

The Advent Review and Sabbath Herald



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No. 42

THE GOSPEL TO ALL NATIONS

Life's Conflicts and Conquests

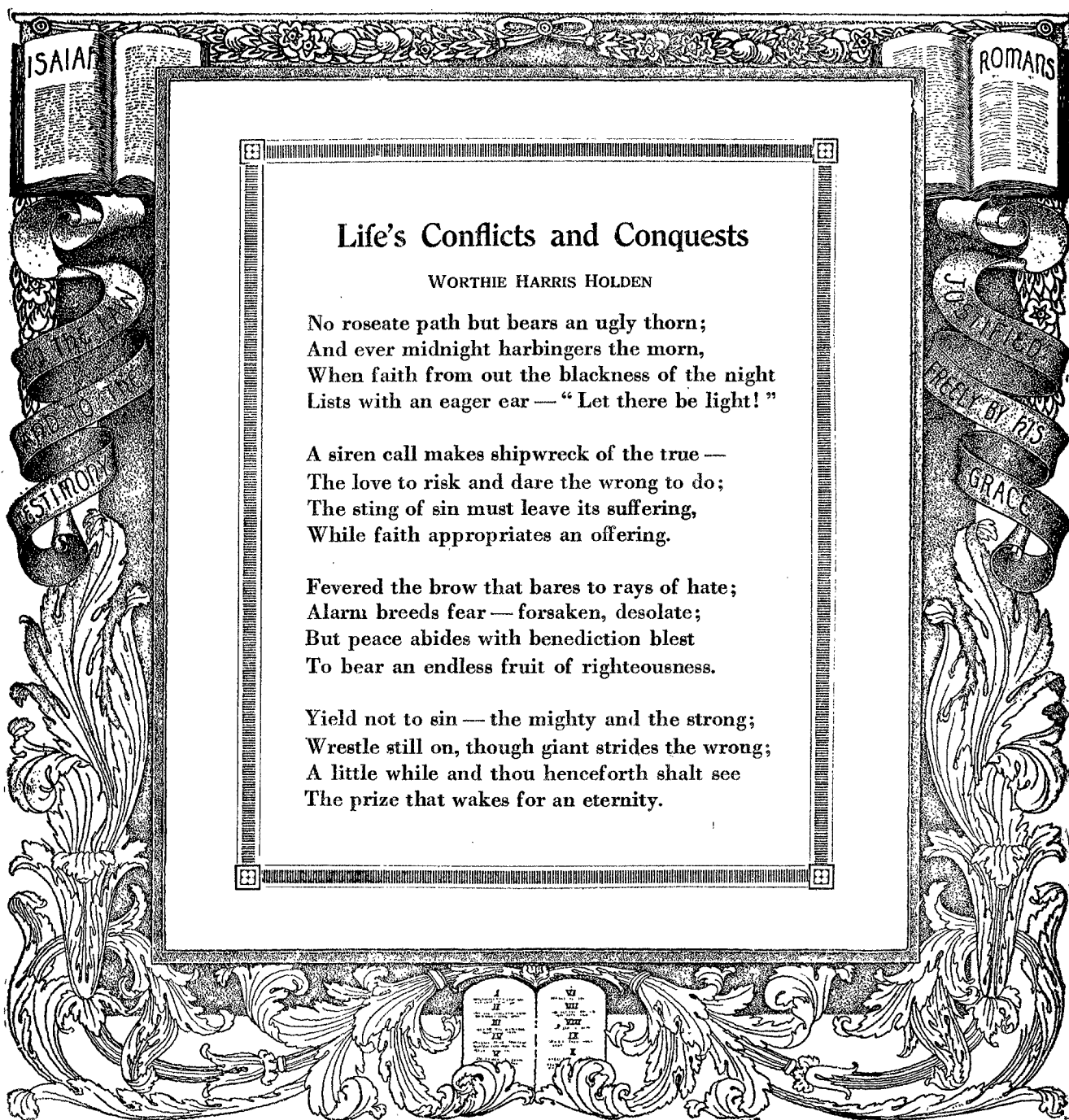
WORTHIE HARRIS HOLDEN

No roseate path but bears an ugly thorn;
And ever midnight harbingers the morn,
When faith from out the blackness of the night
Lists with an eager ear — "Let there be light!"

A siren call makes shipwreck of the true —
The love to risk and dare the wrong to do;
The sting of sin must leave its suffering,
While faith appropriates an offering.

Fevered the brow that bares to rays of hate;
Alarm breeds fear — forsaken, desolate;
But peace abides with benediction blest
To bear an endless fruit of righteousness.

Yield not to sin — the mighty and the strong;
Wrestle still on, though giant strides the wrong;
A little while and thou henceforth shalt see
The prize that wakes for an eternity.



News and Miscellany

Notes and clippings from the daily and weekly press

— During the railway strike in Great Britain several hundred clubmen from England's old and titled families, some wearing monocles, volunteered to help the government in reopening the avenues of transportation. Among other duties assigned these volunteers was that of acting as ticket takers at the large elevator in Manson House. The station chief, pushing through the crowd to investigate the reason for a jam in traffic, discovered that the delay was caused by the extreme politeness of these young men, who always lifted their hats when taking tickets from lady passengers.

— The greatest strike in all Great Britain's striking history began September 27, bringing a complete tie-up of railway transportation throughout the country. Sympathetic strikes in numerous other industries have brought about a state of industrial stagnation throughout the United Kingdom. The government has so far refused to consider the matter of arbitration until the men have returned to their duties. An effort is being made to prevent suffering from food shortage and to move trains and freight by means of a volunteer force, which includes many of England's well-known nobility.

— Declaring that the question of the open shop — the right of a man to work irrespective of whether or not he is a member of the labor union — is the real issue in the nation-wide steel strike, Judge Albert H. Gary, chairman of the board of the United States Steel Corporation, has told the Senate investigating committee that his corporation will never yield to the demands of organized labor. In the Pittsburgh district the mills are operating at very nearly their usual strength. In other areas the strike has made greater headway, closing down many of the smaller plants. A large percentage of the men striking are foreigners, and doubtless do not understand the real spirit of Americanism.

— The long-anticipated steel strike became a reality on September 22. The walkout was not universal, however, and it is thought that the situation has resolved itself into a test of strength, the party holding out the longest to be regarded as the winner. Many mills are operating with practically their usual force. Officials state that 95 per cent of the strikers are foreigners. The twelve demands of the twenty-four unions in the iron and steel industries on which the strike vote was based are: (1) Right of collective bargaining; (2) reinstatement of men discharged for union activities; (3) an eight-hour day; (4) one day's rest in seven; (5) abolition of the 24-hour shift; (6) increase in wage sufficient to guarantee American standard of living; (7) standard scales of wages in all trades and classifications of workers; (8) double rate of pay for all overtime, holiday, and Sunday work; (9) check-off system of collecting union dues and assessments; (10) principles of seniority to apply in maintenance, reduction, and increase of working forces; (11) abolition of company unions; (12) abolition of physical examination of applicants for employment.

— For the first time an airplane and a submerged submarine have communicated with each other directly by wireless. This experiment was conducted off New London, Conn., in Long Island Sound, and is considered by officials to be a very important factor in coast defense and naval warfare.

— We have been accustomed to read of large tracts of land in the Northwest under one control, but the war was the occasion for the breaking of all records in this direction. Some 200,000 acres of land in Montana and Wyoming are now being cultivated as one tract. Mr. Thomas D. Campbell, of North Dakota, conceived the plan of breaking up this virgin soil for the purpose of increasing the production of wheat, much needed in the world crisis. The land is being prepared for the 1919 crop, and if but 20 bushels per acre should be the first year's yield, Mr. Campbell will have produced 4,000,000 bushels of wheat, which at the Government price of \$2.26 per bushel, would be worth \$9,040,000. The farm is cultivated entirely by means of tractors. It has been divided into units of 5,000 acres, and to each unit has been assigned one giant tractor, with a dozen others held in reserve. Each unit has its own group of permanent buildings, and is under the direction of a competent manager. All the work is done on scheduled time, and no deductions are required for rainy weather, as this is dry farming land. Each of the tractors will plow about 25 acres a day, this in the face of the fact that the land has never yet been under the plow. Mr. Campbell leased his land from the Secretary of the Interior and was actuated purely by patriotic motives.

— The forces of the Government are being massed for an attack upon the high cost of living, with the purpose of bringing about a solution of the critical industrial situation in this country. President Wilson has announced the names of 22 prominent citizens whom he has appointed to represent the public at the labor conference to be held in Washington on October 6, to formulate plans "for the development of a new relationship between capital and labor." Attorney-General Palmer states that evidence will be laid before a grand jury this week which will sustain indictments of the Big Five packers for violation of the Federal statutes. The story will amaze America, he says, and the prosecutions he believes will result in lower prices for some of the necessities of life. A subcommittee of the House Committee on Agriculture has tentatively agreed upon the principal provisions of a bill regulating the cold storage of food products, in accordance with the suggestions of the President in his recent message. Food thus stored must be plainly marked with the date of storage, and reports must be made at least quarterly to the Secretary of Agriculture on the contents of all warehouses. These various steps, all of them of importance and each containing some measure of hope for relief, indicate that the officials of the Government are alive to the situation and are endeavoring to take such action as will prove of practical benefit to the people. Movements of this sort, backed as they are by the unanimous public sentiment of the nation, must exert an influence toward lightening the burdens of the people.

— Wellesley College, recognized as the acme of select exclusiveness in women's educational institutions, has just posted notices of a new ruling prohibiting smoking among the students. What a departure from the ways of our Puritan ancestors the need for this ruling discloses!

— Albert I, soldier-king and hero of Belgium, accompanied by Queen Elizabeth and Crown Prince Leopold, arrived at Hoboken on the transport "George Washington" October 2. The royal visitors were greeted by Vice-President and Mrs. Marshall as personal representatives of President and Mrs. Wilson, who were unable to leave Washington on account of the President's illness. The royal visitors will remain in the United States twenty-six days, and in that time will travel from coast to coast, ending their tour at Washington, where they will be guests at the White House for three days. During their stay in New York City they were entertained at the Waldorf-Astoria, where the king was a guest when he visited the United States as crown prince twenty-one years ago.

— The most disastrous of the recent race riots occurred in Omaha, Nebr., Sept. 28, when a mob of 25,000 wrecked and burned the county court house, a new building valued at \$1,500,000, and battled with the police and deputies for possession of a Negro who was held for assaulting a white girl. After the criminal had paid for his crime with his life, the fighting became general between the blacks and whites, and because the mayor of the city endeavored to protect the colored citizens, he was dragged from his auto and was only himself saved from lynching by the timely arrival of help. He was taken to the hospital in a serious condition. Further attacks on white women by Negroes have only added fuel to the flames, and the city is undergoing a virtual "reign of terror." Federal troops in charge of Major-General Leonard Wood are stationed at various points, armed with machine guns.

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

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The Battle of Missions

OUR people need no rosy-colored pictures of the missionary enterprise to keep their courage up. Short as is our history, the denomination has earned the name of veteran in missions by its splendid record of gifts and by the numbers it has sent into the fields year by year.

It has paid. The great fruitage is yet to be gathered; but already the souls won repay all the sacrifice and the toil a millionfold, if it is allowable to use human mathematical terms to express values infinitely beyond human computation.

There is every inspiration to press on with the task with greater energy than ever.

But the missionary advance is a battle. This is no figure of speech. It is a real battle, always on. We have to reckon on the casualties in maintaining our lines, just as an army in the field must do.

In order to represent this side of the work, as our brethren in the field have to wrestle with it, let me state it in specific and concrete terms, with apologies to those who are named.

Here, now, are Elder and Sister J. P. Anderson, come on to the Shanghai Sanitarium to do everything humanly possible to save Sister Anderson's life to her family and to the cause. I understand they leave their Swatow stations with no foreign worker to guide affairs.

"I declare," said Brother Anderson the other day, "we have called for a second man so long that I have given up expecting him."

We have just said good-by to Brother Melvin Munson, on his way home with his two bright little babies, half orphaned by the mother's death in Singapore. After casting about for any way out of the perplexities of the situation in that tropical field, it seemed the best course for Brother Munson to take his children to the homeland. So Elder K. M. Adams was transferred from the Singapore school to the editorial work which Brother Munson had laid down, a cable being sent the Mission Board for a school principal.

Now comes to Shanghai a cable from Singapore, bringing word that the doctors have definitely ordered Sister Adams home. She spent some time last winter and spring at the Shanghai Sanitarium and in the north, hoping to avoid this threatened order of return, now apparently in vain; and another family must go, leaving posts to be filled.

Let no one think that committees in the fields do not study and work to try to save losses by changing workers from one place to another or from one work to another.

Newly arrived in Shanghai is Sister Petra Tunheim, of Java, who has long been fighting against medical advice to leave the East Indies, and who

hopes, by the blessing upon the ministry of the Shanghai Sanitarium, to regain strength yet to warrant holding on to the field.

The other day one of the Shanghai workers left us for a hill resort, to test out, under the best conditions, his prospects of overcoming a tropical difficulty that has sent more than one worker out of China.

We count our forces up and down, and wonder how posts are to be manned.

Not strictly in this class are Elder and Sister S. G. White, who are waiting with their family in Shanghai for the first passage homeward. It is their regular furlough time; and well have they earned a short release from the strain of service in the interior, latterly isolated in far Shensi, amid nerve-straining conditions of long-continued lawlessness and revolution. Yet, in looking ahead, the brethren have to reckon on the fact that the health of Sister White raises a serious question as to the prospects of counting on them to fill gaps in next year's line-up of available forces.

Again and again, workers tell us, the Lord has heard prayer, and threatened breakdowns have been averted. But as in New Testament days workers now and again were disabled in the service, so we find it today.

It is the toll of battle. No real fighting campaign can be won without losses; and this battle for souls in unhealthful climes is one continuous fighting campaign.

It is to be remembered, too, that really we have quite a force spread out in Asia, when all are numbered. Scores of families are working away year after year under all manner of conditions. And the brethren who face these problems at the field end, where arrangements have to be made, if possible, to keep the dropped skeins of work from getting tangled, know, too, how the insistent calls for replacements keep the Mission Board and the conferences under pressure.

There is no reason for thinking blue about all this. The reports do not talk about these perplexities as much as about the progress of the work. And, thank God, there is progress always to talk about. These things are the price of progress.

Those who bear the responsibility of getting the message to the world—our brethren and sisters in the churches—will only determine the more to pray and give and volunteer. He is a poor soldier who is not stiffened and nerved to greater exertion by the difficulties to be met. And we must do yet larger things.

This cause is winning all along the lines of the world-wide work. There is only one commission given us—to carry this message to the world. By the help of God we must push straight on, replacing

losses and adding to the forces on every side. Somewhere the Lord has the consecrated youth, physically strong, to come on to the fields, and somewhere he has the consecrated means. Let us face the prospect of a strenuous and winning campaign that calls for our all.

W. A. S.

* * *

Be a Live Coal

A GODLY minister called upon a member of the church who had been continually neglecting the weekly prayer meeting. He went to the fireplace in the sitting-room, and with the tongs took a live coal from the fire and placed it *alone* on the hearth. Together they watched it, and in a short time the red glow disappeared, and it became a black, dead mass. The member, after watching the proceeding, said, "You need not say anything more; I will be present next Wednesday night."

This has a lesson for us. There is cumulative strength in numbers in the army of the Lord. He sent the disciples out, not alone, but two and two.

"Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." Lev. 26: 8.

"How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" Dent. 32: 30.

It is not easy to build a strong, glowing fire with one stick of wood. When several pieces of wood are placed together, the flame can kindle upon them, and light and heat are the result.

It is this binding together that the Lord desires in the church. Our attendance at the Sabbath services not only helps ourselves, but it adds strength to the others who are present.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27: 17.

It does us good to be present at the midweek prayer meeting, for Jesus, the holy angels, and the Holy Spirit are there to bless, but it does others good also. It is where two or three are that the Lord has promised to be present. We miss much when we fail to attend these weekly gatherings of God's people. Thomas suffered loss by being absent the evening Jesus met with the disciples and said, "Peace be unto you." So we often suffer a similar loss by absenting ourselves from the prayer meeting.

Occasionally we hear a person say that he can live a Christian life outside of the church as well as within. We do not say this cannot be done. God can save the soul under whatever conditions he may be placed. But think of the coal which the minister laid on the hearth. Alone it is much harder to preserve our warmth. It is far better to be bound in the bond of Christian unity with those who are seeking to keep the holy fire alive on the altar of the heart.

G. B. T.

* * *

Revelation Answers Science's Ultimate Questions

SCIENCE seeks a cause for every effect, but in its search for the ultimate cause it is baffled. Only in revelation do we find a clear statement of this first cause. Looking out we see the universe. Listening to God's word we have the answer of revelation to the hopeless search of science,—*"In the beginning God created."* The universe we see is not eternal,

for *"in the beginning was the Word,"* and *"all things were made by him."*

How fitting that at the very beginning of the book of God's revelation of his will for man we should have this simple answer to the most fundamental of questions, the question of the origin of all things.

A little farther on in this same chapter we have the inspired answer to science's search for the method through which the different species of creatures came into existence. We are not told that God created the lowest form and endowed it with the faculty of evolving the higher forms, but we are plainly told that he created each form and endowed the same with the power of reproducing itself *after its own kind*. This law is one of the best understood laws of heredity. The acorn when planted does not produce a maple, but an oak, and there never springs from one animal species an individual of a different species. Scientists recognize that there is no such thing as spontaneous generation. They recognize also the operation of the law of heredity. How much simpler, then, it would be for them to take the divine revelation both as to the origin of all things and the development of the present animal kingdom.

Inorganic matter never produced organic. It took an act of creative power. Man never sprang from lower forms, but was himself the result of a direct act of an almighty Creator who made him and endowed him with the power to produce his kind. Why should man ignore the inspired answer concerning the ultimate origin of things as they now are? While we may recognize the fact that plants and animals may be greatly modified by artificial or natural selection, let us not for a moment ignore the law of heredity so plainly revealed in the first chapter of Genesis, and so universally observed in all research in nature's realm, but gladly accept the divine answer to a problem which science alone could not solve.

And having this answer to science's ultimate query, let us accept as well the revelations of the divine word concerning spiritual things. The universe did have a beginning, and *"in the beginning God created,"* and he who created all things will create in us, if we will but allow it, the new spiritual life. May all who read this, experience this re-creative power.

I. L. C.

* * *

Winds of Industrial Strife Held

WE can see the hand of divine Providence in the ending of the great British railway strike, which appeared to have brought that country to the brink of revolution. A compromise was effected by which the railroad union agreed to call off the strike on promise of extension of present wage scale for another year and of further consideration of other demands of the employees. Thus there is a comparative truce in industrial strife which our people in Great Britain should utilize to the utmost in forwarding the giving of the message of the soon coming of the great King of kings, the Lord Jesus Christ.

* * *

UNTIL the will has been crushed in the presence of the majesty of God, there cannot be a right state before God.—*J. N. Darby.*

* * *

"To parley with temptation is to play with fire."

Steadfastness

JOHN M. HOPKINS

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58.

This strong admonition to steadfastness forms the closing words of that wonderful chapter on the resurrection and the gift of immortality. It is in consideration of that greatest and, to the people of God, most sublime event,—the full realization and consummation of the Christian's hope,—that the admonition, "Therefore, my beloved brethren, be ye steadfast, unmovable," is given.

Again, after most clearly pointing out the closing scenes of earth's history, the cleansing by fire of the earth from every defilement of sin, and the creation of "new heavens" and "a new earth, wherein dwelleth righteousness," the Lord says through the prophet, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3: 17.

The reason, the urgent necessity, for this strong admonition is given in 1 Peter 5: 8, 9:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

As the time for the return of our Lord draws nearer, the enemy will bring more and greater forces to bear upon his people to weaken and destroy their interest in the things of God, and to break their hold upon him. Every possible means and agency will be invented, and most vigorously employed, to cause diversion of interest and energy from the one most important of all interests—salvation. The invitation to the "marriage supper" is extended, even urged, but men make "light of it," and go to their farms, to their merchandise, to their pleasure. Nor must we look among the world's people only for those who lightly treat the things of God. It is a deplor-

able fact that right in the church, the remnant church, are many who are losing their grip. Men and women once active in the cause are drifting away, are allowing the enemy to crowd in and poison their lives, destroy their happiness and peace, or to fill the mind with business, with care, with the faults of others in the church perhaps. They are losing, or have lost, their steadfastness. They are too busy to read their Bibles, too busy to attend to secret prayer, too busy to have family worship, too tired to attend church and Sabbath school, too careless and too selfish to render to the Lord an honest tithe; and because some brother member of the church has not been strictly honest with them, they will not attend meeting.

My brother, my sister, the Lord has never told you that the wrongs committed by another will excuse you from obeying God. Here is the apostle's testimony:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 25.

The day is rapidly "approaching." Evidences multiply on every side, and it is with sorrow that we see so many losing their interest, their steadfastness, their firmness. God will not always plead, not always strive.

Not all at once do they lose their grip. Little by little, more and more duties are neglected, and soon, poor souls, they are gone. Once they would have been horrified had they been told, or had it occurred to them, that they would some day turn their backs on God; but they have done so; they are doing so.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. You exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 12-14.

It will be only by earnest prayer, by a living, vital connection with Christ, that steadfastness can be maintained.

Nature and the Sabbath

EDWARD J. URQUHART

"ON the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Thus is the rest day introduced in the Scriptures. We do not know just how that first Sabbath day was spent, but we can picture the Creator walking through the woods and over the meadows, by the brookside and among the flowers, with Adam and Eve at his side, while he communed with them and taught them lessons of truth and beauty.

What was that first dominion but that which will be restored again to the earth made new, of which we read, "The Lamb . . . shall lead them unto living fountains of waters"? and what are the fountains of waters but the waters of life which Jesus offered to the woman of Samaria, which are words of truth placed in the heart? Thus the leading forth and the teaching of truth are the very things that

must naturally have taken place at that time. And I can imagine no way of teaching so perfect or beautiful as that carried on through God's masterpiece, the works of creation.

"God designs that the Sabbath shall direct the minds of men to the contemplation of his created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all. 'The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.' The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator."—*"Patriarchs and Prophets,"* p. 48.

If today, after six thousand years of sin, "the Sabbath . . . bids men open the great book of nature, and trace therein the wisdom, the power, and

the love of the Creator," — if this is true with nature marred, torn, and defaced by sin, with what a rapturous thrill must nature have appealed to our first parents upon that first Sabbath morning! How the veritable character of God must have flashed from its ten thousand shades, as forth with the Creator they walked amid its wonders!

This is a beautiful picture for contemplation, but let us not think of the glory as all being in the past, for even today God will walk from Sabbath to Sabbath with those who would go forth in the woods and the fields to learn of God through nature.

"In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them that when the earth came from his hand, it was holy and beautiful. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. . . . Bid them see how the earth, though marred with the curse of sin, still reveals God's goodness. The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness of the Creator. Not a drop of rain falls, not a ray of light is shed on our unthankful world, but it testifies to the forbearance and the love of God." — *"Testimonies for the Church," Vol. VI, p. 358.*

The great lesson of communing with God through nature on the Sabbath day, is one important feature of Sabbath keeping set forth in the Bible and by the spirit of prophecy. Had men followed the teaching of God on this subject and gone forth from Sabbath to Sabbath to meet God in the solitudes of nature and learned of him through his creation, today infidelity would not be known, and the blessed Sabbath day would be hailed each succeeding week with joy and rejoicing instead of being looked upon as a restraint upon our actions, and something to be dreaded.

Remember that the Sabbath is a memorial of a finished creation as well as a memorial of sanctification, and that if we lose one of these great meanings we detract from the other, for it is incumbent upon us to see God in the power of the Creator lest we become skeptical of his ability to re-create our hearts after his likeness; and we must see God as our sanctification, lest in seeing nature we see nothing but the thing itself, and thus fall into the error of "worshiping and serving the creature." Therefore, let us strive to see in the Sabbath its greatest meaning and thereby gain from it the greatest blessing.

Seoul, Chosen.

In Business with Christ

CYRUS SIMMONS

To be in business with Christ is to take Christ into a partnership relation in business affairs. The system of tithing is an undertaking on the part of the Christian to divide the profits or increase so that one tenth will be paid to Christ. Paying tithes to Melchizedek was recognized by God and taught before the system of paying tithes to the Levitical priesthood was instituted. Now Christ was made a priest after the order of Melchizedek both by the word and the oath of God. Ps. 110:4. His priesthood began after he became incarnate, lived on earth as the Saviour of men, and died upon Calvary. After "the days of his flesh," after he had "offered up prayers and supplications with strong crying and tears," after he had learned "obedience by the things which he suffered," he officiated as high priest.

These experiences appear, in accordance with the divine plan, to be prerequisite qualifications for that high and holy office.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

Not only is he able to be our advocate or helper, but he also fully sympathizes with us in our infirmities.

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

When Abraham returned "from the slaughter of the kings," he was met by Melchizedek, who blessed him. To him Abraham gave a "tenth part of all," "the tenth of the spoils." Heb. 7:1-4. Melchizedek was a representation of the priesthood of Christ.

Abraham saw in Melchizedek a picture of Christ as priest. He received the priestly blessing and paid

tithes to the priesthood of Christ in recognition of the power that wrought his deliverance from, and victory over, his enemies.

From the institution of the Levitical priesthood to the death of Christ "men that die" received tithes. After his resurrection Christ began to officiate in the temple or tabernacle in heaven as our high priest. Heb. 8:1, 2.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1.

The fulfilment of this prophecy is shown by an inspired commentary to be after the death and resurrection of Christ. Acts 2:31-35.

"The Lord shall send the rod of thy strength out of Zion." Ps. 110:2. Aaron was called of God as high priest. The verification of his appointment was shown by "Aaron's rod that budded." "Behold, the rod of Aaron for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Num. 17:8. A dead rod through the power of God gave evidence of life and fruit. "The rod of thy strength out of Zion" is evidently the designation and the call of Christ as our high priest whose power is manifested in the re-creation of dead sinners into living and fruit-bearing branches of the true vine.

"Thy people shall be willing in the day of thy power, in the beauties of holiness," etc. Ps. 110:3. "In the beauty of holiness" is also translated "in the glorious sanctuary." Ps. 96:9, margin. Here the psalmist lifts the curtain and allows Christians to visualize Christ as our high priest officiating "in the glorious sanctuary" in the temple in heaven.

To make "assurance doubly sure" and to solemnize the appointment by the oath of God, we hear the divine declaration:

"The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." Ps. 110: 4.

If Abraham paid tithes to the Melchizedek priesthood, then every child of Abraham should do likewise.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

The greatest partnership association we can form is a business relationship with Christ. All the tithes paid by Christians into the church treasury should be regarded as tithes paid to Christ, our High Priest.

Just as father Abraham recognized and honored the Melchizedek priesthood by paying tithes, so should his children recognize and honor the great work that Christ is now doing as our high priest in the courts or heaven, by paying an honest tithe. If we religiously adhere to this principle, our "hope," based upon the promises given to Abraham, "entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek." Heb. 7: 13-20; 6: 19, 20. If we religiously adhere to this principle, we may see Jesus, our High Priest, carrying on the judgment work that will usher in the end-day of time.

We will make Jesus our partner in our every business transaction and render to God his own. There will be no disposition to "rob God" "in tithes and offerings." Mal. 3: 8.

We will realize that we are not paying tithes to "men that die," but we are paying tithes to Christ himself, and every dollar paid into the treasury helps to do God's will on earth and helps to carry out the divine plan of giving the last message to a dying and judgment-bound world.

"Here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7: 8.

From the above text we may have the assurance not only that we may pay tithes to Christ, but that he "receiveth them." Every tithe payer may have the privilege of witnessing to the world that God's promised blessing to a faithful tithe payer is as true as God's word.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

Knorrville, Tenn.

Encouragement from Bible History

JOHN E. FULTON

IN the prophecy of Haggai reference is made to the temple rebuilt after the captivity. The aged men who had seen the glory of the first temple wept with a loud voice when they saw the foundation of the new one, for in size and worldly glory the second was as nothing compared with the former. Ezra 3: 12, 13; Haggai 2: 3. Some looked backward and could think only of departed glory and of blasted hopes, and could see in the future nothing to encourage. Now the work of God looked so small and insignificant in their eyes. But others rejoiced and shouted for joy; they saw a revival of the work of God, that a great reform and restoration was being effected, and they had faith in the future. They could look to the climax of all their temple service and see that the inspired statement was true which said that "the glory of this latter house shall be greater than [that] of the former." Haggai 2: 9. They believed the prophecy of the Lord of hosts: "I will shake all nations, and the desire of all nations shall come." Christ was the glory that should adorn the second house. He was the "desire of all nations," who was to visit this second temple and minister within its walls. Hundreds of years must elapse, but at last the sure word was fulfilled. Those early days of laying the foundation and building, called for strong faith on the part of God's people, and many were inclined to doubt and mourn and to despise the day of "small things." Zech. 4: 10.

God's people, then, had many troubles — fears without and doubters within. The government was at times inclined to turn against them because of the false evidence urged by their enemies. It was a time for men who loved truth to stand united, with firm reliance upon God. Herein is found a lesson for our own time. In fact, Inspiration makes plain that the prophecy of Haggai 2 relates to the coming of the "desire of all nations," or Christ, evidently applying, first of all, to the first advent, but like many other

prophecies of the first advent, there are also evident references here to the final glory of the second advent. And this is natural, since these two great events which so vitally affect human history are interrelated.

In Haggai 2: 6, 7, we read:

"Thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

Paul, in the book of Hebrews, quotes from these identical verses and makes a future application:

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12: 26, 27.

Again, in Haggai 2: 21, 22, it is stated that when God shakes the heaven and the earth he will overthrow the kingdoms of this world. Thus it is made plain that the second advent of Christ is included in this prophecy.

But some may urge that there is today no temple to be rebuilt, and that there is no way in which this Old Testament prophecy can apply to our work and to the future advent. Let it be said in reply that while it is true there is no earthly temple to be made with hands, yet let it be remembered that the idea of the temple as the center of God's work clings to the language of Holy Writ. God still has a temple. The earthly was only a type of the true and heavenly temple. Then again, God has a building "fitly framed together," which "groweth unto a holy temple in the Lord." Eph. 2: 21, 22. In this temple God's children are said to be parts — built in as stones. 1 Peter 2: 5. Again, the Scriptures set forth the idea of each individual Christian as a temple of God. 1 Cor. 6: 19. The idea of the temple permeates the Scriptures; hence God's work today has

as much to do with building the temple as it ever had, and now in the more spiritual sense.

Back there in those Old Testament times the gathering of God's people and the building of the temple constituted the work of God for those times, while the calling of God's people out of Babylon and the building of his temple constitute his work for today. Three calls out of Babylon, under Cyrus, Darius, and Artaxerxes, made the full decree, or message, of God to the world then. Three calls, or messages, make the great threefold message now due the world. As God's people went out of Babylon they came into Canaan. Today the call of God is bringing out a people to inhabit the heavenly Canaan. And so the parallel might be carried on.

But to revert especially to the idea of the temple of God. There was on earth a literal temple, and there is today in heaven the antitypical but literal temple where Christ is ministering as our high priest. And there is also the thought that God's great work on earth as it grows, develops, and builds up, may be likened to the building of the temple, and all this work is connected with the work of Christ in the heavenly temple. Christ in the literal temple above is ministering in behalf of the people below, who really become a part of the temple worship.

Christ is the head of the church, the chief cornerstone. He also is the builder. "Even he shall build the temple of the Lord." Zech. 6:13. "They that are far off shall come and build in the temple of the Lord." Verse 15. Christ is the builder, and those who are far off are brought into the building. God's work is going forward in the earth. To men it may

seem a small and insignificant work and the obstacles to its accomplishment great, but "who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . For who hath despised the day of small things?" Zech. 4:7-10.

Men may be faint-hearted today, even as some were at the time of the building of the temple under Zerubbabel, and weep because of the smallness of the work or because of its difficulties; but know verily that in the message today we have the most certain work on earth, and of the final outcome there is no doubt. Wars rage, kingdoms wane and totter and fall. Men's hearts are surcharged with fear. Statesmen are in perplexity, but the work of God will stand every shock and come forth triumphant. Christ will come to be glorified in his saints. How assuring the words to God's people then, and we can take them up now and apply them to the finishing of the work.

Christ came to his temple according to his word, and he will come again, and the glory of his second coming will be glorious beyond comparison. With him come "ten thousand times ten thousand, and thousands of thousands" of shining, glorious angels. All this is just before us, and God desires his people to take up his work with courage. They are to look upward, whence comes their help, not downward to the confusion and threatenings of men. They must look through and beyond the dark clouds that surround, remembering that God rules on high and is Master of the situation.

Consideration for the Poor

TYLER E. BOWEN

JESUS said, "Ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14:7. To see that it was the custom of Jesus, although himself poor, to give to the poor, we have only to note that Jesus' command to Judas at the time of the Last Supper, "That thou doest, do quickly," excited no suspicion on the part of the disciples, for they thought their Master was giving Judas directions to purchase something for "the feast," or to "give something to the poor." Again, when Mary Magdalene sacrificed her alabaster box of ointment, Judas murmured because it had not been sold and given to the poor. Not that he cared especially for the poor; but the very fact that the treasurer of the band said this, is further evidence that it was customary for Jesus and the disciples to help the poor.

Jesus mingled with the poor working classes. Often his heart must have been touched as he beheld their poverty and knew that many among the rich were squandering the very means that might have been used in placing the poor beyond want. So in the case of the rich ruler who professed great love for him, Jesus made the man's great wealth a test when he laid this requirement upon him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Matt. 19:21. This young man failed to meet the test, for he loved his riches more than the poor or the approbation of his God.

Sometimes I have wondered if there is not danger that as a people we shall fail to exercise that kindly consideration for the poor about us that is pleasing to the Master. We have heavy responsibilities laid upon us in giving the last warning message to a perishing world. We raise large sums for this, which is proper and right; yet, notwithstanding all this, are we thereby discharged from considering those in need about us? The rather, ought we not to do this and not leave the other undone?

Kindly consideration of the poor will appeal to the heartstrings of our fellow men. The work committed to us as a people—the building of "the old waste places," the raising "up the foundations of many generations," the repairing "of the breach," the restoring "of paths to dwell in"—is to be carried forward by those who are considerate of the poor. Note that it is "they that shall be of thee" that shall do the work just mentioned. But to whom does the expression, "they that shall be of thee," refer? Evidently to a people spoken of in the preceding verses,—a people who will engage in keeping the real fast God has chosen.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6, 7.

Very definite obligations are here pointed out. Tasks that usually are shunned by the masses today, as when the priest and the Levite passed by, leaving the Samaritan to minister to the one left to perish by the wayside.

Some very definite promises are made by the Lord to those who do these things for those in actual need:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Verses 8, 9.

The Lord then repeats:

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy

bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places." Verses 10-12.

What more does a Christian need than is here pointed out as *sure promises* by our God? He may be like a "watered garden," and a spring "whose waters fail not." He may call, and the answer will come, "Here I am." His light shall "break forth as the morning;" his health "spring forth speedily." Such a person as that is surely a blessing in whatever neighborhood or community his lot may be cast.

God points out that people like this shall be used to restore the breach in his law and to plant the foundation for "many generations" in the kingdom of God. Wonderful possibilities open before such a people, surely!

Trials

J. N. LOUGHBOROUGH

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12.

"This is the love of God, that we keep his commandments." 1 John 5: 3.

From these statements we would conclude that the struggle in the trial lies in the yielding, through the grace of God, of perfect obedience to all his commandments. So the apostle Peter says:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 22, 23.

So also the prophet Daniel, speaking of the final conflict, says:

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12: 10.

When the Lord had given his written law to Israel he said:

"O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" Deut. 5: 29.

And after their haltings and wanderings away from him, he said of them:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18.

To the Philadelphian church, one of the seven churches spoken of in the second and third chapters of Revelation, the one waiting for Christ's coming, the promise is:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3: 10, 11.

The word of the Lord's patience must be the last message to the world in this time, for it announces: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith

of Jesus." And to those who live then also comes the message: "Now the just shall live by faith." Heb. 10: 38.

From certain Scriptural statements we would conclude that all created intelligences have been placed on trial in regard to love and obedience to God. We read, in the words of Jude:

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

A "first estate" kept, implies a second estate as the result of disobedience. Of these angels Peter says:

"If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment—" 2 Peter 2: 4.

These fallen angels are subject to death, for they are to have their lives terminated in the lake of fire "prepared for the devil and his angels." Matt. 25: 41. This "part" inflicted on them is "the second death." Rev. 20: 14. Of the angels who kept their first estate, who did not sin, it seems they now are deathless,—immortal,—for of the saints in the world to come—who will then be immortal—it is said, "Neither can they die any more: for they are equal unto the angels." Luke 20: 36.

Of the heavenly angels we read, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103: 20. In what that obedience consists we are not informed. We read of their obedience in "The Desire of Ages," page 356:

"The Bible shows us God in his high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do his will. Through channels which we cannot discern, he is in active communication with every part of his dominion."

Of the work of angels we read:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

Of their work David says:

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

It seems the inhabitants of other worlds have been tested on obedience. In the description Sister White gives of her first vision of other worlds, she says:

"I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'"—*Early Writings*, p. 40.

Some might be led to inquire, as I did when I began to read of the fall of Satan, the sin of Adam, and the vast amount of woe resulting therefrom, "Why, when the Lord knew what would result from this rebellion against his government, did he not at once destroy Satan and all these rebellious ones?" Quite a full and comprehensive answer is given to this in chapter 29 of "The Great Controversy," under the heading, "The Origin of Evil." Lucifer had occupied a high position, next to Christ, perfect in his ways from the day he was created till iniquity was found in him. (See Eze. 28:6-15.) He had been the one who communicated to the angels the Lord's messages. To cover his deceptive designs, he claimed to be suggesting improvements in the divine government which would be a real benefit to all the angelic hosts.

Of the Lord's dealing with Lucifer, and the reason therefor, we read in the afore-mentioned chapter:

"Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God

in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity."—*The Great Controversy*, pp. 498, 499.

After the submission of Christ to the wrath of Satan and his hosts, even yielding to the shameful death of the cross, the real character of the deceiver was fully manifest. Of it we read:

"Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of himself in requiring submission and obedience from his creatures, and had declared that while the Creator exacted self-denial from all others, he himself practised no self-denial, and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for 'God was in Christ, reconciling the world unto himself.' It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled himself, and become obedient unto death."—*Id.*, p. 502.

Of the result of God's manner of dealing with Satan, we read still further:

"Never will evil again be manifest. Says the word of God, 'Affliction shall not rise up the second time.' Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to him whose character has been fully manifest before them as fathomless love and infinite wisdom."—*Id.*, p. 504.

So at last the universe, molded by his loving word, will be free from the danger of further sin. "May we be there, and like our God."

Sanitarium, Calif.

Some Parallels

ASA T. ROBINSON

"CHRIST saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God."

"The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfilment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law."

"All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter."—*The Great Controversy*, pp. 22, 36, 29.

The destruction of Jerusalem, as foretold by Christ, was a type of the destruction of the world, also foretold by him. A definite sign was given by which his people might know when that destruction was near. Forty years before that event occurred, the Saviour told them that when Jerusalem should be compassed by the Roman armies they might know that the destruction of the city was near. Some true Christians believed that those signs given by Christ would take place and for forty years preached a message of warning based thereon. Few people gave any heed to that warning message. The masses were entirely indifferent to it.

Christ gave just as clear and definite signs of the destruction of the world, and when the time came for the warning message to be given, God raised up a body of people to warn the people of the world of its impending doom. Few people have given heed to the message. The masses treat it with utter indifference.

While the Jewish world was dreaming of peace and security, unexpectedly the Roman armies under Cestius surrounded the city. Undoubtedly the inhabitants of that doomed city became serious, and reflected upon the messages of warning that had been sounded in their ears. As the siege continued and became more and more threatening, their seriousness increased.

In 1914, while the Christian world was dreaming of peace and security against war, unexpectedly the war dogs of the world were suddenly unleashed, and the greatest of all wars in human history was entered upon. Then the world became serious, and the impression was upon many minds that what Seventh-day Adventists had been telling the world for years might be true. As the Great War rapidly assumed world-wide proportions, the people became more and more serious. The great publishing concerns of the world were compelled to change their plans of operation. The demands of the literary world had to be met by providing books and magazines of a more serious character. Instead of our publishing houses being crippled in their operation, as some thought would be the case, the Great War created such a demand that the sale of our denominational literature steadily rose from a few hundred thousand dollars annually, to millions.

Quite as unexpectedly as the Roman armies approached to besiege Jerusalem, they withdrew from

the siege, at a time when the city was about to surrender:

"After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. . . . Upon the retreat of Cestius, the Jews, rallying from Jerusalem, pursued after his retreating army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. . . . The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem."—*"The Great Controversy," pp. 30, 31.*

Quite as suddenly and unexpectedly as was the beginning of the World War in 1914, while all nations were expecting and preparing to continue the struggle for many months longer, an armistice was signed, followed in due time by a declaration of peace. The greatest military victory of all history was achieved.

Following the great military victory of the Jewish armies, we are told, the city entered upon a brief period of the most unparalleled prosperity in its history. Undoubtedly there was a great peace-and-safety cry, and the fears of the Christians who had fled to the mountains were scoffed at. But there was no real peace, even among the people themselves, for we are told that at the time of the siege by Titus "their stores of provisions, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions."

Who can say that what many of the world's greatest financiers are predicting—that the world is now entering upon a period of unparalleled prosperity—may not be true? May we not now expect to hear in its prophetic fulness the greatest peace-and-safety cry that has ever been heard?

When the Jewish world was saying peace and safety and scoffing at the predicted destruction of their city, sudden destruction from which there was no escape came upon them. A little more than one year after the retreat of Cestius' army, the city was besieged by Titus, and all the horrors that had been foretold came upon the impenitent inhabitants of that wicked city.

"Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provisions, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. . . . The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practised by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future."—*Id., p. 31.*

While the greatest peace-and-safety cry that has ever been heard shall be sounded out from the pulpits and press of the Christian world, scenes of destruction of life and property, compared with which those described in the foregoing quotation were but a faint type, will be going on before our eyes. And just as those events prepared the Jewish world for the terrible doom that awaited their beloved city, so

the events that are now taking place, and which will follow during this little time of seeming peace, will prepare the whole world for its final doom.

This is no wild speculation of religious fanatics. Many of the world's leading statesmen and journalists are looking into the future with fearful forebodings. Here are a few of such recent utterances:

"This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the very atmosphere. . . . Statesmen are at their wit's end. Philosophers speculate in vain."—*Bishop Newman.*

"We are marching toward the unknown. Who knows what tomorrow has in store for us?"—*Prime Minister of Italy.*

"In regard to the future I am filled with disquietude when I think how easy it is to fan these international jealousies, and how difficult it seems to allay them."—*Lord Balfour.*

"The bonds of society are relaxed: traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."—*Archbishop Ireland.*

"Great guns and tanks that have been used in thousands must be provided in tens of thousands. Submarines, dirigibles, balloons, and airplanes, used in tens of thousands, will be multiplied into the hundreds of thousands. Chemists are prepared to produce poisons so deadly that when used from airplanes and long-range guns they will wipe out whole armies and cities in a single night. There is no measuring the destructiveness of the next war. An abyss opens before us unless the civilized nations find some means of averting it. The spectacle of a world that is literally rocking on its foundations should give us pause. This is a question that rises above party politics."—*James Watson Gerard, quoted in the Hartford Courant.*

But we have something more sure and certain than the forebodings of the world's great thinkers. Here is a quotation from "Testimonies for the Church:—

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. [That has been during the last five years.] . . . My attention was then called from the scene. There seemed to be a little time of peace. [We are now in that time of seeming peace.] Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. [This is what many are now looking for.]"—*Volume I, p. 268.*

The prophet of God, long ago, in one brief sentence of a dozen words, summed up the present world situation thus:

"Destruction cometh; and they shall seek peace, and there shall be none." *Eze. 7:25.*

Destruction is coming upon a rebellious world. For more than half a year the greatest gathering of the world's statesmen ever assembled, has been putting forth every effort in its power to secure world peace. Though all nations are seeking for a basis of permanent peace, the prophet declares that "there shall be none." Since the signing of the armistice there have been from three to seven nations constantly at war, and there has never been such a time of unrest and strife among all classes of society.

We are surely now in that "short period" mentioned on page 85 of "Early Writings," just before the pouring out of the seven last plagues: "At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel." And here comes in the one link in the chain that has not yet been fully developed. "At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." Surely this is the watching time—the time to gain personal victory over every sin.

"Singin' in Furrin Languages"

NELSON Z. TOWN

IN the following story a writer in the April number of the *American Magazine* tells how it came about that Mr. John McCormack, the famous Irish singer, reached the place where "probably no singer in English today has a more charming enunciation of our language." We pass it on to the REVIEW with the hope that the singers among us who are asked to render special musical selections in our churches, camp-meetings, tent-meetings, etc., may get a suggestion from it which will result in their working toward the same objective as Mr. McCormack did, and with the same tenacity, until they have made the enunciation of the words of the songs they sing "absolutely clear and perfect." Here is the story:

"Probably no singer in English today has a more charming enunciation of our language, which is commonly condemned as 'unsingable.' Do you know to whom we are at least partly indebted for this? One of McCormack's friends told me the story.

"It was when John was fourteen," said this friend, "in his third year at Summerhill College, in Sligo. Father Hynes had arranged two concerts in the town, and asked John if he would like to sing at them. It was his first 'paid engagement,' for

he was to receive two shillings for each performance, and he was so excited that he fairly walked on air—until after his first appearance!

"Everything went finely and he had well earned his two shillings by responding to numerous encores; so when he saw Maggie, the college cook, approaching him with beaming countenance after the concert, he was prepared for congratulations.

"And did you like my singing, Maggie, really?" the boy demanded eagerly.

"Sure, Johnny, darlin'! But why did you go an' show off your education by singin' in them furrin languages?" was the response.

"Of course John had sung in English. He knew that Maggie understood this. And all that night he lay awake, thinking, thinking—wondering how many others had failed, as Maggie evidently had, to understand the words of his songs. From that night he set himself to perfect his diction in singing. As he says: 'I had an objective, and I steered toward it with tenacity.'

"That's a mild way of putting it, for it became almost an obsession with him. No matter where he was—on the playground, in the classroom, in bed at night—he would keep repeating the words of songs over and over to himself, trying to make his enunciation of them absolutely clear and perfect. The result is apparent in his singing today.'

Tact or Timidity

N. D. ANDERSON

"He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2.

In the possession of that peculiar adroitness in saying exactly what is required by circumstances, it is just possible that our poor human judgment with regard to circumstances may be at fault, and what we consider tact, and pride ourselves upon, may in reality be timidity. Tact is the sense of being in touch with your brother so delicately as to respond to every thought and move of his, and, in a high degree of development, to anticipate them, but when, as is usually the case, it verges on timidity, the sense of being in touch becomes a lively feeling of desire for safe distance in retreat.

"Well," says a man not of our church fellowship, "I suppose you think you are right, and all the rest of us are wrong." Our usual answer to that has been, if not in so many words at least in spirit, "God alone knows who is right and who is wrong," which is, I suppose, a tactful answer. But it is not true, and I do not believe it is the fearless and forceful answer that God would have us give. It is not true, because, according to the rule, "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), we too may know whether a cult or a creed or a professed Christian church is wrong. We might better say, "I am not so sure that I am right as I am that such and such a professed Christian man or church is wrong." (See Matt. 15: 9.) Is our usual generalizing answer as God would have it in these times? This is what the spirit of prophecy says:

"They united to fearlessly proclaim the third angel's message. . . . This message [Rev. 18: 4, 5] seemed to be an

addition to the third angel's message, joining it as the midnight cry joined the second angel's message in 1844. . . . The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her that they might escape her fearful doom."—*Early Writings*, pp. 277, 278.

We hope and pray for the latter rain. Will it be poured out upon us while we remain cringing and fearful and afraid?

The words of the text at the first of this article may seem harsh to apply to the churches immediately round about us, from one of which we ourselves probably came, and in which without doubt are yet many true hearts waiting the call; yet the situation with regard to them and the true church could not well be stated in terms less mild, in these days of callousness and higher criticism and false shepherding. It is the honest souls remaining in Babylon that are to be rescued; and O my brother, there remain but a few short hours in which to accomplish this! There is no time to lose.

Yet cruel abruptness, boorishness, thoughtlessness, or any form of rudeness in our answers or conversation is not a sign of fearlessness, but rather a camouflage for timidity, and all such is foreign to the love of Christ, which is in us. As in all things, there is in the quest for souls a happy medium to follow, and if we love our fellow men as ourselves we shall know of it.

I do not want to wound my brother's feelings, but I would rather see him carried maimed and lacerated through the pearly gates than have him left unhurt and sound outside. (See Matt. 5: 29, 30.)

Rome, Ga.

Studies in the Testimonies

Object and Use of the Testimonies

TYLER E. BOWEN

1. In an appeal to the youth, what is said regarding the importance of prayerfully reading and heeding the reproof and counsel given in the Testimonies?

"I inquire, Do you believe that the testimonies of reproof which have been given you are of God? If you really believe that the voice of God has spoken to you, pointing out your dangers, do you heed the counsels given? Do you keep these testimonies of warning fresh in your minds by reading them often and with prayerful hearts? The Lord has spoken to you, children and youth, again and again; but you have been slow to heed the warnings given. If you have not rebelliously braced your hearts against the views that God has given of your characters and your dangers, and against the course marked out for you to pursue, some of you have been inattentive in regard to the things required of you that you might gain spiritual strength and be a blessing in the school, in the church, and to all with whom you associate." — *"Testimonies for the Church," Vol. III, pp. 362, 363.*

2. What question often arises in the minds of certain persons regarding the warnings and reproof given in the Testimonies? What will still these questionings?

"Many inquire, Why are all these reproofs given? Why do the Testimonies continually charge us with backsliding and with grievous sins? We love the truth; we are prospering; we are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts, and compare their lives with the practical teachings of the Bible, let them humble their souls before God, let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will realize their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character made pure in the blood of their dear Redeemer; and eyesalve, which is the grace of God, and which will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir." — *"Testimonies for the Church," Vol. III, p. 254.*

3. What was the principal reason for a state of spiritual blindness and lack of spiritual power among God's people? Will God remove all occasion for doubt?

"I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness, is that they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, the proud, and the lovers of sin are ever assailed with doubts. Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence." — *"Testimonies for the Church," Vol. III, pp. 254, 255.*

4. Because some discover human weakness in the instrument used to administer to them reproof or warning, to what false conclusion do they come?

"Those who have a spirit of opposition to the work . . . we have been pressed by the Spirit of God to do, and who would break down our testimony, I saw are not fighting against us, but against God, who has laid upon us the burden of a work that he has not given to others. Those who question and quibble, and think it a virtue to doubt, and who would discourage; those who have been the means of making our work

hard and of weakening our faith, hope, and courage, have been the ones to surmise evil, to insinuate suspicious charges, and to watch with jealousy for occasion against us. They take it for granted that because we have human weaknesses it is a positive evidence that we are wrong, and that they are right. If they can find a semblance of anything that they can use to injure us, they do it with a spirit of triumph, and are ready to denounce our work of reproofing wrong and condemning sin as a harsh, dictatorial spirit." — *"Testimonies for the Church," Vol. III, p. 260.*

5. Why are personal testimonies published?

"June 12, 1868, while speaking to the brethren in the house of worship at Battle Creek, Mich., the Spirit of God came upon me, and in an instant I was in vision. The view was extensive. I had commenced to write the fifth volume of 'Spiritual Gifts;' but as I had testimonies of a practical nature which you should have immediately, I left that work to prepare this little pamphlet.

"In this last vision I was shown that which fully justifies my course in publishing personal testimonies. When the Lord singles out individual cases, and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly so. If one is reproofed for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed, and wherein they have been guilty of the same sin. They should possess the spirit of humble confession. If others think them right, it does not make them so. God looks at the heart. He is proving and testing souls in this manner. In rebuking the wrongs of one, he designs to correct many. But if they fail to take the reproof to themselves, and flatter themselves that God passes over their errors because he does not especially single them out, they deceive their own souls, and will be shut up in darkness, and be left to their own ways, to follow the imagination of their own hearts." — *"Testimonies for the Church," Vol. II, pp. 112, 113.*

NOTE.—The principle to be used in studying and applying the Testimonies is here laid down. Some have been singled out and their wrong course reproofed, not because they were more sinful or more deserving of rebuke than others, but that through these all may be warned. Neither are the Testimonies to be used as a cudgel in dealing with others. Each is to study them for himself, and humbly take the instruction, warnings, and reproof to his own heart and life, being corrected and guided thereby into the safe paths of God's word. God has given no one the task of applying the Testimonies to others. This work belongs to the Holy Spirit.

6. In what words is this principle—that all are admonished by that which has been said to certain ones—further emphasized?

"I have sought to do my duty. I have pointed out the special sins of some. I was shown that in the wisdom of God the sins and errors of all would not be revealed. All would have sufficient light to see their sins and errors, if they desired to do so, and earnestly wished to put them away, and to perfect holiness in the fear of the Lord. They could see what sins God marked and reproofed in others. If these were cherished by themselves, they should know that they were abhorred of God, and were separated from him; and that unless they earnestly and zealously set about the work of putting them away, they would be left in darkness. God is too pure to behold iniquity. A sin is just as grievous in his sight in one case as in another. No exception will be made by an impartial God. All who are guilty are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over and cover up their own sins because their names are not especially called, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of heaven will be entirely withdrawn." — *"Testimonies for the Church," Vol. II, p. 447.*

7. In writing to a minister concerning his manner of teaching, what instruction is given regarding the use made of the Testimonies?

"Do not, when referring to the Testimonies, feel it your duty to drive them home. In reading the Testimonies, be sure not to mix in your filling of words; for this makes it impos-

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BIBLE STUDIES



A Great Prophetic Chapter

A Verse-by-verse Exposition of Matthew 24

CALVIN P. BOLLMAN

WARS would continue, and even increase in frequency, as long as sin endured, but these would not be in themselves a sign of the end of the world; for—

“Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” Matt. 24: 7, 8.

Prophecy Fulfilled

The historical facts showing the literal fulfilment of this part of our Lord’s great prophecy are well summarized by Bishop Newton, who comments thus on these verses:

“It is said, moreover, that ‘nation shall rise against nation, and kingdom against kingdom.’ Here, as Grotius well observes, ‘Christ declares that greater disturbances than those which happened under Caligula, should fall out in the later times of Claudius and in the reign of Nero. That of “nation against nation” [or race against race] portended the dissensions, insurrections, and mutual slaughter of the Jews and those of other nations who dwelt in the same cities together; as particularly at Cæsarea.’” — *Dissertations*, pp. 377, 378.

Bishop Newton then tells of conflicts of this kind in seven cities which he names, in which more than one hundred thousand people, mostly Jews, were slain, in what might be termed race wars. Continuing, he says:

“‘That of “kingdom against kingdom,” portended the open wars of different tetrarchies and provinces against one another: as that of the Jews who dwelt in Peræa against the people of Philadelphia concerning their bounds, while Cuspius Fadus was procurator; and that of the Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast at Jerusalem while Cumanus was procurator; and that of the whole nation of the Jews against the Romans and Agrippa and other allies of the Roman Empire, which began while Gessius Florus was procurator.’ But as Josephus saith, ‘There was not only sedition and civil war throughout Judea, but likewise in Italy.’ Otho and Vitellius contending for the empire.” — *Ibid.*

But we must remember that this prophecy did not refer to a single age alone,—the age in which it was spoken,—but that it looked forward to the time of the second advent. And as “wars and rumors of wars” preceded the downfall of Jerusalem, and as these were to be only “the beginning of sorrows,” so in this last generation wars and rumors of wars are one of the signs of the near approach of Armageddon and of the end of the world.

For years men talked of peace, and statesmen endeavored to provide against the possibility of war, but all to no purpose. The greatest war ever known came in 1914, involving more or less directly every continent excepting the Arctic and Antarctic, besides a host of the islands of the sea. The local wars of the first century were harbingers of local judgments; the world wars of the twentieth century are the precursors of world-wide judgments, world-wide desolation.

In addition to the wars enumerated by Bishop Newton, there were also other calamities foretold by our Lord. Dr. Keith says:

“In the reign of Claudius Cæsar there were different famines. They continued to be severe for several years throughout the land of Judea. Pestilence succeeded them.”

In his “Antiquities of the Jews,” book 20, chapter 2, Josephus, writing of the queen of Adiabene, says:

“Her coming was of very great advantage to the people of Jerusalem: for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, Queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus, to bring a cargo of dried figs.”

It seems that earthquakes were also of comparatively frequent occurrence between the crucifixion of Christ and the destruction of Jerusalem. Commenting on a part of Matthew 24: 7, Dr. Keith says:

““And earthquakes, in divers places,” as particularly that in Crete in the reign of Claudius, mentioned by Philostratus in the life of Apollonius, and those also mentioned by Philostratus at Smyrna, Miletus, Chios, Samos,’ in all of which places some Jews inhabited; and those at Rome mentioned by Tacitus; and that at Laodicea, in the reign of Nero, mentioned by Tacitus, which city was overthrown, as were likewise Hierapolis and Colosse; and that in Campania, mentioned by Seneca; and that at Rome in the reign of Galba, mentioned by Suetonius.” — *Dissertations*, p. 379.

It is of interest in this connection to note that there has been a remarkable, not to say an alarming, increase in the number of earthquakes during the Christian era. This is especially significant when we learn, as we do from Revelation 6:12, that the series of signs given by our Lord in the twenty-fourth chapter of Matthew and parallel scriptures is preceded by a most remarkable earthquake, now identified as that of Lisbon, Nov. 1, 1755, when parts of all five continents felt the force of the shock and 90,000 human lives were snuffed out in only a few moments of time. Says the prophet:

“I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain, and island were moved out of their places.” Rev. 6: 12-14.

It will be observed here that the same order is preserved as in the giving of the signs in the Gospels, hence we know that the great earthquake precedes the darkening of the sun and moon, the falling of the stars, etc.

The British Association for the Advancement of Science has from time to time published lists of destructive earthquakes occurring since the beginning of the Christian era. The total number thus recorded up to and including the first decade of the twentieth century is 4,268, distributed as follows:

| Century | No. | Century | No. |
|------------------|-----|---------------------|-----|
| First | 15 | Seventeenth | 378 |
| Second | 11 | Eighteenth | 640 |
| Third | 18 | Nineteenth | |
| Fourth | 14 | First decade..... | 80 |
| Fifth | 15 | Second decade..... | 87 |
| Sixth | 13 | Third decade..... | 132 |
| Seventh | 17 | Fourth decade..... | 106 |
| Eighth | 35 | Fifth decade..... | 185 |
| Ninth | 59 | Sixth decade..... | 313 |
| Tenth | 32 | Seventh decade..... | 339 |
| Eleventh | 53 | Eighth decade..... | 297 |
| Twelfth | 84 | Ninth decade..... | 339 |
| Thirteenth | 115 | Tenth decade..... | 241 |
| Fourteenth | 137 | Twentieth | |
| Fifteenth | 174 | First decade..... | 86 |
| Sixteenth | 253 | | |

None of these were mere tremors of the earth, but all were destructive either of life or property, or of both.

Note the remarkable increase from only fifteen during the first century to 2,119 during the nineteenth century. The first six centuries furnish us a record of only 86 destructive earthquakes, while during the first decade of the present century there were 86 such disturbances.

Local Signs

In "Wars of the Jews," book 4, chapter 4, Josephus gives this very vivid description of an earthquake which occurred in Judea prior to the destruction of Jerusalem:

"There broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, with continued lightnings, terrible thunderings, and amazing concussions and bellowings of the earth. . . . These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshadowed some grand calamities that were coming."

In Luke's record of Christ's forecast of these troublous times, it is declared that "fearful sights and great signs shall there be from heaven." Some of these "fearful sights and great signs" are recorded by Josephus: A star resembling a sword hung over the city, and a comet continued a whole year. The people being assembled at the feast of unleavened bread, at the ninth hour of the night a great light shone about the altar and the temple, and this continued for half an hour. The eastern gate of the temple, which was of solid brass, and very heavy, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! Before sunset there were seen, over all the country, chariots and armies fighting in the clouds, and besieging cities. At the feast of Pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice, as of a multitude, saying, "Let us remove hence!" (See "Wars of the Jews," book 6, chap. 5, par. 3.)

"Woe, Woe to Jerusalem!"

Nor were these signs that were seen the only warnings given of the threatened destruction of Jerusalem. A self-deceived but doomed people who had closed their ears to the pleadings of mercy from the lips of the divine Son of God must hear from human lips a most weird warning of inevitable disaster. Josephus says:

"There was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, [and] began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare. Yet he did not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke

of the whip his answer was, 'Woe, woe to Jerusalem!' And when Albinus (for he was then our procurator) asked him who he was, whence he came, and why he uttered such words, he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him.

"Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so. But he every day uttered these lamentable words, as if it were his premeditated vow: 'Woe, woe to Jerusalem!' Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men; and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased. For as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' And just as he added at the last, 'Woe, woe to myself also!' there came a stone out of one of the engines, and smote him, and killed him immediately. And as he was uttering the very same presages, he gave up the ghost."—"Wars of the Jews," book 6, chap. 5, par. 3.

Thus was Jerusalem compelled to hear from a messenger probably bereft of reason, an announcement of doom that could not have been continued so long, nor been so oft repeated, in any other way. Any other human voice would have been silenced by the sword of the executioner. They had stopped their ears against the warning sent them in mercy, the voice of woe they could not still.

Left Without Excuse

Thus were fulfilled our Saviour's words of warning; and thus were the men of that generation left without excuse when finally overtaken by the destruction that they personally might have escaped if they had only given heed to the things spoken by Christ. It is said that the Christians of that day did give heed to the Saviour's words, and at the opportune moment made good their escape from the doomed city.

As the various calamities that befell the Jews prior to the destruction of Jerusalem were so many portents of the final overthrow of that city, so the calamities that are now coming upon the people of this generation,—famines, pestilences, earthquakes, wars, etc.—are but precursors of coming universal destruction. As those who were not unbelieving then escaped the horrors of the siege of Jerusalem, so there is now a sure refuge from impending destruction for all who believe and obey the divine word.

Nor is this sort of prophecy—prophecy having a double application—peculiar to our Lord's predictions concerning the generation that *then was* and the one that *now is*. In the fourth chapter of the book of Jeremiah we have a very similar prophecy, in that it has a primary, local application, and a secondary, universal one.

No one can possibly read the first part of that chapter without recognizing it at once as a prophetic description of the judgments that later befell Jerusalem and its people in the Babylonian overthrow and captivity. But it is equally evident that Jeremiah describes more particularly the closing scenes of this earth's history. Says the prophet:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the stand-

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IN MISSION LANDS

A Trip into Shensi Province, China

O. J. GIBSON

UPON our return from furlough, we, with Brother and Sister Romain Dixon, were asked to make Shensi our field of labor. It was expected that we would take the work upon the departure of Brother and Sister S. G. White, who were then in the field, their furlough being due the coming fall. This province, as many will remember, is one of the out-of-the-way portions of the earth, the trip being perhaps one of the most difficult that any of our workers have ever taken. Those who have traveled extensively consider the road one of the most difficult of the main thoroughfares. It leads on through the adjoining province of Kansu to Tibet and Sinkiang.

It was felt that if this program were to be carried out, we men should make a trip to the field this spring so as to know better how to plan for the work there, and thus be wiser concerning the journey for our families. Thus it was arranged that Brother Dixon and I should go with the double object of securing, if possible, a permanent location for our provincial headquarters and acquainting ourselves with conditions in general. But later developments made it possible for Brother F. A. Allum, superintendent of the Central China Union Mission, to make the trip with me. It had been expected that Brother White would remain until fall, but because of the failing health of his wife it was necessary for him to leave earlier than was planned.

Owing to unsettled conditions in the country, our consuls were reluctant to see us go, but provided us with the necessary papers and precautions.

Before starting we learned that there had been a washout on the railway, which threw the trains off their regular schedule; then, too, the man who was to accompany us wrote that on account of his health it would be impossible for him to go. The train was six and a half hours late, so instead of getting off in

the afternoon we did not leave until evening, which made it necessary for us to be on the train practically all night, when we had planned to stop overnight at our station in Honan, where I had been stationed about four years, previous to our furlough. We had telegraphed ahead for a man to meet us, and he did. Before sundown of that day we had made another stretch of about one hundred seventy miles. We also had time to detrain and engage our carts for the interior trip, a distance of less than two hundred miles.

At present Kwanyintang marks the end of the railway, and it is there we took up the journey over that single-track system which abounds with all kinds of inconveniences, and is quite out of repair from thousands of years of hard usage, with no upkeep. In the homelands we occasionally find ruts a foot deep, but for miles at a time this road is one great rut from ten, twenty-five, fifty, to a hundred or more feet deep. And there one must go. Particularly in west Honan are these great cuts found. And because of the narrowness of the track the traffic is very often held up for hours, it being impossible for conveyances to pass, except at certain places. When it chances that carts going in opposite directions meet in these cuts, it must be determined which has the right of way. The one must wait while the other works its way back to a place where the other can pass. And in the meantime the probabilities are that other conveyances have arrived from both ends, which only adds to the difficulty of getting out.

At Kwanyintang we engaged two mule carts for ourselves and baggage; and as there were three in our party, one cart was given the larger portion of the baggage and occupied by Elder Allum, while the other cart was loaded lighter with baggage and was occupied by our evangelist and me. It may be well to state here that these carts are narrow gauge, having but a four-foot tread, so that one is shaken with more than ordinary violence. And they have

no springs, since a cart must be substantially built to stand up under the strain of such roads. No part of the road is ever repaired until it is utterly impassable, and then only enough to enable the carter to get through.

The inns, where one must put up for the night or take the noon-day meal, are beyond description. There is a large court where the animals, any number of them, are fed, with rooms for guests at one end or on either side. The filth which naturally accumulates under such conditions is often swept into piles or left



Photo by F. A. Allum

THE MULE LITTER

This is considered by some to be more comfortable than the cart. The background shows the rooms where we put up, and a portion of the court and sheds where the animals are fed.



Photo by F. A. Allum

REAR VIEW OF THE MULE CART

In the background is one of the Tungkwan inns, where I should have had to stay had it not been for the kindness of Mr. Ainsworth.

about the compound; and if it happens to have been piled up, very likely the pile has been made just outside the door or under the window of the room one is occupying. Here it is that the lunch must be eaten. We generally are glad to go on, but when night comes we are glad to find a resting place after having spent another half day in the cart. One takes more comfort in traveling if he can walk. But whether one walks or rides, he surely will be tired, and rest he must. If the trip were but a matter of one or two days, it would not be so bad, but when one goes day after day for six days, it cannot be considered a pleasure trip. The inns where one must spend the nights are the most objectionable part of it all. Thus we continued for full three days before reaching Tungkwan, on the Honan-Shensi boundary.

It seems that the American consul at Hankow had not made it explicit enough regarding my proposed trip into Shensi, so when I reached this border town, where goods are taxed and travelers are held up if they do not have permits previously arranged for, it proved that I was to be detained. It was stated that permission for me to enter the province had been refused, and I was advised to return, while permission to proceed had been granted to Elder Allum. In spite of all we could do it was impossible for me to go on, and the officials advised that he wait with me, and they would endeavor to get a pass for me so we might travel together. But after considering the situation and the importance of our trip, we felt the best way was for Brother Allum to go on,

and in case the local officials failed to secure permission for me from the governor, he would take the matter up at the capital and get me through. And developments proved that this was a wise move on our part.

We readjusted our baggage, and Brother Allum shared his cart with our evangelist, and the two were off. It so happened that at the time there was another gentleman in the town who had been detained for five days, and thus my misfortune proved a benefit to him, as he was getting desperately lonely.

I was delayed full five days before I could get away, hence it was a relief to me when my permit came. This gentleman, however, failed to get through even after waiting more than ten days.

The ninety miles on to Sianfu was made in about two and one-half days, with an intense heat during the middle of the day. I suffered greatly from thirst, for as yet I had not taken to drinking the tea and soup which could be secured along the way. When it was time to eat, all I could do was to drink, and then it was impossible to satisfy my thirst. I began to be alarmed, for I could not eat because of my great thirst. I considered it dangerous to take the drinks obtainable at the little dirty shacks along the road, and knowing that I could not continue long without being overcome with thirst, I reluctantly ventured to sample what I considered to be the lesser of the two evils, and took a bowl of soup (unpolished millet boiled in plenty of water, with no flavoring

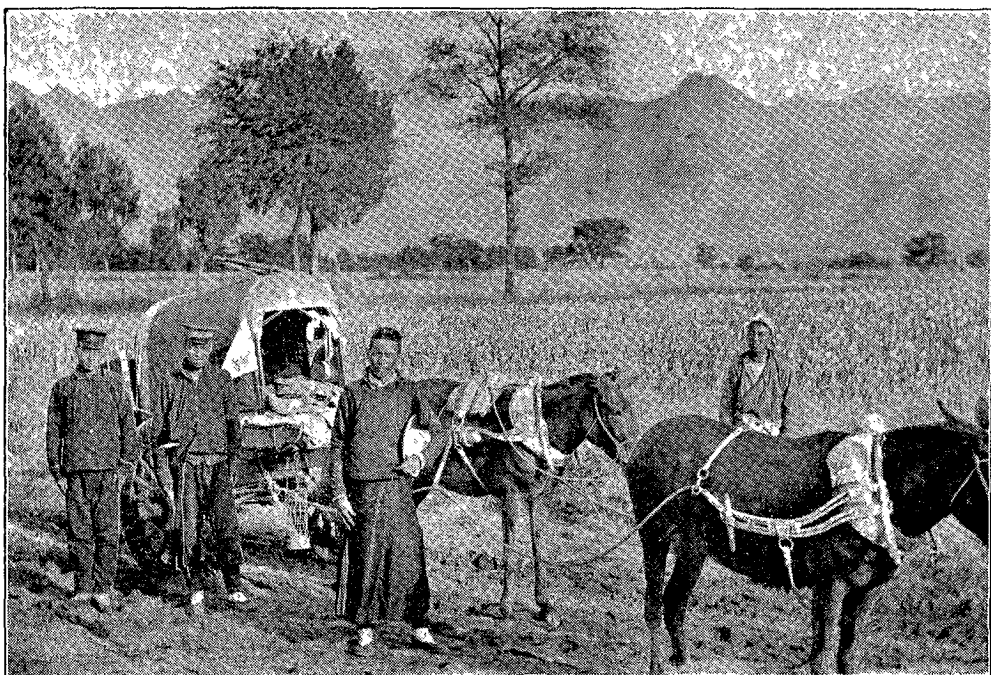


Photo by F. A. Allum

MY ESCORT

The Chinese pastor, Liu Djen Bang, with hat in hand. Poppy fields across the road with mountains in background.

except that of the old burned kettle). This proved to be but partially satisfactory, though it did relieve my thirst—good medicine I thought it. I stopped at the next shop and took more soup, and at the next, which thing I continued the whole afternoon, so when evening came and we stopped for the night my thirst was quenched and I was hungry and able to get a good meal, the first real meal I had eaten for two days. It certainly was a relief to me, and my anxiety concerning myself was relieved. After supper I took to my cot and had a good sleep, to be called at two-thirty for the last stretch of the journey. We were off at three, and reached the city of Sianfu and found Brother Allum shortly before eight o'clock. Thus terminated the outward journey.

The few days spent there were busy ones, and judging by developments, we feel they were successful ones. We scoured the city and surrounding country in the immediate vicinity, finding a number of desirable locations, both inside and outside the city. It was not felt that an extended stay on our part would facilitate the purchase of land, so after deciding on three or four choice sites, we left the city on our return journey, leaving the land deal for our local brethren to attend to, under the guidance of the Lord. It seems that the Lord is working in our behalf, for we already have an option on the site which we considered first choice outside the city, and we are sending one of our qualified native workers from Honan to assist the local brethren in Sianfu in obtaining the land.

Our denomination has been working directly and indirectly in Shensi for about four years, but at quite a disadvantage, owing to the isolation of the place, and to the revolutionary conditions which have existed in the country generally. On this trip we were able to visit only the company at Sianfu, as we felt our first business was to secure our land just as soon as possible; also, the weather was hot, and we felt we should reserve our energies as much as possible for the return journey.

We have long been impressed that we should open two more outstations on this road, but owing to the lack of efficient native help it has never been done. However, we are hoping this can be done soon. Then

those who travel the road would benefit thereby in having a place to stay other than at those awful inns. A room or two at each place could be fitted up so that we could stay a day or so and be comfortable, while at present the condition of the inns forces one to travel on and endure more than the ordinary person can well risk.

All through the province of Shensi, so far as we traveled, the opium plant was to be seen in abundance; and perhaps this is why this province has proved to be the bone of contention between the North and the South. For years China has been fighting this evil, and millions of dollars' worth of the drug has been confiscated. But the unsettled condition of the government these two years has afforded men an opportunity in out-of-the-way places again to introduce the culture of this plant as a means of enriching themselves.

The return trip was made in what is called a litter, and to be explicit, a mule litter. It is considered by some to be more comfortable than the cart, although I am as yet undecided. I take more comfort in walking. The litter complete consists of two poles, some fifteen feet in length, the ends mounted on saddles fitted to the backs of the mules. In the central section a network of ropes is arranged, where a limited amount of baggage can be placed. It has a mat top, and after one spreads his bedding on the luggage he can get inside and be quite comfortable—until the mules start.

One fluent writer thus describes this conveyance: "An indescribable sort of covered litter carried between two mules, one in front and one behind, the most uncomfortable and, I think, dangerous mode of conveyance the writer has ever tried, and her experiences with queer vehicles have been many. It is said to have three motions: that of a pepper box, up and down; that of a fan, back and forth; that of a cradle, from side to side; and all three at once." Well, we traveled the first afternoon about twelve miles, and that in the mud, so there was but little chance for us to walk. The nights were spent at the inns. Thus we wore out another six days before reaching the railway again.

May the Lord add his blessing to the efforts being put forth in this very needy field, where the work is great and the laborers few.

Chikungshan, Honan.

* * *

GETTING SCRIPTURES INTO SERBIA

SERBIA has been one of the most difficult countries in Europe in which to carry on evangelistic work. When the war began, a committee of the Scriptures Gift Mission saw their opportunity to put copies of the Bible in the hands of the soldiers. The Serbs have shown great receptivity; copies given were never thrown away.—*Missionary Review of the World.*



Photo by F. A. Allum

EXTRACTING CRUDE OPIUM

The bulbs in front of the man show how they are cut around. It is from these cuts on the bulb that the opium is taken.

Another Sabbath School Organized in Porto Rico

D. D. FITCH

LESS than four years ago a man called at my home to express his desire to join our church. I had never seen him before. He had attended our church service only once, and that happened to be when I was detained at home on account of illness. He had come in contact with our workers on various occasions, had received our literature, and although at first he opposed the teaching, he had finally yielded to his convictions.

After learning his errand, I asked him some questions on various points of faith, and found he knew but little more of it than that we believe in the soon coming of the Saviour and the sanctity of the seventh day of the week. Therefore I told him it would be necessary for him to study further before he could become a member of the Seventh-day Adventist Church. Never in all my experience have I seen one so hungry to learn the truth as he was. He abandoned his business, and came two and three times a day, and studied with me for hours at a time. He had been educated in a theological seminary, and had served four years as a pastor, hence was able to grasp quickly the Bible truths as they were presented to him in very poor Spanish, by the writer. Some points he challenged, but quickly agreed with them when proof was brought and difficult passages were explained. He frequently brought others with him to these studies. It was a day of special rejoicing when he and some of the others were baptized and accepted as members of the Santurce church. Later his wife, daughter, and mother-in-law became members.

For a time this brother, Salvador Rivera by name, continued to work at his trade as carpenter, and then took up the work of securing subscriptions for our Spanish paper. Following this he engaged for a time in the colporteur work, and then, having fully proved his loyalty to the message, he was granted a ministerial license. He is an experienced contractor, and has during the last two years directed the construction of a beautiful cement church in the inland city of Cayey; also one built of wood in the seaport town of Aguadilla. Most of his time, however, has been spent as assistant pastor here in Santurce, where he has been the instrument in God's hands of bringing many to the knowledge and acceptance of this message that has brought so many changes into his own life. Among these are two ministers with whom he was formerly closely associated.

Sabbath, July 19, I had the pleasure of attending, with Brother Rivera, a service in the university town of Rio Piedras, about three miles from Santurce, where he has been making frequent visits. At this time it was my privilege to organize a Sabbath school of seventeen members. Already six from that city have been baptized and have joined the Santurce church. The names of ten more candidates for baptism have been presented, and ere this is published they will probably have gone forward in this sacred rite. With sixteen baptized members (one of these a university educated man, who has also served for a time as pastor), and a number of others who are interested, it looks as if the birth of another church is not very far in the future.

* * *

It is a poor heart that never rejoices.—*Dickens.*

Object and Use of the Testimonies

(Continued from page 13)

sible for the hearers to distinguish between the word of the Lord to them and your words. Be sure that you do not make the word of the Lord offensive. We long to see reforms, and because we do not see that which we desire, an evil spirit is too often allowed to cast drops of gall into our cup, and thus others are embittered. By our ill-advised words their spirit is chafed, and they are stirred to rebellion." — *Testimonies for the Church*, Vol. VI, pp. 122, 123.

8. At one time how did the instrument used to give these personal testimonies, plead that she might be relieved of this unpleasant task? With what result?

"I . . . dreamed that a person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes, and all descriptions of character, and circumstances in life. I was told to cut them out, and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. I inquired if that was the last piece of cloth I should have to cut, and was told that it was not; that as soon as I had finished this one, there were others for me to take hold of. I felt discouraged at the amount of work before me, and stated that I had been engaged in cutting garments for others for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good. I spoke to the person who brought the cloth to me, of one woman in particular, for whom he had told me to cut a garment. I stated that she would not prize the garment, and that it would be a loss of time and material to present it to her. She was very poor, of inferior intellect, and untidy in her habits, and would soon soil it.

"The person replied, 'Cut out the garments. That is your duty. The loss is not yours, but mine. God sees not as man sees. He lays out the work that he would have done, and you do not know which will prosper, this or that. It will be seen that many such poor souls will go into the kingdom, while others, who are favored with all the blessings of life, having good intellects and pleasant surroundings, giving them all the advantages of improvement, will be left out. It will be seen that these poor souls have lived up to the feeble light which they had, and have improved by the limited means within their reach, and lived much more acceptably than some others, who have enjoyed full light, and ample means for improvement.'" — *Testimonies for the Church*, Vol. II, pp. 10, 11.

* * *

A Great Prophetic Chapter

(Continued from page 15)

ard, and hear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Jer. 4: 19-26, A. R. V.

Here the prophet is carried over from the contemplation of local scenes to view the general destruction that comes upon the earth in the last days. Instead of seeing ancient war, with primitive weapons, — swords, spears, battle-axes, catapults, battering-rams, etc., — he sees the awful sights and hears the frightful sounds of modern warfare, and is terrified thereby. Then he notes with astonishment the carelessness and indifference of God's people, and views with dismay their seeming inability to learn the lessons the Lord would have them learn as they see these things begin to come to pass. And then the prophet is shown the end of it all — the earth laid waste, without inhabitant, with not even a bird to break the dead silence covering a world that had filled to the brim the measure of its iniquity and then drained to its dregs the cup of divine retribution.



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."

SEALED

WORTHIE HARRIS HOLDEN

SEALED for heaven! Ah, can it be—
A mortal weak and vile like me—
Marked with the stamp of God's own name,
Which to the ages shall proclaim
The might of him who rules for aye,
Whose mandates ne'er shall pass away?

Sealed for God forevermore!
What matters though we here endure
The furnace which shall make us free
From dross and all iniquity?
Now for God his standard bear,
Then with heaven its triumph share.

Sealed fore'er through Christ the Lord,
Sealed to witness to God's word,
Sealed, a trophy of his cross
Who for man risked death and loss.
Sin alone spurns love like this,—
Sealed for an immortal bliss!

* * *

Save the Children — No. 1

E. H. GATES

Just before the "coming of the great and dreadful day of the Lord," a message, given in the "spirit and power of Elias" (Elijah) will be given among God's people, which will "turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:5, 6. This seems to indicate that for some cause there has been a separation between parents and their children, which is now to be removed under the stirring Elijah message.

God is the author of the arrangement by which men, women, and children are bound together in little communities called families. David said, "God setteth the solitary in families." Ps. 68:6. When Adam was created, it was seen by his Creator that it was "not good that the man should be alone." Gen. 2:18. From the union formed between him and the companion taken from his side, has come all the people of the earth. Thus, instead of each one being an independent unit, all are bound together by the ties of blood.

The union existing between husband and wife, and between parent and child, is the tenderest and most sacred of anything this side of heaven. When the Lord sought to make clear his tender affection for his church, he illustrated it by the marriage relation. Jer. 3:14; 31:32. When he would illustrate his pitiful compassion toward the subjects of his care, he told of the pity of a father for his child. Ps. 103:13.

When God wished to reveal on earth a little sample of heaven's unselfishness, he did it by putting within the heart of the mother a love that more nearly represents divinity than anything else in the universe. When this love permeates the family, the home becomes a little heaven on earth.

But, strange though it be, there often creeps in between parents and children, alienation of affection.

Forgetting that they were once young and needed sympathy and affection, parents sometimes manifest harshness toward their offspring. Not finding in the home the love and sweetness which should be seen in every Christian family, the youth drift away to other homes where enjoyment is found. The young daughter, not finding in her mother a confidante, soon discovers others to whom she can open her heart, and who generally are unsafe advisers. The boy, who needs love, tenderness, sympathy, counsel, and constant guidance, not finding them at home, goes into the street where pleasure is quickly found, and soon into worse places, and often into the gilded palaces of sin and intemperance. It is a sad fact that today there are thousands of youth who were reared in Sabbath-keeping homes, who are serving the world, breaking the Sabbath, and, in many cases, farther from God and more difficult to reach than worldlings.

Why is this? Is all this sacrifice of youthful energy and talent necessary? Is there not power enough in the Christian home to save the children and youth from this awful drift? We believe there is. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. In order to do this, parents must themselves know the "way" the child should go. No nicer work was ever undertaken than the training of children. This training "takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to each other." "It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher lessons of obedience to his will."

But, unfortunately, in the majority of cases parents have themselves had a defective training in childhood, and so, unless they learn correct methods later in life, are sure to make the failures made by their own parents. This failure accounts almost wholly for the dreadful condition of society today. When children receive a proper training, they "will not depart from it." This is the word of God, which is "truth," however much men may try to discount it by throwing upon God the responsibility of their failure to train their children. But under the closing message to this world, some at least will learn God's way of saving the children. Then the hearts of parents and children will be united.

* * *

Teaching Children Politeness

"I was telling you something, mother!" It was with a very respectful, timid manner, and with very big, aggrieved eyes, that the little girl looked up into her mother's face.

Instantly the mother stopped in the remark she was making to a caller.

"Excuse me, dear," she said to the child. "Mother did not hear you. Mother did not know you were speaking. What was it you wanted to tell me?"

Smiling shyly, but with the aggrieved look all gone, the little maid repeated her question, to which the mother paid due attention, answered graciously, then turned to her friend and continued her conversation.

"Do you believe in allowing children to interrupt their elders?" asked the friend, who had been taking silent note of the proceedings.

"You mean Eleanor?" The mother smiled and flushed slightly. "As a general thing, of course, I do not believe in children's being allowed to interrupt grown people, and I try to teach my children not to do so, but in this case I consider it only a question of fair play. I treated Eleanor as I should wish any one to treat me. It was really I who interrupted Eleanor, although I did not know it till she spoke."

"But, she is only a child. It seems to me perfectly proper for a grown person to interrupt a child," remarked the friend.

"I do not think so," responded the mother quickly. "I think a child is entitled to just as much consideration, and to be treated just as politely, as one would treat an older person. How are we to make our children polite if we do not show them the right way, if we do not treat them as we expect them to treat others?"

"It seems to me there are a great many impolite children now. One sees them in school and at public places. I do not know what their parents can be thinking of; and yet I know some homes where the children are always being corrected and taught politeness, yet they are the rudest little beings one could imagine," answered the friend.

The mother hesitated a moment, then said, slowly:

"If people would only realize that children learn far more from example than from admonition, it would be found so much easier to train them. In a home where the father and mother are not always careful to speak kindly and courteously to each other, where the older brothers and sisters are allowed to be rude and careless, where the children see such examples before them daily, and strive to imitate them, as children do—how can they be expected to pay attention to teachings which are foreign to their everyday surroundings? For my part, I think that unless a child sees perfect courtesy in his own home, between the members of his own family, unless he is treated with politeness himself, he is not going to learn it from any amount of precept. It has to become second nature. It has to be ingrained in the child, if he is to grow up to be a true gentleman.

"So many children are ill at ease, either bashful or naughty, when older persons are calling on their mothers," she continued. "In many cases it is because the child feels awkward, does not know just what to do or say, and so either shows his discomfort or acts naughty. I want my children to know how to behave rightly at all times. If it happens that a child comes into the room when some one is calling on me, I always stop in the conversation and introduce the child with as much courtesy as I would an older person. I do not think that because he is a child he is entitled to no notice, or that he should grow up with no knowledge of the rules of good society. Such a course helps a child wonderfully over the awkward age. I do not believe in children's being pushing and forward, of course, but I do believe in according them decent, common politeness,

such as one would show to an ordinary acquaintance of adult years.

"I have always been a firm believer in fair play, for children as well as for grown people, and I cannot expect my child to be polite to me unless I am polite to him, unless he is surrounded by an atmosphere of kindness, courtesy, and thoughtfulness for others. I try to be as particular in my intercourse with my children—saying 'please,' and 'thank you,' for everything, acting to them as I would wish them to act to me and to others—as I would be to any grown person. I do not think I have ever had to give them rules for polite conduct, yet I am proud to say that I have never been ashamed of my children when I have had them out with me. They are not perfect,—I do not expect them to be,—but I have never had to blush for their rudeness."

"Very few mothers can say as much," remarked the friend.

"More of them could say it if they realized the importance of treating children in the way they would wish them to treat others. Only in such way will politeness and courtesy be ingrained in a child, so that when he grows to be a man he could not be other than polite and considerate of others, for those qualities would be a very part of him."—*Anne Guilbert Mahon.*

* * *

The Care of the Feet

Did you ever think how much of the arrested development of women and girls can be laid to hurting feet?

"I can't" do this or that; "I can't" go here or there; "I can't walk; I can't go to a fair; I can't study in a museum; I can't do art galleries; I can't sit through a lecture; I can't belong to a study club; I can't go on picnics; I can't *think*—because my feet hurt!"

Every other woman you know, in any walk of life, college bred or not, "can't" do something or other or anything more than push herself to the absolutely necessary household routine and some few social stunts, because her feet hurt.

In this day of scores of shoe factories and hundreds of shoe shops any woman who goes to be "fitted" for shoes and has the price or the credit, walks out with the shoes of her choice on her feet. She has given her living testimony to what constitutes her ideal shoe. The shoe dealer keeps a careful tab on her testimony. In replenishing his stock he sticks pretty close to what has already pleased his customers. The shoe manufacturer keeps a careful tab on the orders of *his* customer,—and so the American woman's ideal of footwear is perpetuated, to her own daily bodily discomfort and mental stunting.

High heels and narrow lasts represent our sovereign will. True, they are the cause of exquisite bodily torture and mental strain that are given in lines on our faces and that stretch our nerves to the breaking point. Most of our meals are eaten under the nerve strain of foot hurt—and our indigestion is reflected in our complexions. But the fashionable shoe satisfies our vanity.

"What you've said doesn't apply to me! I *always* tell the shoe clerk I'm not satisfied with any shoe that's made!"

Then *bravo* every time you register your dissatisfaction. I am sure, among all of us who have achieved

the power to think free, there must be some who tell the shoe man that they do long for more comfortable shoes. But school yourself to admit that the shoe man does not yet believe these few protests. We must tell him by thousands and tens of thousands that we want comfortable footwear, made of good materials, till in self-defense he will pass the word along to the makers of shoes that our protests must be heeded. We must write to the shoemakers and tell them *we will buy* shoes that are made for our foot comfort. And it will be about the hardest thing we ever did—because high heels and narrow lasts have so long been our ideal. And they are our ideal because we have been ashamed of the real shape of our feet—I don't know why. We think the perfect feet of a baby or a marble woman are exquisite. We may well be ashamed of what we have done to our own.

In the last few years there have been some shoes on the market that approximate foot comfort. But so long as the most intelligent women in a community, the educated and the social leaders, end their persons in dangerous heels and lasts that punish, the rest of womankind will follow suit. The standard will never be changed till it is changed by intelligent women; till they demand and use shoes made for human feet; till to wear a shoe with a dangerous heel or last that disfigures feet will be the hall mark of ignorance and vulgarity.

Having placed the blame for most of the almost universal foot hurt in the civilized world and suggested the only possible means of obtaining universal hourly foot comfort, let us consider our feet as they are.

Unless one takes a daily bath, the feet should be washed daily and dried vigorously with a bath towel. They should be kept as absolutely clean of accumulated scarfskin as the hands. If the hands were encased in knit stockings and leather during all our waking hours and treated as we treat our feet in the matter of cleansing, they, too, would accumulate scarfskin. Any woman who wants to have a sense of being entirely clean and to know she's leaving no stone unturned to raise her general health to the top notch, will take extra precaution to keep the pores of her feet open. And nothing but daily scrubbing and rubbing will do it. Can it be that a consciousness of carrying about layer on layer of old scarfskin on the feet has contributed to make human beings ashamed of feet? If it hasn't, it ought to.

For feet that hurt from any cause whatever there is nothing so restful as a cold foot bath,—a hot foot bath for sleeplessness, but a cold foot bath for inflamed or tired feet. I know a Middle Western farm woman, more than eighty now, with a pair of feet that would do credit to a woman of forty; and she has literally spent her life on her feet.

When I visited her several years ago she was still doing all the work for herself and husband, and boarding the teacher. I noticed that every day at eleven o'clock she disappeared for a half hour. The dinner was all on the stove, boiling away, and I supposed she was lying down.

Finally I learned a wonderful thing. She said: "Ever since I was ten years old I've carried a woman's work on the farm. Mother died, and I was left to help father raise my little brothers and a big mortgage. I didn't know how to save myself, and I used to cry because my feet were so tired. When father

found it out, he invited me to come and sit with my feet in his tub of cold water. Every night he'd soak his feet in cold water and rub and knead them till they shone. It rested me, of course, to put my feet in the cold water, and always after that I sat with father at his tub till I was a big girl. He watched my development, and some nights he wouldn't let me put my feet in cold water but kneaded them himself. He was a pretty good father.

"As I grew older I learned to manage my work better, till I got in the habit of getting my dinner on to cook by eleven o'clock and then sitting down with my feet in cold water. I always rubbed them, as father did. I guess it was those cold baths and rubbings that helped us get through. And I've kept them up, because they rest me."

She was a large, heavy woman, methodical as a clock, and she hadn't one modern household convenience. She still carries a bucket of cold water to her cold room. But you should see how fresh and sweet that old lady looks when she comes back from her foot bath and kneading.

For a number of years I was a teacher on the plains. I walked two miles night and morning and never sat down except to eat my lunch. I soon learned the comfort of a cold foot bath the moment I got home from school. I had then never heard the word "massage," but the result I got by kneading was most satisfactory. One day a woman drove through the country with an assortment of toilet preparations. I bought a jar of her cold cream, but not for my face. It seemed to me it would facilitate the kneading of my feet. And it did, of course. And ever since I have used two jars of cold cream on my feet to one on my face.

I wish every woman who suffers foot hurt would try this. All my teaching years I walked and stood from necessity. During my married life my house-keeping has kept me on my feet a great deal, but I still walk every afternoon for the joy of walking in the outdoors. From the time my baby was three months old I never missed a day of our two-mile outing; from the time he could walk we've walked together. We think nothing of a four-mile hike now that he is nine. And you may depend he has been trained to the daily cold foot bath too.

The feet need air. Why not? The face does. The hands do. The rest of the body does. The foot pores are large for a special purpose,—the casting out of impurities and the taking in of air. The feet perspire in leather. The pores quickly clog. Ten minutes in cold water, ten minutes of kneading, using cold cream, a quick scrubbing in hot soapy water, a dry rub, and the feet dressed again, all in twenty-five minutes, is the best kind of foot insurance. And this foot care refreshes and invigorates and tones up the whole body—and sends a breeze through the mind as well.

If the feet already have callous places it's only a matter of time, with this kind of care, till they are gone—soaked, softened, and rubbed off. Callous spots are only accumulations of scarfskin. Until they are gone the cold cream should be rubbed in at night and not washed off. Then scrub the feet in hot soapy water in the morning. The cream softens the scarfskin so it can be scrubbed and rubbed off easier.

There are corn remedies without number. Many of them do just what is claimed for them. But the corn-cure maker can't follow us around and say,

"Yes, your corn's coming back. My remedy was to remove it. It doesn't claim to insure against its return. You remove the cause, yourself, which is constant rubbing and pressure, and take as good care of your feet as you do of your face, and you'll no more have foot corns than cheek corns."

A simple and certain remedy for any callous spot, which includes corns, is a five-cent bottle of acetic acid. Soak the foot in hot soapy water. Rub every bit of scarfskin off that will come off. Soak and rub again. With a bit of cotton on the end of a toothpick touch the callus till damp with the acetic acid. It dries at once. The next day repeat the soaking. Rub again, and apply the acid again. Soak again the next day. The callus will peel off. In a stubborn case it may require three applications and soakings. Soak thoroughly and don't let the acid touch the good skin, as you are aiming to peel scarfskin only, and, I repeat, that's all a corn is.

The feet were made to last a lifetime, as well as the hands. With care they will. There's no reason for tired feet and stiff ankles as long as we have two hands and the soap, and cold cream factories do business.—*Goldie Robertson Funk, in American Motherhood.*

* * *

Influenza and Afterward

[The following from a recent bulletin of the Kansas State Board of Health gives reliable and timely information regarding the recognition and treatment of influenza.—G. H. HEALD, M. D.]

How to Know Whether or Not You Have Influenza

THE attack is usually sudden in its onset, and characterized by more or less severe headache, backache, and general body aches, with chilly sensations and a mounting fever. There is usually a sensation of soreness of the throat, although not severe, with more or less cough, and a feeling of extreme prostration—indeed, in some cases almost to the point of a severe collapse. Of course, there are many mild cases in which these symptoms are not so pronounced, but ordinarily an attack of real influenza will leave its impression upon your own mind as well as upon that of your physician, that it is something more than an ordinary cold or any of the other diseases of the upper respiratory tract. Frequently there is a profuse nosebleed, with an ingestion or a congestion of the eyes and other mucous surfaces. Some types of the disease take a form of so-called gastric or intestinal disturbance, or a disturbance of the stomach and bowels, characterized by more or less pain or diarrhea.

What Will You Do When You Catch the Influenza?

The first thing you should do, without a moment's unnecessary delay, is to go to bed, cover up warm, with heat applied to the feet and other portions of the body that feel chilly and cold, with thorough ventilation continuously, night and day, in the room. You should not leave the bed under any circumstances whatever. I desire to place all the emphasis possible on this point, as it is a crucial time, which may be, and often is, the determining factor as to whether or not you will have complicating pneumonia, which is so much to be feared on account of the heavy mortality therefrom. The getting up and chilling the surface of the body when you are perspiring—and in most cases there is generally a violent perspiration

following the first high rise in temperature—is an exceedingly dangerous procedure, and nothing, no matter how urgent, should tempt you to get out from under the covers at this critical stage of the disease. The second thing you should do after going to bed is to summon a physician, and having summoned him and received his advice, that advice should be faithfully followed.

In uncomplicated cases the disease runs a rapid course, the fever terminating the third day; hence the name sometimes given to the disease of "three-day fever." If it is important, as I have shown, that patients suffering from this disease go immediately to bed, it is equally important that they remain there for a number of days after the temperature becomes normal. It is just at this point where thousands of people have made the fatal mistake of getting up too soon, many of the complicating pneumonias and meningitis having resulted from a too brief period of convalescence in bed after the temperature became normal. While it may not be necessary in every individual case to remain in bed for five days after the temperature becomes normal, yet that is the safe thing to do. Convalescents will be restored more rapidly and time actually gained by prolonging the stay in bed for several days even after you feel completely well. "Safety first" should be the motto at this critical period of the disease. Thousands of young men and women have gone to their death from this disease because of the old-time notion that many people have, that they can "wear a disease out." There never was a more grievous mistake. Wearing a disease out, or putting off to a more convenient time or season, the obviously needful care and treatment a disease should have, is another way of spelling disaster as applied to most diseases, but more especially to the one under consideration.

Caution and care in the treatment of the body after an attack of influenza is important, not only because you may thus escape immediate complications, but because, too, of the danger of reactivating old infections, such as that of tuberculosis. It is not unduly pessimistic to say that in all likelihood many thousands of cases of arrested or quiescent pulmonary tuberculosis will be reactivated and active processes started again by having passed through a siege of this disease with the inevitable lowering of body resistance. This reason, then, must be an additional one for taking plenty of time for the convalescent period. That old aphorism, "Make haste slowly," can be resurrected, dusted, and put into practical use again with profit.

Finally, the course and termination of the disease depends quite as much upon you as upon your physician.

* * *

My endeavor: To be true—first to myself—and just and merciful; to be kind and faithful in the little things; to be brave with the bad, openly grateful for good, always moderate; to seek the best, content with what I find, placing principles above persons and right above riches: of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—*Selected.*

* * *

"If we said 'Thank you' oftener, both to God and man, the road would grow smoother, and the burdens would seem lighter."



PANAMA AND VENEZUELA

AFTER attending the Honduras camp-meeting, which was held on the island of Utila, I arrived in New Orleans, June 2, and four days later sailed for Cristobal, Canal Zone, to be present at the annual session of the West Caribbean Conference. The meeting was half over when I arrived, but I was glad to know that Elder G. B. Thompson had preceded me several days, and that his valuable instruction and counsel had contributed largely to the success and interest of the meeting, a report of which has already appeared. I remained two weeks after the meeting closed, to audit the books of the conference and tract society.

Accompanied by Brother J. A. P. Green, I sailed for La Guaira, Venezuela, July 1, and in four days reached that port. The same day, upon arriving, we ascended by rail the beautiful mountains that rise abruptly from the coast to the capital, Caracas. This city lies only seven or eight miles in a direct line from the port, but the continuous windings around the mountains lengthen the line to three times that distance. Caracas is beautifully situated, and is an attractive city of about 90,000 inhabitants. The smoothly paved streets, modern city conveyances, well-arranged buildings, parks and their adornments, give evidence of a progressive spirit among the people.

On account of the short notice Brother Green and I were able to give concerning the time of our arrival, no definite date could be set for the opening of the general meeting and colporteurs' institute, and we had to wait until the workers came in from their distant places of labor. However, the meetings began on July 20, and continued seven days, increasing in interest to the very end. There was a faithful attendance of all our people in the city. Daily Bible studies were given, and public preaching

services were held in the evenings. Brethren Green and G. D. Raff led out in the work of the colporteurs' institute, and their labors were successful in better preparing the colporteurs already at work and also in training one new worker. All started out with renewed courage and expectations for another prosperous year.

The colporteur work in Venezuela deserves special mention. Notwithstanding the extreme difficulties that attend the colporteurs in traveling and in the shipment of books to them while in the interior, at long distances from the office, about \$7,400 worth of literature was sold during 1918. Special efforts have been made to keep the colporteurs free from debt, with the result that each one maintains a sum on deposit in the office, and therefore is not harassed by the thoughts of unpaid accounts.

During the meeting special attention was given to Sabbath school and home missionary work; and with the expectation of having a Spanish periodical adapted for the Harvest Ingathering work, the brethren have set their first goal for the collection of funds for missions. The tithes and offerings for 1918 amounted to \$602.26, but it is expected that for the current year there will be a good increase.

As the brethren fear that they would have to give up the new house now occupied by them as an office and a place for meetings if special evangelistic efforts should be made, they feel that the most pressing need of this field, besides one or two more workers, is a chapel owned by our people, as it is difficult to secure and occupy buildings for Protestant worship. It would be much easier to secure good attendance in a chapel, for the people in these Latin-American countries are averse to entering for the purpose of worship what appears to be a private dwelling.

Light is now breaking through the darkness in this spiritually blinded land. One of our colporteurs from the interior reported having found a lady of good standing, who, although a Catholic, had placed upon the wall of her room the ten commandments as found in the Bible, a copy of which she had received from some source. She and her daughter are keeping the Sabbath, which she learned from her Bible, not knowing that there were other Sabbath keepers in the world. She was happy to learn from our colporteur that he also keeps the Sabbath and that there are many others in the world who do so, and that there is a small company in the capital. Elder W. E. Baxter, the mission director, is planning to visit that locality, to establish the lady in the faith.

Elder Baxter and Brother Raff, the field missionary secretary, with their families, are the only laborers from the States now in Venezuela. The Porto Rican Mission generously sent two valuable colporteurs during 1918, and Elder and Mrs. D. D. Fitch, from the same field, are expected to arrive at any time.

C. E. KNIGHT.

* * *

THE BRITISH UNION CONFERENCE

ON account of the war it had been three years since we had met in union conference. There were still many inconveniences to be faced. For a time we questioned whether the gathering would be possible, but as we went forward the problems were solved. The city of Derby was chosen as the place in which to hold the meeting on account of its central location. About seven hundred gathered at Temperance Hall, which was just large enough to accommodate them. Delegates assembled from all parts of the United Kingdom, and the meetings were in session from August 1-6.



BELIEVERS AT CARACAS, VENEZUELA

Elder A. G. Daniells was expected until shortly before the conference assembled. Then we hoped Elder E. E. Andross would come, but he also was kept away. Presidents of conferences on the continent of Europe were invited, but the only president who reached us was Elder A. Vaucher, of the French Conference. With him we renewed *Ventente cordiale*. A few missionaries were present to remind us of the needy fields: Brother F. O. Raymond and his wife, on their way back to India, and our own men, George Keough of Egypt and H. J. Hurlow of Central Africa, with their families. The conference Sabbath school gave £44 for missions.

There were good reports to gladden our hearts. Eight hundred five had been baptized since we last met in conference, three years ago. Sad to say, there had also been 435 apostasies. Our net increase for the period was 420, which made our membership on the thirtieth of June, 3,299. The freer circulation of money in the country was reflected in the increase of tithes and offerings. Tithes went up from £9,638 in 1916 to £15,662 in 1918. During the same period offerings to missions rose from £2,602 to £7,617.

There has been an increase of nineteen in the total force of workers. Three men were ordained during the conference, Brethren F. C. Bailey, O. Dorland, and S. Maxwell.

The canvassing work declined greatly during the war, but is again prospering. The sales during 1916 amounted to only £2,435, but during the first three months of this year they have already reached the sum of £5,442. We had an interesting proof at the conference that the book work has entered upon brighter days. A free pass to the conference had been offered to any canvasser who could take orders to the amount of £100 during July and deliver them all. Five brethren earned this prize, and one sister reached the lower goal set for the women. During the same month three of the brethren in one week took orders amounting to £62, £58, and £51 respectively.

The home missionary work had also made encouraging progress. The fortnightly circulation of *Present Truth* had gone up to 35,000 copies. The Harvest Ingathering collection rose from £206 in 1916 to £2,943 in 1918. The goal set for 1919 is £5,000, and we fully expect to reach it.

Our medical work has undergone changes. Dr. A. B. Olsen has returned to the States after eighteen years of hard work in this field, and Dr. F. C. Shone has taken his place at Caterham. Dr. C. H. Hayton, who was in charge of the Stanborough Park Sanitarium, has felt drawn to devote himself entirely to surgical work, and his place has been taken by Dr. G. Madgwick. Both of these new men received their medical training in England. Notwithstanding the changes, both the sanitariums are filled to overflowing, and there is an urgent demand for increased accommodation in both instances. Our health journal, *Good Health*, suffered in bulk during the war, being rationed as to paper, but has now more than recovered its normal appearance. We raised the price to 3d. per copy a few months ago, and are circulating 25,000 copies monthly at the present time. There is a growing desire in the field that the health work take its right-

ful place in the proclamation of the message. One evening of the conference was given over to a health program, in the course of which trained nurses gave demonstrations of simple treatments for the cure of influenza, and addresses were given by our medical men. There was also a display of healthful foods.

Our college has also made a rapid recovery from the effects of the war, although all our brethren are not yet free from military service. The attendance at the college rose from 61 in 1916 to 123 in 1918, and the prospects are that there will be 180 students enrolled in 1919. About 160 have already come in at the time of writing. In order to cope with this increase, a Red Cross hut was purchased from the American authorities in London. It is 100 x 21 feet, and will hold, when crowded, about 40 beds. We are finding it possible, under the pressure of necessity, to squeeze in 45. Provisionally, last spring the estate adjoining our own was offered for sale. We finally decided that it was an opportunity of which we ought to take advantage, and we bought the property at auction for £16,200. It comprises 163 acres, and has on it, among other buildings, a good house that will accommodate about 60 students. Our people at the conference were greatly encouraged over the way we had been enabled to finance this new and important enterprise. They heard with joy and gratitude that the General Conference Committee had given us £5,000 toward the cost, and the brethren in this field have been able to advance sufficient money to make the purchase possible. More than £400 was given at the conference to provide necessary equipment. With the farm land now in our possession, we hope to furnish enough labor to enable a considerable number of students to earn a part of their way through college.

The setting apart of good men to take charge of our canvassing, home missionary, young people's, and all other departmental work of the union, had produced such excellent results that it was felt desirable to carry this more thorough organization into the conferences. It became evident, however, that there were not enough men available to accomplish this, and it was therefore decided to couple conferences together for the present, so that two in combination would be able to man all departments effectively. The South England and East Central Conferences united in one South British Conference, under Elder S. G. Haughey; the Welsh and Midland Conferences united in a Welsh-Midland Conference, under Elder J. J. Gillatt; and the North England and Scottish Conferences united in one North British Conference, under Elder A. E. Bacon. The arrangement is temporary, intended to continue only until both the original divisions can man all departments efficiently. Meanwhile three good men are released from administrative responsibilities for aggressive evangelistic work. The presidents so liberated are Elders W. H. Meredith, H. E. Armstrong, and R. Mussen, and they enter into the plan more heartily than did the conferences that have for a time lost them as presidents. The watchword of the whole British Union Conference is, Forward, and the aim for the coming year is, Evangelism. The workers decided to set a goal of 1,200 souls to be won, with

God's help, before the close of next year.

The preaching at the conference exalted the Saviour and was deeply spiritual in character. It was a most refreshing and inspiring meeting, and several men of long and wide experience declared that they had never been present at a better conference. Thus the Lord met with us and satisfied our longings, notwithstanding the absence of those whom we so much desired to see and hear. Our president, Brother M. N. Campbell, who was of course re-elected, took a good share of the public work, and it was for him an exceedingly arduous time. The Lord, however, manifestly strengthened him, and the word was spoken with power. Brother H. J. Edmed and others were also richly blessed in ministering to the congregation.

Following the conference, a workers' institute was held for four days, and this also was a time of real help.

W. T. BARTLETT.

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GEORGIA CAMP-MEETING

THIS meeting was held in Atlanta, August 31 to September 7. The camp was pitched in an oak grove on La France Avenue. The attendance was the largest ever witnessed in Georgia, and an excellent interest was manifested by the people from the very first. As the meeting was only seven days in length, the program was necessarily crowded, but all interests of the message were given attention.

Prof. J. G. Lamson and the writer were present from outside the union. Elder J. W. MacNeil, of the Carolina Conference, rendered excellent help in the public services.

As one listened to the reports presented by the different workers, it was very evident that marked progress had been made during the last year in all departments of our work in the Georgia Conference. Most of the time during the meeting one man was kept busy in the downtown office shipping books to the colporteurs who remained actively in the field. These colporteurs have come into Georgia from all directions, some from as far as Colorado. Most of their efforts this year have been very successful, and large sales seem to be in evidence everywhere.

I noticed a very fine class of young people in attendance during the entire meeting. These are a great asset to the Georgia Conference, and when trained will add greatly to its working force. The reports of the home missionary secretary indicate a great deal of activity on the part of these young people. Their offerings to missions amounted to \$852.01, and the tithe paid by the same young people was \$1,616.30. One cannot but admire the earnestness and faithfulness of our young people who are so careful in the payment of their tithe. They give promise of becoming faithful, earnest workers when trained for service.

The meeting lasted over one Sabbath only, and was conducted in two camps, the colored people meeting on the west side of the city. The Sabbath school offerings for the Sabbath were \$114 and \$108, for the white and the colored people, respectively, which appears to me to be very good, considering the number of people present. The call for funds for mission and school work brought in more than \$4,000. A good revival spirit

prevailed throughout the entire meeting, and on Sabbath a number gave their hearts to God for the first time. Backsliders were reclaimed, and practically the entire camp consecrated themselves to God for more active service during the coming year. At four o'clock on Sunday a number repaired to the Atlanta church, where the rite of baptism was administered to those who had on Sabbath accepted Christ.

Elder B. W. Spire, president of the Georgia Conference, has great reason to be encouraged at the outlook in his field. Under his direction and with the help of the faithful ministers and secretaries in the conference, Georgia bids fair to become a strong factor in finishing our work. There are many advantages for workers in the South. The long seasons of warm weather allow a greatly extended time for tent companies, and it appears to me that under such circumstances a strong minister, drawing power from the true source of wisdom, should be able soon to build up a strong constituency in that field.

My stay with the Georgia people was very enjoyable, and I shall certainly appreciate the privilege of visiting them again in the future.

WILLIAM GUTHRIE.

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MONTANA CAMP-MEETING

ANOTHER successful and very satisfactory camp-meeting has been held in Montana. The meeting was held September 5-14, in Missoula, one of the larger cities in the State. This meeting was a climax to a series of thirty services which had been conducted by L. E. Campbell and T. H. Friedrich. Before their meetings opened, and for some time previous, a most thorough and effective home missionary campaign was carried on by the wide-awake members of the Missoula church, under the leadership of Elder Paul Iverson.

In addition to Elder G. F. Watson and the conference laborers, those in attendance at the camp-meeting a portion of the time were: Elder J. W. Norwood, president of the Southern Idaho Conference; Elder W. A. Gosmer, president of the Colorado Conference; Elder Meade MacGuire; Elder F. C. Gilbert; and Prof. W. C. Flaiz. The writer was in attendance throughout the entire period.

The book work was represented by the union field secretary, Brother H. E. Loop, and by the manager of the Portland Branch of the Pacific Press Publishing Association, G. C. Hoskin. The "World Peace" sales exceeded those of any other meeting in the union, although this meeting was small in numbers compared to other gatherings in the union. This is the more remarkable, in view of the extreme drouth which has greatly hindered the financial prosperity of large sections of Montana during the last three years. But it speaks in unmistakable terms of the loyalty, fidelity, and earnestness of those who profess faith in the third angel's message there. The total book sales during the meeting amounted to \$1,708.81. On the second Sabbath the attendance at Sabbath school numbered 331.

The studies given by Elder MacGuire were greatly appreciated, and the practical talks by Elders Norwood and Gosmer were helpful and timely. Three nights were given to the presentation of

the subject of liberty—the great gospel message for this time. The attendance from the city was good.

Sabbath, September 13, twenty-six persons were buried with their Lord in baptism, and fully twenty others are receiving instruction preparatory to that sacred rite.

On Sunday, September 14, the dedication of the newly purchased church in Missoula, took place. For quite a long time it had been apparent that some larger and better place for public worship must be provided. Through the workings of the kind hand of Providence and the hearty co-operation of the members, Elder Iverson was finally able to secure a suitable building, which had been erected by the Congregationalists some years before. This excellent property was procured at a fraction of the original cost. The location of the building is all that could be asked for. It is only two blocks from the car line and is situated on a corner. The writer delivered a short dedicatory sermon, and Elder Watson offered the prayer. Appropriate music was furnished by the choir.

The blessings of the camp-meeting, the success which crowned every effort, and the marked and advanced prosperity of the Montana Conference in so many ways, declare beyond question that God is with this faithful people in that great State, and that his work will not slacken even though apparently hindered by drouths and other difficulties.

Elder Watson and his loyal helpers are doing valiant service for the King, and are nobly surmounting obstacles along the way.

H. G. THURSTON.

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SOUTHERN CALIFORNIA CONFERENCE AND CAMP-MEETING

THE eighteenth annual session of the Southern California Conference was held in Los Angeles, August 18-21, and was followed by a ten day's camp-meeting. Ten acres of land, on the principal paved boulevard between the center of the city and Hollywood, its most beautiful suburb, was secured for the encampment. It was agreed by those familiar with conditions in this city, which now contains a population of more than 600,000 people, that the site secured was the best available plot of ground for a large encampment that could possibly have been found within the limits of the municipality. An interesting and instructive incident in connection with the use of the land is that ten years ago our people attempted to obtain it for a camp-meeting, but were refused because the owner was a Catholic and not favorable toward our religion. The same man, still a Catholic, owns the land, but in our negotiations to secure it, he freely stated his friendship toward our people, explaining that having been in very poor health during recent years, he had acted on medical advice to go to the Loma Linda Sanitarium for treatment, with the result that the skillful attention given him at that institution had restored his health and imparted to him a new lease of life. Our health work *does* disarm prejudice and makes friends for the message.

Approximately 3,000 of our people enjoyed the benefits of the camp-meeting, including those who came from neigh-

boring conferences. The attendance of the public was encouraging, but a strike of the employees of the city street-car systems, which caused the companies to suspend night service as a safety measure, greatly curtailed the attendance of both the public and our own people at the evening meetings. By actual count there were 338 family tents pitched on the ground and 16 assembly and utility tents.

The visiting workers were Elders W. T. Knox, J. W. Christian, F. C. Gilbert, A. O. Tait, W. W. Eastman, C. V. Leach, J. E. Bond, G. A. Grauer, E. M. Adams, and K. H. Wood (the latter two, with their families, have just arrived in the homeland from the Philippine Islands and China); also J. M. Rouse, from the Pacific Press, and all the departmental secretaries of the Pacific Union Conference, as well as a considerable number of laborers from the Southeastern California Conference, including the president, Elder J. L. McElhany.

It was in Los Angeles that Elder Knox heard and accepted the message, and in the Southern California field that he began his ministry. His presence at our camp-meeting, while appreciated by all, was a matter of special satisfaction to those who knew him here in former years. His stay, however, covered only the conference session and the first two and one-half days of the camp-meeting.

The burden of the preaching fell largely upon Elders Christian and Gilbert. The sermons of the former, principally upon themes pertaining to practical godliness and living the Christ-life, were clear, forceful, convincing, spiritual, and uplifting. Elder Gilbert's discourses, in which he spoke of the symbols and ritual service of ancient Israel, drawing comparisons and applying to Christianity that for which the symbolical stood, were unusually instructive, and were appreciated by our people and by the general public as well. Two sermons by Elder A. O. Tait on current issues will long be remembered by those who heard them as unusually impressive discourses. It would scarcely be possible to mention all the good features of this meeting, which was one of the most important gatherings of God's remnant people ever held in the Southern California Conference.

The following items from the president's address, presented during the conference session, give some impression of the progress of the work in the Southern California field during the last conference year: Two beautiful bungalow churches have been constructed in Los Angeles—the White Memorial Chapel and the Lincoln Park Chapel. The present membership of the conference is 2,806. Two new congregations were organized during the year, the White Memorial church and the Paso Robles church, making a total of 36 churches in the conference. The total tithe for the last year was \$81,228.37, or \$35.42 per capita. The total mission offerings were \$36,727.18, an average of 81 cents a week per member, of which the Sabbath school department supplied \$13,979.09. The total book sales for the last year amounted to \$30,740.47. A number of successful evangelistic efforts were held during the year, which have been already reported.

Action was taken during the conference recommending that our constituency of

more than 1,700 members in Los Angeles, Pasadena, and Glendale co-operate in establishing and maintaining an intermediate school at the most convenient suburban center, to increase its curriculum to twelve grades as soon as conditions may demand. Within fifteen days after the camp-meeting closed this school was opened in good, temporary quarters. While probationary time continues, we must make provision for the education of our children and youth in our own Christian schools.

Elder M. M. Hare was again elected to the presidency of the conference, and Brother W. L. Mecum to the office of secretary and treasurer. The departmental secretaries remain about the same, with the exception that Elder C. S. Prout is placed in charge of the young people's work.

Twenty-five persons were buried with their Lord in baptism during the meeting, and other candidates were to make this public confession of faith in Christ on their return to their respective home churches.

An evidence of the desire of our lay membership to co-operate in giving the message was supplied in substantial form in the purchase, on the camp-ground, at the reduced publishers' prices, of literature totaling \$6,045.

In a letter dated February, 1905, Sister White made the following statements relative to our work in Southern California: "Our people in Southern California need to awaken to the magnitude of the work to be done within their borders." "I have a message to bear to the church members in Southern California: Arouse, and avail yourselves of the opportunities open to you."

Having been in close touch with our work in the Southern California and the Southeastern California Conferences for more than fourteen years (the two were formerly one), I will venture to make the following comparisons, simply for the purpose of showing the growth of the work in this part of the Lord's vineyard during the period indicated. In the first year mentioned the membership of the then one conference was about 1,500. Now there are 4,724 Adventists in the same territory. The tithe for the year ending July 1, 1905, was about \$18,000. Reports for the current year show a total tithe in the said territory of \$145,912.74, while a single church (Loma Linda) now pays more than \$18,000 tithe annually. Mission offerings in the territory of the former Southern California Conference for the last year totaled \$68,266.43. In the summer of 1905 our dining tent on the camp-ground for the combined territory was about 16 x 24 feet in size, while that for the present year, at only one of the camp-meetings in the two conferences, was 50 x 110 feet. It contained some forty tables, each sixteen feet in length, and it proved to be none too large to accommodate the people. Other comparisons might be made, but the figures given will strongly impress upon our minds the forecast made by the spirit of prophecy in February, 1905, and will give some idea of the growth of our work in this field during the intervening period.

And this is only a sample of the expansion and growth of the message in other parts of the great harvest field. But we are not so much interested in making comparisons as we are in seeing

evidences that the grand total of the redeemed, according to God's great plan for our earth, is being made up, and, we trust, rapidly nearing completion, for we long for the great triumph day of the gospel and for the home-gathering of the redeemed of earth. With abundant evidence to persuade our reasoning faculties, are we not agreed that the welcome day of deliverance from this sin-burdened world is almost here?

G. W. REASER.

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NEW YORK CITY

AFTER laboring in New York City for nearly six years I brought my work there to a close in June, preparatory to taking up my duties in my new field of labor. In accordance with the recommendation of the General Conference Committee, I have now entered upon my duties as union evangelist for the Central Union Conference.

It might interest our people to have a short report of the work that we have just left in New York City. It has been some time since we reported for the REVIEW the progress of the work in the Eastern metropolis.

As New York City has more people in it than some union conferences, it is divided up into departments to simplify the methods of reaching such a mass of people.

My work was in the Manhattan-Bronx department and embraced New York City proper, which was originally on Manhattan Island. Manhattan Island is the heart of Greater New York, containing Wall Street and the great business centers of this country.

One great drawback in working this city is the large foreign population and the one million and a half of Jews, which make it almost impossible to find a really American section in New York. Then, the people live in large apartment buildings, many of them well guarded by a doorkeeper, who will not allow one to enter unless on an errand to some particular person in the house. Consequently it was necessary, to a large extent, to depend upon the newspapers to call attention to our meetings.

However, our people worked faithfully, giving out invitation cards announcing the subjects of the lectures. I doubt if any church among us worked more earnestly and untiringly than those who helped in my efforts in New York. They distributed more than twenty thousand cards a week, and kept this up right along, summer and winter. They subscribed liberally for the large theater effort every year, giving between two and three thousand dollars, besides meeting all their other church obligations.

Our Bible workers labored under great stress and strain in accomplishing the noble work that was built up by their conscientious labors. Some of them literally laid down their lives for the cause in the great tasks that devolved upon them in solving these difficult city problems. I am sure that the Lord will not forget their labors of love, but in the great day he will give these faithful Bible workers full credit for their self-sacrificing work for him.

Under the blessing of God I had the privilege of baptizing nearly six hundred persons during my work in New York City. On an average about one hundred

persons were baptized every year for the period I was there.

After the large efforts began in the Casino and the other theaters in New York, our baptisms were much larger than during the first few years of our labors there. During the last three years and a half of our work there, our baptisms averaged one hundred twenty-eight a year. One year they numbered one hundred seventy-five.

Our members multiplied rapidly, and our tithe increased in proportion. In the Manhattan church, which is our large central church, numbering now close to five hundred members, the per capita tithe increased very materially. The per capita tithe is now between forty and forty-five dollars a member, whereas it was but little in excess of thirty dollars a member when I went there. And if proper pastoral help could be provided, the tithe could be made much larger than it is. It increased more than six thousand dollars last year in my department, and this year, at the expiration of five months, it was already nearly two thousand dollars more than that for the same period of last year.

The Twenty-five-cent-a-week Fund has also kept pace with the rapidly increasing membership. Our department gave last year a sum more than six hundred dollars in excess of its quota.

The report of Elder J. E. Jayne, the president of the Greater New York Conference, taken from the conference records, shows that the Manhattan-Bronx department, exclusive of church expenses, etc., paid into the treasury when I went to New York a little more than eight thousand dollars a year. Last year the department paid in more than forty-two thousand dollars.

Not only did the faithful co-operation of the church members and the Bible workers contribute to make these results possible, but the work had the strong support of the president of the conference. Elder Jayne gave it his personal attention at sacrifice and inconvenience to himself. He attended to many things, large and small, that saved the workers more fully for their spiritual interests. I am sure that such faithful men will be generously remembered when the Lord makes up his jewels.

We pray daily that the Lord may continue to bless the work in New York City and prosper it mightily, and that it may extend its power until every person in that great city shall have heard the glad tidings of the coming of the King.

CHAS. T. EVERSON.

* * *

THIRTY-SEVEN persons were baptized at the Nebraska camp-meeting.

ELDER N. T. SUTTON reports twenty-four new believers at Gering, Nebr., and the prospect of a strong church organization there.

As the result of a recent tent effort in Ault, Colo., there are twenty-six new Sabbath keepers in that place, and a number of others who attended the meetings are under deep conviction.

SIX new believers are reported as a direct result of the tent effort recently held in Trinidad, Colo. There is a deep interest on the part of many others in the truths presented, and the workers expect a good harvest of souls later.

Publishing Department

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

OUR SUMMARY FOR AUGUST

By a glance at the comparative book summary it will be seen that every August since 1914 has shown a gain over the August of the previous year. Yet notwithstanding this fact, the gain—\$136,122.16—shown in this summary is larger than any other August gain in the history of our work.

It is most gratifying to note that the gain is not confined to any section of the world field.

It is indeed cheering to see the sales in foreign fields jump from \$55,747 to \$111,567, practically doubling themselves.

In North America every union shows a gain, from the Atlantic to the Pacific and from Canada to the Gulf of Mexico. While our brethren in the South have been greatly blessed with exceptionally large sales, it is a pleasure to note the excellent gains in the Atlantic, Columbia, Northern, Western Canadian, and Pacific Unions.

A good increase is also shown in the sale of magazines, which indicates general progress in the distribution of our literature bearing the third angel's message to the world.

Surely we have every reason to be of good courage, pressing forward in this great and good work to which the Lord has called us. W. W. EASTMAN.

* * *

TWO CALLS FOR HARVEST HANDS

ONE Farmer has a field as large as the world, full of the choicest grain that is "ripe for the harvest." The value of the grain is beyond estimation. Much of it will be lost unless he gets hands into his field at once. He comes to every one of us and says, "Go work in my field, and whatsoever is right I will give you." He also explains what he regards as "right;" he proposes to share the blessings of the harvest with the ones who help him save the grain. He makes them partners in the results obtained. Besides this, he gives the power to do the work, and imparts to them an endless life to enjoy the fruitage of the harvest. What more could he offer? What greater reward could be given to laborers?

Then there are other farmers who have grain needing care. Much of it is in danger of loss. They tell us that it is hardly worth the expense of harvesting, but they will pay us a price of several dollars a day if we work hard. The glitter of the gold catches the eyes of some, and they turn away from the divine Farmer to spend their time for gold of this world. Here is what is said to the colporteurs about these calls for labor: "A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work."—"Manual for Canvassers," pp. 70, 71.

COLPORTEURS' SUMMARY FOR AUGUST, 1919

| UNION | | | BOOKS | | PERIODICALS | | |
|-----------------------|--------|-------|---------------|---------------|---------------|---------------|---------------|
| Union | Agents | Hours | Value 1919 | Value 1918 | No. Copies | Value 1919 | Value 1918 |
| ATLANTIC | | | | | | | |
| E. New York | 14 | 623 | \$ 649.76 | \$2233.47 | 1080 | \$ 162.00 | \$ 231.00 |
| Greater New York | 17 | 1401 | 2818.35 | 671.25 | 9845 | 1476.75 | 3081.00 |
| Maine | 36 | 2124 | 3682.28 | 1385.05 | 1520 | 228.00 | 661.80 |
| Massachusetts | 19 | 1123 | 1548.80 | 1940.70 | 1704 | 255.60 | 541.35 |
| N. New England | 12 | 595 | 975.70 | 1206.50 | 2925 | 438.75 | 143.40 |
| S. New England | 11 | 474 | 795.25 | 1522.75 | 2806 | 420.90 | 564.30 |
| W. New York | 27 | 2199 | 3118.50 | 1579.45 | 628 | 94.20 | 147.15 |
| Totals | 136 | 8539 | 13588.64 | 10539.17 | 20508 | 3076.20 | 5370.00 |
| CENTRAL | | | | | | | |
| Colorado | 15 | 1132 | 1621.21 | 1955.80 | 1615 | 242.25 | 230.55 |
| Kansas | 12 | 1184 | 2929.80 | 1378.50 | 1735 | 260.25 | 132.45 |
| Missouri | 23 | 1147 | 2208.15 | 2098.75 | 2124 | 318.60 | 277.50 |
| Nebraska | 14 | 927 | 1989.35 | 2014.05 | 811 | 121.65 | 157.50 |
| Wyoming | 11 | 681 | 918.70 | 1370.24 | 123 | 18.45 | 53.25 |
| Totals | 75 | 5071 | 9667.21 | 8815.34 | 6408 | 961.20 | 851.25 |
| COLUMBIA | | | | | | | |
| Chesapeake | 16 | 1023 | 1573.35 | 2294.65 | 2265 | 339.75 | 679.80 |
| District of Columbia | 10 | 1450 | 5680.63 | 650.00 | 755 | 113.25 | 90.75 |
| E. Pennsylvania | 35 | 2125 | 4258.96 | 5206.90 | 2770 | 415.50 | 959.10 |
| New Jersey | 25 | 2330 | 2433.32 | 2256.15 | 1553 | 232.95 | 221.25 |
| Ohio | 21 | 1710 | 2197.40 | 1734.65 | 8717 | 1307.55 | 1037.10 |
| Virginia | 30 | 1483 | 4560.90 | 3079.45 | 3215 | 482.25 | 253.50 |
| W. Pennsylvania | 35 | 2377 | 3393.00 | 3630.19 | 5111 | 766.65 | 788.40 |
| W. Virginia | 38 | 2600 | 7786.65 | 3697.45 | 105 | 15.75 | 233.55 |
| Totals | 210 | 15098 | 31884.21 | 22549.44 | 24491 | 3673.65 | 4263.45 |
| EASTERN CANADIAN | | | | | | | |
| Maritime | 15 | 1639 | 2833.00 | 2008.85 | 2750 | 412.50 | 7.50 |
| Ontario | 25 | 1645 | 3167.80 | 2767.35 | 1327 | 199.05 | 578.40 |
| Quebec | 5 | 885 | 749.00 | 189.00 | 250 | 37.50 | 37.50 |
| Newfoundland | .. | .... | ..... | 1072.00 | .... | .... | .... |
| Totals | 45 | 4169 | 6749.80 | 6037.20 | 4327 | 649.05 | 623.40 |
| LAKE | | | | | | | |
| Chicago | 22 | 1553 | 2621.40 | 3063.35 | 7641 | 1140.15 | 2287.05 |
| E. Michigan | 20 | 1214 | 1821.49 | 1481.60 | 3636 | 545.40 | 187.50 |
| Illinois | 25 | 1505 | 2061.80 | 1548.60 | 2813 | 421.95 | 237.00 |
| Indiana | 32 | 2469 | 4266.50 | 1915.55 | 1864 | 279.60 | 324.15 |
| N. Michigan | 18 | 805 | 1046.10 | 1579.00 | 291 | 43.65 | 81.75 |
| N. Wisconsin | 14 | 1114 | 1673.15 | 2515.85 | 351 | 52.65 | 99.15 |
| S. Wisconsin | 14 | 1270 | 1492.00 | 1274.75 | 1196 | 179.40 | 257.25 |
| W. Michigan | 3 | 190 | 246.55 | 1827.13 | 591 | 88.65 | 142.80 |
| Totals | 148 | 10180 | 15228.99 | 15205.83 | 18283 | 2757.45 | 3616.65 |
| NORTHERN | | | | | | | |
| Iowa | 17 | 1764 | 4575.00 | 2312.20 | 6717 | 1007.55 | 1083.90 |
| Minnesota | 33 | 4118 | 7780.05 | 4721.60 | 4805 | 720.75 | 750.90 |
| North Dakota | 15 | 1730 | 4647.42 | 1500.65 | 530 | 79.50 | 111.00 |
| South Dakota | 10 | 1304 | 2927.20 | 1894.55 | 228 | 34.20 | 48.75 |
| Totals | 75 | 8916 | 19927.67 | 10429.00 | 12280 | 1842.00 | 1994.55 |
| NORTH PACIFIC | | | | | | | |
| Montana | 3 | 286 | 321.40 | ..... | 580 | 88.35 | 160.50 |
| S. Idaho | 10 | 684 | 1578.40 | ..... | 277 | 41.55 | 144.60 |
| S. Oregon | 5 | 466 | 642.20 | ..... | 320 | 48.00 | 18.15 |
| Upper Columbia | 11 | 1019 | 1444.80 | ..... | 487 | 73.05 | 115.65 |
| W. Oregon | 10 | 1015 | 2173.05 | ..... | 1100 | 165.00 | 111.00 |
| W. Washington | 10 | 793 | 1359.90 | ..... | 2752 | 412.80 | 631.95 |
| Totals | 49 | 4263 | 7519.75 | ..... | 5525 | 828.75 | 1181.85 |
| PACIFIC UNION | | | | | | | |
| Arizona | 3 | 261 | 220.40 | 666.45 | 280 | 42.00 | 138.75 |
| California | 7 | 473 | 4556.15 | 1652.35 | 3110 | 466.50 | 1122.15 |
| Central California | 10 | 604 | 1376.38 | 550.70 | 187 | 28.05 | 255.90 |
| Inter-Mountain | 11 | 580 | 1404.24 | 1190.71 | 50 | 7.50 | 25.50 |
| N. California-Nevada | 6 | 417 | 433.90 | 519.95 | 300 | 45.00 | 150.45 |
| S. California | 3 | 107 | 199.75 | 239.70 | 5012 | 751.80 | 905.25 |
| S. E. California | 6 | 366 | 934.60 | ..... | 580 | 87.00 | 138.75 |
| Totals | 46 | 2808 | 9125.42 | 4819.86 | 9519 | 1427.85 | 2786.75 |
| SOUTHEASTERN | | | | | | | |
| Carolina | 19 | 2813 | 13755.05 | 12048.05 | 815 | 122.25 | 562.05 |
| Cumberland | 9 | 1172 | 1836.15 | 1349.55 | 955 | 143.25 | 572.10 |
| Florida | 10 | 1983 | 3270.60 | 2386.55 | 965 | 144.75 | 111.75 |
| Georgia | 23 | 3298 | 11661.02 | 4581.90 | 1330 | 199.50 | 121.80 |
| Totals | 61 | 9266 | 30522.82 | 20368.05 | 4065 | 609.75 | 1367.70 |
| SOUTHERN | | | | | | | |
| Alabama | 48 | 4912 | 13261.77 | 4990.30 | 850 | 127.50 | 567.30 |
| Kentucky | 27 | 3571 | 6956.45 | 3003.15 | 896 | 134.40 | 142.50 |
| Louisiana | 30 | 2329 | 7465.85 | 3286.40 | 605 | 90.75 | 52.50 |
| Mississippi | 34 | 3111 | 12515.60 | 13898.95 | 60 | 9.00 | 60.90 |
| Tennessee River | 23 | 1925 | 3399.00 | 555.75 | 2297 | 344.55 | 559.50 |
| Totals | 162 | 15848 | 43598.67 | 25734.55 | 4708 | 706.20 | 1382.70 |
| SOUTHWESTERN | | | | | | | |
| Arkansas | 23 | 1969 | 4582.45 | 6061.40 | 160 | 24.00 | 322.50 |
| N. Texas | 29 | 1387 | 5747.55 | 6926.50 | 2881 | 432.15 | 88.05 |
| Oklahoma | 33 | 1793 | 3431.00 | 6651.00 | 1127 | 169.05 | 379.80 |
| S. Texas | 18 | 2018 | 8880.65 | 1248.95 | 135 | 20.25 | 693.40 |
| Texico | 15 | 1191 | 2065.20 | 840.00 | 50 | 7.50 | 79.05 |
| Totals | 118 | 8358 | 24706.85 | 21727.85 | 4353 | 652.95 | 1552.80 |
| WESTERN CANADIAN | | | | | | | |
| Alberta | 30 | 3410 | 8296.75 | 1071.25 | 345 | 51.75 | 97.50 |
| British Columbia | 3 | 180 | 421.10 | ..... | 369 | 55.35 | 53.40 |
| Manitoba | 11 | 1910 | 3647.25 | 1378.65 | 574 | 86.10 | 63.90 |
| Saskatchewan | 21 | 3403 | 7484.95 | 3194.05 | 1242 | 186.30 | 210.15 |
| Totals | 65 | 8903 | 19850.05 | 5643.95 | 2530 | 379.50 | 424.95 |
| Foreign miscellaneous | | | | | 13483 | 2022.45 | 3580.65 |
| Mailing lists | | | | | 25619 | 3842.85 | 5572.35 |

| FOREIGN UNION CONFERENCES AND MISSIONS | | | | | | | | | |
|--|-------|--------|-------------|-------------|--------|------------|------------|--|--|
| Australasian | 122 | 6866 | \$14863.24 | \$12882.49 | 42650 | \$1484.90 | \$1795.55 | | |
| Scandinavian | 135 | 19212 | 25144.28 | 17847.44 | 5409 | 402.42 | 4187.43 | | |
| Latin | 23 | 1972 | 637.32 | 1101.06 | 10282 | 428.07 | 329.03 | | |
| West German | 105 | 11585 | 11511.98 | ..... | 81328 | 3720.97 | ..... |  |  |
| Central German | 107 | 12688 | 12683.55 | ..... | 13209 | 683.57 | ..... |  |  |
| East German | 84 | 9587 | 9947.30 | ..... | 64081 | 3724.98 | ..... |  |  |
| South African | 24 | 1377 | 3117.54 | 3435.36 | 1645 | 51.18 | ..... |  |  |
| Japan | 11 | 894 | 38.10 | 17.97 | 6332 | 412.80 | 259.90 | | |
| Korean | 13 | 1152 | 85.92 | 180.21 | 6944 | 447.89 | ..... |  |  |
| Philippine | 48 | 2983 | 3205.48 | 5401.50 | ..... | 340.00 | 71.00 | | |
| Manchurian | 7 | 497 | 5.14 | ..... | 700 | 475.50 | ..... |  |  |
| Malaysian * | 1 | 229 | 1141.48 | 1151.13 | ..... | ..... | ..... |  |  |
| North China | ..... | ..... | ..... | 1378.87 | ..... | ..... | 870.87 | | |
| South China | 10 | ..... | 494.47 | 69.25 | 350 | 253.85 | 106.60 | | |
| Central China | 34 | ..... | 765.35 | ..... | 762 | 274.97 | ..... |  |  |
| Hawaiian | 2 | 191 | 336.05 | ..... | 125 | 15.50 | ..... |  |  |
| Guatemala | 4 | 333 | 346.30 | ..... | ..... | ..... | ..... |  |  |
| Salvador | 3 | 203 | 278.41 | 158.52 | 4 | ..... | ..... |  |  |
| Jamaica | 10 | 803 | 881.60 | 1015.60 | ..... | ..... | ..... |  |  |
| West Caribbean * | 11 | 616 | 922.05 | 689.70 | ..... | ..... | ..... |  |  |
| South Caribbean | ..... | ..... | ..... | 196.80 | ..... | ..... | ..... |  |  |
| Porto Rican | 7 | 552 | 1911.50 | ..... | ..... | ..... | ..... |  |  |
| Cuban | 12 | 712 | 2674.80 | ..... | ..... | ..... | ..... |  |  |
| Mexican | 2 | 91 | 638.53 | ..... | 1204 | 78.62 | ..... |  |  |
| Venezuela * | 3 | 653 | 1339.20 | ..... | ..... | ..... | ..... |  |  |
| Inca | 10 | 484 | 855.75 | 451.50 | ..... | 177.00 | 3.45 | | |
| Brazilian * | 49 | 5886 | 4758.35 | ..... | ..... | 774.00 | ..... |  |  |
| N. Brazil Union Miss.* | 41 | 11448 | 6788.95 | ..... | ..... | ..... | ..... |  |  |
| Austral | 24 | 2272 | 5994.78 | 6662.32 | 1607 | 157.94 | ..... |  |  |
| Foreign totals | 891 | 92362 | 111367.42 | 55747.10 | 236632 | 13904.69 | 9393.42 | | |
| South Amer. totals | 1100 | 101419 | 232370.08 | 151868.24 | 156199 | 32429.85 | 34519.05 | | |
| Grand totals | 2081 | 193781 | \$343737.50 | \$207615.34 | 392831 | \$37334.54 | \$43912.47 | | |

| COMPARATIVE SUMMARY OF FOREIGN PERIODICALS | | | | | | | | | |
|--|---------|---------|------------------|--------------|---------|---------|-------------------|--|--|
| January, 1918, | 105,978 | copies, | value \$6,313.15 | Jan., 1919, | 182,192 | copies, | value \$9,935.07 | | |
| February, 1918, | 168,396 | copies, | value \$3,504.90 | Feb., 1919, | 196,795 | copies, | value \$10,134.74 | | |
| March, 1918, | 153,435 | copies, | value \$7,679.24 | March, 1919, | 299,791 | copies, | value \$11,586.79 | | |
| April, 1918, | 132,327 | copies, | value \$4,990.10 | April, 1919, | 238,209 | copies, | value \$11,450.55 | | |
| May, 1918, | 205,051 | copies, | value \$7,345.41 | May, 1919, | 273,406 | copies, | value \$14,702.11 | | |
| June, 1918, | 237,043 | copies, | value \$8,664.43 | June, 1919, | 226,895 | copies, | value \$11,551.60 | | |
| July, 1918, | 213,456 | copies, | value \$7,209.78 | July, 1919, | 223,840 | copies, | value \$10,136.13 | | |
| August, 1918, | 208,702 | copies, | value \$9,393.42 | Aug., 1919, | 236,632 | copies, | value \$13,904.69 | | |

| COMPARATIVE SUMMARY OF AMERICAN PERIODICALS | | | | | | | | | |
|---|--------|--------|--------|-----------|---------|---------|--------|--|--|
| | 1917 | 1918 | 1919 | | 1917 | 1918 | 1919 | | |
| January † | 104517 | 137723 | 127738 | July | 202270 | 97324 | 218770 | | |
| February | 129591 | 134197 | 105253 | August | 237711 | 230127 | 156199 | | |
| March | 107703 | 180187 | 129575 | September | 164438 | 164573 | ..... |  |  |
| April | 201556 | 150131 | 225992 | October | 122138 | 103332 | ..... |  |  |
| May | 140580 | 117778 | 159621 | November | 136271 | 177861 | ..... |  |  |
| June | 141169 | 220177 | 224707 | December | 63219 | 146646 | ..... |  |  |
| Totals | ..... | ..... | ..... | ..... | 1751163 | 1859456 | ..... |  |  |

| COMPARATIVE BOOK SUMMARY | | | | | | | | | |
|--|--------------|--------------|--------------|--|--------------|--------------|-------------|--|--|
| | 1914 | 1915 | 1916 | | 1917 | 1918 | 1919 | | |
| January | \$ 59697.52 | \$ 46778.58 | \$ 60418.25 | | \$ 66045.00 | \$ 68276.77 | \$111467.25 | | |
| February | 67149.45 | 47943.61 | 74298.80 | | 82346.89 | 74560.50 | 114848.54 | | |
| March | 75962.31 | 72414.23 | 92431.51 | | 100551.86 | 112583.10 | 171496.11 | | |
| April | 85685.35 | 78974.96 | 94066.35 | | 103042.73 | 128480.24 | 251307.66 | | |
| May | 87024.10 | 107987.69 | 106602.30 | | 136453.74 | 160112.53 | 244584.54 | | |
| June | 153480.96 | 151199.10 | 174415.86 | | 237914.24 | 276413.96 | 381166.58 | | |
| July | 199116.62 | 170546.02 | 192033.15 | | 265004.04 | 336262.65 | 531282.95 | | |
| August | 105391.65 | 119773.18 | 143185.26 | | 203010.57 | 207615.34 | 343737.50 | | |
| September | 74359.96 | 78364.70 | 96001.38 | | 172855.15 | 137462.98 | ..... |  |  |
| October | 60357.25 | 76102.53 | 85128.41 | | 116501.72 | 133893.11 | ..... |  |  |
| November | 57388.95 | 69660.16 | 86248.56 | | 107545.23 | 101093.49 | ..... |  |  |
| December | 57496.17 | 69145.88 | 71060.56 | | 87121.50 | 117592.42 | ..... |  |  |
| Totals | \$1083110.29 | \$1088890.64 | \$1275890.39 | | \$1675431.56 | \$1854347.09 | ..... |  |  |
| * For two months. | | | | | | | | | |
| † Multiply number of magazines in any month by fifteen cents to get value. | | | | | | | | | |

In the Central Union the colporteurs who stayed by the work during the harvest time (July) were richly rewarded with orders, averaging more than \$2.21 an hour in sales, or more than \$1 an hour profits. I have not heard that any who quit and worked in the wheat harvests made that wage, have you? Besides, the bright hope of seeing some of the results in the kingdom outshines all else.

J. B. BLOSSER.

THE OUTLOOK IN MALAYSIA

AFTER quite an extended trip through the field, I am back in my office again. The great need I have for an assistant, is certainly in evidence. During my last trip I was away from the office four months. I went to the Shanghai meeting, coming back by Manila, and from there to Borneo, where I held an institute. Borneo is probably one of the wildest parts of our field. There were nine fine young men in the institute. These I brought with me to the Federated Malay States, where they are now canvassing.

The outlook for Malaysia is certainly great, as this is probably one of the richest fields in the East. Three fifths of the world's tin supply, almost all the world's rubber, more than half its coffee, and nearly all its spices are produced here. Viewing this balmy country from that standpoint, its wealth, combined with the beauty of the tropics, makes us consider it almost a paradise. There is undoubtedly the greatest opportunity in the world for the advancement of our book work here, but for this advancement to take place, the General Conference must realize some of the desperate conditions we are facing.

Brother Munson, the editor of our Malay literature, is returning to America June 18. He is the only man capable of reading and translating in the editorial work. I feel that we must have another man immediately to fill the place he is leaving vacant. The need for a bookman for Java is great, as one foreigner cannot supervise such a great island field. Just now I have a native Chinese assistant — will have during the

three months' vacation of the Singapore school. This will be a great help to us. In the Malay literature work the first book will be held back until we get a man to do the translating, as Brother Munson was the only man who could do it.

The work with our Chinese literature has certainly been blessed of God. We have had no failures among the men in that work yet. Boys fifteen and sixteen years of age are averaging more than \$50 a week gold. Last month I started some new men, and none of them have yet gone below this amount. I have ten Chinese colporteurs. Nine of these are students and will work for three months. My aim is to get some permanent colporteurs.

M. E. MULLINEX.

Medical Missionary Department

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

DON'T FALL A VICTIM TO FLU!

- Ten Rules for Saving Yourself and Others
- Influenza is conveyed by the fresh secretions of the nose and mouth.*
1. Avoid people who are coughing or sneezing.
 2. Do not attend crowds or large gatherings indoors or outdoors.
 3. Keep three feet from person talking.
 4. When you cough or sneeze, cover your nose or mouth with a handkerchief, or turn your face downward.
 5. Don't use cup or other eating utensil used by others without thoroughly washing and boiling it.
 6. Don't put into your mouth fingers, pencils, or other things that do not belong there.
 7. Wash your hands before eating.
 8. Eat plenty of simple, nourishing food.
 9. Sleep and work in rooms filled with fresh air, but keep the body warm.
 10. If you get influenza, go immediately to bed to ward off pneumonia, and stay in bed several days after fever subsides to avoid subsequent weakness.—*Virginia Health Bulletin.*

AFTER-EFFECTS OF INFLUENZA

INFLUENZA is a treacherous disease. As patients have learned to their sorrow, it is usually followed by a long period of marked debility from which the patient slowly recovers. If it is not immediately followed by some fatal or serious disease like pneumonia, it leaves the patient susceptible to the action of more insidious diseases like tuberculosis.

At the last session of the American Medical Association, Health Commissioner Gram, of Buffalo, read a paper on the after-effects of the disease in his city, from which the following quotations are made:

"Influenza is one of the most serious of the infectious diseases, and is capable of exerting its fury on many of the vital systems of the body, so that a wide range of after-effects may be observed. . . .

"The epidemic of 1889 and 1890 showed that the greatest number of deaths did not occur in association with the attack itself, but rather in the fol-

lowing two years, the explanation being that the malady left undermining conditions, weaknesses and lessened resistance, thus rendering the individual vulnerable to subsequent ailments proving fatal.

"From this it would appear that the general condition in which the individual is left immediately following the attack is of much importance, the subsequent element of time permitting valuable reconstructive treatment."

In other words, it is important for one who has recovered from influenza to realize that he is not well, even if he does not feel ill, and that his chances for life will be greatly enhanced if he makes all possible effort to improve his general health, so that he may be the better able to resist the diseases that tend to follow in the wake of influenza.

G. H. HEALD, M. D.

Appointments and Notices

HOW MAY WE HELP?

As we enter the winter months we find many anxious inquiries as to what this season has in store. Thousands who suffered with colds and influenza last winter dread the future, because of the constant warnings of medical authorities regarding the return of last winter's pestilence. The mortality is usually far higher in the winter months than during the warm summer days. The question is raised as to why this is so.

Many look to Seventh-day Adventists for help in time of sorrow and distress, and they have a right to do so. God has graciously given us light on health principles, which, if carried out, would save much suffering and trouble, and he expects his people to give this light to others. Our *Life and Health* magazine is the mouthpiece for this work, and should be circulated freely at this time.

The November issue, just off the press, is filled with valuable hints regarding the way to keep well during this season of the year. The editors are making the magazine practical and helpful to the common people. Let our people arise and take up this work anew, and make it an "entering wedge" for other truths.

Send your orders to your tract society, and plan to circulate this number freely among your friends and neighbors.

* * *

ADDRESS WANTED

Virginia Bell Baker, 5308 M. S. Ave., Sioux City, Ia., desires information concerning the whereabouts of Mrs. May L. Hanley, formerly of Calneva, Calif.

* * *

PUBLICATIONS WANTED

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

Mrs. Anna C. Axton, General Delivery, Kansas City, Mo. A continuous supply of *Signs and Watchmen*; also the names of persons to whom canvassers have delivered books, for use in missionary correspondence.

REQUESTS FOR PRAYER

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

A brother writing from Kansas asks prayer for healing, that he may take an active part in the canvassing work.

A burdened mother in Michigan asks prayer for her son, who has given up the truth, and for her own healing.

A friend who gives no address desires us to pray for the conversion of her three brothers, and for the healing of two other brothers, who are suffering severe physical disability.

"Please pray for the conversion of my husband, who has given up the truth, for my healing from a chronic trouble, and that our baby may be restored to health," is the request of an Iowa sister.

OBITUARIES

Gross.—Mrs. Nancy E. Gross died in Spokane, Wash., Sept. 2, 1919, in the fifty-fourth year of her age. A few years ago she accepted present truth, and became a member of the company of Sabbath keepers at Grangeville, Idaho. Two daughters and two sons mourn.

F. D. Starr.

Dybdahl.—Alexandra Nelson was born in Sweden, Jan. 24, 1881. She came to America in 1898, and at various times lived in Illinois, Nebraska, Minnesota, and Iowa. She was married to Lars Dybdahl in 1904, and ten years later they both accepted the third angel's message. Her death occurred at Thornton, Iowa, Aug. 22, 1919. Her husband and six children mourn.

A. L. Miller.

Rhodes.—I. N. Rhodes was born in Warren County, Ohio, April 29, 1836, and died at his home in Mt. Pleasant, Iowa, Sept. 2, 1919. He came to Iowa in 1851. His first wife was Priscilla Crawford Parcella, and after her death he was married to Miss Anna E. Dinger. He was the father of seven children, five of whom, with his wife, mourn. Funeral services were conducted by the writer.

Albert F. Prieger.

Sellers.—Miranda E. Barr was born in Sabine County, Texas, March 20, 1840, and fell asleep Aug. 27, 1919, at the home of her son, in Montgomery, La. Her first husband, Robert Oliphant, died during the Civil War, and in 1872 she became the wife of Dr. F. B. Sellers. Together they accepted the third angel's message about 1882, and continued faithful to the end of their lives. Six sons and one daughter mourn.

Emma A. Moore.

Parsons.—Jane Wakely Warner was born in Canaan Valley, Conn., Oct. 28, 1836. In 1860 she was married to Wesley C. Case, and to them were born two sons. She was left a widow in 1865, and five years later was united in marriage to Richard Parsons, who died in 1906. Since that time she has made her home with her son in Vermont, and there she fell asleep Aug. 25, 1919, hoping for the soon coming of the Saviour, whom she had faithfully served for years. Two sons, two brothers, and one sister mourn.

J. Henry Tiney, Jr.

Barkalow.—Died at San Jose, Calif., Aug. 25, 1919, Mrs. Annie Rule Barkalow, in her seventy-sixth year. She was a native of England, and came to America about fifty years ago. The light of present truth came to her in Reno, Nev., and she united with the Seventh-day Adventist Church. Her marriage to Benjamin F. Barkalow took place Dec. 16, 1901. For years she was a constant sufferer, but she bore all with Christian fortitude. Her husband and three children by a former marriage are left to mourn, but they sorrow in hope.

A. E. Place.

Bush.—Robert Edward Bush, infant son of Mr. and Mrs. Edward T. Bush, was born Oct. 30, 1918, and died at Browning, Wis., Aug. 30, 1919. The bereaved parents sorrow in hope.

O. F. Gaylord.

Wilkinson.—Mrs. Rebecca Wilkinson died Aug. 16, 1919, at the home of her granddaughter, in Clarksburg, W. Va., at the age of seventy-four years. She was buried at Belle Vernon, Pa.

Mrs. W. B. Plowman.

Turner.—Elvera Bell, infant daughter of Brother and Sister Fred Turner, of Colorado, was born Sept. 5, 1918, and died at Haxtum, Colo., Sept. 4, 1919. The sorrowing parents are comforted by the blessed hope of a soon-coming Saviour.

D. T. Snideman.

Wescott.—Mrs. Susannah J. Wescott died at San Diego, Calif., Sept. 2, 1919, aged sixty-nine years. She was a native of Arkansas, but was a pioneer of the third angel's message in San Diego, and remained faithful to the truth she loved. Four children survive.

W. M. Healey.

Chapman.—Phoeby Chapman was born in Kalamazoo, Mich., eighty-two years ago, and died in the Thompson Home for Old Ladies, at Detroit, Mich., Aug. 23, 1919. She loved the third angel's message, and fell asleep in hope of a part in the first resurrection.

J. O. Ferris.

(Lake Union Herald please copy)

Mansell.—C. E. Mansell fell asleep in Jesus at Dyas, Ala., Sept. 13, 1919, aged seventy years. He accepted the third angel's message when a young man, and was a member of the Seventh-day Adventist Church at Huntington, W. Va. He sleeps in the blessed hope. His wife, two daughters, and three sons mourn.

Lillian Mansell.

George.—William George was born in the State of Georgia in 1872, and died in Asbury Park, N. J., Sept. 9, 1919. Sixteen years ago he was married to Hattie George. Quite recently he embraced present truth, and at the time of his death was a member of the Asbury Park church, subject to baptism. His mother, three children, eight sisters, and three brothers mourn.

N. J. Grant.

George.—Died Aug. 30, 1919, at Asbury Park, N. J., Hattie George, aged thirty-seven years. She was a native of Georgia, and came to New Jersey about two years ago. She was baptized in 1918. At the time of her death she was a faithful member of the Asbury Park Seventh-day Adventist church. Her husband, three children, one sister, and one brother survive.

N. J. Grant.

Abbott.—Ruth May Gillette was born in Modoc County, California, Dec. 26, 1901. In 1913 she was baptized and united with the Seventh-day Adventist Church, remaining faithful to the end of her life. Her marriage to Guy H. Abbott took place Aug. 3, 1918. She fell asleep in Jesus Sept. 6, 1919, survived by her husband, an infant son, her parents, two sisters, and three brothers.

Clarence Santee.

Halls.—John R. Halls was born in Milton, Wis., Nov. 18, 1844, and died at Delta, Colo., Aug. 26, 1919. Some years after the death of his first wife he married Lois Steward, who, with two children, is left to mourn. For twenty-five years Brother Halls was a faithful member of the Seventh-day Adventist Church, and he fell asleep in the hope of a part in the first resurrection.

H. E. Lysinger.

Hill.—Mrs. Jane C. Hill was born in Fairfax, Vt., Oct. 16, 1844. Early in life she came to Michigan with her parents, and was married to James D. Hill in 1865. She accepted the light of present truth in 1870, and was faithful until her death, which occurred Aug. 27, 1919. One daughter and three sons survive. Funeral services were held at the home of her daughter, near Algonac, Mich.

J. O. Ferris.

(Lake Union Herald please copy)

Nordyke.—Mrs. Eliza Nordyke was born July 8, 1833, and died Aug. 27, 1919. She accepted the third angel's message at North Liberty, Ind., about the year 1851, and remained faithful to its teaching until the end of her life. She was united in marriage to Noble Nordyke, Dec. 1, 1858, and he preceded her in death about seven years ago. One brother is left to mourn. Sister Nordyke sleeps in hope of a part in the first resurrection.

T. F. Hubbard.

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WASHINGTON, D. C., OCTOBER 16, 1919

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As we go to press, Elder G. B. Thompson, returning from Porto Rico, is leaving Washington for the Fall Council in Boulder, after stopping over but one day here.

A LARGE island in the northern part of the New Hebrides group, known as Espiritu Santo, is being entered with the message for the first time, Elder A. G. Stewart pioneering the way among the natives. Let the believers pray that many there will accept the blessed truths that will break their bonds of superstition and tradition, making them free in Christ Jesus.

THE secretary of the Australasian Union Conference reports that as a result of the Harvest Ingathering effort in their field \$29,220 has already been received for missions. He thought this would be increased to \$31,665 before the effort closed. This means an average of about \$5 for each church member, or more than twenty-five cents for each paper used. Surely this is a good report for Australia's second year in thus soliciting for missions, using, as they have, a missions ingathering paper published in their own field.

A LETTER from our mission at Bisiatapu, Port Moresby, British New Guinea, was received at the Mission Board office last week, giving an interesting report of conditions there. One feature is worthy of special mention, and that is the determination manifested to hold on even though visible fruitage does not appear. Brother A. N. Lawson says: "Our cook boy is coming on splendidly. He has given up tobacco, is paying tithe, and is almost ready for baptism. After working and praying for eleven years, I cannot tell you what a joyful thing it is to find one soul who wants to follow the Lord and become a true Christian." Think of it—laboring on in hope at a lonely mission station eleven years to bring one believer out from the dense darkness of heathenism into the light of the gospel of Christ! No doubt, however, this is but the first fruit of a rich harvest.

IN a recent letter from Elder J. K. Jones, president of the Massachusetts Conference, we learn that the Harvest Ingathering drive is proving very successful in that conference. The students at Lancaster Junior College set for themselves a goal of \$1,000. One hundred fifty persons, mostly students, went out and practically reached their goal in one day's campaign. This is a fine record.

BROTHER J. G. GJORDING, writing from Shanghai, China, under date of July 30, says: "Our publishing work is booming this year. It seems as if we cannot turn out enough books for the demand. Surely the Lord is using this agency to prepare the East for his coming day. We are glad to be privileged to have a part in this good work. We shall always do what we can, both to encourage reading, and to encourage the sale of our publications."

FROM recent letters it is learned that while Brother and Sister Ellis P. Howard, who opened our highest mission in the Andes, at Moho, were compelled to spend a few weeks down at the new rest home at Tingo, near Arequipa, they had no intention of returning to the States, as was in some way reported. August 17 found them back again at the Moho station, greatly benefited by their short furlough in a lower altitude. The Inca Union Mission is planning to open a mission among the Indians in Ecuador, and have invited Brother and Sister Howard to pioneer this work as soon as other missionaries are prepared to carry on the work at Moho.

A CHINESE STORY

AT one of the early morning meetings at the West China union conference, a brother told his experience as follows:

"Formerly I worshiped idols. Then I came into the Kiangpoh chapel and listened to the preaching.

"What does it mean to enter the church?' I at last asked them.

"Have you ever heard the teaching before?' they asked.

"No."

"Then you come every day and learn the teaching,' I was told.

"So I came. I listened. They gave me a small book to learn the characters from, so that I might learn to read.

"As I listened to the teaching I began to realize that I was a sinner. I had not kept the commandments of God, I repented and asked God to forgive me; and now I thank God that he has helped me.

"Formerly I worshiped idols made by the plasterers. Now I worship the true God, who loves and helps his children.

"I have been better in health since I believed. Two years ago I was sick. I asked many doctors to help me. They said I must 'eat' lots of medicine, and even then they were not sure I could get better.

"But when I began to come to the church, the first thing they told me was that I must not 'eat' tobacco. So I gave up smoking. My cough got better at once. I thank God for it. And now I want him to cleanse my heart from all

sin and to increase my faith, so that I may make progress in this way."

W. A. S.

INTERESTING FIGURES

THE statistical report for 1918, which has just come to our desk, brings to light many interesting things. Some of these we desire to call attention to. For the first time in our history the foreign missions offerings in North America have amounted to more than one and a half million dollars. When the mission offerings taken outside of this North American field are included, the total amounts to more than two million dollars. This is truly remarkable when we consider the fact that up to 1912 the total foreign mission offerings never exceeded \$500,000; in fact, 1917 was the first year that they reached one million dollars, and last year they jumped to two million.

Correspondingly, tithes show a remarkable growth. It was not until 1907 that the total tithes reached the million-dollar mark. In 1916 they passed the two-million-dollar mark, while last year tithes from the North American field amounted to more than two and a half million dollars. When tithes paid outside of that field are included, the total amounts to almost four million dollars.

The book sales for the North American publishing plants, for 1918, amounted to more than one and a half million dollars. Including the book sales for the foreign houses the total is two and a quarter million for the world. Also, the periodical sales for the whole field exceeded one million dollars, thus making the total valuation of the literature sold more than three and a half million dollars. It is interesting to note that the amount of these sales is considerably more than the total assets of all our forty-one publishing houses and branches. The assets for these in 1918, as given, were less than three million dollars. The number of periodicals now published are 142, in 94 languages.

Another interesting item is the figures giving the membership. There are 91,972 members in the United States, and 70,695 outside the United States. In other words, 43.46 per cent of our whole membership is now found outside of this country. It will not be long, it is evident, until half or more of our membership will be found in foreign parts.

When it comes to workers, beginning with 1911 more than half were to be found outside the United States, 53.87 per cent being outside this country in 1918. The total number of workers is given as 5,864.

There has been a steady increase in the enrolment both in our primary schools and in our secondary and advanced schools. More than 18,000 pupils were enrolled in the primary schools last year, and almost 10,000 in the secondary and advanced schools. For the first time the investment in the secondary and advanced schools exceeded in value three million dollars.

Truly we have come to times when, under God's blessing, great things are being accomplished in this closing work, and doubtless the near future will see results greatly excelling anything we have even yet dreamed of. The Lord grant that we may all be faithful and triumph with this glorious cause.

L. L. C.