September	74359.96	78364.70	96001.38	172855.15	137462.98				
October	60357.25	76102.53	85128.41	116501.72	133893.11				
November	57388.95	69660.16	86248.56	107545.23	101093.49				
December	57496.17	69145.88	71060.56	87121.50	117592.42				
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09				
* For two months.									
† Multiply number of magazines in any month by fifteen cents to get value.									

books here in Boston, the proprietors report that ever since the men began to return from France there has been a steady series of calls from customers they had never before known, both private soldiers and commissioned officers, in search of standard works in languages other than English. There is convincing proof here, surely, of the broader book demand."

These are most encouraging statements for our colporteurs and church members who are engaged in placing our books in the homes of the people. In these books, as perhaps in no others, can the public satisfy the craving "for dependable guides to a better tomorrow," not only in this world but in the one to come.

In a special sense, therefore, this is the time of the Seventh-day Adventist bookman's opportunity. We may never have another such. Shall we not do our utmost to improve it?

N. Z. TOWN.

* * *

Faith circles round the cross;
Hope circles round the coming;
Love fills up the little time between.

A MINNESOTA COLPORTEUR'S EXPERIENCE

God surely does lead our colporteurs to the homes of honest souls seeking for truth. Theo. Mueller, who has done evangelistic colporteur work here in the State for the last four years, and who has more than a score of people keeping the Sabbath as a result of his untiring efforts, has had an experience which proves that the sending of Philip by God, in Bible times, to meet an honest, truth-seeking Ethiopian is duplicated in this our day.

In January, 1917, Brother Mueller selected his territory, consisting of a number of towns, in which to canvass for "Daniel and the Revelation." In March of that year he arrived at a certain small town, canvassed it, and was waiting for a train to take him to his next town. With two hours to wait, he became restless and was impressed to go out into the country. Which road should he take? It was cold, and there was much snow on the ground. In some way he was led in the direction he should go, for he soon came to a little house where he found a

lady who had previously begun to search God's Word. She had found, however, that certain books of the Bible were hard to understand, but decided that with the help of God she would obtain a knowledge of his Word; so she studied with a determination to find its true meaning.

The canvasser gave a description of his book, and as her financial conditions would not permit the ordering of the book in a better binding, she purchased it in two volumes in the paper binding. Upon receiving the books she at once read them both, but all did not seem clear to her at the first reading. Being a lover of history, it was all intensely interesting to her, however, and threw a new light on the Bible. She began to reread the books, and before fall had read them through fourteen times.

At the second and third reading she was convinced that Saturday was the Sabbath, and began its observance at once.

As the truth always places a responsibility upon its finder, this new believer began to work for relatives and friends. She passed the good books on to her mother, brothers, and sisters. No sacrifice was too great for her to make if it helped to spread the newly found truth, so she sent the *Signs of the Times* to those for whom she was burdened. As a result her mother, two brothers, two sisters, and finally her husband, who was somewhat prejudiced at first, accepted the third angel's message. These persons have all been baptized.

The remarkable thing about this experience is the fact that this home was out of this colporteur's territory. He was to canvass the towns only, not the rural districts; but the Spirit of God led him to the very house out from town where he found this seeker after truth. He might have taken another road, or he might have sat in the station and waited for his train; but no, God knew that there was an honest seeker after truth near that town, and so led his servant to her house and gave her just the help she needed. Truly,

"God moves in a mysterious way
His wonders to perform."
Praise his holy name!

GEORGE CAMPBELL.

* * *

DAYLIGHT-SAVING LAW NOT SUFFICIENT FOR SOUTHERN COLPORTEURS

HERE is a characteristic note from the South which shows that "there's a reason" why the Southern Union stands at the head of the list in subscription book sales. After speaking of the large increase in the work in the South, and the encouraging outlook, Brother R. L. Pierée, manager of the Southern Publishing Association, says:

"The days are not long enough for our colporteurs to take orders, but they have to get up after they have gone to bed and take them. Here in the Tennessee River Conference a few nights ago some people came in to visit the family with which one of the colporteurs was staying, after he had retired. The conversation turned upon religious matters. After listening for some time, the colporteur, true to his profession of improving every opportunity, jumped out of bed and took an order for his book from the visitors who had called."

BOUGHT BOOK; THEN ENLISTED

"ABOUT ten or twelve years ago I was living in Pocahontas County, W. Va., in the foothills of the Big Cheat Mountains and near the headwaters of the Greenbrier River, at a lonely little place called Braucher. I was living at the time in one of those humble little cabins that are scattered over this rough portion of that State and was engaged in the lumber industry. It was on a beautiful day in autumn, and I was just preparing to sit down to the midday meal, when to my surprise I saw a stranger coming briskly toward my humble home. I was much surprised, because callers were not an everyday event in that lonely portion of the country. I met him at the door, and he told me he was a traveling missionary. I invited him in to dinner, which invitation he readily accepted, and while we were eating he sold me a book entitled 'The Coming King.'

"He told me it would help me to understand the Bible, especially the prophets. I read the book with much interest, and finally became convinced that I was not keeping the whole law of God as written in his Holy Word, but was not persuaded to yield to its teachings until about a year ago. I thank the Lord that since I have yielded he has blessed me in many ways, and I, too, have enlisted in that noble band of workers, the traveling missionaries, or colporteurs."

"The book 'Our Day' was sent to Sister — by a friend. She read it. She found just what she was looking for — truth. She came to Rochester shortly after reading the book, and has now united fully with us. She is an efficient teacher in the public schools of Rochester, but as soon as her vacation begins she will put all her time and energy into the task of winning precious souls for the kingdom. Her intentions now are to handle the book that did so much for her."

* * *

"THE WORLD'S CRISIS" AND BAKING POWDER

ELDER D. A. PARSONS sends the following, which he received from a worker in eastern Pennsylvania:

"I have found a number of our books in homes I have canvassed. I found 'The World's Crisis in the Light of Prophecy' in one home, and you can imagine my surprise when the gentleman told me he got it with a pound of baking powder, for fifty cents. I told him I was surprised, as I did not know the book could be obtained in that way. But he insisted that that was how he got it. I told him it was a fifty-cent book, as it was cloth. 'Well,' he replied, 'I got the baking powder and the book for fifty cents.'

"I never heard of, or read of, our books' being given out in this way. But I hope and pray the book will do them good. Where I find our books, the people are well pleased with them, and prize them highly, and in most cases I have been able to sell them other books, for which I am thankful."

The explanation of this incident is about like this: Some one had a quantity of this book on hand, and being informed by rumor, or in some unreliable way, that the Government had placed a ban on the book, sold the stock to a junkman. The junkman in turn sold the stock to an

enterprising grocer or tea company at a rate which enabled the firm to furnish a fifty-cent book free with a can of baking powder. Who knows but that this was God's way of getting the truth to some people who had been overlooked by the colporteurs, perhaps some one who might be hungering for just the truth that this little book contains? In all such experiences it may be that the work of the enemy is simply turned by the Lord to his glory and to the salvation of some one who is searching for the light.

N. Z. TOWN.

Home Missionary Department

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

REPORTS OF PROGRESS

AT a meeting where consideration was given to plans for promoting the home missionary work, much emphasis was laid on the inauguration of a movement which would bring the outpouring of the Holy Spirit. Elder L. H. Christian struck a responsive chord when he said that it is now time to recognize that the times of refreshing are here, that the outpouring of God's Spirit is already manifest in many places. Elder Christian said that in many of our churches the brethren and sisters were really experiencing this long-looked-for blessing as they engaged in the home missionary work. The time is past to talk about inaugurating a movement to bring the outpouring of the Holy Spirit. The need of the hour is to recognize God's leading, and step into our place in the ranks, and receive the Holy Spirit, which is already present, awaiting "our demand and reception."

The home missionary secretary of the West Michigan Conference received this report from the church at Cedar Lake:

"During the week one of the members of our missionary society has taken twenty-three subscriptions for *Present Truth* and one for the *Signs of the Times*. This is a result of the work done last summer. Our work has broadened until it includes all the church and young people. At our missionary meeting today we raised \$86 to buy *Present Truth* to mail to people. Our young people are anxious to begin."

The secretary adds: "The Cedar Lake church carried on a house-to-house campaign last summer with *Present Truth*, and the interest is growing both in the church and among the young people. This kind of work makes a live, growing church."

The following is written by E. A. Manry, home missionary secretary of the West Pennsylvania Conference:

"The Lord is surely blessing our efforts in this field. Some of our churches are doing 200 per cent more missionary work this year than they did last year. Or, in other words, as much work was accomplished by some of the churches in January as was accomplished during the first quarter of last year. All our churches are getting the spirit of missionary activity to such a degree that the things that used to be irksome to the members are becoming a pleasure."

Elder E. C. Townsend, home missionary secretary of the Chicago Conference, writes:

"Since our general home missionary convention of the Chicago churches, I am pleased to report 'the sound of a going in the tops of the mulberry trees.' There is every indication of a revival on the part of our people. There is a willingness to accept burdens and responsibility. We know that the Spirit of God is working upon all hearts to respond to his call.

"Organization is the keynote of the hour. It is vital to us just now, as it is the medium through which burdens and responsibilities are to be distributed. There is a voluntary movement on the part of our local church officers and the ministry to see our churches organized into missionary bands with regular leaders appointed to supervise the work under the direction of a church missionary committee consisting of from three to five members. The home missionary department is having all it can do to follow up the demands that are being made by the churches for organization. This should be a time of prayer and deep consecration on the part of God's people."

Brother J. H. McEachern, of the Inca Union, writes:

"I am especially impressed with the way these Indian believers are taking hold of the home missionary work. There are very few of them who can either read or write, but notwithstanding their handicaps in this respect, they are improving every opportunity to carry the message to their communities.

"At Moho, where there are about ninety-six members, Brother Ellis P. Howard gathered up the missionary reports for the quarter, and we found that those ninety-six members were able to report more than two thousand missionary visits. And not only did they do missionary visiting, but the report blank was filled out completely, with all the various items that are called for. Of course they could not report as many missionary letters written, or as much literature sold, as English churches can, nevertheless they had sold a goodly number of papers and distributed a number of tracts. Then, too, the books on the message that they do receive they keep going from one to another.

"Our workers at the other stations tell us that this good report received at the Moho station could be duplicated at every station around the lake. The one thing that has been lacking in that field is the fact that our mission leaders have not gathered the reports, so that our people really have not known of the splendid work these Indians have been doing.

"One of the secrets of the marvelous growth of our work in that region is that the lay members are continually creating new interests by their efforts, and the mission workers are kept busy preparing those interested ones for baptism. While we were at one station we witnessed the baptism of forty-nine believers who had been brought into the truth during the last few months by the efforts of a native worker. As I see the way those people work in that field, I am convinced that if we could get every Seventh-day Adventist believer throughout the world to work as earnestly in home missionary work as those Indians do, the message would quickly be carried to every family in this world, and the Lord would come."

You elders in Israel, we're making
This earnest petition to you;
We honor, we trust you, and love you,
As youth and as children should do:
We're asking a place at the table
Of service in God's sacred hall;
For we know that his bounty's not
stinted,
And are sure he invited us all.

We ask but a place at his table
Of service where older ones meet;
No honor, no vaunting, but only
To wait in the lowliest seat.
To be there each wonderful moment
The Master is sitting at meat;
To rise and to serve him, if bidden,
Or wash, if permitted, his feet.

Yes, servants, we know, are unworthy
To dine at the board of a king;
But he said "whosoever" and "any,"
And such is the password we bring.
The veriest crumbs will suffice us,
The lowliest, humblest place,
If only you bid us to enter
The chamber of service and grace.

Give place, oh, give place, at his table,
You elders, for all of the youth!
Awaiting your welcome, we linger,
Abashed, by the doorways of truth.

and the band today has this same object in view. During the school year 1918-19 there were one hundred nine active members in the school. These members were divided into five study groups, representing the following fields: Africa, Spanish America, Malaysia, India, and China. The bands have been organized into prayer divisions and have shown an active interest in this work. At the regular band meetings the study of the various mission fields has been taken up, and particular attention given to the work of that field in which the members of the band were interested.

The foreign mission band of Walla Walla College is best represented in the Malaysian field. Fully three fourths of the workers in that field are honorary members of the foreign mission band of this school.

HAROLD D. ISAAC, *Leader*.

— While swords are being beaten into plowshares and hand grenades converted into banks for the children, the sales organization of the War Department has demonstrated the practicability of another interesting metamorphosis of war materials by transforming the rough, gray, and gummy cartridge cloth, of which it has 17,500,000 yards on hand, into a silk cloth of heavy warp, but smooth of texture and very closely resembling pongees or silk palm beach cloth. All this material, according to announcement, will be offered to the American public for use as dress goods, suitings, tapestries, and other purposes requiring a texture of this nature. Displays of the material have been arranged in New York and other large cities. The cloth, being of heavy texture, lacks the sheen of the silk gown, though it is as pure a material. It was spun by the



FOREIGN MISSION BAND, WALLA WALLA COLLEGE

We're sure that his grace is sufficient
For all who are willing and true;
So we ask for a humble position
At his table of service with you.
HATTIE BELLE ABBOTT.

Educational Department

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

FOREIGN MISSION BAND OF WALLA WALLA COLLEGE

IN the winter of 1907 the foreign mission band of Walla Walla College was organized. Those taking an active part in its organization were Elder H. A. Washburn, Harold Oberg, John Oster, and Henry Dirksen. From a charter membership of twenty-five, the band has steadily grown until the entire enrolment of the band now reaches three hundred twenty. One hundred fifty of these are in active work either in the home or foreign field.

The original purpose of the band was to study the mission fields and to arouse a greater interest in the foreign work;

News and Miscellany

Notes and clippings from the daily and weekly press

— Peace-time plans for navy organization with Atlantic and Pacific fleets of practically equal strength and the Asiatic fleet as the third division of naval forces has been announced by Secretary Daniels. The Pacific fleet will be under the command of Admiral Hugh Bodman, the Atlantic fleet under Admiral Henry B. Wilson, and the Asiatic fleet under Admiral Albert B. Gleaves.

— What is said to be the first case in which an aviator was arrested for landing in a public park without a permit came up before a New York magistrate recently, when Philip A. Bjarklund, a licensed aviator, was arraigned on a summons charging violation of an ordinance by landing in Van Cortlandt Park without a permit. The charge read that he "did unlawfully disturb the grass in a grass plot in Van Cortlandt Park by landing there with an airplane without a permit from the park authorities." The aviator pleaded "guilty," explaining that engine trouble had developed, and that he did not see the "Keep off the grass" signs before landing.

same mulberry-fed worm and unwound from the same cocoons from which the finer threads woven into lighter fabrics are obtained.

— It took nearly \$800,000 an hour, twenty-four hours a day, from April 6, 1917, to June 1, 1919, for the United States army to carry on its part in the Great War, according to Secretary Baker. The daily expenditure was about \$19,000,000, which made a total cost, in slightly more than two years, of more than \$14,000,000,000. To that must be added the expenditures of the Navy Department, Shipping Board, and all the special bureaus, besides the increased expense to the regular departments, to obtain the total war bill of the country.

— The State Department announces that tourist travel to France from this country will not be permitted before next year. Business men are permitted to send agents to any European country, but restrictions as to the return trip will continue in force because of the needs of space aboard ship for soldiers and civilian War Department employees. Measures to prevent undue travel to Great Britain so long as that government desires it will also be continued, as transportation and economic conditions in Great Britain still are far from normal.

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference

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

Central Union Conference

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

Columbia Union Conference

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

Lake Union Conference

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

Northern Union Conference

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

North Pacific Union Conference

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

Pacific Union Conference

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

Southeastern Union Conference

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

Southern Union Conference

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

Meetings for the Colored People

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

Southwestern Union Conference

Arkansas, Hot Springs.....July 17-27
Texico (New Mexico), Mountain Air, July 24 to Aug. 3
North Texas, Jefferson.....Aug. 5-10
North Texas, Keene.....Aug. 12-17
Oklahoma, Guthrie.....Aug. 14-24
Texico (Texas), Clyde.....Sept. 4-14

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ADDRESS WANTED

Information concerning the whereabouts of Miss Jean MacKenzie, last heard from at Nashville, Tenn., is urgently desired by Mrs. Florence Yule, 819 Clinton Place, Evanston, Ill.

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CHANGE OF ADDRESS

The present address of Elder J. R. Dieffenbacher, of the Southeastern Union Conference, is 169 Bryan St., Atlanta, Ga.

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PUBLICATIONS WANTED

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

Charles Dyer, 321 Fourth St., Miami, Fla.

Mrs. W. R. Hutcherson, Doniphan, Mo. Especially tracts, Present Truth, Signs, weekly and monthly, and any of our magazines.

Virginia Holland, 117 Pearl St., Jackson, Tenn.

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THE HOME MISSIONARY HANDBOOK

"Testimonies for the Church," Volume IX, should be in the hands of every home worker in this time of increased activity. It rings with the message for today. It sounds the warning against slothfulness and drowsiness; it urges to greater effort as well as to deeper consecration. No one can read it without being inspired to do more and better work for the Master. Considering that we are in the Laodicean state of the church, the message comes clearly, "There is no need for the service of men who are lukewarm; for such men Christ cannot use. Men and women are needed whose hearts are touched with human suffering, and whose lives give evidence that they are receiving and imparting light and life and grace." Again we read: "Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ."

Here are three hundred pages of direct appeal, an appeal inspired by divine revelation; an appeal to each one of us today.

Only a few of these books are left, as No. IX is bound up in the large edition of the Testimonies. Purchase one now; it is the last volume of the Testimonies, and you will appreciate having it in this handy form.

Cloth binding, 75 cents; flexible red leather, \$1.25. Review and Herald Pub. Assn., Takoma Park, Washington, D. C.

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THE SMALL BOOK BUSINESS A PERMANENT FACTOR

Has the business of selling our small paper-bound books come to stay, or was it simply the outgrowth of the war situation and dependent on the war for its success? This is the question that is being answered now, and the answer is awaited with interest. The first book of this series published since the war, is "World Peace in the Light of Bible Prophecy." The sales of this book have totaled more than 400,000 copies since March 3, and large orders are coming in all the time from different parts of the field, which proves that these books are as good sellers as formerly.

The Pacific Press Publishing Association, of Mountain View, Calif., has recently published a number of this series entitled "The World Destiny," by G. W. Reaser, on the divine plan and its completion. This is having a good sale. Later still the Southern Publishing Association has put out another book by Elder Carlyle B. Haynes, entitled "Bible Prophecies Unfolding." As its name implies, this book takes up the lines of Bible prophecy as found in the books of Daniel and the Revelation. It is a book that will be appreciated by all our people, and will be used extensively in our evangelical efforts.

Other books in this same series will gradually take the place of the distinctly war books. September 1 there will be issued another book on an entirely different subject, but one of vital importance, one that has been needed for a long time. The title of this book will be "Epidemics, Such as Spanish Influenza." It will be the same size and price as the other numbers of the series, and will contain chapters on influenza, tuberculosis, cancer, colds, children's diseases, simple appliances in the home, etc. It will be written scientifically, but in such a simple manner that any one can understand and apply its teachings. It will be fully illustrated. Already one union has signified its intention of using 50,000 copies. If influenza returns this fall, as is predicted by the medical fraternity in this country, this book will do much good in teaching how to prevent its ravages.

Remember the statement found in "Testimonies for the Church," Volume IX, page 61: "The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals;" and let us be God's helping hand" in this distribution. J. W. Mace.

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"CHRISTIAN EDUCATOR" FOR 1919-20

Contents of Volume XI

The magazine Christian Educator has for its mission the promulgation of the grand principles of Christian education. These principles form a very essential part of the third angel's message, and every Seventh-day Adventist, to be fully abreast with the

advancement of this movement, needs to understand clearly the relation of this phase of the message to the finishing of God's work in the earth.

Especially should our college and academy teachers, our normal teachers and students, our church school teachers, the members of our church school boards and parent-teacher associations, parents of children under school age, as well as our union educational secretaries and conference superintendents—in fact, all who are interested in the education of workers to carry this gospel of the kingdom to every nation, kindred, tongue, and people—should find much that is worth while in the Educator.

"Reconstruction" is the watchword of the hour; and while the Educator has always stood for educational reform, it is the aim of the editors that this shall be emphatically true of the coming volume.

The following is a brief outline of the contents of Volume XI:

1. General Articles from our leading educators and workers will review the great fundamentals of true education.

2. Our Advanced Schools, a section devoted to the problems of our academies and colleges.

3. The Elementary and Normal Section will furnish articles under the following general heads:

- a. The Normal Teachers' Exchange.
- b. The Teachers' Help-One-Another Club.
- c. Our Local Church School Boards.
- d. The Parent-Teacher Association.
- e. The Secretaries' and Superintendents' Council.
- f. The Round Table.

4. The Home Section will be devoted to the education of children too young to be sent to school.

Price, \$1 a year. Order through your conference tract society.

OBITUARIES

Burgess.—Anna Burgess was born at Franklin, N. Y., Nov. 16, 1832, and died at North Loup, Nebr., June 20, 1919. She was a faithful member of the Seventh-day Adventist Church for forty-four years.

H. S. Cox.

Record.—Matilda E. Record was born in Indianapolis, Ind., April 19, 1834, and fell asleep at her home on St. Simon Island, Ga., May 2, 1919. Sister Record was a woman of rare moral character. Several years ago she accepted present truth, and rests in hope of a part in the first resurrection.

Alice I. Slauson.

Reynolds.—George Clinton Reynolds died at his home in Cambridge Springs, Pa., May 10, 1919, aged eighty-three years. He was a faithful member of the Seventh-day Adventist Church for about twenty-three years, and was loved and respected by all who knew him. His devoted companion is left to mourn.

I. N. Williams.

Billings.—Mrs. A. E. Billings, aged seventy-nine years, died May 27, at Kennebunk, Maine, at her sister's home, after a three weeks' illness. She was a Seventh-day Adventist from childhood. She was a kind wife and mother, and was loved by all who knew her. She leaves one son and two sisters to mourn her loss.

R. N. Tytherleigh.

Carroll.—Mary Olive Carroll was born in Gibson City, Ill., Dec. 19, 1899. In 1904 the family moved to Altoona, Kans., where she grew to young womanhood. She was baptized at the age of ten, and rebaptized at the Kansas camp-meeting in 1918. Mary died at Bucyrus, Ohio, Dec. 6, 1918. She is survived by her parents, one sister, and one brother, but they sorrow in hope.

R. C. Baker.

Sagar.—Rachel Thomas was born in Kenton, Ohio, April 27, 1873. She was baptized in 1901, and united with the Seventh-day Adventist Church, remaining a faithful member until her death, which occurred at Bay City, Mich., May 25, 1919. Her burial took place at Mancelona, Mich. She is survived by her husband, one son and one daughter, and her mother, but they sorrow in hope.

R. J. Nethery.



WASHINGTON, D. C., JULY 24, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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SPECIAL CONTRIBUTORS

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J. L. SHAW E. E. ANDROSS

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

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

LETTERS FROM SIBERIA

COPIES of letters from our brethren in Siberia have come to us, and we pass them on to our readers, knowing that they will be anxious to hear about our work in that unfortunate country:

"VLADIVOSTOK, SIBERIA,

"May 13, 1919.

"To our dear Brethren in America.

"Greetings to you from the Russian Brethren!

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

"On the seventeenth of March of this year I sent my letter to you by the way of China, as at that time we could not send in any other way. I do not know whether you received it or not, but inasmuch as I have not heard from you for quite a long time I have decided to send another letter.

"The first daily need that we have here is of workers, which are greatly needed in this extensive field, for the missions of Siberia 'wait for His law.' It seems necessary that I should mention that the population of Siberia has greatly increased since the war started, for the Russian inhabitants who lived in the Baltic provinces and other western provinces of European Russia have emigrated from those regions and have filled all the towns and the villages to their fullest capacity; therefore the rent is raised very high. The East Siberian Mission field has only five workers, and our Amur Mission field four. We are all out of our papers, Sabbath School Lesson Quarterlies, tracts, songbooks, and the reporting blanks. It is a long time since we have seen a Bible on the market. If any one wants to sell his Bible, he can get more than \$100 for it.

"Judging by this little sketch, you can easily imagine what conditions are like here in the Far East and in Siberia. We have had no communication with European Russia for more than a year. In accord with the above-stated needs, we appeal to you, dear brethren in America, in the name of the cause of God, send us immediate help, especially in the line of literature. If possible send us one hundred copies of the Sabbath School

Lesson Quarterly, Russian; one hundred Russian Bibles; at least thirty copies of 'The Great Controversy;' and of other printed matter in the Russian language, send us as much as you think would be judicious. Send us some papers in the German language, and also some printed matter in the English language, for there are many American soldiers here among whom we should like to work.

"Send us also the statement of this order which we send you. The value of the Russian ruble at present is very low. It takes thirty-two rubles to equal one American dollar, so you see that the prices here are not so high after all.

"The hunger and thirst for the knowledge of truth is increasing every day in the Amur region as well as in west Siberia. This appears to us as the sign of the end of the harvest, and the end of all things.

"With hope we are waiting the realization of our appeal.

"I remain your brother in Christ,

"[Signed] M. DEMIDOW."

C. Prospect, No. 39.

"NOVO NIKOLAEVSK, SIBERIA,

"May 1, 1919.

"DEAR BRETHREN IN THE LORD:

"Greetings! Through our Russian brother Hmelevsky, who is working in the province of Shantung, China, I have received the address of your publishing house, and am hastening to write you. At the present time I work in the East Siberian Mission field of Seventh-day Adventists as an evangelist. It is a year since we were placed in very sorrowful conditions with our work here, without having any conference meetings, without Sabbath School Quarterlies, without books; and even our monthly paper, *Blagaia Vest* (Message of Grace), does not visit us any more. But worst of all, we are cut off from communication with our headquarters, which are in European Russia. As to when the way will be open there we do not know.

"Now through the recommendation of Brother Hmelevsky, we turn to you, dear brethren in America, for help. If you have in your publishing house any printed matter in the Russian language, wouldn't it be possible to send it to us? I have already asked Brother Hmelevsky to order for me our Russian paper, with the Sabbath School Quarterly which is printed in America, which I believe he did, and I likely will soon get it. Please send us for the first time one hundred copies of each book and tract that you have in Russian. Of 'The Mystery Unfolded' send us twenty-five books; and please send us the account stating how much money we should send you, which we will forward to you immediately. Also send us your envelopes with the printed addresses of your office. Perhaps you have the prophetic charts on Daniel and the Revelation with the illustrated beasts. Send us three of these, for we need them for our young ministers. We should appreciate very much if you have on hand a special number of a missionary paper, and will send us several hundred. And also if you could get some Russian Bibles, please send them to our address. We are here with empty hands — no material whatsoever to work with. But the demand is great. If occasionally some one wants to sell his Bible, he asks for it from one hundred fifty to two hundred rubles, and he can get it.

"Yet in spite of all this, the cause of God, thank the Lord, is going forward; and in this place, just as soon as the rivers are freed from the ice, we expect a good harvest of new believers.

"We have heard that during the session of the last General Conference it was decided to send fifteen delegates to Europe to help our brethren in their work; that is, to reorganize. Yes, this would be very good and joyful. This should have been done long ago, but the hindrances always were and are in the way. But the question is, How shall these brethren be permitted to enter European fields, especially into Russia? Are the leading brethren in Russia still alive? We think that many of them are at rest.

"Together with our many needs, we send you also our hearty regards, and wish you blessings and success from the Lord in his work. We remain your brethren in Christ,

"[Signed] A. SITNIK."

Ul. Karamzina, No. 19.

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A GREAT MISSIONARY ADVANCE

WE have received a communication from the Missionary Centenary Movement of the Methodist Episcopal Church, telling of the success that church has had in obtaining funds for evangelistic work. We quote the following from the communication of the secretary, S. Earl Taylor:

"You will be interested to know that the original goal for the Methodist Episcopal Church was \$80,000,000, and for the Methodist Episcopal Church, South, \$35,000,000. The Methodist Episcopal Church, North, passed the original goal on the sixth day of the intensive campaign, and today we have passed the higher mark of \$105,000,000, which was set by the addition of a large item for war emergency and reconstruction work. By present indications we will reach at least \$120,000,000 in the Methodist Episcopal Church; and the Methodist Episcopal Church, South, will secure not less than \$50,000,000. Thus these two branches of Methodism will total something over \$170,000,000 as a centenary subscription for a five-year period."

Our denomination, in its foreign mission endeavor, has been continually increasing its offerings to foreign missions, and has been giving more per capita than other societies operating in America. This report of the Methodist Episcopal Church is a new record for that body. The Centenary Movement is undoubtedly destined to raise a large amount of money for foreign mission purposes. The present is indeed a favorable hour for largely increasing our foreign mission offerings. The large task which we have in our world-wide mission program, the urgent calls which are pressing in upon us, the reconstruction work necessary as we come to conditions of peace, all impel us to make larger offerings for foreign missions, and to endeavor in every possible way to increase the funds and the number of men for advance in the regions beyond. J. L. SHAW.

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THE brethren in South America are planning to put forth a strong effort this year for missions, using the Spanish edition of the *Harvest Ingathering Watchman*.