

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

Reflection

IRWIN H. EVANS

LIKE setting sun in western skies
That seems to fall beneath the hills;
Like burning meteor that flies;
Athwart the sky, then darkness fills;
So seem our lives to speed away
On swifter wings than thought can tell,
Reducing all to dust and clay,
Consuming all we love so well.

Unfinished tasks that need our care,
Begun by us with heart and will,
Are left to hands that ne'er can share
The purpose of our strength and skill.
The plantings of our tenderest thought
Are trampled low in heedless haste;
To dust and ashes all is brought,
Our life work left like desert waste.

To hold these days we have no power;
For time and tide, they will not stay.
Eternity in one brief hour —
So much depends on just today!
If life would last, there's but one goal;
Our aim must be to meet our God.
All else is wrecked on rock and shoal,
'Twill perish all beneath the sod.

Shanghai, China.

World's Christian Citizenship Conference

IN previous articles we have given an idea of the general program of the Third World's Christian Citizenship Conference, and some of the dramatic events connected with the program. We now come to the consideration of the purpose of the National Reform Association in calling this conference, and desire to test the aims of this association by the Scriptures, and especially by the words of our Lord and Master, Jesus Christ.

According to the opening remarks of the chairman at the first meeting, the object of the convention was to hasten the coming of the kingdom of Christ on earth. From the viewpoint of the National Reformers, Christ's kingdom is to be established by political action. They disclaim any desire to unite church and state, but wish a union of religion and the state.

While they refer with satisfaction to what they speak of as a decision of the Supreme Court, that this is a Christian nation, they affirm that certain things are lacking to make it really Christian. These things they are endeavoring to the best of their ability to bring about. Some of these are to place the name of God in the Constitution of the United States, to restrict public office to Christians only, to get Sunday laws in every State in the nation and to have the laws enforced, and to have morals taught in public schools and base this instruction upon the Scriptures,—in short, in this and many other ways to establish what they speak of as national righteousness.

As against this program, we notice that when Christ himself was directly asked concerning his kingdom, he said:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." John 18: 36.

The time will come when Christ will set up his kingdom on this earth, but this will not be until the second advent. What the National Reformers are really trying to do in their desire to make Christ present ruler of the world, is to set up the kingdom of Christ on earth without the King. They forget the second advent. They forget that Christ himself promised, "If I go, . . . I will come again," and that the apostles, looking forward to this great time, made it the cardinal hope of true Christianity. This endeavor to set up Christ's kingdom on earth before his return would require that some one act in his place. This is the position Roman Catholicism assigns to the Pope. The National Reformers, however, would have the civil government itself act in this vicarious capacity.

What, then, is the work of the church? Just before he ascended, our Lord and Master himself gave his followers the commission to preach the gospel to all the world. In a reply to an inquiry of the disciples as to when his coming should be, he pointed to the accomplishing of this commission as the time of his coming:

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

In many of his parables, the Lord Jesus gives us a clear picture of that kingdom of grace which is to precede his second advent and the setting up of the kingdom of glory. It is plainly pointed out that good and bad will continue to the end of the world. In the parable of the tares we are plainly told that the tares were allowed to continue until harvest,

which is the end of the world. In the other parables of the kingdom it is also made plain that while the message was to spread from Jerusalem even to the uttermost parts of the earth, yet all would not receive the salvation which is in Jesus Christ for the believer.

We must remember that God made man a free moral agent, and he respects the individual freedom of choice which he has given him. False religionists may favor saving men by force, but none, according to Scripture, can be saved except by his own choice. The program the National Reformers have set for themselves is not the program of the Bible.

The placing of the name of God in the Constitution of the United States would not change the purposes of those individuals in this country who have of their own choice, or through neglect, refused to accept Christ as their personal Saviour. How intolerant it is for Christians who profess to believe in the Scriptural doctrine of religious liberty to insist on placing any statement of religion in the United States Constitution, the national charter of a people composed of every class—of Christian, infidel, or heathen! Logic would require that, if the National Reformers should succeed in placing the name of God in the Constitution and in limiting the holding of public office to church members, all who did not believe in God, or who did not belong to the churches to which the National Reformers might adhere, should be required to leave this free land of ours. And this very thing has really been advocated by some.

What a departure from the true principles of Christ and of religious liberty! We believe, with Rev. James A. Francis, that where God has spoken we have a word of finality which we should accept. And Christ separates between the religious and the civil, saying, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." When here on earth he withdrew from those who would make him king by force. Would he not do the same to those who by force would make him king now, before the time? The National Reformers should not forget that it is at the second advent, when Christ returns as King and his enemies are

(Continued on page 13)

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The Adventist Review And Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., DECEMBER 11, 1919

No. 50

The Light for Korea's Darkness

"Do you see that old lady sitting by the wall of the tent?" said Elder C. L. Butterfield, at the Sabbath service in the tent at Seoul. I looked at the strong, peaceful features of this Korean sister of ours while Elder Butterfield told me the story of terrible conflicts the sister's family had had with evil spirits. Now the mother and a daughter are rejoicing in the truth.

I heard in Korea one story after another of stubborn conflicts with evil spirits, even as in New Testament days, the evidence appearing again and again that still the Lord Jesus gives power over all the power of the enemy.

That old Korean who appealed for missionaries when Korea was first opened, put it truly when he begged that teachers be sent to a land "where everybody worships devils, and where the people are dying in the dark."

That was the old Korea. And still it is true of the unevangelized peoples. And this message is the exact gospel needed. Doctrinally, we have the truth that smites the doctrine of evil even as the same truth met it in apostolic days. And God is with the workers and believers in entering these age-old strongholds of Satan. Elder Butterfield must write out some of these experiences. They show the reality of the controversy in these last days between the forces of light and the forces of darkness.

It is good to look in the faces of these Korean brethren and sisters. The light of truth shows in their countenances. Thank God that that Japanese brother over in Kobe, Japan, years ago motioned with his hand, inviting a stranger Korean to come into our chapel, as he stood trying to spell out the sign, "Seventh-day Adventist Chapel," at the gate! This was the beginning; and now there is a growing work in Korea,—central, north, and south,—with believers among the many Korean colonists who have been crossing the Manchurian border.

The budget for 1920 provides two more foreign evangelists for Korea. The great need will make it a joy to give for missions, that these workers may go.

At Seoul, the capital, are our headquarters and our press. In a very well-selected location are the publishing house and homes for four families,—those of Brethren Butterfield, Urquhart (editor), Bowers (secretary-treasurer), and Sister Wangerin (Sabbath school and Missionary Volunteer secretary) and her little daughters. Soon another house must be put up for the leader in the book work, Brother J. C. Klose, and his family.

The book work in Korea seems to be fairly started now. Our brethren see a great future for it, once

the men are trained. The publishing house is adding equipment to meet the demand.

The typeroom in these offices is a curiosity to the visitor from the West.

"How many different type characters must you carry in your type cases?" I asked of the Korean superintendent.

"We have about seven thousand Chinese characters," he said, "besides the Korean."

They use Chinese characters with parallel Korean characters where necessary to give the pronunciation and meaning to the Korean reader. Think of the typesetter walking about his type cases among those 7,000 different bits of type! But evidently there is no hardship in all this, in the eyes of the Korean printers; and that press, with the paper and the stock, and the books and magazines going out, mean that this message is yet to reach every reader in that land of 15,000,000.

A brief stop-over at Keizan showed us a truly country location. Here among the rice fields we met Brother and Sister J. C. Klose and Sister May Scott, and a small church of believers.

Always in the meetings the setting of New Testament custom is given by the practice of sitting on a mat for the services. The women sit on one side, the men on the other, a curtain between.

We are not in these lands to Westernize or Europeanize the peoples. The costumes and customs may be strange. Let them be so. The thing that matters is that the truth we are sending into Korea is recreating men and women, saving their souls, and putting into their hearts a determination to give their strength and their lives to the same work that has won our devotion.

W. A. S.

* * *

The High Cost of Living

MUCH has been said during the last few months about the high cost of living. That high cost is fact and not theory has been demonstrated by practically every home in the land. Notwithstanding the general increase in wages, thousands have found great difficulty in making ends meet. But while this has been true on the part of thousands, it is also undoubtedly true that with very many others the cost of living has been made unnecessarily high. Scores of families and individuals are not content to live on the plane of simplicity of pre-war days. The luxuries of those days have come to be in their estimation the necessities of the present.

During the war, necessary restrictions were imposed. Many were surprised that they were able to curtail their supposed wants and live simply but well on greatly restricted varieties of clothing, food, etc.

Since the close of the war this enforced spirit of economy has given place to the wildest excesses. This is deplored in an appeal recently sent out by the Savings Division of the United States Treasury Department. This appeal furnishes illuminating reading as to the spirit of excess which is taking possession of many even of the wage-earners at the present time. How much more sensible it would be, as this statement suggests, if instead of spending money in riotous living, as is being done by thousands, they should invest in stable securities which can be utilized for coming days of need:

"The facts and figures, both collective and individual, showing that the high prices of necessities and non-necessities are due to reckless spending, extravagance, and waste, speak for themselves in no uncertain terms. The Massachusetts Commission investigating the high cost of necessities recently made public some significant findings. One of the largest retail dry goods dealers in Boston told the commission that he put on sale a lot of shirt waists at \$2.50 and \$3, but that there was no sale for them, as his customers would consider only higher priced articles, and he was obliged to take the low-priced goods out of his store and turn them off some other way.

"A provision dealer ground up Hamburg steak. Part of it he marked 28 cents a pound and the remainder 42 cents. At the end of the day all the 42-cent Hamburg steak had been sold and not a customer had bought at 28 cents, although the meat was absolutely the same. Commissioner J. H. Sherburne said that New England people refused to buy good fresh fish caught but two days before off the New England coast, at eight cents a pound, but that there was a big demand for halibut caught six weeks previous in the Pacific, carried across the country, and sold at 40 cents a pound. Meat men report that there is an unprecedented demand for the most expensive cuts and but little demand for cuts for stew. Although the price of hogs in Chicago fell off 50 per cent, there was no decrease in the retail price obtained for hog in New England because of the demand at high prices for choice loins. General Sherburne said that there was a tremendous demand for \$4 silk stockings which were inferior in quality to those which formerly sold at \$1.

"Fancy shoes and expensive shoes are in tremendous demand. Manufacturers estimate that each shoe worker produces only 66% per cent as much as in 1913. They estimate that the reduced production amounts to approximately 3,000,000 pairs of shoes per annum, yet with cheap shoes urgently needed, the demand for the expensive grades and freak styles keeps production devoted to those classes of goods.

"Here is what London says of the buying habit in America: 'America continues to be the world's great treasure chest, into which is being poured millions of dollars' worth of precious stones and art treasures.' For the first nine months of 1919 \$27,568,128 worth of precious stones passed through London for American buyers as against \$12,000,000 for the same period of 1918. The value of art objects sent to America through London alone for the same time exceeded \$4,000,000. America has paid a huge price in Europe for furs in the last nine months, the total amount being declared as \$10,354,582, or double the amount for last year. The last of the \$7,000,000 worth of furs recently sold at auction in New York have just been removed from the warehouses for manufacture. These figures do not take into account the sums paid at the auction sales of furs in St. Louis and other wholesale markets.

"The jeweler, the pawnbroker, and the furrier have no hesitancy in saying that these luxuries are not destined for old millionaires or the new rich. They are demanded by the salaried people and wage-earners who are squandering on them the savings piled up during the last few years.

"One chain of drug stores alone sold \$6,000,000 worth of perfumes and cosmetics during the year. It may be highly enjoyable to smell like a sweet-scented geranium, but the odor of \$6,000,000 bearing interest in safe and profitable securities is not objectionable to the nostrils either.

"It is undeniable that so long as extravagance and waste, reckless spending and dissipation of savings, continue as a national habit, prices will continue to remain at or above the present level. It is equally self-evident that saving, increase of production, wise buying, and safe and conservative investment in Government securities such as War Savings Stamps, Treasury Savings Certificates, and Liberty Bonds will cause them to drop.

"Americans have enjoyed for over a century the reputation of being a race of hard-headed, sensible, clear-thinking, shrewd business men and women. They are not living up to that reputation when they fail to save at least a part of their incomes and invest it wisely."

To the Christian readers of this paper such appeals as this should be unnecessary. Those looking for the coming of the Lord, above all others, should be the last to spend their money in riotous living. There are too many calls from suffering humanity, too many reaching out their hands in mute appeal for the light and blessing of the gospel. When we are tempted to spend money for that which is not bread, for luxuries in food or clothing which can be dispensed with without entailing suffering or even discomfort, let us remember the demands which are made upon us in this great hour of opportunity.

Whole nations are groping in darkness without God and without hope in the world. We have been made the almoners of God's grace. We have been intrusted with the gospel. We are debtors to all men; and by every means in our power, even to the extent of sacrifice, we should seek to pass on to others that which we have received. We shall be recreant to our sacred trust unless we do this. We shall be found wanting in the day of judgment unless we have been true to our high and holy calling in Christ Jesus. We should bind about our supposed wants, that we may have wherewith to give to those in need.

These are days in which money comes easily. Wages are high; farm produce is bringing large prices. Let us be careful that money which comes thus easily does not leave as easily in ways that will only be regretted in the end. Let us be economical in expenditures for our own needs. Let us be liberal in our expenditures for the cause of Christ.

F. M. W.

* * *

Only Two Places on Which to Build

THERE are but two places upon which to build in this life; one is on a rock, the other on the sand.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." Matt. 7: 24-27, A. R. V.

To build on the rock is to build on Christ, the rock on which the church is built. There is no other real foundation. God's people are to be lights in the world. To build on Christ is to erect a lighthouse on a rock. The figure is a forceful one. None could express greater sacrifice and endurance. A lighthouse must be very firmly placed upon the rock; the foundation must be made permanent; and this must be done while the tremendous waves of the ocean roar and beat about the builder. Therefore to build on Christ means much. It means the cutting away of pride and the lust of the flesh in every form. It means to eliminate from the character everything that stands in the way of the development of a perfect likeness to the Master. No wood, or hay, or stubble must enter into the building. We must put in only solid masonry that will endure the final test.

What is it to build on the sand? This suggests a camp by the seashore, when one is on a vacation. A temporary structure suffices. No special foundation is needed. It requires no sacrifice, no courage, to build on the sand. There is no cross-bearing in such a life. But few virtues are needed to enable us to pass muster in society. But in the day when the test comes, when the storms of life beat upon us, if we have built on a shifting, sandy foundation, the whole flimsy structure is swept away, and we perish.

It is well to inquire upon what we are building,—on the Rock, or on time's shifting sand. What is the answer?

G. B. T.

* * *

Shall I Go to the Mission Field?

Number One

IN our increased determination to finish the work, we are undertaking to increase the weekly goal of mission offerings to an average of 50 cents a week per member. By this means \$2,000,000 are expected for missions. Such an increase would support additional recruits. But where are the workers,—the men and women of consecrated vision who in this unparalleled hour of the world's need are ready to say, "Lord, here am I; send me"? One hundred workers should be placed under appointment to foreign fields in the next few months.

In the rapid extension of our work in many lands, individuals must face the question more and more, Shall I go to the mission field? Men are wanted; earnest, godly men are wanted in every land.

India's urgent need alone, demands more than thirty couples the coming year. The message of the India Committee over the cables is: "Opportunities unprecedented. Forces entirely inadequate. India pleads allowance full budget and unfailing dispatch every family early 1920." Can younger workers of reasonable health and training, in an hour like this draw back and say, "I will not respond"? Should a worker without good and sufficient reason decide to remain in the homeland, where there are others to do the work who are not able to meet the requirements for foreign work, can he, in view of a message now given to us for every nation, tongue, and people, feel he is doing his full share? can he, if he remain in a local conference where the message has been going for fifty years, with a membership of one or two thousand believers and from forty to fifty workers, while on the other hand, in Africa, India, and other lands, there are whole nations, with millions of people, who are without knowledge of Christ and his message for this hour? Are not the body of believers and the corps of workers who, because of their age or health or lack of qualifications, are not able to go, sufficient force for a State conference in which the message has been going year after year for half a century or more? The work will not be finished until it is finished in the Belgian Kongo, in Arabia, in Tibet, in Bengal, in Assam, Orissa, Szechwan, and Mongolia. To accomplish the task the greatest need is men. Where are the workers?

There is Singapore in the Straits Settlements without a principal for the school. Brother K. M. Adams has had to return because of his wife's health. A training school for that great Malaysian field without a principal! Five appointments have been made by the Mission Board, and yet no one responds. Shall

we send out the word, "Bring back the colors; close down the school and admit failure"? Of course we reply, "No." But should not every head of an academy or college say, "Can I fill this need? If so; send me." Shall we not in compliance with the Master's counsel "pray . . . the Lord of the harvest, that he will send forth laborers into his harvest"?

We are called to awake, to do our part, and to go everywhere carrying the message, with the assurance of the outpouring of the Holy Spirit.

"From all countries the Macedonian cry is sounding, 'Come over and help us.' God has opened fields before us, and if human agencies would but co-operate with divine agencies, many, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, 'Whom shall I send?' there have been few to respond, 'Here am I; send me.' Isa. 6: 8.

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord." —*"Testimonies for the Church," Vol. IX, p. 46.*

We believe the young man under appointment to a mission field responded right when he came into the Mission Board office lately and spoke substantially as follows: "Some time ago I decided that the only reasonable position a young man believing in this movement can take when the call comes to him, is to say he will go unless there is very good evidence both to himself and the Mission Board that he should not go." He added further: "The work will never be done until it is done over there." It is only young men and women who can learn a difficult language, meet the hardships, and pioneer the work. Many surely ought to be ready to respond.

In place of considering the reasons why a young worker should go to the mission field, the need of workers at the front of the battle is such that reasons why they should not go should be the factors that govern in determining whether the worker shall remain at home. As Keith Falconer said in his closing address to the students of Edinburgh and Glasgow:

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field."

There are many workers in our conferences, and institutions also, who are seriously asking the question, "Shall I go to the mission field?" In a subsequent article we shall consider some of the questions that come to the individual when he considers foreign service.

J. L. SHAW.

* * *

"'COME, break your fast.' Christ has nourishing food for every hunger. Behold him at Bethany, mingling his tears with the sorrowing sisters. Behold him in Cana, furnishing wine for the wedding. Behold him re-creating with forgiveness the woman that was a sinner. Behold him opening the fountains of living waters to the woman at the well. Behold him feeding the hungry in the desert. Behold him replenishing the weary, disappointed disciples. 'Children, have ye anything to eat?' What visions of loving-kindness!"

Right Relations

GEORGE B. STARR

"I WOULD have you know, that the head of every man is Christ." 1 Cor. 11: 3.

It has been suggested that this text should be carefully studied by every conference president, every president of every board, and every business manager of every institution, and by church elders; and that it should be studied before one tries to adjust himself to all his workers; and that in all his dealings with men he should be guided by it, ever remembering that he is not the head of any man, since Christ is "the head of every man." There is a right relation between men in official positions and their brethren. Men elected to office by a vote of the people are not elected to be lords over anybody, but chairmen, executive officers of the united will and judgment of all. No man should ever permit himself to be regarded as the head and mind and director of

another. He may be a wise, brotherly counselor, but not a head or director. "The head of every man is Christ," and no man should ever forget it. Every man who rightly appreciates his weaknesses and limitations, will refuse to be regarded as head. He will labor to attach every man to Christ as head, and direct him in that relationship.

Said Jesus:

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister." Mark 10: 42-45.

To follow this counsel and example will bind men together in the sweetest bonds of brotherly love.

The Bible as Literature

K. F. AMBS

THE Bible has been an active force in English literature for more than twelve centuries, and during that whole period it has been molding the diction of representative thinkers and literary artists. The Bible has been forced into rivalry with other models of literature, but it has always come out supreme, and most powerful when the national life was most intense. Some signs of its authority have always been manifest.

Great and successful writers very often adopt Biblical phrases when they want to stir the deepest springs of emotion. The main characteristic of Bible diction is "noble naturalness," that is, in its application and conformity to human nature. It is conformable to our sensibility, intellect, will, and imagination. It has an atmosphere of dignity and elevation, but at the same time it is so clear and simple that a child can understand it.

To the student of English the study of the Bible is of great importance; it is the well-spring of good thoughts, and at the same time it enables us to express our thought in the most simple language; and this is very important, especially for the man or woman who is engaged in spreading the third angel's message. A good thought expressed in difficult words is like good feed placed just beyond the reach of the little lambs.

Ruskin, one of the greatest of English writers, considered the study of the Bible the most precious and the most essential part of his education. He made a deep study of it, and committed many chapters to memory. This knowledge of the Bible shows in all his writings.

Matthew Arnold says that the knowledge of a great poetry and literature, which is not of home growth, in addition to his own, broadens a man's range. Goethe says, "Whosoever knoweth not any foreign languages and literature knoweth not his own." Now, in the Bible we have a literature introduced by a people entirely different from ours, which has had an influence of the highest value to Christendom.

The poetry of the Bible is superior to any other poetry. One of the great advantages which Hebrew

poetry has over every other is that it can be translated into any other language without losing its effect. Hebrew poetry does not depend on rhyme and meter, it is simply a poetry of parallelism; and this effect of parallelism of thought and sentence can be transferred to other languages.

In English prose, the excellence of the Bible is unmatched; English literature has nothing equal to it. The diction of the Bible is clear, simple, and strong, but in spite of its simplicity and naturalness, it never lacks dignity or force. It is very rich in idiomatic expressions which cannot be imitated; its style is musical and attractive.

The century preceding the publication of the King James Version marked the development of our English language. In it we find many noted names, but above them all stands the English of our Authorized Version. Its style has largely contributed to the fixation of our English.

It would be well if we studied our Bible, not only from the spiritual, but also from the literary viewpoint, because it will mean much more to us spiritually, if we do so. We ought also to read it oftener, because our characters are formed by the books we read as well as by the company we keep. Therefore, if we want to develop a good character, we must be careful what we read and with whom we keep company.

There have been, and still are, many imitators of Biblical style, of whom John Bunyan is the greatest. By constant communion with the Bible he learned to think its thoughts, speak its words, and use its images. His work is remarkable for its simplicity of style, and sometimes we may read whole pages without finding any words of more than two syllables. This is what makes his writing so intensely interesting, and so easy to be understood, even by children.

Great as some of these writers were, they do not approach, as writers of prose, the company of scholarly divines who produced the Authorized Version of the Bible in English. This version has two advantages over other writings:

First, It was written at a time when the English language was pure and simple, and was not loaded down with voluminous literary productions, as in our own day.

Second, The style and structure of the originals and earlier versions, especially the verse divisions, prevented the translators of the Authorized Version from indulging in long, wandering sentences, which was one of the common faults of the writers of that age.

Many of the passages of the Bible still hold the supremacy in English composition, and are the sources from which hundreds, yes, thousands, of writers have drawn their materials, many times even those who were hostile to religion. The Bible is the storehouse from which the writers of all ages have drawn, and will draw, the materials, and not infrequently the form, of their most elaborate passages.

The Bible abounds in many wonderful passages, both in poetry and in prose. The description of creation, the narratives concerning Joseph and his brethren, the story of Ruth, the account of the destruction of Sennacherib's army, the poetry of the psalms and the prophets, and many hundreds of other passages are masterpieces of English literature. Can we afford to neglect the reading of the Bible?

Some of the outstanding features of Biblical language are:

Clearness. All things in the Bible are so clear and open that any one may understand them. Nothing wears the cloak of obscurity. It is this clearness of language which appeals so much to us, and which renders the word of God so victorious and irresistible.

Plainness. All dress and adornment is left out of the Bible. The truth is presented just as it is; it is not clothed in words which cannot be understood by the common reader and hearer. It is within the capacity of a child.

Zeal. The Bible has a strong persuasive style; it appeals to all our emotions. It gives life and authority to the words spoken, sending them home to the innermost parts of the soul, thus making a deep impression upon us.

The Bible is full of rhythm, and the meaning of many passages is enlarged by the harmony of the style. The thought affects the mind, and the music charms the ear. Rhythm produces a rise and fall of tone at certain pauses and intervals. The Bible has a matchless beauty of rhythm. Saintsbury says:

"I know no more perfect example of English prose rhythm than the famous verses of the last chapter of the Canticles in the Authorized Version; I am not certain that I know any so perfect. . . . The movement of the whole is perfectly harmonious, exquisitely modulated, finally complete."

Berrien Springs, Mich.

Holiday Gifts

MRS. ELLEN G. WHITE

WE are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents.

Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God.

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one half as much as we have bestowed upon our friends, we would do much good and receive a blessing for giving.

Let us seek to faithfully represent Christ on the coming festal days by imitating his example as he went about doing good. It is impossible to enjoy the approbation of God while living for self. As Christians who profess a living faith in the near coming

of the Son of man, keeping all of God's commandments, let us make earnest efforts to draw near to God through Jesus Christ and make a covenant with him by sacrifice. In our principles of action we must be elevated above the customs and fashions of the world. Christ came to our world to elevate the minds of men to the divine level, and to bring them into sympathy with the mind of God.

As every blessing we enjoy is brought to us through the condescension, humiliation, and sacrifice of Jesus Christ, we should render to him our best gifts, above all not withholding ourselves. The infinite sacrifice which Christ has made to free us from the guilt and woe of sin, should work in every heart a spirit of gratitude and self-denial which is not manifested by the world. God's gift of Christ to man filled all heaven with amazement, and inspired at his birth the angelic song, "Glory to God in the highest, and on earth peace, good will toward men."

Christmas Day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank offerings. If we would indulge less in feasting and merriment upon these occasions, and instead make them the means of benefiting humanity, we should better meet the mind of God. It is a pleasure and gratification to exchange gifts with our friends; but are there not nobler and more glorious objects for which we may give our means, and thus do good by shedding light upon the pathway of others?

There are many who have not books and publications upon present truth. Here is a large field where

money can be safely invested. There are large numbers of little ones who should be supplied with reading. . . . The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes.

Children need proper reading, which will afford amusement and recreation, and not demoralize the mind or weary the body. If they are taught to love romance and newspaper tales, instructive books and papers will become distasteful to them. Most children and young people will have reading matter; and if it is not selected for them, they will select it for themselves. They can find a ruinous quality of reading anywhere, and they soon learn to love it; but if pure and good reading is furnished them, they will cultivate a taste for that.

Especial efforts should be made to exclude from our homes that class of literature which can have no beneficial influence upon our children. Many times I have been pained to find upon the tables or in the bookcases of Sabbath keepers, papers and books full of romance, which their children were eagerly perusing.

There are those who profess to be brethren who do not take the *Review*, *Signs*, *Instructor*, but take one or more secular papers. Their children are deeply interested in reading the fictitious tales and love stories which are found in these papers, and which their father can afford to pay for, although claiming that he cannot afford to pay for our periodicals and publications on present truth. Thus parents are educating the taste of their children to greedily devour the sickly, sensational stories found in newspaper columns. All such reading is poisonous; it leaves a stain upon the soul, and encourages a love for cheap reading which will debase the morals and ruin the mind.

Parents should guard their children, and teach them to cultivate a pure imagination and to shun, as they would a leper, the lovesick pen-pictures presented in newspapers. Let publications upon moral and religious subjects be found on your tables and in your libraries, that your children may cultivate a taste for elevated reading. . . .

Anciently the children of Israel were commanded to keep three annual feasts each year: the Passover, the Feast of Tabernacles, and the Feast of Weeks. The Lord gave direction that on these occasions their gifts and offerings were to be consecrated to him, and none should appear before him empty-handed. But in our day it has become fashionable to observe these festal occasions in a manner that would divert the mind from God instead of bringing glory to his name. Those whom God has blessed with prosperity should acknowledge the Giver, and feel that where much is given much will be required.

Our holidays have been perverted from their intended use. Gifts are lavished upon one another, and praise which should have been given to God, to whom all these things belong, is bestowed upon poor mortals. — *Review and Herald*, Dec. 11, 1879.

The world at large are devising gifts for earthly friends; shall we not remember our heavenly Benefactor? Will he not be pleased if we show that we have not forgotten him? While multitudes celebrate Christmas, there are few who show honor to Christ. The day is devoted to selfish indulgence, and the Redeemer's great love and sacrifice awaken no re-

sponse. Let it not be so with us. Let the precious tokens of his love call forth an expression of gratitude in free-will offerings for his cause.

God is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Thousands of dollars are needlessly spent every year on Christmas gifts. The means is lost to the cause of God. Not only so, but it gratifies vanity, encourages pride, and often occasions dissatisfaction and complaints because the gifts are not what was desired, or are not of the value expected. As Christians, we cannot honor a custom which is not approved of Heaven. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affections of our friends, to the neglect of our best Friend,—the one to whom we owe everything. When tempted to purchase expensive ornaments or other needless articles, ask yourselves the question, "Can I do this to the glory of God?" Let not time and means be spent in preparing presents that will benefit neither giver nor receiver. Remember that God will call you to account for the manner in which you employ his gifts.

If all the means usually expended by our people at this holiday season were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury! Who are willing this year to depart from the custom? Shall we not, old and young, forego the pleasure of making presents to one another, and let the money be invested in the Lord's work? Shall there not be in heaven a precious record of self-denial for Christ's sake?

Our children have learned to regard Christmas as a day of rejoicing, and we shall find it a difficult matter to pass over this holiday without some attention. It may be made to serve a good purpose. The youth should not be left to find their own amusement in vanity and pleasure seeking. If parents will make the necessary effort, the minds of the children may be directed to God, to his cause, and to the salvation of souls. Their desire to make gifts may be turned into channels of good to their fellow men, to sustaining the work which Christ came to do.

On Christmas let the members of every church assemble, with offerings from willing hands and hearts,—the fruits of love and gratitude to God. Let all exert their influence and ability to make these gatherings attractive and interesting. See how much means you can gather to advance the work of the Lord. Let those who have heretofore planned for self, begin now to plan for the cause of God. On similar occasions in the past, you have taxed your inventive powers to prepare something that would surprise and gratify your friends. Be as earnest and persevering in rendering to God that which is his due. Let the children learn the blessedness of giving, by bringing their little gifts to add to the offerings of their parents.

I present before you the ——— missions as the object of your liberality. These missions are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the cause. Let us see if this Christmas cannot show thousands, yes, tens of thousands, of dollars flowing into the treasury.—*Review and Herald*, Dec. 15, 1885.

The Shortest Sermon to the Largest Audience

E. HILLIARD

A SHORT sermon, bristling with vital points of present truth, will not only interest and feed the audience, great or small, but will invite their return to the place of worship.

A few years prior to the exodus of Israel from Egyptian bondage, they multiplied so rapidly that when they marched out of Egypt, they numbered 600,000, besides women and children. Ex. 12:37. Counting these, there must have been 6,000,000 who gathered at the base of Sinai. The Preacher with his choir of angels came all the way from heaven, millions and millions of miles, to the mount. From this mount he preached the shortest and most pointed sermon that ever fell upon the ears of mankind. Every word he uttered shook the mount, reverberated through the valleys, shook the surrounding hills, and quaked the whole earth. The entire audience greatly feared and trembled. Even Moses, their leader, said, "I exceedingly fear and quake." Heb. 12:21. That powerful discourse embraced only the ten short precepts of the decalogue. Deut. 5:22.

However the undershepherds may regard the brevity of public speaking, it is evident that heaven approves of short, spirited sermons. Sermons brimful of present truth should be the order of the day. A

forty-five-minute discourse of this nature will prove far more effective for good than an hour's sermon, even though many excellent truths may be presented. The speaker who prolongs his address to an hour and a half or two hours is the worst enemy of the interests that he is trying to awaken. Christ's Sermon on the Mount, beginning with Matthew 5 and ending with chapter seven, can be easily read in fifteen minutes; and yet it is full of heavenly truth.

There may be occasions when a lengthy discourse is in place, like the one Paul preached at Troas. But even then, because of his "long preaching" one of his audience, "sunk down with sleep," lost his life by a fall from the third loft, and it required the interposition of divine power to awaken him. Acts 20:5-11.

It requires the same divine power today to awaken those who, by lengthy sermons, are preached into spiritual slumber as well as into physical sleep.

Our Saviour's discourse, recorded in the fourteenth of John and ending with his prayer in the seventeenth chapter, is another sample of Christ's method of preaching and of teaching the people. Heaven's approved way of reaching the hearts of mankind from the sacred desk is altogether the best.

Christ and the Sabbath

I. A. CRANE

JESUS kept the commandments. John 15:10. For thirty years he worked with his earthly father at carpenter work, yet it was his custom to lay aside his work and attend religious services on the Sabbath. Luke 4:16. Of course, doing a thing once or twice does not make it a custom. A custom is a thing habitually repeated. This scripture (Luke 4:16) makes known the continued wont of Christ during his life among men—to lay aside worldly business and cares to engage in the work and worship of God. We never find Christ or his disciples doing anything pertaining to their own business affairs on the Sabbath day. They spent the day in religious worship and in doing deeds of mercy and love for others. The enemies of the truth accused Christ and the disciples of breaking the Sabbath. To such accusations Christ always replied that the work done was "lawful," that is, in harmony with the Sabbath law, and that those who did such work were "guiltless." If they had understood the Scriptures (and it was the Old Testament Scriptures Jesus referred to, for the New Testament was not yet written), they would not have condemned the guiltless. Matt. 12:7, 12. Christ and his disciples stood before the law guiltless and uncondemned, priests and preachers to the contrary notwithstanding. And such works as Jesus and the disciples did, were always right, even in the days of Moses, for God's law does not change with prevailing customs nor with the whims and pleasure of men. Jesus said to the Jews:

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47.

To any one who believes the Bible, this is conclusive evidence that Moses and Christ taught alike concerning the Sabbath question, as on all other questions. "But," says one, "did not Moses forbid the gathering of sticks and the building of fires on the Sabbath?" Well, why should they gather sticks or build fires on the Sabbath in the wilderness when all their food was given on Friday and miraculously preserved from spoiling during the Sabbath? Ex. 16:22-28. And there was not one sick person in all the camp that needed special care. Ps. 105:37.

Christ did not set aside the law or the prophets. He fulfilled every requirement of both. One jot or tittle could not pass from the law, said he, till all the prophecies, as well as the law, were fulfilled. Matt. 5:17-19. This language means much when we realize that some of the prophecies have not yet been fulfilled, nor will they be till the days of eternity. Isaiah tells of Christ's coming in flaming fire to destroy the wicked. Isa. 66:15-17. Daniel and Hosea tell of the resurrection at the last day. Dan. 12:2; Hosea 13:14. Daniel, Isaiah, in fact all the prophets, tell of the time when God's kingdom shall exist on earth as it is in heaven. Dan. 2:44; Isa. 66:22, 23; Acts 3:19-21.

Indeed, it would be hard to frame language in stronger words to show the eternal, unchangeable nature of God's law than that found in Matthew 5:17-19. Christ did fulfil the law in every respect. To fulfil a law is to meet its requirements by obedience to what it says. "Bear ye one another's burdens," says Paul, "and so fulfil [obey] the law of Christ." Gal. 6:2. We have already seen that Christ set us the example of thus fulfilling the command to honor the seventh day by keeping it holy.

He also fulfilled the prophecies. One prophecy said he was to be born in Bethlehem. Micah 5:2. He was to be of the house of David. Ps. 16:8-10; Acts 2:25-31. He was to be born of a virgin. Isa. 7:14. He would be a man of sorrow, and give his life a ransom for many. Isa. 53:3-12. All these he fulfilled in their time. And he will just as truly fulfill all the prophecies that predict his second coming and kingdom. Till then, he declares, one jot or tittle of the law shall not pass. One of the unfulfilled prophecies referred to above, very emphatically declares that the redeemed will keep the Sabbath from week to week in the new earth throughout all eternity. Isa. 66:22, 23.

Not Moses, but Christ, is the author and Lord of the Sabbath. Mark 2:28. It is never called the Jewish Sabbath. Haughty priests and modern scoffers have often called it this, but Bible facts prove the contrary. Christ made the worlds and is therefore the one who instituted the Sabbath at the close of the six days of creation week. John says that he made all things, and that though the world was made by him, yet it rejected him when he came. John 1:1-10.

Paul tells us that the Son created and still upholds all things, and that it pleased the Father that it should be so. Col. 1:14-19. It was when he was rejected by the world, that he prayed to be glorified by the Father with the glory which he had with the Father before the world was. John 17:5. It is therefore inevitably true that if we take the Bible as our guide, we must accept Christ as Creator as well as Redeemer, and the Sabbath as the sign of his almighty power to save. Now, as in olden times, the Sabbath is a sign of the One who sanctifies, the One who saves. Ex. 31:13; Eze. 20:12.

It is evident, also, that since Christ made, and himself honored, the seventh day as Sabbath, the Sabbath, not Sunday, is the Lord's day. Since he made it, and in all the Bible claims the seventh day as his holy day, it is Christ's Sabbath,—not therefore Jewish, but in every sense the Christian Sabbath.

Reader, are you willing, with Moses, to bear reproach for Christ, and with him sing the song of redemption when the Lord is glorified by all the host of the redeemed? Read of this in Hebrews 11:24-26 and Revelation 15:2-4, and while it is called today choose the path of humble obedience.

Keene, Tex.

Cheerfulness

J. H. McEACHERN

WE are divinely admonished to "covet earnestly the best gifts." Cheerfulness, more than any other single attribute of character, enables us to shed forth an immediate blessing upon all with whom we come in contact. We are living in a sin-darkened and suffering world. There is much to make the heart sad. Many a soul, long crushed beneath its load of sorrow, yearns for a cheerful word that will dispel the gloom. "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad;" therefore,

"If a smile we can renew,
As our journey we pursue,—
Oh, the good we all may do
While the days are going by!"

The wise man has said, "A merry heart doeth good like a medicine." This is scientifically as well as Scripturally true. The condition of the mind has much to do with the condition of the body. Just as anger devitalizes the system, so a despondent disposition reacts on the nerve centers, poisons the blood, and impairs the entire organism. But cheerfulness, even if under certain trying conditions it may have to be assumed, has nevertheless a most invigorating effect on every fiber and tissue of the human body. What the sun is to plant life, cheerfulness is to the physical life.

Nor is the reactive effect of cheerfulness its only result; it is not confined alone to the person reflecting this excellent virtue. To illustrate: Let a downcast, morose person, diffusing a miasma of discouragement, enter the sickroom; mark the rise of temperature and the lowering of vitality in the patient. But how different when a person with a sun-beaming countenance enters! The sympathetic and cheerful, "How are you?" accompanied by the warm and hopeful hand-clasp, acts like a magnetic charm. Every nerve cell of the body seems to rebound with a new vitality in response to the optimism of the personality whose presence fills the room with sunshine.

The doctor's medicine, while sometimes necessary, cannot do for the patient what an atmosphere of cheerfulness will do. In fact, one writer has gone so far as to say that before long the medical fraternity will study how to produce from their patients, at stated intervals, peals of laughter as a means of building up worn-out tissue.

It is our privilege to be like the little boy who sat in his high chair, happily eating his bowl of rolled oats and cream. It had been a misty morning, and the family were eating their breakfast in a mantle of gloom. But the sun suddenly burst through a rift in the clouds, and breaking through a knot-hole in the door, it lit like gold on the child's spoon just as he was putting it into his mouth. Coming so unexpectedly, it took the little fellow by surprise, and he broke the depressing silence by exclaiming, "Mamma! O mamma! I have swallowed a whole spoonful of sunshine!"

The commercial world recognizes the value of cheerfulness as a business asset. Some manufacturers make an annual investigation of the home life of their employees. All possible provision is made for maintaining the domestic happiness of each workman with a view to increasing his efficiency. The great mercantile houses employing thousands of salesmen make cheerfulness a special requisite in every representative of the firm. The traveling men are instructed to take regular periods of rest, to dine at the best hotels,—in short to do everything possible to conserve their health, that they may be kept strong and robust, effulgent with that cheerfulness which compels attention and makes the business man forget his troubles and concentrate his mind on the proposition that is being presented before him.

But of all persons radiating cheerfulness, surely the Christian, the representative of the kingdom of heaven, should be foremost. In this enlightened age, we should no longer hold to the old school of theology

which taught that it was a sin to smile, and advocated that the badge of Christianity was a sanctimonious air and a long face. The impression that such religion makes upon the young is well illustrated by the story of the little girl and the mule. The little tot was being brought up under the training of austere but well-meaning grandparents. Growing weary of being shut up in the house all day Sabbath, she took a walk down the lane. Climbing up on the gate which opened into the pasture, she began patting a mule that stood there half asleep sunning himself. As she stroked the mule's head, she began her innocent prattle: "Fine ol' mule. 'Ou's a nice ol' mule. Ol' mule, I t'ink 'ou must have religion. Anyhow, 'ou have a long face jus' like my grandpa."

The countenance is an index of the heart. It is the reflection of what the mind dwells upon. How, then, can the true Christian whose thoughts are on the loveliness of Jesus and the glories of heaven, wear a long face? True, sorrow and apparent disappointment may, for a moment, overwhelm the child of God. "Weeping may endure for a night, but joy cometh in the morning." In such times, when the physical man gives way under the strain, there can be discerned, between the sobs, a cheerfulness indicative

of that abiding peace which the world cannot give neither take away. The soul whose sins are forgiven and whose hope is in the Mighty One who rules the universe, can look on the cheerful side of every perplexity. In the assurance that "all things work together for good," he can always say,

"The inner side of every cloud
Is bright and shining;
I, therefore, turn my clouds about,
And always wear them inside out,
To show the lining."

Every man and woman claiming inheritance in that better land of ever-blooming flowers, resplendent with the light of eternal day, should reveal to the sad hearts that know not God, the secret of true happiness. It is the privilege of every Christian, and particularly those whose hope is fixed on the coming of Jesus in this generation, to be the perfection of calm, dignified cheerfulness. Shall we not resolve here and now that from henceforth we will live such unselfish, useful, and cheerful lives that, should death unexpectedly claim us, all our associates would be sorry that we had lain down to rest until the resurrection morning?

"We Are Well Able"

DANIEL H. KRESS, M. D.

WHEN Israel reached the borders of the Promised Land, the people asked Moses to send men to spy out the land and bring back a report in regard to the obstacles which would have to be met, and concerning conditions in general. Moses presented their request before the Lord, and receiving permission, he sent forth the twelve spies. They returned and brought with them some of the fruits of the land, saying:

"We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." Num. 13: 27.

There were obstacles and difficulties in the way which to the unbelieving seemed impossible to surmount. But Caleb said:

"Let us go up at once, and possess it; for we are well able to overcome it." Verse 30.

There were those among the chosen leaders who said, "We be not able." Verse 31. This had its influence upon the people, and they began to murmur against Caleb and Joshua. They were on the point of stoning them when the glory of God intervened and checked their murderous design.

We have reached the period in the history of our church corresponding to the experience of Israel. We have about reached the border of Jordan, but the gospel commission has not yet been fully carried out.

The past year men have been sent into foreign lands to spy them out, and to bring back a report of what they have observed. They have returned. The report they bring is cheering. True, there are obstacles in the way. The task seems a great one. The need of these foreign fields is overwhelming. One hundred five families were called for and many capable leaders. In addition more than two and a quarter million dollars is demanded. When this report was brought before the representatives at their recent Council, there was a general and generous response. "We are well able," was voiced by all. It was voted

that all the demands for foreign lands be granted. The Spirit of God witnessed to this consecration of men and means.

It was voted that our weekly offerings be increased from an average of 25 to 50 cents a week per member. This is necessary in order to make good the pledge made to supply the needs abroad. "We are well able," should be the response from every believer.

We have reached a new era in the history of our work. The closing movements of this message, we have been told, "will be rapid ones." God will finish his work and cut it short in righteousness, and he will give us favor at home and abroad until the work is finished.

We are now having a time of apparent peace, a lull in the storm which has swept over the face of the earth the last four years. The four winds are being held in check for a little season to afford an opportunity to proclaim speedily the everlasting gospel in all the world as a witness unto all nations. There can be delay no longer; the fulness of time is here, and the hour has struck for the accomplishment of this task.

Will the people respond? O, yes; "thy people shall be willing in the day of thy power." Ps. 110: 3. "This gospel of the kingdom," said Jesus, "shall be preached in all the world." Matt. 24: 14. It *shall* be done. There is no possibility of doubt about the language employed by Him who knows what is to be and how it is to be accomplished.

But I hear some one say, "Fifty cents is quite an advance over the amount we paid last year." Yes, it is. Let us bear in mind, however, that 50 cents today represents but a trifle more than 25 cents did four years ago. Money is not worth as much as it was then. Twenty-five cents then accomplished almost as much as 50 cents will now. We pay twice as much

for sugar, peas, beans, potatoes, etc.; why should we not expect to give twice as much for missions?

There was a time when I thought there was a possibility of giving to foreign fields an undue proportion to the neglect of the home field. This feeling has been entirely and forever swept away. What we do for foreign lands will increase, instead of diminish, our activity in the homeland.

We have long quoted the scripture, "The wealth of the Gentiles shall come unto thee." Isa. 60:5, margin. It is a latter-day promise, and applies to the time when God's glory will be seen upon his people as they go forward and carry out the gospel commission. We are not to sit still in idle expectancy, folding our hands, and look for extraordinary gifts of thousands of dollars from the Gentiles. I doubt whether this would be best. The wealth of the Gentiles is ready for us, but we must go after it. We do not need to beg. There is a better way. For the gold they give us, we are able to give them in exchange something more precious than gold.

God in his providence has supplied us with Spirit-filled literature containing the truths we are to carry to the people. We have excellent periodicals and booklets. They are to be scattered like the leaves of autumn. The people need the truths contained in these, and the cause needs the profits received from their sale. It is not difficult to sell them. I know whereof I speak, for I have again and again gone out with them and have been surprised at the readiness with which they sell. Four of these little 25-cent booklets sold each week will enable us to meet the demands for foreign missions. Some could sell twenty or thirty each week. This does not impoverish us in any way, and it enriches our neighbors at home, and will at the same time enable us to help our neighbors across

the sea. The more we pledge to give them, the more we will be compelled to do for the heathen at our door.

Of course there are other ways, that we must not overlook, in which we can help make up the 50 cents or more. There are little acts of self-denial that will aid us. Many there are who pay out money for ice-cream sodas and other delicacies between meals, and they would be better off without these things. The health of many a one is injured by indulging a depraved appetite for delicacies. Three ice-cream sodas denied will amount to more than 50 cents. The time has come when the money that has been flowing into the soda fountain counter tills should flow into the Lord's treasury.

The precious light God has given us on health has enabled us to save a large amount of money since we became Seventh-day Adventists. Let us recall what formerly we spent for tobacco, for coffee, for tea, and for costly but unwholesome foods. The knowledge God has given us has proved a great blessing, we all admit. Shall we not show our appreciation of this by bringing weekly thank offerings? If we should put *all* into the treasury that we formerly paid out for these health-destroying commodities, we would not be impoverished. Spiritually we would be blessed, and the work of God would be advanced.

It would be well for each family again to have in a conspicuous place a self-denial and thank-offering box, in which each member of the family could place his offerings. Should the littles that have been needlessly spent in the past be placed in this box daily for one week, I am certain many would be surprised at the amount they would have at the end of the week. The time has arrived when these little sacrifices must be made in order to meet the mind of God. Shall we not say with faithful Caleb, in facing this weekly demand, "We are well able"?

"Whom the Lord Loveth He Chasteneth"

N. D. ANDERSON

"As many as I love, I rebuke and chasten." Rev. 3:19.

We see Christians every day suffering sickness, loss of crops, destruction of property, one material evil piled on top of another, far in excess of their wicked neighbors, and we wonder thereat. Yet, if we will stop to think, these visitations are but the corrections of a loving Father permitted for the good of his erring children.

How blessed the assurance that, though we know our Father's will and depart therefrom, he will not therefore disown us, but in all loving-kindness will use the rod of chastisement upon us! He does not do this to the sons of Belial, for they are the children of another. And so, if those whom he has been taking such infinite pains to teach to keep his Sabbath, to return to him his own, and to love their fellow man, saying, "This is the way, walk ye in it" (Isa. 30:21), begin to encroach upon his time, and to hold back and pilfer from his tithes and offerings, and to say unkind things, which are generally untrue things, about their neighbors, would it not be in the nature of this merciful and just Father to take up the rod and correct them, many, many times, if need be, rather than allow them to go on in their mistaken way and be lost?

O that we might ever be amenable to this reproof! for there is danger that we may grow up without sensing the significance of our temporal punishments, attributing our troubles to ill fortune, and therefore not mending our ways. And just as an earthly father finds after a while that his son is too far along in years (Deut. 21:18-21) for him to punish for wrongdoing longer, and for any misdemeanor must turn him over to the law, so God will after a while find us grown away from his care and correction and our sins subject only to the working of the law.

Thus we see again the strange anomaly, that as the incorrigible become more set in their sins, and more like the wicked world around them, the more do they seem to prosper materially and the less appear to suffer from the old, temporal evils of bygone days. But think of it, dear friends, the reason for this worldly prosperity is not that they have grown better but worse, so much worse, in many cases, that the Father's corrective hand and Spirit have been withdrawn from them entirely, and they have been left to the tender mercies and false security of the enemy of all good. And the devil, it is said, takes care of his own.

Giving

R. M. CAVINESS

"It is more blessed to give than to receive." Acts 20: 35.

I used to wonder why the companions of Jesus in his earth life, did not record these words of his. Why was it left to the apostle Paul to communicate this remarkable saying of Jesus to us? To me it seems plain; these are the words of Jesus *after* he had made "his unspeakable gift." 2 Cor. 9: 15. Had he said this before his crucifixion, some might wonder how he feels about it now. It is his experience *after* giving all. Paul was chosen to preserve these wonderful words because he, too, knew the blessedness of giving. Phil. 3: 8. Every one knows it is blessed to receive, but how can it be blessed to part with the gift—pass it on to others? It is simply that others have the same gift which you had, and you, by parting with the gift, have made room for greater gifts,—many blessed instead of one.

"Beyond their power they were willing." 2 Cor. 8: 3.

This scripture used to bother me a little. Being a school-teacher and something of a mathematician, I could not see how very poor people could give "beyond their power." But the secret is revealed in verse 5: "They . . . first gave their own selves to the Lord," thus forming a partnership between the Infinite One and themselves. The resources of this company—God and the church—are simply unlimited. They may now go to any limit beyond the resources of the church alone, for God is now the financial head of the company. Thus the everlasting gospel will go to every nation, kindred, tongue, and people. "We are well able." Num. 13: 30.

"Voluntary offerings and the tithe constitute the revenue of the Lord's work."—*"The Acts of the Apostles,"* p. 74.

An honest man will pay tithe because he is honest. A grateful man will make offerings because he is "willing to acknowledge and repay benefits." To a truly honest and grateful man it may be said, "Thou art not far from the kingdom of God." God has fixed the size of the tithe. You may increase it by industry, but it is always just one tenth. Not so with offerings. You may increase or decrease them at will. Thus honesty and gratitude are tested.

World's Christian Citizenship Conference

(Continued from page 2)

destroyed, that from the ruin of this present world comes forth a new heaven and a new earth in which "the nations of them which are saved shall walk."

We were glad of the clear statement of the commissioner of education, Hon. P. P. Claxton, who, while he did not object to the reading of the Bible in the public schools, did put himself on record as not favoring the introduction of religion into the public educational system in any guise whatsoever.

Another speaker who sounded a note of warning against the hopes of the National Reformers, was Hon. Henry Van Dyke. He warned us that human nature is the same now as before the war, and that while the world may be more sober, it is not more sane. Actual things about us do not look like the dawn of a new era—as if Utopia were just around the corner. We entirely agree with these sentiments,

and while we honor the man who tries to the best of his ability to solve the world's problems, we feel called upon to sound the note of warning against the optimists who expect in the near future to set up the kingdom of God on earth without the coming of the King.

It is moreover questionable, as we have already indicated, whether the church as such has the duty of solving the problems which now face the world. As Dr. Francis pointed out, at Pentecost, Peter, though great economic injustice existed in his day, did not talk about the distribution of the products of human industry. No, he talked about Jesus. And as far as those who accepted the message of personal salvation in Christ were concerned, the question of inequality of distribution of wealth was settled, for we read of the time immediately after Pentecost, "Neither said any of them that aught of the things which he possessed was his own."

Coming now to that main aim of the National Reformers, the national Sunday law, we must call attention to the warning that Dr. Francis offered in the conference on the Lord's day when he pointed out that in the matter of the Sabbath, that which the Lord Jesus emphasized was man's need rather than the day. We must also add the obvious corollary that man's need, which Jesus emphasized, is a spiritual need rather than a physical need.

It cannot be shown that men of nations, who, while resting sufficiently at night, work seven days a week, are thereby rendered weaker or shorter lived. Without the Sabbath, however, spirituality does not flourish. But spirituality cannot be forced upon people by law. It may be well to guarantee to working people their right to a day of rest each week if they desire it, and every Christian will want such a day in order that he may devote the same to religious purposes. It cannot be right, though, for the state to compel a man to be idle, for work is no crime.

It may also be well to provide protection from undue disturbances, for the man who worships, but these should be actual disturbances rather than mental annoyance caused by the fact that some one else is doing honest work on a day which the religious man thinks should be devoted to the interests of religion.

While, therefore, the World's Christian Citizenship Conference, dealing as it did with many problems of wide and vital interest, met with a cordial reception, as was shown by the large crowds which came out to the meetings, the purpose of the National Reform Association, under whose auspices the conference was held, is subversive, both of the true mission of the church and the true practice of religious liberty upon which this great country of ours is founded.

The encouraging thing about it all, however, was the patent fact that many of the prominent speakers, as well as a large number of the hearers, were quite out of harmony with these features of the National Reform program of which we have spoken.

Let us as loyal members of the church of Christ, reconsecrate ourselves to the preaching of a gospel of individual salvation, that the third angel's message may quickly go to all the world, and the coming of the King be hastened.

L. L. C.

* * *

HE that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Selected.*

IN MISSION LANDS

A Trip to East Central Africa

E. E. ANDROSS

AFTER a fortnight's separation, Elder W. E. Straw again joined me at Inyazura Siding, near Tsungwesi Mission, May 21. We then started on our way to Nyasaland, British Central Africa. Thursday morning, May 22, we passed through some very fertile country on the lowlands of Portuguese East Africa. In whatever direction we looked, we were reminded that we were in the tropics. We arrived at Beira, a town of 7,983 inhabitants, at 8:30 A. M. Portuguese territory is divided up into several districts, each district being governed by a company organized for that purpose, and Beira is the capital of one of these districts.

At the railway station in Beira, we met Brother and Sister H. J. Hurlow, of the Malamulo Mission, Nyasaland, who were on their way to England on furlough. As I had known these faithful workers while in England, I was especially glad to meet them again.

We had hoped that we might make close connections and not have to wait over for several days at this point for a boat to Chinde, at the mouth of the Zambesi River; but in this we were disappointed. We were informed that the S. S. "Mafia" was the next boat sailing to Chinde, and that it would not leave till the following Tuesday. We had nothing to do but wait, so we settled down at a hotel, and resolved to employ our time during the five days we had to spend there, to the best advantage. We spent a short time viewing the town and the district immediately surrounding it, and then devoted the rest of our time to reading and writing.

Till now we have never done anything in behalf of the millions of natives of Portuguese East Africa, save that which is being accomplished by a few out-schools established by the Malamulo Mission, close to its border. This territory stretches from the northern border of Natal, near south latitude 27°, to the southern border of East Africa (German), a little north of south latitude 11°, with a coast line of more than 1,400 miles.

Much of this territory lies very low, and is consequently quite unhealthful for the European; but, being rich, it supports quite a large native popula-

tion. There are, however, districts in the highlands, farther away from the coast, where it is comparatively healthful.

After a sea trip of twenty-four hours from Beira we arrived at Chinde, May 28. Here we found the "Empress," a river steamer belonging to the African Lakes Corporation, Ltd., awaiting our coming, and we were transferred in a small boat directly to this steamer, and left on our trip up the Zambesi at 4:25 P. M.

The African Lakes Corporation, Ltd., was the outgrowth of an effort on the part of Dr. David Livingstone to open up East Central Africa to commerce conducted by Christian men in a Christian way; and in connection with missions to be established in the interior, to erect a barrier against the pernicious slave traffic so extensively carried on at that time, chiefly by Arabs. This corporation is now carrying on quite a large business as steamship owners, merchants, and planters.

The trip up the Zambesi was most enjoyable. The first day we traveled through a low-lying country. The banks of the river were covered with tropical vegetation. In the afternoon of the second day we could see far away to the north the Shire Highlands. There are a number of sugar plantations on the lower Zambesi, from which large quantities of sugar are exported to Europe.

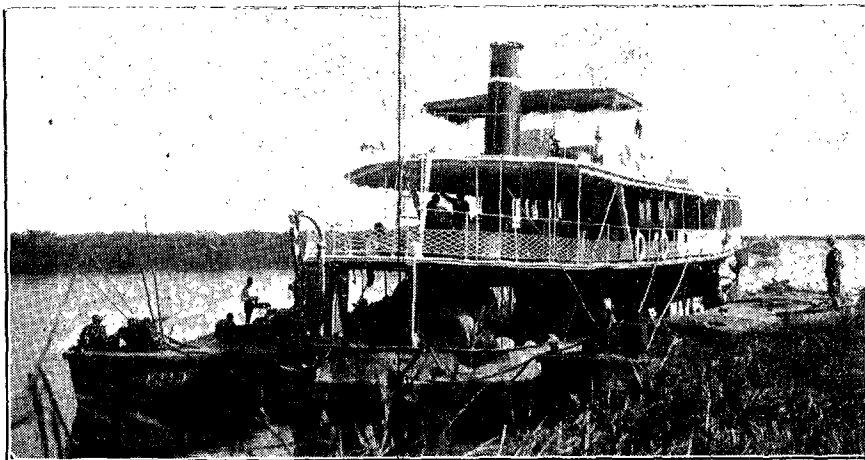
On the south bank of the Zambesi is an old mission station called Shupanga, where in 1862 Mrs. David Livingstone, the daughter of Robert Moffat, died, and where, under a large baobab tree, her body lies buried.

At Chindio, the present terminus of the Shire Highlands Railway, we took the train for Blantyre, Nyasaland, 129 miles distant. We passed through a very beautiful and fertile country. From the Nyasaland border north to Chiromo the railway follows the course of the Shire River.

Bishop Mackenzie, a pioneer missionary to East Central Africa, arranged to meet Dr. Livingstone the first day of the new year (1862) at the junction of the Shire and Ruo Rivers. The town of Chiromo now occupies this site. An accident occurred which prevented them (Mackenzie and Burrup, his companion) from carrying out this intention, and which, in fact, cost them their lives. The canoe in which

they were traveling was upset; and their bedding, clothing, and, most disastrous of all, their medicines, all went to the bottom. Fever of course soon prostrated them both, and without quinine they were at its mercy.

"It is pathetic to think of these two men in the prime of health and vigor thus laid low, and powerless to help each other. On January 31, Mackenzie succumbed, lying in a hut on an island in the river. They carried him across to the land and buried him under a tree. Burrup, himself almost in a dying condition, read as much of the burial service as he was able. He wrestled with the fever for three weeks more, and then he joined his friend where suffering and hardship are



TRAVELING ON THE ZAMBESI

over forever." — *"African Missions,"* p. 116, by Rev. B. G. O'Rorke.

A memorial cross erected by Dr. Livingstone marks the spot where this Christian hero lies. Before the last call of mercy is heard by Africa's millions there must be many who will respond to her urgent appeal for help, and who, actuated by the same spirit, will say as he said, "*If I had a thousand lives to live, Africa should have them all.*" I am glad to witness to the fact that we have a growing army of missionaries in this land who are undertaking great things for God, and that their labors are being richly blessed. They have gladly laid all upon the altar of sacrifice, and are daily giving themselves and their families willingly, freely, gladly, to save the heathen about them; but they must have help, and that soon. Who will respond?

All can have part in this blessed service. If you cannot join in personal labor for those in heathen darkness, you may join this noble army of Christian heroes by assisting in their support. But if you share with them in the reward, it will be because you have shared with them in real sacrifice.

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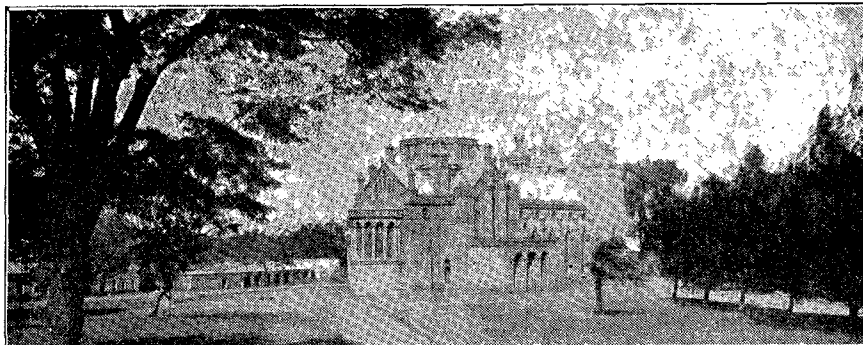
The Work in South Africa

WILLIAM B. WHITE

THE work is moving forward in this field, and we feel greatly encouraged. God is good, and his mercy endures forever. Our biennial union conference at Bloemfontein, Orange Free State, in April, was a blessed meeting and one that will long be remembered. Reports from the field showed substantial progress in every line of work. Elder E. E. Andross reached our shores from India two weeks before the opening of the conference, and his labors in the meeting were greatly blessed of God. We were so glad he could be with us. He has spent five months in our field, visiting nearly all sections of our work.

While Elder Andross was here, there was organized what is known as the Southern Union Mission, including our native work in the political Union of South Africa and Bechuanaland. The writer was asked to act temporarily as superintendent of this mission in connection with his union work. We now have two organized union mission fields: the Rhodesia-Nyasaland Union Mission, now called the Zambesi Union Mission, and the Southern Union Mission mentioned above. In these fields there are between twelve and fifteen hundred native believers. This step taken in organizing the last-named union mission, with a superintendent and executive board, will in the future enable the South African Union Conference to give all its energies to the upbuilding of its European work. We hope to see the work in our several conferences advance more rapidly under this plan, and our native work as well.

Our first year's school at Spion Kop is proving a success. Thirty students are in attendance, and a good spirit is manifested. We had several applications from students whom we could not accommodate this year. We look for fifty or more students next year. We are now building a girls' dormitory.



BLANTYRE CHURCH OF THE SCOTTISH MISSION
Material and building both products of native labor. The Seventh-day Adventist station is thirty-eight miles southeast.

We need a school building very much, but will have to wait another year for this. We have just installed a three-horsepower engine, and the school is now supplied with plenty of pure water from the Tugela River, which is near by.

With a strong faculty, this school, in its quiet country location, should prove a great blessing to the work in South Africa. A Sabbath school and church have recently been organized here.

Elder W. H. Anderson and his wife have reached us, and he is now up in Bechuanaland among the Bananaqwato people looking for a mission site. We are hoping for a good location from which the truth may be carried to this nation, which as yet has not heard the truth for these last days.

Elder W. E. Straw and J. N. de Beer have been requested by the union conference committee to take a trip into northeast Rhodesia this season, if possible, with the view of finding a mission site in that vast expanse of territory lying west of Lake Nyasa; and Elder J. C. Rogers and his wife have been asked to begin work in Swaziland, southeast of the Transvaal near the east seacoast of South Africa.

We now have a man in the field taking subscriptions for the *Sentinel* and *De Wachter*, and we look for our lists to grow rapidly. Our papers are exerting a powerful influence for good in this field, and we are planning greatly to extend their circulation.

We have recently lost three good workers from this field, for which we are very sorry. Mary Robertson and Ethel and Edna Edmed have left us to join the work in the British Union, Elder and Mrs. Edmed having preceded them three years ago. They were faithful and efficient workers.

At our last biennial meeting some changes were made in two of our conferences, Elder George Shone taking the presidency of the Orange Free State Conference, and Elder O. K. Butler the Cape Conference. At this meeting W. E. Straw and I. B. Burton were ordained to the gospel ministry.

We are now starting native camp-meetings in South Africa; we held three this season. The one at East London, among the Kafirs, had 100 native believers present. At Somabula Mission, among the Matabeles, more than four thousand were present, while more than one thousand believers attended the Nyasaland meeting. We are sure that these native camp-meetings will become a most useful factor in the future in spreading the truth among the native peoples of Africa.

We greatly need in this field a few strong evangelists for our European work, two or three trained bookmen, and a large number of strong young evangelistic teachers for the native work. With these

our work would advance more rapidly. Surely the field is white, ready for the harvest, and now is the time to put forth earnest labor; for the night cometh, in which no man can work.

Cape Town.

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The Burma Hill Station

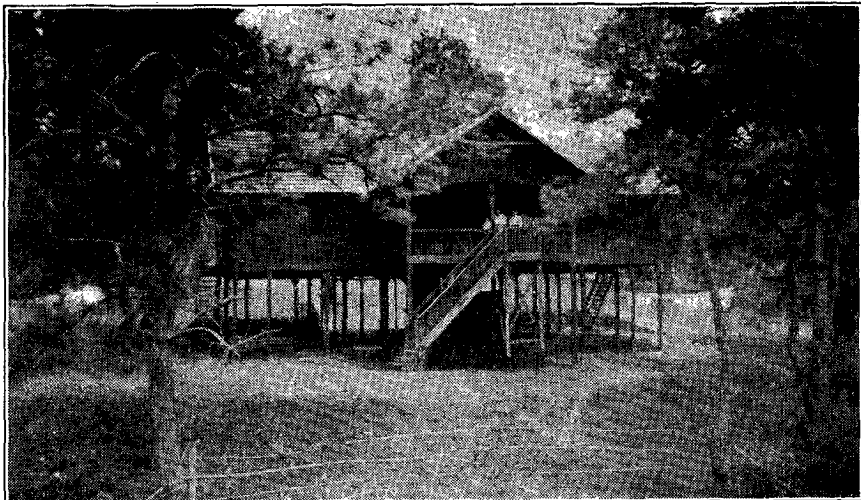
JOHN E. FULTON

THE various missionary bodies operating in Burma and India have found it necessary to secure stations in the mountains as places of rest for their missionaries during the intense heat of summer. Not all the missionaries can avail themselves of these opportunities, but some find that they must get away at times from the oppressive heat of the plains.

In Burma, for our own mission, such a rest station has been established at Kalaw, in the Shan mountains, a place easy of access by rail from the various sections of Burma. The distance by rail from Rangoon to Kalaw is 368 miles, and the fare is about \$7, second class; \$2.50, third class. The last part of the journey, after the main railway line is left for the ascent to the hill station, is indeed very interesting and charming. The hills are covered with dense, deep-green vegetation and many kinds of lofty, beautiful trees.

Kalaw hill station is at an elevation of about 4,500 feet above sea level, and is situated among groves of pine trees. The rest home is built to accommodate several families. The view of the little valley from our rest home, all so green, and the little mountain stream threading its way along, with the water buffalo and other cattle feeding peacefully on either side, is a very pleasant one indeed. There are few places that excel this in beauty.

This hill station is in the country of the Shans, a people of the mountains, and quite different from the Burmese. They are more like the Chinese. In fact, the Shans have very Mongoloid features, and are perhaps strongly allied to the Chinese; but in their migrations and intermarriages they have failed to bring along with them the language and literature of the Chinese. The name of these mountain people



BURMA MISSION REST HOME

is suggestive of the Chinese, for the word *shan* is the Chinese word for mountain.

The Shans live in very small villages scattered among the hills. They are engaged in raising grain, vegetables, and fruits, which they bring in from time to time to the markets in the larger towns. Tea and opium are also cultivated more or less extensively by them. Their houses are humble thatched buildings, much like those used by aborigines in other parts of the world.

Many of the people have come under the influence of Buddhism, and all through their little valleys on the mountains, and even on precipitous rocks, pagodas are erected. Lazy priests dressed in their saffron-colored robes saunter here and there, in the village streets and near the pagodas, or lounge about in their houses.

It cannot be said, however, that the people have completely forsaken animism, to which all the tribes of Burma were more or less attached before the entrance of Buddhism into Burma. These people worship gnats, demons, or spirits with supernatural powers, and there are evidences that they have simply added Buddhism to their spirit worship. Many live in constant dread of spirits which they believe bring disaster.

The estimated number of Shans is about a million. The country where they live is rough and broken, but the climate is cool and healthful.

Nothing has yet been done for this people in the way of presenting to them the last great message of the coming of the Master. We have our rest home among them, but who will open up this country to the teaching of the message?

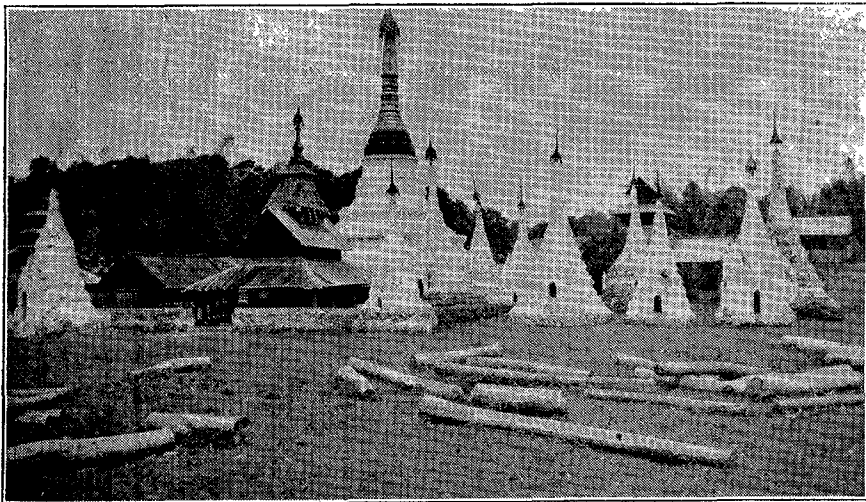
We hope and trust that workers may soon be available for this work.

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Do we sufficiently cultivate the unselfish desire to be all for Jesus and to do all for his pleasure? Or are we conscious that we principally go to him for our own sakes or our fellow creatures? How much of prayer there is that begins and ends with the creature, forgetful of the privilege of giving joy to the Creator!—*J. Hudson Taylor.*



A SHAN FAMILY



PAGODAS IN BURMA

The East China Union Mission

IRWIN H. EVANS

THE first session of the East China Union Mission meeting was held in Shanghai, September 5-12, in the chapel of the Shanghai Missionary College. All the workers, about seventy in number, were present. As few of the churches sent delegates, it was really a meeting of the workers.

Kiangsu, Anhwei, and Chekiang are the provinces included in the East China Union Mission. They have an estimated population of more than sixty million. As the territory has an area of 130,000 square miles, this would average about 460 persons to the square mile.

The headquarters of this union are at Nanking, where we have a beautifully situated plot of ground within the old city walls, about three acres in size. This land on which our foreign houses are being erected, has an elevation of about twenty-five feet above the road level. It is thought that there will be land enough for a small school when the constituency is sufficiently developed to demand it. During the last two years there has been an addition of about 160 to the membership.

There are many big centers in this field, rich in manufactures and strong in material influence. Shanghai, the leading commercial center, not only of China but of all the Far East, is the chief city of the union. Railroads, navigable rivers, and canals make the territory more easily worked than other sections of China.

A spirit of unity and harmony prevailed during the meeting, and plans were adopted to carry on the work with greater earnestness. The lack is not of opportunities for labor, for doors are open everywhere; what we need is trained, efficient evangelists. To supply this lack all eyes are turned to our missionary training college for relief. Educated heathen men are not prepared to preach the message—not even so well as professed Christians educated in theological schools of other denominations. Our only hope lies in the training of workers in our own college,—

men who shall go out with the spirit of this message in their hearts and molding their lives. The East China Union will send a good many students to the training school this year, and the field that sends the largest number of well-selected Christian students will man its field the soonest.

The Chinese are a patient, kind-hearted people. They rarely show vexation, however untoward things appear. Cold and heat, hunger and thirst, dry and wet, are all taken with a stoicism that one cannot but admire. Their self-control in these respects is so marked that sometimes we look upon it as indifference. Yet they

like good food, favorable surroundings, and pleasant conditions as well as any other people on earth, perhaps more than many; but when the foreigner frets and worries, the Chinese are calm and self-possessed.

They are good mixers, and in a general meeting, if things are at all tolerable, they are contented and happy. In attendance at all services they are oft-times an example to the foreigner. They have wit, and are quick to see the ridiculous, but possess so much true courtesy that they seldom show amusement at the expense of the foreigner. At these general meetings they are always ready to speak, pray, or sing, always doing their part heartily. Many who accept this message make strong Christians.

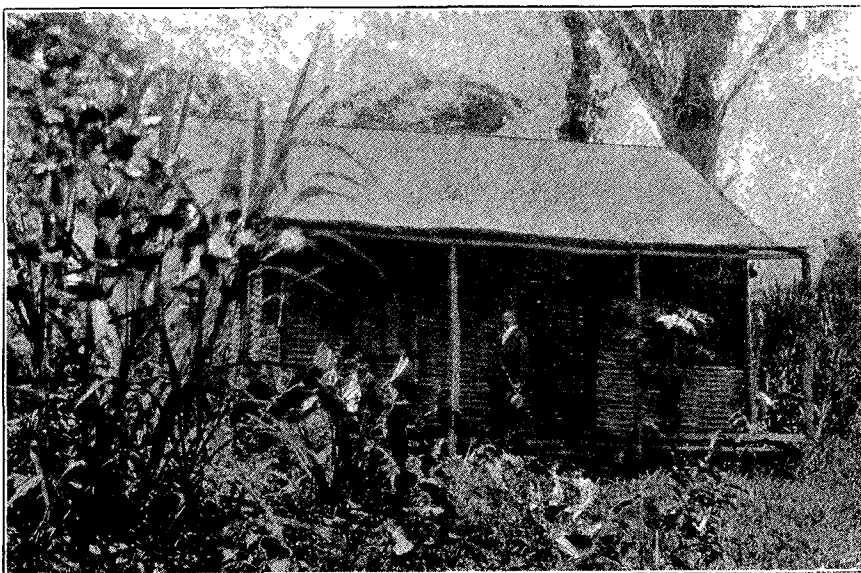
Brother O. A. Hall was chosen superintendent of this union for the ensuing term, and Brother H. L. Graham was made secretary-treasurer. The meeting closed on Sabbath, and was followed by a three days' session of the new executive committee.

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Finding Truth Seekers in Guatemala

E. W. THURBER

SINCE our general meeting in April, I have learned from reports that two more have accepted the truth in Jalapa. One of our canvassers, who used to be a local preacher, has been holding Sabbath school and meetings on the Sabbath, also Sunday evening serv-



THE HOUSE USED FOR MEETINGS IN MONTUFAR, GUATEMALA

ices. I hope to visit them soon and baptize some of them.

In Guatemala City, Elder W. B. Miramontez recently baptized three. We rented a house near the center of the city for meetings, as our own house, where we had been holding our services since the earthquake, is out in the edge of town, a mile from the center, and more than two miles from some of our Sabbath keepers, and there are no street cars. We hope that before our lease on the rented house expires, we shall have completed our new building which the generosity of the Mission Board has made it possible for us to construct.

Opposition this summer has stirred up an interest in our work. The activity of our colporteurs and the effort we held in Jalapa, have aroused some to oppose the message of God due the people at this time.

For several weeks I have been down in the hot country. My work would have been more efficient if it had come at some other time of the year. The intense heat, and the heavy rains almost daily, have interfered with the meetings, especially as the showers come

usually in the late afternoon or in the evening and continue a good part of the night. However, three have accepted the truth, and there are some others of whom we are very hopeful. I hear of others who are interested down in this part of the country, and I hope to visit them or some of them soon.

The canvassing work is advancing under the leadership of Brother J. S. Seal. Our June report showed five agents, all residents of the country. For the first six months there were delivered books to the value of \$1,126.35 gold. We expect to have the largest sales this year of any year in the history of the mission, exceeding those of 1917, when Brother W. F. Mayers, canvassing alone, delivered \$1,813 worth.

One of the accompanying pictures is of a house owned by one of the new Sabbath keepers, in which our meetings at one place are held. You will notice that the sides of the house are made of strips of bamboo woven together. There is plenty of ventilation in such a home, for one can see through the walls, as can be ascertained from the picture. The other shows the church bell—a piece of railroad rail. When struck by a coupling pin it gives a sound very much like a bell, and can be heard a long distance.

One of the most encouraging features of our work is that we keep hearing of interested ones in parts where we have not preached. No doubt such interests will increase as our book work grows. Another

thing that encourages us is that those who come to us are such faithful and substantial people.

The outlook in Guatemala is encouraging. This mission will show a good gain in membership this year, and we believe such a healthy growth will furnish an excellent foundation for advanced work next year.

Guatemala City.

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Experiences in Rumania

GUY DAIL

In a former article we referred to the conversion and early experience of Elder P. R. Paulini, the president of the Rumanian Conference.

After our work began to develop so encouragingly in that land, the minister who brought the truth to Brother Paulini was expelled as the result of the activity of the orthodox priests of the Greek Church. Our readers may remember that the Reformation never touched Rumania. Furthermore, the efforts of other Protestants to get into that country have in general been a failure. There has been a very small beginning by one evangelical body, but the work of the third angel's message is really attaining the momentum of a great movement, having developed rapidly from the year 1906 and onward. The priests complained of us to the government, and they were not satisfied until they secured the expulsion from the country of our minister in charge.

Great was their joy on seeing the leader of this hated movement sent across their frontier, but they were wonderfully surprised to find his place taken by a native whom they could not expel. Therefore they increased their activity all the more as Brother Paulini began his work in Bukharest. A leading priest, sent by the metropolitan with the chief of police, visited our meetings. They heard the first lecture and reported it to the government. Next day Brother Paulini was invited to appear before the police and explain our doctrines. His explanations were satisfactory to the government, but from that day for a period of two years he was honored by the presence of detectives at his lectures. It was their duty to report everything that was said. One of these policemen afterward informed us that at the detective office in Bukharest there is a great file of manuscripts concerning Seventh-day Adventists, which, when placed one above another, form a stack one foot high, for all the detectives had to fill out their reports each time, so that the secret police came to know our message very well. As the priests later on began to accuse us still more vigorously, the chief of police was present often, and would say, "We know these Seventh-day Adventists well; that which you state concerning them is not true."

Our accusers saw that their accusations at the police office did not amount to very much, so they reported us to the metropolitan, and to the three ministers—of war, of education, and of the interior—and attempted to get these powerful officials to stop our work.

There was no lack of attempts on their part to hinder us in order to please these ecclesiastical dignitaries. The minister of war sent out instructions to their commanding officers everywhere to search out and bring to judgment every Seventh-day Adventist who would not deny his faith. The minister



Ringling the Bell for Church in Montufar, Guatemala

on education took the same attitude toward the children of Seventh-day Adventists in the schools, and the minister of the interior sent instructions to all the police of the land to seize and deliver to the government all our workers. This was about the year 1910. At that time one of our local church elders was mayor in his town, and he himself received these instructions to seek out and arrest all his brethren in the ministry. In a jovial way he said to Brother Paulini: "It is my duty to arrest you personally or turn you over to the police." Shortly after this our mayor-elder resigned his commission, as it was not to his liking to be invited to carry out such orders.

All our papers and our printed matter was confiscated. This duty was placed upon the government by the metropolitan, and our work was greatly restricted. It was of no use for a man who was arrested to appeal to the authorities, because the authorities were in full league with the persecutors.

About the year 1910 Brother Paulini began public lectures in Ploieschi, where there were three or four of our brethren. A number of friends of the message invited Brother Paulini to hold a lecture for them. He took as his subject, "Our Father," and attempted to show the people the meaning of the Lord's Prayer, which all repeat in their church service. About forty hearers, including a priest, were present.

At the end of the service the priest congratulated Brother Paulini upon his lecture, stating that it was very good, and that he had never before heard such a fine explanation of the Lord's Prayer. He said to Brother Paulini, "You should come here often to preach such things to the people." Next day, however, Brother Paulini, was invited very early in the morning to appear before the police, and from there he was sent to the prefect of the district. Later on he was told that the priest had brought this about.

From this time the Adventist cause was still more thoroughly examined. Brother Paulini had to appear with his conference committee thrice inside of three weeks, taking with him his church records for police inspection. The brethren had to furnish written information concerning our finances and concerning the various points of our doctrine. The minister required this, that he might know what we believed. At the same time there was a second examination of Brother Paulini personally, because of accusations of a village priest from a village which Brother Paulini had never visited. The untruthfulness of all these accusations was very soon seen, and the invitations to appear before the authorities ceased.

But this did not satisfy our opponents, who have tried to do all they can to oppose our work since that time. In the home of Brother Paulini there are between thirty-five and forty publications on file that have been written against us in Rumania. Ten continued articles appeared in one paper against our work, with the purpose of disparaging us in the estimation of the people. This afforded much free advertising in our behalf, for never were our public lectures so well visited as at that time. The situation before the war was so bad that our workers could not get out of their respective towns. The names of our two leading workers in Rumania were known everywhere, and the government requested that they be at once handed over to the police in the event of their appearing anywhere. At the outbreak of the war between Rumania and Austria, Brother Paulini was conscripted and remained in service until the end of the

war, but God certainly worked for him. He was placed under several commands, but each time his superior officer was a former friend or college classmate, so that he had every consideration possible under military law, and he was able through these years to preach the truth to large numbers of people, including many officers in the army.

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Sao Paulo Mission, Brazil

F. W. SPIES

THE last of April a general meeting was held for the São Paulo Mission. This meeting was held in the capital of the state, the city of São Paulo, which



Believers of Sao Paulo and Sao Bernardo, Brazil

has a population of 350,000. A similar gathering had not been held for several years, and a goodly number of brethren attended.

During the daytime the meetings were principally devoted to instructing our brethren in the several branches of departmental work. Prof. T. W. Steen gave several talks on education. The writer and others gave instruction concerning missionary work by the church, and also regarding our young people's and Sabbath school work, etc. An interesting program rendered by the young people's society of the São Paulo church on Sunday afternoon, contributed to the interest and profit.

In giving a report of the work done in the mission during 1918 the superintendent stated that 108 persons had been received into fellowship during that period, that the tithe had increased about one thousand dollars, and that the offerings for missions had increased \$125.

Many districts of the state of São Paulo had been visited by swarms of locusts, which in some sections destroyed all the crops. One brother was invited by a planter to plant a piece of cotton with him on shares. The brother accepted on condition that a tithe of the whole cotton on this piece of land should be given to the Lord. The planter agreed. The cotton was planted. When it was well grown, a swarm of locusts came, destroying all the cotton in the vicinity, and also other cotton fields the planter had; but the cotton concerning which it had been agreed that a tithe should be paid, was not touched. The planter was not a Seventh-day Adventist. This shows how the Lord fulfils his promise found in Malachi 3.

The Sabbath meetings of this gathering were seasons of great blessing. New consecrations were made to the Lord and his service. Special experiences were related which showed how the Lord had blessed faithfulness in his children. As the brethren returned to their homes and churches, it was with a new determination to be more faithful and zealous in helping to finish the work given us to do.



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."

AUTUMN

HARVEST and aftermath —

And a bird's low call,
Mellow, golden sunlight,
And mystery over all.

Blue sky o'erladen —

Over earth a pall
Of dead leaves falling,
And mystery over all.

Life's shadows length'ning,

Youth beyond recall,

Eternity awaiting —

And mystery over all.

— Della T. Lutes.

* * *

Games for a Rainy Day

A HOUSEHOLD of little folks and a stormy day!

Every mother knows the difficulties of this combination. Children are like plants. They need sunshine and wind and light and the wide outdoors to keep them fresh and comfortable. Shut up within four walls they droop and pine; they get cross, and flowers would do it too if they knew how.

The rainy day, when the children cannot go out to play, is a difficult one for a mother as well as for the little folks. She has her full quota of work to do as well as to solve the what-to-do problem of the children, and the end of the day often finds her quite worn-out and nerve-racked from the attempts to solve all the children's rainy day problems. A certain amount of preparation for a rainy day emergency can be made, however, and a few different games and home plays reserved for rainy day use will turn its showers into sunshine and its frowns to smiles, indoors at least.

The element of surprise, of wonder, always gives color, in children's eyes, to the most commonplace device for entertaining them, and rainy day games can be made delightful because they come only with the storm and are played on no other days. Their simplicity will make them but a slight tax on the busy mother, and their results in child happiness more than make up for the small amount of time spent in planning and preparation.

One resourceful mother arranged a rainy day game for each room in the house. In the kitchen, while she was busy baking, the children were allowed to have a biscuit party. She gave a little of her bread dough, sweetened, to each child. With their toy rolling boards laid in a kitchen chair, which served for a table, and with the playroom rolling pins, they rolled the dough to a thickness which could be cut with a silver thimble. These tiny biscuits were baked by the children in tiny gem pans, and, during the baking, "hide the thimble" was played to pass away the time. When the biscuits, brown and crisp, were taken from the oven, a dolls' table was laid with small dishes in one corner of the kitchen, and there was

a delightful party with refreshments of jam and thimble biscuits.

In the children's own playroom a game of "lost and found counter" was organized. All the scattered toys of yesterday's play were collected and spread out on a long table. One child was blindfolded, while a second child selected and put away in its place one of the toys from the table. As soon as this toy was taken away, the blindfolded child was allowed to return to the table and try to tell which toy was missing. The game served the double purpose of putting the playroom in neat, orderly condition and sharpening the children's wits at the same time.

Rainy day plays in the sewing-room were varied and full of fun. Mother's sewing basket gave unlimited material for busy work. Big bone buttons, the kind that have two large holes, made a whole family of rainy day dolls for the children. Each button was glued to a bit of cardboard, and the holes in the button were filled in on the cardboard with a soft pencil, making the doll's eyes. When the glue was dry and the button securely fastened to the card, mother drew on each card below the button head the outline of a doll's body, which the children filled in with paints. Some of the dolls were girls, some boys, and some grown-ups. When the painting was finished, the children cut out their dolls and put cardboard standards on the back, so that each could stand on the wide sill of the sewing-room window and watch the raindrops pattering down outside.

Some more workbasket treasures, mother's empty thread and sewing silk spools, furnished materials for other rainy day play. The smaller twist spools made standards for tiny toy trees. In the hole of each spool a burnt match was glued, and both the spool and match were painted green with the children's water color paints. Green tissue paper was cut in narrow strips, fringed, and twisted around the match when it was glued in place, to make the foliage of the tree. A score of these little spool trees were placed on the window sill of the house to form a dolls' park. More spools made dolls' furniture. Four formed the legs of a tiny bed which had a cardboard mattress and head and foot board. One spool, with an empty ribbon bolt glued to the top, made a table, and an oblong piece of cardboard folded in the center and glued to a spool made a dolls' chair.

The long dining-room table was always cleared on a rainy day, covered with paper, and given over to the children's use for games, a privilege not always accorded, because it was polished and easily marred by little fingers. All sorts of delightful plays were organized as the children sat around the big table. A supply of wooden buttonmolds from the tailor's, and a handful of pointed wooden pegs from the shoemaker's, made tops. A peg was thrust through the hole in each mold, and the tops were painted some-gay color with water colors. The children spun these tops on plates or tins, a contest being held to see whose top was able to spin the longest. These button-

mold tops were made to race, also, from one end of the table to the other, driven by little whips made of colored cord tied to meat skewer handles. A basket of common household articles was prepared, containing bits of cloth, small objects made of different materials, packages of cooking materials from the kitchen, and a few of the children's toys. The children, seated about the table, were given pads of paper and pencils. One object at a time was taken from the basket, handed to the first child, who looked at it, wrote on his pad the name of the country from which he thought the object came, and passed it to the next child, who also tried to write its place of manufacture. This was continued until all the objects in the basket were exhausted, when the children compared their lists, and a simple prize was awarded for the most correct list of countries and localities.

Another game for the dining-room table was "picture snap," invented by mother, and so delightful that it would fill a whole rainy afternoon full of fun. Each child was given an old magazine and some blank cards like the kindergarten perforated cards that cost only ten cents a hundred. The preliminary part of the game consisted in cutting out the prettiest advertising pictures from the back of the magazines and mounting them neatly on the cards. In selecting the magazines duplicates were chosen so that some of the completed picture cards would be alike. When a set of these cards was finished, they were shuffled and dealt to the players, ten to each. Then they were laid down, one at a time, in the center of the table, and as soon as two duplicate cards appeared the players called, "Snap." The player who succeeded in first saying the magic word received all the cards in the center of the table, and whoever was able to get all the cards won and finished the game.

These simple devices by means of which one mother averted and avoided the difficulties of a rainy day, are suggestive to other mothers. The success of each one of the plays lay in the fact that it was unique, and saved for special rainy day use.

There may be a special rainy day box full of play materials that the children can discover with delight when the clouds drop rain, and tears are apt to keep company indoors with the drops outside. The box may include many old illustrated magazines, whose uses are many and varied for little folks' play. A scrapbook made of large leaves of wrapping paper bound together can be filled with pictures cut from the magazines, each page representing a room in a paper dolls' house. Pictures of kitchen furnishings, ranges, and dishes, from the advertising sections of the magazines, fill the kitchen page of the novel scrapbook. There can be a garden, a playroom, a grocery store, and a drawing-room in this unique scrapbook world for paper dolls, and between the pages there lives a whole family of fashion plate dolls.

Other full-page illustrations from the magazines may be torn out, mounted on cardboard, and cut up into slices and cross sections to make the charming perplexity puzzles which are so much in vogue just now.

This rainy day treasure box should include bits of colored paper, blunt scissors, and a jar of paste, with which the children will be able to make their own pictures. On a gray cardboard background a sky line can be indicated by pasting on a strip of blue paper. Yellow paper corn shocks and orange paper pumpkins can be pasted in the foreground of the pic-

ture to make an autumn scene. A strip of white paper pasted on a blue one will look like a snow-covered hill, and the addition of green paper trees and a paper doll in a red coat and hood, on the hill, will make a still more attractive picture.

A roll of pieces from mother's cloth bag, white and colored, will also be a rainy day boon for a little girl. A roll of white cloth, with inked face and a darning cotton or yellow worsted wig, makes a most companionable rainy day rag doll, and her small mother can dress her in a gay print dress and gingham sun-bonnet.

For the baby of the family, the treasure box may contain a bag of colored wood beads of the kindergarten, and a shoe string on which to string them; a large polished wood peg board and some colored pegs to fit into the holes and stand erect and straight like so many soldiers in colored coats. There can be a special set of rainy day blocks, simple, but attractive because the baby does not see them when the sun shines.

A little forethought, and there are no rainy day tears in the home.—*Carolyn Sherwin Bailey.*

* * *

The Mother Who Nags

FROM good authority we learn that the word "nag" is probably akin to "gnaw." It seems logical that it should be so, for surely there is nothing that so gnaws into the very core of all that is wholesome and happy in the heart of a child as constant, irritating, useless nagging. Distributed among a large family, it is, perhaps, less deplorable, but woe betide the solitary child who must bear it alone!

Mrs. Owens is a mother who nags. When her only child Joe was a baby, Mr. Owens died, thus escaping his share.

Now this little mother would willingly deny herself the necessities of life, if necessary, to secure for her boy the best, morally, mentally, and physically; but this does not prevent her warping his nature by one complaint following another from the time he ties his shoestrings in the morning until he says his prayers at night; and these complaints are usually about things trivial and unimportant.

We have perhaps all laughed over the oft-told tale of the mother who said, "See what Johnny's doing and tell him to stop," yet you may hear something very similar in Mrs. Owens' cosy living-room any evening. This is what actually occurred not long ago:

"Don't rub your feet against the table, Joe. I just noticed this morning how terribly you've scratched it." Then directly afterward: "Joe, dear, *don't* hunch your shoulders that way! You'll have to wear shoulder braces if you're not careful." A few minutes' pause, then — "Son, what makes you wear that dreadful red tie when you have all the pretty ones Aunt Ella sent you for Christmas?"

Joe is silent. He has learned that an answer is not really expected, but he has planted his feet firmly on the floor, straightened his shoulders, and smoothed the offending tie rather ruefully. Like most boys, his intentions are good and he is anxious to please.

"What are you studying, Joe?"

"I'm not studying, mother; I'm reading 'Hans Brinker.' O mother! it's a dandy book about —"

"Why, Joe! I thought you were studying your history. Don't you have a test tomorrow?"

"Yes, mother, but I'm sure I know it all. I haven't missed a question this week."

"Don't be too sure. You remember last time you made ninety-five when you *could* have made a hundred."

Joe was beginning to frown a little as he answered: "Well, mine was the highest in the class." But mother rambled on, "Never be satisfied unless you've done your very best." Only a stop for breath, then — "Well, hadn't you better go to bed now?"

"O bother! What's the good o' going to bed? I want to see what Hans does when —"

"Joseph, I won't speak to you over and over about the same thing. Put away your books and go at once."

With much less banging than might have been expected, the books were put away — "Hans Brinker" with a lingering touch.

"Good night, mother." As she kissed him, Mrs. Owens' face had a perplexed look as if there was something she was trying to remember.

Just as Joe reached the door, the worried expression disappeared. *She had remembered.*

"Wait a minute, Joe. Who was that dreadful-looking boy you went to school with at noon? He whooped and whistled at the front gate in a way that was disgraceful."

"That was Bill Wilkins, mother. He ain't tough —"

An interruption from Mrs. Owens, "Do not say 'ain't,' Joe!"

"Bill can do sixty-eight inches high jump and chin the bar fifteen times; he was our best pitcher last year; we never lost a game when Bill pitched. He's my chum!" The boy's words fell over each other in his haste to defend Bill, and there was more than a trace of irritation in the usually careless, jolly tones. Evidently Bill was dear to his heart.

"I don't care how high he can jump; he could surely pull his trouser legs up, and wear a collar. His hair looks as if it hadn't been combed for a week!"

"He's keepin' it long for football." Then growing reckless, "What difference does it make about his collar and trousers, if he's a good sport?"

"A sport! Your chum! O Joseph, you worry me almost to death! There's Willie Gordon. Why don't you play with him? He's such a little gentleman; his manners are beautiful. Isn't he in your class at school?"

The irritation vanished from the lad's face, to be replaced by disgust and rage. "That sis! I wouldn't be caught dead with him! We call him 'sister.' He cheats in 'rithmetic, copies his spellin' from a book, bawls when he's hurt, couldn't throw a ball to save his life, and *he tattles*." This last was almost shrieked. His voice had grown louder and shriller as he repeated Willie's crimes in what, from a boy's point of view, was an ascending scale. Then there was a terrific banging of the door, the enraged stamp of feet up the stairs, another door-bang, then quiet.

Joe had been making a great effort to be tidy "to please mother," but tonight he had no desire in that direction. He jerked off the offending necktie, rolled it into a ball, and threw it into a corner, undressed hastily and tumbled into bed without saying his prayers — "just for spite," he said to himself resentfully.

Long after Joe had entered Dreamland, perhaps roaming hand in hand with his beloved but now ostracized chum, Mrs. Owens came up, smoothed out the tie, gathered up the scattered clothes and arranged them lovingly, stood the muddy shoes together on the hearth, and brushed back the curly, disordered hair as she kissed him a final good-night.

Then she knelt beside his bed and prayed that the loving Father would keep her boy from temptation and evil. She was utterly unconscious of the harm she was doing by constant, useless, unsympathetic fault-finding.

The next day Bill and Joe came home from school together as usual, a little more chummy perhaps. As they parted at the corner, Joe said, "Let's meet all the time just 'round the corner at the drug store." Then as he met the inquiring look in Bill's honest eyes, he said quickly, "Mother has headache lots o' times, and whoops and yells make it a heap worse."

"A'right; meet you at one," said Bill.

Mrs. Owens was always proud to say that she *never* had headaches. Until now Joe had always been a truthful boy.

Whose fault was it? — *Jane F. MacGonigle.*

* * *

A Word of Warning

A. E. HASSELL

I HAVE read with deep interest the article on women's dress, recently reprinted from *American Motherhood*. I heartily agree with the writer on this protest against the indecent styles of the present. For a good many years the modes of dress favored by the fairer sex have been open to criticism, but the disgusting, corrupting, flimsy garments now worn are the worst the author of all evil has yet invented.

And surely Satan is well pleased to find that it has been comparatively easy to lead the professed people of God — yes, even the wives of our ministers — to follow the fashions of the world and wear into the house of God itself, garments the sight of which causes angels to hide their faces in shame and sorrow. We may well consider the question:

"Is it a light thing to the house of Judah that they commit the abominations which they commit here?" *Eze. 8: 17.*

Years ago I read in our good church paper a stirring article from the pen of Mrs. E. G. White, stating that a revival and a reformation were needed in our ranks. Later, in Volume VIII of "Testimonies for the Church," she gave instruction to this same effect. On page 146 we read:

"Unless there is a decided reformation among the people of God, he will turn his face from them."

The time has come when a mere revival is not sufficient. The call is for a "decided reformation." And we read further that if this change does not take place, worldliness will soon come into the church to such an extent that God will no longer call us his people.

"In the balances of the sanctuary the Seventh-day Adventist Church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work intrusted to her, on her will be pronounced the sentence, 'Found wanting.' By the light bestowed, the opportunities given, will she be judged." — *Id.*, p. 247.

And on page 250 of this same volume we read further:

"'How is the faithful city become a harlot!' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking. Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself."

God gave us a sip of the cup of trouble during the great World War, but instead of this exerting a sobering influence, we find the church still full of worldliness, and our sisters following the most extreme fashions in the matter of dress. Surely the time is here when we should weep between the porch and the altar, crying to God to spare his people. If we do not repent, the cup of sorrow must be pressed to our lips for a deeper drink. Persecution will have to accomplish what loving pleading has failed to do.

"A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say, The perils of the last days are soon to come upon us. Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of the fleshly lusts, appetites, and passions."—*Id.*, p. 315.

Again the servant of the Lord says:

"It is possible to be a partial, formal believer, and yet be found wanting, and lose eternal life. It is possible to practise some of the Bible injunctions, and be regarded as a Christian, and yet perish because you lack qualifications essential to Christian character. If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balance, and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity."—*Id.*, Vol. VI, p. 405.

* * *

My Money Creed

I believe---

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting on this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should not be less than one tenth of my income. The Old Testament enjoined the tithe in Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one tenth is not to be the limit of my giving. I should not begin with less than one tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as I invest in my temporal business, and keep strict account of this fund. I should study the church work, that I may give wisely. I should give systematically. I should pray with my giving.—*Harris Franklin Hall, in the United Presbyterian.*

* * *

High-Heeled Shoes

SHOULD our women-folk persist in wearing nonsensical, high-heeled shoes, they will of necessity degenerate into indoor creatures, fit for nothing except to sit about and be looked at. The weight of the body should fall on the arch of the foot. This is the decree of nature. So nature constructed there a beautiful arch, perfect in every part of its mechanism.

Now, the high heel throws the weight of the body on the toes and ball of the foot. These parts were not intended to sustain this weight. They are not adequate for the purpose. Therefore, the ligaments that bind the toes together naturally spread under the undue tension, and transfer their strain to the nerves. Of course the nerves soon get out of gear, and the inevitable result is nervous trouble.

Nature intended that the weight of the body should be distributed in almost a straight line. The bones of the leg bear this weight, and the muscles take the strain. The high-heeled shoe throws everything below the waist line out of poise.

Of course the straight line that nature provided for is altogether lost. The muscles of the legs try to accommodate themselves to the unnatural order of affairs, and as a consequence, bow out. Athletic sports become practically impossible, and the freedom of outdoor life ceases.

The shoe for a woman, as well as a man, to wear is the broad shoe with a flat heel and a sensible, projecting sole.—*Selected.*

* * *

Thrift Suggestions

(Gathered from here and there)

EGGSHELLS crushed and put in glass bottles with warm water will clear and polish the bottles beautifully.

Scratches can be removed from silver by rubbing the articles with a pad of chamois leather dipped in olive oil.

A newspaper rubbed quickly but firmly over the top of the stove will clean it as well as any polish.

It is sometimes difficult to tell whether a boiled pudding is done or not. Watch the pudding cloth, and as soon as it begins to get wrinkled you may be quite sure that your pudding is ready to be removed from the fire.

If milk is kept in a large, shallow pan, it will remain fresh much longer than if kept in a deep jug or pitcher.

A wad of tissue paper sprinkled with methylated spirits will give a brilliant polish to glasses and mirrors.

Methylated spirits are also good to clean and polish piano keys, if mixed with a little whiting.

When making plain raisin pudding, use a finely grated carrot instead of an egg. It is just as good and much cheaper.



CITY EFFORT IN CHARLOTTE, N. C.

CHARLOTTE, N. C., is a city of about fifty thousand inhabitants and has a noted reputation for church-going. It is said that more people attend church services here in proportion to the population than in any other city in the world, with the exception of Edinburgh. There are ninety-four churches in this city. Notwithstanding its church-going reputation, Charlotte has proved the hardest field in all the South for our work. For a long time it has been the plan of our leaders in the Lord's work in this section of the country to have a good church in Charlotte. Two large efforts were held here prior to this summer, but on account of tremendous opposition nothing was accomplished by these two efforts. Charlotte has been the headquarters of the Carolina Conference for more than a year, and yet we had no church in this city.

This summer when the union evangelistic company came to the Carolinas, it was decided that they should hold a tent effort in this city. Difficulties and opposition were encountered from the very beginning. A street-car strike came on the very day we opened the meeting. There was no street-car service at night for the first four weeks of our meeting. Great and determined opposition has been encountered, but the Lord has turned the whole matter into a victory for his cause.

In spite of all the opposition, the Lord is doing a wonderful work. We have already organized a church of sixty-five members. Of this number forty-four are new converts, coming in on profession of faith, and twenty-one are joining the church by letter. In addition to the forty-four who have already become members of this new church, there are twenty-five more keeping the Sabbath as the result of the effort, a number of whom will unite with us soon. There is a very good interest here, and the prospects are that the membership will soon reach 100. This new church is already the largest white church in the Carolina Conference.

We are holding our meetings in a hall, but hope soon to start a church building. The great need of the work here now is a church building. The Lord has given us a good constituency, and now we are hoping soon to have a place of our own in which to meet.

The following workers were connected with this effort: Elder J. R. Dieffenbacher, musical director; Miss Ruth Seale and Mrs. J. W. Wilhelm, Bible workers; Brother J. E. All, pastor; and the writer, who was the speaker.

J. L. SHULER.

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NEWSPAPER WORK IN WESTERN CANADA

PERHAPS a few suggestions from the experience of one who has no special gift but who is feeling his way and only beginning to appreciate the possibilities of newspaper work, may be helpful.

Editors, as a class, are friendly, broad-minded, and unbiased. They welcome as a helper any one who will contribute matter of general interest for the paper. Of course, the editor of a daily must be fair to all his readers and will not allow his paper to be used for sectarian propaganda or encourage continued controversy. A short article has ten times the chance of acceptance that a long one has. Letters, if not too long, upon almost any subject will be placed in the space devoted to opinions of the people. If these articles are carefully written and deal with the subjects in a fair-minded spirit, they open the way for further articles.

Those who write for our own papers can often reach a still larger audience by offering the manuscript to the local city paper. The *Calgary Herald*, one of the most influential papers in western Canada, has published a score or more of articles offered by the writer, including every one that has been accepted by the *Signs of the Times*. I told him that I contributed to a religious paper and would be glad to furnish him a copy of each article for local use if he desired, assuring him that if he could use them, they would not be sent to any other paper in the vicinity. Intermingled with the *Signs* articles were a few short practical sermonettes on moral principles, an occasional article on community issues, and others on the doings and aims of the Seventh-day Adventist denomination. The contributions have been well placed in the paper, and the name and office of the writer given. Sometimes space conditions will not permit the use of the article at once, but before long it will fit some place in the make-up of a paper.

One of our young ministers in the far North paid for a series of articles in a widely read country paper. At the close of the paid series, the editor invited him to furnish an article every week. The young man is in school this winter, but he keeps up his weekly contributions to the paper, some articles written by himself, some by others whom he has asked to assist him. Our evangelists in the large cities of western Canada are being given liberal space by the newspapers.

C. F. McVAGH.

* * *

OUR WORK AND THE NEWS- PAPERS

"ORANGE today welcomes as her guests the Adventist conference." Thus the editor of the *Orange Daily News* expressed editorially his appreciation of Seventh-day Adventists. The Southeastern California Conference decided, early in the season, to accept the invitation of the Orange business men to hold our annual camp-meeting in that city. Other cities in this part of California had invited our people to meet in their communities, but so cordial was the invitation from Orange that the conference committee decided upon that location.

Elder John Knox had been holding a series of meetings in that city, and had found the people interested in the truths of the message. The newspapers had

opened their columns to reports of his sermons, giving him a large amount of free space. When the time came for the camp-meeting, the public interest was at its height. The editors endeavored to make it as pleasant as possible for our people encamped on the grounds, whom they considered their guests.

It was on the first day of the camp-meeting that the *Orange News* appeared with the editorial of welcome. The same issue contained three general articles about the meetings. The enterprising editor also introduced the spirit of good-fellowship into the advertisements. In bold type one could read such invitations as these:

"The Store of Quality Greet's You;" "A Joyous Welcome Is Extended to Our Guests by This Store and Its Force;" "To the Stranger Within Our Gates We Extend a Cordial and Sincere Welcome, and Gladly Place All Our Banking Facilities at His Service;" "Welcome, Visitors—If You Cannot Get What You Want at the Store in Your Camp, Get It Here;" "Greetings to Our Visitors. We Hope You Will Enjoy Your Visit in Orange as Much as We Would Like You To. Friend and Stranger Alike Are Always Welcome at This Store;" "Glad to See You with Us;" "We Hope Your Stay Will Be Pleasant;" "Travel Stained? And How Wrinkled Everything Is! But Don't Despair—After a Trip Through Our Expert Fingers They Will Return to You as Fresh as the Day You Put Them On."

Concerning our people, the editor wrote:

"Our Guests: Orange today welcomes as her guests the Adventist conference. If the feelings of a great many of our citizens were formulated in words, they would run something in this wise:

"In you we see a people who are conscious of the great tasks that confront those who would devote themselves to the service of men, which is the service of God.

"You have recognized that in an enlightened age, men measure men by a new standard, by the works which they do. We know you by your works, and we assize you as a forward-looking people, alert and alive to our common tasks, one with us in ideals of citizenship, eager for service and strong in faith.

"Therefore we welcome you to our community. We extend you the hand of hospitality. We hope that your stay here will be so pleasant that you will remember it long."

Throughout the camp-meeting the Orange newspapers gave much space both to announcements and to the reports of the meetings. Not only can this be said of the Orange meeting, but of every camp-meeting held in California during the season, and also of the meeting at Grand Junction, Colo. As sessions were held at Visalia, Modesto, Oakland, and in the Hollywood district of Los Angeles, the principal sermons were reported in the newspapers, and in the aggregate these write-ups occupied many columns. In Modesto a representative of the local paper was early on the grounds. He in-

terested himself in our camp arrangements and the plans for our meetings, and wrote up a well-worded account of his observations. Both the *Modesto News* and the *Modesto Herald* were exceptionally generous with their space.

The Visalia camp-meeting was held in a beautiful grove, six or eight miles from Visalia, in the country. A street car strike was in progress throughout the entire time of the Los Angeles camp-meeting, but in spite of the transportation difficulties, the attendance at both of these meetings was exceptionally good. The Central California camp-meeting was apparently the largest that conference has had in recent years.

An important feature of all the camp-meetings in the Pacific Union Conference the past season was the comparatively large number of persons who, during the meetings, took their stand for the truth. Elder F. C. Gilbert, representing the General Conference, attended practically all these sessions, and in speaking upon the Sabbath question, appealed to his hearers most earnestly to stand for right and truth. During one of his appeals at the Oakland camp-ground, twenty-four persons not of our faith, stood as an indication of their determination to keep the Lord's Sabbath, and fourteen of these afterward went forward. The same thing occurred at the other camp-meetings when the call was made.

The importance of writing up the camp-meeting discourses for the public press was long ago emphasized by the spirit of prophecy. In "Testimonies for the Church," Volume VI, page 37, we are told: "As far as practicable, let the important discourses given at our camp-meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds. And where the truth has been misrepresented, the people will have an opportunity of knowing just what the minister said."

We praise God that souls have been brought to the light of the third angel's message through the combined agency of the living preacher and the public press.

FRANK A. COFFIN.

* * *

"HE is counting on you!

Oh, the wonder and grace
To look Christ in the face

And not be ashamed,
For you gave what he claimed,
And you laid down your all
For his sake — at his call.

He is counting on you;
And you failed not.
What then?"

* * *

TODAY I cannot tell

Why things are so;
But this, thou dost well,
I surely know.

The clouds may veil the sun, and tears,
mine eyes;
Still reigns my Lord beyond these cur-
tained skies.

So, quiet is my heart

As on thy breast;
That thou my Father art,
Lulls me to rest;

A weary child, on thee my soul is stilled.
Do as thou wilt, for thou the best hast
willed.

—Selected.

Medical Missionary Department

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

ALL CAN DO SOMETHING

THE instruction given in the chapter, "The Knowledge of Health Principles," in "Testimonies for the Church," Volume VII, beginning on page 62, seems particularly timely at this time when sickness is so prevalent, and, too, when there is a great interest in health questions. We give herewith a portion of this instruction, but suggest that the entire chapter be read; it gives some most valuable instruction as to how we may help to meet the needs of the day in a very practical manner:

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

For the sake of emphasis let us arrange the sentences of the third paragraph as so many distinct important statements.

"Before the true reformer, the medical missionary work will open many doors.

"No one need wait until called to some distant field before beginning to help others.

"Wherever you are, you can begin at once.

"Opportunities are within the reach of every one.

"Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood.

"Wait not for others to urge you to action."

"In the fear of God go forward without delay, bearing in mind your individual responsibility to him who gave his life for you.

"Act as if you heard Christ calling upon you personally to do your utmost in his service.

"Look not to see who else is ready.

"If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom he can use as channels to convey light to many that are groping in darkness."

Note how a very common excuse from duty is made all the more a matter of efficiency and obligation. What is usually considered a hindrance may be made a help.

"All can do something. In an effort to excuse themselves, some say, 'My home duties, my children, claim my time and my means.' Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to

consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are his. They should be trained to help in various lines of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness."

There is something for us to do in order to qualify for service, but it is not difficult. Preparation is possible, and we have the means of preparing ourselves.

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health."

The study of health questions has a spiritual as well as a physical reward, and the twofold blessing is more and more needed as evils increase.

"Those who study and practise these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing."

There is opportunity for those who are kept at home, to obtain a knowledge that will be a help to them and to others.

"Many who desire to obtain knowledge in medical missionary lines have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning these lines of missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications."

And here is a practical suggestion for a home reading and study circle, that could be carried out in most homes with pleasure and profit:

"Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,—the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved."

The next paragraph deals especially with the young who have acquired the habit of reading cheap literature. Read the paragraph and see the better way offered. Then come definite suggestions of lines of work that the young people can do:

"The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to him, if they would practise self-denial in the home, relieving their care-worn mother, the mother could find time to make neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes.

The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits."

The importance of studying our bodies and how to keep them in health is next presented. The cause of disease is also given, as well as the relation existing between physical transgression and morals. It is solemn and valuable counsel and well worth your reading.

L. A. HANSEN.

Missionary Volunteer Department

M. E. KERN - Secretary
MATILDA ERICKSON - Assistant Secretary
MEADE MACGUIRE - Field Secretary

Do not forget that Missionary Volunteer Day has been changed from the first to the third Sabbath in January. An excellent program has been prepared for that day. This will be published in the REVIEW of January 8. It is hoped that every church will devote January 17 to a prayerful study of the young people, their work, their needs, and the relation of the church to her young people.

* * *

ITEMS OF INTEREST

THE educational secretary of the Bethel Missionary Volunteer Society reports that forty-three have enrolled to take the Reading Courses. Thirty-eight members of this society completed last year's course.

MISS MAY BELL, Missionary Volunteer secretary of the South Wisconsin Conference, gives the following report of a visit to Green Bay:

"I enjoyed a most interesting meeting with the society officers, church elder, and others. At that time a number of plans were discussed and arrangements made to make the Green Bay Missionary Volunteer Society one of the strong ones of the conference. At present they are regularly distributing several hundred copies of *Present Truth*. They expect to form bands for work, so that every member will have something definite to do, and to make theirs a working and reporting society. One feature of the work discussed was that of giving more attention to the social life of the young people. It is hoped that this will prove successful, for many of our young people are lost because of this lack."

BROTHER HOWARD M. LEE, secretary of the West Chosen Conference, with headquarters at Soonan, Chosen, writes:

"We have formed a young people's society here at Soonan, where our training school is situated, and work along the different lines has begun. Last spring we gave an examination in Bible doctrines, and twenty-one students passed, with an average of 89 per cent. As soon as we can prepare a book on denominational history, we will finish the test and get out the Standard of Attainment certificates. We are now taking a census of the young people here in Chosen. In a few days now the Junior Standard of Attainment Manual will be off the press and ready for a campaign. The Korean

manuscript for the Senior Manual is about ready for the printer also. I hope that at the end of this quarter we shall be able to send you a report of the work done by the young people here, and also to have a regular report each quarter thereafter."

* * *

THE 1920 MORNING WATCH CALENDAR

THE 366 texts used in the Calendar are selected from the latter half of the Old Testament, beginning with Proverbs, and they compose one of the finest lists of Bible verses that can be arranged. Only thirty of the Scripture texts used have appeared in the Morning Watch Calendar for four years, thus leaving 336 that have not been studied during that time.

And these texts are jewels! Is there any book that contains such a wealth of precious promises as Isaiah? and where can be found greater treasures of wisdom than in the book of Proverbs? The loving-kindness of our heavenly Father, the priceless sacrifice of Jesus our Saviour, the glories of our heavenly home, the secret of daily victory over sin, these and many, many other wonderful truths are bound up in this little sheaf of Scripture texts. None can prayerfully study these verses day by day for a year and not be greatly strengthened and blessed.

And you will be so pleased with the cover of the 1920 Calendar. It is a reproduction in sepia of the beautiful picture of "The Consoling Christ." The artist has pictured our Saviour with his arms placed lovingly about a young man who is kneeling before the Master in an attitude indicative of deep suffering. In the face of Jesus is expressed that wonderful compassion and tenderness which shines only from the face of one who has perfect understanding, infinite sympathy, and great love. Underneath are the words, "Come unto me," that blessed invitation which Jesus extends to all. The picture is well worth framing. No doubt many will wish to preserve it in this way.

As usual, the price of the Calendar is five cents, though it is worth many times that amount. Have you one?

ELLA IDEN-EDWARDS.

* * *

WANTED

Missionary Volunteers to Help Circulate
100,000 Morning Watch Calendars

The Calendars You Circulate May Help
Some to Form the Morning Watch Habit
and

The Morning Watch Habit Can Revolutionize
the Lives of Young People

WHO WILL HELP?

* * *

"Yes, Jesus knows.

He understands so well

The pain we have no words to tell,
The longing hope, the haunting fear,
The silent prayer, the secret tear,
The ceaseless striving after right,
The outward toil, the inward fight,
And, till we lay life's burdens down,
And leave the cross to gain the crown,
What peace, what heavenly comfort flows
In that sweet word—"He knows."

Home Missionary Department

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

FIELD DAYS

DURING recent months missionary field days have come into prominence among us, so much so that their value and results merit consideration. These field days have usually been held in connection with large gatherings of our people, such as camp-meetings, church conventions, and other meetings of a similar nature. In practically every instance they have been a marvelous success, and have proved to be a wonderful stimulus to our people in awakening the missionary spirit.

While many of our camp-meetings were in session during the past summer, a day was set apart for those in attendance to visit the homes of the people in the territory surrounding the camp-ground. These efforts were a real training school for a large number, and experience has demonstrated that in these field days many have unearthed useful talent for the Master's service which had been buried for many years.

Writing about a field day in connection with the camp-meeting in the Central West, one correspondent from the field says:

"I wish you could have felt the sensation of the hour when an army of probably one hundred twenty were leaving the camp in automobiles and in other ways for their territory. It certainly was an inspiration, and made a picture I shall never forget.

"It looked good to see the leaders in Israel take right hold with the people in this effort. To a man, I think they went. . . . It seemed a matter of duty, as a part of God's program for the hour. Our people are impressed that this is the thing that is going to finish the work, and scores of them went for the first time in their experience. We discovered this at the experience meeting, which was a most interesting service. The people returned from the field all aglow. All had good success, and many, rich experiences. A number found people who will take Bible readings. Many were invited to our services who promised to come. Several hundred books were sold. But best of all, is the influence the effort will have upon our own people, and the help it will give them in their missionary work in the vicinity of their home churches."

This experience has been repeated many times, and God's people are having sufficient evidence to convince them that it pays to come into personal touch with the lost, who are in need of a message that waters their thirsty souls. The small books, tracts, periodicals, and magazines left with the people in these efforts, enlivened by the personal touch of the worker, have given new hope and cheer to many a discouraged person.

There have been two beneficial results that have followed in the wake of these field-day efforts: Thousands of pages of gospel-filled literature have been placed in the hands of judgment-bound souls, and with this distribution there have been gathered thousands of dollars, which in

most instances, has been appropriated to the work in the regions beyond. In a recent effort of this kind held in New York City in connection with the Atlantic Union Conference, more than \$2,000 was gathered by approximately six hundred workers who participated, and every cent was given to the foreign mission fund.

Together with the material results that have followed these efforts, there has been the spiritual uplift that has come to our own people. Many have commenced to look beyond the narrowed sphere of their own interests, and have been filled with a burden for the lost around them. In this connection we are reminded of the words of the servant of God, written more than a decade ago: "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord."—*"Testimonies for the Church,"* Vol. IX, p. 46.

Recognizing the inspirational value of field days to our people, a plan was recently developed urging that throughout the entire field God's people set aside one day each week as far as possible for missionary work among their neighbors and friends. We have been told that "it is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest."—*Id.*, p. 45.

Missionary effort, in order to accomplish the most, both to the participant and the recipient, should be continuous. This is the purpose of the weekly missionary day, in which our people come in personal contact with souls who are searching for light, and leave with them a cheering word, while at the same time ministering to those who are sick or in need.

The work of God is hastening on apace, and in these closing hours of human probation it is essential that every believer have some small part in God's program for warning the world. In a little while Jesus will cease his work of ministration in the heavenly sanctuary, and will come to reap the harvest of the earth. In that hour may every child of God have some sheaves to lay as trophies at the Master's feet.

H. K. CHRISTMAN.

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COMPARATIVE REPORT OF HARVEST INGATHERING FUNDS TO OCTOBER 31, FOR 1918 AND 1919

Union	Amount 1918	Amount 1919
Atlantic	\$10,695.53	\$22,280.78
Central	5,739.97	11,255.68
Columbia	15,309.46	29,534.05
Eastern Canadian..	4,533.16	7,550.19
Lake	14,353.96	28,394.27
Northern	12,341.04	14,480.40
North Pacific.....	3,288.48	8,902.25
Pacific	6,807.35	17,970.63
Southeastern	685.48	6,050.52
Southern	1,579.33	5,802.85
Southwestern.....	2,953.22	4,243.68
Western Canadian	7,109.65	4,420.71
Totals.....	\$85,396.63	\$160,886.01
Gain		\$75,489.38

It will be seen at a glance that we have this year made a gain of almost 100 per cent over the same period in 1918, notwithstanding the fact that there has been a scarcity of papers in some parts of the field. Now that more of the Harvest Ingathering *Watchman* are available, the whole field can swing into line again until the goal of \$300,000 is reached.

From October 31 to the end of 1918 we collected \$120,000, and that too in the face of the influenza epidemic and other hindrances. This year, with conditions favorable in practically all the field, we ought to go far beyond the record made in 1918.

The people are ready and willing to give if the need is only presented to them. So far we have not learned of a single case of failure where an effort has been put forth. The Lord has put it into the hearts of the people to give. Our privilege it is to go to them and receive these funds, at the same time giving them a copy of the most attractive Harvest Ingathering paper we have yet prepared. The message of these papers appeals to the hearts of the people, and all over the country Seventh-day Adventists may be found who have first heard of the third angel's message through this medium.

In those fields where the goal has not been reached, we would urge that there be no slackening of effort until this is done. The funds are ready in the hands of the people, and they may be ours for but the asking. If any are inclined to feel this a hard task, let them remember that statement by Jeremiah: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is *nothing too hard for thee.*" Jer. 32:17.

C. V. LEACH.

Publishing Department

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

DEMAND FOR SEVENTH-DAY ADVENTIST BOOKS

YEARS ago, when as a denomination we began our subscription book business, many prophesied that when we had once covered the ground our sales would be rapidly reduced, and when in the nineties a decline did come in our publishing work, it is not to be wondered at that on every hand there were those who said, "It can never be done again, our book work is over," and much more of like sentiment.

And it is true that we did have to contend with much bitter opposition from ministers and religious zealots, who often resorted to unscrupulous methods to prevent our colporteurs from securing orders or from delivering their books after the orders had been secured. And it would not be correct to say that such opposition has entirely ceased, for such is not the case. But that a great change has come within the last few years there can be no doubt.

In "Testimonies for the Church," Volume IV, page 392, is found this statement:

"The wider the circulation of our publications, the greater will be the demand

for books that make plain the Scriptures of Truth. . . . If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want."

This statement, though written many years ago, is meeting its fulfillment today. A few extracts from recent colporteurs' letters will illustrate this.

One of the Ohio colporteurs writes:

"I met a man who began inquiring about those people who keep 'Saturday for Sunday,' and who said he thought that they were about right. When I told him that I was one, and that my book was published by that people, he took one readily and promised to come to church. Another man called to me and asked if I was not the one who was selling books about there. I told him I was, and gave him a brief canvass of the book, and he gave his order for one. He had heard that I was a Seventh-day Adventist, and he wanted to get a copy of the book, as he believed it contained the truth he was looking for."

Another colporteur, who is reworking territory he had formerly covered, says:

"It does seem good to meet the people again. Some of them know me, while others do not. Where I have canvassed the township, I have taken about twice as many orders as before."

The foregoing experiences have been duplicated over and over again by our colporteurs. Let us find these hungry souls and satisfy their longing.

W. W. EASTMAN.

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PORTO RICO

MORE than a month has slipped by since our general meeting here in Porto Rico, but I have been so busily working with the new colporteurs that to me it has seemed like two or three days.

For a long time we anxiously waited for Brethren J. A. P. Green, C. E. Knight, and G. B. Thompson, who were to be present at the general meeting. They finally reached our little island, but without doubt they had had a tiresome trip.

We should have had a ten days' institute for the colporteurs alone, but as the general men did not have time for that, two hours each day during the meeting were allotted to the colporteurs, and you may be sure that we made good use of those. I was very glad to meet Brother Thompson, for he believes in the book work, and is always ready to lend a helping hand. He gave some very good talks on the book work and its importance.

After the meeting I drew a long breath at the thought of starting out with seven new canvassers at once. I had thought that Brother Green would be able to help me get them started, but he could not, so I have been at it ever since. We now have ten men in the field, and they are doing very well. Of course they are not making such records as the boys do in the States. I do believe, however, that their record in heaven will be just as good, for the colporteur here has many difficulties which the canvasser in the States never knows anything about. There are not so many people here who are able to buy books as in the States, and many of those who are able to buy could not read them if they had them.

Our boys are going right up into the mountains and are searching the people

out. The colporteurs cannot do so well in the mountains as they can along the coast, but I believe that they all realize the importance of carrying this message to every family. Some days they climb around on the steep mountain side until dark and take only two or three orders, but still they are happy, for they feel that they have done their duty.

The book work here, as well as in all other parts of the world, is being wonderfully blessed. This wonderful message is advancing by leaps and bounds, and if we expect to keep up we must quicken our pace. Without doubt it will soon reach all nations and kindreds and tongues and peoples. E. G. TRUITT.

ALL-THE-YEAR-ROUND COLPORTEURS

YES, all-the-year-round colporteurs! Why not? If preachers, Bible workers, doctors, nurses, and all other classes of workers in the cause of the third angel's message, work the year round, why should not the colporteur, called of God to so sacred a work, do the same?

Is not the work of sufficient importance to demand it? We believe it is. Read carefully the following:

"The intelligent, God-fearing, truth-loving canvasser . . . occupies a position equal to that of the gospel minister." — *"The Colporteur Evangelist,"* p. 15.

Now since the colporteur occupies a position equal to that of the gospel minister, and the minister's work is of so great importance that it occupies all his time the year round, then why is it not equally true that the colporteur should be occupied with his work the year round? Surely it is as important that the colporteur continue his God-given work during the winter months as it is that the preacher continue to preach during the winter.

Winter Is the Best Time of the Year

Winter in some respects holds advantages over the summer for this work. The people devote more time to reading; they make use of the long winter evenings, and are often more disposed to buy books than in the summer.

The minister may change his plan of work from the open canvas pavilion to the halls or church buildings of the congested cities. And so may the colporteur. For as the summer months are preferable for country canvassing, so are the winter months preferable for city canvassing.

That the cities are to be worked by the evangelistic canvasser is evident from the following:

"The work of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. . . . From city to city, from country to country, they are to carry the publications containing the promise of the Saviour's soon coming." — *"The Colporteur Evangelist,"* p. 98.

Success in the Cities

The cities are now ripe for this work, and success is coming to those who are endeavoring, under God, to do faithful work in them.

A report comes to us from a brother in the Northwest who in four weeks secured in towns and cities \$800 worth of orders for one of our large books.

COLPORTEURS' SUMMARY FOR OCTOBER, 1919

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1919	Value 1918	No. Copies	Value 1919	Value 1918
ATLANTIC							
E. New York	12	512	\$ 665.80	\$ 728.45	1990	\$ 298.50	\$ 381.45
Greater New York	10	875	2097.73	895.55	8105	1215.75	904.50
Maine	18	778	1405.35	788.90	1605	240.75	215.25
Massachusetts	21	1015	1506.98	758.10	2669	400.35	408.00
N. New England	7	213	447.60	300.18	525	78.75	40.50
S. New England	13	1452	2008.66	1521.55	1617	242.55	216.15
W. New York	19	1020	1921.22	911.20	2316	347.40	112.35
Totals	100	5865	10053.34	5883.93	18827	2824.05	2278.20
CENTRAL							
Colorado	8	180	159.20	432.95	1656	248.40	77.25
Kansas	14	978	1728.25	2592.55	925	138.75	179.70
Missouri	20	1054	2334.25	2012.00	775	116.25	62.55
Nebraska	5	309	1112.20	481.95	1040	156.00	24.15
Wyoming	7	465	1228.95	115.25	467	70.05	45.75
Totals	54	2986	6562.85	5634.70	4863	729.45	389.40
COLUMBIA							
Chesapeake	12	1060	2575.24	3329.00	2266	339.90	317.25
District of Columbia	8	281	2003.65	550.00	830	124.50	106.20
E. Pennsylvania	15	1742	2006.45	2359.20	1916	287.40	518.55
New Jersey	13	857	2057.64	3058.25	5228	733.00	198.00
Ohio	27	3250	5285.20	2848.54	6658	998.70	364.20
Virginia	15	880	4160.30	2239.10	1430	214.50	128.25
W. Pennsylvania	24	1875	3556.60	1896.34	2963	444.45	208.05
West Virginia	20	1357	2284.97	1888.20	78	11.70	34.50
Totals	134	11302	23930.05	18168.63	21367	3205.05	1875.00
EASTERN CANADIAN							
Maritime	..	....	....	26.25	1710	256.50	7.50
Ontario	..	....	....	843.55	1876	281.40	142.35
Quebec	..	....	....	....	50	7.50	52.80
Newfoundland	..	....	....	....	....	....	....
Totals	..	....	....	869.80	3636	545.40	202.65
LAKE							
Chicago	10	835	1426.30	1196.71	5872	880.80	1554.45
E. Michigan	6	308	1056.00	1020.55	2576	386.40	129.15
Illinois	19	1418	2139.65	2165.55	1198	179.70	20.55
Indiana	23	1521	2585.55	1566.45	2112	316.80	107.25
N. Michigan	13	639	1417.25	811.60	502	75.30	24.15
N. Wisconsin	9	701	1481.50	529.10	1275	191.25	33.60
S. Wisconsin	6	539	848.50	554.35	1205	180.75	299.25
W. Michigan	..	....	....	499.10	796	119.40	78.00
Totals	96	5961	10954.75	8343.41	15536	2330.40	2246.40
NORTHERN							
Iowa	4	493	944.43	770.55	2832	424.80	148.50
Minnesota	5	575	1488.65	1723.05	4229	634.35	299.25
North Dakota	..	....	....	....	645	96.75	503.85
South Dakota	2	70	266.50	....	246	30.90	17.25
Totals	11	1138	2699.58	2493.60	7952	1192.80	968.85
NORTH PACIFIC							
Montana	..	....	....	....	714	107.10	64.35
S. Idaho	8	684	1578.40	....	800	120.00	25.20
S. Oregon	..	....	....	....	90	13.50	....
Upper Columbia	5	315	701.75	....	312	46.80	35.25
W. Oregon	6	488	1149.71	....	1981	297.15	200.25
W. Washington	10	925	2202.45	....	4965	744.75	391.65
Totals	29	2412	5632.31	....	8862	1329.30	716.70
PACIFIC UNION							
Arizona	2	55	238.00	....	620	93.00	80.25
California	5	317	650.00	....	2249	337.35	285.75
Central California	8	491	1423.65	36.00	135	20.25	117.00
Inter-Mountain	2	57	174.80	198.85	634	95.10	13.05
N. California-Nevada	9	622	1258.75	1096.90	824	123.60	24.00
S. California	7	509	1252.50	780.45	5907	886.05	659.25
S. E. California	5	348	583.80	123.65	540	81.00	146.25
Totals	38	2399	5581.50	2235.85	10909	1636.35	1325.55
SOUTHEASTERN							
Carolina	27	4379	9323.40	5266.80	682	102.30	109.20
Cumberland	9	1216	2069.70	2408.65	200	30.00	368.25
Florida	12	1200	2000.00	505.45	2105	315.75	37.50
Georgia	22	3527	3469.70	1382.50	1341	201.15	99.90
Totals	70	10322	16862.80	9563.40	4328	649.20	614.85
SOUTHERN							
Alabama	39	4069	4462.98	920.57	545	81.75	136.80
Kentucky	16	1984	3159.70	4001.00	372	55.80	57.00
Louisiana	24	1911	3001.00	133.43	715	107.25	80.25
Mississippi	35	3642	859.48	1759.18	283	42.45	15.80
Tennessee River	14	1328	1883.60	1069.80	877	131.55	213.75
Totals	128	12934	13366.76	7883.98	2792	418.80	503.10
SOUTHWESTERN							
Arkansas	24	1742	2504.64	1007.00	276	41.40	240.00
N. Texas	29	2236	1421.90	732.23	800	120.00	62.25
Oklahoma	30	1742	1457.65	900.75	815	122.25	48.75
S. Texas	10	781	669.20	763.70	1075	161.25	72.75
Texico	6	146	201.40	505.00	299	44.85	52.50
Totals	99	6647	6254.80	3908.68	3265	489.75	476.25
WESTERN CANADIAN							
Alberta	..	....	....	....	761	114.15	47.55
British Columbia	..	....	....	....	924	138.60	13.50
Manitoba	..	....	....	....	845	126.75	25.80
Saskatchewan	..	....	....	....	913	136.95	92.85
Totals	..	....	....	....	3443	516.45	179.70
Foreign and misc.	..	....	....	....	17720	2658.00	868.50
Mailing lists	..	....	....	....	23115	3467.25	2854.65

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian *	90	8653	\$ 20934.61	\$ 12472.66	109551	\$ 3288.17	\$ 1782.54
British *	81	4936	5918.23	2206.57	141475	6492.26	3075.69
Scandinavian	103	16991	29716.49	27301.77	3698	307.49	986.54
Latin *	25	3970	3651.92	1057.55	17332	780.48	454.04
South African	26	1462	4014.98	2508.18	2313	56.01	910.32
Japan	..	..	188.51	..	3267	296.85	..
Korean *	..	..	..	37.84	..	..	422.96
Philippine	44	1717	2360.85	5198.79	..	..	..
Manchurian	6	413	34.18	..	..	249.66	..
Malaysian	16	345	1329.47	..	72	6.23	501.83
North China	..	..	..	1537.60	..	..	891.21
East China †	5	274	338.97	..	354	218.60	..
South China	16	..	343.40	79.20	2748	110.15	463.04
Central China	12	1283	492.00	..	12648	527.00	..
Hawaiian	1	127	516.50	345.25	125	15.50	30.75
Guatemala	4	487	490.92	..	..	..	..
Salvador	..	..	..	118.40	..	..	..
Jamaica	5	538	551.75	566.42	..	..	..
West Caribbean	10	970	1939.85	1906.15	3220	461.80	448.60
South Caribbean	..	..	..	630.40	..	..	..
Cuban	..	..	..	2107.80	..	..	..
Venezuela	4	126	504.50	..	..	..	..
Inca *	8	870	758.75	804.00	..	72.55	42.00
North Brazil	41	6913	2946.95	\$ 2460.15	..	1342.77	\$ 563.32
South Brazil †	49	12146	9136.40	..	..	1209.93	..
Austral *	31	4394	11462.92	7568.40	..	278.52	..
Foreign totals	577	66615	97632.15	68907.13	296803	15713.97	10572.84
N. American totals	749	61966	101898.74	64985.98	146615	21992.25	15499.80
Grand totals	1326	128581	\$199530.89	\$133893.11	443418	\$37706.22	\$26072.64

* For two months.
† For three months.
‡ Brazil before divided.

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.	
Sept. 1918, 209,889 copies, value \$9,927.84; Sept. 1919, 276,324 copies, value \$13,541.32.	
Oct. 1918, 216,468 copies, value \$10,572.84; Oct. 1919, 296,803 copies, value \$15,713.97.	

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	179007
April	201556	150131	225992	October	122138	103332	146615
May	140580	117178	150621	November	136271	177861	..
June	141169	220177	224707	December	63219	146646	..

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	47043.61	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	231475.12
October	60357.25	76102.53	85128.41	116501.72	133893.11	199530.89
November	57388.95	69600.16	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	..

† Multiply number of magazines in any month by fifteen cents to get value.

While attending the Atlantic Union Conference in New York City recently, my attention was called to two reports received during the meeting from two colporteurs in the cities of Massachusetts. One reported \$108 and the other \$150 for the week.

Colporteurs in New York City are taking as high as \$400 worth of orders in one apartment house. Just think of the possibilities before us in the cities! City work is a great schooling for our country colporteurs; and those who can enter the cities during the winter, putting in faithful time, will be rewarded.

Lady Colporteurs

Lady colporteurs are especially adapted to city work, and if imbued with the spirit of the Master can accomplish wonders in his name in the sale of our large books in these congested centers.

The writer began his work as a colporteur in a city just thirty years ago the first day of January; and during his

canvassing days worked in the country districts during the summer and in the cities during the winter, working twelve months each year, receiving spiritual, physical, and financial benefit therefrom.

W. W. EASTMAN.

AN IMPORTANT WORK

THE importance of the circulation of our literature just now, accompanied by personal effort, cannot possibly be overestimated.

The whole world is in a condition of unrest, and many are seeking for some explanation of these conditions. Hearts are longing for something better; a word of hope, a word of cheer, a word of courage, will be met with a response by many.

Our evangelist-colporteur work affords a most excellent opportunity for personal house-to-house visitation, for heart-to-heart talks and personal appeals, and a

book left in the home will explain the meaning of existing conditions.

The plan carries with it many advantages and inducements for those who really desire true ministry, as indicated by the following experiences.

One colporteur reports: "I have had the pleasure of seeing hardened hearts softened as I told them of the love of Jesus. One lady told me she was through with churches; and then when she heard I was a Seventh-day Adventist, she was glad to listen, and wants some of our free literature."

Another experience is reported as follows: "While I was showing the book through an open window to a German lady, a young woman came rushing up and asked if that was a Bible instruction book. I told her it was, and asked if I might enter the house. She told me she was a Catholic and that she was looking for truth. She ordered a book, and wants some one to give her Bible studies."

And again: "A man and his wife ordered a full-leather binding after I had given them a short Bible study on prophecy. They were Catholics also."

Another writes: "It surely cheers one when he comes to the people with these message-filled books and they say that is just what they have been looking for. One man, a preacher, said, 'I believe that the Lord has sent you here with that book for me. I saw one some few years ago, and have been wanting it ever since; now you are here with it. I will take it in the best binding.'"

These are a few of the many experiences we might give; but these are sufficient to show the importance of the work, and it should appeal to those whose hearts have been touched with the love of God and who long to do something to bring a knowledge of that love and saving grace to their fellow men while probation lingers.

W. W. EASTMAN.

News and Miscellany

Notes and clippings from the daily and weekly press

—The United States is not the only prohibition country, Belgium having followed suit, so far as whisky, gin, and other highly alcoholic liquors are concerned.

—The death rate from tuberculosis in the Balkans is the highest in the world, asserts the medical staff of the American Red Cross headquarters in Bukharest. The distressing factor is that the country is almost wholly without sanitariums for the treatment of tuberculosis. Red Cross relief is temporary, and it is considered beyond its province to found sanitariums on the scale that would be needed.

—A detachment of graduates of the Recruit Educational Center at Camp Upton, N. Y., are touring the country in demonstration of what the course of training through the army "melting pot" will do for illiterates. Six months ago these men could neither speak, read, nor write English. Among them are French-Canadians, Finns, Poles, Hollanders, Danes, Italians, Jugo-Slavs, Persians, Ukrainians, Greeks, Norwegians, Russians, and Spaniards.

—Plans have been set on foot for an international celebration of the three-hundredth anniversary, in September, 1920, of the sailing of the Pilgrims in the "Mayflower" for the New World, where they laid the foundation of an Anglo-Saxon state which has become one of the foremost world powers. Preparations are being made at Leyden, Holland, to celebrate the temporary residence there of the Pilgrims.

—Illiteracy in the rural sections of Kentucky is rapidly disappearing as a result mainly of moonlight schools which have been conducted in various parts of the State during the last few years. According to the 1910 census, Kentucky ranked fourth in the Union in illiteracy. Today illiteracy in that State is nearing the zero point. The first moonlight school started in Rowan County in 1912. More than 1,200 adults attended the opening session. Since then the movement has spread into other States; with benefit to many thousands of grown people.

—At the International Conference of Women Physicians, held recently in New York, Dr. Graham Lusk, professor of physiology at Columbia University, declared that meat was the curse of the American nation and the foundation of the high cost of living. Dr. E. V. MacCollum, a woman physician of Baltimore, asserted that unless the consumption of meat is reduced and fresh green vegetables substituted, the nation will be visited with some sort of plague such as beriberi or pellagra. It is a mistaken idea, Dr. MacCollum stated, that meat is an essential food; many poor people are underweight because of meat eating.

—Reports show that farmers in Great Britain are facing much greater difficulties than they did before the war. In 1914 farm laborers received \$4 a week. Now they demand \$10. Under the present law, every horse must have a weekly half holiday, so if a farmer owns twenty horses whose services are worth \$1.50 a day, he stands to lose annually something like \$750. Before the war, steam plowing cost \$1.75 an acre. It is now nearly three times that. The cost of coal has increased 150 per cent. Nitrate of soda has advanced from \$45 to \$125 a ton, and binder twine from \$175 to \$650 a ton. The farmer's income tax has also been doubled.

—Norway has hundreds of mighty waterfalls from which an enormous aggregate of electric power is obtained. This gives Norwegian manufacturers important advantages, for it supplies an abundance of power at low cost, and practically assures a monopoly in industries requiring large quantities of electric current, such as the fixation of atmospheric nitrogen, the production of aluminum, etc. In the last few years, factory after factory has been established near one of the most powerful of these waterfalls; and now a new industrial city, with many manufacturing establishments and homes for the workers, has come into being. Some of the largest plants are devoted to the production of aluminum, and if peace continues, it is expected that the new community will be the greatest aluminum-producing center in Europe.

Appointments and Notices

PUBLICATIONS WANTED

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

Malissa Frazier, 2129 Curtis St., Denver, Colo.

Mrs. L. S. Wensel, State Center, Iowa, desires especially Signs, weekly and monthly, Watchman, Liberty, Life and Health, Present Truth, and Our Little Friend, or anything suitable for reading racks.

Mrs. R. I. Jeffords, Box 724, Miami, Fla., desires to thank the person who recently sent her a package of the Signs weekly for distribution. These papers were used in reading racks. She will appreciate a continuous supply of literature.

* * *

ADDRESSES WANTED

The First Denver Seventh-day Adventist church wishes to say through the columns of this paper that their church record contains the names of many members whose whereabouts they do not know. Therefore the church officers urgently make this appeal to the persons whose names are given below, or to any who may know where these persons are: "Please write at once to the West Denver church clerk, Mrs. Henry J. Schultz, 743 Etali St., Denver, Colo."

Mrs. Reacie Rosetha Howard, Clara Force, Mrs. Margaret E. Clark, G. M. Clark, Serena Anderson, Lela Hearn, William Jacobs, Willie Jacobs, Frederica Jacobs, Katie Jacobs, Mrs. Lydia Babcock, Sarah Brackett, Wm. W. Campbell, Carl E. Bornhouser, Katherine Bornhouser, Joan Anderson, Virginia E. Donegan, Bell Davis, Mary Elliot, Sarah E. Edmonds, Mrs. Sara Eldridge, Mrs. Minita Fleming, Viola Fullerton, Lucile Shaw Pierce, Annie M. Shaw, Vera Martin, Vernon Johnson, Mrs. Vernon Johnson, Mrs. S. F. Janes, Mrs. Amy Kuhnel, Lilly Kunkel, Mildred Loftman, Gerda Loftman, Mrs. M. C. Lyman, Mrs. Conrad Miller, Sylvia L. M. Myers, Arthur L. Myers, Annie Morgan, Grace Millison Mercer, Thelma McDonald, Leslie Martin, Edwin McGinnis, Nancy Pratt, Edna Schaffer, Mrs. Kate Ran, Pearl Stringer, Lewis Yost Mrs. Louise Williamson, Mrs. Josephine Sherman, Hans Smith, Francis M. Stewart, Mrs. Clarissa Thornton, Evelin High, Sadie Miller Rogers, Dorothy Van Vleet Larson, Lillie Fleming, Alwine Hohne, Ruth Farrell, Mrs. Susie Fellows, Catherine Shaw, Minervay Vangunda, Helen Graybill, Mrs. M. W. Petty, Isabelle Floyd.

By order of the church board.

E. R. Lauda, Pastor.

Information concerning the present whereabouts of Mrs. James McDonald is desired.

* * *

THE COMING REVIVAL—AND 100,000 "SIGNS"

Here is what one of our General Conference brethren says about both the coming revival and the Signs:

"I believe that the revival in our churches will come about when our churches get to work for others. . . . The greatest calamity that can come to a church, I think, is to have a minister come along and do all the work for the members. Our people do not need to have a minister all the time. . . . As soon as a man gets to work himself, he will find his own soul brightened. Such a man is in a better condition spiritually than the one who has been revived by the min-

ister. We need a greater activity on the part of the minister, but intense activity must take hold of the laity. You can bring a soul to Christ as well as the minister. And you need to have that experience and know that the Lord is with you.

"At one of the camp-meetings, following a service in which some of these beliefs were stated, a brother came to the platform, and said, 'Elder ———, it can be done.' Then he told us that he had been out quietly working for others and had brought nine souls into the truth. I believe we ought to get at such work in an earnest, organized capacity. I believe in the whole denomination's taking hold of a thing and making that thing a success. If we could put the entire denomination of more than a hundred thousand believers at work, and every believer could warn ten persons a day, we could warn the whole world in four years.

"We ought to get ourselves in trim for work; let every man get his shoulder under the load and lift steadily and perseveringly. We could then put out 100,000 copies of the Signs of the Times, and put our tracts into every home. There is no question but that it can be done. Just as surely as we set ourselves about the task, having faith in God, and do the right thing, we can warn this whole country. Every church member with territory! Every one with a plan! Every Seventh-day Adventist resolved to bring a soul to Christ! Let us set ourselves at it with determination."

* * *

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 California sister "greatly afflicted and grieved in spirit," asks remembrance in prayer.

"I have been sick for more than a year," writes a sister from Michigan, "and ask an interest in your prayers for healing."

* * *

KANSAS SANITARIUM CORPORATION

The annual meeting of the corporation is called to convene at the Kansas Sanitarium, at Wichita, Kans., Thursday, December 18. At this meeting the election of officers will take place, the report of the treasurer will be submitted, and any other necessary business of the corporation will be transacted. The first meeting of the corporation will be held at 2 p. m. The membership of the corporation consists of the following: All members of the executive committee of the Kansas conference; all members of the sanitarium board of trustees; and any other members of the Seventh-day Adventist churches in Kansas in good, regular standing.

F. W. Stray, Pres.

Dr. F. C. Dean, Sec.

* * *

NASHVILLE AGRICULTURAL NORMAL INSTITUTE

Attention is hereby called to the fact that the annual meeting of constituents, the annual meeting of the board of trustees, and the semiannual meeting of the board of management of the Nashville Agricultural Normal Institute is called to meet on the institute grounds near Madison, Tenn., Tuesday, Dec. 30, 1919. The meeting of the constituents will be called to order at 10 a. m. on the day and date named, and the other meetings will follow. E. A. Sutherland, Pres.

* * *

WANTED

A complete set of "Testimonies for the Church," nine-volume edition, in the red leather binding, new or used. Please write, stating price and condition of books, to Central California Bible House, Box 1304, Fresno, Calif.

OBITUARIES

Bell.—Arlene Bell was born in Union City, Mich., July 31, 1902, and fell asleep Oct. 23, 1919. Early in life she became a Christian, and lived in a most exemplary way among her associates. She rests in hope of a part in the first resurrection.
S. T. Shadel.

West.—May Church was born in Illinois, Sept. 20, 1853. She was reared in a knowledge of present truth, and at an early age united with the Seventh-day Adventist Church. She was married to A. D. West Oct. 6, 1883. Her death occurred at Cleveland, Tenn., Oct. 8, 1919. Her husband, two children, and two sisters mourn, but they sorrow in hope. * * *

Rathman.—Martin W. Rathman was born in Oswego County, New York, Feb. 3, 1834. At the age of twenty-two years he was married to Caroline M. Cary. In 1857 he united with the Seventh-day Adventist Church, and remained faithful to the end of his life. His death occurred in Battle Creek, Mich., Oct. 30, 1919. He is survived by three of his children.
H. Nicola.

Carroll.—Laura Ellen Peachee was born Aug. 23, 1842. She was married to Robert F. Carroll in 1868, and to them were born twelve children, six of whom mourn her death, which occurred Oct. 3, 1919. The deceased was a firm believer in present truth, and sleeps in hope of a part in the first resurrection. She was laid to rest in the Compton Cemetery at Allendale, Ill.
J. W. Hofstra.

Goffar.—Frances Cornelia Goffar died in Portland, Oreg., Oct. 18, 1919, aged sixty-nine years. She was a native of Michigan, where in 1889 she accepted the third angel's message through the efforts of Elder Luther Warren. Hers was a life of service, blessed and controlled by the Master, and she sleeps in the blessed hope of eternal life. Her husband and one son survive.
E. J. Hibbard.

Underwood.—Mrs. Eva A. Underwood was born near Findlay, Ohio, and fell asleep at Bowling Green, Ohio, Oct. 14, 1919, aged sixty-three years. Six children are left to mourn the loss of a loved one who lived a life of unselfish service. Thirty-seven years ago Sister Underwood accepted the third angel's message, and the promises of God sustained her to the end. We laid her to rest with the hope of soon seeing her again in the first resurrection.
B. F. Kneeland.

Fritz.—Lina Fritz, née Egelund, was born in Farsund, Norway, April 10, 1874. At the age of eleven, in company with her brother, she came to America and took up her residence in Chicago. There she was united in marriage to William Fritz in 1900. She met her death in a street-car accident Oct. 7, 1919. Her husband and six children mourn. In 1906 Sister Fritz accepted the third angel's message, and at the time of her death was a devoted member of the Danish-Norwegian Seventh-day Adventist church at Chicago.
Steén Rasmussen.

Andrews.—John Walker Andrews was born in Monaghan County, Ireland, April 6, 1843. With his father he came to Allegheny, Pa., when he was eleven years old, but they soon moved to Whiteside County, Illinois, and there he grew to manhood, marrying Miss Jennie Louise Hiddleston Jan. 16, 1870. The following year he moved to Kansas, homesteading in Mitchell County. There he reared a family of eleven children, ten of whom, with the devoted wife, mourn his death, which occurred at Orlando, Fla., Oct. 8, 1919. His sterling character was recognized by all who knew him, and wherever he was he exerted an influence for the good of his fellow men. In early manhood he identified himself with the Seventh-day Adventist Church, remaining a member of this organization until the end of his life. He rests from a life of unselfish activity in the interests of and for the good of others, and in the blessed hope of the reward of a life well spent. Words of comfort were spoken by the writer from John 11:25.
C. B. Stephenson.

Snyder.—Hannah S. Snyder, daughter of Joseph Kline, was born in Berks County, Pennsylvania, Nov. 14, 1834, and passed away July 14, 1919, at the age of eighty-four years. She was confirmed in the Reformed Church in her youth, and lived a consistent Christian life through all her years. She was united in marriage to Philip Adam Snyder, of Mohrsville, Pa., Nov. 5, 1860. To them were born two daughters. One was laid away when but a small child. The other, Mrs. Brensinger, with whom Sister Snyder has made her home since her husband's death, still survives. She was a sympathetic mother, yet a wise and faithful counselor to her daughter, Sister Brensinger, of Takoma Park, who embraced the message thirty-five years ago, and who, in her early life was left a widow with four small children. About thirty-five years ago, while preaching in western Iowa, I became acquainted with the family through their attendance at my services. My association with them in those early days was most pleasant. After an absence of fourteen years in Australia, it was a great pleasure to renew our friendship and association. Mrs. Snyder retained her faith in God and her loyalty to the glorious gospel of salvation to the last. We confidently believe that the members of the family who are called to mourn their loss do not mourn as those who have no hope. Their confidence is firm and steadfast that she will come forth triumphant in Him in whom she put her trust.
A. G. Daniells.

Auten.—John V. Auten was born in New Jersey, March 24, 1834, and died near Gaston, Oreg., Sept. 28, 1919. He was a veteran of the Civil War. His first wife, Sarah Mathews, died in 1882, and twelve years later he was united in marriage to Adda C. Worcester, of Grinnell, Iowa, who, with their two children, survives. The deceased accepted the third angel's message when our numbers were few, and remained faithful to the end of his life. Two brothers and three sisters mourn with the wife and children.
C. F. Stevens.

Jones.—John Jefferson Jones was born Nov. 8, 1839. At the age of twelve years he united with the Seventh-day Adventist Church. In 1909 he went to Colorado to find relief from asthma, and while there completed the nurses' course in the Boulder-Colorado Sanitarium. He was married to Miss Gaynell Link in 1918. During his last illness the Lord came very near to him, and he fell asleep in the "blessed hope" at Battle Creek, Mich., Oct. 19, 1919. His wife and baby, his parents, two sisters, and one brother mourn.
W. A. Young.

Hill.—Ephraim Hill was born near Palestine, Ohio, Dec. 11, 1837, and died at the same place Sept. 6, 1919. The larger part of his life was spent in Kansas, where he homesteaded in Rawlins County. In 1886 he united with the Seventh-day Adventist Church, and lived a consistent Christian life, falling asleep in hope of a part in the first resurrection. He was laid to rest beside his wife and four of their five children, at Atwood, Kans. One daughter is left to mourn.
G. R. Pegg.

Martin.—Elizabeth A. Muth was born in Hancock County, Indiana, Sept. 13, 1846. She was married to E. J. Perry in 1863, and to them were born five children, of whom one survives. Later she was united in marriage to Jacob Martin. In 1903 Sister Martin accepted the third angel's message, and remained faithful until her death, which occurred at Greenfield, Ind., Feb. 19, 1919. Her husband, daughter, and two brothers survive.
W. A. Young.

Hammond.—Addie Adele Hammond, née Horton, was born in Pottsville, Mich., Oct. 30, 1866, and fell asleep in Jesus Oct. 24, 1919, in Grand Rapids, Mich. Sister Hammond accepted the third angel's message in 1878, and united with the Grand Rapids church in 1890, remaining faithful to the end of her life. She is survived by her husband, two sons, and two daughters.
S. B. Horton.

Davis.—Minnie M. Davis was born in Waverly, Iowa, May 13, 1869, and died at Kennewick, Wash., Oct. 20, 1919. About twenty-two years ago she accepted the third angel's message and united with the Seventh-day Adventist Church, where she held membership to the end of her life. Her husband and eight children mourn.
W. H. Thurston.

Ewing.—Doris Jane, infant daughter of Clifford and Hazel Ewing, was born June 19, 1919, and died at Kokomo, Ind., aged four and one half months. The comforting promises of God sustain the sorrowing parents.
W. A. Young.

Wasson.—Elias Wasson was born at Muncie, Ind., Aug. 20, 1852. He was married to Emma Brown April 21, 1888. His death occurred in Muncie, Ind., Aug. 19, 1919. His companion and three of their four children survive.
W. A. Young.

Bowers.—Elias James Bowers was born in Ohio, June 26, 1846, and died at his home in Cedaredge, Colo., Oct. 14, 1919. Four years ago he took his stand for the truth of God, and remained a faithful member of the Cedaredge church until his death. He is survived by his wife.
W. M. Address.

Mason.—Mrs. Catherine Mason, widow of Thomas J. Mason, fell asleep Nov. 27, 1919. She was a good mother and a sincere Christian. For forty-three years she had waited for the coming of the Master, worshipping with the church at Marion, Ind.
W. A. Young.

Jones.—Mrs. Dora Jones was born in Delaware, Ohio, April 2, 1849, and died at Montrose, Colo., July 21, 1919. For more than twenty years she was a faithful member of the Seventh-day Adventist Church, and fell asleep in hope of a part in the first resurrection.
W. M. Address.

Vore.—William D. Vore was born in Wayne County, Indiana, July 10, 1827. He was married to Hannah A. Aker Nov. 29, 1849. For sixty-nine years he lived in Richmond, Ind., where he fell asleep Aug. 26, 1919. Three children survive.
W. A. Young.

Hobart.—Frances M. Benham was born in Louisville, N. Y., March 1, 1839. She heard and accepted present truth at Bucksbridge, N. Y., remaining faithful to the end of her life. She was twice married, her first husband, William C. Chapin, losing his life in the Civil War, and her second husband, George P. Hobart, leaving her a widow in 1878. She fell asleep at Beaverton, Oreg., Nov. 2, 1919. One brother and one sister survive.
W. H. Cottrell.

Taylor.—Harriet Kershaw Taylor was born in Rochdale, Lancashire, England, June 28, 1838, and died in Bellefontaine, Ohio, Aug. 13, 1919. Her marriage to Joseph M. Taylor took place in 1864, and five of their eight children are left to mourn. The deceased was a constant sufferer during the last nine years of her life, but she bore her trial patiently. She was a member of the Seventh-day Adventist Church for more than twenty-five years, and was an earnest Christian. She fell asleep in hope of a part in the first resurrection.
W. W. Miller.

Wild.—Melina Arvilla Hicks was born in Cortland County, New York, Feb. 21, 1852, and here she spent the early part of her life. She was the youngest of eight children born to Danforth and Polly Hicks, three of whom are still living; Wilson B. Hicks, of Frederick, S. Dak.; D. W. Hicks, of Minneapolis; and Walter M. Hicks, of Danville, Ill. January 1, 1870, she was united in marriage to William Henry Wild, who preceded her in death about a year and nine months. Two children were born to this union,—Dr. Mary Paulson, and Mrs. Caroline Louise Clough, both of whom survive. The subject of this sketch was baptized at the Oneida (N. Y.) camp-meeting, by Elder J. N. Andrews, in 1869, the summer before her marriage. She gave her life in unselfish service for her family. Brother Wild's time was largely spent as a Bible worker and colporteur in the New York Conference. Having sent their daughters to Battle Creek College in 1889, the parents later moved to Battle Creek, and lived there for about seven years. Following a few years' residence in Minneapolis, Brother and Sister Wild moved to Hinsdale in 1904 to be near their children. Everything that human strength, prompted by love, could do for Sister Wild, was done, but she passed away July 15, 1919, after an illness of one month. Those who survive have the happy satisfaction of knowing that they did what they could to make the mother's days pleasant and happy. She was buried beside her husband at Hinsdale, Ill., Elder J. G. Lamson officiating at the funeral.
F. M. Wilcox.



WASHINGTON, D. C., DECEMBER 11, 1919

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

THIS season of prayer among our people reaches around the world. Our brethren of many different languages are listening to the readings prepared in their own tongues. In a common hope they sing the advent hymns, raise their supplications to the same Father of all mercies, and witness one to the other of their experiences in the service of their beloved Master. Such seasons among the believers, while a source of spiritual power and blessing to them, must be a joy to the interested hosts of heaven who continually praise and glorify God.

* *

THE INDUSTRIAL CRISIS

THE United States is facing what can be safely termed the most serious industrial crisis in its history. The steel strike, launched just before the Industrial Conference called by President Wilson assembled in Washington, brought the question of "collective bargaining" into the limelight; and when labor's resolution on this subject failed of acceptance, the labor representatives walked out of the conference in a body, led by their leader, Samuel Gompers. Efforts of President Wilson and others to avert a threatened bituminous coal strike proved futile, and on November 1 the union miners throughout the country laid down their tools.

Wartime regulations not having been as yet repealed, the Government took the matter firmly in hand, and obtained a restraining order which effectively prevented union representatives from carrying on propaganda work of any sort. At the expiration of the restraining order an injunction was granted, November 8, ordering the immediate calling off of the coal strike on the part of union officials. The American Federation of Labor had already responded to what they termed an "invasion of rights" on the part of the Government, by issuing a statement "indorsing the coal miners' strike, and pledging the full support of their powerful organization to its cause."

A conference of those responsible for the strike order was hastily called to meet in Indianapolis; and after hours of serious debate, wiser counsel prevailed. The strike order was withdrawn, but the

labor leaders obeyed under protest, making the simple statement that as Americans they could not fight their Government. The miners, however, received no promise of an advance in wage scale, and for this reason only a small percentage of them returned to work. A conference was arranged between the operators and miners, and at the suggestion of Fuel Administrator Garfield an advance of 14 per cent was offered the miners. This they refused, demanding a 60 per cent increase in wages. Meanwhile the coal shortage is becoming more and more acute. Nonessential industries are being closed down in an effort to conserve fuel. The Middle West is suffering serious inconvenience, and the State of Kansas has taken over the mines in that territory, and will operate them by volunteer workers under the protection of State troops. The Government promises to take drastic measures toward relief in a reopening of the mines, but at the present writing negotiations are apparently at deadlock.

* *

STANDING BY THE OLD LAND-MARKS

OUR church paper has never found any occasion to recede from the fundamental positions which have been held by this denomination for many years. This is true, not because it believes in blindly following precedent or in walking in the steps of the fathers, even though the fathers were wrong, but because it believes as firmly as did the fathers that the fundamental principles of this message have a sure foundation in the Scriptures of Truth.

These remarks are called out by a letter received from one of our brethren in the West. He calls attention to the article from Elder C. P. Bollman in the REVIEW of November 13, page 22. He understands Brother Bollman to teach that the 1260-year period of Daniel 7 is determined by no definite dates. He says that others have also understood Brother Bollman in this sense. He inquires:

"I wonder if the publishing of this article slipped your attention, or if this is the position which the denomination is now accepting? Has it come to the place where dates which establish the 1260 years are refuted by some of our modern Bible students? I find a great deal of criticism among our people over the publishing of this article, and I felt that it was my Christian duty to write you as a friend and brother, feeling you would appreciate this friendly reminder that the majority of our people wish to hold to our established landmarks."

As a matter of fact, Brother Bollman did not make any such statement as has been read into his article, as will be seen by a careful consideration of the text. We quote the statement to which reference has been made (page 23):

"Some have thought that the words of Christ as recorded by Mark had reference to the period of time during which the Papacy, represented by the little horn of Daniel 7: 20-25, would have dominion over the people of God. The 'time and times and the dividing of time,' of verse 25, is generally understood to signify 1260 years, embracing the time from a little before the middle of the sixth century to almost the close of the

eighteenth century. While in such a matter it is difficult to assign definite dates wholly free from objection, it is a fact that owing to the influence of the Reformation, the spread of liberalism, and various other causes, moral, religious, and political, general persecution largely ceased with the revolution of 1688, and such cases as have occurred since that time have been only sporadic."

It will be observed that the question to which Brother Bollman feels that definite dates cannot be assigned is the precise beginning and ending of the *tribulation* of the 1260 years, and not to this definite period of time itself. The 1260 years began in 538 A. D. and ended in 1798 A. D. A definite, specific period of time must have a definite, specific beginning and ending. But the definite limits of the persecution under this period cannot be as specifically marked. As Brother Bollman states, through the influence of the Reformation and the growth of liberal ideas, the persecution ceased not all at once in every country, but in proportion as this liberal sentiment grew. This is the sense in which Brother Bollman tells us he designed to be understood by this statement.

We are glad of this response from the field, glad to know that our brethren and sisters are reading the REVIEW and are watching its teachings. May the Lord confirm us in the truth of his Word, and create within us a desire for greater knowledge, so that we shall not rest content upon the foundation upon which we have already built, but shall reach out after more of the treasures of divine wisdom.

* *

"OUT!"

THE Eastern Canadian Union and the following local conferences have been reported to us as being "out," or having reached their Harvest Ingathering goal: New Jersey, Chicago, and Carolina.

The Eastern Canadian reached a goal of \$3.22 a member September 30, and a goal of \$5 per capita October 31. The New Jersey Conference has raised the splendid sum of \$9,200 toward its goal of \$10,000. The Chicago Conference has raised \$7,000, and the Carolina Conference \$3,500. In each case these conferences have raised the average sum of \$3.22 a member, the New Jersey Conference taking the lead at \$7 a member, and their campaign is still in progress.

West Michigan reports to date \$8,000. The sixty-one believers in Newfoundland have raised \$800 toward their \$1,000 goal. They have collected \$13.11 a member, the best per capita record reported so far.

Just as soon as a union or local conference is "out" on its Harvest Ingathering goal, please report to the Home Missionary Department. From week to week, to the end of the campaign, we will report the conferences that have reached their goal.

Let us keep the campaign going strong until all have reached the goal. The lack of papers caused a slackening of effort in some places, but now that the campaign material is available, let us renew our efforts and keep at it until the \$300,000 is gathered. The people are ready to give liberally to this work. Let us go out and gather in the funds.

C. V. LEACH.