

The Advent Sabbath
Review and Herald
THE FIELD IS THE WORLD

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No. 32

"Watch and Pray"

BURTON CASTLE

If in Jesus we confide both night and day,
And we follow the injunction, "Watch and pray,"
We may go just where we will,
Jesus will be with us still,
And the words that he doth give us we shall say.

If, however, life is lived in selfish pleasure,
And for things we ought to do we use our leisure,
We shall find we are in danger,
That to prayer we are a stranger,
And of things worth while we have too small a measure.

There can nothing take the place of true devotion,
Although some may seem to have mistaken notion
They can work their way right through
If they do, and do, and do;
But the Christian life means something more than motion.

True, we cannot sit and idle time away;
This old world needs energizing day by day;
But we have no power to do —
Power must come from God, that's true;
As we work with him the world will move and sway.

Honest hearts now sit in darkness everywhere,
And to reach them we need oft to be in prayer.
Going forth with courage bold,
We may reach both young and old;
Then at last in the rewards we too may share.

Incidents of European Travel---No. 8

CROSSING from England into France presented no great difficulty or inconvenience. It was quite different, however, in crossing the Franco-Swiss border. Our passports, and *visés* by government consuls, were not questioned; but the customs examination was the most rigid we had met on our journey. France does not care how much money you bring within her borders, but she is very particular that you shall not carry out more than a specified sum. The traveler is not permitted to carry over the border any gold or silver, or even paper money of any nation above the value of one thousand francs. As a franc is now worth about nine cents, American money, this would be an equivalent of about ninety dollars. Fortunately Brother L. A. Hansen and I were poor, so we had little difficulty. The customs officials counted our money, and searched our suitcases to see if we had any concealed. Another American just preceding us was not so fortunate. He had in his possession about one hundred dollars gold, which was taken over by the officers. He was given a receipt, and the gold, or its equivalent in paper currency, will be returned to him when he re-enters France. However, in this respect France is only following a practice quite common in other European countries, and is endeavoring to hold at home currency of intrinsic value, and so relieve her financial stress.

We found the ministerial institute at Geneva under good headway. Elders A. G. Daniells and A. V. Olson, with Elder L. P. Tieche of the Latin Union, and the other union conference workers, had made an excellent beginning.

The same general lines of instruction pursued at the Scandinavian institute were followed at Geneva. The sacredness and character of the message we bear to the world; the preparation of heart and life necessary in the message bearer; proper methods of labor; ministerial conduct and deportment; the necessity of organization; the regenerating, cleansing, keeping power of the Holy Spirit,—these and kindred topics were presented by those taking part in the instruction.

The first Sabbath was a blessed day. Elder Daniells preached a close, searching discourse, which brought conviction and contrition and renewed purpose to many hearts. The real climax of the institute, however, was reached the last Tuesday morning. After a Bible lesson on the power of the Holy Spirit, a call was made for those present to rededicate themselves to God, and by faith claim the power of his indwelling life. The brethren and sisters present eagerly pressed forward to signify their purpose to obtain the promised blessing. It was an inspiring sight to see men and women of different nationalities and tongues, all possessed of the same purpose and partaking of the same spirit. Many wept, and the Lord graciously sealed their hearts with the benediction of his blessing.

In the social services many expressed themselves as greatly benefited by the instruction received at the institute. We believe it will mark the beginning of a new era in the lives of our workers in the Latin Union. This is a difficult field. In no so-called Christian land does there exist more caste of creed and bond of superstition than can be found here. Men have been taught to look to the priest and prelate rather than to God. In France and Spain and

Italy, which comprise so large a part of this union, papal influence has long borne sway and brought forth its most pernicious fruit. But the truths of this message have entered these darkened fields, to find many who love truth and who hate iniquity.

We were surprised to find so large a company of faithful workers gathered at this institute. God has blessed their labors in the past. In every part of this great and needy field the gospel standard has been erected, and men and women are turning to God. And we may confidently expect a still greater advance in the future. The message is rising in power and gaining in momentum in every land, and we shall soon see in the Catholic countries of Southern Europe the manifest workings of God's power. Of this I am convinced as I see the consecration, the hope, the enthusiasm, that are taking possession of our brethren and sisters in the Latin Union.

The institute closed its sessions Sunday, June 13, and Monday was devoted to rest. Many of the delegates spent the day visiting the Gland Sanitarium, eighteen miles distant. Tuesday, June 15, the Latin Union Conference began its sessions. Of the work of this important meeting we will write later.

F. M. W.

* * *

A GLEAM

MARY LIVINGSTON-SMITH

I CAUGHT a gleam of sunshine,
Not as you often see
A-dancing on the meadow
In gladsome jubilee;
But ah! this bit of sunshine
Was fairer far to me.

I caught this gleam of sunshine,
Not on a springtime day,
But on a day in winter
When naught seemed glad and gay,
But just the sunlight streaming
'Neath silvery locks of gray.

I know that gleam of sunshine
Is ever shining bright;
For clouds could never darken
So radiant a light
As plays about those features—
A fair, celestial sight.

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

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Our Sanitariums

Our institutions are very important factors in the promulgation of the message and the finishing of the work. Recently I had the privilege of spending a little time in two of our leading sanitariums, one on the Pacific Coast and the other on the Atlantic Coast. These visits impressed me anew with the important position our sanitariums occupy, both as educational centers and as factors in reaching the people with the message. What I found in these health retreats is duplicated in all similar establishments. The founding of our health institutions in the beginning of this work was not an accident nor an experiment, but was done in harmony with very definite and explicit instruction through the spirit of prophecy. We should keep this fact clearly in mind, and constantly remember that our sanitariums are as truly a part of our denominational work as our academies and colleges.

We speak frequently of our educational work. Usually we have in mind our schools; but our sanitariums are a part of our system of education and training. At our sanitariums, scattered over the land, are gathered a large number of our most consecrated and mature young people, who are receiving a training in caring for the sick, as well as in a knowledge of the Bible; and from these institutions the Mission Board, as well as the union and local conferences, are continually drawing recruits for field work.

Though working on a somewhat different line, the mission of our sanitariums is the same as that of our colleges,—to extend the work of the message throughout the world; and the goal before every young person in our sanitariums should be the same as that of those attending our schools,—to engage in the work of God rather than in some worldly enterprise where the remuneration may be much greater.

There are temptations right here that need to be understood and brushed aside. The money god will dangle a large salary before the eyes of doctors and nurses, and seek to turn them aside from the work which the Lord has commissioned them to do. But we have a definite work to accomplish—a work of far greater importance than anything which this world can offer. Working for the salvation of lost men may not appear to give so large a remuneration as some worldly occupation, but while there are some avenues of labor in which one may receive full compensation in the pay envelope, we should remember that in God's work we do not receive all the remuneration in this life. A large part of the reward for soul-winning is received in the world to come.

Our sanitariums need the sympathetic co-operation and prayers of all our people. Are you praying for

them? or are you permitting yourself to criticize and spread damaging reports concerning these institutions? It does not require any religion to sow discord and suspicion in the minds of the people. These health institutions are a part of the third angel's message—instruments to help accomplish the work God is doing in this earth; and for this reason, if for no other, we should stand by them and uphold them.

But you say, "I hear some unfavorable reports. The doctor is said not to be doing his full duty; he neglects his patients, or is not as competent as he should be. Patients come into the institution who are unreasonably neglected;" or something else is wrong. At times there may be just cause for complaint, but this is true also in other departments of our work. Ministers do not always do the best that might be done. Bible workers are not always as competent as they should be. The teachers in our colleges are not always above criticism. The editors and workers in our publishing houses are not beyond improvement. Therefore, instead of seeking to damage one of God's institutions by listening to and circulating some criticism, we should stand by the institution and the work it is doing. Then if something in the management or conduct of the institution is not right and should be remedied, endeavor to have it rectified in the proper way.

Then, too, it is quite unsafe always to place trust in what we hear. Reports are not always reliable. It is quite possible that what we have heard is not the whole truth in the matter. Doctors, nurses, and those who manage our health institutions have a very difficult and delicate task on their hands. They have to deal largely with sick people. Many of these are great sufferers. Most of them are not Christians. Operations are performed, and life often hangs by a thread. Many are nervous, critical, and unreasonable in their demands; and the reports that they give out are not always a reliable guide, as they frequently do not furnish all the information bearing on the subject. Here is one place where we need to be careful how we hear. Besides, it is a vital principle of Christianity that before we spread a report about a person we should first go to him and ascertain the facts. The same is true of an institution.

We have no disposition to excuse wrongs committed in an institution. The sick who come to our sanitariums should have the best attention possible. The health and spirituality of those who labor in the institution should be looked after. But spreading abroad a rumor we have heard, thus creating distrust and hindering patronage, does not correct the wrong, but only aggravates it.

Then there is another phase that should not be overlooked. I find in my association with doctors,

managers, nurses, and other employees in our sanitariums, that they are as consecrated, as devoted, as intellectual, and as hard-working children of the Lord as are to be found in any other line of our work. I have bowed with them at the midnight hour in prayer, when in earnestness of spirit they confessed their sins and sought divine aid from God for the work they were trying to do. I have bowed with them by the sick-bed, when medical skill had rendered its verdict and frankly said there was no hope except in prayer; and in answer to the earnest prayer I have seen sick persons raised up and become workers for God. If one of these was a dear relative of ours, we should perhaps feel that the restoration was worth all the institution had cost, and that God was surely working with those who were there. I have met with these workers when the ordinances of the Lord's house were celebrated, and found present all who could attend.

Then think of the long, lonely vigils of nurses over the sick-bed, night after night. When weary and worn, their silent prayers have ascended to God for help, not only for the sufferer, but for themselves, that they might have strength to do their work faithfully and well. These workers need our prayers, not only that God will help them in their work, but that he will keep their hearts spiritual, that love of prayer and for the word of God may not slip out of their hearts; for our institutions are set not only to help people physically, but to bring healing to the soul as well; and if the workers lose their faith and courage and hope, they cannot do the work God would have done.

Rightly conducted, our sanitariums are truly havens of rest where the weary and sick may find refuge. It is surely a blessing when sick to be able to sit down and consult with a Christian physician; to know that he prays, and to hear him pray for you; to believe that he will give honest counsel; and to receive treatments that give real relief from the malady, instead of drugs and opiates that deaden pain but do not heal the sufferer. Doubtless, more and more as we enter the perils of the last days, we shall realize the blessings of these institutions.

In every conference some plan of training should be set in motion that will bring instruction in simple treatments into every church and every home, so that in times of epidemic we can help not only ourselves but our neighbors as well, and in helping others, bring spiritual blessing into their hearts.

The world is full of sick people, and our sanitariums should all be filled to overflowing with those who need help. And they might be, and would be, if we all did our whole duty in calling the attention of our friends and neighbors to the benefits which they could receive by spending some time in these institutions. If every believer in this message should each year send one or more patients to some sanitarium, our institutions would be filled, and many problems connected with their financial management would be solved. Why should we not each be a recruiting officer for the institution within our reach, not necessarily sending poor people only, but the rich as well. Rich people are sick sometimes, and are willing to pay for help; and if in a proper way we direct their attention to our sanitariums, we may see many of them visit these institutions and receive help.

Why should we not have on hand a supply of health literature and advertising matter relating to

our sanitariums, as well as literature for other kinds of missionary work, and place it in the homes of those who need help? The management of these institutions would gladly furnish advertising literature free, and we could scatter it where it would do good. This would be real missionary work. Here is something that each of us can do. In this way we can help not only our sanitariums, but also our neighbors, and perhaps see more of them brought into the truth.

Do not neglect to pray for our sanitariums. Pray for the doctors, the business managers, the nurses, the helpers. Pray for these institutions the same as you pray for our publishing houses and schools, and the thing you pray for you will learn to love and have an interest in, and will rejoice in its success and progress.

Our sanitariums are a power for good among the people. Through their agency many have been led into the truth, and the future will add many others to the list of those saved by this means. We are nearing the end; the day of God is approaching. Let us all lift together in this great work, that we may see it speedily finished in every land.

G. B. T.

* * *

A New Argument for Sunday

In the June issue of a popular magazine, the following paragraph appeared:

"How did Sunday become the first day of the week instead of the seventh?' some one has asked. The Sabbath of the Jews was the seventh day of the week, the day of cessation from work among all Hebrews, following six days of labor, and closing the week. Sunday was the first day of the week, celebrated in memory of the resurrection of Christ. It is therefore also known as the Lord's day. In the Bible (in Acts 20:7) we are told that the disciples in Troas met weekly on the first day of the week for exhortation and the breaking of bread. Justin Martyr said that Christians gathered then because it was the first day in which God made the world and because Jesus Christ on the same day rose from the dead."

The question itself is misleading, for Sunday never was the seventh day of the week. Nor does the paragraph above quoted attempt to prove that this was the case. The second sentence of the paragraph is plain enough, but the third sentence again presents a misstatement of fact. The first day of the week was called Sunday by virtue of the fact that in the astrological week the first hour of that day fell to the sun. Likewise the day whose first hour fell to the moon would be called Monday, etc. Some now claim to celebrate Sunday in memory of the resurrection of Christ upon that day, but this was not originally the case, as the name "Sunday" itself shows.

The statement that Sunday is also known as the Lord's day must be modified by a statement as to when and how this usage began. History makes it plain that the new paganism of Mithraism, with its Sunday, rose rapidly to supremacy over the older polytheistic paganism, and the sun god became the lord over all other Roman deities.

How Sunday came to be called the Lord's day is plainly set forth by Dr. H. Gunkel:

"How is it to be explained that this day was named the Lord's day? All of these difficulties are cleared up as soon as we attempt to investigate the matter on a religio-historical basis. If, in another Oriental religion, we should hear about the celebration of Sunday, and then should raise the question, 'What kind of a lord is it after whom Sunday was called the Lord's day?' we would at once find the answer: 'This lord is a god, the sun god. The idea that definite days appertain to

definite gods, manifestly lies very near to the naïve religious manner of thinking, and at that time it was everywhere prevalent in the Orient. According to one of the Babylonian calendars [the astrological], Sunday, as its name still indicates, was regarded as essentially the day of the sun god. If the ancient church celebrated Sunday, it indirectly took over with it the celebration of the old day in honor of the gods." "But a very important evidence that the observance of the first day of the week is of foreign origin (in particular a religion of the sun) is its analogy to the Mithraic mysteries, in which also this same day was celebrated." "The taking over of Sunday by the early Christians is, to my mind, an exceedingly important symptom that the early church was directly influenced by a spirit which does not originate in the gospel, nor in the Old Testament, but in a religious system foreign to it." —*"Zum religionsgesch. Verstaendniss des Neue Testament," Goettingen, 1903, pp. 74-76.*

The only Lord's day known in the Scripture is the seventh-day Sabbath; for Christ said, "The Son of man is Lord also of the Sabbath."

The implication that Acts 20:7 proves that the disciples in Troas kept the first day of the week, is pure assumption. There is no proof that the breaking of bread here spoken of is necessarily a reference to the Lord's Supper, nor that it occurred every Sunday, and only on that day.

Remembering that Justin Martyr wrote about 147 A. D., and that he calls the first day of the week by its pagan name, "Sunday," and not by any other title, we are prepared rightly to evaluate his testimony for the observance of a day not commanded in the Scriptures.

J. N. Andrews, in his "History of the Sabbath," says:

"This is the first instance in which the day of the sun is plainly mentioned as a day of Christian worship, as far as Rome is concerned. Something over a century has passed since the day of Christ; the Apology itself bears no date, but it is generally placed at about 147 A. D. In this Apology, and in fact throughout all his writings, Justin uses everywhere the heathen designations for the day. Thus this new day of Christian worship appears as the day of the sun, a very significant fact. The reasons for this assembly are, 'being the first day in which God set himself to work upon the dark void in order to make the world, and in which Jesus Christ our Saviour rose again from the dead.' Thus the day of the sun is set forth as the first day of light and of life; but these old heathen motives for distinguishing the first day of the week as the day of the sun and life-giving power, appear in the Christian setting—this life through the resurrection of Jesus Christ our Saviour. Nothing whatever is here said of any divine commandment to observe this day."—*Pages 329, 330.*

When such a tissue of misleading statements is interwoven in order to establish the observance of Sunday, it is plain that the writer must realize the weakness of his position, or else be very lacking in appreciation of logic.

L. L. C.

* * *

Who Is Lucifer?

THE name "Lucifer" occurs in the Bible only in Isaiah 14:12:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

Smith's Bible Dictionary, as also Robinson's Calmet's Dictionary, and "The Temple Dictionary of the Bible," all refer the name in this text to the king of Babylon, "possibly," as "The Temple Dictionary" suggests, "Esarhaddon, who took the title King of Babylon, to secure the loyalty of the Babylonians." But all three of these authorities agree

that primarily it means Satan, and is applied to the king of Babylon only typically.

Jerome, and all the Christian Fathers following him, held that Lucifer meant Satan. For this opinion several reasons are assigned. Our Lord's words recorded in Luke 10:18, "I beheld Satan as lightning fall from heaven," are at least suggestive of the first part of Isaiah 14:12; while verses 13 and 14 of Isaiah 14 assert things of Lucifer that could scarcely be true of any mere man, however ambitious he might be.

This latter consideration is greatly strengthened by a comparison with certain expressions in Ezekiel 28, which could not possibly be true of any human being; as, for instance:

"Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." Verse 3. "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Verses 13-15.

The statements in verses 16 and 17 are also full of meaning:

"I will cast thee as profane out of the mountain of God: I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

One cannot read these words without associating them with Revelation 12:7-9 and 21:18-20, in which latter scripture we find named, with others, the very stones mentioned by Ezekiel; and this is just what the early church Fathers did in prose, and what Milton did when he wrote:

"Stood up the strongest, fiercest spirit
That fought in heaven, now fiercer by despair."

And again, referring to his change of name from Lucifer to Satan, Milton said:

"Satan; so call him now, his former name
Is heard no more in heaven."

Bailey certainly had in mind Ezekiel 28:17 when he wrote, "As proud as Lucifer;" Shakespeare must also have had reference to the same text, which he probably connected with Luke 10:18 and Revelation 12:9, when in Act III of Henry VIII, he wrote:

"When he falls,
He falls like Lucifer."

It is only in comparatively recent years, since many have come to deny the existence of a personal devil, that the several texts referred to have been explained as referring only to the king of Babylon and to the Prince of Tyre, instead of, as formerly understood, to those rulers standing only as symbols, or types, of the great fallen angel.

Of course we realize that a former consensus of opinion, even though of long standing, proves nothing as to true doctrine; but when that opinion is found, as in this case, to be in harmony with the Bible, and to have changed only as vital Bible truth has been abandoned, we do well to stop and ask the reason for the change, and to return to the more primitive and Biblical view.

C. P. B.

Growth in Grace

MRS. ELLEN G. WHITE

WE can never see our Lord in peace unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, we must "come unto the measure of the stature of the fulness of Christ." We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we would reach the perfection of Christian character.

Those who engage in this work will see so much to correct in themselves, and will devote so much time to prayer and to comparing their characters with God's great standard, the divine law, that they will have no time to comment and gossip over the faults or dissect the characters of others. A sense of our own imperfections should lead us to humility and earnest solicitude, lest we fail of everlasting life. The words of inspiration should come home to every soul: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If the professed people of God would divest themselves of their self-complacency and their false ideas of what constitutes a Christian, many who now think they are in the path to heaven would find themselves in the way of perdition. Many a proud-hearted professor would tremble like an aspen leaf in the tempest, could his eyes be opened to see what spiritual life really is. Would that those now reposing in false security could be aroused to see the contradiction between their profession of faith and their everyday demeanor.

To be living Christians, we must have a vital connection with Christ. The true believer can say, "I know that my Redeemer liveth." This intimate communion with our Saviour will take away the desire for earthly and sensual gratifications. All our powers of body, soul, and spirit should be devoted to God. When the affections are sanctified, our obligations to God are made primary, everything else secondary. To have a steady and ever-growing love for God, and a clear perception of his character and attributes, we must keep the eye of faith fixed constantly on him. Christ is the life of the soul. We must be in him and he in us, else we are sapless branches.

God must be ever in our thoughts. We must hold converse with him while we walk by the way, and while our hands are engaged in labor. In all the purposes and pursuits of life, we must inquire, What will the Lord have me to do? How shall I please him who has given his life a ransom for me? Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God.

To comprehend and enjoy God, is the highest exercise of the powers of man. This may be attained only when our affections are sanctified and ennobled by the grace of Christ: "No man knoweth . . . who the Father is, but the Son, and he to whom the Son will reveal him." In Christ was God "manifested in the flesh," "reconciling the world unto himself." In Christ was the brightness of his Father's glory, the express image of his person. Said our Saviour, "He that hath seen me hath seen the

Father." In Christ is the life of the soul. In the outgoings of our hearts to him, in our earnest, affectionate yearnings for his excellence, in our eager searching into his glory, we find life. In communion with him we eat the bread of life.

When we allow objects of minor importance to absorb our attention, to the forgetfulness of Christ, turning away from him to accept other companionship, we set our feet in a path which leads away from God and from heaven. Christ must be the central object of our affections, and then we shall live in him, then we shall have his spirit, and follow his example.

If we would walk in the light, we must follow Jesus, the light of life. What constitutes the brightness of heaven? In what will consist the happiness of the redeemed? Christ is all in all. They will gaze with rapture unutterable upon the Lamb of God. They will pour out their songs of grateful praise and adoration to him whom they loved and worshiped here. That song they learned and began to sing on earth. They learned to put their trust in Jesus while they were forming characters for heaven. Their hearts were attuned to his will here. Their joy in Christ will be proportioned to the love and trust which they learned to repose in him here.

A living Christian will cultivate gratitude of heart. He will seriously, earnestly recount the blessings of his life and the precious results of all his afflictions. He will recall every occasion upon which the hand of Christ has lifted up a standard for him against the enemy. The great love of Jesus, the infinite sacrifice made for man's redemption, will be an unfailing theme for grateful, humble praise.

Those who are learning at the feet of Jesus will surely exemplify by their deportment and conversation the character of Christ. Their spiritual life is sustained in the closet, by secret communion with God. Their experience is marked less with bustle and excitement, than with a subdued and reverent joy. Their love for Christ is a quiet, peaceful, yet all-controlling power. The light and love of an indwelling Saviour are revealed in every word and every act. Outward troubles cannot reach that life which we live by faith on the Son of God. Its richest, purest joys are felt when Christ is the theme of thought and conversation.

The life of the soul cannot be sustained, except by the right exercise of the affections heavenward, Christward, Godward. Repentance and faith in Christ for the forgiveness of sins are essential, but not all that is required. "He that believeth on the Son hath everlasting life." "This is life eternal, that they might know thee the only true God, and Jesus Christ"—to know him by faith, to receive him into the affections. To accept Christ as our Saviour, we must see him in his work of atonement, and believe that he is able and willing to do what he has promised. The Christian's life is now but just begun. He must, as exhorted by the apostle, "go on unto perfection." He must bring every thought into captivity to the obedience of Christ. If we believe in Jesus, we shall love to think of him, love to talk of him, love to pray to him. He is supreme in our affections. We love that which Christ loves, and hate that which Christ hates.

I have deep anguish of soul as I think that many who have great light and great knowledge of Bible truths, and some even who have taken the responsibility of presenting these truths to others, have yet so little of the love of Jesus in their own hearts. Like the religious teachers whom Christ reproved, they say and do not. They are fruitless branches. A mere profession of godliness is of but little account. A nominal, theoretical belief of the truth is of but little value. The devils also believe, and tremble. We must have that faith which works by love and purifies the soul. Our experience in spiritual things must deepen and widen. We need more strength daily, and we may obtain it by constant communion with God.

The Christian life is never at a standstill. It is, it must be, progressive. Our love for Christ should become stronger and stronger. If the heart is devoted to Jesus, its love for earthly friends and worldly treasure becomes subordinate rather than supreme. As we by faith drink from the fountain of life, so will our joy and peace increase. O that we were more trustful, and firm, and true, that Christ might not be ashamed to call us brethren!

My brother, my sister, is your soul in the love of God? Many of you have a twilight perception of Christ's excellence, and your soul thrills with joy. You long for a fuller, deeper sense of the Saviour's love. You long to entwine your affections about him more closely. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after God. Give yourselves the culture of spiritual thoughts and holy communings. Make haste to obtain a fitness for the mansions which Christ has gone to prepare for all that love him. The day is far spent, the night is at hand. Make haste to ripen for heaven.

It is a great, a solemn work to obtain a moral fitness for the society of the pure and the blest. God's word presents the standard to which we are to conform our life and character. We may choose to follow some other standard which is more in harmony with our own hearts, but we can never thus gain the divine approval. Only by conforming to the word of God can we hope to come to "the measure of the stature of the fulness of Christ." But we must do this, or we shall never enter heaven. Without purity and holiness of heart we cannot win the crown of immortal glory.

Many who ought to be teachers have hardly learned

the alphabet of the Christian life. They need constantly that one teach them. They do not grow in holiness, in faith, in hope, in joy, in gratitude. Christ opened the way, at an infinite cost, that we might live a Christian life. He has told us just what that life must be,—consistent, uniform, Christlike,—that at its close we may say with Paul, "I have fought a good fight, I have kept the faith." It was by faith in Christ that the great apostle maintained the consistency and beauty of his course. He suffered opposition, insult, persecution, imprisonment, with a firmness and meekness which none but Christ could impart. Our obligations are no less than were his. Our privileges are great, our opportunities abundant. Great light is shining upon us, but it will become darkness to those who refuse to follow its guidance.

Measuring ourselves by the Bible standard will give us no exalted view of our own goodness or greatness. The truths of the gospel and the teachings of the Holy Spirit will produce in us brokenness of heart, hatred of sin, and an understanding of self. But wishing for holiness of heart and purity of life will not bring us into possession of these blessings. Mourning over religious delinquencies will never make one acquisition. There are thousands of sluggish, hypocritical tears, of sighs and groans, that never bring to the soul one cheering beam of light, one manifestation of Christ's approval.

It will cost us something to obtain a Christian experience, and to develop a true and noble character. It requires sacrifice and earnest effort, and this is why so little advancement is made by professing Christians. They do not go to the great Source of wisdom, because they shrink from the toil, the cost, the inconvenience. They wish to have righteousness put upon them as a garment. But the white-robed throng of the redeemed ones are those who have washed their robes, and made them white in the blood of the Lamb. Christ has presented the matter as it is: "Strive [agonize] to enter in at the strait gate; for many . . . will seek to enter in, and shall not be able."

We have each a daily work to do, to correct our natural defects of character and to cultivate the Christian graces. Only by the accomplishment of this work can we hope to share in the reward of the righteous. Said Christ, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—*Review and Herald*, May 30, 1882.

Divine Healing

E. HILLIARD

IN these days we hear much about divine healing. Many claim power to heal the sick. It is true that the prayer of faith will heal the sick. It is also true that not all who are healed are restored by divine power.

The Scriptures teach that just prior to the return of our Lord, Satan will work "with all power and signs and lying wonders" to deceive the people. 2 Thess. 2:8-12; Matt. 24:23, 24. He works in every possible way to ensnare and destroy. Our Saviour labors to enlighten and save; he came that we might have life, and that we might have it more abundantly. John 10:10.

A close study of the work of Christ when he was here among men, will make apparent the difference between his method of laboring and the manner by which Satan's agents perform their work. Christ not only proclaimed salvation for the most sinful and degraded, but he healed diseases that baffled the skill of the ablest physicians. All his healing was done without charge. No large sums were received from the wealthy and no pittance from the poor. He met funeral trains, and robbed the grave of its victims. Saddened hearts were cheered by the restoration to the family circle of the one whom the ruthless messenger of death had taken away.

It hardly seems possible that such work would provoke opposition. But the restoration of the dead to life invaded the cherished theory of the Sadducees. They declared the resurrection an impossibility. Reason was dethroned, and an effort was put forth to slay the Life-giver. Sadducees and Pharisees united in denouncing his work, and in declaring that it was wrought through the prince of devils.

The falsity of their accusation is apparent from the fact that devils cannot raise the dead. Satan may heal the sick, but there are tests by which we can know whether the healing is of divine or satanic origin. The archdeceiver introduced sin into our world; and disease, decay, and death are the results of sin. Sin is the transgression of God's law. 1 John 3:4. *Divine* healing is not done through those who are living in open transgression of the moral law. Restoration to health, through the agency of those who knowingly disregard the requirements of heaven, is not from God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Some receive a remuneration for healing the sick by means of prayer. The Scriptures teach that God does not approve of receiving pay for divine healing. Gehazi, the servant of Elisha, took pay that his master had refused for the healing of Naaman's leprosy, and he became a leper as white as snow. (See 2 Kings 5.)

We need to be on our guard; for it is evident that we are living in the days foretold by the apostle Peter:

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought

them, and bring upon themselves swift destruction. . . . And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:1-3.

Spiritualistic mediums who profess to heal the sick, deny the efficacy of the blood shed upon the cross, by which the sinner is bought and redeemed through faith. Through their greed for gain they make merchandise of all who give ear to their "damnable heresies."

A certain spiritualistic lecturer spoke to a large audience who paid one dollar each for seats. All who paid the entrance fee were made merchandise of. Financially they helped to sustain the cause of evil. They sold their time and powers of intellect to listen to the most dangerous heresy.

The Lord does not require us to go upon Satan's ground to learn how to meet the subtle foe. It is dangerous to listen to the advocates of Spiritualism or to attend their séances. The word of God is sufficient to meet all false teaching. It is profitable for doctrine, and by it we are furnished unto all good works. Today there are "multitudes, multitudes in the valley of decision," and soon the cases of all will be decided.

"The great conflict that Satan created in the heavenly courts is soon, very soon, to be forever decided. Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven. Now as never before, Satan is exercising his deceiving power to mislead and to destroy every unguarded soul. We are called upon to arouse the people to prepare for the great issues before them. We must give warning to those who are standing on the very brink of ruin. God's people are to put forth every power in combating Satan's falsehoods and pulling down his strongholds."—*"Testimonies for the Church," Vol. VII, p. 141.*

Montevideo, Minn.

The Law of Ten Commandments

O. E. JONES

THE ten commandments recorded in Exodus 20:3-17 read in part as follows:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them.

"Thou shalt not take the name of the Lord thy God in vain.

"Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet."

It will be observed that this is the law of Jehovah, the Creator of the universe; it is that by which man is governed in his relation to his Maker, and in his relation to his fellow man. It is a law of love. John declares, "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. Paul says, "The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

All heaven is marking our attitude toward the divine law. It is written: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the king-

dom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. And we are told that the least deviation from the law, even in one point, as truly incurs guilt as if all points had been violated. The apostle James declares: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11, margin.

Saving faith is evidenced by an unconditional surrender in loving obedience to the will of God as expressed in the divine law. Of Christ it was written of old, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7, 8. And the apostle Paul declares, "I delight in the law of God after the inward man." Rom. 7:22. The Lord says, referring to the new covenant, "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33.

The law of ten commandments, called "the moral law," written with the finger of God upon tables of stone, was pre-eminently above and distinct from the ceremonial law. The one was changeless and eternal; the other provisional and temporary. The ceremonial law had to do largely with types and shadows, the moral law with the eternal principles of righteous-

ness. Of the ceremonial law the apostle Paul wrote: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

Thus the ceremonial law, with its typical, or shadowy, yearly sabbaths, of which there were seven (see Leviticus 23, etc.), and its meat and drink offerings, passed away. But the law of ten commandments is absolutely unrestricted. It is the foundation of God's moral government, adapted to the needs of all mankind in all ages. Neither is it affected by our attitude toward it; it will ever remain unchanged. Of it inspiration has written: "All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. Again, Jesus says, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." "It is easier for heaven and earth to pass, than one tittle of the law to fail." Matt. 5:18; Luke 16:17.

In the plan of redemption, the law of God is that by which sinners are convicted of sin, the law serving as a perfect mirror, pointing out sin in the life. The word of God says: "Sin is the transgression of the law." 1 John 3:4. "By the law is the knowledge of sin." "I had not known sin, but by the law:

for I had not known lust, except the law had said, Thou shalt not covet." Rom. 3:20; 7:7.

The course of the world is downward with ever-increasing rapidity. To withstand the tide as we near the end, having respect unto all the commandments of God, will require no small effort. Of the remnant church it is declared, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (See Revelation 14.) But the reward will be abundant. Joy, unspeakable joy, awaits the overcomer. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "O how love I thy law! it is my meditation all the day," is the true sentiment of every converted soul.

It is to our highest interest in this life and for the life to come to keep the commandments of God diligently. The psalmist says, "The law of the Lord is perfect." Jesus, who lived a perfect life, said, "I have kept my Father's commandments;" and to us he says, "Be ye therefore perfect." Like a chain, a character is no stronger than its weakest point. We do well, therefore, to read the commandments over and over again, and to ask ourselves this question, Am I daily, by the grace of Christ, trying to bring my life practice into perfect harmony with all the commandments, just as they have come to me from the loving heart of God?

The "Time of Trouble"

MILTON CHARLES WILCOX

NOT with "a time of trouble," but with "the time of trouble" this article deals. It is a time of trouble in the Old World now. No one questions that the assassination of an Austrian prince in 1914 developed into such a war as the world never before saw. Never was such a large portion of the world engaged. Never were such vast armies brought together and trained and fitted for slaying men and demolishing cities. Never was so much expended for war.

It is safe to say that all the wars from Julius Caesar—nay, more, from Hannibal and the Scipios; from Alexander the Great; from Cyrus the Great; nay, more than this, from Nebuchadnezzar the Great—to the year of our Lord 1913, all rolled into one, could not reach a magnitude equal to that of this last war, save in the number of men engaged. The armistice between the principal powers engaged has been signed, and formal treaties have been negotiated, but there are at this writing a number of wars now going on which have grown out of this war; and the suffering and hardship, the disease and destitution, consequent upon it are colossal, incomparable, heart-rending. Millions are starving and dying in many countries of Europe today; and the end is not yet.

But this is not the "time of trouble, such as never was," predicted in Daniel 12:1. That time comes when the last kingdom on earth—the last rival kingdom to the rule of the Son of God—goes down to wreck, and the great High Priest leaves his mediatorial throne, declares the work of reconciliation done, and takes to himself his great power to reign. Dan. 12:1; Rev. 22:11, 12.

But ere the glory of that power breaks upon this sin-blasted planet, he waits. The Spirit of God is

withdrawn from a world which has rejected its ministry. The universe must witness the result of that rejection. They must see sin and rebellion ripened. Men must eat of the fruitage of their own sin. The gathering plagues, typified by those in Egypt (Exodus 7 to 12) and predicted in Revelation 15 and 16, will fall and their presence will be manifest. The merciful power of God will no longer restrain them, and man will drink to its dregs the cup of his own brewing. Festering tumors, fearful heat, poisonous waters like putrid blood to drink, the inspiration of demons goading a mad world to the awful madness of war,—all these will come upon the earth, fulfilling the fearful prophecy of Jeremiah 25:15-33! This time of trouble is near.

There have been many times of trouble in this sin-marred earth, but all of them rolled into one will not exceed this. It is the day of Jehovah's vengeance, and the year of recompense for the cause of Zion. Isa. 34:8.

There is now salvation from that wrath. There is yet a refuge from the storm. No evil shall befall those who hide in the pavilion of God, who now make Jesus Christ their refuge; for through all that time of the visitation of the justice of God, to those who have sought him he will be a "hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

Then will be demonstrated the dross and tinsel of sin in contrast with the gold of character. Thank God, that day, that time of trouble, has not broken upon the world. There is yet time for reconciliation with God. "Behold, now is the accepted time; behold, now is the day of salvation."

Notes from Wesley's Diary --- No. 1

H. M. S. RICHARDS

God's ways with men are various. Not always does his message of full acceptance bring transports of joy and loud shouts of victory to the newborn soul. Some feel that unless their experience parallels that of some earnest Christian they have known or heard of, they have not been accepted of the Lord. They have been led to expect a mighty wave of feeling, or physical manifestations, to attest this inward work of grace.

John Wesley tells in his "Journal" of the years of conflict, struggle, and defeat through which he passed, before he was really connected with God. He says he was almost unconsciously trusting to his own works and his own righteousness. Then came a definite change in his life. He says:

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart

through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and had saved me from the law of sin and death.

"I began to pray with all my might for those who had in a more special manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart.

"But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

"After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and he sent me help from his holy place. And herein I found in what the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered: now I was always conqueror."

Then and Now

CHARLES H. BLISS

It has been my privilege to live threescore and ten years and more. Fifty-four years of this time I have been a member of the Seventh-day Adventist Church, and for fifty-two years I have been in the ministry.

Fifty years ago, when we attended public service, the believers were all as one family. The handshake was customary. In recent years, I have attended churches where for weeks I was a stranger, and not a hand was offered me.

Then, if a stranger came in, every one seemed anxious to shake hands with him. Every member of the church took part in the social service which was held every Sabbath, and if the congregation was too large for all to take part, it was divided into

groups, so that each one who desired might speak.

Now, our large churches have pastors who deliver their sermons, then go out the back way, and we see them no more until the next Sabbath.

Then, a minister visiting a church considered it his duty to become acquainted with all present, especially strangers, and during his stay he would visit every home and pray with the family; and he was welcome to stay a week or more if he desired. In fact, Seventh-day Adventists were noted for their hospitality, and every believer could find a home with any other believer.

Let us pray for the return of the spirit of those good old days.

Springfield, Ill.

Healed by Prayer

FLORENCE BASCOM-PHILLIPS

I CAN say with David: "O Lord my God, I cried unto thee, and thou hast healed me." "O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." "God is our refuge and strength, a very present help in trouble." "I will praise thee, O Lord, among the people." "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me." "It is a good thing to give thanks unto the Lord." "Give unto the Lord the glory due unto his name."

Last fall I started to clean some clothing with a chloroform, ammonia, and ether mixture. Not taking into consideration the nature of the chemicals, I had kept the compounds on a shelf behind the stove. After shaking it according to directions, I pulled the cork, and the mixture puffed into my face like an explosion, burning my face, and especially my eyes and eyelids. My eyes were burned until I could scarcely bear to open them because of the pain; and when I did open them, they filled with tears un-

til I could hardly distinguish the objects in the room. To my husband my eyes appeared to have a film over them, or, as he expressed it, "something that would be scales if it were dry."

We did everything we knew for the condition, using hot and cold applications, bathing the eyes with boracic acid solution, and keeping them bandaged most of the time; but they seemed to improve very little. I had to eat sometimes with the bandage over my eyes, and if I tried to eat without the bandage, they would fill with tears until I could scarcely see my plate.

After four or five days of this, I prayed the Lord, if it was his will, to heal them, as the next day we were to have threshers, and I had no help, and it was impossible for me to cook under these conditions. The next morning the only indication of my trouble was a bloodshot appearance, which did not interfere with my eyesight. And best of all, the Lord did more than I asked; for my eyes have since been better than they were before.

IN MISSION LANDS

Among the Indians of Ecuador

ELLIS P. HOWARD

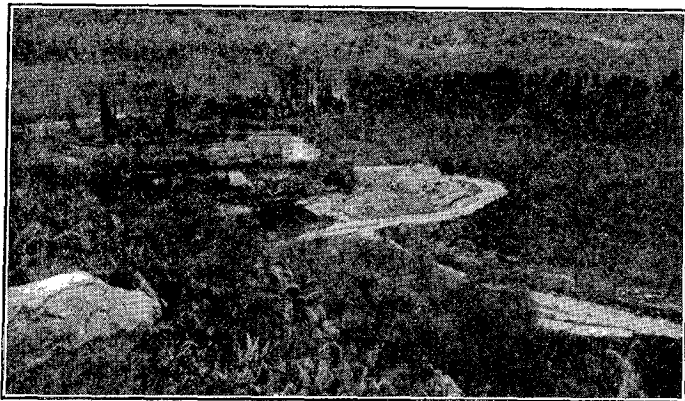
ON our way back from Guano we heard what seemed to be the sound of distant drums. Deciding that a feast must be in progress, we rode nearer, even right among the feasters—which is not usually the wisest thing to do. The most of them were already quite drunk from the native drink, *chicha*. They were celebrating their feast by the firing of shotguns, of which the company possessed some twenty or more. The Indian is not so dangerous from the drinking of *chicha* as from drinking whisky or alcohol. To be brief, we soon had our hands full of patients. A small barrel was brought, on which we opened the medicine cases. In all, about fifty were treated, and I pulled more than twenty bad teeth. These Quechua Indians have much poorer teeth than the Aymara Indians of Peru. The water in this part of the country seems to contain considerable iron, which is not good for the teeth. As the teeth were pulled without the use of anything to deaden the pain, many of the Indians were sobered in the process. We dispensed many simple remedies to those who requested them and needed them; and as we did so, it was with the injunction that they should drink no *chicha* with them nor for a while after using them. I hope that part of the community went "dry" for a time at least. We received a hearty invitation to return. Next time I trust it will be under more favorable conditions.

This particular feast is called *Cuasimodo*, and is peculiar to Ecuador. It is held each year, beginning the second Sunday after Easter. It is an institution of the *curas*, or priests. From among the Indians the priests of their respective *parroquias* appoint governors, captains, lieutenants, and mayors. The priest requires that the governor give a steer and a quantity of money to him—usually ten sueres. Under the priest this governor is placed over the *parroquia*, or parish, which is divided into parts over which are captains. Then there are smaller divisions under lieutenants and mayors.

The captain, known as the *prioste*, or steward, makes the feast. About two hundred Indians are usually called to each gathering. Each Indian must pay to this *prioste* from ten to fifty cents, according to what the steward thinks will be needed. Sometimes this amount is even as high as four sueres, or a little less than two dollars. On collection, half of this money is immediately delivered to the priest of the parish. The rest is used in three different masses that are held during the week by the priest. Usually the Indians are required to decorate the church, which is sometimes found very expensive.

It can readily be seen what is gained by the *cura* when there are thousands of Indians in a parish. Each Indian is required to bring a small barrel of *chicha* to the captain's home. At the next feast, the following year, when some one else is captain, the *prioste* of the former year, for politeness' sake, must return two barrels of *chicha* instead of one. Thus there is always a debt among the Indians of *chicha* to be paid back at the next feast. If the Indian thus knows that his drink is assured, free, he is not likely to fail in serving as captain at these feasts when called upon. When he has no money and the Indians fail to hand in all that the priest requires, he is often obliged to mortgage his land in order to pay the priest. The Ecuadorian law is against these practices, and they are not carried out in the larger towns or cities.

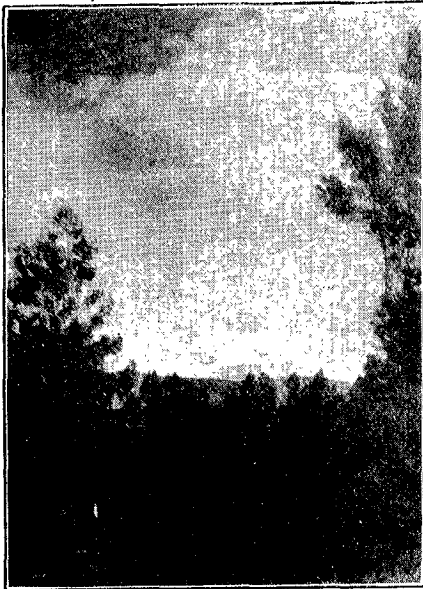
Another day, when we were visiting west of Rionbamba, the Lord providentially led us. In a short time we found ourselves among quite a large company of Indians away up on the hills. I pulled about thirty teeth that day and treated many sick. Only one among them—Pedro Cando—could really talk Spanish, and he served as our interpreter. After prayer Pedro invited us to his house to eat a little



A Beautiful Valley in Ecuador

that they had prepared for us. Alfalfa was also brought for the horses. Again people began to assemble, until another large company had gathered. When we left they showed us a shorter way out, and when necessary even led us on horseback through their grain fields. Two Indians went ahead and filled up the bad places in the road, that we might pass over. Many ran with rejoicing ahead of us. They seemed so thankful and grateful that we had come to visit them and treat their sick. It seemed more like a gathering of our Indian brethren in Peru. They kept inquiring, "When are you coming back?" and saying, "We want you to be sure to return." We promised that we would return soon. O that the Lord may help us to find a real opening among these Indians! We long to teach them the truth.

It is necessary, here in Ecuador, where nothing has ever been done for the Indian and where there is so much superstition, that we begin among them with the medical work. Here we have not as yet any prestige to help us, as we now have around Lake Titicaca—the result of the many years of work in that field. If we began to teach the truth on our first visit, it would be destructive to our work, and we should never be permitted to return. However, we do drop a word of truth whenever occasion offers. If you could understand the fanaticism that exists here and the hold that Catholicism has on the people of these regions, you would understand why we have to move slowly.



A Smoking Volcano

lieve that some day in the near future we shall have our wish. There are very good farms owned by the Spanish in the midst of this Indian territory, and some of them are for sale.

At present there are two influential Indians from Papallacta visiting us here in Quito. Papallacta is one of the first villages we visited on our trip to the Oriente, or east Ecuador, in the Amazon region. This village itself, though in the Oriente, is really just over the high Huamani Mountain, in a valley of about ten thousand feet altitude. These two Indians are begging us to go back with them. If all goes well, we shall visit them again next week. We hope more workers will soon be preparing for Ecuador. The region is vast, the people as yet are unreached, and the time is short. Do not forget us in your prayers as we seek openings among them.

Quito.

* * *

A Call to Our Young People

JOHN E. FULTON

A LITTLE book entitled, "Heroes of Our Indian Empire," contains the lives, briefly told, of nine of Great Britain's noblest statesmen, whose talents and service were devoted to India. They were Sir Thomas Munro, Sir John Malcolm, the Hon. Mountstuart Elphinstone, Lord Metcalfe, James Thomason, Sir Henry Lawrence, Sir James Outram, Sir Bartle Frere, and Sir Donald F. McLeod. While no doubt there were many other great men whose lives were given to India, only these are the heroes of this little book.

It is not the purpose of this article to set forth the lives of these men, who were chiefly engaged in political pursuits, but there are some striking circumstances applying to all nine of them, which should be an encouragement and inspiration to the young men of our denomination; and here is to be found the reason for referring to these noted men.

Without exception these heroes became attached to the service in India when young, all of them in their teens. Sir Thomas Munro arrived in India at the age of nineteen. Sir John Malcolm received a cadetship while still a lad, landing at Madras at the age of fourteen. Hon. Mountstuart Elphinstone received his appointment to India at the age of sixteen. Lord

There are many other visits yet to be made, but it is our plan to visit Riobamba again in a few weeks. In fact, every few weeks we must go there, as long as the Indians will receive us. O, how our hearts long to see a mission established among these poor people! My faith is strong enough to be-

Metcalfe left Eton at the age of fifteen, and went to India at the age of sixteen. James Thomason went to India with his parents at the age of four, was sent to England to receive an education at the age of ten, and returned to India at the age of eighteen. Sir Henry Lawrence was born in Ceylon, was educated in England, and entered the service in India at the age of seventeen. Sir James Outram received a cadetship and arrived in Bombay at the age of sixteen. Sir Bartle Frere was nineteen when he entered the service in India, and Sir Donald F. McLeod, the last of these nine worthies, began his life-work for India at the age of eighteen.

On arrival these men were required to learn the languages, and some of them became especially proficient as linguists. There were older and more experienced men with whom they were associated, and from whom they sought counsel.

Some of these young men endured hardships and sickness in those early days; the first one mentioned, Sir Thomas Munro, is a notable example. Writing to his sister, he said he had never known hunger or thirst, fatigue or poverty, till he went to India. "Since then," he wrote, "I have frequently met with the first three, and the last has been my constant companion. I was three years in India before I was master of any other pillow than a book or a cartridge pouch; my bed was a piece of canvas stretched on four cross-sticks, whose only ornament was a great-coat that I brought from England, which, by a lucky invention, I turned into a blanket in cold weather by thrusting my legs into the sleeves, and drawing the skirts over my head."

These men gave up home and country and endured great hardships for the sake of their nation and their king. And they became wonderfully attached to the country of their adoption and to the peoples of India. No sacrifice seemed too great to endure, no labor called for seemed too hard to accomplish.

From the lives and labors of these men are lessons bearing upon the work of our missionary band, many of them young men and women who have devoted their lives to India. First, by the worldly examples noticed, we are encouraged to believe that our young men have a great future of usefulness in the service of their King. We are thus led to emphasize the point that while a preliminary home training is necessary, yet after all, India becomes the great training ground for these young workers.

Young men from our colleges, whose training, consecration, and ambition lead them to devote their lives to the service of the cross in India, are urgently called for, and will be gladly welcomed here.

India promises hard work, privation, sickness perhaps, but also many pleasant associ-



Cactus Plants

ations in labor, and a glorious victory on the reaping day. Who are ready to respond to the call? The stupendous task India presents to the home church emphasizes the call to our young people who have the vigor of young manhood and womanhood to cope with the many difficult languages, the dangers from sickness, and the hard, wearing labor. Without the strength and vigor of youth this work cannot be finished. May God inspire our young people with the missionary spirit.

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A Visit to the Island of Tobago

W. S. HOLBROOK

I AM writing you this morning relative to our trip to Robinson Crusoe's island, Tobago. This island is twenty miles northeast of Trinidad, and is under the governor of that island. It is twenty-six miles long and seven and one-half miles wide; has a population, according to the last census, of 20,762. About 98 per cent of the inhabitants are colored. The island is rough and hilly, but productive; even the hills, which are so steep that it is difficult to climb them, produce food.

We landed at the principal village, Scarborough, which is about eight miles from the little creek that is supposed to be the place where Robinson Crusoe landed.

We have two churches and two companies on this island. At Glamorgan we have a very enthusiastic church. We held a week's meetings with them and baptized eight. Brother S. L. Ash, one of our native workers, accompanied me on this trip. We walked out five miles to a small village, Roxborough, and held two meetings. We found a few families living in this village. At first our brethren had rented a hall for Sabbath school, but later this hall was refused them, and they were compelled to plan otherwise.

They secured some poles, placed them in a frame-like shape for a building; then cut palm branches for a covering, and with a few boards on boxes for seats they were prepared to accommodate about 200 persons.

The first evening I spoke, this building was full, with many on the outside. At the close of the meeting I told them I could speak to them the next evening on the subject, "Why I Am a Seventh-day Adventist." I asked all to raise their hands who desired to hear it. To my surprise, all those in the building raised their hands, and then as I looked along the walls of the building covered with palm leaves, I could see dozens of hands sticking through the walls, indicating a desire for my return. The next evening the building was packed, and it looked as if there were 200 persons on the outside. I gave them the message straight, and I never saw a more interested people. We are planning to hold a tent-meeting there as soon as we can get help.

From this place we went to Mount Grace, a distance of nineteen miles, to visit our other church. We had a very pleasant week's meetings there, and baptized eight. We also held meetings two nights at a place called Mason Hall. Here we had a very interesting time. The only place we could find in which to hold our meeting was a small room about 14 x 18 feet. The first night, in the building and on the outside there must have been about 200 persons. The second evening the whole street in front of the

building was blocked. All greatly appreciated the meeting.

This village is about two and one-half miles from the place where we were staying. As we walked back after meeting, many accompanied us fully half-way to show their appreciation of our visit, and then bade us good-by and returned to their homes. I have never met a more appreciative people than those on the island of Tobago.

Tobago has been considered the home of malaria. But after investigating the situation, we find that by taking necessary precautions and visiting the island at the proper time of year, there is no danger.

* * *

Solomon Islands --- No. 5

G. F. JONES

ABOUT two and a half years ago the mission vessel "Melanesia" was launched at Sydney, Australia, for the work in the island groups of Melanesia; but the development of the work in the Solomon Islands necessitated her being confined to that group alone, which covers a thousand miles of distance.

The little vessel is continually on the move, sometimes visiting the older mission stations, but more often the smaller ones where the native workers are in charge. It also stops at the many places where the chiefs have been calling for our mission workers, but thus far in vain. The fact is, we are waiting for the younger boys in our mission school to grow up, as they are the ones farthest advanced; but, as may be expected, they are only playful boys, and not old enough to lead a tribe or learn its language.

Our aggressive mission work has brought us into great perplexity as to how to satisfy these numerous small tribes; for while promising them help some day in the future, we see no possibility of tearing away another worker from our mission schools. What can we do? However, the "Melanesia," as well as the "Advent Herald," is in duty bound to be always sailing about to cheer and endeavor to keep the people from getting weary of waiting for the help that we are expected to give them.

The "Melanesia" is an auxiliary ketch of thirty-one tons, fifty-four feet long, fifteen feet beam, and seven feet depth, with an American-made oil engine of fifty-five horsepower, burning kerosene. For eight months of the year she meets stormy weather and rough seas in these climates, and not with the ideal tropical light breezes, calm seas, silvery spray, and peaceful blue sky one usually imagines. Life on the "Melanesia" is for the most part one of discomfort, sleepless nights, and not a few anxieties for the navigator. Like all other small vessels, and in spite of the fact that she is the Lord's mission vessel, she capers about and does her usual share of rolling and pitching in the avowed endeavor to upset everything and everybody; however, we are all cheerfully standing in our lot at this time.

The "Melanesia" is our only home in all weathers, and up to the present time is the headquarters of our Solomon Islands Mission. Officials and others often ask us, "Where is your headquarters?" or, "Where can we find you?" to which we are unable to give a definite reply, as progressive pioneering work has hitherto confined us to a rolling home on the bounding waves. But I must admit my conviction as the result of actual experience, that the superintendent ought to have a home on *terra firma*, even though

he is seldom there. We are now about to have this home, I am glad to say, and our wrinkled and salted faces will find some relaxation in a peaceable dwelling place.

The war is over, and the "Melanesia" is no longer in danger of being chased and captured or sunk, or of being often held up and inspected by patrol boats. May the "little time of peace" now granted us be filled with successful and rapid trips in our little vessel, carrying the "everlasting gospel" to this part of the "every nation, and kindred, and tongue, and people," made up of these uncivilized people, of whom there are hundreds of tribes, all speaking different languages, in the Solomon Islands alone. Remember us in your prayers and gifts.

* * *

Fruits from the Shanghai Sanitarium

PETRA TUNHEIM

It is now a year ago since, on account of my health, I had to give up my work in Java. One doctor told me that I must go home quickly and die, and another said I could never do any more work. But I could not believe that my work was finished in the East, among the people that I loved so much. I had full confidence in the Great Physician who can heal every disease, however hard it may be.

Nine months ago I came here to the sanitarium, where I received the best of medical help, as well as encouragement that I could get well again here without having to return home. This has proved true, as I have been in the best of health all winter and able to carry full work. It is the first time in these seventeen years in the mission field that I have come up to about the same weight as when I left America in 1903. "There is nothing too hard for Thee." Jer. 32:17-19.

I had been but a few days at the sanitarium when a Chinese lady (patient) was put with me, owing to lack of room. She could speak a little English, so I at once began to talk to her about our dear Creator and his precious word, of which she knew nothing. Every day we studied the truth together, and she became more and more interested. One day she invited me to eat dinner at her brother's house, who is one of the richest men in Shanghai. He lives in a palace costing \$100,000. But the poor man is a slave to opium, and smokes about \$10 worth a day.

Two of her cousins came for treatments, and they joined our study. A few months later, when they got well and did not come for any more treatments, Sister B. Miller continued the studies in Chinese at their home. They became thoroughly converted, and such a hungering and thirsting for the truth I have seldom seen. They studied early and late. One of the sisters had to leave home for some months, but a nephew of the other joined Sister Miller's class. This young man, also well educated, found his Saviour with the deepest of joy.

Last week I attended an institute held by Sister Miller near Shanghai. There were about thirty sisters who met from day to day. Some of these were Bible women and others learning to become such. They were drilled on the message every day, and they in turn had to get up before the class and give the studies. The two sisters above mentioned were there, and also took their turn in giving the readings. They stood up with such freedom and joy,

pointing out the prophecies and how they had been fulfilled. As I sat there and listened, and remembered that only a few months ago they had come to the sanitarium without God and without hope in this world, I could not but exclaim, "What hath God wrought!"

At the close of the institute I had the joy of seeing these three precious souls, with fifteen others, buried with their Lord in baptism. Their faces were beaming with joy as they went into the water. What a solemn occasion! Angels were watching the scene. The young man is planning to go to Pacific Union College next summer, and the sisters want to prepare for Bible work. They paid \$118 tithe before they were baptized. The other sister who was away has returned, and is also anxious to get ready for baptism. I am now studying with a number of others, and some of these are on the point of accepting the truth.

The Lord has told us through his servant that the sanitariums can reach a class of people who cannot be reached in any other way. This has surely been the case here at Shanghai. Our prayers are daily ascending to God that not only these, but also many others, may be gathered out through this same channel as witnesses for God among the millions in this benighted land, and that they, in turn, may gather others into the fold of safety. Then in a little while, with the loved ones from every clime, they will shine as royal diadems in the hand of their God throughout eternal ages. (See Isa. 62:3.)

Dear brethren and sisters, pray for the sanitarium in Shanghai, that the dear Lord may put the burden upon many people who may be willing to help with their means, so that we may soon be able to get a building of our own, in order to help the multitude of sufferers who daily come for help. The people controlling this Red Cross Hospital have kindly given us the use of their buildings for a time, but ere long new quarters must be obtained.

The Lord has surely blessed these faithful doctors in helping so many almost hopeless cases who have come here, and who are now in the vigor of health. I myself am a living witness to this fact. The Lord can do greater things in the future than has been done in the past, through this institution that he has established. Let us therefore rally round it with our prayers and help. I fully believe that we shall have the joy of seeing hundreds of souls healed, both physically and spiritually, through this heaven-appointed agency.

Shanghai.

* * *

In the Philippines

In a letter written from Manila, Brother I. H. Evans tells of his experiences while visiting among the islands. We are sure these will be of interest to all. He says:

"Your letter came to hand last week on my return from the northern part of this island [Luzon], where we have been spending three weeks in Brother R. E. Hay's territory. We had a good meeting at Candon, and then went to Vigan, where we visited in his home for two days. Then we went north and east, visiting some of his stations and workers and various mountain tribes.

"Really it is a hard field, when taken from the viewpoint of the tax on one's physical strength. One could hardly imagine how these workers have to live and travel, and what privations and hardships they have to endure for the preaching of the gospel. The best bed that is offered to them is the floor, with nothing under them but a thin mat made of split

bamboo. And that is not because the people are not hospitable, but because it is the best they have. They have very little to eat. These natives all eat out of the same dish, without spoons, knives, forks, or chopsticks. They dip the food out with their hands, and eat with their fingers. They have few vegetables, as vegetables are too expensive to buy, and their diet generally consists of rice and corn, with a few dried fish if they can afford them. The only mode of travel, in some sections, is on foot.

"And yet the Lord is giving us growth and prosperity in the work. Last year Brother Hay baptized 106 persons, making the membership about 206. They have resolved to double this membership during the coming year. Brother Hay has no foreigner with him. His wife keeps the books, and really they work hard and unselfishly for the advancement of this great message. There is one thing in their favor, and that is, it is never cold here; but they have none of the comforts and conveniences our brethren are used to having at home.

"The work is growing in Brother L. V. Finster's territory. Last year he baptized 320. Last Sabbath, at one place he baptized thirty-five candidates, and we organized a church of fifty-two members. Besides organizing this church, officers were ordained in two other churches and quarterly meetings held with them. The interest in our tent-meetings here in Brother Finster's territory, is very promising. We have seven companies in the field, and they all report good interests. At Abucay, where we organized a church last Sabbath, Brother Stevens does not have a tent. The tents we called for have not been sent, for some reason, and all the accommodations the brother had was a little piece of canvas over the place where the speaker stood, and some bamboo poles with a few banana leaves thrown over them, to shelter the audience. Yet at our night meeting about 300 people gathered, a small part of them being seated. The rest were compelled to stand, and they filled the little place where we had worship, also the street out to the middle of the road. It is a strong Catholic town, and our brethren have suffered much persecution there. The *vice-presidente* of the place was baptized and made elder of the church. We have reason to thank the Lord for his blessing in this field.

"I have not had the privilege of visiting the outstations in the Philippine Islands before. I have always come to Manila; and with one exception, when I went out a few miles on the train to a meeting, I have seen none of our work outside of this city. On the present trip I have visited Cebu, where we held a ten days' meeting and an institute for the workers; I have also visited Iloilo and Negros, and the northern section of Luzon. We now have about 1,600 Sabbath keepers in the Philippine Islands. We were greatly cheered by the arrival last week of Brethren S. W. Munro and R. R. Breitigam, with their families. They certainly were given a hearty welcome here. Saturday evening, a reception was held for them. Brother Breitigam connects with the school, greatly to the relief and satisfaction of Prof. I. A. Steinel. Brother Munro goes to Cebu. We are of good courage in the Lord in this part of the field."

* * *

Progress in India

W. H. WILLIAMS

At the beginning of 1919 it seemed as if the work in India was to be held back by the many discouraging circumstances which arose. Just at the close of 1918 one of our most experienced Indian workers, Brother Devasayaham, died; and then early in February Brother C. F. Lowry was carried away by smallpox. Besides these losses, several families were compelled to withdraw from the field on account of ill health, while others of those left were sick for considerable periods.

Yet with all this we are able to report a net growth in membership in the India Union of 246. Side by side with this encouraging feature, our financial receipts have also grown, as indicated in the following tabular statement:

YEAR	MEMBERSHIP	TITHES	OFFERINGS
1918	732	\$15,300.48	\$4,646.72
1919	978	19,051.20	8,857.92

The Harvest Ingathering campaign was responsible for a good part of the increase in offerings, 1919 yielding 12,292 rupees, as compared with 3,501 rupees for the preceding year.

The total tithes and offerings received in 1919 represents, at current exchange rates, nearly \$40,000 relief to the General Conference in meeting our budget calls; and on the basis of our membership at the beginning of the year, this represents an average of \$54.64 a member. Considering that a large part of our membership is Indian and Burmese, and that in some parts of the field the general scale of living is so poor that coins worth only a fourteenth part of a cent, and even cowrie shells, are current, the tithes and offerings per capita are very remarkable.

I have in my possession some cowrie shells which I bought out of the Sabbath school collection at Aurangabad a few months ago. I once attended a Sabbath school in Travancore, at which about 160 were present. The offerings from the Indians present amounted to twenty-eight cents. That was when these believers were new in the faith; but at a recent Ingathering service in that section, about \$50 was contributed. This is typical of our experience in these fields. When the spirit of the message begins to get hold of these people in India, they strive with the most devoted of us to give their mite for the furtherance of the gospel.

We can look back on 1919 as a period of real growth in India. Among other developments is the opening of our work in the Nizams Dominions [Hyderabad, Deccan], where two missionaries are now working with us. After many months of careful instruction, a church has been organized there, with a substantial company as a nucleus.

The years of faithful language study and preparatory work are beginning to bear fruit. In Burma, East Bengal, the Punjab, Travancore, in fact, in every section where our work is being carried on, progress has been made. Yet when we compare the unentered territory with the stations already opened, we must confess that what we have done hitherto does not compare with what must be done before the work is finished. Every effort is being made to train more Indian workers; but we need more foreign teachers for this work. Much is being done to prepare literature in our leading vernaculars, yet we have no general literature leader for the field. Nearly three years ago our general field men had to leave on account of ill health, and this very day we received word that the General Conference has not yet been able to find us a worker to fill his place. Is there not a capable book worker somewhere who can be spared to come to India? A population three times that of the United States; a country as well served in the matter of internal communications, for its size, as perhaps any in the world; a people eager to read; and yet after three years we learn that there is no one yet available to lead out in our colporteur work. If ever there was a country that needed a well-organized literature-distributing force, and would repay the effort put forth, it is India.

The last month of 1919 witnessed the reorganization of the work in India into four union missions in place of one. We believe that, in view of the varied nature of the interests involved in our work here, this decentralization of the direction of affairs will make for greater efficiency. We ask an interest in your prayers, as also a continuance of your material support.



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."

'TIS EVENING

MARY LIVINGSTON-SMITH

'Tis evening, and the twilight shades
Now fall across the room.
They rest so softly where they lie,
And speak such beauty to my eye,
There is no place for gloom.

'Tis evening, and the sky once blue
Is now a gorgeous sight.
Straight streaks of red and fairy gold
In western skies do change, unfold,
Till all fades into night.

'Tis evening. Oh, how sweet to be
Home-sheltered and at rest,
Day's labors ended, duty done.
Let calm repose her course now run;
Fond twilight seemeth best.

* * *

Those Cruel Bee Stings

JOHN M. HOPKINS

THE hornet and yellow jacket—were you ever stung by them? Most people, especially country folk, know what the bee sting means, how swollen the affected part becomes, and how extremely painful, in rare instances even causing death. But usually the effects all pass away in a few hours.

There is another kind of sting that is far more painful, and often of much longer duration than is that of the bee or hornet. It is a sting that poisons the heart with its baneful virus; it causes bitterness of soul, and leaves a spirit of revenge, retaliation, hatred, and strife. Too often it enters the home, a cruel shaft going straight to the tender, weary heart of the father or mother.

Or it may be, and too often is, a sting from the father to the son, causing life-long alienation and estrangement, yes, life separation. And oh, the bitter remorse of after-years! How gladly would that repentant father recall those harsh, unmerited words and perhaps blows! The dear boy may be leagues away. He may be wandering in distant lands, unknown, unheard from, with bitter memories rankling in his breast. And the aged father, his locks white as the driven snow,—how the thorns in his pillow pierce and sting!

Again: it may be a daughter who, because of some slight thoughtlessness or inattention to duty or some accident has received the hasty reproof, provoking the quick, angry retort, and has become embittered, and mother and daughter are estranged. The sweet, confiding trustfulness of their relationship is broken and destroyed. No more does the daughter cherish the tender, loving regard as in former days, no longer does she make of mother a confiding soul-friend. Driven from her mother by the cruel sting of unkind words, the daughter seeks companionship and counsel from—possibly a flatterer, or a deceiver, one who will lead her astray.

And often there is strife between the husband and the wife. How many otherwise happy homes are

wrecked and ruined by "stings," "dagger words," and children's hearts and lives are blighted by the example of their parents, while angels from glory weep in sadness and depart! The servant of God has told us that angels cannot linger in a home where there is discord and strife.

How earnestly we have longed and prayed for that hour when the spirit of Elijah "shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:5, 6. And, praise the Lord, it is not far distant. Parents, we want to see our children all saved in that day. Sons and daughters, we want to see our parents saved when Jesus comes. It will be the glad home-coming, the gladdest family reunion of the ages. We want to be there; oh, we must be there!

Then, by full confession each to the other and by putting away all bitterness, let us come close to each other in loving parental, Christian unity, that we may together share the glories of our city home, in that promised land—the earth made new.

Roseberg, Oreg.

* * *

An Incident

MRS. E. M. PEEBLES

My hat was missing. I simply could not locate it. It was becoming embarrassing. Was it lost, strayed, or stolen? Must I buy a new one? I looked again in my little room, but the hat was not to be found. Its whereabouts remained a mystery, and I waited.

I was passing a sleepless night because two faithful servants of God, who were wearing out in his service, were apparently about to lose their home, to be left in a time of great need with no certain dwelling place. What could be done? Was it the will of a loving Father who has said, "I will not leave you orphans"? From a human viewpoint it seemed so, but I prayed earnestly during these night hours. Toward morning the thought came to me that I might ask God to help me find my hat, because he says, "Casting all your care upon him; for he careth for you."

So I arose from my bed and knelt to ask him about this minor matter, and then retired to wait for an answer. In less time than it takes to tell it I knew exactly where to go for the lost hat. I could have found it in the dark. I had left it in a safe place when overtaken by a sudden rainstorm.

Then I thought, and said aloud, "If God will hear prayer about a lost hat, he will surely save a home, and I know the home is saved," although it took faith to believe. The battle was not over, but this experience was as Gideon's piece of wool, a sure sign that God was working. "Before they call," he says, "I will answer; and while they are yet speaking, I will hear;" and in looking back I can see how God had been working even before we began to call. The home was saved.

We have a good Father who can hear prayer about the smallest details of human experience as easily as he can save from destruction, from savages, or from the wild beasts in the jungle; and eternity will be none too long in which to tell of his wonderful goodness, and sing his praise for all that he has done for his trusting children. "O give thanks unto the Lord, for he is good: for his mercy endureth forever."

* * *

The Runaway

WOULD they put her in the asylum, she wondered, if they caught her?

Folks would surely think she was crazy. She stopped at the stone wall to rest, and looked back timorously at the old familiar scene.

Far behind her stretched the meadow, a symphony of olive and green in the late fall. Here and there stood a soldierly goldenrod, or berry bushes clothed now in scarlet and gold. At intervals in the long slope stood solitary trees, where fluttering brittle leaves fell in the gentle chill air. In summer time she remembered well that the haymakers rested in their shade, and that the jug with ginger water she made for them was kept there to be cool.

She seemed, as she sat there, to remember everything. The house was all right, she was sure of that; the key was under the kitchen doormat, the fire was out in the stove, and the cat locked in the barn.

She held her work-hardened hand to her side, panting a little, for it was a good bit of a walk across the meadow, and she was eighty years old on her last birthday. The cows feeding looked home-like and pleasant.

"Good-bye, critters," she said aloud; "meny's the time I've druv ye home and milked ye, an' I allus let ye eat by the way, never hurried ye as the boys done."

With a farewell glance she went on again, smoothing, as she walked, the scattered locks of gray hair falling under the pumpkin hood, and keeping her scant black gown out of the reach of the briars. Across another field, then through a leafy lane where the wood was hauled in winter, then out through a gap in a stump fence, with its great branching arms like a petrified octopus, to the dusty highroad.

Not a soul in sight in the coming twilight; John, the children, and the scolding wife who made her so unhappy, would not be home for an hour yet, for to East Mills was a long drive.

Down the steep hill went the brave little figure, followed by an old shadow of itself in the waning light, and by the tiny stones that rolled so swiftly they passed her often, and made her look behind with a start, to see if a pursuer were coming.

"They'd put me in the asylum, sure," she muttered wildly as she trudged along.

At the foot of the hill she sat down on an old log and waited for the train.

Across the road, guarded by a big sign, "Look out for the engine," ran two parallel iron rails that were to be her road when the big monster should come panting around the curve.

At last the dull rumble sounded, a shrill whistle, and she hurried to the track, waving her shawl to signal.

This, in the conductor's vernacular, was a cross-roads station, where he was accustomed to watch for people waving articles frantically. The train stopped,

and the passenger was taken aboard. He noticed she was a bright-eyed old lady, very neat and precise.

"How fur?" he asked.

"Bostin."

"Git there in the mornin'," he said kindly, waiting for the money as she opened a queer little reticule, where, under her knitting, wrapped in a clean cotton handkerchief, was her purse, with her savings of long years,—the little sums Sam had sent her when he first began to prosper in the West, and some money she herself had earned by knitting and berry picking.

At a crossroad, as they went swiftly on, she saw the old sorrel horse, the rattling wagon, and John with his family, driving homeward. She drew back with a little cry, fearing he might see her and stop the train; but the train went on so fast that that could not be, and the old horse jogged into the woods, and John never thought that his old Aunt Hannah, his charge for twenty years, was running away.

At Boston a kindly conductor bought her a through ticket for Denver.

"It's a long journey for an old lady like you," he said.

"But I'm peart for my age," she said anxiously; "I never had a day's sickness since I was a gal."

"Going all the way alone?"

"With Providence," she answered brightly, alert and eager to help herself, but silent and thoughtful as the train took her into strange landscapes, where the miles went so swiftly they seemed like the past years of her life as she looked back on them.

"Thy works are marvelous," she murmured often, sitting with her hands folded; and few idle days had there been in her world when she had sat and rested so long.

In the day coach the people were kind and generous, sharing their baskets with her, and seeing that she changed cars right and that her carpetbag was safe. She was like many of the dear old grandmas in Eastern homes, or, to grizzled men and women, like the memory of their dead mother, as faint and far away as the scent of wild roses in a hillside country burying ground. She tended babies for tired women and talked to the men of farming and crops, or told the children Bible stories; but never a word said she of herself—not one.

On again, guided by kindly hands through the great bewildering city by the lake, and now through a yet stranger land. Tired and worn by nights spent in the uncomfortable seats, her brave spirit began to fail a little. As the wide, level plains, lonely and drear, dawned on her sight, she sighed often.

"It's a dre'ful big world," she said to a gray-bearded old farmer near her; "so big I feel e'en most lost in it, but," hopefully, "across them deserts like this, long ago Providence sent a star to guide them wise men of the East, an' I hain't lost my faith."

But something like a sob arose under the black handkerchief on the bowed shoulders as the hours passed, and the spectacles were taken off with trembling hand and put away carefully in the worn tin case.

"Be ye goin' fur, mother?" said the old farmer. He had bought her a cup of coffee at the last station, and had pointed out on the way things he thought might interest her.

"To Denver."

"Wal, wal; you're from New England, I'll be bound."

"From Maine," she answered; and then she grew communicative, for she was always a chatty old lady, and she had possessed her soul in silence so long it was a relief to tell to a kindly listener the story of her weary years of waiting. She told him that all the relations she had were two grandnephews and their families; that twenty years ago Sam (for she had brought them up when their parents had died of consumption, that takes so many of our folks) went out West. He was always adventurous, and for ten years she did not hear from him; but John was different and steady, and when he came of age, she had given him her farm, with the provision that she should always have a home, otherwise he would have gone away too. Well, for five years they were happy; then John married, and his wife had grown to think her a burden as the years went on, and the children, when they grew big, did not care for her; she felt that she had lived too long.

"I growed so lonesome," she said pathetically, "it seems I could not take up heart to live day by day, an' yit I knowed our folks was long-lived. Ten years back, when Sam wrote he was doin' fair and sent me money, I began to think of him; for he was allus generous an' kind, an' the gratefulest boy, an' so I began to save to go to him, for I knowed I could work for my board for a good many years to come. For three years he ain't hardly wrote, but I laid that to the wild kentry he lived in. I said b'ars and Injuns don't skeer me none, fur when I was a gal up in Aroostuk kentry, there was plenty of both; an' as fur buffalors, them horned cattle don't skeer me none, fur I've been used to a farm allus. But the lonesomeness of these medders has sorter upshot me and made me think every day Sam was further off than I ever calculated on."

"But what will you do if Sam ain't in Denver?" asked the farmer.

"I have put my faith in Providence," she answered simply; and the stranger would not mar that trust by any word of warning.

He gave her his address as he got off at the Nebraska line, and told her to send him word if she needed help. With a warm handclasp he parted with her, to join the phantoms in her memory of "folks that have been kind to me; God bless 'em!" and then the train went rumbling on. But many of the passengers had listened to her story and were interested, and they came to sit with her.

One pale little lad in the seat in front turned to look at her now and then and to answer her smile. He was going to the new country for health and wealth, poor lad, only to find eternal rest in the sunny land; but his last days were brightened by the reward of his thoughtful act of kindness.

"She probably brought those boys up," he thought, "and denied her life for them. Is she to die unrewarded? I wonder. There cannot be any good in the world if that be so." He continued to think about her, and took out his purse; there was so little money in it, too, every cent made a big hole in his store; but the consciousness of a good deed was worth something. "I mayn't have the chance to do any more," thought the lad, buttoning his worn overcoat. At a station, he slipped off without a word and sent a telegram to Denver.

"To Samuel Blair"—for he had caught the name from her talk—"Your Aunt Hannah Blair is on

the W. & W. train, coming to you." It was only a straw, but a kindly wind might blow it to the right one after all. When he was sitting there after his message had gone on its way, she leaned over and handed him a peppermint drop from a package in her pocket.

"You don't look strong, dearie," she said; "hain't ye no folks with ye?"

"None on earth."

"We're both lone ones," she smiled; "an' how sad it be there ain't no one to fuss over ye, an' be keeful of the drafts, and keep flannels allus on your chist; that is good for the lungs."

"You are very kind to take an interest in me," he smiled; "but I am afraid it is too late."

Another night of weary slumber in the cramped seats, and then the plain began to be dotted with villages, and soon appeared the straggling outskirts of a city, the smoke of mills, the gleam of the Platte River, and a network of iron rails, bright and shining, as the train ran shrieking into the labyrinth of its destination.

"This is Denver," said the lad to her, "and I will look after you as well as I can."

"I won't be no burden," she said brightly; "I've \$20 yet, an' that's a sight of money."

The train halted to let the eastward-bound express pass. There was an air of excitement in the car, passengers getting ready to depart, gathering up luggage and wraps, and some watching the newcomers and the rows of strange faces on the outward bound. The door of the car slammed suddenly, and a big, bearded man with eager blue eyes came down the aisle, looking sharply from right to left. He had left Denver on the express to meet this train. His glance fell on the tiny black figure.

"Why, Aunt Hannah!" he cried with a break in his voice, and she—she put out her trembling hand and fell into the big arms, tears streaming down the wrinkled face. "I knowed Providence would let me find ye, Sam," she said brokenly, and no one smiled when the big man sat down beside her, and with gentle hand wiped her tears away.

"Why, I've sent John twenty dollars a month for five years for you," he said angrily, when she told him she had run away; "and he said you could not write, for you had had a stroke and were helpless, and I have written often and sent you money. It's hard for a man to call his brother a villain."

"We wun't, Sam," she said gently, "but just forget; and I wouldn't be a burden to ye, fur I can work yit an' for years to come."

"Work, indeed! don't I owe you everything?" he cried. "And my wife has longed for you to come. There are so few dear old aunts in this country; they are prized, I tell you. Why, it's as good as a royal coat of arms to have a dear, handsome old woman like you for a relation." Then he found out who sent the telegram, and insisted on paying the lad, who blushed and stammered like a girl and did not want to take it.

"I suppose you want a job," said the big man. "Well, I can give you one. I'm in the food commission business. Give you something light? Lots of your sort, poor lad, out here. All the reference I want is that little kindness of yours to Aunt Hannah."

"Here's the depot, Aunt Hannah, and you won't see 'b'ars and Injuns, nor the buffaloes. Sunniest city you ever set your dear eyes on." He picked up

her carpetbag, faded and old-fashioned, not a bit ashamed of it, though it looked as if Noah might have carried it into the ark.

They said good-by, and the last seen of her was her happy old face beaming from a carriage window as she rolled away to what all knew would be a pleasant home for all her waning years.—*Patience Stapleton.*

* * *

The Family Physician

*Free Consultation for the Readers of the "Review."
Address inquiries to Dr. J. W. Hopkins, Sanitarium,
Takoma Park, Washington, D. C.*

Ques.—I have what seems to be catarrh of the stomach, growing worse with the years. Sugar and flesh foods disagree with me. I have a great deal of fermentation and some nausea. There is a soft spot in the left side of my stomach, extending to my back under the shoulder. Is it catarrh, and what shall I do? I am taking a teaspoonful of salt in a pint of warm water before breakfast, as it is an excellent laxative. My food consists of cereals, cream, soft-cooked eggs, toast, sweet fruits, honey, green vegetables, buttermilk, and malted milk. Am I doing right? I cannot use bran, as it irritates my stomach.

Ans.—Perhaps you have an uncomplicated case of catarrh of the stomach. Your diet is right, but you should take only a few articles of food at each meal, making up for variety at the different meals. The saline solution will cleanse the stomach, and is a good laxative. A half-teaspoonful of soda, instead of the salt, will cleanse the stomach nicely, and is good for a time, but will not act as a laxative. It is possible the bran is irritating because you use too much; it is better to use one dessertspoonful at meals twice a day. You might try agar, which becomes soft and does not irritate. Olive oil is soothing to the stomach, and if you have too much acid, it may be taken at the beginning of the meal. Otherwise, it should be taken during or at the close of the meal.

In view of the fact that so many cases of catarrh of the stomach are complicated by an ulcerous condition of the mucous membrane, and are perhaps malignant, you should have an X-ray examination of the stomach and a test meal. The Boulder-Colorado Sanitarium will do this for you. Perhaps you should go to bed and be given treatments, and live on a special diet for several weeks.

Ques.—I suffer much from congestion of the lungs, with irritation and cough, especially after a bad spell with my heart, which is very weak. I sometimes fall unconscious, and occasionally become blind. I am seventy years old.

Ans.—This trouble is due to weakness of the heart. You should rest several times during the day, securing an hour's sleep in the morning and one hour in the afternoon. Regulate the diet carefully, using easily digested foods in amounts which will not burden the heart. Take a small variety at each meal. Use very little or no salt. Gentle massage and warm sponge baths may be taken daily, and the bowels should be carefully regulated. Mild breathing exercises, sitting or lying, with careful arm raising, several times daily, will rest the heart.

Ques.—What is the best treatment for enlarged tonsils? Must they be removed?

Ans.—Enlarged tonsils should always be removed if they are diseased, or if they interfere with respiration or hearing; and as this is almost always liable to occur sooner or later, they should be taken out at once, to prevent any deafness or mastoid trouble.

Ques.—I am troubled with earache and a very disagreeable discharge from my ear. What shall I do?

Ans.—Place yourself under the immediate care of a physician who can treat your ear.

Ques.—Is whooping cough contagious?

Ans.—Yes, particularly in the first, or catarrhal, stage, which lasts a week or ten days.

Ques.—How long should a patient be quarantined or isolated for whooping cough?

Ans.—The District of Columbia quarantines for eight weeks from the beginning of the disease. It is supposed that by the expiration of this period the patient will not be infectious, as the germs will have been destroyed.

Ques.—Several years ago I took a cold in my chest, which has become worse following the birth of each of my three children, until now I am coughing severely and raising a great deal. What shall I do?

Ans.—Have your chest examined and your sputum tested, and make it your business to follow your physician's advice and instruction. It is probable that there is a tubercular condition of the chest, and you should make it your first duty to get well, spending as much time in the open air as you can and getting all the sleep and nutritious food that you need.

Ques.—What shall I do for constipation in my baby? He is four months old. How much water should be used when giving an enema to a baby, and what kind of syringe is preferable? Is glycerin good as an enema? What causes enlarged colon?

Ans.—The baby's bowels should move three or four times a day. If he is breast fed, control your diet so that your own bowels will be regular. Give him a teaspoonful of Squibb's Mineral Oil at bedtime. Gently massage his bowels from the right side around to the left twice a day. Use a teaspoonful of orange, tomato, or prune juice in a little water between feedings, once or twice a day, and give him plenty of water to drink between times. A small bulb syringe is better for the baby than a fountain syringe. A little glycerin occasionally, will move the bowels quicker, but plain or saline water is better. Enlarged colon is sometimes congenital, and at other times it is caused by constipation.

Ques.—Please give remedy for whooping cough.

Ans.—The child should be kept by himself, preferably in bed, although when the attack is mild, he may be allowed to be in the sunshine and open air if warmly clothed. The air in the room should be kept fresh and clean. It may be necessary to warm the air and moisten it with steam, in order to control the coughing. The coughing may be further controlled by inhalations of steam, or by steam medicated by adding menthol or oil of eucalyptus or creosote to boiling water. Fomentations to the spine and chest, with warm or tepid sponge baths, will also help to control the cough. In some cases an abdominal belt should be worn to support the abdominal wall, and it may prevent vomiting. Plenty of water should be given, and protein foods should be kept at a minimum. Convalescence should be prolonged in order to prevent complications and the development of sequelæ. Plenty of good food should be given, especially milk, cream, and fresh eggs. Tonics are sometimes recommended, but the best tonics are fresh, pure air, an abundance of sunshine, rest, attractive play, and systematic sleep, with naps in the forenoon and afternoon.



OUR VISIT AT CAMARERO, ARGENTINA

IMMEDIATELY after the meeting in Buenos Aires, we went to Camarero, Argentina, where the training school and sanitarium are situated, about 300 miles northwest of Buenos Aires. These institutions are nine miles from Crespo, the nearest railway station. The campus on which they stand covers about twenty acres. The school also owns 160 acres of adjoining land. The surroundings are decidedly rural; only a few private homes are near the properties, otherwise rolling farms are on every side.

On the campus are long rows of beautiful paradise and eucalyptus trees, which shelter the roadways and cross the campus in different directions. These afford delightful shade, and serve to beautify the grounds.

A five-day meeting had been arranged. There were in attendance the sanitarium staff, a considerable number of our brethren who own farms in the surrounding country, and some of the students who were coming for the opening of school—in all between two and three hundred. Among the ministers were O. Montgomery, Chas. Thompson, W. E. Howell, R. T. Baer, F. L. Perry, C. P.

Crager, and the writer. The effort to bring spiritual help was not without results. The fervent testimonies borne, some in Spanish, others in German, gave evidence of a deep desire for victory in Christ. Some of the believers living in the vicinity who were present are among our first Sabbath keepers in this field. Brother George Hetze, the first Sabbath keeper in Argentina was in attendance.

As the progress and needs of the world field were presented, with a recital of some of the efforts and sacrifices made in other lands, deep interest was manifested. More than \$3,000 was given to foreign missions. Though isolated from any acquaintance with mission work among the heathen, yet belief in the message has kindled in their hearts a desire to press forward the message until the work is done.

Both institutions are prospering. The school, which opened a few days after the meeting closed, soon reached an enrollment of 150, the largest in its history. Owing to lack of room, other students cannot be accepted. A new boys' dormitory, improved facilities for industrial work, as well as other facilities, are urgently needed. Prof. J. S. Marshall,

recently from the United States, takes up his duties as principal of the school. Prof. G. Casebeer is Bible teacher. These brethren, with their associate teachers, are earnestly prosecuting their work, and our brethren in Argentina are warmly supporting them. We see no reason why this training school should not prepare and send forth a still larger number of workers to further build up the cause in all parts of that field.

We were agreeably surprised to find the sanitarium so well equipped, with such good patronage and under such careful management. The story of the beginning and growth of this institution is unique in the history of our sanitariums. From its beginning in the

in this place. From these institutions circles of influence are reaching out to many parts of South America. May the Lord continue to bless the work and workers at Camarero.

J. L. SHAW.

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CAMP-MEETINGS FOR THE COLORED PEOPLE

Kentucky

SINCE the convention for the colored people at Nashville, Tenn., the writer has visited a number of our churches in the South and East, besides attending to much office business. He found the churches generally alive and awake to

the progress of this message, and fully determined to work for the saving of souls and for the building up of our finances.

On June 18 he went to the Kentucky Mission camp-meeting and conference, which convened at Louisville June 17-27. It was held in Greenwood Park. There were twenty-seven tents pitched, twenty-one of which were for those staying on the ground. The others were for the general preaching services, for the young people's meetings, for the literature work, for the medical work, and for re-

ception and dining purposes. About seventy-five of our people were in attendance from various parts of the State. At nights, and on Sabbaths and Sundays, the number was greatly increased by those from the city and vicinity.

The daytime was set apart for conference meetings, Bible studies, and other helpful meetings. At the night services an attempt was made to set before the public the great principles of salvation as expressed in our threefold message.

Besides Elder R. I. Keate, the president of the Kentucky Conference, and his wife, and other conference officials, there were present from the union Elders J. L. McElhany, the new union president, V. O. Cole, and Prof O. R. Staines; Dr. E. A. Sutherland, of the Madison Sanitarium; Elder J. H. Lawrence, union mission evangelist; and the writer.

The sermons preached and the instruction given by those present aroused in all hearts renewed desires to rise up and finish the work without further delay. The report of the president and his officers, together with that of Elder J. G. Dasent and his coworkers, showed progress in all branches for the past two years.



Mission Workers at the Kentucky Camp-Meeting

private home of Dr. R. H. Habenicht, with almost no outside assistance it has grown until now it is a well-equipped institution, capable of accommodating fifty patients. Its operating-room compares favorably with those in the sanitariums of equal size in North America. To build up such an institution, remote from any city and dependent in many ways upon supplies from the United States, has meant faithful and heroic effort. Dr. Habenicht has given continuously of his efforts toward its up-building. Closely associated with him is Dr. G. B. Replogle; and O. H. Maxson is the business manager. Dr. Carl Westphal has recently connected with this sanitarium. Medical missionary work of this character, conducted on a self-sustaining basis, making its improvements chiefly from its own profits,—an agency not only for bringing relief to suffering humanity, but also for winning souls to the message,—is well worthy of loyal support.

We carry in our minds a fragrant memory of the few days spent at Camarero. We are thankful for what our eyes saw. Evidently the Lord's hand has guided and sustained his servants

Elder Dasent, the State mission evangelist, with his collaborators, had placed the camp in a fine location with good arrangements for the comfort and enjoyment of all. And as the people enjoyed the spiritual blessings, they did not forget to give liberally to the mission fund, besides pledging themselves to give more before the close of the year. They also reconsecrated themselves to this glorious message, promising to be loyal to it until its triumph.

More than \$1,500 was raised in cash and pledges, of which \$400 was in cash. Three hundred dollars' worth of books were sold.

Miss Anna Knight, union mission secretary, was present the last days of the meeting and rendered good service.

Tennessee River

From the Kentucky meeting the writer hastened to attend the Tennessee River Mission conference and camp-meeting, which were held at Nashville from June 25 to July 4. Elder J. H. Lawrence, Elder Milton Young, and the president had obtained permission to hold the meeting on a part of the campus of the historic Fisk University, which put it in touch with a large number of the people of our race.

There were present members and visitors from all parts of the conference, most of whom camped on the ground. Elder I. M. Martin and his staff were present, giving aid and encouragement and transacting the regular conference business during its several sessions. Besides the regular staff of the union office, who were looking after their several branches of the work, there were present the members of the union conference committee and of the union mission committee, who were holding their respective meetings in the city at the time. Among those of the mission committee who were present a part of the time and helped in the camp-meeting were Elders T. S. Tate, Randall Johnson, N. B. King, and J. G. Dasent.

During the time the above-mentioned delegates were present, they went with the campers to the university chapel by invitation of the president of the institution, and made brief addresses concerning our work. They also tendered an invitation to the president, Dr. McKenzie, to address our people.

The evening meetings were well attended by people from the city and vicinity to hear the live truths for these times. Miss Anna Knight, the union mission secretary, was present in the interests of her work and helped to make the meeting a success.

The Oakwood Junior College was represented by two of its students, and for one day by its president, Prof. J. I. Beardsley. Dr. E. A. Sutherland, of the Madison Sanitarium, was present two days, giving medical advice and help. One person was baptized, and nearly

\$900 was raised in cash and pledges. The special campaign with the *Gospel Herald* for the benefit of Oakwood Junior College, and in which several hundred dollars had already been raised, received attention. About \$150 worth of books were sold at the book tent. On one day of the camp-meeting an hour was spent in mission work, which resulted as follows: Visits 616; Bible readings 1; subscriptions 9; magazines sold 16; papers given away 598; books sold 42; hours of Christian help work 6½; persons reporting 31.

All were glad for the blessings received at the camp-meeting, and gave themselves anew to the Lord for the finishing of his work by unceasing labor and sacrifice.

At the close of the meeting the writer went to Oakwood to spend part of two days, returning to Nashville to attend the board meeting of the Oakwood Junior College, July 7. He then proceeded to Detroit, Mich., by way of Atlanta, Ga., and Washington, D. C. In Atlanta he was glad to see Elder G. E. Peters

ices the first Sabbath, and considerable more than \$5,000 was raised for the same purpose at a similar service the second Sabbath. This was partly in cash and partly in pledges.

More than \$4,000 worth of books, magazines, and tracts were sold from the bookstand, which was considered a record amount for camp-meeting.

Elder W. A. Westworth was re-elected president, and all the other officers of the conference were re-elected, though the executive committee was considerably changed. Two young men, namely, E. L. Peterson and T. M. Summerville, were ordained to the gospel ministry. The East Michigan Conference also gave two of their workers to the foreign fields; and the campers said good-by to Brethren E. R. Thiele and E. V. Moore, who sail very shortly for China and South America, respectively.

Every department of the field work in the conference reported very substantial gains, while the tithe reports of the conference for the previous year showed that there had been an increase from \$62,000 to \$105,000, approximately.

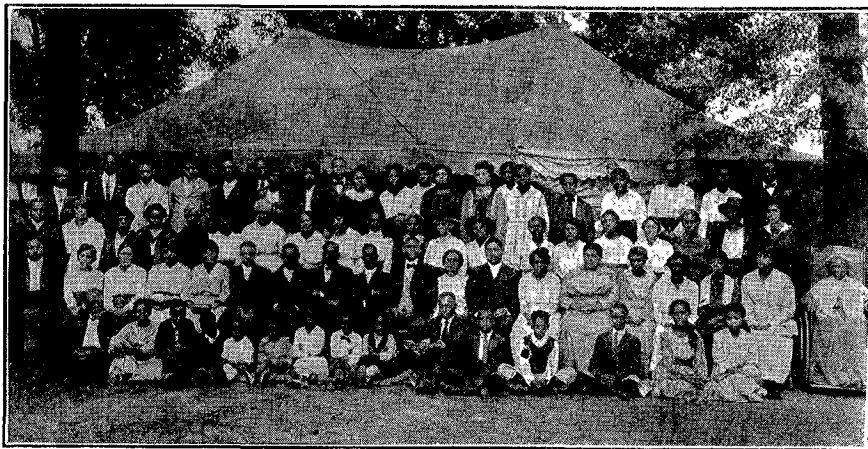
The conference has just completed the erection of one of the finest and best-equipped conference administration buildings that can be found anywhere in our denomination. It is situated right in the heart of Holly. It was erected at a minimum expense, and is all paid for.

Plans were laid during the conference proceedings to increase the efficiency of the Adelpian Academy.

It was planned to erect a hospital building at the academy to care for sick students in case of an epidemic. Work has already begun on this structure.

Plans were also laid to carry on a vigorous religious liberty campaign this fall, before the November election, against the proposed amendment that is then to be submitted to the voters of Michigan. This amendment proposes to compel parents to send to the public schools all their children between the ages of five and sixteen years, or until the first eight grades are completed. If this amendment should be adopted by referendum vote, it would practically close all the parochial, church, and private schools in the State of Michigan. Specially prepared literature upon this subject is to be scattered all over the State and a vigorous lecture and publicity campaign will be carried on for about six weeks before the election.

The general workers present at the camp-meeting were J. S. James, J. W. Mace, Mrs. M. D. Wood of India, and the writer. Elder William Guthrie, of the Lake Union Conference, and his full force of departmental workers, were present. Others present were J. D. Snider, of the Review and Herald Branch at South Bend; Elder A. J. Clark, president of the Chicago Conference; Elder W. H. Holden, president of



Kentucky Mission Conference Camp-Meeting

and to meet Professor Peterson and Miss Bowerman, who are helping Elder Peters in his tent-meeting. They are having good success in bringing many to a knowledge of the message for this time. The audiences have reached 1,600 for Sunday nights, while hundreds attend during the evenings of the week. This attendance has helped them financially; for they have already received—for the first three weeks—more than \$300 in donations. Everything indicates that there will also be a large harvest of souls.

W. H. GREEN.

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EAST MICHIGAN CAMP-MEETING

THE East Michigan camp-meeting and biennial conference session was held on the Adelpian Academy campus, at Holly, June 10-20. It was one of the largest camp-meetings in the history of the conference; and according to the testimony of many, it was also one of the best ever held.

The spiritual response at the conclusion of the revival services on each Sabbath was very marked and unusual. As the result of the spiritual work done upon the camp-ground, twenty-nine persons were baptized, and others were reclaimed who had lost their hold upon God.

A little more than \$1,000 was raised for missions at the Sabbath school serv-

the Illinois Conference; Elder C. S. Wiest, president of the Indiana Conference; Elder R. J. Nethery, president of the North Michigan Conference; and Profs. Frederick Griggs, T. M. French, and C. M. Sorenson, of Emmanuel Missionary College. All these assisted in the services and helped to make them profitable. During the camp-meeting many recruits were obtained for the colporteur work. Everything indicates that bright prospects are ahead for the East Michigan Conference.

C. S. LONGACRE.

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WEST VIRGINIA CAMP-MEETING AND CONFERENCE

THE West Virginia camp-meeting and conference was held in the city of Parkersburg, June 10-20. There was an attendance of about 300 of our people, besides 300 or 400 not of our faith who came to the night services.

The weather was good throughout the meetings. A large tent, in which the principal meetings were held, and also a number of family tents, were purchased for the occasion. The camp was artistically arranged, and from the very first meeting there was thorough organization in every department.

The meeting proved to be a great spiritual uplift to our people, and a deep interest was created in the foreign mission fields as a result of the excellent sermons given by Elder E. E. Andross, and Elder M. D. Wood of India. Elder W. H. Branson attended part of the camp-meeting. His good sermons on justification by faith, which were presented in a clear and forceful manner, were much appreciated by the people.

Dr. H. W. Miller, of the Washington (D. C.) Sanitarium, spent a short time on the camp-ground, giving valuable instruction to our people in regard to health conservation. There was a full attendance of the union secretaries and those engaged in the Columbia Union Conference work.

Elder T. B. Westbrook, president of the conference, and practically all the old officers of the conference, were re-elected to serve for the next two years.

Practically every one on the camp-ground went out with the small books on field day. Those who took part in this work had some very interesting experiences to relate when they returned to the camp. The offerings for missions and the home work amounted to nearly \$4,000, and the Harvest Ingathering goal was set at \$5,000.

The Lord is blessing the work in West Virginia, under the leadership of Elder Westbrook. The outlook for the future is very encouraging. An excellent spirit prevails among the people, and all are of good courage in the work.

F. H. ROBBINS.

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MANITOBA CAMP-MEETING

THE annual camp-meeting and biennial conference was held in a beautiful grove on the banks of the Red River of the North, in the city of Winnipeg, from June 24 to July 4. The meetings were well attended for the size of the conference, and quite a number of interested persons from the city frequently attended the public services.

The deliberations of the conference passed off smoothly, and Elder G. H. Skinner was again chosen conference president, with but few changes in the committee and departmental secretaries. A healthy growth was shown in tithe, mission offerings, and literature sales. The membership had increased 30 per cent; tithe, 100 per cent; Sabbath school offerings, 50 per cent; Harvest Ingathering, 200 per cent; gifts to missions, 45 per cent; while the literature sales had increased 80 per cent.

The Manitoba field is of itself quite a mission field, as there are more than thirty languages spoken in its territory. We have English, German, Icelandic, and Ruthenian believers.

There was a reaching out after God on the part of ministers and people. The daily Bible studies conducted by Prof. W. W. Prescott were much appreciated.

On the last Sabbath of the meeting a considerable number responded to a call to live the victorious life. Our hearts rejoiced to see some respond for the first time. There were twenty who desired baptism, some of whom went forward in the ordinance, while others will be baptized later in the city church in Winnipeg.

Elder and Mrs. Stemple White have just taken up work in the city of Winnipeg, and the outlook for a bountiful harvest is most promising. Two or three Bible workers will be associated with them. The services of Evangelist White and his wife greatly added to the blessings of the meetings.

The writer, after presenting the pressing needs of the mission field, asked the people to lay on the altar their means for the extension of the work. Several thousand dollars was given in cash and offerings.

The Union conference president, and his departmental secretaries, including Prof. E. D. Dick; president of the Canadian Junior College; Elder W. W. Prescott; Prof. H. O. Olson, of Broadview Theological Seminary; Elder J. T. Boettcher; Brother G. L. Gulbrandson, circulation manager of the Brookfield (Ill.) Branch of the Pacific Press Publishing Association; with the local conference workers, and the writer, shared in the burdens and blessings which were showered in large measure upon God's chosen remnant people.

The writer will long remember the believers in this great province of Manitoba, and in his prayers will frequently remember the various interests of the work there, that God may keep his children faithful, and give the workers a large fruitage of souls.

G. W. PETTIT.

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SUGGESTION TO FOREIGN WORKERS WHO WRITE HOME

I HAVE just had the privilege of reading a most interesting letter from Sister Pearl Waggoner-Howard, who, with her husband, has recently gone to Ecuador. It is a practice of hers to make carbon copies of her letters, written by typewriter on thin paper, single space, with double space between paragraphs.

These letters, or copies, are sent to various friends, with instruction to each to resend to others; sometimes a chain of readers is included. The letter just

referred to contained eleven pages, giving a most interesting account of their trip from a previous field to the present one, with bits of description of scenery, sights, and customs, together with a setting forth of the various needs of the field.

As these are personal letters, more freedom is allowed in length and personal expression than would be used in an article for publication. And how enjoyable they are!

Why cannot others of our mission field workers do likewise, and thus give a wider range of enjoyment to their friends in the home field? It is a saving in the matter of writing to individual friends. An added separate sheet of personal matter can be included to relatives or most intimate friends; but the main portions,—the matter of general interest,—though not given for publication, could thus be shared with several, and serve to strengthen the interest in the work carried on by the mission worker.

L. A. HANSEN.

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IN CONSTANTINOPLE

AFTER nearly seven years' absence I was able to visit once more our dear brethren in Constantinople, May 10-18. Their place of meeting is 37 Kabristan, Pera, near the American Legation, and not far from the Y. M. C. A. building. There were a large number of new faces in the audience, and Elders H. Erzberger and A. Buzugherian have plenty of work in and around the city. At present they live in a comfortable dwelling at Roumeli Hissar, on the Bosphorus, about thirty minutes' ride from the lower Golden Horn Bridge, if one goes by steamer. This house was a godsend to our workers, bringing much-needed quiet at night, such as they could not enjoy on the top floor of our present publishing house and former place of meeting, 63 Karanfil, Pera. Rents and all other expenses are excessively high in Constantinople. There are so many Russian and Armenian refugees; so many French, English, and Italian—with some American—marines; and such a motley mass of all other sorts of humanity mixed up and thrown together here in this almost constantly burning city (for fires in Constantinople are almost as common as the famous Constantinople dogs), that one wonders where everybody stays overnight, as buildings burned are very seldom rebuilt.

Were we to go into details concerning present-day conditions in this famous world capital, it would require more time than we have at our command, but it would make rather interesting reading. A few items may, however, be noted in passing.

Constantinople is now an international city, controlled by the French, English, and Italians. How long this triple arrangement will last is a question the future will answer.

Our own people have gone through terrible suffering in Turkey, such suffering as no pen can portray. God in heaven knows all, and those of our brethren who have remained true to him will some day receive their reward. Because so many have been left fatherless and widows, it is necessary for us to open our sympathetic hearts and extend the helping hand in this time of their need; never-

theless, we suggest that this help be sent through our regular General Conference treasury at Takoma Park, D. C.

Thus far most of our believers in Turkey have come from among the Armenians, some from among the Greeks, and a few from among the Jews. Little success has attended our efforts for the Mohammedans.

Our little publishing house is in need of more literature, especially in the Greek and Turkish languages. Three colporteurs are doing good work here. A few promising young men are in training as future workers. We ought to secure for Constantinople a man who could devote his entire time to the Greeks. We should also soon secure some good, suitably situated mission property,—as there is a probability that our mission work and mission family may be left homeless in the future. The housing question is a most serious one in and about Constantinople.

We bespeak for the work and for the workers in Constantinople and in the interior of Turkey (from which we are at present cut off), an interest in the prayers of God's people.

GUY DAIL.

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GOD'S PROMISES FULFILLED IN THE CANVASSING FIELD

AFTER spending last winter at the charmingly situated St. Helena (Calif.) Sanitarium, I began work again the last week in April, in Humboldt County, California. I was blessed from the outset. The first man I canvassed ordered one of our good books. Soon the weather grew so cold, with raw, continuous winds, that I became ill and had to stop work. I have lost about half the time since I came; but God heard the prayers of his beloved children in my behalf, and I am busy at work once more. "As thy days, so shall thy strength be." This promise is a sure wall of defense, a tower of strength.

I am so glad once more to handle that heaven-sent torchlight of truth, "The Great Controversy," also "Our Day in the Light of Prophecy" and "Practical Guide to Health;" and for the foreign tongues, "Coming King" and "Mystery Unfolded."

Last week my orders for books outside of helps, numbered something like fifty, or between \$150 and \$200 worth. In addition to all this, I took fourteen orders for "Ministry of Healing" (Relief edition) for the Loma Linda (Calif.) Sanitarium, or more than \$23 worth in addition to the aforementioned orders. All honor to God above! He gives it all. John 3: 27; James 1: 17.

I wish a host of our other canvassers all over the land, would, along with their regular work, take orders for this book as the way opens,—for one, two, or more a day,—for our sanitariums, as missionary work for God. There are plenty of these books, and they will gladly be mailed to you. It will call down blessing on you, I verily believe. *Prove it!*

The first four days of this week God blessed me with more than forty of my usual orders, or something like \$150 worth. The first day I took thirteen orders, or more than \$40 worth; and still they pile up. Pray that a host may be won for Christ's kingdom as a result of

all these good books he enables me to sell. It must be so, it will be so, according to his word. (See Isa. 55: 11.)

Pray for me, dear friends, that I fail not, nor break down. Oh, I need it! God *does* hear, too. Ps. 102: 17; 65: 2. It is off alone in the woods on my knees and face before God in prayer where the orders are really secured. Then all I have to do is to go to the people and write the orders down.

WALTER HARPER.

* * *

HOW FAR SHOULD MINISTERS GO IN ACCEPTING GIFTS?¹

To the question, How far should ministers go in accepting gifts? I may add another, How far should members go in making donations to ministers? Much is involved in these questions. We cannot lay down any set rule for giving and receiving. If a member feels disposed to make a present to his pastor, I cannot say that the pastor should refuse it, but both parties should be careful. Bear in mind that it is blessed to receive, but it is more blessed to give. This is true of the ministers as well as of the lay members of our churches.

Our people should be educated in systematic giving. The best time to give this training is when they first accept the message; for it is at that time more than at any other that they are willing to part with all to buy the field. "Never should the laborer who raises up little companies here and there, give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause . . . by their means."—*"Gospel Workers,"* p. 222. But to whom and to what must these members give? "All should be taught to do what they can for the Master; to render to him according as he has prospered them. He claims as his just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward him, and cannot expect his prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained, and the plan heartily adopted."—*Ibid.*

"The magnitude of our work calls for willing liberality on the part of the people of God." Our ministers must let their congregation know that we are stewards of the Lord. "He has placed his means in our hands for faithful distribution." (See *"Testimonies for the Church,"* Vol. IX, pp. 50, 51.)

"Voluntary offerings and the tithe constitute the revenue of the gospel."—*Id.*, Vol. V, p. 149.

The only means that God has ordained to advance his cause is the tithing system. He gives mankind the sunshine and the rain; he causes vegetation to flourish; he gives health and ability to acquire means; all our blessings come from his bountiful hand. In turn he would have men and women show their gratitude by returning to him a portion in tithes and offerings. Show your gratitude to God.

The tithes and offerings are for the support of the ministry. The salary of

our ministers should be taken from this fund. In speaking of the support of ministers, the servant of the Lord says:

"In this life those engaged in the ministry should receive fitting remuneration for their labor. They give their entire time, thought, and effort to the service of the Master; and it is not in the order of God that the wages paid them should be insufficient to supply the needs of their families. . . . The minister should have a margin to work upon; for there are many calls made upon his financial resources."—*"Gospel Workers,"* p. 449.

If the needs of our ministers are supplied, and they are given the consideration due them, how far should they go in accepting gifts from members and individuals? While it may be all right to accept a present occasionally, yet we should discountenance such a practice. It is a turn in the wrong direction, and the cause will suffer as a result.

But, you may ask, suppose the salary of the laborer is inadequate to meet his needs? Then the matter ought to be brought before the conference committee, who should give it prayerful and just consideration; but I do not think it is right in the sight of God, my brethren, for us to play upon the sympathies of our members in order to increase our income.

Our members are asked to pay an honest tithe. The calls from foreign lands ring in our ears, and we respond not only with our men, but with our means, averaging from twenty to fifty cents a week per member. Calls from the homeland also demand our attention. I think, my brethren in the ministry, when our people respond to these calls they have faithfully met their financial obligations. There may be those in our congregations who can give more than fifty cents a week to missions. Then let them give it. Remember the statement from the Lord: "We are to place in the Lord's treasury all the means that we can spare."—*"Testimonies for the Church,"* Vol. IX, p. 49. My Christian friends, if instead of giving a few cents to missions in the past, we had done our duty, we would have been in the kingdom years ago.

The bad results of such a practice—ministers' receiving gifts—are: First, it causes a shortage in the Lord's treasury; Second, such a practice leads to slackness in the worker's financial affairs at home. He may be tempted to be extravagant or not as economical as he would be if he were not expecting private donations. And—mark what I say, my fellow workers—if we are slack and extravagant in handling our own means, we shall also be extravagant in handling our Lord's money. Third, there is a possibility that the minister who makes a practice of receiving gifts from his members, will lose his influence with them, and when a worker has lost his influence with his church or with a certain portion of it, how can he faithfully discharge his duty? My brethren, let no man buy or sell you. Do not solicit or bid for gifts. You are the servants of the most high God, and he has promised to take care of you. The plan he has laid down for the support of his servants is beautiful in simplicity, and if followed, our needs will be supplied according to his word.

J. GERSHOM DASENT.

¹ Read at the recent convention of Colored Ministers at Nashville, Tenn.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOHN - - - - - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

HONAN INTERMEDIATE SCHOOL

OUR mission school here at Yencheng opened October 15, and has had an average attendance of ninety. We expected to begin school the first of October, but just before that time the river which flows directly back of the school yard rose, and destroyed all our boys' dormitories and teachers' quarters. We repaired the ruins of these so that we now have six rooms for the boys, but the teachers had to move into the city. By putting ten in a room, we were able to accommodate about sixty boys. We have more than thirty girls, which is very good for this school.

see that our labor for these boys and girls is not in vain, and we are sure that among the students there are many who will help to carry the truth to the people of this heathen land. We need the prayers of our brethren in America, that the means they send over here may be blessed by the Lord, and that his servants in these dark places of the earth may be strengthened to do the work he has given them to do.

DURWARD S. WILLIAMS, *Principal*.

* * *

SCHOOL NOTES IN SOUTH AMERICA—NO. 6

IN Argentina and Uruguay a beginning has been made in the establishment of elementary church schools. For the last three years, Sec. C. P. Crager has diligently fostered this work, along with his duties in the Missionary Volunteer and Sabbath school departments of the Austral Union. At Florida, the Di-

In Brazil

Elder Westphal and I traveled overland from Paraguay through the province of Rio Grande do Sul in southern Brazil, to attend the camp-meeting in Porto Alegre, the headquarters of our conference work in that province. There are several local church schools in this self-supporting conference, and some consideration has been given to the starting of a conference school. As an evidence of the deep interest of the brethren there in school work, I might cite an incident of the last Sabbath of the meeting. While I was presenting a world survey of our school work, with no intention whatever of making a call for educational funds, one brother arose in the congregation and offered to give a thousand milreis (about \$250, gold) toward a school enterprise. During the continuance of the talk and after, this was spontaneously raised to 6,500 milreis, and in a few days, as I afterward learned, to 11,000 milreis.



HONAN (CHINA) INTERMEDIATE SCHOOL

We are very grateful that our brethren in America were able to furnish the means to build a substantial dormitory, which is now nearing completion. This will furnish two dining-rooms and sixteen rooms for students. We hope to use for industrial work the room thus made available in the old quarters.

Our students range in age from eight years to thirty. At the opening of school we planned not to teach the first two grades, because of our lack of room, but as students were already here, we decided to carry grades one to eight.

A spirit of co-operation is manifested by both teachers and students, and our students are receiving a spiritual as well as a mental training. Our young people's society is doing active work in preaching and scattering literature in the near-by villages. At the beginning of the year it was hard to get a response from the students at vesper service on Friday evening, but now practically every one takes part.

The Chinese New Year fell on February 19 this year. This is the greatest festival of the year among the Chinese, and a time of family reunion. We have a vacation at this time, which corresponds to the Christmas vacation in America. It makes our hearts glad to

visional headquarters, a school has been carried on for the children of missionaries, taught largely by Sister William Kirstein, with the assistance of other mothers either in the school or at home. A few other schools are carried on in these two republics. The great outstanding need is *teachers*. With a normal director now in the Camarero school for the first time, we can look forward to a larger supply of better-trained teachers in the near future.

Secretary Crager has done a constructive work of noteworthy value, in securing the translation of the McKibbin Bible series into Spanish. The lessons have been duplicated on a mimeograph and bound neatly into suitable size for use by pupils. The time is not far away when these very essential lessons should be printed in book form, and when others of our own textbooks should likewise be translated and printed in Spanish. We now have work in all the republics of South America, in Mexico, the West Indies, and in the mother country of Spain. For such a population, with a language now become so popular and widespread in its use, the day ought not to be too long delayed when a school literature of our own should be developed.

In harmony with our General Conference policy, the question as to whether Rio Grande do Sul Conference should undertake to establish a conference school at this time or not, was considered later by the union and divisional committees, with Elder John Lipke, the retiring president, and Elder Richard Süßmann, the incoming president, in attendance. It was thought best, all things considered, to advise the conference to throw its strength for the present into the development of more and better elementary schools, since these can take care of the majority of the young people for a time, then look forward to a conference school a little later when a larger constituency shall have been developed. Meanwhile, the union school can care for the comparatively few who may be ready for the academic grades. While the Rio Grande do Sul brethren are to be much commended for their zeal and liberality toward a school of their own, if this counsel is faithfully followed it will result in more fruitful and substantial results in due time.

At the Brazilian Seminary

A few miles out in the country from São Paulo, one of the most progressive and growing cities of Brazil and of

South America, is located our training center for the Portuguese work, the Brazilian Seminary. From a small beginning, it has been carried on for four years, and is just now being established on a solid footing. About a year and a half ago, Prof. Thomas W. Steen, then principal of Adelpian Academy at Holly, Mich., was called to take charge of the Brazil school. He has devoted himself unsparingly and successfully to laying a good foundation for both facilities and instruction. With him are associated P. Hennig, formerly of the Clinton Seminary; E. C. Ehlers, for eleven years missionary and editor in Brazil, as Bible teacher; Mrs. W. E. Murray, of Emmanuel Missionary College, as normal director; Miss Patterson, from the same college, recently arrived to serve as preceptress and teacher; Mrs. Steen as music teacher; and a Brazilian as teacher of Portuguese and other Brazilian subjects.

The original building is now used as a boys' dormitory. All but one wing of the new girls' dormitory has been built, and serves also as chapel, dining-room, and office. A principal's and a farmer's cottage have also been added to the plant. A dam constructed to collect the waters of a stream affords power for generating electricity and for pumping house water from a well. The buildings are constructed chiefly of brick made on the place, neatly plastered and tinted, with roof of tile likewise made at home.

The school plant stands on a high knoll commanding a view of beautiful, luxurious landscape in every direction. This is one of the best situated schools we have, being about four miles from the nearest village, and as far again from a thriving city that is now disputing with Santiago, Chile, the third rank in size in South America. The rural environment is ideal for a Christian school, and city populations can be reached for missionary work. When the plant is completed, the main building will stand between the two dormitories, at a commodious distance from both.

School was just opening the day I had to leave to catch my steamer at Santos for Buenos Aires, but about 125 students had already registered, taxing present facilities quite severely at this early stage, with a large territory to draw from. Brazil is larger than the United States, and is already divided into two unions, thus affording a large field to be supplied with laborers. With the present good staff of teachers, and with Sec. W. E. Murray to co-operate from the field, Brazil has bright prospects for good school service.

There is already a local church school here and there. These must be increased in number and efficiency, for the proportion of young people to the church constituency is very large. With the co-operation of laborers in the field in the finding of recruits for the normal department, the teacher supply can be increased, the children can be taught of the Lord, the seminary can be supplied with more students, and the field with more laborers. No conference can develop its maximum of efficiency in soul-winning without early laying wise and broad plans for the building up of its educational work. No school can ever function to its full mission without keeping its eyes constantly on the field

and shaping all its work to supply those needs most effectively.

Better days are in store for Brazil.

W. E. HOWELL.

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
MATILDA ERICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE
C. A. RUSSELL } - - - Field Secretaries
J. F. SIMON

MAKING YOUNG PEOPLE'S MEETINGS SUCCESSFUL

ONCE at the close of a young people's meeting a girl said, "This is the best meeting that I have ever attended." Some one asked, "Did you take part?" "Yes," she replied, "for the first time." In that case her interest was aroused by her own effort.

The secret of arousing interest, then, is to get every one to work; this will make each one feel that he is a part of the meeting. Although one young person may not do so well as others, yet if you give him an opportunity to take part, you will find that after a few efforts he will have greatly improved.

The young people's society is a good place in which to train church and Sabbath school workers, for the young people feel more at home when they are with those of their own age. Beginning in this way, they gain confidence, which prepares them to enter a broader field. But to reach this end it is necessary to have the meetings both interesting and instructive; there is a difference between a meeting's being interesting and being instructive. A story may be interesting, but not instructive; a discourse or a long written article may be instructive, but not of such a nature as to hold the interest. A combination of both qualities is what is needed to make the young people's meetings a success.

Youth is the inquisitive age, the time when every faculty is wide awake and eager for knowledge; but this knowledge should be presented in an interesting manner, and not in a dry, prosaic, matter-of-fact way. You may supply a young person with the same mental food that you give to an older person, but it must be served in a different form. Habits formed and impressions received in youth remain with one for the remainder of his life. A prosecuting attorney in Sydney, Australia, remarked just before a man was to be hanged, that this was the supreme moment in the prisoner's life. "No," replied the criminal, "it was when I was fourteen years old, when I made a wrong decision."

One object of the society is to enlist the interest and co-operation of the young people to such an extent that they will be led to form right decisions. To accomplish this they must be interested, and at the same time instructed. One thing that will inspire the young people to launch out in various activities and kinds of missionary endeavor, is for the older members of the church to manifest confidence in them, and encourage them to take part; otherwise they may become discouraged and not try. This principle is well illustrated by a conversation which once took place among

some small boys. One of them said that he expected to be a doctor, because his mother had said that he would be; another said that he expected to be a lawyer, for the same reason; and the third little boy said that he expected to be nothing, because his mother had said that he would never amount to anything. The confidence of the parents and older members of the church in the ability of the youth to do things will increase the efficiency of the society.

In one church it was the custom for the Missionary Volunteer Society to take charge of the regular church services once every four weeks. The older members of the church said that the attendance of both old and young was larger on that day than on any other. This speaks well for the young people, does it not? In this same society one of the members told me that she had studied her Bible more since the young people's society had been organized than ever before. Her interest and desire for knowledge had been aroused, and she had been assigned parts on the program which compelled her to study in order to inform herself about them.

Some one has said, "Without earnest prayer, your society must fail; without careful planning and faithful work, it can never succeed." "But," says one, "it is hard to vary a program." The world contains thousands of good books filled with instructive material which may be put together in a number of different ways. The *Church Officers' Gazette* contains special programs for the meetings, but all of the ways for varying programs have not yet been devised. Give the young people a chance, and they will develop. Carlyle says, "When the man and the opportunity meet, then look out for events."

There are four things that you must do for your society, if you wish to make it a success: First, *pray* for your society; second, *speak* in your society; third, *work* for your society; fourth, *report* to your society. A leader alone cannot make the meetings interesting and instructive. A barrel will fall to pieces if left empty in the sun; just so a young people's society will go to pieces if the members are left idle. Each member should be doing some aggressive missionary work and should bring this spirit of service into the meetings. The whole society at work is one of the secrets of successful meetings.

There are a number of things which will help to make the meetings interesting and instructive if given careful attention. Begin on time, and close on time. Thoughts condensed are better than those long drawn out. To have a song service precede the opening is a good plan. The executive committee should have the program well planned. Assign each number in time for the person to get the mastery of his subject. Vary the programs. Something just a little different appeals to young people, and if there is variety, those who are not naturally attracted to the meetings will learn to enjoy them. As the planning of the program lies largely with the executive committee, the burden of making it instructive rests with them. It is theirs to take missionary biographies, Bible characters, studies on mission fields, and other practical subjects, and weave them into interesting talks or essays. Several of the young

people may be assigned quotations taken from the writings of famous men; maps may be made on the days when the mission fields are studied, and the places located on them. A number of short experiences that missionaries have had may be related. Bible texts may be repeated, and quotations from the Testimonies on suitable subjects may be given. These are some of the ways in which young people's meetings may be varied.

There are thousands of machines in the world that grind out their work in a mechanical way. Day after day, year after year, they turn out articles that are exactly alike; but our society is not to do its work in such a mechanical manner. It is to be more like a pottery that was once visited by a company of people. One visitor observed that the process seemed slow, and asked if there were no tool with which to do the work. "No," replied the potter, "we have tried several, but somehow in this work we must have the human touch." So it is in the Missionary Volunteer Society programs; we must have the personal touch to give life to the meetings. Young people are responsive to efforts put forth in their behalf, and time spent in arranging interesting and instructive programs for them is well spent.

MRS. I. F. BLUE.

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How does your conference stand in regard to its Missionary Volunteer Reading Course goal? Illinois reports that she is already thirty certificates beyond her goal, and Georgia has doubled hers. Virginia had quadrupled her goal by June 1. A lady in the Chesapeake Conference has accepted the truth through taking the Reading Courses.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, August 7: Medical Workers in Calcutta, India

THE request for "Special Prayer for the Medical Workers in Calcutta, India," as noted on the Home Missionary Calendar for August 7, calls attention to a very important and interesting center of our work in India. We wish to enlarge this request, however, to include the treatment-rooms at Simla, Mussoorie, and Bombay. Dr. H. C. Menkel has general oversight of the medical work in the East India Union, and at each of the above-mentioned places competent and faithful medical workers are preaching and demonstrating the gospel of health to the vast throngs of sick folk who come to them in search of relief from physical suffering.

The work in Calcutta is largely confined to the Anglo-Indian people, who are able to pay for the expert medical services available at the treatment-rooms, while at the other places the work extends more directly to the poorer classes, although there is also a strong work being done for those of the highest

castes in India. From these points our medical missionaries make itinerating trips into the interior, carrying the necessary equipment for relieving pain and healing disease, at the same time pointing sin-sick souls to the Great Physician, of whom many have never heard.

It is well to unite in prayer in behalf of the health, courage, and success of our medical workers, who are wielding the "right arm" of the message in India.

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ZEALOUS, OR INDIFFERENT — WHICH?

It was on a typical day down town in one of our Western cities—a day filled with the rush of these strenuous times. Far up the crowded street, above the noise of the traffic, suddenly sounded the rapid clanging of a gong. Instantly the flow of vehicles ceased, street cars stopped, and traffic police hastily cleared a right of way. "Fire alarm," you say. No, not this time; it was more urgent than that.

Driven at reckless speed, and threatening to collide with some one of the scores of automobiles that had turned aside to let it pass, one of the city's emergency ambulances rushed by, and disappeared down the street in less time than it takes to tell it. Evidently some one was sick unto death, or had been seriously injured, and the saving of a human life demanded haste. It was so important as to arrest the busy rush of a great city.

Such is the attitude of the world toward a human life. Great expense will be incurred, and even life jeopardized, to save it.

What a stirring lesson to the church! All this is done to save life. How much greater effort should the church put forth to save souls, not alone for time but for eternity! "Souls are perishing out of Christ, and those who profess to be Christ's disciples are letting them die."—*Testimonies for the Church*, Vol. VI, p. 434. "It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God."—*Id.*, Vol. IX, p. 42. "There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them." "There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven."—*An Appeal*, pp. 10, 13.

How absolutely unconcerned many seem in the face of perishing humanity's need! One thinks of Meroz, and wonders why it is these indifferent ones do not come up to the help of the Lord in this last, decisive hour. "Rowland Hill, in whose heart the passion for souls burned, and whom the people sometimes called a madman, said: 'While I passed along yonder road, I saw a gravel pit cave in and bury three men alive. I hastened to the rescue, and shouted for help until they heard me in the town almost a mile away. Nobody called me a madman then. But when I see destruction about to fall on sinners, and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they

say I am beside myself. Perhaps I am, but O that all God's children might thus be fired with desire to save their fellows.'"—*Soul-Winning*, p. 51.

"Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? and how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord."—*An Appeal*, p. 26. "Let the churches awake before it is everlastingly too late. Let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to the soul, and the services of religion will not be dull and uninteresting. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit; daily you will have a rich experience as you practise the Christianity you profess. Sinners will be converted. They will be touched by the word of truth, and will say, as did some who listened to Christ's teaching, 'We have seen and heard wonderful things today.'"—*Testimonies for the Church*, Vol. VI, p. 437.

The first Pentecost came to give power to the layman's movement that the Saviour himself had launched. The universal invitation and commission said: "Follow me, and I will make you fishers of men." Matt. 4:19. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. The last Pentecost is to give a baptism of spiritual power to those who have surrendered their lives to God for the finishing of his world-wide work. "When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—*Id.*, Vol. VIII, p. 246.

The great layman's movement that is to perform a large part in the finishing of the work is on. Many thousands are coming into line for soul-saving work. But the call is sent to every believer: "Son, go work today in my vineyard." Matt. 21:28. "The Christian that is not making other Christians is as much a contradiction of terms as a fire that is not heating or a flame that gives no light."—*Amos R. Wells*. Then come, brother, sister, let Jesus flood your own heart with the light of his love, and then let your light so shine that men may see your good works. "The master worker is God, and not finite man; and yet he calls upon men to be the agents through whom he can impart light to those in darkness."—*An Appeal*, p. 23.

"The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Testimonies for the Church*, Vol. VI, p. 333. J. A. STEVENS.

Bureau of Home Missions

P. E. BRODERSEN - General Secretary
J. T. BORTSCHEER - Supt. German Work
N. P. NEILSEN - Supt. Dan.-Nor. Work
G. E. NORD - Supt. Swedish Work
J. H. SCHILLING - Supt. Miscel. Languages

QUEBEC CAMP-MEETING AND THE WORK FOR THE FRENCH PEOPLE

THE Quebec camp-meeting was held in Waterloo, Quebec, from June 24 to July 4. The attendance was approximately 200. About the only work done for the foreigners in this province so far has been done for the French-speaking people; and while this work has been carried on for a good many years, not so much has been accomplished as could be desired. Nearly all our French brethren live in Montreal. We were impressed that those of this nationality whom God's truth has found are a serious, earnest, and devout people. There were about twenty-five or thirty of them in attendance at the camp-meeting, and they held several services every day in their own language.

Elder L. F. Passebois is in charge of the French work in the Eastern-Canadian Union. He is doing his utmost to make the work of the department a success, and we were surely pleased to learn of the hearty co-operation that both the union conference officials and those of the local conference are giving him in this work.

There are more than 1,600,000 French-speaking people in Quebec, while the total population of the city in 1911 was only 2,336,528. These French Canadians are, with the exception of a very small minority, Roman Catholics, and surely the priests wield dominating sway in the province. The work in the field for this people is extremely hard, and we earnestly solicit the prayers of God's people in their behalf. They are God's children,—our brethren, made of one blood with us, as much as any other race or nationality. It is a sad mistake to neglect our duty to them because the work is hard. There is surely some solution to the problem, and we believe we are pursuing the right course to find this solution. We are planning to get out a series of *Present Truth* in French, and to scatter these papers among the people. Our brethren in Quebec gave us an hour in the English tent, in which to present our home foreign missions cause. We solicited an offering from our brethren in the meeting, and received \$500 from a congregation not exceeding 125 in number. Then the conference committee voted to employ two young men for the French work, one to take the place of a French brother who takes up other work, and one additional worker. They also voted to employ two women as Bible workers for the department as early as these can be found, and to have at least two canvassers engage in selling French literature, and to allow them a small remuneration besides the regular profits on their sales. This advance step makes our French brethren feel very hopeful. We believe that the hour of God's opportunity has struck to move forward in the French work.

On May 1, 1919, the Montreal French Sabbath school numbered but eight members. By systematic and persevering effort they have increased their membership to thirty-three. A Sabbath school of six members has recently been organized in Rock Island, Quebec. The head of a French family who have recently become Sabbath keepers has just sold his barber shop, and tells us that he desires to pay \$1,000 tithe. He further says that he will be responsible for \$1,000 when we are ready to build or buy a church for our French people in Montreal.

We have a French department in the Oshawa Missionary College. Last year the French enrolment was twelve or thirteen. We have set our goal this year at twenty-five, and already the prospects are very encouraging. We are asking Elder Passebois to spend some time this summer visiting our French brethren in the interests of this French department. Elder Jean Vuilleumier is the principal teacher in the department, and Brother Belleau is to be associated with him this coming year.

Our French brethren have set the following goal, which they are working earnestly to reach:

1. Every French Seventh-day Adventist actively engaged in home missionary work.
2. Every member a faithful tithe payer.
3. Every church member an active, faithful Sabbath school member.
4. Every child of school age in a Seventh-day Adventist church school.
5. Every member or family a subscriber to the French *Signs of the Times*.
6. Every member to send in five subscriptions to that paper this year.
7. Every member to sell two small books each week.
8. Every member to bring in a faithful report of missionary work done.

P. E. BRODERSEN.

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ITEMS OF PROGRESS

ELDER L. HALSVICK, our Danish-Norwegian minister in Brooklyn, recently baptized three young men and two women. There have been twenty-two new additions to the church there since January 1.

Not long ago Isaac Cruz, who has been in the message less than a year, went to Calexico, Calif., to work with "The Great Controversy" and "Practical Guide." During his three months' stay there he sold more than \$500 worth of literature each month. Aside from this, he took time to hold Bible studies, with the result that a great interest developed. Six or eight persons have decided to obey the message, and some have asked for baptism.

PHILLIP SAMORCHUK put in ninety-nine hours canvassing during the two-week period ending June 26 and took \$165 worth of orders. During the same time V. Speranza put in seventy-eight hours and made sales to the amount of \$181. Both these young men were students in the foreign department at Broadview Theological Seminary last year, and are planning to be back again when school opens. Mr. Samorchuk is a Russian and Mr. Speranza an Italian.

ELDER F. C. GILBERT has recently returned from a trip to the west coast. On this trip he secured orders for 18,000 copies of the new Jewish tract just off the press, "Seventh-day Adventists, Who They Are and What They Believe." On Sabbath, when he spoke in the White Memorial Church in Los Angeles, he had the privilege of leading a Jewish woman to the foot of the cross. If the Jews continue to come into this country during the remainder of this year at the rate they have come since January 1, 500,000 Jews will have immigrated into the United States during 1920.

ELDER S. G. BURLEY, our Russian evangelist in Chicago, was invited to preach in a Russian Greek Catholic church a few Sundays ago. He accepted, and the following evening more than 200 Russians attended his meeting in the hall where he conducts his effort.

As the result of reading a book sold by Harold Brown last summer, one whole family—the parents and several young people—have taken their stand for the truth, and are now attending meetings with our Mexican church in San Antonio, Texas.

LUIS HERRERA, of Los Angeles, Calif., entered the book work in that city early in February of this year. He is averaging \$150 worth of orders each week.

SISTER R. C. GOMEZ is doing Bible work in Santa Paula, Calif. Several have begun to keep the Sabbath as a result of her efforts.

EIGHT young men are in the field in South Texas, working for scholarships for the coming winter.

Medical Missionary Department

L. A. HANSEN - Secretary
H. W. MILLER, M. D. - Assistant Secretaries
FRANK COBBAN
P. T. MAGAN - Field Secretary for West

NURSES BY THOUSANDS

THE writer recently had the privilege of participating in the graduating exercises of about seventy practical nurses, conducted at the New Jersey camp-meeting. The service was a very impressive one, inasmuch as it marked a great forward movement on the part of this people in very definite preparation for the work which we shall all soon be actively engaged in—that of ministering to the sick and the suffering. Every one present at this service who listened to the representatives of the several churches as they spoke concerning their training and the opportunities they had already had, was left with but one impression,—the strong conviction that this work must be taken up with even greater earnestness by all our churches and entered into heartily by our people, since it has now been demonstrated that through teachers with average leadership, hundreds and even thousands of our people can be trained to do skilful service in behalf of the sick, and that in a very short time. In the New Jersey Conference, Brother J. G. Hanna, a graduate nurse, has entered the work of

training every church member in the use of modern hygienic methods and rational treatments in the care of the sick. On this occasion he stated that he had found a willingness on the part of the members of the three churches—Newark, Jersey City, and Paterson—to attend with regularity the classes he had been conducting. The course of instruction which he gave consisted of sixteen lessons, both theoretical and practical, on the subject of nursing. After these students had proved by practical demonstrations and by satisfactory theoretical tests, that they were qualified, they were granted certificates declaring them to be practical nurses and capable of meeting the requirements of the ordinary nurse in the care of cases of illness in the home under the supervision of a physician.

The work of these nurses had been attested to on many occasions by the physicians, who commended them highly, and also in a more marked manner by remarkable cures of acute illnesses reported. It has also proved to be a means of rapidly increasing the membership of these churches, and has opened up numerous opportunities for Bible readings and seasons of prayer, where impressions were made the results of which eternity alone will reveal.

This line of work, carried on under the advice and counsel of the union conference medical secretary, Dr. H. S. Brown, has had the most hearty support of the conference president, Elder W. C. Moffet, to whose encouragement and progressive efforts such success as has attended the work is largely due. The incoming president of this conference, Elder O. O. Bernstein, has mapped out a wider and still stronger program for the home nursing during the coming year, and the local and union conference officials are wonderfully gratified with the results already achieved.

The vast opportunities of the people to do good and to carry into the homes efforts of mercy, are now being grasped by those who have taken up this calling, and the interest can but increase.

Suitable literature is issued for use in training these nurses. The texts recommended are an elementary physiology, another book on home and practical nursing, and the new book just published by the Review and Herald, "The Way

to Health." The latter deals with the cause and treatment of all emergencies, acute illnesses, and injuries, covering practically every branch of domestic hygiene and sanitation necessary to make the home a sanitarium in itself.

The Medical Department of the General Conference will be glad to furnish information to conferences and churches desiring to enter this important field of work.

H. W. MILLER, M. D.

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AT THE ANTIPODES

THE Sydney (Australia) *Daily Telegraph* of May 4 comes to us with a report of the opening of a new addition to the Sydney Sanitarium. Our readers will be interested in the report. This institution has been a strong training center for workers, both for the home field and for missions, as well as a representative of the health department of our work. The report follows:

"TEA AND MEAT"

"Australia's Records; Advice from Seventh-day Adventists"

"At Warrawee, about twelve miles from Sydney, on the North Shore line, stands the Seventh-day Adventists' sanitarium.

"In 1903 the present imposing home was built on a site 600 feet above sea level.

"In the center of splendid grounds, and swept by the exhilarating breezes of the northern heights, it soon became a popular rendezvous for those desiring medical treatment or rest.

"Of course, all who entered the doors of this home had to forego tea, meat, and the pipe. But so many have been prepared to do this that extensions have been found necessary to meet the growing demand for accommodation.

"Last week a two-story wing, with thirty-one bedrooms, operating-room, and all modern conveniences for a hospital, was completed, and yesterday afternoon many persons gathered on the roof of the wing for the official opening.

"Lady Cook, in the absence of Sir Joseph Cook, unlocked the first door and led the way into the new rooms, spick and span, and ready for patients.

"Pastor C. K. Meyers, president of the Australasian Union Conference of the Seventh-day Adventists, who presided,

spoke of the wonderful progress of the medical side of the denomination's work. He said that at the close of 1918 they had throughout the world forty-six sanitariums, with 144 physicians and 2,065 employees. These buildings represented an investment of over \$750,000. (Applause.) He emphasized the importance of the denomination's medical side, and said that since the foundation of the Warrawee sanitarium thousands of people had benefited by its treatment. It was no profit-making scheme, but a denominational contribution to the benefits of humanity, made possible by the self-sacrifice and support of Seventh-day Adventists. (Applause.)

"It was hoped to extend the benefits of the sanitarium to the whole of Australasia, thus making it a factor in the well-being of the people as a whole. (Applause.)

"Pastor Watson, chairman of the board of management of the Sydney Sanitarium, gave the dedicatory prayer, and after a commendatory speech from the president of the shire (Cr. Fitzsimons), Dr. Sherwin, of the sanitarium, made reference to Australia's 'world's records' in meat and tea consumption. He considered it would be well if Australians surrendered those records. 'The sanitarium,' he added, 'is a monument showing that it is possible to live happily and well without consuming meat or tea.' (Applause.)

"Lady Cook opened the wing, and those in attendance had the pleasure of viewing the interior and seeing the activities of the institution in the occupied areas."

Publishing Department

N. Z. TOWN	Secretary
H. H. HALL	Associate Secretary
W. W. EASTMAN	Assistant Secretary

GIVE THE CHILDREN GOOD THINGS TO READ

"No, he doesn't seem to have any interest in religious things at all."

It was the mother of a fifteen-year-old boy who had spoken, and her words had a decided tone of discouragement. The



GRADUATES FROM THE SHORT COURSE IN PRACTICAL NURSING, GIVEN AT THE NEW JERSEY CAMP-MEETING

little woman was a faithful, conscientious, energetic church worker, a veritable Dorcas in the church. She was one who had really tried to do the best for her family.

"But what seems to be the real trouble with him?" I inquired.

She did not hesitate. "It's his reading, mostly, I think. I don't know where he acquired a taste for those vicious novels. I've tried to be careful with him. I've forbidden any literature of that sort to be brought into the house at all. Why, when he was old enough to read, I even stopped the subscriptions of two of my household journals, because there were so many cheap stories in them. I was also careful that he did not get any of that kind of reading from the neighbors' children. Really, I do not see what else I could have done. Now he has developed a craze for cheap novels. Where in the world he gets them I don't know. He is filled with all sorts of foolish notions. He is not the same boy that he was two or three years ago. Now he is getting beyond my reach; I don't know what to do with him."

For a moment I hesitated to speak, for she had done all that she knew to do for her children, and I could not blame her.

"Did you try to satisfy your boy's love for reading by placing good things in his hands to read? When the young mind was unfolding, and was thirsty for knowledge, did you stop to think and plan how you might fill that need? You know the mental, as well as the physical, life of the child needs food."

She was quiet for a while. When she looked up, there were tears in her eyes. "No, honestly, I think that I did not. I well remember when he was just a wee boy, how, when tired of play, he would come pulling on my skirts when I was about my work, and begging for a story. 'Please, mamma, tell me a story! I'm tired of playing all the time. Oh, please, mamma!' he would implore. But I would say rather firmly, 'Now, sonny, mamma is busy. When she gets time, she will read you a story. Now, run away.' Rather reluctantly he would go away, discouraged, for he knew as well as I that I never had much time. I was usually too busy.

"He soon got so he didn't ask me any more. He learned to read for himself, and he would entertain himself with his books. He got hold of fairy stories, and other things of that nature, but I absolutely forbade him to read them. I thought that he ought to read more solid things. But how he did love stories! No, I didn't trouble myself about finding things for him to read. Of course, there are good books in our library. I guess there is not much that would appeal to a boy, though. You know religious books aren't planned to attract young readers. Some of them look rather formidable even to me." And she laughed rather dryly.

Yes, children love stories and attractive reading matter; and if we want to hold them for the message, we must supply them with wholesome, truth-filled books that are attractive and beautiful.

Since the child loves the story, we can make that the medium for bringing the good and pure and true into his life. What a potent means of molding and shaping our children's lives for good, the story might be, if we would only use it!

The enemy has filled the world with cheap, trashy, impure literature, and it is put out in an enticing form. We must counteract the influence of such literature. We cannot always say, "Don't," to our children; we must give them something they can read and will like to read.

Our *Little Friend*, the children's own paper, is endeavoring to find that which will be elevating and helpful to our little folks, and to present it in such an attractive and interesting way that the children will learn to love that which is good and true and beautiful. They will then find out in their earliest years that religion is not formal, dry, and austere.

Every Seventh-day Adventist child should have *Our Little Friend* visit him every week. UTHAI V. WILCOX.

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THE SEVENTH-DAY ADVENTIST PUBLISHING WORK IN PEACE TIMES

THE Seventh-day Adventist publishing work, like any other part of the Lord's work, always prospers, whatever the conditions prevailing at the time.

As the time came for Israel to leave Egypt according to the word of the Lord, the greatest victory was gained when, from a human viewpoint, conditions were the most forbidding. And again, when they were ready to go into the Promised Land the Lord's chosen time to take his people was when the Jordan had overflowed all its banks. Joshua 3:15. Then he could better manifest his power, and prove to the nations that he who led Israel was the mighty God.

It was by these mighty acts, so far beyond any human power to perform, that the Spirit of the Lord struck terror to the hearts of the wicked and sent conviction to the honest hearted. And so it ever has been, and so it is today.

In the face of a world paper famine and almost prohibitive prices, the progress of our publishing work is marvelous. Let us take a glance at it. I say a glance, for the reason that the work is moving on so rapidly that a glance is about all we can get.

The Review and Herald Publishing Association showed a gain of 43 per cent in sales for the month of June over June, 1918. The Southern Publishing Association reports that their presses are now running twenty-four hours a day, stopping only at mealtime. Brother H. H. Hall, writing from the Pacific Press, says: "The maximum output of our factory thus far is \$35,000 a week. Last night I checked over the reports of seventeen conferences for last week, and found they amounted to \$25,000. When you add to this the reports of the other eight conferences, and of the West Indies and other foreign fields, and of the Review and Herald and the Southern Publishing Association, you can see where our little output stands." The Pacific Press shows a gain in sales for the first six months of the year of 42 per cent over those of the same period last year.

In a letter received from the manager of the Southern Publishing Association, he speaks of having just received an order from the Atlanta Branch for a carload of books. The order was for 136

cases, ninety of which were for "Bible Readings," forty for "The Great Controversy," five for "Best Stories," and one for "Bible Footlights."

From Korea comes the word that their sales for last year were double those of the year before, and that this year they expect to double them again.

As I write this, the reports are just beginning to come in for the month of June. The figures are almost unbelievable. The report from the Southeastern Union Conference reads \$80,671.45. This is a gain of \$42,000 over their report for June last year. Brother Harrison's report from the Southwestern Union is \$54,750.45, or more than \$10,000 above any report they have sent in for one month.

During the World War our literature sales increased from \$2,100,000 in 1914 to \$3,566,000 in 1918. This was the most remarkable growth in our publishing work during our history as a people. But the next year after the war closed (1919) the distribution of our literature amounted to more than \$5,250,000, a gain in one year of nearly \$2,000,000, or about as much as the total amount distributed in 1914, the year the Great War began.

Thus we see that the work advanced more rapidly than ever before during the war, when the difficulties encountered were the greatest in the history of the world. But since the war closed, though difficulties continue to multiply, the work is advancing still more rapidly. It is the Lord's work, and prospers in peace or war, but more especially in time of difficulty and trouble; for then it is that God's hand can be seen in it, and the glory is all his.

W. W. EASTMAN.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference

Eastern New York, Clinton --- Aug. 12-22
Northern New England, Franklin, N. H. --- Aug. 19-29
Maine --- Aug. 26 to Sept. 5
Western New York --- Sept. 2-12

Central Union Conference

Missouri, Clinton --- Aug. 19-29
Kansas, Hutchinson --- Aug. 26 to Sept. 4
Nebraska, Lincoln --- Sept. 2-12

Columbia Union Conference

Ohio, Mount Vernon --- Aug. 12-22
Eastern Pennsylvania, Reading, Aug. 19-29
Chesapeake --- Sept. 2-12
District of Columbia --- Sept. 3-12

Lake Union Conference

Chicago --- Aug. 13-21
West Michigan, Marshall --- Aug. 19-29
North Michigan, Cadillac, Aug. 26 to Sept. 5
Illinois --- Sept. 2-12

Northern Union Conference

Iowa, Nevada --- Aug. 19-29

Pacific Union Conference

California, Oakland --- Aug. 5-15
Southeastern California, San Diego --- Aug. 12-22
Southern California, Los Angeles --- Aug. 25 to Sept. 5

Southern Union Conference

Tennessee River, Nashville --- Aug. 19-29
Alabama, Birmingham --- Aug. 26 to Sept. 5
Mississippi --- Sept. 2-12
Louisiana, Lake Charles --- Sept. 9-19

Southeastern Union Conference

Cumberland, Lenoir City, Tenn., Aug. 12-22
 Carolina, Charlotte, N. C. Aug. 19-29
 Georgia, Atlanta Aug. 26 to Sept. 5
 Florida, Orlando Sept. 2-12

Southwestern Union Conference

Arkansas, Little Rock -- July 29 to Aug. 8
 North Texas, Keene Aug. 5-15
 Oklahoma, Oklahoma City Aug. 12-22
 Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

Meetings for the Colored People

Oklahoma, Oklahoma City Aug. 12-22
 Florida, Orlando Sept. 2-12
 Carolina Sept. 16-26
 Mississippi Sept. 17-26
 Alabama Sept. 17-26
 Louisiana Sept. 24 to Oct. 3
 Georgia, Atlanta Sept. 30 to Oct. 10

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CHESAPEAKE CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Chesapeake Conference Association of Seventh-day Adventists will hold a business session in connection with the annual camp-meeting in the city of Baltimore, Md., Sept. 2-12, 1920. The first meeting of the session will convene at 10 a. m. Monday, Sept. 6, 1920. The meeting is called for the purpose of electing officers for the ensuing term and of transacting such other business as may properly come before the association.

A. S. Booth, Pres.
 Charles Paden, Sec.

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CHESAPEAKE CONFERENCE OF SEVENTH-DAY ADVENTISTS

The nineteenth (second biennial) session of the Chesapeake Conference of Seventh-day Adventists will convene Sept. 2-12 in the city of Baltimore. The first meeting is called for Friday, Sept. 3, at 9:15 in the morning. Conference officers for the ensuing term will be elected, and such other business transacted as may properly come before the body. Each church is entitled to one delegate without regard to membership and one additional delegate for every ten of its number.

A. S. Booth, Pres.
 Charles Paden, Sec.

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THE NORTHERN NEW ENGLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.

Notice is hereby given that a meeting of the Northern New England Conference Association of Seventh-day Adventists, Incorporated, will be held in connection with the camp-meeting, at Franklin, N. H., Aug. 19-29, 1920, for the election of officers and the transaction of any other business that may properly come before the corporation. The first meeting will be called Monday, August 23, at 11 a. m.

Robert J. Bryant, Pres.
 Clarence F. Ball, Sec.

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THE NORTHERN NEW ENGLAND CONFERENCE

The fifty-sixth (second biennial) session of the Northern New England Conference of Seventh-day Adventists will be held in Odell Park, at Franklin, N. H., Aug. 19-29, 1920, to transact such business as may properly come before the delegates at this meeting. The first meeting will be called Friday, August 20, at 11 a. m. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each ten members.

Robert J. Bryant, Pres.
 H. B. Tucker, Sec.

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TENNESSEE RIVER CONFERENCE OF SEVENTH-DAY ADVENTISTS

The thirty-third annual session of the Tennessee River Conference of Seventh-day Adventists is called to convene Aug. 19-29, 1920, in connection with the annual camp-meeting, in Maplewood Grove, Nashville, Tenn., for the election of officers, for the granting of licenses and credentials for the

ensuing year, and for the transaction of such other business as may properly come before the conference at this time. Each church is entitled to one delegate for its organization, and one for every fifteen members or major portion thereof.

I. M. Martin, Pres.
 F. L. Harrison, Sec.

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TENNESSEE RIVER CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Tennessee River Conference Association of Seventh-day Adventists is called to convene, in connection with the annual camp-meeting, Aug. 19-29, 1920, in Maplewood Grove, Nashville, Tenn. The first meeting will be held Thursday, Aug. 19, at 10:30 a. m. This meeting is called for the purpose of electing officers for the ensuing year, and for the transaction of such other association business as may demand attention. All accredited delegates to the conference are delegates to the association.

I. M. Martin, Pres.
 F. L. Harrison, Sec.

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ADDRESSES WANTED

Information concerning the whereabouts of W. H. Wienhert, who formerly lived in Baldwin County, Alabama, is desired by Vincent D. O'Connor, Box 252, Bay Minette, Ala.

The present address of E. Shultz and Sarah Rhodes is desired by Mrs. George Harvey, clerk of the Winnipeg (Manitoba) Seventh-day Adventist church. Send information to her at 473 Inkster Blvd., Winnipeg, Manitoba.

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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.

Mrs. S. L. Deadmond, Townsend, Mont.
 Especially Signs and Watchman.

J. W. Ratliff, Stephens, Ky. Continuous supply of Signs, weekly and monthly, Present Truth, Watchman, and tracts.

J. F. Craig, Franklin, N. C.

* * *

REQUESTS FOR PRAYER

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

"Will you not join with me in prayer for the conversion of my husband?" writes a sister from Arizona.

"Please pray that I may have strength to attend camp-meeting in September," writes a sister from New York; "also for friends whom I wish to see converted."

A sister in Idaho desires prayer for the conversion of her husband, and that he may find strength in God for overcoming the drink habit; also for herself, that she may stand firm for the truth.

A Vermont sister asks prayer for healing from a nervous affection.

News and Miscellany

Notes and clippings from the daily and weekly press

— Silver coins have now entirely disappeared from circulation in Germany, owing to the extraordinary rise in the price of silver.

— An incomplete list of the direct losses due to strikes during 1919 places the loss to labor at \$725,000,000, and to industry at more than \$1,250,000,000.

— Gov. James M. Cox of Ohio was nominated as the Democratic candidate for President on the forty-fourth ballot taken at the San Francisco Convention. His running mate is Franklin D. Roosevelt, Assistant Secretary of the Navy.

— As soap is insoluble in gasoline, it is an excellent material for temporarily stopping leaks in gasoline tanks and feed lines of automobiles. Rubbed on the threads, it makes leak-proof joints in pipes intended to carry gasoline or gas.

— The Salvation Army has erected a handsome building in New York City, to be used as a training college. The facilities provide for 200 students. The courses cover from six to nine months. Both men and women are to be trained for leaders in all parts of the world.

— Washington Bissell, one hundred years of age, is perhaps America's oldest lawyer. He received the degree of doctor of laws from Union College, Schenectady, N. Y., at its 124th commencement. He is the oldest alumnus, having been graduated in the class of 1846.

— What is believed to be the oldest body of laws known to the world is possessed by the University of Pennsylvania. They are on clay tablets dug up on the site of Nippur, the ancient city. This code is thought to antedate the Hammurabi code, which was discovered by the French twenty years ago.

— A steel cargo carrier, launched recently at the Hog Island shipyard near Philadelphia, Pa., was named "Cody" in honor of the great plainsman "Buffalo Bill" and the patriotism of the citizens of Cody, Wyo. Mrs. Cody, widow of the famous scout, traveled 2,500 miles from her home at Cody to christen the vessel.

— It may surprise and humble us to learn that Norway has ten times as many free libraries in proportion to her population as the United States. With 2,500,000 people she has 1,300 state-supported public libraries, while the United States, with more than 100,000,000 people, has less than 5,000 free public libraries.

— Chicago has more theological seminaries and more theological students than any other American city. In this student group are forty Japanese, preparing to return to their native land for Christian work. They conduct a Japanese church, in which are gathered many of their people, who are diligently taught the Bible.

OBITUARIES

Rockwell.—Elizabeth Douglass, widow of Loren Rockwell, died at the home of her daughter, in Natick, Mass., May 2, 1920, aged eighty-eight years. She is survived by one son and two daughters. The deceased was a member of the Willimantic Seventh-day Adventist church.

Olinder.—Hjalmer Olinder was born in Sweden, April 1, 1865. He was married to Evla Lindstrom in 1894. He came to this country in 1903. The year before his marriage he accepted the third angel's message, and continued faithful to the end of his life. He fell asleep in Oakland, Calif., June 23, 1920. His wife and one of their three sons survive.
Andrew Brorsen.

Estey.—Luella May Rice was born Jan. 23, 1887. In 1909 she was married to Charles Nohava, and to them was born one daughter. Her second husband, Jesse A. Estey, to whom she was married in 1917, with her mother, her daughter, two brothers, and three sisters, is left to mourn her death, which occurred at Rapid City, S. Dak., July 5, 1920. Sister Estey united with the Des Moines (Iowa) Seventh-day Adventist church in 1914, remaining a faithful member to the end of her life.
G. T. Glendrange.

Phillips.—Gilman Phillips was born in Hollis, Maine, Aug. 9, 1829, and died in Portland, Maine, April 11, 1915. Susan A. Hanson was born in Brookfield, N. H., Oct. 29, 1836, and died in Portland, Maine, Nov. 11, 1919. She was married to Gilman Phillips in 1857. Seven children were born to them, six of whom are living. My parents accepted the third angel's message in 1864, and to the end of their lives were earnest, devoted Christians. If faithful, we are sure we shall meet them again.
Susie B. Leighton.

LeDuc.—Linnie E. Dillingham was born at Wells, Minn., Dec. 22, 1877. She was married to Henry D. LeDuc at Milnor, N. Dak., in 1899. The light of the third angel's message came to her in 1906, when she united with the Seventh-day Adventist Church, remaining faithful until her death, which occurred at Newberg, Oreg., June 28, 1920. Her husband, son, and one sister mourn, but they sorrow in hope.
A. R. Bell.

Thompson.—Carl C. Thompson was born in Copenhagen, Denmark, Nov. 25, 1851. He was married to Miss Ellen Nora Goe in 1876, and to them were born six children. Brother Thompson accepted the third angel's message in Pueblo, Colo., about thirty years ago. Later the family moved West, finally settling in Santa Cruz, Calif., where we laid him to rest for a little while.
Mrs. Mabel I. Berkey.

A NEW WORLD WAR THREATENS

(Continued from page 32)

Russian government has refused to consider peace propositions submitted by the Allied nations, and demands direct negotiation with the Polish people. This may mean that Russia will not deal with the Polish government until that government has become Soviet in form.

Meanwhile the Russian armies are advancing into strictly Polish territory, and England and France have promised Poland aid in case of an invasion. It seems likely that Allied soldiers will have to be rushed to Poland's aid, with some doubt as to their arriving before Warsaw falls.

The fact we desire to point out, however, is that a general war on the Russian front seems imminent. Two complications in the situation are: (1) Rus-

sian aid to the Nationalists in Turkey, who refuse to agree to the terms of the Allied treaty with the Turkish government; and (2) the difficulty of German demobilization in view of the new Russian army so near Germany's frontier.

Before this reaches our readers a Soviet government may have been set up in Poland, and an agreement between Poland and Russia attained, or Warsaw may have fallen before the Russian army. In either case the nations of Western Europe will have to deal with Bolshevism and a new Russian army. Either terms of peace acceptable to the Soviet government will have to be made, or war on a general scale is at hand.

The question remains whether Russia will even consider the terms of peace that Western Europe could agree to without imperiling the overthrow of all her industrial and political life.

Once again we have clearly demonstrated to all the fallacy of the hope that with the close of the Great War against the Central Empires, war itself would come to a close. We must remember that the closing picture of this world's history is presented in the words of the book of Revelation:

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

May God hasten the deliverance of his people, and grant us each a part in the overcomer's reward.
L. L. C.

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PROF. AND MRS. B. A. WOLCOTT and their four sons, of the Iowa Conference, sailed for Porto Rico July 24. Brother Wolcott goes in response to a call from Porto Rico for a teacher.

* *

In a letter from Mrs. A. G. Daniells, under date of July 5, we learn that Elder Daniells had left a few days before to visit the Balkan States. He planned to return in time to visit Munich, Germany, before the European general meeting, which was to be held in Zurich.

* *

In a letter recently received from Elder F. M. Wilcox, written from Barcelona, Spain, under date of July 4, he tells us he was leaving the next morning for Rome, by way of Nice and Genoa. Later he will attend the general European council at Zurich, Switzerland, which begins August 5.

* *

THE departure of Prof. H. C. Lacey on his trip to the Far East, mentioned in last week's REVIEW, necessitates a break in his series of Bible Outline Studies. We trust we shall soon hear from him, that we may resume publication of this interesting series, which he promises to continue as often as possible during his ten months' itinerary abroad.

* *

THE following interesting words come from H. D. Casebeer, superintendent of the Porto Rican Mission, who had just returned from the neighboring island of Santo Domingo: "In the north of the republic is a wonderfully fertile country, called the Cibao, with ocean ports and inland railways. Near Moca, where we have organized the first Seventh-day Adventist church in the north, are great orchards of Cacao—cocoa—beans. The people are progressive and independent with their little farms. Our work is going faster than any preacher can follow it up. While I was over there recently, Brother C. N. Moulton and I were kept busy trying to fill some of the many calls for services and Bible readings. Sabbath keepers have sprung up almost, it seems, of their own accord, at four different points."

A LETTER from the Southern Publishing Association brings word that while it was rare a few years ago for a union conference to show \$5,000 worth of orders in a week, now various local conferences in the Southeastern, Southern, and Southwestern Unions are sending in reports of \$5,000 or more a week, apiece. The deliveries are also reported extra good this year. Some wonderful individual reports are being made. One colored sister from the Oakwood Junior College secured \$1,069.75 worth of orders in one week. For the same week her husband reported \$714.80 making a total of \$1,784.55!

* *

THE following good word from Elder E. E. Frauchiger, of Czecho-Slovakia, speaks of his appreciation of the REVIEW, and of the progress of the work in his field: "How glad I am to get the REVIEW again regularly. It stirs me up to renewed ideals and work for the Master. The work is going forward in the land of Huss, who was the first herald of the Reformation. There is an awakening among the Bohemians. The last quarter was the best we ever had in our union."

* *

WORD comes to the General Conference office from Elder Henry Erzberger, acting superintendent of the Levant Union Mission. Writing from Constantinople, he says: "In the interior the conditions are becoming more alarming. Really one does not know here what surprises the next day may bring. Surely it is a time in which to pray that the winds may be held. In different places, however, we have souls awaiting baptism. We expect shortly in Constantinople to baptize ten believers."

* *

WORD has come that Mr. and Mrs. George B. Taylor sailed on the steamship "Vauban," from New York City, July 16. These workers go to Brazil to connect with our training school at Santo Amaro.

* *

AUSTRALASIAN UNION CONFERENCE COUNCIL ITEMS

AT the recent Australasian Union Conference council the institutional work as conducted by its educational, publishing, medical, and health food departments, was placed under the general control of the Australasian Conference Association board, the purpose being that all facilities and funds may be operated to greater advantage and the financial interests fully safeguarded. Elder C. H. Watson, formerly president of the Australasian Union Conference, resigned his position to take the general management of this conference association. Elder C. K. Meyers was asked to take the presidency of the Australasian Union Conference.

C. M. Lee, C. J. Reynolds, C. A. Wrigley, and W. G. Mitchell were invited to take up work in the Solomon Islands.

E. Chapman and W. Chapman were invited to connect with mission work in islands of the Cook group.

A. E. Liston was invited to do mission work in the Society Islands.

In a letter from A. V. Olson, written from Barcelona, Spain, under date of July 5, we learn of his impressions of Barcelona. He says: "This is one of the most up-to-date and progressive states in Europe, and the climate is good, very much the same as in California." Elder Olson planned to leave the following Wednesday for Paris, the present headquarters of the Latin Union.

* *

A WIRELESS message from Brother A. G. Stewart, from the New Hebrides to Australia, May 5, conveyed the sad news of the death of Missionary Norman Wiles, who, with his wife, had settled among the Big Nambus tribe, on Malekula Island. Brother Wiles was stricken down at his post with blackwater fever; and, so far as known, his wife was alone, with only the uncivilized but sympathizing natives for helpers in this hour of bereavement. At this precious price the work is opened in a cannibal land.

* *

It is a remarkable report that the International Tract Society, our Hamburg Publishing House, sends to the General Conference Publishing Department. During 1919 their sales amounted to \$600,000. That is truly a splendid showing for these times. In the report of world sales for 1919, recently published, the sales of the Hamburg house were estimated at \$300,000. With the exact figures, Elder W. W. Eastman calls our attention now to the fact that the total sales for the world in 1919 were more than five and a quarter million dollars.

* *

ON August 7, from New York, by the S. S. "Vestris," more missionaries are booked to sail for South America: Mr. and Mrs. R. M. Baker, graduate nurses of the Glendale Sanitarium, California, who go out to connect with the staff of the River Plate Sanitarium, Sister Baker as matron, Brother Baker as head nurse of the men's department; and Mr. and Mrs. William Phillips, of Oklahoma, who go to Buenos Aires. Brother Phillips, has been connected with the General Conference office, and goes to assist in the South American Division office. Sister Phillips, who has been teaching in New Mexico, goes out prepared to help in local school work at the Buenos Aires headquarters.

* *

A NEW WORLD WAR THREATENS

AT this writing, July 23, Europe faces what may easily develop into another great world war. We refer to the Polish-Russian situation. The Poles attempted to place their Russian border farther east than it had been placed by the Treaty of Versailles. Doubtless the leaders in Poland felt justified in this action, but to others it seemed an indication of imperialistic militarism.

Russia especially resented the action of the Polish government, and has raised an immense army which is now fighting against the Poles. The northern wing of this Russian army is advancing rapidly, having gone about 180 miles in the last three weeks, with only 150 more to advance before they reach Warsaw. The

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