The Advent Review and Sabbath Herald

THE FIELD IS THE WORLD

Vol. 97 Takoma Park, Washington, D. C., Thursday, May 27, 1920 No. 22

THE GOSPEL TO ALL NATIONS

The Hidden Life

WE live our inmost lives alone;
At best we are but little known,
And even those who know us best
Have probed to find within our breast
That secret place, that hidden source
Of life's expression. But, of course,
They probe in vain. The life lived there
No mortal soul may with us share.
Deep in the confines of the heart,
Where all life's mighty issues start,
There is a hidden sphere, unknown
To others — there we live alone.

Alone! Alone! We long in vain
For sympathy to ease our pain,
For some heart that can understand.
But no! How wisely God has planned
To keep life's center and its throne
Reserved to him, and him alone!
We turn to God, and, seeking, find
What friends, however good and kind,
Gave not. He understands and feels;
He every bleeding heart-wound heals;
The realm we occupied alone
He fills. Our lives to him are known.

— *Grace Howe Burby.*

The Glorious Consummation---No. 13

Present World Conditions and Their Relation to the Coming of Christ

THE GLORIOUS TRANSFORMATION

THE hope of a golden age has long been indulged by mankind. Many believed that this cherished dream might be realized at the conclusion of the Great War. Some still hope for something of that kind. But while it must be confessed that we now live under conditions widely different from those that prevailed prior to July, 1914, it is not the world for which humanity has longed ever since the fall, but a world of changed and aggravated conditions, a world of bigger problems, a world of greater intensity. It is still a world of doubt and uncertainty. Men still grope in darkness, not knowing whither their steps are tending. The great world problems are still far from solution. The living conditions of the great masses of mankind have been but slightly ameliorated. It is still a world of sorrow and pain and suffering.

Unpurified by Suffering

Nor can we feel that it is a better world. The years of suffering endured during the stern days of conflict did not bring the purification which many looked for. The high ideals enunciated by statesmen and publicists seem as far from realization as ever.

> "For while the rabble, with their thumb-worn creeds,
> Their large professions and their little deeds,
> Mingle in selfish strife, lo! Freedom weeps,
> Wrong rules the land, and waiting Justice sleeps."

"Humanity Has Struck Its Tents"

Under the above heading the editor of the *Christian Advocate* speaks of present conditions of unrest as follows:

"Whither are we going? All these marchings and countermarchings of the peoples are not inspired by a like motive, nor are they toward a common goal. 'We are walking in a fog,' states the premier of England; 'we are going, but none of us knows exactly where we are going.' Old institutions are being dissolved, everything is in the flux, and there is strife everywhere. There are twenty-three wars now in progress and others pending, and some of them between peoples who were united in arms a few months ago. There are new misunderstandings, new jealousies, new assertions of rival ambitions, with resultant new bitterness and strife. The peoples are worn and nervous, they are burdened, critical, and impatient.

"Old institutions once held as sufficient have been discredited, revered leaders of the past are cast from power; many and strange teachings contest with old ideals and principles. Radicalism of various degrees has become epidemic, and the unsettled mental attitude of many has been the recruiting ground for destructive doctrines. These strange theories, variously labeled, are often spoken of as Bolshevism. This latter doctrine, which is rampant in the world, would, in itself, cleave all society asunder and forever stifle the higher aspirations of mankind. These facts are hard to face, but he who dodges the real conditions which challenge the world is not worthy of this hour."

"Is There a Better World?"

Thousands are making anxious inquiries as to what the future has in store for them. Does the world to come give promise of better conditions? This state of mind is well voiced by Mr. Basil King in an article in the *Cosmopolitan Magazine:*

"If there is a better world, we want to be assured of it, and to be assured of it quickly. We are like passengers on a magnificent ship that has been torpedoed. It is sinking beneath our feet. Much that we confidently trusted to is giving way. It is not giving way in one place alone, but everywhere. There was a time when those who disapproved of America could go to Europe, and those who disapproved of Europe could go to America. Now the disturbance, or the fear of disturbance, is general. For minds seeking a solid basis on which to stand, there is none in sight. Millions of people, accustomed to feel themselves safe and strong, have waked to see they are in danger, and to realize their helplessness against the advance of indiscernible and perhaps invisible foes.

"For we had been forming a world exactly the opposite to the one we thought we were building. We thought we were turning out a stable thing, well founded, well supported, growing to an apex at which the few — but fit — would shine like stars. It is the most natural of our impulses to ask, 'Where is this dream now?'"

Heralds of a Better Tomorrow

The present picture is not altogether dark. These very conditions which we see around us are the omens of a brighter day, and of a really new world soon to be ushered in. No heart need sink in discouragement over the situation which exists. There is no occasion for disbelief in divine revelation or in the leadings of the divine hand. On the contrary, the world situation affords striking evidence of the authenticity of the Scriptures of Truth and the inspiration of the Holy Word. We are seeing today the exact fulfilment of what the prophets of God centuries ago foresaw would take place.

The preparations for war are a striking sign that we are living in the closing days of earth's history, as has already been shown in preceding articles. Joel 3:9-16.

The industrial strife which is going on is fast bringing us to the end of the age-long controversy between the rich and the poor, a striking fulfilment of the prophecy of the apostle James concerning the conditions which should exist in the world just before the second coming of the Lord. James 5:1-8.

The excess and extravagance in social life, the moral degeneracy of the age, are in fulfilment of the words of the Master, likening the days of his manifestation at his second advent to the days of Noah and of Lot. Luke 17:26-30.

The world-wide agitation for a league of nations, and the efforts of religio-political reformers to turn that agitation to the furtherance of their own aims and purposes, are in marked fulfilment of the word

(*Continued on page 5*)

The Advent Review and Sabbath Herald

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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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The Adventist Review and Sabbath Herald

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

VOL. 97 TAKOMA PARK, WASHINGTON, D. C., MAY 27, 1920 No. 22

An Old Truth Restated

SPEAKING before the seventy-fifth annual Southern Baptist Convention, recently held in Washington, D. C., Vice-President Marshall struck a note which, in view of some present-day tendencies seen in the religious world, should reverberate throughout this nation and the whole world. After having insisted that church and state must ever remain separate, he called attention in a somewhat facetious way to a misunderstanding of the mission of the church which, unfortunately, is becoming only too prevalent in some places. He said:

"I hope the clergy and laymen of this country will understand that their divine mission is to go out and preach the gospel, and not beat the bass drum in a political parade. There is enough for the church to do without trying to reform Congress. I am a part of Congress, and I know."—*The Washington Evening Star, May 12, 1920.*

This is good advice, and it is no more applicable to the Southern Baptists than to many other denominations. We trust all may understand this simple truth,—that the mission of the church is to preach the gospel of salvation to sinners, not to try to save the world through political channels.

Christ said, "My kingdom is not of this world." He whose one mission was to seek and save that which was lost, sent his followers forth into the world on the very same mission. And the only way the great commission can be accomplished, is by the preaching of the gospel to every creature.

L. L. C.

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The New Theology

MUCH is said in theological and educational circles concerning a new theology which is extensively taught at the present time. It seems quite proper to inquire into this new teaching, and to discover, if we can, what it is. The old theology inculcated belief in the inspiration and teaching of the Bible. Does the new theology do the same, or is it infidelity renamed?

This new teaching is of so subtle a character, and so cloaked and disguised, that its exact meaning is not always clearly understood, but its trend is to set aside the word of God as a book of infallible authority, and to discount the faith once delivered to the saints. But when fears are expressed concerning this teaching, we are told that "the weight of scholarship" is all on that side.

The best definition of this new theology which has come under our observation is given in an excellent book written by Rev. G. W. McPherson, entitled "The Crisis in Church and College." In this book the author, in a most scholarly way, shows how this scientific infidelity has honeycombed not only the theological seminaries of the land, but the colleges and universities as well. Excerpts are given from a number of the leading textbooks in general use, in which such cardinal doctrines of the Christian religion as the inspiration of the Bible, the deity of Christ, the atonement, the resurrection, etc., are set aside, and evolution is accepted instead. And evolution makes no provision for the fall of man, and hence recognizes no need of a Saviour.

The author does not hesitate to tell us that the American university is a "menace to Bible Christianity," and that it has become a serious question to what educational institution we can send our youth, providing we want them to believe the Bible. He says that the "smut of a false education has made its mark upon America, political and religious America." This is not said by some ignorant boor, but by a college man who loves our educational institutions, and mourns bitterly their divergence in the wrong direction. Mr. McPherson defines this New Theology as follows:

"A definition, therefore, must be here given of the term, 'New Theology.' It is not an easy matter to define this term, because the New Theology is the result of a certain mental attitude toward the Bible in which the Bible is viewed, not as the inspired word of God, not as the one final authority in the Christian religion, but as of secondary value. We have said that this theology is not built on the Bible, but on ethics, philosophy, evolution, science, and speculation, using the Bible only in an accommodating sense. This should always be kept in mind in thinking of the New Theology.

"But it is our duty to submit a definition, notwithstanding the vagueness and speculative character of Modernism. We would therefore submit the following: The New Theology is a false science of religion, or of Christianity, that is built on evolution, rationalism, ethics, speculation, and the results of the radical criticism of the Bible, and that exalts man's reason above divine revelation; consequently, this system makes man himself, and not the Bible, the only basis of authority in the Christian religion. In short, the New Theology means a big superman, and a sort of indefinite, obscure, or impersonal God."—"*The Crisis in Church and College,*" *pp. 67, 68.*

He says further:

"The New Theology therefore is a composite thing—a kind of revival of Unitarianism, of the philosophy of pantheism, an illustration of evolution in the moral realm, and all abetted by the radical criticism of the Bible, and with sufficient Christian ethics in it to dress it up, and make it appear respectable, as a system of theology."—*Id., p. 69.*

Concerning the attitude of this New Theology toward history he says:

"The New Theology has learned the art of misrepresenting history. It can so influence our young men and women in our institutions of learning that they return to their friends to deny everything they had formerly believed as sacred and vital to their faith. The Bible is to them no longer the word of God and authority. They are themselves the only authority. They view the past, with its prophets, saints, and martyrs, with some toleration, but withal with pity mingled with contempt; while the present they worship. They laugh at the old-fashioned, out-of-date folks who cherish faith in the 'obsolete doctrines.'

"Herein then lies the danger of Modernism: It is a system of blind optimism that greets the world with a laugh; that wears the smile of an angel, the dignified robes of the university and of religion; but, like an old master's impersonation of sin, it would not be unkind to say, 'It carries a dagger in its sleeve.'"—*Id., p. 46.*

Concerning the powerlessness of this New Theology to save from sin, the author says further:

"When the critics can produce revivals of true religion, the author will apologize to them and withdraw this message from circulation. And this is not, as Mark Twain would say, 'writ sarcastic,' but stated as an earnest protest against this abomination in our education and churches. How can this thing win a sinner from the error of his ways? What is there in it to win? Can its criticisms, negations, ethical principles, lack of humility, rejection of the inspiration of the Bible, of the atonement and deity of Christ, air of assumed intellectual superiority, denial of man's lost and hopeless state in sin, produce conversions in the churches and educational institutions, or revivals of true religion? The result of the teaching of a lofty idealism, and not a divine dynamic, or the Christ, is the very antithesis, both in its content and results, of holy revivals of true religion. The antipathy of Modernism to evangelism would negative any effort in which they might engage to win men to Jesus Christ."—*Id., p. 155.*

It certainly is refreshing to have a man call a spade a spade, and tell us exactly where the trouble lies in many of the religious schools of the country, and the exact nature of the disease. This system of teaching, in short, makes the Bible of secondary importance, and exalts the speculations and scientific guesswork of men to first place.

Mr. McPherson also tells us how it has come about that our theological seminaries, colleges, and universities have become infected with this radicalism, or what he terms "the business of manufacturing doubt as to the inspiration and divine authority of the Bible."

Here is the source from which the germ came, and how it was introduced into our institutions:

"How did such a system of criticism and subtle antagonism to the Bible, as a supernatural revelation, find its way to America, and what has been the secret of its spread among the people? The answer is at hand. During the last four decades not a few of our college men took postgraduate work in the German universities, in order to equip themselves for teaching at home. In these institutions they were instructed by the noted teachers of rationalism, materialistic evolution, and the destructive criticism of the Bible, with the result that they accepted these principles and philosophies that later set Europe and the world on fire. Our splendid young men were taught in Germany to look upon the great historic facts of the Bible as largely fable, tradition, and superstition, fit only for the people of a dead and far gone past. They were instructed to view the doctrines of creation and the fall, as recorded in Genesis, as legendary, poetry; and of the Virgin birth, deity, resurrection of Christ, and redemption through his blood, as mythological, though with reverence, tolerance, and patience, but withal with intellectual contempt. And what has been the result? Our students, in many cases, returned to sneer at 'Sunday school religion,' and the great facts of Christianity. Of course, to be 'learned,' they too must teach here at home, as did their masters at Heidelberg, the new doctrines.

"Then again, German books on theology, psychology, philosophy, and science were translated and scattered broadcast over the world. No instructor was supposed to be well informed who did not bow to their authority. Thus by the work of our own students, and by books of German authorship, which are found in every university library and classroom, either as textbooks or reference books, the anti-Bible Modernism has been popularized and intrenched in America. The respectable swarm of false theories made weighty and acceptable by the influence of the Prussian universities, has taken root in many parts of this republic."—*Id., pp. 44, 45.*

This extract is very illuminating, and should not be dismissed as unimportant. Mark this: Many of the institutions of learning throughout the land are the propagators of a subtle philosophy, or scientific infidelity, brought in by means of postgraduate work in the universities of Germany.

This contains a lesson and a warning. The safety and strength of our educational institutions consist in keeping out the poison of this rationalistic teaching, in maintaining faith in the authority of God's word. Faith in the authority of the word is the tree of life to these institutions, and at their threshold must ever be found the flaming sword of truth, that the fountain of truth be in no way corrupted.

G. B. T.

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Perilous Times

CONDITIONS in the world are rapidly shaping for the complete fulfilment of Hab. 2:5-8 and James 5:1, 2. Never before have men seen such a time as the present. Intensity has taken possession of all earthly elements. A power from beneath is springing up and causing men to do strange things. The worst passions of men are coming to be more and more in the ascendancy. Never before was there witnessed such a carnival of crime, such abandonment to vice, such greed on the one hand and such extravagance on the other.

Shrewd business men see that the times are perilous. They face the future with forebodings. May 9 the National Association of Credit Men in session in New York, issued an appeal to the American people urging them to desist from a "rampage of extravagance," and saying:

"The dance of industrial death in which the people of America are now participating should cease before they have to pay the piper.

"The extravagance of our people since armistice day is one of those psychological phenomena to which man is subject. During the war period we sacrificed gladly, but with the cessation of hostilities the restrained feeling broke loose, and we went on a rampage of extravagance such as never before has been exhibited in this land. . . .

"We should practise and preach constantly, declaring that for ourselves we shall do our best to stop this insanity and bring to a close the melodrama of extravagance that is casting fear into the hearts of the people and producing results that are immoral and destructive."

The appeal goes on to say that "the big middle class of our people with fixed income, that least organized portion of our citizens, is feeling seriously the grinding process of the upper and the nether millstones."

Thus all classes are involved, and the very existence of society is threatened. It is such conditions as are now prevailing, not alone in this country, but in many other parts of the world, that have eventuated in Bolshevism in Russia and that are spreading the seeds of deep discontent everywhere.

But while this is true of the world at large, it should not be true of any who believe that the Lord is soon coming. Referring to the very time in which we live, and the very conditions which we see around us, the apostle counsels patience "unto the coming of the Lord."

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5:7-9.

Brethren, "we are living, we are dwelling, in a grand and awful time," but also in a most glorious time. The light of all the ages shines upon us today; let us walk in the light.

C. P. B.

The Glorious Consummation

(*Continued from page 2*)

of the Lord through his prophet, who sets forth this situation as a sign of the closing days of earth's history. Isa. 2:1-5.

And even the spiritual degeneracy which we see existing in Christendom is of itself a striking sign of these times upon which we have entered, a sign that we are living in the closing days of earth's history. 2 Tim. 3:1-5.

And finally the movements which we see springing up in the United States and other Protestant countries to enforce the observance of religious institutions like that of Sunday, is only a further step in the progress of prophetic fulfilment belonging to this day and generation.

The index finger of these great prophecies points with unmistakable evidence to the second coming of Christ. And what does the second coming of Christ mean to the world? It means —

The Destruction of War

1. The end of strife and war. The kingdoms of this world will soon give place to the kingdom of our Lord and of his Christ. And when that time comes, the scepter of peace will bear rule over the nations of men. No more will the fair flower of youth, the bravest and best, be called upon to defend their national colors because of some real or fancied affront to their country. No more will the armies of earth be marshaled in battle array. No more will children be rendered fatherless and wives widows by war's ruthless carnage. No more will the earth be drenched with the blood of the slain. No more will fertile fields be desolated, cities wrecked and ruined, or men and women driven from their homes. The Prince of Peace will sit upon the throne of universal dominion, and the joy of peace shall fill every heart.

The Surcease of Pain

2. Christ's coming means the end of sickness and pain and suffering. Pain of body and pain of heart shall have an end. In the blessed reign of our Christ no one shall say, "I am sick." "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5. The bloom of health shall rest upon every cheek, and in the freshness and vigor of eternal youth shall the nations of men delight themselves in the abundance of peace. They "shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Verse 10.

The End of Poverty

3. Christ's coming means the end of poverty. No longer will there exist the extremes of society. No longer will men labor for a pittance of bread. The struggle to keep the wolf from the door and to eke out a miserable existence, at present a struggle which thousands of earth's inhabitants are compelled to make, shall be over forever. This is the blessed comfort which the Master holds out to the downtrodden and oppressed. He exhorts them to be patient unto the coming of the Lord, to endure kindly and cheerfully the servitude which earth's conditions impose, to cherish no spirit of retaliation or resentment, and to find hope in the untoward circumstances which surround them, seeing in them a sign of coming deliverance.

Delivered from the Fear of Death

4. Christ's coming means release from the power of death and from all the fear of death. When the Deliverer comes, the statement is: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. In that blessed state we shall witness no more tearful eyes, no more heaving breasts or hearts bursting with grief, no more open graves or yawning sepulchers. The fear of death and disease will be forever banished from every heart, for death itself shall be destroyed, and life, abounding life, shall fill God's fair universe and be the inspiration of all its inhabitants.

The Companionship of Jesus

5. Christ's coming means that we shall see our blessed Lord. We shall see face to face him whom we have learned to love having never seen. We shall clasp his hand and walk by his side. We shall hear the melody of his voice and feel the thrill of his beaming eyes of love. In his presence we shall find fulness of joy, and at his right hand pleasures forevermore. To the disciple of the Master there is satisfying joy in the communion which he holds with his absent Lord, but this will not compare with the joy he will feel in his personal presence. In this life we love our friends. We cannot separate this love from the love of their personal presence. How we love to meet them after separation, to sit by their side and tell them of our experiences and listen to theirs! This but feebly represents the joy of association with the Lord, the one who through earth's dark night has proved our guide, our counselor, our friend; who has comforted us in sorrow, protected us in danger, who in his great love died for our salvation. In his presence we shall find satisfying joy. To this association every child of God may look forward with longing anticipation.

Reunion with Our Beloved Dead

6. Christ's coming means we shall greet once more our loved ones who are sleeping in the tomb. At the sound of the last trump they will come forth from their dusty beds, shouting victory over death and the grave. We shall see them no longer weak and emaciated with disease. We shall look into their faces no longer disfigured by pain. They will come forth in the freshness of eternal youth, changed by the power of God from mortality to immortality. In their bodies will no longer dwell the seeds of death. They will be raised to an inheritance incorruptible and undefiled, which shall never pass away. We shall clasp glad hands before the throne of God, and take part in that triumphal song of praise which shall arise from the rejoicing hearts of the redeemed hosts. In God's eternal purpose we may separate for a while. We may wander far apart through limitless space and for cycles of years, but every moment of that time we shall have the positive assurance that the separation is but for a moment in the great eternity of heaven, and that we shall meet once more before the great white throne to mingle our voices together in praise and adoration of our Benefactor and Redeemer.

The Fulness of Joy and Peace

7. Christ's coming means to the children of God that the restricted privileges and opportunities of this mortal life will be changed for the unlimited

opportunities and exalted privileges of immortal life. Here our best efforts fail of the perfect measure of success and are but feeble attempts to compass the infinite. In the life to come we shall not be limited in our study or in the achievement of God's eternal purpose. We shall sit at the feet of angels as our instructors. We shall listen to the wisdom which falls from the gracious lips of the King of kings and Lord of lords. Just as long as God himself endures, we shall endure also, and with unfettered feet and untrammeled minds shall be able to pursue the path of progress which his providence has marked out for us to all eternity.

It is these considerations which bring joy in the midst of earth's sorrow, which surround even the present night of sin with a halo of light.

The Hope of the Church Realized

Such is the true new world, the golden age, the better tomorrow, the glorious transformation, to which we may look forward with settled confidence and assurance. It is the heavenly Canaan which has been placed before the church of Christ in every age as the goal of all their strivings. It is the world promised to Abraham and to his seed. Gen. 13: 14, 15; Rom. 4:13. That seed, the apostle Paul tells us, was Jesus Christ the Lord (Gal. 3:16), and included with Christ the faithful of every age and every nationality (verse 29). It is the world of which the earthly Canaan was the miniature, or type, the world which would be ruled over by the Seed of Abraham, the Son of David — Jesus Christ the Lord. Luke 1:31-33. It is a world whose territory is to be the earth renewed by the cleansing fires of the last great day and brought back to its Edenic purity, the same as it was when given to Adam before sin entered. 2 Peter 3:7-13. It is a world, the capital of which will be the New Jerusalem, which shall descend from God out of heaven. Rev. 21:1, 2.

Into this new and better world every one who reads these words may enter. It is well worth the struggle to obtain.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." 1 Cor. 2:9; Rom. 8:18.

"The Spirit and the bride say, *Come*. And let him that heareth say, *Come*. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

AT SINAI

EDITH B. GOODRICH

"He gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

On Sinai's smoking mountain,
Mid thunder and mid flame,
To speak his ten commandments
The Lord in glory came.
So terrible the splendor
That even Moses said,
"Exceedingly I tremble,
And quake with mighty dread!"

"Set bounds about the mountain,"
Jehovah gave command,
"And fully warn the people,
That all may understand;
Beyond this certain limit
Nor man nor beast may dare
To step upon the mountain,
Lest death shall smite them there."

And when the trumpet sounded
Loud, louder, louder still,
The people trembled greatly,
While awe each soul did fill;
And louder still it sounded,
And louder, yet more loud;
Then Moses spoke: Jehovah
Responded from the cloud.

He spoke his ten commandments,
Inscribed them with his hand
On stone. And these forever
Unchangeable shall stand,
His government's foundation,
His will for all the world,
The transcript of his nature
To all the world unfurled.

But what! Has man dared alter
That written by his Lord?
Dared meddle with *one* precept,
Destroying the accord?
Think well! At Sinai's mountain
Jehovah did declare,
"The seventh day is Sabbath,"
And has he changed it? Where?

O soul, pause long, consider!
If light to thee be given,
Arise, obey thy Maker;
How else canst thou gain heaven?

Spokane, Wash.

O HEART OF MINE, BE STILL

MRS. E. M. PEEBLES

O heart of mine, be still! cease, cease repining.
Look up — beyond; there's resting by and by.
Beyond earth's clouds there's brightest glory shining,
And joy and peace in heaven's eternity.

Art lonely? Yes, the friends thou lov'dst were taken
Long years ago, and they have been at rest,
While thou hast toiled with faith unshaken,
Because of three short words, "He knoweth best."

Art tired? Yes, the way seems long and dreary,
And sometimes heaven seems so far away;
But oh, 'tis not! it seems so for thou'rt weary;
For heavenly echoes reach thee every day.

These strains which even now are ever singing,
Are but the echoes of the songs above;
And even now their melody is ringing,
And heaven's in the heart that's filled with love.

O love! O joy! O peace! These make for thee a heaven;
And even now, with Christ enthroned within,
Thou hast not far to go to find it,— even
In every heart where thou canst find no sin.

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THOSE TEARS

WORTHIE HARRIS HOLDEN

Above, a leaden sky with not one break
To show that light and heavenly blue surround,
And nature's tears are falling thick and fast
Upon the sodden ground.

But faith has pierced the gray and somber dome
To view the peaceful glory-reign on high,
And reached a trusting hand to catch and hold
Some pearl-drops of the sky.

When we shall soar from this dark, dismal world
To dwell enraptured in the realms of day,
We shall discern the blessing of those tears
Forever passed away.

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"If we noticed little pleasures
As we notice little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world would be!"

"Inasmuch"

IVOR C. BROOKER

"INASMUCH as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Surely this suggests to us the splendor of even the humblest ministries wrought in the name of Jesus.

Why is it that we are always looking for a large and conspicuous act to perform, and at the same time pass by so many little acts of thoughtfulness, helpful ministries, little services of interest and sympathy?

Kindness is usually done without preparation, and unconsciously, being prompted by love. There is no thought of self-gain; it is not done for effect, or from a desire for recognition, and is most pleasing to Christ. The larger things are generally purposed and planned for, and are done consciously and with intent.

Our Saviour's blessed words that even a cup of cold water given in his name will not be unrewarded, shows us that any act of kindness, no matter how small, is accepted by him as done to himself. We go aside to pray and meditate in our chamber or some sacred retreat, hoping that Jesus will make his presence felt by us there; but how much better to have him come to us in some sorrow which we may comfort, or some need to which we may minister!

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25: 35, 36.

In that great day of days we shall hear these words fall from the lips of our Saviour, and then shall we reap the reward of many little acts of kindness unconsciously done and forgotten. Many will say:

"Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

And Jesus will answer,

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us not miss the significance of the love that is shown by the most commonplace kindnesses, and hear our Saviour's voice say, "Ye have done it unto me."

The Judgment

JUDGE G. H. WHITNEY

HAVING been a judge for several years, the events connected with a judgment seem solemn to me, especially the sentence of the judge.

It appears from the Bible that in court a juryman has almost as much responsibility as a judge. The jurymen are each called a judge by Christ himself, for in speaking to the twelve disciples, whom he appointed as twelve jurymen, he said:

"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 29, 30.

Here we have the forming of a court and the appointment of the jury by our Saviour himself. Thus the plan of trial of hard cases before a jury of twelve is nearly two thousand years old; yes, older than that, for we find that Moses appointed able, or wise men, one out of each of the twelve tribes of the children of Israel, to act as a jury, saying,

"Take you wise men, and understanding, and known among your tribes, and I will make them rulers [or appoint them jurymen] over you." Deut. 1: 13.

At that time Moses appointed lower judges, in lower courts of justice, and gave them final jurisdiction in smaller crimes; but all the hard cases should come before the jury of twelve men, or "wise men," one from each tribe. Deut. 1:15. And when this jury returned their verdict, if "guilty," Moses, the superior judge, gave sentence.

At that time Moses as higher judge charged the lower judges that they should not respect persons in judgment,—that they should judge the rich as well as the poor; for they should remember that the judgment is of God. Deut. 1:16, 17.

Before the time of Moses was the great day of judgment appointed,—a day in which he (God the Father) will judge the world by that man (Christ the Son) whom he hath ordained. Acts 17:31.

This day for the judgment of Adam and Eve, and all their children, was announced in Eden. But if man had never been guilty of sin, then there would have been no need to deprive him of life, or to give the sentence of death.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3: 2, 3.

By the above scripture we learn that Eve understood the announcement of what would make it necessary for a day to be appointed to judge the world, whether good or evil, worthy of life through Christ, or guilty of a death sentence through the devil, or the serpent. Gen. 3:1.

Before Adam was created, evidently "the serpent," or "the devil," and his angels had been tried in a heavenly court before a perfect Judge. Matt. 5:48.

It appears that Michael, or Christ, pleaded in this heavenly court before a perfect Judge, for a perfect government under a perfect law, while "the dragon," that old serpent of Eden, called "the devil," pleaded against the perfect law of God, the ten commandments.

It appears by the record that Satan and his angels lost their case, and were cast out of this heavenly court. Rev. 12:9.

As we have shown, "the old serpent" went into Eden, and it became necessary for God to appoint a day in the which he would judge the world by that man Christ whom he ordained in the appointment. Acts 17:31.

Now we have been living seventy-six years in the time when the righteous are being judged, or the records of the heavenly court looked over. How much longer this work will take and when Christ

shall be revealed in the clouds of heaven, no man knows. Matt. 24:36.

But when this appointed time ends for the judgment of the righteous, then will the judgment of the wicked begin. The jury for this trial of the wicked are being impaneled today, one out of each tribe of the children of Israel. Revelation 7. This jury will sit with Christ in the judgment of the wicked. Rev. 20:4.

Dear reader, we each have a case in this judgment, whether it be good or evil. It remains with each one of us personally to make the choice whether we will be found guilty or not guilty before the heavenly Judge. Christ shed his precious blood upon the cruel cross to wash away your sins and mine. Therefore, with the man of God, "choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

"Not According to Our Works"

TYLER E. BOWEN

So much better is God to us than we deserve, that our praise and gratitude should constantly ascend to him for his mercies. Especially as workers for him (although the truth applies to every believer), the words addressed to Timothy by his father in the gospel are full of comfort and cheer:

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:7-9.

Think of it! God thinks more of the purpose which he purposed in his Son for us, even before any one sinned here on earth, than he does of what we may have done. He deals with us in that Son according to his "*own* purpose and grace," rather than according to *our works*. How comforting, and cheering as well, this should be to us!

As we look over what we have done — *our works* — usually we see more to discourage than to cheer. The enemy well knows this. This leads him to hold up before us our imperfect works to dishearten us. Let us refuse to look at the picture he presents. Usually, if not invariably, he lists our confessed and forgiven sins. It would be to his disadvantage to do otherwise. With Luther we can call the tempter's attention to the fact that he has omitted to state at the bottom of this catalogue that the blood of Jesus Christ has atoned for all these.

Yes, God "hath saved us, and called us with a holy calling, not according to our works," thank the Lord, but according to "*his own purpose and grace*."

And added to this calling, let us not overlook the exceeding precious gifts bestowed: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Let us be encouraged by these assurances guaranteed us in Christ, and by faith make them our own.

Seeing and Believing

HARLAND U. STEVENS

IN a heart-to-heart talk with a dear friend, in whose Christian experience I have full confidence, he said to me longingly, "I can see how the Lord can save others; I can see how he can save you; but it is hard for me to see how he can save me. It has always been so hard for me to believe."

How many sincere, honest souls find their hardest battle at this point, and yet, how glorious a victory may be won! Here you meet the enemy, and he tempts you to stop to parley. He tells you that Christ can save others, but that you he cannot save. You look at yourself and see the tattered garments; you feel the wounds of past battles; you remember where you have spoken harshly; you remember how unjust you are tempted to be at times, how impatient, how imprudently you have spoken. You look for something good; but are afraid that every good trait has been spoiled by the pride you have been tempted to feel over it. Your heart sinks, and you gasp, "Oh, I cannot see how the Lord can save me!"

But "this is the victory that overcometh the world, even our faith." We have victory if we maintain the faith. It is not necessary to *see how* Christ can save us. Abraham could not at first see how God could make of him a great nation. So he and his wife devised a plan which they thought would help the Lord out of the difficulty; but it proved to be more of a curse than a blessing. It isn't necessary to see how God can fulfil his promises to us. Moses couldn't see how God was to deliver Israel through him, as he had promised. He thought at one time that he could see the plan; but his egotistical scheme failed miserably, and for forty years seemed to have completely defeated God's purpose. Even when he was finally about to begin his victorious career, he could not see how the Lord could deliver Israel through him. He could see how he might do it through some one else (Ex. 4:13), but not through him, who had failed so signally.

No, it isn't necessary to see how God can fulfil his promises. It isn't necessary to see how he is going to save us. He will take care of that. We can *believe* without *seeing how*. Abraham couldn't see how, but he believed that God could and would make of him a great nation; and God did it. Moses couldn't see how, but he believed that God could and would deliver Israel; and God did it.

If you cannot see how, you have power to believe that God can save you, for he has declared: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isa. 44:22. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. 3:4. What lan-

guage could be more definite and assuring than this: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. Why, my dear friend, the one practical purpose of the whole plan of salvation is to save sinners just like you and me. This is the victory, even your faith. Maintain the faith, and God will make it victory for you. We may not see how he can transform faith into victory; but God knows how, and he will look after that.

On page 72 of "Early Writings" there are some statements relative to this question, that will serve as life preservers to the soul about to sink in the ocean of despair. Keep them within reach for the hour of need:

"The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise. True faith lays hold of and claims the promised blessing before it is realized and felt. . . . Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. . . . The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds."

And here are the words of the angel,—the hand of God reached down to help you out of doubt:

"Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them."

And so, when the enemy tempts you to say, "Oh, I do not see how the Lord can save me!" it is your privilege to say, "Yes, it is true that I cannot *see how*, but I can *believe* that he will save me;" and that faith is the victory. With it God will work out your salvation and let you study the process after it is completed.

Florida, Argentina, South America.

"Awake! Awake! Awake!"

J. Brush Anderson

It is time that an alarm was set to rouse us out of sleep. The Lord has told us that his church would be asleep, and still we sleep on, knowing that he will spue us out of his mouth (Rev. 3:16) and cast us, with the wicked, into the lake of fire (Rev. 20:14), if we do not arouse ourselves and repent.

We are not only asleep, but we are blind; for if there ever was a time when delusion walked abroad in the land, it is now. Satan has worked his plans well in deceiving us in regard to promises and pledges. On every hand we find persons promising or pledging to do certain things, and then forgetting that they had made such promises. Forgetfulness, we are told, is a sin. Not only forgetfulness, but "lying lips are abomination to the Lord." Prov. 12:22.

"The obligations to which one's word is pledged,—if it do not bind him to perform a wrong act,—should be held sacred."—"*Patriarchs and Prophets*," *p. 506.*

As we read the word of God and study it, we find that his promises to us never fail; for "there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." 1 Kings 8:56.

"The Lord is not slack concerning his promise" (2 Peter 3:9), and he wants us to be as careful to keep our pledges and promises as to keep the commandments he has given us.

If we expect (and we all do) to have a character like Christ's and be numbered among the redeemed, we shall have to put away every sin that besets us, and fulfil our promises; for each promise is written down in the books of heaven. We may deceive men by our acts, but God knows all, and we shall have to give an account in the day of judgment.

So let us awake before we fall into that sleep of the unbelievers who "shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11.

An Old Slogan---Finishing the Work

D. E. Lindsey

In Revelation 10:7 the word of the Lord declares: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." The finishing of this mystery includes the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), and the fulfilment of the message of the seventh angel of Revelation 11:15, which declares that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ," and that "he shall reign forever." Daniel the prophet pictures the culmination of God's work, with the same events, in these words:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:13, 14, 27.

With this agree the words of Paul the apostle in his first Corinthian letter. He says:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:24, 28.

The question I wish to propound is, How should we relate ourselves to the accomplishment of God's purpose, and what does God expect of us? The texts of Scripture cited, reveal an eternal purpose in the mind of God from creation, and this is revealed in his word, as follows:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

Man was "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10), and the whole duty of man is declared to be to keep God's commandments (Eccl. 12:13).

We gather from this that when man in his innocency was placed in his Eden home, God's purpose was that he should multiply and that his posterity should be a holy people, to live and enjoy the earth eternally. In Genesis 1:28 we find the record of God's commission to man to multiply and replenish the earth and subdue it. We find a repetition of this command addressed to Noah, as recorded in Genesis 9:1.

When sin entered the earth, the work of redemption provided for in the eternal counsel between the Father and the Son, upon their decision to create man a free moral agent, became effective, and the promise that the seed of the woman (Gen. 3:15) should bruise the head of the serpent became operative. Adam failed because of sin; so also did Noah; and while Noah's descendants might fill the earth, they never could by human wisdom or power finish the work as originally designed. Early in the history of the race, a plan, under shadow and in type, was introduced, which was designed to correct the evil and finally accomplish God's original purpose. God declared:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." Amos 9:11, 12.

In Acts 15:16 we find the apostles, in counsel (quoting from this scripture), declaring:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

The work under consideration and to which they applied this prophecy, was the work of Christ and his apostles.

Now we are ready to answer the question, How can the purpose of God, as originally designed, be carried out, and what is our part in the work? A marvelous necessity stares us in the face. A new creation is absolutely necessary. "What!" says one, "destroy man and try it all over again?" Not so! But "the creature [man] was made subject to vanity, not willingly [on God's part], but by reason of him who hath subjected the same in hope." Rom. 8:20. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Instead of God's destroying the human race, he subjects it to the life of vanity we live in the flesh, with the hope that his goodness may lead man to repentance, and man thus become the purchase of the "Lamb slain from the foundation of the world." Rev. 13:8.

Words found in 1 Corinthians 15:45-47 will open before our vision an understanding of how Christ can accomplish the work. We are there told that the second Adam was made a quickening spirit, that he was the Lord from heaven. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16), and declared that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). In verse 7 of this same chapter the mystery is unfolded in these words, "Ye must be born again." The same thought is found in verse 3. This new birth is equivalent to a re-creation. In 2 Corinthians 5:17 we read, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"—re-created to the same good works that man was originally created unto. Eph. 2:10; Eccl. 12:13.

We will now notice some of the sayings of Jesus, our example: "My meat is to do the will of him that sent me, and to finish his work." John 4:34. Notice, "to finish his work"—the work the first Adam and Noah failed to do. Again we read, "I have glorified thee on the earth: I have finished the work which thou gavest *me* to do." John 17:4. Notice, Jesus finished the part of the work allotted to *him*. On the rugged cross of Calvary we hear our dear Lord, in his agonizing death cry, saying, "It is finished." John 19:28-30.

Not only had Jesus done his part, but in his death we have the assurance that we may do our part. Isaiah, looking down the ages, not clearly understanding the tragedy of Calvary, seeing Jesus cut off in his youth without posterity, cries out: "He was taken from prison and from judgment: *and who shall declare his generation?* . . . He was cut off out of the land of the living: for the transgression of my people was he stricken." Isa. 53:8. Our blessed Master, although crucified without offspring after the flesh, is not without hope, for the psalmist, looking into the future, declares, "A seed shall serve him; it shall be accounted to the Lord for a generation." Ps. 22:30. And Paul, the master mind in the word of God, says, "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:8. To be a descendant of Abraham after the flesh is not sufficient, but "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "So then they which be of faith are blessed with faithful Abraham." Gal. 3:29, 8. "Israel, which followed after the law of righteousness [or a righteous law], hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." Rom. 9:31, 32. Thus we see that it is not enough to be born of the flesh; we must be born of the Spirit if we would be counted as a part of Christ's seed.

In Matthew 25:14, 15, the Saviour illustrates the work left for us to do, and declares that he gives to each according to his ability. Our work is not to labor for the gold of earth, but to labor to multiply souls by the spiritual birth; to hasten the completion of God's work in gathering from every nation, kindred, tribe, and tongue those who will be counted for the seed, and so hasten the time when the holy seed may enter upon their happy work of subduing the earth and making it like the original happy Eden home. In Philippians 2:12 we are admonished to

work out our own salvation with fear and trembling; not that we can find justification by the deeds of the law, but that after escaping the condemnation of the law by faith and repentance, we may, by the enabling of divine help, do those things that are well pleasing to God, the which things we could not do while sin dwelt in our mortal bodies, and so ruled our members contrary to the spirit of life in Christ Jesus.

"To each man is given a day and his work for the day;
And once and no more, is he given to travel this way.
And woe if he flees from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

"There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

"To each man is given a marble to carve for the wall;
A stone that is needed to brighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.

"Yes, the task that is given to each man, no other can do;
So the errand is waiting, it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days."

True Religion and Religious Truth

N. D. Anderson

Because our profession is higher than our practice, is that why our children drift away from us, our friends become alienated, our enemies revile us? Cannot we grow up side by side, wheat and tares, in peace? Cannot we, like Paul, be all things to all men, in Christ Jesus?

The theory of this present truth is most beautiful, for the reason that it is truth. But it seems that truth can be divested of love — that is, in our hearts. It can be the cold, scintillating sword between fallen man and his Eden home, or the inviting arms of the Saviour, with their pierced hands.

Truth is divine, but in Christ Jesus divinity took on humanity; so the divine truth of our religion should take on humanness, the love of our fellow man.

Shall our religion, then, be made to appear a sword of justice that we ourselves cannot wield, that endangers not only all who come near us, but ourselves as well? or shall we make it the outstretched arms of love, pleading and compelling in its humility and in its evidence of self-crucifixion?

The Second Advent

George S. Belleau

"This know also, that in the last days perilous times shall come." 2 Tim. 3: 1.

In verse 4 we find one of the causes for the perilous times. "Men shall be . . . lovers of pleasures more than lovers of God," and the Revised Version gives it, "lovers of pleasure *rather* than lovers of God."

When we read of a crowd blocking Broadway in its attempt to enter a "movie" theater — not one of the cheap places, but a show that costs $1 or $2 a ticket; of the man from the forge buying diamonds; of clerks betting a cool thousand on the races, we cannot help but believe that we are in the last days in which extravagance and wickedness are coming to a head — a head that will be crushed by Christ's second coming.

Says Remsen Crawford in the New York *Times* of Sept. 21, 1919:

"More than 350 splendid hotels have been planned for construction before next summer in all parts of the country. The building of many of them is already under way, the cost ranging from $7,000,000 down. Not a few of these luxurious establishments will cost a million dollars, or thereabouts, each."

Speaking of the race tracks, he says:

"But the unparalleled elasticity of private fortunes has perhaps been more wastefully revealed at the race tracks this year than elsewhere. It has been no uncommon thing for the attendance at the races to run above 25,000 a day. The price of admission at Saratoga was $8.80 for the club seats, $3.30 for the grand stand, and $1.50 and $1.10 for the field. This meant that the receipts would run from $65,000 to $100,000 a day. The tax on this sum was 10 per cent. But the gate receipts, great as they were at Saratoga, form the smallest part of the evidence. It was the money that was wagered on the races. One of the foremost operators at the track was asked to estimate the amount of money that had changed hands one day when the betting was free. He put the figure at more than $2,000,000."

Speaking of the increased sale of jewelry since the war, Mr. Crawford quotes T. Edgar Willson:

"'It has been one continuous Christmas season all summer,' said T. Edgar Willson, editor of the *Jeweler's Circular*, official organ of the National Jewelers' Board of Trade, alluding to the trade. 'Nobody in the business has ever seen anything like it before. It is nothing short of hysteria, the way everybody is buying jewelry. And it is not cheap jewelry, either. It is the real jewelry — jewelry that enables one to carry a fortune in one's hand. As all jewelers know, there have always been two main seasons of sale, Christmas and Easter, but there has been no let up at all this year.'"

Mr. Crawford ends his article with the following words:

"Pleasure, pleasure! who can turn churlishly from all these contemplations of luxury and give heed to the cry about the high cost of living? Who can take seriously the wail of hard times when blacksmiths are joining the jeweled ranks?

"Is this the America that stopped every wheel just one year ago when the Government needed gasoline?"

* * *

Christians

Christians cannot be half-baked. Hosea 7: 8.
Christians cannot be dry-cleaned. Eph. 5: 26.
Christians cannot be dare-devils. James 1: 14; 4: 17.
Christians cannot be nearsighted. 2 Peter 1: 9.
Christians must be washed and ironed. Eph. 5: 27.
Christians must be Artesian wells. Isa. 58: 11.
Christians must be 100 per cent pure. Rev. 14: 5.
Christians must be standard measure. Dan. 5: 27.
Christians are dealers in stocks and bonds. Acts 16: 24; 20: 24.

Llewellyn A. Wilcox.

IN MISSION LANDS

Carnival Time Among the Incas

ORLEY FORD

WE are now in the midst of carnival week here at Pomata, Peru. I wish our United States friends might see for themselves some of the heathen customs practised at this time in the name of religion and with the sanction and encouragement of the priests of these parts. These are not the only Catholic feast days of the year, but this is the chief time of feasting. As you cannot see for yourselves, I will give a brief description of the proceedings.

The first day, Sunday, every one is supposed to go to town to pay his respects to the governor of the district and to the priest. Each takes a small gift of potatoes and a bouquet of flowers. The governor receives them, and offers some sort of recreation. This may take almost any form, but the principal thing is to get drunk.

Monday is the day to bless their crops. They gather in small groups and go to their fields. If rich, they take the priest with them; if not, just some holy water. They take different kinds of fruits, such as are obtainable, some green twigs, a bottle of alcohol, and coco. This they bury in the field. Over the spot they put a white flag and sprinkle it with the holy water. Then, to be sure of the blessing, they all spend a few hours getting drunk, for the health of their crop.

Tuesday starts the dancing. Early on this morning the chiefs, or leaders, of each neighborhood start native band music at their houses. The band is composed of native drums, reed fifes, small violins, and several other crude instruments whose principal value seems to be that they will make a noise. On this morning these native bands may be heard in every direction all over the pampas. About ten o'clock they have gained the necessary enthusiasm, and start the dance. The men go single file, following their leader, in circles of about twenty feet, in a measured halting run. In this way, playing and dancing, they move slowly off across the pampas. Many of the dancers have costumes of various kinds, representing angels, devils, and animals of all descriptions. Some are nondescript. All are as hideous as they are capable of inventing, and many times very expensive. They also all carry bright-colored slings, which they wave as they dance. Many times they chant weird songs as they go. As they pass houses, the inmates join the dancers. Occasionally they stop long enough for a drink all around. Toward evening about all are so drunk they can hardly stand, but they still try to continue the dance, until the darkness compels them to stop.

Most of the dancers sleep where they are, and the next morning start in again. In this manner they spend each day until the end of the week. The last days the groups sometimes join, and number many hundreds. With so much drinking there is much fighting, and many are killed. Only last night a man was killed within a short distance of the mission. He was one of the group that stoned me a year ago. The wickedness that follows in the wake of these feasts by day and night is indescribable.

Our brethren do not take part in these feasts, but it is a strong temptation, oftentimes brought to their very door. Some who are a little weak come to the mission and spend the week helping around, so they will be away from temptation.

As the missionary sees these poor people engaging in such heathen practices, his heart goes out to them, especially when he realizes that they are doing it as a Christian duty, by which they expect to win salvation. It makes him wish he could teach all of

INDIAN FEAST DANCERS

them the simple gospel story. We hope by our words and example to cause these heathen customs to be a thing of the past.

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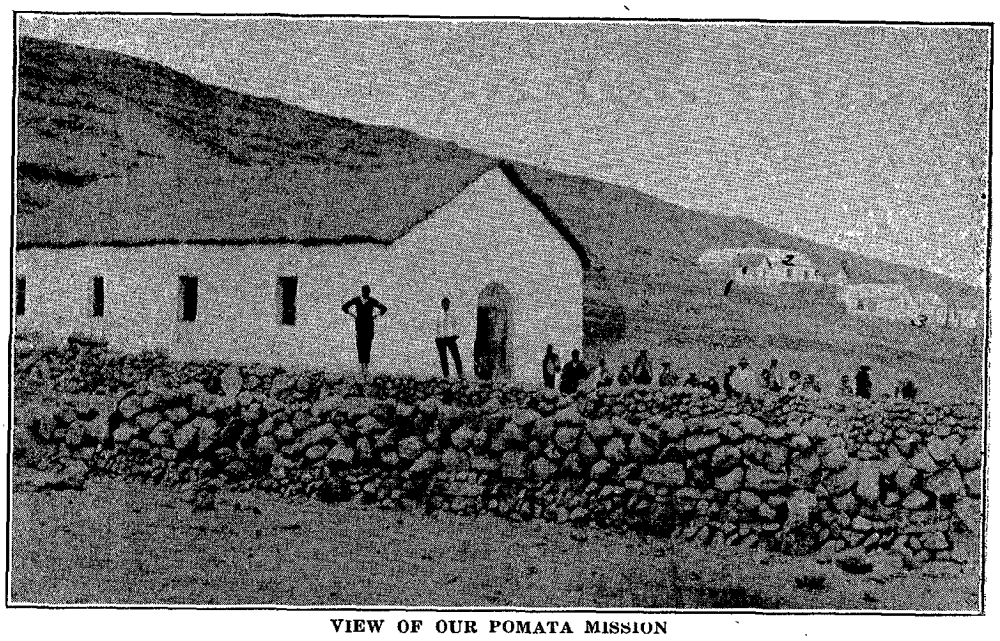
Nigeria

F. H. AND E. ASHTON

"FAR and near the fields are teeming
With the sheaves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain."



VIEW OF OUR POMATA MISSION

The Church in the Foreground Is Used as a Schoolroom During the Week. One Hundred Students Are in Attendance.

If these words were ever true, they are true of this time and place. Nigeria occupies one thirty-third of the continent of Africa. The southern province is very fertile, abounding in palms of various kinds, also in orange, banana, mango, and coco trees. The palm tree alone supplies the natives with rich products.

The northern province is not so fertile, and in places seems to bear the Mohammedan curse. It joins the Great Desert on the north, from which comes the *harmattan,* a cold, dry, sand-laden wind, which dries almost everything before it. The wet season, from May to September, is much the same in both provinces, though the southern province has rather more rain than the northern.

The native population of the country consists of a large number of tribes, some of which are of such size and importance that they really deserve to be considered distinct nations. Each tribe has a different language, occupation, religion, temperament, and aspiration. There are many pagans among them, but many of these are turning to the Mohammedan belief every year. They have their annual feasts and sacrifices, when sheep, goats, pigs, and chickens are offered in great numbers.

Our work was started about six years ago by Brother D. C. Babcock and some native workers from Sierra Leone. Since that time it has continued to grow. The calls that come to us are more than can be answered by our present force of workers, but we are hoping for help in the near future.

Our needs are great. We must rely very largely on the native teachers to carry the message; but before they can do this, they must be trained. One of our greatest needs, therefore, is a good school building where we can care for about fifty boys. The school that we have been using for two years was blown down. We have at least fifty young people who ought to be in school this year, but we have no room for them. During the first quarter of this year we had the joy of seeing eight bright young boys go forward in baptism, the first fruits in the northern province. Four of them are doing very well in all their work, and can do all our interpreting, cooking, laundering, and housework. At the outstations there are honest souls who are very faithful in all they know to be right. At one station we have a membership of 100 and a substantial church building.

The industrial part of our work is very important in this province. Every boy is expected to learn a trade of some kind, so that if necessary he will be able to support himself and to help others as well. This branch of the message has brought us into favor with the government, and we hope to have at least one station self-supporting next year.

The medical work also has proved a great blessing to all concerned. We have been able to care for and comfort 150 people during our brief stay. One was a person who had not walked for four years; today he is strong and happy. When a patient is too far away from the mission to receive attention daily, he is brought to the station, where we have some small rooms. There he is cared for until he is able to go home.

We rejoice that it is our privilege to have a part in this glorious work, and we ask an interest in your prayers, that all may be done to the glory of God.

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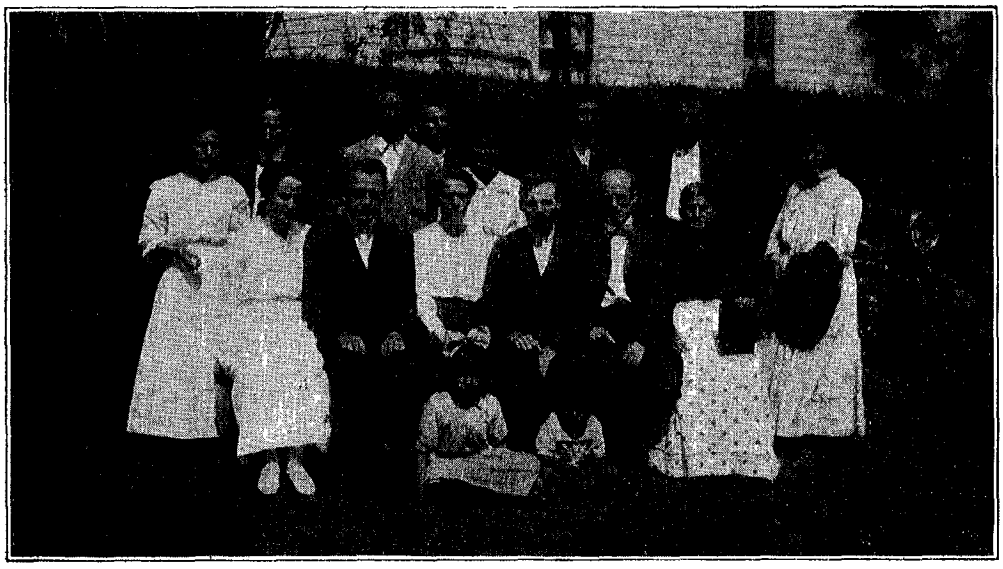
The Colporteurs' Institute in Guatemala

J. A. P. GREEN

THE steamer "Saramaca" arrived in Puerto Barrios, Guatemala, the morning of February 12. After going through the usual preliminaries, such as the examinations by the doctor and at the customhouse, it seemed good to place our feet on *terra firma* again. We had a twelve hours' ride through tropical forests and banana plantations, ascending continually until we reached the beautiful capital city of Guatemala, five thousand feet above sea level. I was agreeably surprised to meet one of the faithful colporteurs, Brother William Bloomfield, on the train. He was on his way to attend the colporteurs' institute, and was doing missionary work. On arriving at the terminal, we were pleased to find the brethren awaiting us.

The afternoon of February 13 we began the colporteurs' institute, with all the colporteurs present. There was a deep interest manifested from the very beginning, and we enjoyed much of the Spirit of the Lord. We greatly appreciated the help given by the superintendent, Brother E. W. Thurber. He conducted the devotional period every morning; also



Workers in Attendance at the Colporteurs' Institute at Guatemala City

the evening services. Practical thoughts were presented that greatly inspired all in attendance.

We spent a short time recounting the blessings of the Lord upon the work in Guatemala during the last five years. Wonderful has been the progress in this field.

The work began July 31, 1910, but practically no book work had been done until the year 1915. The following figures show the progress year by year:

Year	Colporteurs	Hours	Value
1915	1	21	$ 168.30
1916	1	1,113	1,178.51
1917	1	919	1,813.05
1918	1	.....	56.00
1919	3	3,898	4,810.07

The distribution of more than six hundred large books and several hundred small books has interested many Spanish-speaking people in the truth. One sister who has decided to keep the Sabbath and devote her time to the selling of our literature, came to a knowledge of the truth through reading one of our "precious books."

The colporteurs expressed their thanks to God for permitting them to accomplish so much last year, and have resolved to do greater things during 1920. They have set their goal at $5,000 for this year.

We were glad to welcome three additional workers to our band of colporteurs, some of whom will devote all their time to the giving of the message through the printed page.

When we spoke of the recommendation presented at the recent bookmen's convention held at Cristobal, Canal Zone, in regard to the "Big Week," which was to take place March 14-20, the colporteurs became very enthusiastic, and placed their goal for this week at $825. Three of the Spanish sisters shown in the picture placed their goal at $10 and $15.

The hospitality shown by Brother and Sister J. S. Seal was greatly appreciated by all present. It helped to bring about a spirit of unity.

The republic of Guatemala contains 42,000 square miles, and has a population of about two million people, half of whom are Indians, and perhaps not more than one third can read and write. However, there is a great awakening in this country as a result of the printed page. Hundreds of men and women can be seen reading the newspapers, a thing unknown, especially among the women, a few years ago. At that time they felt satisfied; but a change is taking place in the world, and it seems the people here are also very anxious to improve in every way. This desire for knowledge and for better conditions presents a wonderful opportunity for our truth-filled books. We ask for your prayers, that the colporteurs may be enabled to place many of these good books in the homes of this republic, thus bringing light to many who now sit in darkness.

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Bookmen's Convention in Asia

C. E. WEAKS

During the last ten days, from January 27 to February 5, our bookmen of the Far East have been together in Shanghai, China, the headquarters of our work in East Asia. Representatives have been present from the North, South, East, and Central China Union Missions, Malaysia, the Philippines, Japan, Korea, and Manchuria. More than thirty workers, foreign and native, have been in attendance. The workers came with reports that cheered, and problems that called for earnest prayer and study.

The Lord was good to our Far East colporteurs during the year 1919, and a large amount of literature was sold. With but one exception, each of our ten union missions shows good gains over all previous records, despite the fact that in many places difficul-

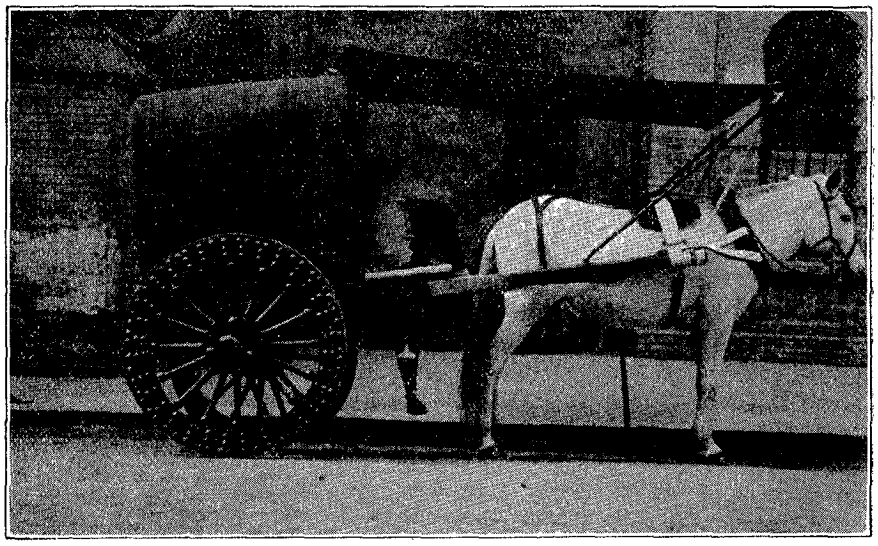
Native and Foreign Delegates Attending the Bookmen's Convention Recently Held in Shanghai, China

ties have been great and trials many. Our report for last year is not yet complete, but our sales may be figured at approximately $115,000. While this does not seem like a large sum when we compare it with what is being done in our great world field, yet if we stop to consider that less than twenty years ago our world sales were but twice this amount, it does seem wonderful indeed that today here in East Asia we are sending out this large volume of literature. During recent years we have become so accustomed to speaking in terms of millions when referring to our publishing work that we are almost inclined to forget the days of small things, the days of beginnings. Here in many places we are just beginning, and our supply of vernacular literature is limited, and our constituency small. In 1900 there were in all the world 75,000 Seventh-day Adventists, our publishing work had been established more than fifty years, and there were thirteen publishing houses in operation, with 600 employees. There was an army of colporteurs, well supplied with large subscription books. Yet the sales for the year were but $250,000. Twenty years ago we had scarcely a Sabbath keeper in all this part of the world. With possibly one or two exceptions, it was this side of 1900 that the first missionaries came to East Asia to begin the study of the languages preparatory to entering upon the work of preparing literature. Even today, in many of these Oriental lands our colporteurs must still largely use magazines and small publications. Yet our men have had faith to set their goal for 1920 at $150,000 worth of literature in Eastern Asia, and we believe that by God's help we shall reach — yes, pass — this amount.

It was thirty years ago this week, Jan. 30, 1890, that the first field secretaries' convention was called by this denomination. It was held in Battle Creek, Mich. Taking Battle Creek as a starting point, Shanghai, China, can well be called the end of the earth; so here we are today, out at the end of the earth, holding a convention for our leaders in this great department of service. And how the work has grown during these thirty years! Even ten years ago we did not own a publishing house in all Asia, though we were operating two or three small presses in rented buildings. Today we have, including the one in India, six publishing houses in Asia, and these are publishing literature in thirty-two languages. Every few months we hear of some new language being added to this long list. Dr. J. N. Andrews, grandson of our first foreign missionary, has during the last year pushed afield to the borderland of Tibet. In fact, he has planted a mission station which will act as a base from which he will reach the long-neglected Tibetan race. He hopes soon to have literature ready in this new language.

We were glad to have with us in our convention a number of native field and tract society leaders from the China field. We can never hope to have sufficient foreigners in these lands fully to man the various departments, so we must push forward as rapidly as possible the work of developing native leaders who will be able to bear heavy responsibilities in the various departments of our work. We already have a number of such men connected with the publishing work, but we need many more. The Far Eastern Division of our field contains more than a third of the human family. Before this work is finished, we must have an army of well-trained native leaders, as well as privates, who can carry the message on to these waiting, unnumbered millions.

This convention will, I believe, mark the beginning of still better things here in the Far East. Our men are returning to their fields full of hope and courage, determined that by God's help they will do their part in flooding Asia with the literature that is to act so important a part in preparing the world for the second coming of our Lord.



TWO-WHEELED CART, PEKING, CHINA

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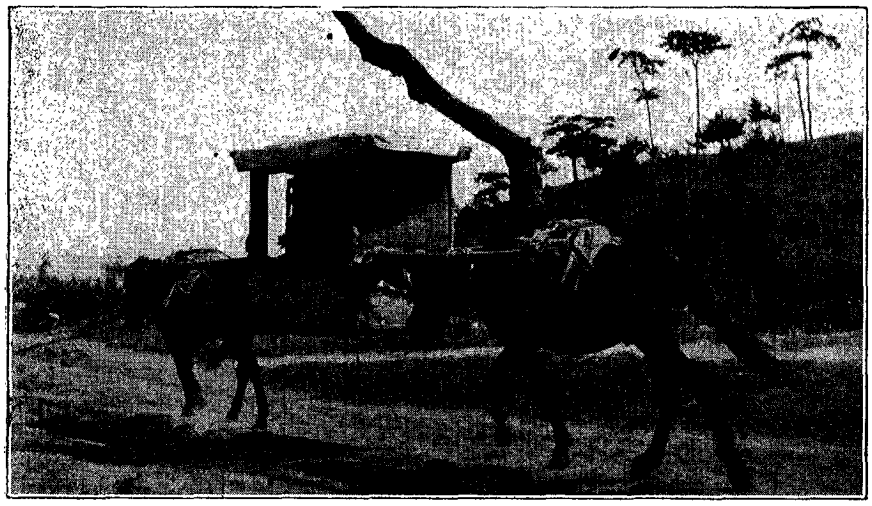
First Impressions of Peking

(*Concluded*)

FREDERICK LEE

FOREIGNERS of all nationalities mingle among the people on the streets in Peking or in the crowded bazaars. Among them are many Americans. Speak to a man in a shop or on the street, and tell him that you are an American, and he will invariably smile broadly, and, with his thumb pointing in the air (meaning first-class), say, "We Chinese like the Americans. They are our best friends." Prominent Americans visiting Peking are received with the greatest cordiality by the Chinese officials, who vie with one another in giving them a good time. Of late many of our leading Americans have visited Peking, with the idea of helping China solve the many problems that are today facing her. America, of all countries, has the greatest opportunity for aiding China in this time of crisis.

Along the streets of this typical city pass conveyances of every description. The rumbling two-wheeled cart, the swaying litter, the honking "gas cart," the squeaking wheelbarrow, the bouncing sedan chair, the sweating jinrikisha coolie, the shifting burden bearer of the desert,— the camel,— all pass and repass one another on the city highways. Here the slow-moving vehicles of ancient times vie with the flashing conveyances of the present age. Silently along the edges of the broad roads, strides the long line of indifferent dromedaries. To them



MULE LITTER, PEKING, CHINA

and to their caretakers it matters not that great changes are taking place in the world. How typical they are of the mass of people still indifferent to and untouched by the vast movements of this new era!

Peking is a city of peddlers, who infest every alley and street. Their calls pierce the early morning hours, and their cries break the stillness of midnight. They are always in evidence. As one is walking the street with a friend, having a quiet chat, suddenly the yells of one of these curbstone merchants break upon the air, one after another, until he and his friend are compelled to wait for all to be quiet again. I know that we have peddlers in America. I used to help one in our town. But we went at it quietly, going into the homes of the people and asking if they wanted to buy some potatoes or some cabbage. The worst form of disturbance we had was the old ragman, who went about blowing a horn. But here the walls shut the people in, so every effort is made to bring a purchaser to the door. There are devices of all kinds with which to awaken the buyer and call him to the door. There are bells large and small; brass cymbals beaten with sticks, or shaken with brass balls hanging from them; long brass horns; pieces of hollow wood or bamboo beaten with a stick; drums from the size of one that can be laid in the palm of the hand and beaten, to those the size of a dish pan. Then there are the voice calls of every variety. Every sound has its own particular meaning, and there are many of these to be heard every moment of the day. As I sit here in my office and write, I can distinguish a half dozen of these calls. One represents a seller of cooked meat; one a knife grinder; another proclaims that roasted peanuts are for sale; another, thread. Then I hear a clashing of cymbals and a beating of drums, and I know there is passing by a familiar troupe of performers who have a monkey, a sheep, and a dog, that will perform for one for a mere pittance. My little boy has learned to distinguish this sound, and when he hears it, out he rushes to the gate to see if he can negotiate with the man to perform again. Every man has his different pack and his different call to go with it, which he is bound you shall hear whether you are asleep or not. Hence this medley of the street from morning until night.

Every religion is represented in this ancient city. Buddhists, Taoists, Confucianists, Mohammedans, and Christians of all sects, are jumbled together within these four walls. Neither are the ancient religions dead. Their defendants are becoming alarmed at the inroads Christianity is making in their midst, and are bestirring themselves. A hall has been fitted up here in Peking where the virtues of all religions are discussed while emphasizing the idea that Chinese should stick to their own gods. Announcements are sent broadcast over the city, inviting any one to visit the place and listen to the addresses and take part in the discussions. While Christianity has made immense strides in the last century, yet only the edge of heathenism has been touched. Superstition still reigns, heathen rites are still performed, and ancestors are still worshiped in high places.

But this is not because Christianity has not made an effort in this great city. For more than sixty years gospel missions have been established here. Large schools and universities have been built, the churches are filled with students and some of the people of the city. Efforts of all kinds have been made. New movements are forming. The latest plan of the church to bring China to Christianity is the industrial plan. Social service is to play a large part in the future effort of the church. Evangelism is taking a back seat. Humanitarianism is going to fill the churches where evangelism has failed. This is the new banner under which the new forces are going forth to conquer the world for Christ.

Another movement which has stirred the churches is the "China for Christ" movement, started and carried on mostly by the Chinese themselves. They are hoping to carry the influence of Christianity into the government. They are encouraging the new patriotic movements on the part of the students and the merchants, telling them that this is a sign of a new moral awakening. China is to be turned to Christ. Industrial reforms and commercial changes are to prepare the way for the kingdom of Christ on earth. Christ is to be taken and made king by force. Such efforts were made nineteen hundred years ago, when the multitude came to "take him by force to make him a king." It is only as each individual is brought to the knowledge of everlasting life as it is in Christ that any one can become converted.

Another movement was started in Peking last year. It is the preaching of the coming of the kingdom of Christ to this country and to every country, in this generation. It is the advent message, a calling to true reform of the heart, a real preparation to meet the issue soon coming upon this world. The kingdom of God is not a kingdom of this world. This kingdom is made up of men and women from this world who seek a "better country," and a "city which hath foundations, whose builder and maker is God." God says, "Behold, I make all things new." Man cannot make this old world new by whatsoever power he may call up, or by the power of the intellect. Men and women have to become individually new creatures in Christ Jesus. God will not set up his kingdom on any man-made foundation. Hence we are here seeking to turn these men and women of the Orient into the true pathway, the way of God's commandments, and to persuade them to build upon the sure foundation of the word of God. We are glad for this privilege.

A Visit to Southern Mexico

GEORGE W. CAVINESS

AFTER nearly a year's absence it was my privilege, in company with Brother Juan P. Robles, to visit this part of our extensive and needy field. The trip was somewhat tedious, for we were compelled to spend eight days on the road instead of one day and a half, as it used to be; besides, the accommodations are not very good now. Trains run in groups, with an escort of soldiers for safety, and go slowly on account of the bad condition of the road, and at times do not run oftener than once a week.

In Puerto Mexico we left a good interest last year, and were glad to find it still alive and growing. One or two who gave promise last year had dropped out, but others had come in, so that their places were more than filled with new ones. We began our meetings with about thirty. After eight weeks the attendance increased to more than fifty. Although it rained day and night during most of our stay, it always stopped in the early evening, so that not a single meeting was interfered with on this account. I certainly never saw anything like it before in my work.

After a few weeks eighteen asked for baptism, and as nearly all had been keeping the Sabbath for some time, we began to examine them privately. We found three couples unmarried by the civil law. Two couples had been married by the Roman Catholic Church, but one had regarded neither the church nor the state. The marriage relation is very loose in Mexico. The teaching and practice of the church are largely to blame for it. Fourteen were found ready, and were buried with their Lord in baptism in the waters of the Gulf of Mexico.

Among those baptized were two Korean men and their wives, the first of that race to receive the message here in Mexico. There is quite a field open among this people in southern Mexico. The Koreans are industrious, economical, and liberal. Most of them profess Protestantism, and when they see what the Bible teaches, do not hesitate to obey. There is a colony here of more than a thousand, mostly in the state of Yucatan. They have lived in Mexico some ten years, and many now understand Spanish. A quantity of literature was secured for them in their own language, which will greatly aid our brethren in giving the message to their fellow countrymen. One of them already gives promise of becoming a valuable worker in the cause of the Master.

Before leaving Puerto Mexico, we had interesting visits from two men who came asking for help. One was from a near-by village off the railroad, where two or three families are keeping the Sabbath; and the other came from a small place on the river below Santa Lucrecia, where some fifty men, women, and children live on an island. He says ten are keeping the Sabbath and have regular meetings on this day, and that he is trying to help them as leader. He is a typical Indian in many respects, but he can read and write. Childlike, he wanted us to teach him to pray. He got down on his knees to show us how he did, and wanted to be corrected. He repeated the Lord's Prayer and a psalm or two, some of which was prayer and some not, but the aged man was just as willing to be taught to pray as any child at its mother's knee. He renewed his subscription to our paper, paid for a book, and gave an offering. We made arrangements for one of our brethren to visit them. Three others want to subscribe for the paper, but our friend did not have money sufficient to pay for them and get back home. Mexico's silent minister always goes ahead to prepare the way.

Our little Zapotecan church in Ixtaltepec did not feel very clear about our visiting them, on account of conditions there just now. The so-called revolution has turned into a sort of organized brigandage, and no one is quite certain whether he is a victim of rebels or of the very soldiers who ought to protect him. A gang of ten or twenty armed men will call at almost every house in turn and demand money, — five, ten, or twenty dollars, according as they suppose the family can pay. The poor people have only little garden patches and small cornfields on which they live, and they never see much money, so not even a robber expects to get much from them. If they cannot get money, they will ask for something else, as we know from real experience. We felt that we must see our brethren in Ixtaltepec, and so went there, although it was some five miles away from the railroad. We held meetings with them each afternoon from about half-past four until sunset. At dark, doors and windows were shut and lights turned down or put out, and things were generally quiet, and all went to bed early.

One night just after dark a band of men came to the front of the house, and one or two came to the gate and demanded ten dollars. The father of the family went out and told them that his wife had died some months before and that he himself was sick, all of which was true. He also told them he had only fifty cents about him. After he had handed that over, they asked for a sack and some sandals, which I understand were also given. They then went on their way, not knowing that we were in the house, or perhaps we should have been called on to contribute too.

The work is advancing even there, and a few are asking for baptism. The church is organized, and

A BANANA GROVE

The Place of Meeting in Southern Mexico

The Baptism of the Korean in Southern Mexico

the elders can attend to necessary cases. Despite the outward situation, the brethren there are paying more tithes and offerings this year than last year, and took in fifteen dollars on the Harvest Ingathering paper.

The home trip was not so long, but still quite tedious. We were left twenty-four hours in a little place called El Burro, while our escort train of soldiers went off on a side line to investigate some difficulty. We reached home safely in five days, though somewhat worn. The condition and needs of the people touch the heart, and we feel as never before to pray the Lord to send us more laborers.

Mexico City.

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A School Needed in Paraguay

J. W. WESTPHAL

At our school in the province of Entre Rios, Argentina, there is a little girl of fourteen years. She is from the little republic of Paraguay, her home being about six hundred miles distant. Her father, a widower, is very poor. A brother, one of our laborers, brought her to our school, and is paying her way. In our school there is another girl of about the same age, from another part of the same republic, who is working her way as best she can in a worker's family while she is attending the school. There are others who have been here; and there are still others who want to come, but the means for meeting the school expense is lacking, while the great distance adds an additional heavy burden.

Do you ask why they come this distance to attend school? Schools, at best, are scarce in Paraguay; and as is usually the case under such circumstances, they are inferior. There are none whatever that would meet the desires of these young people and of their parents. There are many persons in more retired places who want a school brought closer to them. For this we are planning. Such a school may be started in a small way by the time this reaches the reader. But it can be only a small beginning in a temporary place. We owe it to the good, but in worldly possessions poor, people of Paraguay to establish among them a school that will educate their minds and hands and develop young men and women of worth to leaven the growing generation, and be a comfort to the parents. All speak the Guarani language, and a minority the Spanish. This emphasizes their condition and indicates their need. It would take $15,000 to open a school upon the proper basis.

Puiggari, Argentina.

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The Malaysian Union Annual Committee Meeting

IRWIN H. EVANS

The Malaysian Union Conference Committee held its annual meeting at Singapore, March 2-12. There were present at this meeting the heads of all the mission fields except Elder W. P. Barto, who had been in Shanghai for some time on account of the illness of his wife, and who did not arrive until the day the meeting closed. The North Sumatra field was represented by Brother D. S. Kime, the treasurer.

I was glad to meet these workers after fourteen months' absence, and from the beginning it was evident that we were to have unity and co-operation. Throughout the entire meeting the brethren worked together in love and harmony, each trying to help the other to the best of his ability, and each sharing the others' burdens. I do not know how men could try harder than these men tried to make everything work out in harmony with the general policies and plans for the prosecution of our work.

These workers are all stationed in the tropics, and are subjected to the trying climatic conditions that make their work hard and exhaust the vital resources of the strongest. We lost from the field last year, through death and sickness, three families. The rest of our laborers have kept comparatively well, and prosecuted their work with considerable activity.

The audit for 1920 and the budget for 1921 were given careful consideration, and the sums required for the year 1921 were a surprise to us all. It is planned to erect several church buildings during the coming year. These will be expensive, but the brethren are undertaking to raise the money locally. They have a big task on their hands, but we believe they will succeed.

The publishing work was given careful consideration, and plans were adopted for a general rally in circulating our literature. An adaptation of Elder Spicer's book, "Our Day," has been made for the

Group Baptized in Puerto Mexico

general canvassing field, and many chapters have been selected to be brought out in tract form for our church work. The new publishing house building was dedicated during the meeting, an interesting program having been arranged by the workers present.

Careful study was given to the educational needs of the field. With a variety of languages in a widely scattered territory, it was a serious question whether we should have one polyglot training school, or allow each field to have its own little school and conduct it as best it could. It was finally unanimously agreed that we should have a polyglot school in Singapore. We have a beautiful, but rather small, site adjoining the publishing house, and it is on this that we plan to erect the school building. It was planned to have departments in English, Dutch, Malay, and Chinese, these departments to undertake to train workers in their respective languages. This school is to conduct all the grades up to twelve. In the local fields it was planned that the respective language areas should undertake to conduct schools up to and including the seventh grade. This will make our general educational plans harmonize with those recommended by the General Conference, and will enable us, if we persevere in them, to conduct our educational work in such a way that the denomination will erelong begin to reap results in well-trained workers.

Considerable sickness prevailed during the meeting. I was taken sick on the Friday preceding the opening of the meeting. Elder F. A. Detamore also had a fever during the meetings, his daughter had a touch of it, and Brother L. O. Pattison came down with fever before the meeting closed.

Brother and Sister R. L. Mershon went from the meeting to Java for a month's vacation and needed rest. Brethren I. C. Schmidt and F. A. Pratt remained a week to conduct a canvassers' institute for the workers, as the field is at present without a leader in the circulating department. Elder Detamore is doing what he can to fill this place till help arrives.

A native brother from Battakland came to present the needs of the Battak field to the brethren. This brother spoke most earnestly, and pleaded as strongly as a man could plead, that some one come to that field and help the believers more fully to know the truth. He said they needed some one to bury their dead, to unite their young people in marriage, to conduct a school, and to help them more fully to know the Lord. It was a strong, manly, earnest plea that this Battak brother made, and the brethren responded by recommending that Brother D. S. Kime and a native brother undertake to open a school and conduct medical work in behalf of these needy people. We are very thankful indeed that Brother Kime and his family can take charge of this field.

We left Singapore on Sunday, March 14, on a boat making ports in French Indo-China, which we were very anxious to visit, as there are more than twenty-five million souls waiting for some one to open the work in that country. We are on our way to Shanghai, where we are due about March 27, after a five and one-half months' absence.

Saigon, French Indo-China.

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ONE more revival is needed — the revival of Christian stewardship, the consecration of the money power of the church unto God.— *Horace Bushnell.*

Prohibition in French Colonies

THE governor general of French Equatorial Africa, who is also governor of all French colonies in West Africa — from Senegal to the Kongo — has decreed that after Jan. 1, 1920, the importation of alcohol is prohibited, as well as the sale or distribution to the natives of spiritous liquors. From the same date all drinking places kept by natives are to be closed.— *Missionary Review of the World.*

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Sudras Look for a Saviour

THE Sudra, or farmer, caste of India expect a Saviour of the world to appear in the near future. They say that he is now doing penance in the Himalaya Mountains, and that accomplished, he will reign for a thousand years, when tiger and lamb shall eat from one rice bowl. Somehow the Christian hope has permeated the life of this caste.— *Missionary Review of the World.*

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WORTH WHILE

WE need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another, as we have been fed
From the Hand that gives body and spirit their bread.

Our lives they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is life saved and forever.

— *Lucy Larcom.*

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HOW LONG?

SOME days when the sun is brightest,
And the wind is soft and sweet,
When the ripples feather the lightest
Over the ripened wheat;
When the world is fullest of music,
And life is thrilled with song,
The cry of my soul is lifted,
"How long, O Lord! how long?"

For against the rich, blithe summer
The pain of the world is set;
I hear the moans of the shipwrecked,
And the groans of vain regret;
The wail of the heavy-hearted,
The grief of the one gone wrong;
And the cry of my soul is lifted,
"How long, O Lord! how long?"

Then, stilling my thoughts that struggle,
And bidding the tumult cease,
As sweet as an angel's whisper,
Comes a blessed word of peace;
And the Lord himself says gently:
"Hush not thy thankful song,
I am yet the Father in heaven,
And I list to thy plaint, 'How long?'

"In the day of the years eternal,
Beginning and end I see,
The world is both glad and sorry,
And the world is safe with me.
The trouble and loss shall vanish;
Believe, and await the song
Untouched by the minor of discord,
Where the ransomed legions throng."

— *Margaret E. Sangster, in Sunday School Times.*

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."

PLEASE TELL ME NOW

MRS. J. C. BROWER

If you've been helped by word or deed of mine,
Please tell it me. The sun has ceased to shine;
The moon is low,
Thick clouds press close and heavy round the way
That I must go;
If in past times I've brighter made your day,
I fain would know.

When weary weighs the task to me assigned,
And swift tears start, I dare not look behind
O'er pathways trod—
That were to weaken faith, and lessen hope
And trust in God;
So, though I must sometimes in darkness grope,
I'll upward plod.

I need your kindly look, your cheering tone just now;
Please do not wait to soothe my aching brow
Until I'm gone;
'Twere sweet to know a friend beside me stands
Ere comes the dawn;
To feel the pressure of a friendly hand
To help me on.

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A Touching Letter

C. D. NEWRY

The following letter, blotted with tears, was found by a bereaved husband in his favorite book, after the death of his companion:

"When this shall reach your eyes, dear George, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over lips you have so often pressed, and the sod will be growing green that will hide forever from your sight the dust of one who has so often nestled close to your warm heart.

"For many long and sleepless nights, when all your thoughts were at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself on my mind. Although to you and to others it might now seem but the nervous imagination of a girl, yet, dear George, it is so. Many weary hours have I passed in the endeavor to reconcile myself to leaving you, whom I love so well, and this bright world of sunshine and beauty; and hard indeed is it to struggle on silently alone, with the sure conviction that I am about to leave forever and to go down alone into the dark valley. But I know in whom I have trusted, and, leaning upon His arm, I fear no evil.

"Don't blame me for keeping even all this from you. How could I subject you, of all others, to such a sorrow as I feel at parting, when time will soon make it apparent to you? I could have wished to live, if only to be at your side when your time shall come, and, pillowing your head upon my breast, wipe the death damp from your brow and commend you to your Maker, embalmed in woman's holiest prayer.

"But it is not to be so; and I submit. Yours is the privilege of watching, through long and dreary nights, for life's cessation. And you shall share my last thought; the last faint pressure of my hand and the last feeble kiss shall be yours; and even when flesh and heart shall have failed me, my eye shall rest on yours until glazed by death.

"Well do I know the spot, dear George, where you will lay me. Often have we stood by the place, watching the mellow sunset as it glanced its quivering flashes through the leaves and burnished the grassy mounds around us with stripes of gold. Each, perhaps, has thought that one of us would come alone; and whichever it might be, your name would be on the stone. We loved the spot, and I know you'll love it none the less when you see the same quiet sunlight and gentle breezes play among the grass that grows over your Mary's grave. I know you will often go there alone when I am laid away, and will look with joyous expectation to that day when, death having been conquered, we shall meet again, love's tie never to be broken."

How precious the hope which can take the Christian down into the valley of the dark shadow, with the assurance that "underneath are the everlasting arms;" and with what joyous expectation may we all look forward to the glad reunion on that resurrection morning soon to dawn!

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Father-Love

A few years ago I heard a simple story of real life from the lips of a New England clergyman. It was told of a brother clergyman of the same denomination. stationed in the same city with my friend.

This clergyman had a son, about fourteen years of age, who, of course, was going to school. One day the boy's teacher called at the house and asked for the father. When they met, he said:

"Is your son sick?"
"No; why?"
"He was not at school today."
"You don't mean it!"
"Nor yesterday."
"Indeed!"
"Nor the day before."
"Well!"
"And I supposed he was sick."
"No, he's not sick."
"Well, I thought I should tell you."

The father thanked him, and the teacher left. The father sat thinking about his son and those three days. By and by he heard a click at the gate, and he knew the boy was coming in. So he went to the door to meet him. The boy realized as he looked up that his father knew about those three days.

"Come into the library, Phil," his father said. Phil went in and the door was shut.

Then the father said very quietly, "Phil, your teacher was here a little while ago. He tells me that you were not at school today, nor yesterday, nor the day before. And we thought you were. You let us think you were. And you don't know how badly I feel about this. I have always said I could trust my boy Phil. I have always trusted you. And here you have been a living lie for three whole days."

Well, it was hard on the boy to be talked to in that gentle way. If his father had spoken to him roughly, or had taken him out to the woodshed, in the rear of the dwelling, it wouldn't have been nearly so hard.

Then the father said, "We'll get down and pray." It was getting harder for Phil all the time. He didn't want to pray just then.

They got down on their knees, side by side, and the father poured out his heart in prayer. The boy

listened. Somehow he saw himself in the looking-glass of his knee joints, as he hadn't before. It is queer about that mirror of the knee joints, and the things you see in it. Most people don't like to use it much.

When they got up from their knees, the father's eyes were wet, and Phil's eyes were not dry. Then the father said, "My boy, there's a law of life, that where there is sin there is suffering. You can't separate those two things. Wherever there is suffering, there has been sin, somewhere, by somebody. And wherever there is sin, there will be suffering, for some one, somewhere; and likely most for those closest to you. Now, my boy, you have done wrong. So you go upstairs to the attic. I'll make a bed for you there in the corner. We'll bring up your meals to you at the usual times. You stay up in the attic three days and three nights, just as long as you've been a living lie."

Phil didn't say a word. They climbed the attic steps. The father kissed his boy, and left him alone.

Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking of their son. The longer they chewed on the food, the bigger and drier it got in their mouths. And swallowing was out of the question. The mother said, "Why don't you eat?" And the father said softly, "Why don't *you* eat?" With a catch in her throat she answered, "I can't for thinking of Phil." And he said, "That's what is bothering me."

They rose from the supper table and went into the sitting-room. He took up the evening paper, and she began sewing. His eyesight was not very good. He wore glasses. Tonight they seemed to blur. He couldn't see the print distinctly. It must have been the glasses, of course. So he took them off, and wiped them with great care, and then found the paper was upside down. She tried to sew. But the thread broke, and she couldn't seem to get it into the needle again. How we all reveal ourselves in just such details!

By and by the clock struck ten, their usual hour of retiring, but they made no move. The mother said quietly, "Aren't you going to bed?" The father answered, "I'm not sleepy. I think I'll sit up a while longer; you go." "No, I guess I'll wait a while too." The clock struck eleven; then the hands clicked around close to twelve. Then they arose and went to bed, but not to sleep. Each pretended to be asleep, but each knew the other was not asleep.

After a bit she said,— woman is always the keener, —"Why don't you sleep?" And he said softly, "How did you know I wasn't sleeping? Why don't you sleep?" She said, with that same queer catch in her voice, "I can't for thinking of Phil." He said, "That's the matter with me." And the clock struck one; then two; still no sleep.

At last the father said, "Mother, I can't stand this. I'm going upstairs with Phil."

He took his pillow, and went softly out of the room, climbed the attic steps softly, pressed the latch softly, so as not to wake the boy if he were asleep, and tiptoed across to the corner by the window. There the boy lay, wide-awake, with something glistening in his eyes, and what looked like stains on his cheeks. The father got down between the sheets, and they put their arms around each other's necks, for they had always been the best of friends, and their tears got mixed up on each other's cheeks — you couldn't have told which were the father's and which the son's. Then they slept together until the morning light broke.

When sleep time came the second night, the father said, "Good night, mother. I'm going up with Phil again." And the second night he shared his boy's punishment in the attic. And the third night, when sleep time came, again he said, "Mother, good night. I'm going up with the boy." So the third night he shared his son's punishment with him.

That boy, now a man grown, in the thews of his strength, my acquaintance told me, is telling the story of Jesus with tongue of flame and life of flame out in the heart of China.— *Selected.*

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What Manners Are Made Of

(*Concluded*)

THE social machinery needs oiling, not only in the parts subject to friction with the world, but in those which govern the lives we live behind the closed front door. It is home manners that leave their stamp on our children's characters, not the "company" or "party" manners assumed on state occasions; and it is home manners, to a far greater extent than many parents realize, that their children take with them into the homes of others and into the streets.

I wonder if mothers always realize how large a part of that valuable first impression is created in any neighborhood by the behavior of the children of the "new family across the way."

Most children are taught that it is unmitigated rudeness to troop to the front door in a body whenever the bell rings; but many are taught no more. The child who goes to answer the doorbell is often tongue-tied, awkward, and even rude, for lack of simple but very explicit instructions. If a child is told why she must always open the door *wide*, the first person to call on the new arrivals in a neighborhood will be less likely to be confronted with two little eyes peering around the edge of the door, and will be spared the feeling that the house is a robber's den to be entered only upon the utterance of the countersign. Neither will she be left stranded in the hall while the child disappears to regions unknown, nor will her arrival be announced from the foot of the stairs in the same shrill tone employed by the child when proclaiming that she is "free" in a game of hide and seek. Instead, the properly trained child will say to the caller, "Please come in and sit down. What name shall I tell mother?" Then she will stand at the open parlor door and wait for the guest to be seated. A capped and aproned maid with a silver card tray cannot do it half so pleasingly.

A great many of the little courtesies which help to make daily life happier and smoother are best taught children by the force of example. Their willingness to do little extra services is much increased by a corresponding willingness to lend them a helping hand in their own difficulties, accompanying the act with a pleasant remark to drive the lesson home. On the contrary, the mother who waits on her children hand and foot without requiring of them any compensating services, saddles them with a handicap which may hamper them all their lives. When Billie despairingly seeks help with a refractory knot in his wet shoestring, knowing of old the dire penalty for cutting it, compliance, with a cordial "Of course I'll help you, Billie. You've done a good many favors for me lately, and I'm glad to help you out," will have a very different influence on Billie's mental attitude toward that

bugbear of childhood — errands — than if the service had been rendered with a grudging "O dear me, Billie! It seems to me you grow more helpless every day!"

In the meantime Billie is wondering silently why it takes mother so long to do it, if it is so easy!

A pleasant greeting to each member of the family, or to the family in general, does more to start the day right than any tonic, and will dispel many an incipient "grouch" which might have clung throughout the day, growing heavier and heavier, like a veritable "old man of the sea." Where an invalid is a member of the household, an unfailing inquiry as to the kind of night she has passed and a definite interest in the reply shown by some cheering comment, will help to lighten the burden of sleepless hours at least a little. A loving interest as to whether mother's headache of the night before is better, or father's rheumatic twinges, will make it easier for mother to get breakfast despite a dizzy weakness, and for father to go to work in the rain. This solicitude for the health of their elders is best taught by equally painstaking inquiries for Millie's sore finger or Billie's blistered heel. Indeed, there is no other way to teach it.

There are, perhaps, no rules which make the wheels of daily intercourse go round more smoothly than an insistence upon courteously worded requests and an equally prompt and courteous response, coupled with a strict barring of interruptions when others, and especially elders, are speaking. Both these rules should work both ways. It is surprisingly helpful if parents set an example, which the children are required to follow, of using more or less set forms for these contingencies. Insistence upon a prompt and pleasant "Certainly," in answer to a request will find the deed half done. "Excuse me for interrupting," as an invariable penalty for having done so, will, after a time, lead even the most confirmed interrupter to think before he speaks, with the result that often he will not speak at all.

The subject of table manners is a sore one in many households; it is so difficult to strike a happy medium between nagging and letting things slide. The hurry which punctual attendance at school entails is frequently made the excuse for "gobbling," and when at all possible, it should be obviated by having the meals a trifle earlier to allow time for mastication, conversation, and manners. There is, however, no complication of this nature at the evening meal, and if all the older members of the family will work together, it can be made a pleasant, though unconscious, lesson in manners for the children.

Modern teaching advocates a reasonable participation on the part of the children in the home table talk as a means of overcoming a tendency to awkwardness and diffidence, lest they be struck dumb when addressed by kindly strangers who try to draw them into conversation. Interruption and monopoly of the conversation being rigidly ruled out, there is no more efficacious way than this of cultivating that much-extolled quality, ease of manner. When, however, a child is invited to a meal away from home, he should, as a rule, preserve silence unless directly addressed.

Table manners, like manners of any other kind, are simply good or bad habits, and the formation of the right sort cannot be begun too early in life. If, at breakfast, dinner, and supper, Billie is allowed to butter a whole slice of bread on the flat of his hand, instead of breaking it and buttering a small piece at a time, he will be pretty certain to do the same thing at Willie Jones's party, even though he has been told "a thousand times" that it isn't well-bred. If ever Millie is permitted to eat with her knife, she will be sure to do it when there is "particular" company present. If the children go daily unrebuked for noisily sucking their soup from their spoons, or for gulping their milk at a swallow, they will inevitably do it away from home. A rebuke, however, should not be limited indefinitely to words, for herein lies the danger of nagging. After having warned a child a sufficient number of times to be sure that he knows what is expected of him, *say* no more, but whenever the offense is repeated, quietly remove the article of food in question, and see that he does not get it back. Such a reproof will have a far greater effect upon the table manners of a hungry boy or girl than any other that human ingenuity could devise.

The whole family should work together in this matter, each member setting the best example within his power; for here, as in all branches of child training, example will often work wonders when precept alone makes no impression whatever.

In some families there is occasionally some member who thinks it silly and affected to require children to stand behind their chairs until their elders are seated, to draw out their grandmother's chair at the table, or to stand aside to allow their parents to pass before them, but they will change their minds and think the training well worth while when comments from outside the family circle begin to come in, praising the little girl's "pretty behavior" or "the easy, thoughtful politeness of the boys."

When reproving a child for awkwardness or accident at the table, it is only fair to take into consideration his *intention,* which is of far greater importance than what he accomplishes. Possibly his first venture on the untried sea of manners will be an effort to pass the butter to another before helping himself. He may drop the dish and break it; the knife may fall into somebody's lap; or the butter may fly across the table toward the baby, who may grab it and scatter it in every direction! Nevertheless, all these consequences, however annoying they may be, are in no way referable to the child's good intention. Don't be too hard on him, or you will find that it will be a long time before he makes a second venture.

Remember that correction by nagging begets self-consciousness, awkwardness, and worse "bad manners," and that undue or public comment upon these faults increases them, on the principle that if you give a dog a bad name, he will see to it that you are not disappointed.— *Rachel Parker, in American Motherhood (adapted).*

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GOD GIVE US MEN

God give us men, strong men of noble mien,
Who face the ill of life with soul serene;
Men who will honor thee with heart sincere;
Men who will serve the truth without a fear;
Men whom a false ambition can't entice;
Men who will form no partnership with vice;
Men who for winning favor will not lie;
Men who for honor's sake would gladly die;
Men whose strong will no grasping greed can bend;
Men to the best in other men a friend;
Men who see in other men a brother;
Not to self more true than to another;
Such men as these, O God, we pray thee give,
That men more like to thee may learn to live.

— *Charles Remington McNally.*

The Family Physician

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

Question.— Please give us some instruction as to cause and treatment of trifacial neuralgia and nervous breakdown.

Answer.— Facial neuralgia may be caused by mild inflammation of the nerve or of the root ganglion. It may be produced by infected teeth or inflammation of the nose or cavities adjacent to the nose, or by spurs or deformities in the nose. The use of tea, coffee, and alcohol predisposes to this trouble. It is also caused by the toxemia, which results from the intestinal putrefaction of flesh foods, and by diabetes, nephritis, and anemia. The treatment is the removal of the cause; and inasmuch as neurasthenia, or nervous prostration, is present, careful consideration should be given to ample feeding, massage, electricity, hydrotherapy, and kind training and education by physician, nurse, and family. Dry or moist heat applied to the face, followed by chloroform liniment, is helpful. Careful search should be made for the cause, and proper treatment given to the conditions of the nose, throat, or ear, which may produce the disturbance. It is sometimes necessary to inject alcohol into the ganglion of the nerve.

Ques.— Please give me instruction for treating itching and burning. I have been afflicted for seven years, and have been treated by specialists, but with very little benefit.

Ans.— This condition often appears in later years, and may be due to Bright's disease, diabetes, or to hardening of the arteries. The stomach and bowels should be carefully regulated and any indigestion relieved. The diet should be of cereals, vegetables, and fruits, with eggs and milk sparingly. Warm baths and gentle rubbing will help. If diabetes is present, it should have proper treatment.

Ques.— I am bothered with a ringing or noises in my ears. What is the cause?

Ans.— This may be due to wax in the ears, to ear diseases, to anemia of the brain, to the use of drugs, as quinine, to hysteria and nervous prostration, or to Menière's disease.

Ques.— Is internal bathing beneficial?

Ans.— When an enema is given at proper times, it is beneficial. It stimulates a torpid liver, and is better for constipation than the use of drugs. A large enema of salt solution and quassia is an excellent treatment for seatworms or pinworms.

Ques.— Are soft drinks such as sold at drinking stands healthful?

Ans.—Carbonated drinks and mixtures of ice cream, etc., are not healthful. Fruit juices diluted with plain water are excellent.

Ques.— What treatment is best for loose teeth and sore gums caused by pyorrhea?

Ans.— Brush the teeth thoroughly two or three times a day with a good tooth paste, as Kolynos or Pebeco. Use a mouth wash of ten or fifteen drops of tincture of myrrh to one third glass of water, twice daily. Or paint the gums lightly with tincture of iodine once a day or once every other day, holding the lips and cheek away from the jaw until iodine has dried. A 10-per-cent solution of peroxide of hydrogen may be used as a mouth wash. As much as possible you should use your breads in the form of zwieback, and should use the foods in a dry state to encourage thorough mastication, providing your teeth and gums are not too painful. The circulation around the teeth is increased by their use in mastication, and better circulation brings better blood to combat the infection. Raise your general health to as high a degree as possible by improving your hygienic habits in regard to sleep, air, exercise, and bathing.

Ques.— What is a good substitute for legumes, as in my weak condition they do not agree with me?

Ans.— Put the legumes through a colander, removing the skins. Do not eat so many of them at a meal, or take so much of a variety of any foods at one meal. Nuts and legumes are highly nutritious, and have very little bulky material which cannot be used in the body. It is therefore necessary to take them moderately.

Ques.— I am sixty-two years of age, fleshy, and troubled with distress after eating, eructation of gas, and shortness of breath. Stooping brings on a smothered sensation at the heart. I have a very red nose, with pimples.

Ans.— Your symptoms indicate that the foundation of your trouble is in the heart, blood vessels, and kidneys, and that there is a secondary disturbance in the stomach and bowels. You should consult your physician and have your heart examined, have blood pressure taken, and the urine tested. Reduce your weight by cutting down the number of articles you take at a meal, by avoiding fat-producing foods, and by eating about two thirds as much at a meal as you usually do. Use plenty of green vegetables, both raw and cooked, being careful to masticate them thoroughly, otherwise they may increase the flatulency. The red nose is treated best by controlling the disturbances of the stomach and bowels.

Ques.— How do you give hot and cold applications for sick headache? When one throws up nothing but froth and bile, is it an indication that the liver is diseased?

Ans.— Apply hot fomentation to the face, with an ice bag at the back of the neck, for three minutes. Then put the fomentation to the back of the neck and a cold compress to the face. Continue alternating in this way for fifteen or twenty minutes. The vomiting is from an overburdened liver, stomach, and bowels. A Seidlitz powder taken in very hot water will relieve this condition, or perhaps you might take an enema and some fomentations to the stomach and liver. Fomentations to the spine will also relieve the headache.

Ques.— My two months' old baby has a rupture. Can it be permanently cured by the child's wearing a proper truss?

Ans.— In the great majority of cases it can.

Ques.— Ever since the fourth day of baby's life, he has had slimy, curdy stools, sometimes grass green, and several a day. He is now a little constipated. Could there be an obstruction in the bowels? Does that cause excessive straining and produce the rupture?

Ans.— Yes, it is likely to produce or aggravate the rupture. If he becomes a little constipated since you have adopted a strict diet, you can use an enema or give him a teaspoonful of mineral oil half an hour before meals once or twice a day. There is not likely to be an obstruction, as the trouble is probably caused entirely by the looseness of the bowels.

THE WORLD-WIDE FIELD

BRITISH UNION CONFERENCE

We take pleasure in presenting a brief report of the progress of our work in the British Isles. The year 1919 was one of real progress, viewed from every standpoint. The gains in membership during recent years have been as follows: 1916, 290; 1917, 291; 1918, 425; 1919, 353. The workers are striving to make 1920 a banner year in soul-winning, and the fact that 197 new members have been received into our churches up to March 31, indicates that their aim is likely to be realized.

The gains in tithe have been proportionately large, the tithe per capita for 1919 amounting to $28.24. This produced for use in the union the sum of $94,431.64. But when we reflect on the fact that we have a population to warn equal to almost half that of the United States, it makes this allowance seem pitiably small. In "Testimonies for the Church," Volume VI, page 26, we find the following:

"In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of his work, and there will be a heavy account to settle by and by." The servant of the Lord adds: "They [the workers] will see a great work done in London, all through the cities of England, and throughout the different European countries."

England is a very fruitful field in which to work. Efforts put forth in an intelligent, up-to-date manner seem to produce Sabbath keepers as freely as in any other land. We feel that, given the necessary working capital, the work will become as strong here as in other fields. Our people are giving liberally, and the laborers are working hard. God's blessing is attending our efforts.

In the Harvest Ingathering campaign, the British Union has raised the highest amount per capita yet reported. For 1919 the amount per capita was $8.45. The nearest approach to this by any other union was $7.18. We observe that the General Conference goal for the Harvest Ingathering for 1920 is a half-million dollars. The British Union is assuming the responsibility of raising one thirteenth of this sum. By this our interest in foreign missions may be gauged.

We are happy to say, in this connection, that the British East African Mission field is finally open to us again, after being closed for about six years. For this we thank God and take courage. A company of twelve persons, including wives and children, is soon to sail for that field to relieve those workers who have been waiting so long for help. We have been enabled also to send further recruits to the African West Coast missions, to Egypt, and to a portion of former German East Africa.

The college at Stanborough Park has an enrolment of more than two hundred. The building was constructed to accommodate less than half that number of students, but through the fortunate purchase of an adjoining estate, a number of buildings were acquired that enabled us to house sixty-five young women, while the purchase of an army hut 18 x 100 ft. provided for thirty-five young men. The growing attendance has made it necessary to provide more space, and at the present time an addition 40 x 40 ft. and three stories high, is being erected at the south end of the college. Later another addition 40 x 80 ft. will be added to the north end.

The Stanborough Park Sanitarium has also outgrown its plant, and through the advance of money from the General Conference Corporation, is planning soon to erect an addition which will double its capacity.

Our publishing work is going forward rapidly. The war proved quite a handicap through the conscription of all our men employees over eighteen years of age. Churches, institutions, and the colporteur work were stripped of their men. Women had to step forward and fill the breach, and they carried on the work nobly until the men were released from the army. Now we have a strong force of successful colporteurs who are selling our publications all over the kingdom. Very high sales records have been made in the British Union by individuals. The literature sales for 1919 amounted to about $130,000, and those of 1920 will greatly exceed this sum.

For the first time in the history of our publishing work we have "Daniel and the Revelation" to sell in this country. Unfortunate conditions have heretofore prevented the circulation of this exceedingly valuable book in Great Britain. These conditions have now been removed, and we expect to give the book a wide circulation. The first edition of 7,000, which appeared a few months ago, is almost gone, and another edition of 9,000 is now coming from the press. "Our Day" is also issued here this year for the first time, and we believe it will meet with a good reception.

The paper famine now prevailing has threatened to curtail our publishing activities. Our paper supply was a serious problem all through the war. For a long time shops hung out notices that customers must bring their own paper for wrapping parcels. The Lord watched over his work during that trying period, and we were supplied with paper so that no serious hindrance was experienced. Now, however, the paper situation has again become critical. Pulp material from which paper is made has gone up in price 600 per cent above pre-war prices, and paper stock is almost unobtainable. We still believe that God will watch over the interests of his work and grant us favor in the matter of securing supplies, so that our publishing work may progress unhindered.

The various departments are fully organized and strongly manned in both the union and local conferences, and are rendering valuable service in the upbuilding of the work in this union.

At the present time fourteen city efforts are in progress, which promise good returns in Sabbath keepers. We greatly appreciate the help which the General Conference is supplying this field, both in the way of men and of means. Investments of that kind just now will bring large returns later.

M. N. Campbell.

A FEW WORDS FROM THE CHICAGO ITALIAN CHURCH

Past experiences have proved that the Lord never under any circumstances forsakes or forgets his people. His promises stand today as sure as ever. We know this, for the Lord surely has been with us; he has given us souls and has blessed the Italian church financially, in spite of the hardships endured and the persecutions suffered.

During the first quarter of this year seven more Italians, by the help and power of God, have taken their stand for Christ.

Our finances have been rather small, but when we realize the circumstances under which we have to work, we feel to praise the Lord. During the first three months of 1920 we received: Tithe, $1,092.19; Sabbath school offerings, $261.48; on church expense, $175.20; on the 2 per cent, $13.43; for missions, $10.09; for church school, $165. Total, $1,717.39.

I am glad to say that Brother Anthony Catalano and Sister Vesta Cash, our Bible workers, are doing excellent work and are of good courage.

We feel that the time is short. The work must be finished soon, so do not forget the Italian work and workers in your prayers.

R. Calderone.

MISSION FUNDS IN MASSACHUSETTS

As the different conferences in the homeland are getting well under way in the task of raising fifty cents a week per member for the support and expansion of our growing foreign work, many new problems arise.

Massachusetts is having a fair measure of success in this work, and some incidents from our campaign may interest and encourage fellow workers in other parts of the field.

As soon as the decision of the Boulder Council to double the missions quota was announced here, our president and committee began to plan to get an early start in the race, and a letter was sent to each believer's home, with a blank pledge card to fill out and return, showing the amount per week the member and his family would endeavor to pay through the year.

In January the churches responded nobly, and the first month found us only $155.95 short. February was not quite so good, and its close found us $1,769.87 behind. In March a strong campaign was waged for a large Thirteenth Sabbath Offering, and we reduced our shortage to $1,465.68. We hoped to do better, but could not seem to go farther. When this report was issued, it gave rise to very careful thought and

study. A few days later a brother proposed to our president that he would pay one third of the shortage, if others would pay the other two thirds, above the amounts they would otherwise pay in the month of April. An active search was at once instituted to find other donors.

In a letter to the church treasurers, just preceding the time for April remittances, the following paragraph was sent out:

"You doubtless noticed by the printed statement of the funds up to March 31, that we lacked $1,465.68 of coming out even on the fifty-cent-a-week quota. Since that time, one man in the State has offered to pay one third of this deficit if others can be found who will give reasonably large sums in addition to what they would ordinarily give in April, to help clear this away. A quiet search is being carried on to find the people who will do this; so if there is some one in your church who can put in $50 or $100 in this way, it will help, and may possibly be the very amount that will decide whether we can get the $488.56 from the brother above mentioned."

Early the next week when the church remittances began coming in, a letter came, from which the following sentences are taken:

"We have read with interest your letter of April 21 containing the plan for making up the deficit to date on the Fifty-cent-a-week Fund. We understand that one brother has offered to pay one third of this deficit if the other two thirds can be raised in the churches over and above the amount due on the Fifty-cent-a-week Fund due for April.

"We rejoice that we are in a position to carry out the plan on which God set his approval at Boulder last fall. It is little enough that we can do for the Lord in meeting one of the remaining two thirds of $488.56. . . . Inasmuch as this is given to the Lord's work, I do not feel as if my name should enter into any advertising in connection with it; but if it would help the good work for our brethren to know that the first one third promised led to the giving of another third, our hearts would rejoice to see this part of our work in the conference take a decided step forward."

This letter breathes the spirit of the true missionary. The brother who writes it, and who has made this substantial gift to those in darkened lands, is a conference laborer, and is at present deeply interested in our home foreign work, so much so that he is studying a strange tongue in order to reach and help a certain large foreign element in our field. The brother who offered the first third has more than made good on his offer by mailing the conference his check for $500, and it should also be said that this is the third $500 he has placed in the mission treasury this year. With this spirit among our people here in Massachusetts, we feel confident that our goal will be reached this year as it has been in past years.

Perhaps there is no part of the country where our people are brought into closer touch with the foreign element of the population than in the cities and towns of Massachusetts. We have several large manufacturing centers, where more than half the population are of nationalities who do not use the English language. Not only are we trying to keep up with our goal for the regular foreign mission work, but our churches are also taking a very active interest in working for the foreigners around them with our foreign-language magazines and other publications.

These efforts in past years have brought some results, as is shown by the fact that we have six churches in the conference using languages other than the English in their regular services. The members of these churches, while specially interested in their own nationality, are also active in working for other foreigners, and we feel sure that the coming summer will show a marked increase in this work.

H. T. CURTIS.

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THE LAND OF THE HUMMING BIRD

THIS bright, beautiful morning finds us in Trinidad, "the land of the humming bird." Thus was the magnificent island known to the Indians until Columbus, sighting its lofty three-peaked mountains, named it Trinidad. That was more than four hundred years ago, and today the name is as appropriate as ever; for the island is really a bit of South America, and its forests teem with the gorgeous bird life of that continent, especially the humming bird.

Approaching the island from the north, to the right can be seen the lofty headlands of Venezuela, and on the left, the towering mountains of Trinidad, the whole appearing one continuous coast. But on coming nearer, these resolve themselves into narrow straits between cliffs, and these are called the Bocas. Passing through the Bocas, the ships cast anchor in the harbor of Port-of-Spain. Trinidad is the most southerly of the West Indies, and with the exception of Jamaica, is the largest. It is sixty miles long by forty wide. Formerly the mud volcanoes near Princes Town were the most famous sights of Trinidad.

But of all the wonders of Trinidad, Pitch Lake stands pre-eminent. The lake is neither formed of pitch, nor is it a real lake. From a distance it appears like a swamp of peat bog; but when one approaches closer, the black, muddy-looking material is found to be solid asphalt. And everywhere can be seen the sweating negroes with pick and shovel digging it out. It is claimed that 200,000 tons are shipped annually to the United States and England. Wonderful and interesting indeed is such a vast deposit of solid asphalt.

Near to the Pitch Lakes is the little village of Siparia where we are now holding a series of meetings. Siparia is noted for its modern Goddess of Diana, called "La de Viena Pastoria." It is claimed for her that she is able to forgive sins, hear prayers, and give to those asking, all good gifts. Decked with diamonds and jewels from head to foot, she presents a very magnificent appearance.

At this season of the year, Easter or Holy Week, hundreds of tourists are visiting her from not only all over the island, but as far south as Demerara, bringing costly gifts and worshipping before her. She is carried about the village on the shoulders of four *fieles*, with great honor and cries of "Great is La de Viena Pastoria!" Very often some unknown thief strips off her jewels, and then the priest calls upon the people to supply her with fresh ones. We were told that the priest owns every house in the village; and it seemed so to us, for when we went to the hotel and then to an eating house, we were told that every door was closed to Protestants. Unable to secure lodgings anywhere, we made up our minds that the report was true. After a long, tiresome search, we found a little two-room house a mile out of the village which we were able to rent from a liberal-minded man, and we began housekeeping. We hung up our hammocks in one room. We were able to find a coal pot on which to cook, a kettle, one chair, and a little table. So began our first day in Siparia.

We hunted around and were at last able to rent a hall for our meetings, belonging to the same man from whom we rented the house. We billed the town announcing meetings. The people were threatened that if they attended they would be driven out of the house in which they lived. But we had faith to believe that God wanted the message preached in that dark place, so regardless of the discouraging appearance of things, we went to the meeting hall, opened our folding organ, and began singing.

Very soon the street in front was filled. Then curiosity overcame fear, and the people began to creep in at the side door, some requesting that the lights be put out so that all might come in. The hall was filled, as was also the street in front.

Failing to frighten the people away, threats were issued against us. One night on going home from the meeting, we saw a man skulking along behind us, keeping in the shadow of the trees as much as possible. Looking down the road at the foot of the ravine through which our path lay, we saw another man crouching in the shadow of some bushes, seeming to be watching for us. I felt a chilly sensation pass over me, but we lifted our hearts to God for protection. Just before we reached the man in front, and just as the man behind was reaching us, a motor car with full lights came rushing down the hill on the opposite side, passing us just at the moment we reached the place where the man had been standing, but he was nowhere to be seen, having darted away in the darkness.

We were full of thankfulness for deliverance. We had by this time made many warm friends among the people, and they insisted on forming a bodyguard and seeing us safe home every night. At the close of the four weeks' meeting, twenty-three dear souls stepped out to obey God and keep his truth. We rejoice that we have such a blessed truth, that withstands all the attacks of the evil one, and has power to make men and women brave enough even to die rather than not to yield to its power. We are full of good cheer and are in this work until its finish. Pray for us and for the people of this needy field.

MRS. CARRIE KNIGHT.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, May 29: The Guiana Mission Field

THIS mission field includes British, French, and Dutch Guiana. Our work is well established in British Guiana. There are fifteen churches and companies there, with a church membership of 448. It is hoped that the near future will witness the permanent establishment of our work in the French and Dutch Guianas. There is manifested on the part of the people a willingness to investigate the truth, which is most encouraging.

At present, Brother I. V. Minner, of the Kansas Conference, is under appointment by the Mission Board to act as superintendent of the Guiana Mission field, but he has not yet been able to secure a passport. The field is greatly in need of his services. Pray that all hindering circumstances may be removed, that he may quickly take up his appointed work there, and rally the people of that distant land around the banner of Prince Emmanuel.

Publishing Department

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

PROGRESS IN THE PHILIPPINES

IN a letter from Brother J. J. Strahle, the union field missionary secretary of the Philippine Islands, some things are said which we believe will be of interest to the readers of the REVIEW, so we take the liberty of passing them on, with the photograph of the colporteurs mentioned in the letter.

Note these facts: The Philippine Academy is turning out student workers, the same as we do in the homeland; the mission is sending out missionaries to other islands to open up new fields; and the publishing house is unable to supply the demand for literature for lack of sufficient equipment and material. Brother Strahle says:

"I have just returned from the Ilocano field, and am glad to tell you that the work is moving along well here. We held two institutes within a month, with an attendance of fifteen colporteurs at each place; namely, at Iloilo, Panayan Mission; and at Sison, Northern Luzon Mission. The prospects are very bright, and great things ought to be done; but just when we would like to keep our men going, the publishing house is not equal to the emergency, because it has not sufficient supplies and machinery. Too bad, is it not? Well, we will try to be patient.

"I am sending you a picture of the colporteurs in the Panayan Mission. They are a very earnest corps of bookmen, and are planning to stay by the work until it is finished. Several of these young men have just been graduated from our academy at Pasay, Manila, so are well prepared to go into this work. Workers so qualified set a good example and raise the standard before our people. Brother R. E. Stewart wrote me that the colporteurs are doing well, and that he expects their sales to be double any heretofore made in the Panayan Mission.

COLPORTEURS' BAND AT PANAYAN MISSION

The Men Numbered 1 and 2 Are Entering Mindanao, a New Field.

"You might also be interested to know that in this picture is a Tagalog brother from the Central-Southern Luzon Conference who is going to Mindanao as a self-supporting missionary. The Panayan Mission is also sending a missionary to Mindanao, and we are fortunate in having both these brethren in this picture.

"The island of Mindanao is nearly as large as the island of Luzon, the largest of the group. In this island are found the wild tribes who have accepted Mohammedanism. They have been hard to conquer, but under the American administration they have become quite peaceable, and the way has now opened for our message to go to these people. We are very thankful indeed for this, and as soon as possible we shall send two more native brethren to that field as self-supporting missionaries.

"I am sure the brethren in America will be glad to know that such a thing is being done over here,—sending out native missionaries from these missions into other places. To my mind this is the way the work will be finished: that is, native men will be trained to carry the message, and to do it as well as our foreign brethren."

W. W. EASTMAN.

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BIG WEEK EXPERIENCES IN VENEZUELA

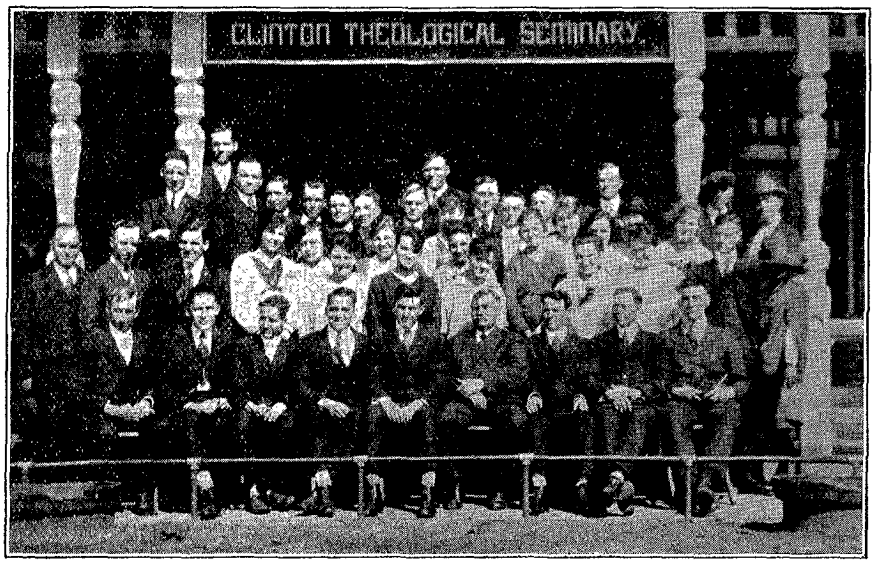
OUR first experience in Venezuela with a purely religious book was during the Big Week, March 14-20, 1920, when Brother W. E. Baxter and I went to Valencia to canvass for "Patriarchs and Prophets." We knew that Satan would do all in his power to hinder and discourage the selling of this important book, so before starting out we had prayer, asking the Lord to send his angels before us and to touch the hearts of the people, that they might see the need of having this instructive book in their homes.

We went out together to visit some of the most influential men, including government officials. The first man we visited was the secretary of state. We hoped to get his order, and through him to arrange for an interview with the governor; but when he saw that it was a religious book, he asked us to leave our prospectus until the next day, as he wanted to read a few paragraphs. We felt impressed in this case to do so, although this is not our custom in Venezuela. For some reason we forgot to ask him for a permit to visit the governor.

We had another prospectus with us, so we next visited the manager of one of the largest business houses in Valencia. He gladly gave his order for the book in the best binding ($7). He said that he wished the book for his children. From there we went to visit the mayor, the highest city official. He was not in his office, but his secretary told us to return within an hour. We did not wish to lose any time, so Brother Baxter suggested that we call on the governor. We did not know just how we would fare in an attempt to get in, as every high official's house has a guard at the door, who must know who you are, what is the object of your call, etc. Then he makes your wants known to the official. If the official is willing to see you, he sends word for you to come in. If he is busy, he sends word to the contrary, and you do not so much as see the inside of the house.

As we had no name cards with us, we wrote our names on a slip of paper. When we came up to the house, the guard was not in his regular place at the front door. This gave us the opportunity of passing on to the second door unmolested. Here we met the guard coming out of his house. We handed him our names, and as he went in, we followed him through the second door, where we came face to face with both the governor and the mayor. The governor at once gave us a cordial invitation into his office.

I showed him the book, and he said, "Yes, to be sure; I will take several. One in the best binding for myself to read, and as a memorial of you Amer-



COLPORTEURS' BAND AT CLINTON SEMINARY

icans and your visit." He then signed his name for his book, and asked the mayor to sign for nine in the cloth binding. He said he wished to send these to certain government officials in his state, as presents. As we were leaving, he said we could deliver the books to the mayor in case he was not in when we came to make our delivery, and in our presence he instructed the mayor to pay for them.

We went at once to our room in the hotel, where we gave thanks to the Lord for what he had done. Many are the evidences that God is opening the way in this field for the giving of the last message to this people.

G. D. RAFF.

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PROGRESS IN THE ATLANTIC UNION

THE book work in the Atlantic Union Conference, which comprises the New England States and the great Empire State, New York, is largely a city proposition. The problem with us is not a question of covering so many square miles of territory, but one of bringing the printed page of truth to the millions congregated in the large cities, towns, and villages throughout our field. In this endeavor the Lord greatly blessed our efforts last year, helping us to solve some of the particular problems connected with city canvassing.

Our experience has taught us that the well-defined principles outlined by the spirit of prophecy, upon which the efficiency of the publishing work has been developed, apply to city work. Outside of a few technicalities in adapting our work to city needs, and the putting into operation of new suggestive ideas, there is not a great deal of difference between city and rural canvassing. It is true that a different type of worker is needed for city work, but in an analysis of the methods used by our most successful city colporteurs, striking similarities may be observed in the methods used by them and by the rural workers. This should encourage our leaders in the book work to promote city work, knowing that in all our fields there are men and women who can be specially trained for this line of endeavor.

For the last two years we have worked to develop three features of our book work: First, the careful selection of workers and the maintenance of a high spiritual standard; second, the encouragement of permanent, all-the-year-round workers; and third, the city work. General workers attending some of our winter institutes have found our colporteurs to be real spiritual leaders. We have taken men and women, many of them skilled mechanics, right out of factories, mills, and shops, and placed them in city fields; and the report of our branch house for 1919, showing a gain of 108 per cent in actual subscription book deliveries as compared with the figures of the previous year, gives some idea of the success of their efforts.

In New York City our sales for the month of March this year totaled more than the sales of the whole union conference for the same month in 1918. The same proportionate degree of success is attending the work in other fields. We confidently believe, as we launch out in faith to warn the great cities, that the possibilities in the book work are unlimited. The outlook before us in the Atlantic Union Conference, if we may judge from present indications, would lead us to believe that 1920 will represent a period of marked advancement and progress in the distribution of our literature.

E. E. FRANKLIN.

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CLINTON THEOLOGICAL SEMINARY INSTITUTE

WE have just closed an institute at the seminary, and forty of the students plan to sell our books this coming vacation. They have set their minds to sell $40,000 worth of our literature. The field secretaries from Oklahoma, Arkansas, Missouri, Kansas, and Ne-

Hilda

COLPORTEURS' BAND AT UNION COLLEGE

braska were present; also brethren A. F. Harrison, of the Southwestern Union, and E. M. Oberg, of the Northern Union. Special attention was given to selling "The Great Controversy," "Practical Guide," "Our Day," and "Bible Readings for the Home Circle."

The school has been blessed of the Lord during the last year. The seminary board has prevailed on Prof. F. R. Isaac to continue as president of the seminary another year.

J. B. BLOSSER.

Missionary Volunteer Department

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

WHILE Brother Fitch was laboring in Porto Rico, he prepared a small Standard of Attainment Manual in Spanish for the young people there. Later we learned from a letter from that field that many are now taking the Standard of Attainment.

MISSIONARY VOLUNTEER WORK IN MISSISSIPPI

WE have only one Senior Missionary Volunteer Society in Mississippi. This is not because we are not interested in the work, but simply because we do not have enough young people in any one place to form a society. But we do have five Junior societies in connection with our church schools. With these, and our conference society, we expect to reach our Missionary Volunteer goal.

Our courage is good. Mississippi is not going to fail. With God's help we are planning greater things in 1920 than ever before.

NANNIE MAY SMITH.

MISSIONARY VOLUNTEER WORK IN ARKANSAS

ALTHOUGH the Missionary Volunteer work in the State of Arkansas has witnessed no phenomenal growth during the last year, the increase in the reports from almost all departments is most encouraging. Counting the conference society, there are eleven societies in the State, with a reporting membership of ninety-nine. A splendid interest has been shown in the Reading Course work, 113 certificates having been earned during the year. Twenty-eight have reported as finishing the Bible Year, and 200 Morning Watch Calendars were sold before the beginning of the new year. These reports show that our young people are consecrating themselves more fully to the task of preparing to be workers for the Master, and that the Missionary Volunteer Societies are a means of influencing them to do this.

LORENA E. WILCOX.

IT has been decided to make Switzerland the headquarters of our work in the European field. But until such time as a suitable location can be found, the subtreasury will be in Copenhagen.

News and Miscellany

Notes and clippings from the daily and weekly press

— The Chicago, Milwaukee & St. Paul Railroad has just completed 700 miles of main line electrified trackage at an expenditure of $20,000,000. This gives America the longest electrical railroad in the world.

— Oxford University (England), by a vote of 434 to 359, has abolished compulsory Greek. Only those taking "final honors" other than in natural science, mathematics, or jurisprudence, are still required to pass in that language.

— John Van Albert, who has just arrived in New York from Holland, is said to be the tallest man in the world. Although only nineteen years of age, he is nine feet five inches in height, and the rest of his body is built in proportion to his height.

— The British government has just completed a census of India. The report shows a population of 315,156,396. Of these almost 200,000,000 are illiterate. What an arraignment of Hinduism and Mohammedanism! What a challenge to Christianity!

— Determined not to be surpassed in education by her children, Mrs. J. W. Scad of Pittsburgh went to the night high school and was graduated with highest honors. One of her children is in high school and three more are in the grammar school. She announces that if they go to college, she will also attend.

— When the British army in the Balkans retreated through Rumania in 1916, the oil wells of the Rumanian Consolidated Oilfields, Ltd., were destroyed to prevent them from falling into the hands of the enemy. Since peace has been signed, the company sued the British government to collect damages, and the court has awarded a decision in favor of the plaintiff, in view of the fact that the British envoy superintending the destruction of the wells had promised to reimburse the owners.

— By the aid of science the life of the fruit fly has been materially extended. Dr. Eugene Fisk, head of the Life Extension Institute, New York, believes that by similar means man's life period could be correspondingly prolonged, making it possible for him to live 1,900 years. He admits, however, that "such a thing as living 1,900 years would be terrible." Edison recently said he saw no real reason why people should not live to be centuries old, if they would only take proper care of themselves.

— Because he was poor and wore shabby clothes, eleven-year-old Ted Kuykendall, of Pueblo, Colo., was nicknamed "Poverty" by his schoolmates, and frequently jeered at because of his appearance. This feeling against him was bitter because Ted led in his classes in spite of his handicap. He resented the jibes pluckily, and thrashed two boys of his own age. The next day he was attacked by five older boys, who kicked him into unconsciousness. Neighbors found him behind a billboard. His death resulted a few days later.

— A plague of blindness is sweeping the oasis towns of the Sahara Desert, according to a dispatch received from Biskra. Dr. Toulant, of the Pasteur Institute of Ophthalmology, who is conducting experiments in an effort to isolate the germ which is blinding tens of thousands of Arabian children, has informed the American Red Cross that eight out of every ten children in the Sahara are now affected. With the approach of the hot months it is feared the disease will become even more widespread. The filth of the oasis towns and the uncovered camel-meat markets breed countless millions of flies, even during the winter months. Flies are believed to carry the germs of granular trachoma, with which in Northern Africa a hundred thousand Arab children are infected.

— Two salvaging vessels, the "Restorer" and the "Reliant," which were bought by a British firm from the American navy, are engaged in recovering sunken treasure around the British Isles. The ships are equipped with an oxyacetylene flame,— a new device,— which is operated under water for cutting holes in the sides of submerged ships. Each vessel has twenty-five electric pumps of a capacity of 1,000,000 gallons of water an hour. There are two divers on each ship, who are constantly in connection with the surface by telephone. The "Restorer," it is stated, recovered $5,000,000 in gold from the "Laurentic," sunk off the north coast of Ireland. It is estimated that $250,000,000 worth of sunken treasure around the British Isles has been raised since the war began.

— Charles Dana Gibson, the well-known artist, has bought and taken control of *Life*, the New York humorous weekly. Mr. Gibson made his first sale of a drawing to *Life* nearly forty years ago, and for it he received $4. Enthusiastic over his success, he made a dozen more sketches the same evening, but they were all rejected by *Life* next day. Later, however, he became a frequent contributor to the magazine.

— Passengers on the "Mauretania," on its latest arrival at New York, related that they had been entertained by a concert on the shore after they were 100 miles at sea. Vocal and instrumental selections were transmitted by wireless telephones from the Marconi works at Chelmsford, England. Passengers stated that they heard the music distinctly.

— Two storms, one originating in Arizona and southern Nevada and the other in Alaska, recently swept the country from the Great Lakes to Florida. Eight States suffered from the terrible tornado; 160 lives were lost, and more than $10,000,000 of property was destroyed. Hundreds were injured and thousands were left homeless.

— The government of Venezuela has been doing extensive as well as intensive work in the building of a series of national highways within the last few years. At present approximately 1,800 miles of high-grade, modern thoroughfares have been completed, connecting the seaboard with the chief cities in the interior.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference

Massachusetts, South Lancaster ----- June 24 to July 4
Southern New England ------ Aug. 12-22
Northern New England ------ Aug. 19-29
Maine ---------- Aug. 26 to Sept. 5
Western New York ---------- Sept. 2-12
Eastern New York ---------- Oct. 7-17

Central Union Conference

Wyoming ---------- June 24 to July 4
Inter-Mountain ---------- July 2-12
Colorado ---------- Aug. 12-22
Missouri ---------- Aug. 19-29
Kansas ---------- Aug. 26 to Sept. 4
Nebraska ---------- Sept. 2-14

Columbia Union Conference

Virginia, Richmond ---- May 27 to June 6
West Virginia, Parkersburg -- June 10-20
West Pennsylvania ---------- June 17-27
New Jersey, Trenton -- June 24 to July 4
Ohio, Mount Vernon ---------- Aug. 12-22
East Pennsylvania ---- Aug. 26 to Sept. 5
Chesapeake ---------- Sept. 2-12
District of Columbia ---------- Sept. 3-12

Eastern Canadian Union Conference

Ontario, Galt ---------- June 3-13
Maritime, Memramcook ------ June 10-20
Quebec ---------- June 17-27

Lake Union Conference

Indiana, Cicero ---------- June 3-13
East Michigan ---------- June 10-20
North Wisconsin, Ashland ---- June 17-27
South Wisconsin ------ June 24 to July 4
Chicago ---------- Aug. 13-21
West Michigan ---------- Aug. 19-29
North Michigan ------ Aug. 26 to Sept. 5
Illinois ---------- Sept. 2-12

Northern Union Conference

South Dakota -------- May 27 to June 6
Minnesota ---------- June 3-13
North Dakota ---------- June 10-20
Iowa ---------- Aug. 19-29

North Pacific Union Conference

Western Oregon, Salem -------- June 1-13
Upper Columbia, Cœur d'Alene, Idaho ---------- June 10-20
Montana, Missoula ---------- June 11-20
Western Washington, Auburn -- June 17-27
Southern Idaho, Caldwell, June 24 to July 4

Pacific Union Conference

Arizona, Phoenix ---------- May 20-30
Central California, Visalia ---------- May 27 to June 6
Northern California, Lodi ----- June 10-20
Nevada ---------- June 21-27
California, Oakland ---------- Aug. 5-15
Southeastern California, San Diego, --- ---------- Aug. 12-22
Southern California, Los Angeles, Sept. 1-12

Southern Union Conference

Kentucky, Louisville ---------- June 3-13
Tennessee River, Nashville --- Aug. 19-29
Alabama ---------- Aug. 26 to Sept. 5
Mississippi ---------- Sept. 2-12
Lonisiana ---------- Sept. 9-19

Southeastern Union Conference

Georgia ---------- Aug. 5-15
Cumberland ---------- Aug. 12-22
Carolina ---------- Aug. 19-29
Florida ---------- Oct. 7-17

Southwestern Union Conference

South Texas ---------- Juiy 22 to Aug. 1
Arkansas ---------- July 29 to Aug. 8
North Texas ---------- Aug. 5-15
Oklahoma ---------- Aug. 12-22
Texico ---------- Aug. 26 to Sept. 5

Western Canadian Union Conference

British Columbia, Chilliwack -- June 10-20
Manitoba ---------- June 24 to July 4
Saskatchewan ---------- July 1-11
Alberta ---------- July 15-25

Meetings for the Colored People

Kentucky ---------- June 17-27
Tennessee River ------ June 25 to July 4
Mississippi ---------- Sept. 17-26
Alabama ---------- Sept. 17-26
Louisiana ---------- Sept. 24 to Oct. 3

DISTRICT OF COLUMBIA CONFERENCE ASSOCIATION

The tenth session (second biennial) of the District of Columbia Conference Association of Seventh-day Adventists, will convene in Ephesus church, corner Sixth and N Sts., N. W., Washington, D. C., at 5 p. m., Wednesday, June 2, 1920, to elect officers for the ensuing term, and to transact such other business as may properly come before the association.

R. E. Harter, Pres.
E. L. Workman, Sec.

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DISTRICT OF COLUMBIA CONFERENCE

The tenth session (second biennial) of the District of Columbia Conference of Seventh-day Adventists, will be held June 2, 1920, at Ephesus church, corner Sixth and N Sts., N. W., Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held June 2. 1920, at 2:30 p. m.

R. E. Harter, Pres.
E. L. Workman, Sec.

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MARITIME CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second biennial session of the Maritime Conference of Seventh-day Adventists will convene at Memramcook, N. B., June 10-20, 1920, to transact such business as may properly come before the delegates at this meeting. The constitution provides for one delegate to represent each church organization, and one delegate for every fifteen members. The opening meeting will be held at 10:30 a. m., June 11.

J. L. Wilson, Pres.
Amy Frank, Sec.

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UPPER COLUMBIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The thirty-ninth conference of the Upper Columbia Conference of Seventh-day Adventists, the first biennial session, will be held in connection with the fortieth annual camp-meeting at Cœur d'Alene, Idaho, June 10-20, 1920, for the election of officers and the transaction of any other business that may properly come before the constituency. The first meeting will be called Friday, June 11, at 10 o'clock a. m.

Jay J. Nethery, Pres.
Lloyd E. Biggs, Sec.

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CENTRAL CALIFORNIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The Central California Conference is to hold its seventh session in connection with the camp-meeting at Visalia, in Mooney's Grove, May 27 to June 6, 1920, for the election of conference officers for the ensuing biennial period, and the transaction of other matters of business which should come before the delegates for consideration. Each church in the conference is entitled to one delegate without regard to numbers, and one additional delegate for each fifteen of its membership, or major fraction thereof. All our churches should elect delegates as soon as possible, and a list of the names of the delegates elected should be sent to the conference secretary, W. F. Field, at the office in Fresno, Calif., Drawer 1304.

H. S. Shaw. Pres.

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NORTH WISCONSIN CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second biennial session of the North Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Ashland, Wis., June 17-27. The first meeting will be held Friday, June 18, at 9 a. m. Officers for the ensuing term will be elected and all business pertaining to the conference work will be transacted at this time. Each church is entitled to one delegate for its organization, and an additional delegate for fifteen members or major fraction thereof.

J. J. Irwin, Pres.
H. N. Johnson, Sec.

NORTH WISCONSIN ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The first biennial session of the North Wisconsin Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Ashland, Wis., June 17-27, for the purpose of electing officers and transacting such other business as may properly come before it. All delegates of the North Wisconsin Conference are delegates of the association. The first session will be held Friday, June 18, at 10 a. m.

J. J. Irwin, Pres.
H. N. Johnson, Sec.

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BRITISH COLUMBIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual session of the corporations of the British Columbia Association of Seventh-day Adventists will be held at Chilliwack, in connection with the first biennial session of the British Columbia Conference, June 10-20. The first meeting of the corporation will convene on Friday, June 11, at 9:30 a. m. At this session a board of trustees will be elected for the ensuing term, and other important matters pertaining to the welfare of said corporation will receive attention.

W. A. Clemensen, Pres.
T. S. Bowett, Sec.

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WESTERN WASHINGTON CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second biennial session of the Western Washington Conference of Seventh-day Adventists will convene at the camp-meeting to be held on the academy campus, four miles east of Auburn, June 18, 1920, at 9:30 a. m., for the election of officers and the transaction of such business as may be brought before the conference at this time. Each church is entitled to one delegate for its organization, and one delegate for each fifteen of its membership.

F. M. Burg, Pres.
T. L. Copeland, Sec.

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WESTERN WASHINGTON CORPORATION OF SEVENTH-DAY ADVENTISTS

A meeting of the constituency of the Western Washington Corporation of Seventh-day Adventists is called at 10 a. m. June 21, 1920, on the camp-ground, on the academy campus, four miles east of Auburn, for the election of the board of trustees and the transaction of such other business as may properly come before this body.

F. M. Burg, Pres.
T. L. Copeland, Sec.

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CHANGE OF ADDRESS

The address of Elder J. H. Schilling is now 432 North Ninth St., Allentown, Pa., instead of 916 Randolph St., Oak Park, Ill.

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ADDRESSES WANTED

The Seventh-day Adventist church of Buffalo, N. Y., would like to hear at once from the following persons, whose names are listed on the church book: Maud J. Teal, Mattie Thomas, Matie Hawkins, A. B. Anderson, John Smith, Bell McCurdy, Anna Hughes, Mabel Oberther, Lida Stevens, Irwin J. Whitney, May Lonsberg, Maggie McCabe, Mary Brandt, Helen Barnett, Linda Bush.

The above-named persons have not been heard from for some time, and the church has not been able to keep in touch with them. Any information concerning them would be appreciated. If after two months they are not heard from, the church will consider it advisable to discontinue carrying their names on the membership list. Address A. E. Sanderson, 17 Plymouth Ave., Buffalo, N. Y.

THE ENLARGED MAGAZINE FOR JUNE

The June **Signs Magazine** emphasizes two cardinal points of doctrine, and emphasizes them strongly. The first is that God is the creator of the earth and the universe,

and the sustainer of all things; and that evolution is a blasphemous and unproved theory. Titles of some of the articles are:

"Where Darwin and I Disagree," by William Jennings Bryan.

"The Purpose Endures," by Eugene Rowell.

"Is Animal Life Degenerating or Improving?" by Guy F. Wolfkill.

Archer V. Cotton contrasts the two statements made six thousand years ago, "Thou Shalt Surely Die"—God; and, "Thou Shalt Not Surely Die"—Satan, and then asks the question, "Whom Do You Believe?"

"Spiritualism: Ally or Enemy of Christianity?" by George W. Rine.

"Is the Bible a Back Number?" by Lucas A. Reed.

"Uncle Eben Explains the Sabbath Question," by Robert B. Thurber.

"What Is Conversion?" by Meade MacGuire.

"Why Does God Permit War?" by George B. Thompson.

"Which Day Is God's Sabbath?" by John Orr Corliss.

"The Sermon," by William G. Wirth.

"That Ever-Present Subject," "There Is No Dark Beyond," "Movies as Educators," "Christ Will Disperse Despair," "Is It Worth It?"—Editorials.

"How Is America's Health?" by Dr. E. H. Risley.

"The Revival of the Unfit," by S. A. Nagel.

"Happiness—the Quest of the World," by Kay M. Adams.

OBITUARIES

Wright.—Jacob L. Wright fell asleep in Jesus, April 24, 1920, aged ninety-four years, and was laid to rest in Cedar Hill Cemetery, St. John, New Brunswick. The bereaved sons and daughters are comforted by the blessed hope of the Saviour's soon return. William C. Young.

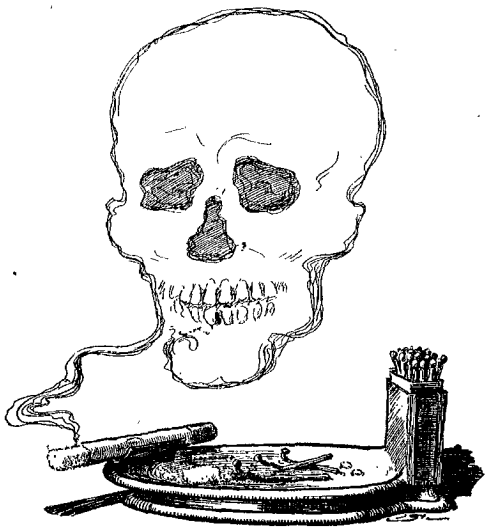
McGeehan.—Robert Alex McGeehan fell asleep April 15, 1920, aged seventy-three years. He was laid to rest in the Cedar Hill Cemetery, St. John, New Brunswick. The deceased accepted the third angel's message fifteen years ago, and remained faithful to the end of his life. William C. Young.

Rogers.—Fred Reed Rogers was born in Minnesota, Jan. 3, 1869. In 1894 he was married to Miss Minnie Groves. Four children were born to them, one of whom, Chester, is connected with our mission work in China. Brother Rogers spent fifteen years of his life working for the uplift of the colored race in the South, and after failing health compelled him to step aside and rest awhile, he settled in Marshall, Mich. His death occurred at his home in that place, April 12, 1920. He sleeps in the blessed hope of the Saviour's soon return. His companion and three of their children survive. Arthur E. Serns.

Scott.—Mrs. Alice A. Wood Scott was born in New York, April 6, 1849. She was married to Morton C. Wood in 1872, and they moved to Sharpsburg, Iowa, being connected with the Seventh-day Adventist Church there for twenty-three years. Three children were born to them. The family later moved to California, where Mr. Wood died in 1910. At the age of seventy Mrs. Wood married Mr. Levi Scott. Her death occurred at the Glendale (Calif.) Sanitarium, April 4, 1920. Three children and a sister mourn, but they have the assurance that their loved one sleeps in Jesus. C. D. Stone.

Webber.—Donald Herbert Webber was born in Rochester, N. Y., Feb. 26, 1916, and died March 26, 1920, at the home of his grandparents in the city of his birth. Donald loved to attend Sabbath school and delighted in having some one read to him from **Our Little Friend** or tell him Bible stories. He sleeps in Jesus. The parents and other relatives sorrow in hope. Joseph Capman.

Kirk.—Rachel Ann Kirk was born March 15, 1849, in Morgan County, Ohio. She was married to Pleasent Kirk, Oct. 8, 1868. She accepted present truth in 1887, and was a faithful Christian to the close of her life. She fell asleep in Jesus at the home of her son in Decatur County, Iowa, April 20, 1920. One son survives. C. J. Metzger.



The Lookout
AS UNDESIRABLE AS LIQUOR

A combined number of the

Temperance and Anti-Tobacco Annuals

Is Now Ready to Mail Date of Issue, June 1, 1920

¶ This issue, dealing in a most impressive way with both liquor and tobacco, will be appreciated by all temperance people, and will teach by association the equal evils of the two national curses.

¶ Temperance people should be made to realize that tobacco is the life germ of liquor craving. "John" will come back if old "Nic"-otine remains.

Old Prices Prevail

Order of Your Tract Society

Union Signal
JOHN'S GONE. TOBACCO NEXT.

Did You Read It?

DID you read the "Announcement Extraordinary" in the last issue of the REVIEW, telling of the increase in subscription price from $2.50 to $3 a year, effective July 1, 1920?

These are days when many periodicals and magazines find it necessary to increase subscription rates and the price of single copies. Often the first intimation the public receives of any contemplated advance is a statement something like this: "The price of —— is NOW ——."

Unlike these periodicals, when we find it necessary to advance the price, our policy is to announce a contemplated increase sufficiently early so any one who desires may subscribe or renew before the new rate becomes effective. NOW any one can either subscribe or renew at these prices:

Six months	$1.50	(July 1 and after, $1.75).
One year	2.50	(July 1 and after, 3.00).
Two years	4.75	(July 1 and after, 5.50).
Three years	7.00	(July 1 and after, 8.00).

Perhaps your subscription does not expire for six months, a year, two years, or even later. That does not matter. You are privileged to renew between now and until July 1, and your subscription will be extended for the length of time you renew.

Since 1914, when the REVIEW was $2 a year, costs of materials used in its manufacture have greatly advanced. We are now paying:

For paper, an increase of	282 per cent.
For ink, an increase of	25 per cent.
For wire, an increase of	100 per cent.
For engravings, an increase of	200 per cent.

N. B.—The increase on paper includes the latest advance, which has been made since our decision to increase the subscription price.

Considering the unsettled situation in the manufacturing world, and the rapidity with which prices on all materials are increasing, it would be the part of wisdom for any believer to take advantage of the present opportunity to secure the REVIEW for as long a time as permitted at present rates.

REVIEW & HERALD PUBLISHING ASSOCIATION

Fill out this MONEY-SAVING Coupon, and hand to your church missionary secretary or send to your conference tract society office.

Inclosed find $_____ for which send the REVIEW for _____ years.

To _____

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PRESENT RATES:

Six months	$1.50	Two years	$4.75
One year	2.50	Three years	7.00

☞ **If a renewal, be sure to sign your name exactly as your REVIEW is now addressed.** 5-27

The Review and Herald

WASHINGTON, D. C., MAY 27, 1920

EDITOR . . FRANCIS MCLELLAN WILCOX

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

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

PLANS are in hand for the enlargement of our college and sanitarium buildings at Stanborough Park, England, the application for admittance in both these institutions having far exceeded the present accommodations.

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EARLY this month Brother Robert E. Morris, of the Pacific Union College, sailed from New York for Jamaica, returning to his homeland in the West Indies, to engage in conference work, after some years of study and preparation for service in the United States. We are glad to see the young men who come from abroad for special preparation returning to the needy fields.

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WE learn that this week the brethren of the Home Missions Bureau, and of the Pacific and Southwestern Union Conferences, are taking counsel regarding the establishment of a Spanish training school at some point in the southwest. There is great need of more workers among the seventy millions who speak the Spanish tongue, and we are glad to see these activities along the southwestern border.

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SURELY these are busy days. The conferences are searching for workers to fill calls. The General Conference is pressed from every side by the needs. It is a day, surely, for every worker at the home bases throughout the world to be busily engaged in home missionary work, and to be praying for the needy fields; and for those who hear the call to be volunteering for service in the regions beyond.

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ELDER E. F. PETERSEN, of our Inca Union Mission, South America, states that scores are being baptized every month in different parts of the Titicaca field, and that more than five hundred have been baptized and received into membership there the last year, while many more await baptism. Work has now been opened up among the Quichua Indians, of whom there are more than two million. Thus another language is added to the conquests of the message.

WE learn by a cable sent to Brother W. C. Sisley, at Nashville, Tenn., of the death in Java of Brother Richard T. Sisley, after a short illness at Weltevreden, Java. Brother Sisley had set an inspiring example of missionary zeal, having gone in his old age to Java, making a living teaching English for the sake of the missionary work he could do. His labors have won souls to the light of the message. He attended the last General Conference, sitting with the Far Eastern delegation, and returned to the Java field with the desire to work there until his work was done. Falling at the post of duty in service for the Master and the cause he loved, Brother Sisley closed his labors just where he desired to lay the burdens down. Our sympathy is with the relatives who mourn and with the workers in Java.

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IN the past there have been many of our brethren who have kindly offered to loan to the General Conference money on long or short time. For the last few years, while the General Conference has greatly appreciated this, we have felt obliged in almost every case to decline to receive the money, especially if there was any interest to be paid on it, as the financial plan of the Conference has been to reduce its indebtedness rather than to increase it. Our declining to receive the money thus offered has caused considerable disappointment to many of our people, and to some advanced in years has brought real embarrassment. This notice is designed to inform our brethren that one of our strongest union conferences, the Atlantic Union, is desirous of securing considerable money to finance some of the enterprises it has on hand, and for the use of the same will be willing to pay a reasonable rate of interest, based upon the rates paid by the banks. All who desire to consider this request of the Atlantic Union Conference, should correspond with Brother C. L. Kilgore, the treasurer of the conference at South Lancaster, Mass.

W. T. KNOX, *Treas.*

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A REMARKABLE MEETING

SABBATH, May 1, it was my privilege to attend the church service at Oklahoma City. While this is my home church, it is the first time for about three months that I have been here on the Sabbath day. The Sunday before, thirty-seven persons had been baptized. Eighty-four others had already been baptized as a result of a series of meetings conducted by Elder J. H. N. Tindall and his corps of workers in this city.

The meetings had not been in progress very long before it became evident that the little church, which will seat about 250, would be inadequate for those who desired to attend the Sabbath services; and although more than fifty chairs were placed in the aisles and other available places in the church, the people could not all be accommodated. So the large auditorium, where the other meetings were being conducted, was rented for the Sabbath services also, until the church could be enlarged. Above $10,000 has been pledged toward a fund to enlarge the church, some of the new members pledging $1,000 each.

It was very impressive to see nearly five hundred people in the auditorium last Sabbath. At the close of the service the thirty-seven who had been baptized the Sunday before stood in line, while the other members gave them the right hand of fellowship. It was a beautiful sight, as I stood on the platform watching the people, and saw eighty-four new members, many of whom I had not met before, come forward to welcome these more recent converts.

We hope to hold the next baptism Sunday, May 30, when forty others are expected to go forward in this sacred rite.

God has greatly blessed the efforts put forth by Elder Tindall and those associated with him during the sixteen months that they have been laboring in the Oklahoma Conference. More than 300 have begun to keep the Sabbath during this time.

The Lord willing, we shall conduct similar meetings in all the conferences in the Southwestern Union during the next twelve months. Elder Tindall will assist in organizing all these campaigns, and we expect to secure a good corps of medical and evangelical workers for each effort. Elder G. J. Seltzer will have charge of the effort in North Texas; Elder H. M. J. Richards, in Texico; Elders R. P. Montgomery and H. M. Kelley, in South Texas. Elder Tindall expects to begin another campaign in the Arkansas Conference about Jan. 1, 1921. Two campaigns will also be conducted this fall in the Oklahoma Conference, Elder L. B. Schick in charge of one and Elder W. E. Barr in charge of the other.

MORRIS LUKENS.

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FOREIGN-LANGUAGE BOOKS BY THE TON

SINGLE shipments of our English books weighing a ton or more are frequent, but a single shipment of five 400-pound cases of foreign-language books to one branch office — that is an item of interest.

Such a shipment was made a few days ago to the New York Branch of the Review and Herald, emphasizing in a very concrete way these words in a letter from Brother E. E. Franklin, field secretary of the Atlantic Union Conference:

"In the subscription-book business we have done as much foreign business in the first four months of this year as we did all last year. . . . At all our institutes this last winter we have especially emphasized the foreign work. . . . These people readily buy our books and are glad to get them."

In the Portuguese language the International Branch is now ready to supply five new tracts, titles as follows:

"Catholic Christian," 20 pages, 2½ cents.
"Daniel Two," 8 pages, 1 cent.
"The Judgment," 8 pages, 1 cent.
"Origin of Evil," 16 pages, 2 cents.
"Signs of Christ's Coming," 8 pages, 1 cent.

The Massachusetts Tract Society placed an initial order for 2,500 of these tracts, which will be used in the rapidly developing work among the Portuguese.