

# The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, June 17, 1920

No. 25

THE GOSPEL TO ALL NATIONS

**W**OE to a world that vainly tries to escape from Jesus Christ. They may deny his deity, dispute his power, disbelieve his resurrection, explain away his existence, deride him as a phantom, insult him as "a spirit medium," philosophize over him as a myth, accept him as a mere human teacher, misquote his words to sustain their opinions, pervert his teachings, and despise his precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God's right hand. "Jesus Christ, the same, yesterday, today, and forever;" the Christ "who was, who is, and who is to come;" he who had glory with his Father "before the world was," shame with man during his earthly pilgrimage, and who, having suffered these things, has entered "into his glory," — that same Jesus still lives in all the majesty of his divine character, and in all the powers of an everlasting life. Herod could not kill him, Satan could not seduce him, death could not destroy him, the sepulcher could not hold him; and yet he stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as a living, personal Christ; rejected, crucified, exalted, glorified, and coming again in like manner as he ascended; to raise the dead, to judge the world, to save his people, to be glorified in his saints, to crush the usurper, to destroy his foes, and to reign forever as the Lord of all. —  
*H. L. Hastings.*

ISAIAH

ROMANS

AND TO THE  
TESTIMONY

JUSTIFIED  
FREELY BY HIS  
GRACE

THE GOSPEL TO ALL NATIONS

## News and Miscellany

Notes and clippings from the daily and weekly press

—The United States has begun to furnish airplanes to the military *attachés* of its embassies in foreign countries. Planes were first ordered for the embassies at Paris, London, and Rome.

—Calling attention to a Washington dispatch saying, "Reports from Federal Reserve agents show a marked tendency of prices to resume their upward movement," the John Wanamaker department stores of New York and Philadelphia have announced a 20-per-cent reduction in all prices until further notice.

—The latest invention for removing ashes from city houses, stores, etc., is a huge truck made on the principle of the vacuum cleaner. The truck is driven up to the curb and a pipe is run from it into the basement or other place where the ashes are. In a few minutes the ashes are pumped out by air suction. They go into a big tank on the truck. This tank is tight and no dust is raised.

—Prevailing fashions in women's gowns were vigorously assailed in a sermon recently preached in London by the Rev. Bernard Vaughan, Jesuit father and author. He said: "In days gone by ladies dressed for dinner, now they undress for it. Women's clothing ought to serve the three purposes of decency, of warmth, and of ornament. Women in their mad craze for what is known as 'emotional gowns' sin against every canon of good taste. Such dresses are immodest, unhealthful, and as ugly as they are expensive. Girls who follow the up-to-date fashions are ruining their own and their neighbor's souls, as well as their own bodies. Designers of fashions seem to be devoid as much of taste as of principle."

—From California comes an account of a wonder-working plant specialist who seems to be out-Burbanking Burbank, who is known the world over for the marvels he has wrought. This man, Richard Diener by name, is a native of Germany, but for the last fifteen years he has lived in America. All his life he has specialized in the production of new plants and in the improvement of old varieties. He has also made a careful study of the laws of plant growth, and claims, as a result, to have discovered the "law of plant growth." This discovery, it appears, is the secret of the success he has attained. One of the most notable of his achievements is a new variety of wheat, called "Liberty wheat." Eighteen pounds of seed on an acre, it is declared, will produce no less than 150 bushels. This is an increase of about 500 to 1, or seventeen times as much as the average increase now obtained in California. A new variety of corn developed by Diener is said to have ears weighing two and a half pounds each, and it is not unusual for a dozen such ears to grow on a single stock. Of course that requires an unusually strong stalk, but Diener has been equal to that demand, and has succeeded in developing big stalks, each one sufficiently rigid to support thirty pounds or more of corn.

—American business men in Paris are preparing to register a strong protest with the French government against a recent official order prohibiting the import into France of practically every American-manufactured product, admitting only raw staples. The measure is said by Americans here to be the "hardest blow suffered by American exporters since the war." The effect of this extraordinary edict is that not a single American commodity is obtainable in Paris, in spite of the dire need of the French for machinery, agricultural tools, and other implements not obtainable from any other country just now.

—Dr. A. T. Schofield, a leading London physician, says that 100,000 cases of insanity in Great Britain have been caused by Spiritualism. Dr. William J. Hickson, director of the psychopathic laboratory of Cooke County, Illinois, says: "The ouija board is the key to the lunatic asylum. If the ouija-board craze continues, we shall find practically every demented, semi-demented, undeveloped, *præcox* case in the country talking to the other world. Write on every ouija board, 'This is the way to the asylum.'"

—The War Department's silver cup for the best essay on "What the Army Has to Offer a Young Man" was won by Jimmie O'Malley, a sixteen-year-old Chicago boy so paralyzed that he can move only two fingers and his head. With the department cup went another from a local bank, a gold watch from a soldiers' magazine, and \$100 from the Knights of Columbus. The presentation took place in the Spaulding School, where Jimmie is being educated with four hundred other cripples.

—Efforts are being made in Germany to perfect two- and five-mark coins of porcelain. Experiments with the material are conducted at the royal porcelain factory at Meissen, which give favorable promise, it is said, as the composition is light, compact, and hygienic, the coins being washable the same as cups and saucers. The special apparatus required for their minting also makes them hard to counterfeit.

—The National Memorial Amphitheater at Arlington, Va., was formally dedicated May 15. The beautiful building was made possible as a result of forty years of endeavor on the part of the Department of the Potomac, Grand Army of the Republic. It stands on an eminence overlooking the Potomac River, and cost nearly \$1,000,000. Its building consumed five years.

—Eugene Victor Debs, convict No. 2253 in Federal prison at Atlanta, where he is serving a ten-year sentence for violation of the Espionage Act, has been nominated as candidate for President of the United States by the Socialist party convention. Seymour Steadman, of Chicago, Ill., attorney and close friend of Debs, was chosen as candidate for Vice-President.

—The Department of Agriculture announces that Americans are the greatest consumers of ice cream in the world. During the year 1919 more than 511,000,000 quarts were made and sold commercially, which leaves uncounted the vast amount made in home freezers.

—The Dutch may have their wooden shoes, but to America goes the credit for the wooden hat. Fifth Avenue, New York, smiled when the wooden hat arrived recently, but strangely enough, the fair sex have taken kindly to the innovation; and moreover, the hats made from shavings are being displayed in Paris at \$70 apiece.

—The Y. M. C. A. canteens in France were operated at a loss of \$1,500,000, in spite of the misrepresentations stirred up by a jealous rival. The association in closing its war accounts had \$500,000 balance, which it has turned over to the American Legion. The money will be placed at interest for five years, and the interest will be used for the betterment of ex-service men and women.

—Tangier Island, Va., is the place where a constable recently shot a boy of seventeen whom he found sitting on the front porch on Sunday during the church hour, in violation of the town blue law. Some of the things that make Tangier Island different from the rest of the United States are: Till Constable Connorton shot the Parks boy, nothing exciting had happened there since the British camped on the island in 1812 on their way to attack Baltimore and Washington. Every front lawn is a graveyard, marked with large white monuments and otherwise decorated. Children marry at 14. The town goes to sleep when the sun goes down. There are no street lights, telephones, telegraph lines, automobiles, movies, or baseball diamonds. Dancing is forbidden. Profane language is unlawful. Smoking is permitted week days, but is very bad form on Sundays. No new blood has moved to the island since it was settled in the sixteenth century. Most of the people are named Thomas, Crockett, Parks, or Connorton. The only electric lights are in the church, furnished by a little plant all its own. The church is big enough to seat all the residents. Negroes are not allowed on the island after dark.

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

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# The Advent Review And Sabbath Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., JUNE 17, 1920

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## Incidents in European Travel— No. 1

In the plans for our work in Europe during the coming summer it was provided that the editor of the REVIEW should accompany several other brethren in attendance at the general meetings of the church to be held in the Scandinavian, British, Latin, and if possible the German Unions. Accordingly we planned our itinerary so as to reach the first meeting at Copenhagen, Denmark, May 7.

### Getting Out of the United States

The matter of leaving the United States in these days of national and international war-time restrictions, involves more than the mere detail of going to a port of embarkation and stepping aboard a ship bound for a foreign shore. Many details have to be borne in mind, and many necessary regulations observed.

First, our berths on an ocean liner were reserved three months before the date of sailing. Otherwise, in the present rush of European travel, we would have secured very unsatisfactory accommodations, or possibly none at all.

Next, it became necessary for us to secure passports from the United States Government to each European country we planned to visit. In doing this we gave such information as to birthplace, age, etc., as convinced the Government that we were American citizens, and so were entitled to recognition in this relationship as we visited other nations. The writer's passport reads as follows:

"The United States of America Passport.

"Department of State.

"To all to whom these presents shall come, Greeting:

"I, the undersigned, Secretary of State of the United States of America, hereby request all whom it may concern to permit *Francis M. Wilcox*, a citizen of the United States, safely and freely to pass, and in case of need to give him all lawful aid and protection.

"This passport is valid for use only in the following countries and for objects specified, unless amended:

"Attending religious conventions, Denmark, Norway, Sweden, Holland, Belgium, British Isles, France, Spain, Switzerland, Italy, and return to the United States.

"Given under my hand and seal of the Department of State, at the city of Washington, the 10th day of April, in the year 1920 and of the independence of the United States the one hundred forty-fourth.

("Signed) BAINBRIDGE COLBY."

This is accompanied by a personal description of the bearer, his photograph and signature.

But this was only the beginning of passport requirements. Our first landing was to be in Norway, then passing through Sweden, with Denmark as our objective. Accordingly it became necessary for us to visit the consulates of these countries to secure their *visés*, or permission to visit their homelands.

The Swedish *visé* we did not secure until we reached Christiania.

It also became necessary for us to secure from the commissioner of internal revenue a statement that we had paid or were exempt from paying the income tax. This statement in turn was presented to the New York Customs House, which issued a permit for us to leave the United States. Many of our readers will not need this information, but to many others it will prove of interest.

Leaving Washington April 21, two days were spent in New York in securing *visés* of passports and transferring baggage. Friday, April 23, at 2 P. M., we boarded the "*Bergensfjord*," a steamship of the Norwegian-American Line for Copenhagen.

The "*Bergensfjord*" is a boat of 12,000 tons, somewhat over 500 feet in length, with a 61-foot beam. It carries a passenger list of about twelve hundred. It is much smaller than some of the great ocean liners which carry from three to four thousand passengers, but it is said that boats of the medium size have less vibration in movement, and are therefore most desirable.

The passengers were divided into three classes,—first, second, and third,—according to the accommodations furnished. The first-class passengers occupied the upper deck, far above the water line, with better furnished and better ventilated staterooms, located in the central part of the boat, and thus subject to less annoyance from the pitching of the vessel.

The second-class passengers occupied the staterooms lower down, but likewise near the center. The third-class passengers had their rooms in either end of the boat, still lower in the vessel, some of them down in the hold, twenty-five or thirty feet below the water line. The staterooms for the most part contained four sleeping berths, similar to those found in the ordinary railway sleeper.

Each class of passengers had its own dining-room, music-room, and smoking-room. The *cuisine* was liberal, particularly for liberal epicures. If the vegetarian could substitute several vegetable courses for some of five or six kinds of meats usually served, he would be able to dine more sumptuously.

Our company, consisting of Elder and Mrs. A. G. Daniells, Elders A. V. Olsen, M. E. Kern, L. A. Hansen, and the writer, had very comfortable accommodations in the second cabin. Our tickets from New York to Copenhagen cost us, including war tax, about \$160 each. This is more than double the cost of similar transportation before the war.

### Our Ocean Trip

Our journey across the Atlantic's broad expanse was quite uneventful. We were favored with a com-

paratively smooth sea the entire way. However, there was enough of the roughness of wind and wave to cause considerable discomfort to some of our own number, as well as to the majority of the passengers.

Our greatest discomfort was from cold winds, especially as we crossed the paths of the cold, raw winds which sweep down from "Greenland's icy mountains." However, we were favored by the good hand of our God, and felt to devoutly thank him daily for guiding our ship safely and securely over the mighty deep.

#### Land at Last

At best an ocean trip of eleven days grows monotonous. One does not feel the same interest in reading and writing which he anticipated on planning for his journey. The food, even though good for sea travel, becomes monotonous and insipid, and the weary wave-tossed, wind-driven mariner longs to see *terra firma* once more.

Hence there came a thrill of real pleasure when, eleven days after sailing from New York, we reached Bergen, our first stop, a seaport on the west coast of Norway. Several of our company went to the post office, where we were privileged to mail letters for the first time during our voyage. We spent several hours at Bergen, to discharge and receive passengers and freight, and then proceeded down the Norwegian coast to Christiania. Stavanger and Christiansund were halting places in turn. At the latter place there were no harbor accommodations, and the transfer of all passengers and merchandise was made by smaller boats.

One has only to follow the rocky, rugged line of the Norwegian shore to be convinced of the mountainous, picturesque character of this northern kingdom. This very ruggedness, and the simplicity which characterizes even the most gorgeous and sublime scenes of nature, have placed their impress upon the Norsemen. Simple and frugal, honest and industrious, they still exemplify many traits of life and living which the people of more southerly and luxurious lands have long since lost.

F. M. W.

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## The Drift Toward the City

AN important indication of the tendencies of the present day, is seen in the drift of our population cityward. The census this year is disclosing a great increase in the population of the great cities of the United States. This is recognized by thoughtful journalists as an indication that a real problem is soon to face the nation. The *Pittsburgh Dispatch* says:

"We may look for a corresponding drop in the rural population, and this threatens to become an acute problem."

The *Philadelphia Record* comments:

"Gratifying as these increases are to the civic spirit of many communities, it must nevertheless be apparent that such gains can be made only at the expense of that population which lives outside of cities and towns. Neither immigration, which has been light for the past ten years, nor the natural increase by the preponderance of births over deaths, will account for the great urban growth revealed by the census returns. It can only be explained by a greatly accelerated drift from the farm to the city—a movement which has been under way for many years."

"Farmers already are complaining of the great difficulty they experience in securing adequate help—a very unfortunate state of affairs at a time when so much depends upon

the increased production of food, if living costs are to be kept down."

And this same paper points in the following words to an analogy which should be given serious consideration:

"We seem to be repeating the experience of ancient Rome in the matter of congesting the cities at the expense of the country."

As a people we have been warned through God's chosen instrument of the dangers of city life, and one has but to read the daily press to realize how warranted these warnings are. We do not wish to be considered pessimists, but we cannot be blind to the fact that the degenerating influences of present-day situations focus in the great cities.

We remember that, according to Holy Writ, it was the first murderer that founded the first city, and that it proved a disastrous day to Lot and his family when first they pitched their tent toward Sodom.

The prophet Ezekiel points out that the sources of Sodom's iniquity were threefold: "Pride, fulness of bread, and abundance of idleness" (Eze. 16:49); and we are told by the apostle Paul that one of the characteristics of the people living in the last days, which are to resemble Lot's time, would be that they should be lovers of pleasure rather than lovers of God. The drawing power of city life seems to lie in the opportunities for the pursuit of cherished ambitions, the chance for higher wages, with more leisure and the means of entertainment which the city affords.

If the average city dweller is asked to state why he is unwilling to move out into the country, he will probably give as his reason, either that the hours of the farmer are too long, or that the rural life is too lonesome, or possibly that the city affords greater opportunity for self-advancement. This will be but another way of saying that it is because the city life ministers to pride, idleness, and pleasure, and that therefore it is to be preferred to the country.

We may well recognize that in this drift toward the city there is involved not only the serious problem of underproduction of food for the nation, but a great problem as to the spiritual and moral tone of the young people of America.

It has been well established by statistics that the larger part of our leaders in every realm, are men who came from the farm. There are, of course, exceptions to this rule, but the fact that rural life seems to develop strength and independence of character, still remains.

Inasmuch, however, as we as a people have a message to give to all the world, and the bulk of the population is coming to reside in large cities, many Adventists must continue, while they give this message, to find themselves in these same great cities. But as Christ said of his disciples of old, we should be in the city, but not of the city. We should ever remember that while man made the cities, it was God that made the country. If duty does not require, we cannot expect divine protection from similar results if we follow Lot's example in bringing our children into the unfavorable spiritual atmosphere of the city.

Could we not, as Adventists, be doing a good work, then, with the viewpoint of saving our young people, as well as that of solving the critical problem

of nonproduction of food supplies, by co-operating and aiding in a back-to-the-country movement?

L. L. C.

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## The New Theology and Missions

THE baneful influence of the New Theology is very far-reaching. As the students come from seminaries, colleges, and universities, filled with skepticism and doubt concerning the word of God and Jesus Christ as the Saviour of a lost race, it is quite evident that they are in no way qualified to teach the gospel, either at home or in the "regions beyond," where millions sit shackled with the superstition of a pagan religion. That the enemy of all righteousness designs through this system of teaching to strike a blow at the work of carrying the gospel to all the world, is quite apparent.

Some of these scholars, in their quest for knowledge, have discovered, so we are told, that the "great commission" was not uttered by Jesus at all, but that the command to go into all the world and preach the gospel was put into the Bible at a later period by some enthusiastic follower of Christ. A great discovery, this! Some others have found in their historic search for knowledge that Jesus probably did not exist at all, that our only Saviour is a myth. In fact, all portions of the Bible which do not fit into the skeptical conclusions of higher criticism are set aside as uninspired. Prof. Kirsopp Lake, in an address before Harvard Divinity School, is reported as saying, "Theology presupposes divine revelation, which we do not accept." A fine statement, this, to enable young men studying for the ministry to lay hold of the hope set before them, and preach it to lost men! No revelation! No Bible! No chart, no compass, no port of entry!

A few years ago Prof. Augustus Hopkins Strong, D. D., LL. D., Litt. D., President Emeritus of the Rochester Theological Seminary, made a tour of foreign mission fields, and among the observations and conclusions which he has published, he speaks of the influence of this teaching in foreign fields. He says:

"What is the effect of this method of interpretation upon missions? I have just come from an extensive tour in mission fields. I have visited missionaries of several denominations. I have found those missions most successful which have held to the old gospel and to the polity of the New Testament. But I have found a growing tendency to depend upon education, rather than upon evangelism. What would Peter have said on the day of Pentecost, if you had advised him not to incur the wrath of the Jews by his preaching, but to establish schools, and to trust to the gradual enlightenment of the Jewish nation by means of literature? He might have replied that our Lord made it his first duty to 'make disciples,' and only afterward to 'teach them to observe all things which he had commanded.' Christian schools and Christian teaching are necessary in their place, but they are second, not first. Our lack at home of the right interpretation of Scripture, and our fading knowledge in experience of the presence and power of Christ, have gone from us round the world. Some boards are sending out as missionaries young men who lack definite views of doctrine. These young men, having nothing positive to preach, choose rather to teach in the English language, in schools where English is spoken, than to preach in the native language, which requires a lifetime of study. When they teach, they cannot help revealing their mental poverty, and disturbing the simple faith of their pupils. Having no certainty themselves, they can inspire no certainty in others, for 'if the trumpet gives no certain sound, who will arm himself for the battle?' These unprepared and inefficient teachers may become themselves converted through their very sense of weakness in presence of the towering sys-

tems of idolatry and superstition around them. But if they are not so converted, they will handicap the mission and paralyze its influence. Some of our best missionaries have said to me, 'The Lord deliver us from such helpers!' No man has a right to go, and no board has a right to send, as a missionary, one who has not had such a personal experience of Christ as will enable him to stand against this unscientific and unchristian method of Scripture interpretation."—*A Tour of the Missions*, pp. 193, 194.

There can be no evangelism worth the name that is not founded on the word of God. The only place in all the world where education and the blessings of civilization can be found is where the influence of the word of God is felt.

Concerning the effect of this new evangelism upon the financial support of missions, Dr. Strong says:

"The sending of missionaries is dependent upon the zeal and liberality of the churches in our land. But how can one who is not sure that Jesus ever uttered the words of the great commission urge the churches to fulfil that command of Christ? How can one who has never felt his own need of an atonement adjure his brethren, by Christ's death for their sins, not to let the heathen perish? How can one who has had no experience of Christ as a present and divine Saviour, have power to stand against the rationalism and apathy of the church? This method of Scripture interpretation makes evangelism an enterprise of fanatics not sufficiently educated to know that Buddha and Confucius were teachers of truth long before the time of Christ. Can we more surely dry up the sources of missionary contributions, than by yielding to the pernicious influence of this way of treating Scripture? We have gone far already in the wrong direction. Our churches are honeycombed with doubt and with indifference. The preaching of the old gospel of sin and salvation seems almost a thing of the past. People have itching ears that will not endure sound doctrine. The dynamic of missions is love for Christ, who died to save us from the guilt and power of sin."—*Id.*, pp. 194, 195.

Referring to the withering effect of this scientific infidelity upon his own denomination, this distinguished educator further says:

"We are losing our faith in the Bible, and our determination to stand for its teachings. We are introducing into our ministry men who either never knew the Lord, or who have lost their faith in him and their love for him. The unbelief in our seminary teaching is like a blinding mist which is slowly settling down upon our churches, and is gradually abolishing, not only all definite views of Christian doctrine, but also all conviction of duty to 'contend earnestly for the faith' of our fathers. So we are giving up our polity, to please and to join other denominations. If this were only a lapse in denominationalism, we might call it a mere change in our ways of expressing faith. But it is a far more radical evil. It is apostasy from Christ and revolt against his government. It is refusal to rally to Christ's colors in the great conflict with error and sin. We are ceasing to be evangelistic as well as evangelical, and if this downward progress continues, we shall in due time cease to exist. This is the fate of Unitarianism today. We Baptists must reform, or die."—*Id.*, pp. 192, 193.

As a people we believe that God has committed to us a message of salvation to be given to all the world. It is from our schools that the workers must be found to send forth to teach the vital truths of this message. A great responsibility rests upon the faculties of our educational institutions so to instruct those who come at a great sacrifice from the homes of our people, that they will be established in the message.

Our mission fields must have converted workers, those who know from personal experience the meaning of the new birth. A college education does not, in itself, qualify one to work for God. With it there must be a consecrated life and an abiding trust in Jesus Christ as the Son of God, and a firm belief in the divine authority of the Bible.

G. B. T.



# *The Duty of the Minister and the People*

MRS. ELLEN G. WHITE

God has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthy condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural body are directed by the head, so as members of the spiritual body we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine.

The ministers and the church members are to unite as one person in laboring for the upbuilding and prosperity of the church. Every one who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should.

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticized if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encouraged to use them, the work would be advanced, and work-

ers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted? Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why? Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming.

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive his teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work.

Who is to blame for the deficiency in the churches? Who is to be censured because willing hands and zealous hearts have not been educated to labor in a humble way for the Master? There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor.

Neither conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so called, is retarding almost every line of the Lord's work. God

can and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this is manifest unbelief; it is limiting the omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church members so weak and inefficient; but again I would ask, Who is to blame for the state of things that now exists?

God has given "to every man his work." Why is it that ministers and conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of his name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed; and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith.

Women who are willing to consecrate some of their time to the service of the Lord, should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to strengthen out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by his Holy Spirit for the accomplishment of the redemption of his purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and he will supplement their efforts by the power of his Holy Spirit, and many souls will be converted.

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and on earth. He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act.

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness. It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is his will that the knowledge which we receive of the truth should be communicated to others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church members; the world is left in darkness, the alarm is not sounded, the warning message from Heaven is not given.

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ.

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, more than we can ask or think. An inspired writer asks a question which should sink deep into every heart: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give

us all things?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedience to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?"

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall he find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render him only a feeble half of those powers which he has paid such an infinite price to ransom from the hands of the enemy of our souls?

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He in whom "dwelleth all the fulness of the

Godhead bodily," descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family. While he embraces the human race with his human arm, he grasps the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest point possible for humanity to experience; and why? That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that he might be able to elevate them to the heights of heaven. He has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love! — *Review and Herald, July 9, 1895.*

## The Sunday Sabbath

HEBER H. VOTAW

IN the *Christian Workers' Magazine* for December, 1919, under the title, "The Sabbath Question," Rev. Charles F. Reitzel, of Altoona, Pa., treats with considerable candor the arguments commonly advanced in favor of the observance of the first day of the week. Of course it would be impossible to reproduce the whole article, but care has been taken to do no violence to it by the selection of the following extracts.

The Rev. Mr. Reitzel appears to be especially concerned over the fact that those who would build up belief in Sunday sacredness use arguments that overthrow themselves, and thus aid instead of hindering the progress of Seventh-day Adventists. In fact, he thinks that "State Sabbath Associations and kindred organizations are largely responsible for the success enjoyed by the seventh-day advocates." He refers to a number of specific cases, and comments on them to emphasize his contention. He says:

"We remember hearing a doctor of divinity some years ago speak in defense of Sunday, . . . and he took as his text, 'Remember the Sabbath day to keep it holy.' From that he attempted to enforce Sunday observance. The text enforced nothing of the kind. If it enforced anything, it was the observance of the Sabbath, or seventh day of the week. The text makes no reference to Sunday."

Again Mr. Reitzel objects to certain resolutions once adopted at a meeting of the World's Christian Citizenship Conference, which began thus, "Inasmuch as the Sabbath is an integral part of the moral law which is universal in its application," etc., and says:

"What did this convention do? Instead of strengthening the sentiment in behalf of Sunday observance, it put a sword into the hands of the worst enemies of our Sunday."

He explains that he here refers to advocates of the seventh day as a day of rest. Continuing:

"To speak of the 'Sabbath as an integral part of the moral law, which is universal in its application,' would bring Amens from the seventh-day advocates. . . . If the law of the Sabbath is binding on the church, as some of these Christian citizenship movements declare, then there is no license in the word of God for the substitution of the first day of the week for the seventh, or Sabbath. The fourth commandment not

only specifies one day out of every seven, but it also tells which one of the seven is to be observed. . . . To say that there is no difference in the days is to trifle with the laws of Jehovah. When God commands a thing, he says what he means and means what he says. He uses no superfluous words. He does not deal in platitudes. And only God has a right to change the word of God. . . . If there is any force in the Old Testament law for a weekly day of rest, then the only day such a law supports is the seventh and not the first day of the week. . . .

"Remember, the keeping of the first day of the week is not a change of days, not the substitution of the one for the other. The Sabbath day was never changed. The seventh day always was, and always will be, the Sabbath. . . . The man who speaks of a 'change' of days, or a substitution of the first day of the week for the seventh, and attempts to use these things as an argument in support of the observance of the first day of the week, only betrays the flimsiness of his cause."

In still another paragraph, noticing the claim that Christ had a right to change the day of rest because he is "Lord also of the Sabbath day," Mr. Reitzel says:

"That he was Lord of the Sabbath and had a right to change the day, cannot be disputed; but to say that he did change the day, cannot be proved from the word of God."

Having scorned arguments that he considers weak, flimsy, insufficient, this writer then offers others that to most people will seem no more convincing. Scarcely daring to teach that men may do just as they please, he says:

"But one may ask, 'Is not the Christian under obligation to do the things mentioned in the law, especially those in respect to murder, adultery, and theft?' Quite surely he is, but not because the law says so. If he obeys these things simply because they are in the law, then 'he is a debtor to do the whole law,' and this will include the observance of the Sabbath; for James says, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' . . . Grace has its teachings as well as the law (Titus 2:11-13), and many of the things that it tells us to do are found also in the law; but we do them because grace, which speaks to us in love, beseeches us so to do, and not because the law, with its terrible threats, commands us to do them. 'Ye are not under the law, but under grace.'"

Mr. Reitzel seems to overlook the fact that James did not say that if one recognizes that he is *under grace*, he may keep part of the commandments and



disregard others without condemnation. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," are the words of Inspiration. To interpret them to mean that one may obey certain commandments because "grace beseeches," while to do so because the "law commands" would be a denial of the work of Christ, is an invention of man. Further, who has a right to say that "grace beseeches" the follower of Christ to refrain from adultery, murder, and theft,—nine commandments, in fact,—and remains silent about the memorial of God's creative power, the attribute that most distinguishes him from false gods? Even Mr. Reitzel seems afraid to do this, for he says:

"If the matchless love of God as revealed in Jesus Christ does not lead a man to give one day out of every seven to the Lord, then all the threats of the law will fail to accomplish the task."

Observers of the seventh day not only believe that the "matchless love of God" will lead a man to give one day in seven to the Lord, but they believe that this love will lead him to give *the* day which God claims as his own.

When Mr. Reitzel wrote, "Now all the ten commandments can be found to be enjoined in the New Testament, except the fourth—'Remember the Sabbath day,'" he seems to have forgotten that "grace beseeches" only, and that matchless love leads, for what is the difference between that which is "enjoined" and that which is "commanded"? Also,

he seems to have forgotten that God "uses no superfluous words." If we allow Mr. Reitzel's arguments, we have God at the first giving a law, later deciding to take it all away, and still later—has he discovered that he has made a mistake?—giving nine commandments again. What absurdity! What superfluity of words!

Urging that the Sabbath of the decalogue cannot be a part of the Christian's duty, the following is given:

"If the law of the Sabbath is now in vogue, then Jehovah has made a clash between two divinely appointed institutions, namely, the church and the state. The law of the Sabbath enjoins the execution of the death penalty, and the imposition of this during the present Gentile rule of the world has, by the decree of Jehovah, been made the prerogative of the state and not the church. The church would not dare to carry out the law of the Sabbath in the execution of the death penalty. Now the fact that the penalty is abolished, is proof sufficient that the law is also abolished."

Is the penalty abolished? Hardly, for "the wages of sin is death," and "sin is the transgression of the law." Under the theocracy the people executed the sentence against the law breaker, it is true. But has Mr. Reitzel forgotten that they killed the one taken in adultery just as they killed the Sabbath breaker? Apply his argument to the sin of adultery, and what conclusion must one reach? It is clear that, ignorantly or wilfully, the law of God and the civil laws given to the Jewish nation are confused in this writer's mind.

## Jesus Would Have Us Go Farther

E. E. CRAVEN

"HE [Jesus] made as though he would have gone farther." Luke 24: 28.

Many people become discouraged because they cannot understand some difficult text of Scripture; but I believe God would have us study such texts, or in the words of the old prophet, "eat them," and thus by chewing them, cut our wisdom teeth, as it were. On the other hand, do we not often pass over texts and feel satisfied with getting the obvious thought? I believe God would have us study more and search out thoughts from within, as for example in the text above quoted.

The great drawing power in the life of Christ lay in the fact that he went farther than any other human being, and as a result nearly the whole world is attracted by the simple record of his life. Even as we examine the record, we find that Jesus would have gone farther in his earthly ministry, but could not. Jesus is limited according to our capacity to receive him. If we turn to Matthew 23: 37 and 13: 58, we find that Christ would have saved the inhabitants of Jerusalem, and would have done many mighty works, but could not "because of their unbelief." Unbelief was the trouble then, just as it is with the present age. Jesus would have us go farther, and quit staying at the village of Emmaus.

How can we go farther? There are at least eight stages of advancement in the divine life:

1. Jesus would have us go farther and quit worrying. Mark 16: 3. These sisters on the way to the tomb of Christ were guilty of worrying about something they had no need to worry about. They said among themselves, "Who shall roll us away the stone?" Was there

any need to worry about the stone? Certainly not. Jesus would have us put all our worry to one side, and learn to trust and believe in him and all his precious promises. If we worry, we do not trust, and if we trust, we do not worry.

"Tis so sweet to trust in Jesus,  
Just to take him at his word;  
Just to rest upon his promise;  
Just to know, 'Thus saith the Lord.'"

2. Jesus would have us go farther, and keep the law. Are you miserable because you are not keeping the law? Then take the advice of the wise man in Proverbs 29: 18, last part. Jesus would have you stop being miserable, and keep the law, and be happy.

3. Jesus would have us go farther and have charity. As Seventh-day Adventists, our righteousness must exceed the righteousness of the scribes and Pharisees. Matt. 5: 20. They kept the law, they observed the Sabbath, and paid tithes of mint and cummin; but they failed to interpret the law as Christ would have it interpreted. Paul says the object of the law is charity, or kindness to all. 1 Tim. 1: 5. "Love is the fulfilling of the law." Rom. 13: 10. As members of the remnant church, we ought to be the kindest people on the earth. Let us advertise the third angel's message by little deeds of kindness.

"Have you had a kindness shown?  
Pass it on, pass it on!  
'Twas not given for thee alone,  
Pass it on!"

4. Jesus would have us go farther, and give all to God. The scribes and Pharisees paid tithe. The Jews

under the law paid a tithe of their income, and for a Christian under grace to pay less would be a disgrace. Here is a wonderful example of a Christian business man, taken from the *Youth's Instructor*:

"A. A. Hyde is president and chief owner of the Mentholatum Company, which has its offices and factories in Wichita, Kans., and Buffalo, N. Y., and which does an annual business of a million and a half dollars. The product is shipped all over the world. The business is a tremendous success. Mr. Hyde says that he got all his money from the Lord, so instead of paying a tithe, he keeps the tithe, and gives the Lord the rest."

5. Jesus would have us go farther and love our enemies. Jesus would have us not only love our neighbors and those that salute us, but even our enemies. Matt. 5:43. What reward have we if we love only those who love us? Let us learn to love unlovable characters. Jesus will give us divine strength to enable us to do this.

6. Jesus would have us go farther and forgive without limit. Peter thought he had done his duty when he forgave his brother seven times; but Jesus would have us forgive our brother seventy times seven,—490 times,—yea, every time he asks forgiveness and as we forgive, so God will forgive us.

7. Jesus would have us go farther and launch out into the deep. Individually, Jesus would have us launch out into a rich, deep Christian experience.

He would have us quit hugging the shores,—the old churches,—and launch out and see how many fish God will give us. Surely the time has come to do this.

8. Jesus would have us go farther and go the second mile. "Whosoever shall compel thee to go a mile, go with him twain." Matt. 5:41. Jesus would have us cultivate the two-mile spirit. When our Saviour used this illustration, he had in mind the old national law of the land. If a stranger inquired the direction to a certain village, the man who knew the way was compelled by the law of the land to go with him one mile along the road. Jesus said, Go two miles.

Here we have a beautiful example of law and grace. Many claim to be under grace and free from the law. If those who claim this would examine closely, they would find that they are called upon to go one mile in order to keep the law, and to go the second mile to fulfil the requirements of grace. Thus they have no excuse for not keeping the law. We as Seventh-day Adventists believe that we live under the law, and also under grace, as our Saviour points out.

If one bid thee go a mile,  
Go with him the second mile;  
Let not duty set thy pace,  
Christian love keeps step with grace.

O my brother, will it pay?  
At Christ's judgment seat some day  
It will have been worth our while  
To have gone the second mile.

Manchester, England.

## Highways and Hedges

GUY BURDICK

WE are living on the sunny slopes of the Ozarks, at Hardy, Ark. The country is quite rough and hilly. Many think when they come to Arkansas they are on the border of "No Man's Land," but though much of the land is rocky and hilly, the soil is productive. Fruit, vegetables, grain, and hay do well, when properly managed. The Ozarks are rapidly developing as a fruit and dairy country.

Aside from the great possibilities as a business proposition, there are many precious souls waiting to hear the truths of the third angel's message.

We read from "Words of Encouragement to Self-Supporting Workers," page 2:

"Christ meant much when he said, Go out into the highways and hedges. You must not neglect the highways. You must bring the truth before those in the highways. Neither are you to neglect those that are in the hedges. In addition to the work that must be done in the great cities, there is a work to be performed for those that are scattered all through the regions round about. And how can we teach them? One important means of accomplishing this work, is found in the establishment of small schools in needy communities. Even if there are but a few persons in a place, some means of reaching them should be devised. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and the hedges, and compelling the honest in heart to come in."

Again we read in "The Ministry of Healing:"

"Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. Hidden in the depths of the earth are blessings for all who have courage and will and perseverance to gather her treasures. The tilling of the soil, the employment that God appointed to man in Eden, opens a field in which there is opportunity for multitudes to gain a subsistence."—*Pages 188, 189.*

"If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them. Hard work, simple fare, close economy, often hardship and privation, would be their lot. But what a blessing would be theirs in leaving the city, with its enticements to evil, its turmoil and crime, misery and foulness, for the country's quiet and peace and purity!"—*Id.*, p. 190.

"Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors.

"The rough places of nature, the wild places, God has made attractive by placing beautiful things among the most unsightly. This is the work we are called to do. Even the desert places of the earth, where the outlook appears to be forbidding, may become as the garden of God."—*Id.*, p. 194.

As we wander over the hills and through the valleys of this Southland, and see the many acres lying waste, we often wonder where a more needy field could be found in which to establish small schools for the training of the young for the Master's service. Who will respond to the call, "Come over and help us"?

Hardy, Ark.

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### HEROES

ONE dared to die. In a swift moment's space  
Fell in war's forefront, laughter on his face.  
Bronze tells his fame in many a market place.

Another dared to live. The long years through  
Felt his heart's blood ooze, like crimson dew,  
For duty's sake, and smiled. And no one knew.

—Hilton R. Greer.

# IN MISSION LANDS

## Second Annual Conference of the Punjab (India) Mission

FRANK H. LOASBY

OUR conference session this year was held March 12-16, at Chuharkana. The hospital buildings were used for the accommodation of our Punjabi brethren and workers. There remained merely the necessity, therefore, of hiring from Lahore two large tents in which to hold the services.

We had hoped for the presence of Brethren J. E. Fulton and I. F. Blue, but unfortunately they were not able to be here, owing to sickness. We were glad

praise God for the flourishing condition of the work in the villages.

This conference provided a further stimulus in strengthening the faith of our workers and members, and in binding together the various units of the work as presented by our different Punjabi *munads*, or preachers. One feature of the meetings was the hearty singing of the psalms which had been set to music. Singing hymns is one of the greatest delights of the Punjabi brethren.

A series of lectures or Bible talks was given in the vernacular, both by us and by the Punjabi workers. These were a source of help and encouragement to members as well as workers.



Photo by F. H. Loasby

Workers and Their Wives at Our Second Annual Punjab Meeting

to have Brother S. A. Wellman with us, who assisted in the meetings, and also on committee work.

The day of the opening of the meeting presented some interesting sights. Our workers, followed by from ten to twenty of their converts and *mutlashies* (inquirers), were seen marching from various directions into camp. Some were accompanied by bands consisting of drums, cymbals, and *chimplas* (a kind of instrument shaped like a pair of fire tongs, and nearly as musical), and all of the people were singing psalms. One such party was interesting in that it came bringing the family pets,—a lamb, a pup, and a young donkey, which had been given to our children while on our tour, and were now to remain permanently with us when we returned to our home at Chichoki Mallian.

The first meeting opened with twenty of our workers and more than one hundred members and inquirers present. During the last year our work has grown stronger, and the progress made is most encouraging. During our touring season in the villages we baptized thirty-one. We have much reason to

Brother N. C. Burns, who has been here six months, and is studying the language and itinerating with us in the villages, presented a paper in Punjabi, which was much appreciated.

Brother E. R. Reynolds, who has only just arrived in the Punjab, to take charge of the medical work at Chuharkana, gave a medical talk to the Punjabi brethren, which was translated by the writer. The talk was greatly enjoyed.

Owing to the growth of the work in the Punjab, and the change in our administration, it was felt that the organizing of a Punjabi church was necessary. This was accordingly done, and the necessary officers set apart for that work. This resulted in the forming of a purely Punjabi church of 108 members, including the officers. We felt encouraged, and thanked God for these results. During the meeting ten more of our Punjabi brethren were baptized in the large canal near the mission station.

An interesting as well as encouraging feature of the conference was the meeting in which our Punjabi brethren gave more than one hundred rupees

as a thank offering to help in the expenses of the meeting. This was in addition to a large sum they had already given me while on tour in the villages, as offerings from their half-yearly harvest. In this way we are trying to establish the tithe system in its fulness among the members. One man, who had no money, donated two hundredweight of flour. It was an encouraging sight to see him coming along with the two sacks of flour loaded on the back of a huge water buffalo, and his wife seated in the center of the load.

Our Sabbath school offering at the conference amounted to more than ten rupees.

The meeting ended, our people and workers dispersed to their villages, some of which were forty-five miles away. No less than six applications for teachers and ministers were made at this meeting, and by communities of people from twenty-five to one hundred in number. Many of these have already

Brahmanism, and Catholicism, and mission work is carried on by various Protestant mission boards. The governments are administered largely by the Dutch and English. Siam has an independent government, but, like the independent Malay states, is influenced and controlled largely by the British.

All this makes the work of the publishing house expensive; and it will be readily understood that much tact and skill are required on the part of those who prepare the literature, to adapt it to such a variety of languages, the degrees of civilization, and the intellectual capacity of the people.

Some years ago the Australasian Union Conference undertook to operate a printing plant in Singapore, but later this was discontinued and the equipment much scattered. The present building is on our compound, about four miles from the center of Singapore, and near a very poorly kept tramline. Our land is opposite a large cemetery, used by both

Catholics and Protestants, although there is a distinct line separating the burying places of the two. At the rear of the compound are the city water-works, with beautiful private walks and well-kept grounds. In this beautiful location we have five and one-half acres of land on a rise of ground which gives a fine view



Singapore Printing House — Front and Side View

learned something of the truth, and wish to be more thoroughly taught. We have visited these places, and know that the calls are genuine. We hope that there will be a response from our young people, and that those who come will come with the determination to spend their life at the task. There is no romance in it, but there is a world of hard work and responsibility, all to be undertaken in a trying climate, amid great obstacles, and with a people who are far from the gospel. However, results can be obtained, and there is great consolation and gratefulness to God when they are realized.

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## ***Dedication of the Singapore Printing Plant***

I. H. EVANS

OUR brethren in the homeland will be glad to know something about our Singapore printing plant, as they have heard much about the need of such a plant, and have furnished the money for its erection and equipment.

The territory of the Malaysian Union Conference contains about sixty million peoples, speaking English, Dutch, Malay, Siamese, Javanese, Chinese, and other languages and dialects. It is a polyglot field, the parts separated by long distances of sea travel. The principal religions are Mohammedanism, Buddhism,

and assures good drainage. Four dwelling houses are now being erected. There is room for four others, which are greatly needed; there is also land for the training school for the Malaysian field. Buildings for this school must be erected this year.

In this corner, as one approaches the land from the city, is situated the printing plant. The building is of brick, 60 x 100 ft., plastered inside and out. The front, for forty feet, is two stories high, the second floor being subdivided into offices for the union and local missions.

This building was dedicated on the evening of March 10, the students from the school, the employees of the printing plant, those in attendance at the union conference meeting, and a few of the church members being present. The service followed the usual program for the dedication of such buildings, being consecrated by prayer to the prosecution of this important department of the Lord's work in Malaysia.

Brother W. E. Gillis, who is in charge of the printing work, arrived in Singapore a little over a year ago, and at once took charge of the erection of the building and setting up the machinery. His experience has been a great help in saving money to the cause, as he was able to supervise the installation of all the machinery without outside help.

The book sales of the Malaysian field for 1919 were nearly \$50,000, Singapore money. The brethren



ren expect to increase this sum during this year, and if each field does all it plans to do, they will double last year's output.

Malaysia greatly needs a bookman to lead in the field work, and the brethren are anxiously awaiting the appointment of a strong man for this important department.

Then we must have an editor. Since last June the preparation of our literature for this great field has been passed from one to another, with no experienced editor such as the field must have. We need a well-educated, competent man to act as head of this department,—a man who will learn the Malay, and who has had experience that will enable him to prepare literature for publication in this large, polyglot field. Time is an important factor with a publishing house in the condition our Singapore plant is in; and with the pressing demands from all quarters for literature, help must soon come or priceless opportunities will be forever lost. Surely we must properly man this publishing house with a good editor, and the field with a strong leader in the sale of literature, at the earliest possible moment. We have every reason to believe that when this is done, the distribution of our literature will constitute an important part of our work in Malaysia, and will prove a mighty agency under the blessing of the Lord in winning many souls to the truth.

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### *Traveling in Old Europe*

L. R. CONRADI

FORMERLY a trip from Northern Europe to Vienna or Budapest was an agreeable task, accomplished in about thirty hours and for about \$10. No passport nor *visés* were needed, good food could be bought at a moderate price, and the hotels had plenty of clean rooms; but today all is changed. Weeks are necessary to secure permission to enter the different republics, and pass fees are constantly increasing. In Austria special permission and an additional fee are necessary to enter each of even the small states. Food must be carried from home to halfway guarantee living rations, and blankets to keep one warm in the unheated rooms.

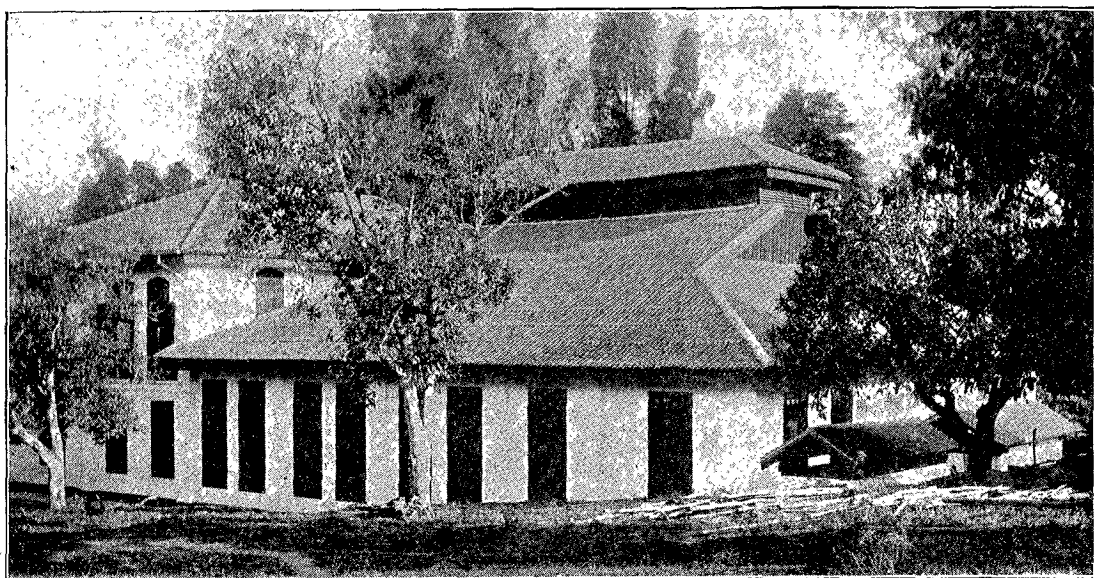
After considerable correspondence and telegraphing, we secured our *visés* to enter the Czecho-Slovakian, Austrian, and Hungarian republics, and had our appointments fixed for the date from March 15-31.

Overnight the revolution broke out, railway traffic stopped, and all means of communication were cut

off. Governments changed as does the weather, and a few thousand more lives were sacrificed before order came. Happily, we dared to travel in time to make our last appointment with the Czecho-Slovakian Union committee the first.

Leaving home March 24, we spent the first night at our new sanitarium near Berlin, after which we were able to secure a seat in the early express for the Bohemian border. The outbreak had come so suddenly, even in Berlin, that our people at the sanitarium only learned particulars of the overturn when nearly all was over.

At the border each of the many passengers wished to be first served, and with interest we watched the Czecho-Slovakian officers hold up the new 100-kronen bills to the light, and every little while a poor traveler learned to his grief that some of his dearly-bought bills were counterfeit.



Singapore Printing House — Rear Side View

The same night we took at Prague a slow, overcrowded passenger train, and reached Brunn at 4 A. M., when no one expected us. After finding the hotel where we were to lodge, the porter played the ignorant rôle, until a bill pressed into his hand suddenly refreshed his memory.

At 9 A. M. we held our first workers' meeting, and all were pleased that we had arrived. Brethren Hartkop and Böx were with us in behalf of the publishing and canvassing work, and as the union conference committee was still there, we spent three profitable days making plans to enlarge our work in this new union. The Sabbath especially was a day of blessing to the Moravian field.

Our worst experience came as we left the Czecho-Slovakian republic for Vienna. Arriving at 2 P. M. at the border, we found crowds of people burdened with all sorts of foodstuff waiting before the customhouse. No definite time for the departure of the next train could be given, and as men, women, and children feared that the last ones would secure no place, they all pressed toward the entrance. Several false alarms caused the people to crowd still closer together.

Finally at 8 P. M., one wing of the door was opened, and as the people rushed up with their baggage, the soldiers had to pull them one by one out of the throng. Women fainted, children shrieked, men scolded, and soldiers cursed, simply because of the lack of a level-headed director. At the official



examination many of the people had to leave behind some of their loaves of bread. The great crowd was kept so late that when the train pulled into Vienna, after midnight, the street cars had ceased to run, and these poor tired travelers had to walk with their heavy baggage from one to two hours before reaching their homes. For carriages 400 kronen, or about \$80, was asked. I found a room near by, and kept the baggage of Brother Rühling, while he and the two brethren who had patiently waited six hours for our coming, walked one and one half hours to reach their resting places.

The audit for 1919 was already made, so we considered questions still pending about Galicia, etc. Much of our short stay had to be used in obtaining permission to depart for Hungary and in securing our tickets. As there is but one train a day, people often wait all night to secure a place in time. Third-class carriages have no glass windows; the openings are closed with tin. Our second-class coach could afford such a luxury, but the benches were hard, and even those of the first class were only new, tidy third-class benches of the old régime.

On the Hungarian border four more weary hours of the night were spent in having our passports stamped, baggage and pockets examined, and in buying new tickets. The brethren met us on our arrival, and brought us to a private boarding house, where we paid eighty kronen, or about \$20, a day. Breakfast consisted of a cup of so-called tea and a slice of bread not larger than the palm of the hand. One had to wait till 1:45 for a light dinner. The people in these countries need something to eat more than lectures about eating and drinking. The Quakers are doing a really charitable work in caring for thousands of children.

In Budapest, which could once boast of its well-kept streets, there are big holes in the pavement, and the carriages rocked to and fro as if they were going over a rough country road. On the street cars passengers would cling on the outside wherever they could, and pay two kronen, or 40 cents, for such a ride.

As the Rumanians had occupied the eastern portion of Hungary prior to our arrival, we could only audit the books of the western portion and counsel about the publishing and canvassing work. Paper is so scarce and expensive that the leading dailies are reduced to four pages. Our publications and Bibles are in demand as never before. Our hall was crowded with attentive listeners, and Brother Minck and his coworkers are doing their best to foster the interest there.

Sunday at 6 p. m. we took the steamer for Pressburg, up the Danube, and reached that city Monday at 10 a. m. Here the formalities connected with the entrance into one country from another passed off much quicker. Elder E. Frauchiger had spent the Sabbath with the church there, and a number were at the wharf to greet us and help us with our baggage. We were on the cars until Wednesday morning, with only a short night's rest at Prague, and were glad indeed to reach home again.

Three needy fields had been visited, their wants carefully considered, new plans laid for the extension of the work, and the courage of our people renewed. All the churches appreciated the help rendered to their poor and suffering members by our brethren and sisters in America.

After reaching home and looking over the mail, my first duty was to secure *visés* for other outside fields and a new passport, as the old one was full.

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## *La Plata and La Ensenada*

H. U. STEVENS

SOME weeks ago I had the privilege of visiting a little company of believers in La Ensenada. This place is the seaport of La Plata, the capital of the province of Buenos Aires. In February, 1916, at the regular biennial session of the South American Union Conference held in La Plata, the South American Division Conference had its birth. In connection with that union conference a strong, well-organized effort was made to give the light of present truth to the city of La Plata, with the result that a company of believers was raised up, and later organized into a church.

Miss Ana Hansen has been doing Bible and medical missionary work in the city for two or three years, as well as carrying heavy responsibilities in connection with the church.

Elder Eduardo Thomann invited me to accompany him on his regular semimonthly visit to this place. We left Florida at six o'clock Sabbath morning, and, after a rapid ride of two hours through some of the most beautiful and prosperous country to be seen on all the broad pampas of Argentina, arrived in La Plata, one of the most beautiful cities in South America. We met Miss Hansen and Brother Basanta, the elder of the church, on their way to La Ensenada to hold Sabbath services in the morning with the small group of believers who live there. La Ensenada, being the seaport of La Plata, is the home of some of the large packing houses where frozen meat is prepared for shipment on the big ocean liners to England and other European ports. It took us about forty-five minutes to ride out to La Ensenada, where we found twelve or fifteen persons waiting in a private house for the Sabbath school to begin. These brethren and sisters are members of the La Plata church, but because of the distance and the expense they are unable to attend regularly, so services are held with them in their own homes.

Miss Hansen conducted the Sabbath school in much the same way as it is conducted at home. We were all crowded around a large table in a small kitchen. The children filed out into the yard for their recitation, while the senior division remained inside to study the day's lesson. A goal of twelve pesos was set for the quarter's offerings; but from the rate they were giving, it seemed they would more than double the goal. This was their first estimate of their ability to give, and they will probably be more accurate in setting their goal the next time.

After the Sabbath school, Brother Basanta took charge of the services, and the writer spoke on the urgency of the times and the need of training the children and youth for service in this last work of mercy. There was a hearty response and an earnest desire expressed that something be done for the children of this company. How to provide the men and means for educating our great army of South American children and youth, is one of our most difficult problems.

After the meeting we returned to La Plata and held Sabbath school and preaching service in the

afternoon. The church has rented a large hall formerly used by the Masons. It serves also as a home for the workers who are laboring there. Besides Miss Hansen, there is a young man canvasser and a sister who makes her living by the sale of our Spanish paper. We found a most cordial, enthusiastic spirit in these brethren and sisters. They love this truth and are glad to help in carrying it forward. The services were similar to those of the morning, with the surroundings somewhat more propitious.

About six o'clock we boarded the train and after a two hours' run over green fields, and through populous cities, beautiful parks, and shady groves, we were back in Florida, at the close of a full day's service for the Master.

It was about ninety-eight years ago that Capt. Joseph Bates visited this same La Ensenada, and took his famous trip across the wild pampas of Argentina, concerning which most of the old-time Adventists have read from his autobiography. That was in the infancy of these republics. Argentina had only recently acquired its independence, and a state of an-

have been turned into prosperous farms that are among the most fertile in the world. Here a teeming population awaits the message of the soon-coming Saviour. Many have already heard, and believe. Others are accepting, and some will find a home in that kingdom of peace under the eternal banners of King Jesus, to whose cause Captain Bates consecrated his life and fortune.

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### *A Fijian's Loyalty*

IN a personal letter from Brother C. H. Pretyman, of Australia, he gives us a late word received from New Guinea, where for so many years it has been a case of holding on by principle without seeing visible fruitage for the labor expended in giving the message to the natives of that island. He writes:

"You will remember hearing of the death of Bennie, our Fijian worker in New Guinea. His widow and her two children are still over there. We have not yet been able to arrange for her transfer to Fiji so that she might be with her

people again, though we are hopeful of doing so soon. In the meantime she is staying on at our mission in Bisatabu, and throwing her influence in the best possible way for the advancement of the work. I was much touched recently on receiving a letter from Brother A. N. Lawson, who has charge of the mission, stating that Aliti (Bennie's widow) had asked him to accept about \$30 which she had saved to pay the New Guinea boy who is in charge of the other native boys on the mission plantation. This boy, Baigani by name, has given evidence of conversion since the death of Bennie. That fact apparently was the cause of his turning to the Lord.

Brother Lawson writes of him as follows: 'Baigani is the name of our most promising boy. We are pleased to be able to tell you that he has signed on for another three years. We are all glad to know this. It is encouraging to learn that after laboring for ten years, at least one boy wishes to be faithful to the end. Baigani has been at his home village for a few weeks, but he is glad to be back again.' I might explain that the government regulations in New Guinea do not permit the employment of natives on the mission unless they sign on. Usually the term is one year, but this boy, in signing on as he did for three years, has given evidence of his love for the mission.

"Now to come back to my point. Since Bennie's death we have been supporting Aliti at the rate we were paying him at the time of his death. It is from this allowance that she saved sufficient money to cover the year's wages of Baigani. Bennie used to have charge of the boys working on the plantation, and in that sense Baigani has taken his place. This seems to me an evidence of wonderful devotion, that Aliti should sacrifice and save in order to provide a substitute, if we may call him such, for her late husband."

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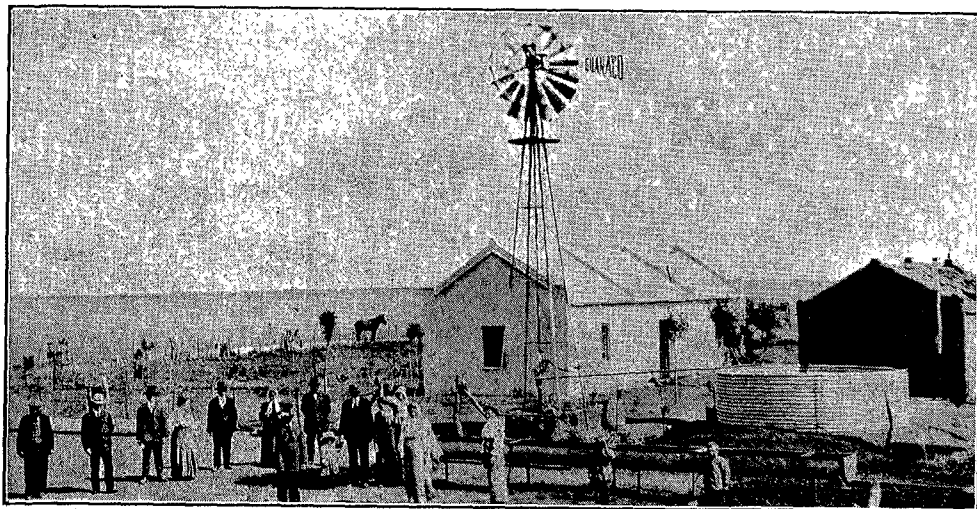
I FEEL and grieve, but I fret at nothing.—Wesley.

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### *COURAGE*

AS soldiers in life's battle, Lord,  
Grant me that courage high  
That dares, if need be, fail,  
But dares not fail to try.

—Mary Wells.



Home of One of Our Brethren on the Guatrachi Pampa, Central Argentina

archy was reigning everywhere. There was no Sabbath school then in La Ensenada; there were no street cars nor railway trains. The site of La Plata was a desolate region on the vast prairies that were as boundless as the sea. His trip to Buenos Aires, instead of "over green fields," and through populous cities, beautiful parks, and shady groves, was through a region where there was "not a tree, nor a shrub, nor anything but reeds and tall, wild grass to be seen as far as the eye can extend." Instead of a quiet hour's ride in a palace car, he spent a whole day "passing through the deep and dangerous muddy reed bogs, and still, miry marshes, fording creeks and running streams; . . . following in the cattle's miry tracks, part of the time our arms around the horses' necks, fearing lest we should be thrown into a mudhole among the reeds, or left to swim in the stream."

The prospect is vastly different today. Here we find the seat of a great republic and the most populous region in all South America. The truth, which he later learned to love, has gone far beyond the bounds of his dreams, and today is preached with perfect safety in regions where he and his companions were obliged to protect themselves from highway robbers by uniting in bands and arming themselves for defense. Here the waste and desolate wilderness has been made to rejoice and blossom as the rose. The "reed bogs" and "miry marshes"



# 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."

## DOCTOR MOTHER

A LITTLE wound, a little ache,  
A little blistered thumb to take  
With touch of love to make it well—  
These things require a mother's spell.  
Oh, sweet the progress of the skill  
That science brings unto the will!  
Vast range of methods new and fine;  
But when our little ones repine,  
The mother is the very best  
Of doctors into service pressed!

Sunshine and air and mother's spell  
Of helping little lads get well,  
And helping little lasses, too—  
Here are three remedies that do  
So much more, often, than the grave,  
Skilled hands that try so hard to save.  
For Doctor Mother, don't you know,  
Gives something more than skill—gives so  
Much of herself; gives, oh, so much  
Of love's sweet alchemy of touch!

Upon a little wardroom bed  
A little curl-encircled head,  
A little slender hand and pale,  
A little lonesome, homesick wail:  
Loved nursing, best of skill and care;  
But, oh, behold the wonder there  
When Doctor Mother, bearing sun  
From where the wilding roses run,  
Leans down, with hungering love and kiss—  
There is no medicine like this!

In a little child-heart's hour of woe,  
Pain, ache, or life-wound's throb or throe,  
The Doctor Mother knows so well  
The weaving of love's wonder-spell—  
Just what the little heart requires,  
Just how to cool the fever fires,  
Just how much tenderness and cheer  
Will calm the little doubt and fear,  
How much gentleness will ease—  
Alone she knows such arts as these!

—Folger McKinsey.

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## On Han River

[Itinerating in a mission field is not an experience that any one would undertake—the second time—for the pleasure of the journey. And not often have the mothers in our mission stations been so situated that they have thought it possible to accompany their husbands on a visit to the stations and companies in a given district. One of our "missionary wives," however, in South China, Mrs. S. A. Nagel, recently completed her second itinerating trip with her husband, their two children going with them, and the older one keeping up her school work. The record of this journey having come to me, I am passing it on, through the Home department, to many who will, I know, enjoy this picture of day-after-day mission work.]

MRS. I. H. EVANS.]

"SEPT. 28, 1919.—After several days of cooking, washing, and packing, we were ready just at sundown to get into a little boat in front of our house, and float down the river to the Waichow wharf, where we boarded a motor boat for Hon Yen, eighty miles up the river.

"This is the second time the children and I have gone with Mr. Nagel over the northern part of our

field. We had a very comfortable place on this boat, but as it was towing four cargo boats, we were two nights and one day going the eighty miles.

"At Hon Yen we transferred to a smaller boat, as the water was getting more shallow, and we spent two days and one night on this shaky boat, making another eighty miles to Lau Lung. Only a few passengers were allowed on the launch, the rest being towed in another boat. Although we were glad we were not in the towboat, as the people were packed in like bees in a hive, yet there were disagreeable things to be met with on the launch. The engine, which was right under us, shook us continually. The men kept tobacco smoke pouring back into our faces; and although the law of China forbids it, some were continually smoking opium all around us. This was the first time I had ever seen opium smoked, and one who has never spent a few hours in an atmosphere charged with opium cannot know how it makes one feel. On this boat we passed, with a bit of interest, the two places where we were held up by robbers on a former trip.

"Lau Lung is the first of our northern stations. The church school children saw the boat coming, and ran down to meet us, singing a song of welcome. We had planned to stop here only overnight and then go on 125 miles farther to the last station, then work back, spending a week or ten days at each place. But as we found the wife of our evangelist sick, we spent two days with them, and then went on Friday to Khi Liang, where we spent Sabbath.

"Lau Lung is on the East River, and Khi Liang is twenty miles over a divide of high mountains at the headwaters of the Han. To this place the children and I took sedan chairs. Mr. Nagel walked. He had not walked much for some time, and the twenty miles was almost too much for him. At one place, just as my coolies were setting my chair down, several women came along. One had evidently never seen a foreign woman, for when she saw me, she jumped over a high bank and ran for her life. It was amusing to see the other Chinese laugh at her. As we were passing through a small village, a crazy man came running out. He followed us a long way, bowing down to our chairs and to Mr. Nagel.

"At Khi Liang we noticed a great change for the better since our former trip. Our church school of sixty-five boys, mostly heathen, were very quiet and polite, and the chapel was much cleaner. About 120 listened carefully while Mr. Nagel spoke from the text, 'This know also, that in the last days perilous times shall come.' This is a new station, and we were very glad to see the interest and improvement in four months.

"October 3.—After the Sabbath we engaged a boat to go down the river a little over a hundred miles to Chin Phin. We left late this morning, and have made about thirty miles today. The weather is delightful. Just now the moon is shining brightly. We are all well, and we praise God for his loving care and a part in his closing work.

"October 8.—We arrived safe at Chin Phin after four days by boat. Here we began our first series of meetings. We have a church school here of about sixty boys and girls. The workers thought they had cleaned the chapel ready for meetings, but Mr. Nagel and the Chinese evangelists with him thought differently. The first day was spent sweeping down cobwebs and soot from walls, ceilings, and floors. The lamps were cleaned, charts hung up, and when the people came in the evening for meeting, you would hardly have known it was the same chapel. All this is an object lesson, especially to the workers.

"We were greatly pleased to have a well-filled room. We find plenty of work to do everywhere. I say every day, I wish we could stay a month instead of ten days. Every day Mr. Nagel has workers' meeting in the morning, talks to the students at ten, preaches at eleven, and has a baptismal class at five. Then there is preaching again in the evening.

"We are living in a large open room over the chapel. The Chinese think it strange that we should live in an open place like this. I do my own cooking. We brought our oil stove, which packs into a space about twelve inches square. Then we had some tins made which telescope into each other and drop over the stove. With the help of a steamer, I can fix five or even six articles of food over the one stove at the same time. A person would have to take one of these trips to appreciate how much comfort we get out of this little stove outfit. To be able to drink boiled water which does not taste smoky, alone pays for the trouble.

"When we left home this time, we took twenty pounds of toast, eight pounds of crackers, seventy-five pounds of potatoes, a case of cream, a few cans of corn, peas, olives, Grapenuts, oatmeal, Germea, Postum, sago, beans, fifteen pounds of dried fruit, a few bottles of grape juice, and some macaroni. Of course this, stretched over three months, does not permit a feast, but we have learned to eat many native foods, which help out much.

"The children find it hard to be so closed in. Florence, especially, has a hard time, as the women keep coming to visit us, and the students study out loud all around us. It even makes my head ache to hear them shouting at the top of their voices for several hours each day. The old schoolmaster walks around, and hits them on the head with his stick when they are not studying out loud.

"October 14.—It has rained for three days, and the mosquitoes are swarming tonight. I am writing this on the back of a small washboard, while in bed and under the net. Florence is studying her lesson for tomorrow, and Sonny is playing with the only toy he has with him, his Teddy bear. Mr. Nagel is holding a meeting downstairs. This is a dreary room, no windows, only two openings. We can see only the tile roofs of hundreds of homes packed together. The filth is terrible.

"Sabbath we went for a walk outside the city. We climbed a mountain near by, so we could look over the city and the surrounding country. I never was in a place where the villages were so close to one another as here. In a half section of farm land we counted eight villages. The whole valley, as far as we could see, was just as thickly settled. These villages have from one hundred to five hundred persons each.

"Returning to the city, we passed two very ancient graves,—the graves of the grandfather and grandmother, seventeen generations removed, of a leading

clan here in the city. They died before the city wall was built, so there is a bend in the wall, that the *fung-shui* (wind and water) may not be spoiled near the graves.

"Wednesday three were baptized. One was a sister sixty-five years old. Although we have had a chapel here for several years, she is the first woman to take her stand for Jesus. She had such a good face and seemed very happy. I pray that she may be among the happy company who will be ready to meet Jesus when he comes.

"October 16.—This is Florence's birthday. When we left Chin Phin for Ka Yin Chiu, we went halfway by water and half by chair. Mr. Nagel and the two Chinese evangelists walked. It is thirty miles. We did not get here till dark, and our baggage was two hours late, so I tried to get a meal with the Chinese food we could buy and some potatoes which we had left here on our downward trip.

"October 21.—We are holding three meetings as usual each day. Besides, Mr. Nagel holds a class daily with twelve who wish baptism. We are quite comfortable, as this is clean for a native place. We sleep, eat, cook, and entertain guests all in one room. There are no windows, but the whole front opens onto a court, which gives us plenty of fresh air. Yesterday I did a big washing, at least the Chinese think so, though it was not one fourth so large as we have at home. To the Chinese, who have but one change, it looked big. Yesterday we also had a great treat, as I baked four loaves of bread and a small cake in a coal oil tin over a charcoal stove. I also baked Irish and sweet potatoes. We had not had bread for more than three weeks, and it did taste good.

"November 3.—We were baptized in Ka Yin Chiu eleven days. Ten were baptized, five men and five women. After baptism we celebrated the ordinances with the church, leaving the next day by boat for Hi Nen, which is forty miles away. We were two and one-half days making this distance, but we needed the rest. We began meetings here last Wednesday, and the chapel has been filled. I am glad that at each place some women are baptized, as they are the first to join our work in this north country.

"Hi Nen is a large walled city, with more than twelve hundred shops. The surrounding country is very pretty. It is dotted everywhere with bamboo. I am writing this in a little bamboo grove about one-half mile from the city. We brought our lunch out here to give the children a little outing. Our chapel is in the midst of the city with all its filth, and our room in the chapel is only nine by ten feet in size. Being out here where they can throw stones into the river and run about, is a great treat to the children.

"November 9.—We were glad that at Hi Nen there were twelve who followed their Lord in baptism, nine men and three women, one seventy-three years old. It means more to these women to be baptized where all can see them, than it does to an American woman. From now on it will not be quite so hard; for these have broken the way for others.

The children and I left Hi Nen for Ng Fa in chairs. Just before we left the chapel, in the crowd, some one stole Mr. Nagel's umbrella. As it was only ten miles, Mr. Nagel did not stop to buy another, thinking it would not rain, and he would not need it. It was a little cloudy, so he did not fear the sun. It was lovely and warm, but before we were halfway to the next city, the weather turned cold and the rain was blowing in our faces. The children's coats were packed

in the baggage, and they both got cold and a little wet. Mr. Nagel finally got out their nightgowns, which were packed with the bedding in the chairs, and they put them on over their other clothes. He got wet, but as he walked he did not take cold. The children were not so fortunate. They have both been very sick, and these have been anxious days.

"At this place the chapel is small, so we are staying in a private home. Some things are very pleasant, but there are so many mosquitoes and flies. From ten to twenty dirty children, covered with sores, gather around me while I cook the meals. Men and women come to see too, and to make it complete, pigs, chickens, cats, and dogs also make frequent visits. Home will look very good to us when we get back to it again. We have to stay on the bed under the net in daylight to keep away from the flies, and at night to keep away from the mosquitoes.

"November 17.—*Khi Liang*. We are now in a more comfortable place than when I wrote last. The boys here had the floor washed and some boiled water waiting for us. We appreciate these little attentions. At the last place five were baptized, and here thirteen.

"November 19.—*Hok Shu Ha*. We had a delightful trip over here. This is the cleanest chapel I have ever seen. We are having a much-needed rest in this new building. Mr. Nagel has a severe cold, and cannot speak above a whisper, but is better than last night. He is getting very tired. Many days he preaches three times a day. Still we praise God that we are getting along as well as we are. The children say every day how happy they will be when we get back to Waichow. No one would take such a trip as this for pleasure—at least, after taking it once. But I am happy to be along, and we are seeing results. Eleven persons were baptized here,—fifty-four in all on this trip.

"*Lau Lung*.—We received a letter from Waichow asking us to return early and prepare for the general meeting to begin the ninth of December. On the way over here the coolies dropped our food tins in the river and fished them out again, but did not say a word to us about it, so we paid them, and they went away. When we opened the tins, we found a good share of the things spoiled. It was fortunate that we were near the end of the journey. There are twelve in the baptismal class here; but because it is raining continually and is so cold, it seems best to wait till later to baptize them.

"We reached home December 2, and began at once to prepare for our general meeting for the south Hakka field. Eight were baptized during this meeting, making one hundred ten for the year. One item of interest at this meeting was the baptism of the first girl from the girls' school. She had asked for baptism before this, but we did not know how her people would feel. She led her father to the meetings, and finally the two were baptized together. For all these blessings we thank God."

\* \* \*

### **Know Your Child<sup>1</sup>**

DR. J. H. FRANCIS

*Of the United States Bureau of Education*

No two children are alike, not even twin sisters. Any effort to make them so is wicked and wasteful. Courses of study administered to all children in the

<sup>1</sup>Prepared for the United States Bureau of Education by the National Kindergarten Association, New York City.

same way are destructive of originality and initiative. Uniformity of treatment is deadly, deadening.

Every normal child has possibilities for some things. To help him to discover and develop them is the greatest service society can render him and itself.

To study about a child is not to know the individual child. Traditions, customs, preconceived notions of habit and conduct must be subordinated if not eliminated, while studying the child. Fraternize with him, associate with him, study him. But do not let him know you are doing this. There is no other study so fascinating, so absorbingly interesting. He will surprise you every day with what he knows and can do. Really, he will teach you some things worth knowing, that is, if you are in a mood to learn.

First of all, the child is a little animal. He needs food fit to eat, clothes fit to wear, and a house fit to live in. But he is also eminently spiritual, and needs spirits fit to associate with.

The child learns as naturally as he eats or grows. Thus he needs mental food. If he does not thrive on that found in the home or school, change his mental diet. It will do him good and may help you.

Fear is one of the most withering curses of all ages. Don't try to scare him. Cultivate his hope, faith, and courage. He will need these qualities later. The fact that they are rare does not lessen their value.

\* \* \*

### **Man Destroys His Best Friends**

GEORGE H. HEALD

THE only thing that gives to any animal on this globe the right to live (as man ordinarily views it) is the fact that by its life it ministers in some way to man's prosperity, his comfort, or his satisfaction. The cow is permitted to live because she gives us milk; the horse, because he carries our burdens; the dog, because he defends our houses, hunts for us, guards our sheep, or acts as our companion; the hen, because she furnishes us with eggs. When the cow fails to give milk, she is sold to the butcher; when the faithful old horse that for a decade or more has borne our burdens, breaks a leg or becomes too feeble to be longer profitable, he is taken to the back pasture and shot. The hen that has furnished us with several times her weight in eggs, when she ceases to lay profitably, pays the penalty on the chopping block. And when it comes to game animals, men will cross oceans and continents for the pleasure of wantonly destroying them. Little regard have we for any rights of lower animals to life. *Animals have no rights*. Was not Adam given dominion over all these creatures?

It may not be worth while to consider the sentiment which is so intrenched in our folkways that to enter any protest is but to attempt to keep back the rising tide with a broom. The only consideration that will influence man is one of personal gain or loss to himself. If man can be convinced that in the wanton destruction of a portion of the animal kingdom he is doing himself a lasting injury, it may have some influence for the preservation of species.

Among the terrestrial forces most inimical to man is the insect class; and were it not for the fact that birds devour these creatures in enormous numbers, this world would be scarcely habitable for man. Consider, for instance, the possibilities of one insect. There may be thirteen generations of the hop aphid in one year. In twelve generations the progeny of



one of these insects would, if absolutely unchecked, amount to ten sextillions, a number represented by 1 with twenty-two ciphers after it. The Great War has taught us to think in billions in place of millions, but billions is absolutely insignificant as compared with sextillions. Let me see if I can give you some idea of the number. Let us suppose an aphid occupies a space no larger than a cube of one-one hundredth inch. Then a thousand would occupy a one-tenth-inch cube, a million an inch cube, a billion a ten-inch cube, a trillion (approximately) an eight-foot cube, a quadrillion an eighty-foot cube, a quintillion an eight-hundred-foot cube, a sextillion an eight-thousand-foot cube. That is a cube of more than a mile and a half, and there would be ten such cubes of aphids to make ten sextillions. And *that* the progeny of *one* aphid for less than a year!

Of course they do not multiply at any such rate. Food conditions are not favorable, and then they have enemies, not the least of which are birds. Nature has delicately poised the different species of birds, animals, insects, fishes, etc., so that they live and let live. But when man, because of his cupidity or his lust for blood, upsets this balance by killing off the birds, he often pays the penalty in an unchecked increase of some of the enemies of his crops.

Hungarian peasants succeeded in destroying the sparrows on their lands. Within five years their country was overrun with insects, and the peasants were not long in begging to have the sparrows restored. The return of the sparrows checked the ravages of the insects and saved their crops.

In Nebraska the great locust plague followed the destruction of the blackbirds. New Zealand farmers, thinking the native birds were expensive boarders, killed them off. A plague of caterpillars followed which laid waste everything and could not be stopped by ditches, fires, bands of sheep, or anything man could devise. Finally house sparrows were imported from England, and after a time the caterpillars were under control. Strange as it may seem, the New Zealand farmers were enraged at the sparrows for eating a portion of their crops, not seeming to realize that if it were not for the sparrows they would have no crops at all.

For their plumage or because they consume food or for mere wantonness, man continually destroys the birds, his best friends in his struggle against insect depredations. For his insect troubles, man has himself largely to blame.

\* \* \*

### ***Danger in Kissing Babies***

"I NEVER kiss a baby on the mouth. It is criminal," says a woman physician.

"I know of no more injurious thing than the kissing of a baby's mouth," she declares, "for, from experience, I know that many diseases are transmitted to little ones by their parents or others in touching their lips.

"A mother should guard her infants just as closely from kisses as from measles or whooping cough. Though grown persons do not, as a rule, have any of the diseases to which children are susceptible, and so do not give them to the little ones, such as they frequently have are chronic, and for that reason much worse if contracted through the breath by young babies.

"I had one case where a newly born child died as the result of a kiss. It was only a few days old when a nurse caring for the mother kissed it on the lips, and the next day she developed scarlet fever. I took every precaution to prevent the little one from coming down with the same disease, but to no purpose. It had a most severe attack, and died in less than a week from the time its lips were kissed.

"I always advise mothers against allowing their little ones to be kissed on the lips, even by their parents and immediate family. A baby's mouth should not be kissed, I contend, and if this rule were strictly followed, there would be fewer sick infants, for microbes would not then be transmitted to them. I warn against any kind of caress on the face, head, or hands.

"In fact, I believe that young children should be shown all possible tenderness, but not kissed and caressed. They do not understand it, and frequently I have seen them made most uncomfortable by being squeezed close in a mother's arms and half smothered by kisses on the lips.

"Grown persons do not often realize how hard they are pressing the little body in their arms, until the infants cry out in pain, and then they frighten the youngsters by suddenly kissing them all over the face in an effort to show how sorry they are because the little one cried. I wish I could make mothers, fathers, and nurses realize that they can best show their love for a young baby by touching it as little as possible."

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### ***Matrimony***

It is pleasant to contemplate the associations clustering around the wedding morn. It is the happiest hour of human life, and breaks upon the young heart like a gentle spring upon the flowers of earth.

... But let us choose ever so wisely, ever so deeply, and not we ourselves nor the minister can marry us completely on the wedding day. "A happy wedlock is a long falling in love." Marriage is very gradual, a fraction of us at a time. And the real ministers that marry people are the slow years, the joys and sorrows which they bring, ... the toils and burdens borne in company. These are the ministers that really marry us, and compared with these, the ministers who go through a form of words some day, when heaven and earth seem to draw near and kiss each other, are of small account. And the real marriage service isn't anything printed or said; it is the true heart service which each yields to the other, year in and year out, when the bridal wreath has long since faded.

It is a great thing for two frail natures to live as one for life long. Two harps are not easily kept always in tune, and what shall we expect of two harps each of a thousand strings? What human will or wisdom cannot do, God can do, and his providence is uniting ever more intimately, those who devoutly try to do the work of life and enjoy its goods together. For them there is in store a respect and affection, a peace and power all unknown in the heyday of young romance. Experience intertwines their remembrances and hopes in stronger cords, and as they stand at the loom of time, one with the strong warp, the other with the finer woof, the hand of Providence weaves for them a tissue of unfading beauty and imperishable worth.—*Selected.*



## WORK IN THE QUEBEC CONFERENCE

HAVING regained health, the writer has, with the help of Brother Belleau, conducted an effort among the French in Montreal, and met with encouraging results, several persons having taken their stand for the truth.

The Quebec Conference has been considered a very hard field, especially the work among the French. As far back as 1873, work was done among the French by Elder D. T. Bourdeau, and many others have since labored here. It has been very slow and hard work. Quebec is a citadel of Romanism, and the priests rule and control it. But notwithstanding the many obstacles, the Lord is blessing the efforts put forth, and the work is going forward.

Montreal, with about 1,000,000 people, 800,000 of whom are Roman Catholics, is the one city in the province in which there is liberty for our work. Ignorance and superstition prevail. However, we find hundreds and thousands who are tired of the church and of religion; but while they deplore the abuses of the church, the priesthood, and the Catholic religion, yet they know what the result would be if they were to come out openly from the Church of Rome; so they keep their membership in the church, and even attend the services, for fear of a boycott.

We have in the province north of Montreal more than 1,200 towns and villages where there is not a single Protestant. At one place the writer, while visiting some French people, was called to the barnyard to see the stock. He was shown the pigpen where were five pigs, each with a string of beads and some scapular medals around its neck. When asked why these things were around the necks of the pigs, he was told that because of sickness in the neighborhood the pen had been sprayed with blessed water every day, and the pigs were thus attired to prevent their being taken sick.

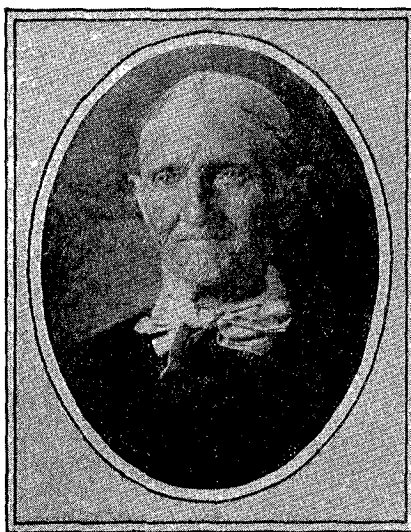
On Monday, May 10, Brother George Belleau and the writer called at the home of one of our new French Sabbath keepers, where the mother-in-law of this sister was to meet us and have the priest answer questions, hoping thereby to convince us that we were in the wrong.

Brother Belleau began the study by asking the priest why it is that Sunday is kept instead of the seventh-day Sabbath. He answered that the Roman Catholic Church had changed it. Brother Belleau gave him the Bible, and asked for the verse and passage in it where the command to change the Sabbath could be found. He asserted that the Protestant Bible was not complete, so we gave him the French Bible, by L'Abbé Glaire, the one approved by the Sacred Congregation of the Index. After having examined it, he said that the Bible was a dead letter and not good; that the Lord had bestowed infallibility on the Pope, and that to him had been given all the power.

We are, however, much encouraged by the outlook for the work in French Eastern Canada. We have made many friends. Recently a family of seven has accepted the truth as a result of faithful home missionary work.

Conditions are slowly but surely changing, and we believe the time has come for a great forward movement in our French work. The French church in Montreal is making advancement. We have a good, religious people to deal with, and we believe that when the literature is well scattered over this field, we shall see many souls come into the truth. When they turn from Roman Catholicism to the light of the truth, they make good, faithful, self-sacrificing Seventh-day Adventists.

L. F. PASSEBOIS.



Mrs. Gabriella Havens

## ONE OF OUR OLDEST READERS

On February 25 it was my privilege to visit the oldest Seventh-day Adventist member in the State of Indiana. Sister Gabriella Havens, of Eton, Ind., celebrated on this day her one hundredth birthday. She was born in Bradford County, Pennsylvania, Feb. 25, 1820. She came to Indiana at the age of eighteen. In 1842 she was married, and became the mother of eight children, forty-four grandchildren, seventy-five great-grandchildren, and five great-great-grandchildren.

Sister Havens accepted the Lord as her Saviour at the age of twelve years, and became a member of the Methodist Church. For seventy years, until 1915, she read the Bible through each year. Since then her eyesight has been failing, but she hopes to receive her second sight. Her father was a firm Protestant, and taught his children the principles of true Protestantism.

Fifty-eight years ago, in 1862, she was first impressed by the Bible truth concerning the Sabbath. After some study she decided that Sunday keeping was not Biblical, and took her stand to keep the Bible Sabbath, not knowing of another Sabbath keeper in the world. Forty-five years ago she came in touch with Adventists, and learned

of the REVIEW AND HERALD. Ever since that time she has been a faithful reader of the good old REVIEW. Her testimony on this, her hundredth birthday, was one of good courage, and she says she expects to remain true to God and the Sabbath. Her prayer is for her household, and may God grant that all her loved ones may be with her in the earth made new.

C. S. WIEST.

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## KANSAS CITY AND ST. LOUIS

THE work in Kansas City and St. Louis is doing well, as a whole, but there are some things in regard to the membership that we wish could be remedied. There are a number of members in these churches who are inactive. Some of these are not living the principles of the message, and some have left the State.

	Dec. 31, 1918	Dec. 31, 1919
Kansas City, First	262	250
Kansas City, Second	56	56
St. Louis, Central	179	208
St. Louis, Second	55	65
St. Louis, German	24	37

The following shows the tithe received in 1919; and in order to ascertain the amount of tithe that we may use in the work, we shall deduct from this the 10 per cent that is sent to the union as tithe, the 6 per cent sent to the General Conference as Sustentation Fund, the 17 per cent to missions, and the overhead expense in the conference, as the president's salary and expense, the salaries of the secretaries, and the office expense, which amounts to 18½ per cent, or a total of 51½ per cent, which will leave 48½ per cent that may be used in field work.

Kansas City, First	\$6,086.18
Kansas City, Second	1,373.44

Total	\$7,459.62
Less per cents	3,841.70

For field work	\$3,617.92
St. Louis, Central	7,371.72
St. Louis, Second	1,532.74
St. Louis, German	911.34

Total	\$9,815.80
Less per cents	5,055.13

For field work	\$4,760.67
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There was spent in the cities in salary and expense:

Kansas City	\$8,235.34
Available tithe	3,617.92

Overdrawn	\$4,617.42
St. Louis	\$8,651.57
Available tithe	4,760.67

Overdrawn	\$3,890.90
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This shows that there has been spent in Kansas City \$4,617.42 more than was received from all the tithe in that city that was available for the work. This deficit is made up from the available tithe in the rest of the State or by donations from outside.

It also shows that we have used in St. Louis \$3,890.90 more than the income. This also is made up from available tithe from the rest of the State. We are glad we have the funds, and that we can help these two cities. One feature we are noting with much satisfaction, is the way the tithe and offerings are increasing in these churches. We hope they will continue to increase until we are enabled to largely augment the present force of workers.

D. U. HALE.

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### RIO GRANDE DO SUL CAMP-MEETING

THE Rio Grande do Sul camp-meeting and conference was held April 1-10 in the city of Porto Alegre, Brazil. The Rio Grande do Sul Conference is the largest conference in the United States of Brazil, having a membership of more than 1,000 believers, 150 of whom were added during the last year.

Elder John Lipke who has been a laborer in different parts of the republic for more than twenty years, is the president of the conference, and he has associated with him eight other workers besides a force of colporteurs, which varies in numbers from time to time, but averages about seven during the entire year.

Porto Alegre is a city of about 116,000 inhabitants. The streets are clean and substantially paved, and there is an excellent system of electric street cars, besides other means of public conveyance. There are also parks and resorts equaling any of our modern cities of like size in North America.

The ground upon which the camp was pitched was in a residential portion of the city, near one of the important street-car lines, and was covered with a heavy carpet of natural grass, which kept it clean and dry, although we had considerable rain during the meeting. There were on the grounds twenty-five living-tents; a pavilion 40 x 60 ft., seated with good slat seats for the general public meetings; a forty-foot circular tent, where the young people's and departmental meetings were held; a dining and cook tent, where the usual meals were served; and a book tent near the entrance of the grounds, where a good supply of our literature in the Portuguese and German languages was exhibited, and much of it sold.

There were about 250 of our believers in attendance, so every living-tent was full, and a number occupied rooms near the camp. There were held daily three preaching services, two conference sessions, two young people's meetings, and one colporteurs' meeting. The laborers in attendance a part or all of the time, aside from the regular local and union conference workers, were Elders O. Montgomery, J. W. Westphal, and Prof. H. U. Stevens, of the South American Division; and Elder J. L. Shaw, Prof. W. E. Howell, and the writer from the General Conference, who were en route to attend the Brazilian Union Conference. All these laborers took an active part in the preaching services, and assisted in the business sessions of the conference. Professor Stevens was assisted in the young people's meetings by Brother Walter E. Murray, who has recently come to Brazil to act

in the capacity of union conference educational and young people's secretary. The publishing interests and colporteur work were in charge of Brother R. M. Carter, who has been in the Brazilian field for a number of years, and has done much to bring the literature sales of this conference up to \$8,000 (gold), during the last year.

The tithe of the Rio Grande do Sul Conference has grown until that field is now one of the self-supporting conferences of South America. The amount received last year was, in round numbers, \$8,500 (gold), an increase of about \$1,000 over the previous year.

Elder Lipke and his associate officers and workers have the full confidence of their brethren. All the officers were heartily and unanimously elected to serve another year, and they continue in their service full of courage and hope, expecting to see larger things accomplished in the future than during the past.

Personally, I esteem it a great privilege to visit South America and become acquainted with our work and workers. This makes the third general meeting I have attended since arriving, March 3. The other two meetings will be reported by another, so I will not refer to them further than to say they were well attended, and the presence of God was manifested. In all these meetings the messages given laid emphasis upon the importance of educating and training the young people to become workers in some definite branch of the message, and to set the rank and file of the laity to doing practical home missionary work for the salvation of the souls of their neighbors and friends.

The Harvest Ingathering work was also given special attention. The churches and companies of believers were divided among the workers, and one month was set apart for all to engage in this campaign. We believe this work can become in this field as strong a factor in increasing mission funds as it has been in North America.

The work here, wherever we have come in touch with it, seems to be going forward, and developing in proportion to the home field. All the workers are full of courage and enthusiasm, and are pressing the battle to the limit of their ability and strength. The same need of more laborers as in other fields is the one thing that constantly haunts the leaders as they plan to meet the providential openings which are springing up all over the continent.

Elder Shaw, Professor Howell, and I, although having traveled thousands of miles and labored hard since arriving, are at this writing enjoying our usual good health, for which we praise the good Lord whom we are endeavoring to serve.

CHARLES THOMPSON.

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### WO KO-I DEH GIU MA? (MAY I BE SAVED?)

LAST week Brother C. C. Crisler and I visited our company of believers at Yuen Djou Fu. In the chapel we met a young man sixteen years of age who is studying our doctrines. He became interested in the teachings of Christianity a few months ago. His friends and relatives opposed his purpose to learn the truth; so the young man left his home

and business, and resides in our chapel for the time being, in order that he may continue unhindered his investigation of the Scriptures.

One day during our visit he came to me, and without any preliminary remarks asked the question, "May I be saved?" The question was answered by calling the young man's attention to several scriptures.

While we were reading these promises and conditions from the Word, Brother Crisler came into the room, and learning of the young man's question, suggested other scriptures containing the Father's promise to repentant sinners, and invitations to be saved. After these were read, we all knelt down, the young man kneeling between Brother Crisler and me, and sought God while we prayed for him.

This is one of the most touching experiences that I have had in China. No doubt there are thousands of persons in this land who are today asking that question, "May I be saved?" They may not come to the missionary in so simple a manner as did this young man, but nevertheless that question is being pondered in the hearts of many. And why should it not be? We are living in the time when God is pouring out his Spirit upon all flesh, and it is to be expected that many will respond to the work of the Spirit.

O. B. KUHN.

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### GLEANINGS FROM THE FIELD

SEVEN new believers were recently baptized at Wilmington, Del.

EIGHT persons are awaiting baptism at Martinsburg, in the Chesapeake Conference.

THE German work in Philadelphia, Pa., is prospering. Five adults recently accepted the third angel's message and received baptism, uniting with the church there.

THIRTY-ONE new believers were baptized in Buffalo, N. Y., on a recent Sabbath. Twenty-six of these united with the Buffalo Seventh-day Adventist church.

REPORTS from the Wyoming Conference indicate that five persons have begun the observance of the seventh-day Sabbath at Deadwood, S. Dak., and one at Sheridan, Wyo.

DURING 1919 the third angel's message made excellent progress among the colored people. Our colored membership has now grown to 6,000, and last year they contributed \$125,000 in tithe and \$75,000 for the extension of the gospel in mission lands. Thirteen hundred colored members were added last year. The gain in tithe was \$35,000, and in mission offerings \$30,000.

BROTHER B. F. WILLIAMS reports from Belding, west Michigan: "Last July, when we pitched our tent here, there was no church nor Sabbath school. From the first the interest has been excellent, and from time to time people have taken their stand for the truth of God. On a recent Sabbath nine adults were baptized and a church of twenty-five members organized. There are still others to unite with us in the near future."

## Missionary Volunteer Department

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

### ARE WE GIVING OUR BEST?

Look over the summary published in this paper. Study carefully the report from your own union, and then ask yourself, "Did I do what I could?" Many Missionary Volunteers have done nobly during the quarter represented by this summary, but not all. With gratitude for what has been done comes the bitter regret that some failed to do their best. And yet have we not all freely promised the Lord that he should no longer have our *bit*, but our *best*?

Every Missionary Volunteer who is determined not to fail in the work of saving souls, must pay the price of success. There is no bargain counter. Real achievement in Christian service, as in other lines of human activity, is always a result of hard work. It is perseverance, with its tremendous possibilities, that wins the day. Perseverance made Rockefeller rich; it made Washington the father of his country; it made Napoleon a great warrior; and it fitted Enoch to dwell with God. Think what it has done for missionaries everywhere. It will also do wonders for any young man or woman who will use it rightly.

How is it in your society? Are you pressing on with that persevering enthusiasm that knows no defeat, or must you candidly confess that you have failed to work your plan to give the Master your best, and are only giving him your *bit*? Dr. Talmage once stoutly declared, "The vast majority of Christians are useless. The most of the Lord's battalion belong to the reserve corps. The most of the crew are asleep in the hammocks. The most of the metal is under the hill."

That was a very sad commentary on religious conditions. Do you suppose that any of our societies deserve such a criticism? Are any Missionary Volunteers sleeping in hammocks of ease and pleasure while souls about them are going to ruin? Are you? Am I?

Some one asked a Christian worker one day how he could give so much and still have so much left. He replied: "Oh, as I shovel out, He shovels in; and the Lord has a bigger shovel than I have."

"I just haven't time" is a thread-worn excuse with many of us. And yet I wonder if we would wish to use it if Jesus came to us personally to talk to us about doing more soul-winning work. "If every moment," says "The Ministry of Healing," page 208, "were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world." Perhaps if you and I would "shovel out" more, as we have opportunity, He could "shovel in" more of the things we need in order to be really efficient workmen, *with time enough to serve.* M. E. A.

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### SOUL-WINNING MAGAZINES

THE full value of our message-filled magazines cannot be overestimated nor fully appreciated. Eternity alone will reveal all that has been accomplished in soul saving through this avenue to the people. The time that we were skeptical as to the real value of magazine work is so far behind us that it is hardly worth referring to, but comparison gives force to the argument.

Many loyal believers in the third angel's message received their first light through some of our truth-laden periodicals. The circulating of these magazines itself has proved to be a real blessing to a great many of our people, and especially to our young people. It has been both a means of earning a livelihood and of paying their way through school.

The question of an education has been a serious one with many of our young people. When the suggestion was made that the magazine work afforded an opportunity to do this, it seemed impossible. However, there are many young men and women who have more than paid their entire school expenses by selling these magazines. The writer knew of an instance where a young woman of more than ordinary ambition and determination not only carried full work in school and paid all her expenses, but by the same means helped to meet the household expenses.

This work has proved a great blessing to our young people, as it also has to those who have purchased the magazines. Let every one encourage this work which God has so signally blessed and upon which he has set his approval.

C. H. CASTLE.

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### NEIGHBORING FOR GOD

IT was just a mother, busy with the many duties of life on a ranch, and the care and training of her children. Their home was not far distant from an Indian agency, hence they had many Indian neighbors. As for opportunity to associate with others of like faith, that was rare indeed in winter time, in that wild country, where what was by courtesy called a road in summer, in the winter became a trail, to use common parlance, "without any bottom" to it. But she managed to get about and visit her neighbors with literature; for, as she said, "I have boots and a horse, and do not fear the mud or rain."

One day she heard of an old Indian woman who had been sick in bed for a year or more, and whose friends were expecting her death at any time. So she determined to visit her; and this is the experience as she related it:

"I found her helpless, and with scarcely any care. But she used her pipe and tobacco and drank her coffee very freely. I made two visits, and

## Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending September 30, 1919

CONFERENCES AND MISSIONS	Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles of Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North America	877	16290	6543	14564	5142	25450	4957	2800	124244	225209	26712	8198	4992	84662	26162	5781	\$1262.73	1747	312	\$13179.56	\$3164.71	401
Australasian U.	145	3784	---	2102	896	10478	1123	248	13070	31858	726	1194	333	34371	14635	412	-----	934	1	2430.13	204.54	46
British Union *	45	671	---	969	---	1251	264	---	21406	2729	842	553	1234	18898	4207	---	-----	108	---	306.16	-----	1
S. African Union	--	634	45	290	137	442	442	9	650	450	45	24	---	112	480	45	26.11	983	13	-----	3.05	--
South America																						
Austral Union	32	500	251	523	196	606	413	136	4954	7342	113	272	386	5406	1211	191	97.65	395	122	101.08	-----	--
Brazilian Union	18	239	103	135	48	454	349	14	1166	238	11	95	130	869	44	5	2.00	3	---	116.33	-----	10
N. Brazil Un. M.	9	182	25	18	16	112	119	1	98	16	91	8	6	112	3	---	2.25	---	---	66.50	-----	--
West Indian Union																						
Jamaica	13	416	249	220	146	740	341	---	7	146	268	231	51	7204	676	142	49.87	74	3	73.35	343.50	6
S. Carib. Conf.	13	390	144	169	112	1114	265	---	694	584	508	114	341	352	821	29	12.42	24	--	3.14	7.44	8
North Latin-American Missions																						
Porto Rican Miss.	7	170	98	519	437	2815	3517	82	120	794	307	261	310	5005	2495	183	10.61	535	19	74.32	49.07	10
Bahamas Mission	1	20	10	89	30	16	17	---	---	44	---	7	---	---	14	2	2.10	1	--	-----	-----	--
Totals	1160	23346	7468	19598	7160	43478	11807	3290	166409	269410	29623	10957	7783	156991	50748	6790	\$1465.74	4804	470	\$16350.57	\$3772.31	482
Totals for quarter ending September 30, 1918																						
	1105	22221	8316	14058	6540	42361	11391	2144	95386	205059	26400	8519	7057	90145	45776	6417	\$1780.39	4480	805	\$18718.18	\$4905.76	694

\* For two quarters.

M. E. KERN, Secretary M. V. Dept. of the General Conference.

talked to her about God—that he was clean, and would by and by take all who were pure and clean to a new home he was preparing for them. Then I told her of the poison and harm in tobacco and coffee, and encouraged her to quit the use of them. She gave up both at once, and in less than three weeks was up and walked a mile. She has been walking or riding horseback wherever she pleases ever since, and is very happy.

"I am trying to teach her more about the Saviour at every opportunity. She calls me 'God's woman,' and her 'white woman sister,' and says I make her heart feel good because I speak good things to her.

"So there are many kinds of fish close at hand if we are willing to angle for them. I wonder if often we do not try harder to get into the polished, garnished houses than into the humble, poor dwellings where souls are so needy in every way. Yet when a soul, dry and thirsty, is watered and filled, the power of God brings greater joy than to one who has had the privilege of knowing more about his love. I have found that being in real need of love and help brings one more easily to the Lord."

EDITH STARBUCK.

## Home Missionary Department

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

### SPECIAL PRAYER

Sunset Vespers, Sabbath, June 19: Alto Paraná Mission, South America

THE Alto Paraná Mission is a part of the Austral Union Conference, of which Elder J. W. Westphal is president. The work of the mission is in charge of Pastor Santiago Mangold, a native of South America, upon whose pathway the light of truth shone a number of years ago, and who received a training for the work in our institution known as the Colegio Adventista del Plata, in Argentina. Paraguay and part of Argentina make up the territory of the Alto Paraná Mission, the work being largely conducted in the Spanish and German languages.

Since the establishment of the mission in 1906, considerable progress has been made, and the work is on a well-organized basis, the tract society, Sabbath school, home missionary, and Missionary Volunteer departments being well manned and seeing good results. There are thirteen organized churches, with a total membership of 359. Of this membership, thirty-eight reported the following items of home missionary work for a recent quarter:

Letters written	57
Letters received	43
Missionary visits	282
Bible readings held	210
Subscriptions taken	35
Papers sold	444
Papers given away	228
Books sold	44
Books lent or given away	37
Tracts sold	13
Tracts given away	363
Hours of Christian help work	134
Articles of clothing given away	18
Value of food given away	\$42.84
Treatments given	25
Signers to temperance pledge	3

This is a field in which much darkness and superstition exist, and where the tact and endurance of the worker are frequently tested. The prayers of Christian people are needed and truly appreciated.

\* \* \*

### THE MODEL CHURCH—NO. 2

THE church is God's appointed agency for the salvation of the world. From this we naturally assume that every church of Christ, no matter what its location, is a unit in his great plan for the world's redemption.

A careful analysis of the present condition of our churches in all parts of the field reveals the fact that, with very few exceptions, they have not made a very near approach to the ideal standard for a perfect church. The various services of a church may be attended with interest from week to week; its members may give in abundance of their means for the furtherance of the gospel work; but unless their hearts are burdened for lost souls, unless their lives are living witnesses for Christ, that church is not occupying the place God designed it should fill in his plan for the redemption of a lost race.

There are certain fundamental elements which have contributed to the inactivity among our churches in winning souls to Christ.

#### Churches Left Unorganized

The apostle Paul set a worthy example for his successors in this modern age. Churches arose in the wake of his travels, and we find him constantly making provision for their growth and development. In his letter to Titus is an instance of this kind: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1:5.

Too often churches have been established in different places, and allowed to die, because there had been no provision made for setting "in order the things that are wanting."

"If, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church."—*"An Appeal,"* pp. 11, 12.

This is no exaggerated picture of the actual condition of many of our churches today. This fact, more than any other, brought the message from the servant of God to the effect that the work is years behind. While men have slept, Satan has stolen a march upon us. The greatest need of the present hour is an organized movement to set into active operation the latent, limitless resources of our churches for the finishing of the work.

#### Condition of the Churches

Another element which has contributed to the inactivity of our churches is the condition of the members. While visiting in a certain city recently, the writer inquired of one of the members of the church in that place concerning its welfare. In reply the sister said, "We are holding our own." How many of our churches today are in a similar condition?

Let us picture a church that is standing still from one year to another. On the credit side of the balance we find that church contributing its required allotment to missions; tithes and offerings are given on a reasonable basis; the Sabbath school and church services are receiving average consideration; and the prayer meeting ranks with the general run of meetings of its type. On the other side of the balance we find that the young people of that church are drifting away from the fold; the members are engrossed in the accumulation of possessions that will vanish away; there is no manifest burden for the lost on the part of its members, and no accessions to its membership through the passing years.

As an added suggestion regarding the condition of the churches, we would quote a short paragraph from the pen of the servant of God:

"Not only in the world do we see the result of the church's neglect to work in Christ's lines. By this neglect a condition of things has been brought into the church that has eclipsed the high and holy interests of the work of God. A spirit of criticism and bitterness has come into the church, and the spiritual discernment of many has been dimmed. Because of this the cause of Christ has suffered great loss."—*"Testimonies for the Church,"* Vol. VI, p. 297.

#### Too Few Engaged in the Work

The present conception of world evangelism seems to embrace the idea that only those who have been set apart for gospel work should engage in winning souls. This is especially true of other denominations, and there is constant danger that our people will imbibe this spirit to such an extent that the work will be severely hampered.

Every one who professes this message is to have some part in its promulgation. Not one is to be excused. "Whether you are rich or poor, great or humble, God calls you into active service for him."—*"An Appeal,"* p. 12.

In his great task of leading the people of God to the earthly Canaan, Moses was led to see the importance of distributing responsibility. We recall the visit of Jethro, his father-in-law, to the camp of Israel, and how he found Moses overburdened with the responsibilities of leadership. Following his counsel, able and devout men were chosen from the ranks of Israel to assist in the work of managing the affairs of a nation. "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." Ex. 18:23. This admonition is as true now as at the time it was given to Moses many centuries ago. This is the great lesson God would teach his people today.

"The idea that the minister must carry all the burdens, and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked."—*"An Appeal,"* pp. 15, 16.



God's people are awake. We have every reason to believe that we are on the eve of a great reformation. In succeeding articles we will endeavor to present some of the methods God has given this people by which the present existing evils can be eliminated and our churches everywhere be made training centers for Christian workers.

H. K. CHRISTMAN.

(To be continued)

## Publishing Department

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

### APRIL SUMMARY

OUR summary this month for North America shows a loss in sales. However, we should explain that April of last year contained a five-weeks' report; while this year but four weeks' work is reported. April one year ago our colporteurs for North America averaged a little more than \$36,500 worth of sales a week for five weeks; while this year for the same month they have averaged \$40,800 for each of the four weeks, as shown in the accompanying summary. With this explanation it will be seen that the report is better than the one for April last year, even though it shows a loss in total sales.

We are especially glad to note the splendid gain outside of the homeland. We are also glad to see the excellent gain in the number of colporteurs reporting, as compared with the March report. Since our schools were not yet closed, and the students consequently were not yet in the field, the summary indicates a good increase in the number of regular colporteurs.

That which encourages our hearts the most these days is the large number of people who are accepting the message through the reading of these books sold by our faithful colporteurs.

W. W. EASTMAN.

## Educational Department

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

### A FEW DAYS ON THE ISTHMUS

By appointment of the Mission Board, Elder Charles Thompson, Prof. J. L. Shaw, and I are en route to South America to attend a series of general meetings, councils, and institutes, beginning February 22 and closing July 22. We embarked at New Orleans February 4 on the steamship "Cartago," 5,000 tons, of the United Fruit Company's line.

The boat was well loaded with both passengers and cargo. Sailing at noon, we glided down the Mississippi for 110 miles in about six hours. The channel meanders through the world-famous delta of the "Father of Waters." On

### COLPORTEURS' SUMMARY FOR APRIL, 1920

UNION			BOOKS		PERIODICALS			
			Value 1920	Value 1919	No. Copies	Value 1920	Value 1919	
ATLANTIC								
E. New York	10	550	\$ 1013.88	\$ 828.25	4880	\$ 391.50	\$ 482.10	
Greater New York	20	1365	4188.65	1663.65	6990	1493.50	2471.55	
Maine	23	1007	2004.20	2808.45	1075	241.25	178.65	
Massachusetts	11	506	880.30	1805.55	4080	840.00	1017.90	
N. New England	2	97	246.25	1064.20	360	84.00	147.75	
S. New England	12	1128	2155.90	1250.75	4071	813.65	538.35	
W. New York	8	835	1984.57	1761.15	1589	318.35	580.20	
Totals	86	5088	12473.75	10780.00	20045	4182.25	5416.50	
CENTRAL								
Inter-Mountain	5	204	1524.45	534.90	25	3.75	21.75	
Colorado	10	545	1554.55	1394.90	1990	452.70	105.45	
Kansas	13	2305	4438.50	2234.10	1029	236.85	286.80	
Missouri	13	1640	3779.00	2979.00	1553	326.45	233.25	
Nebraska	7	416	939.40	976.80	1367	325.05	206.70	
Wyoming	4	201	577.00	160.70	14	3.00	42.75	
Totals	52	5311	12812.90	8281.10	5978	1347.80	896.70	
COLUMBIA								
Chesapeake	13	1314	2641.45	7337.15	1505	336.35	360.00	
District of Columbia	16	1022	2404.85	5037.92	2501	505.25	280.80	
E. Pennsylvania	16	2030	3522.53	3781.63	1212	213.90	553.35	
New Jersey	9	810	1195.92	1738.02	1841	362.15	527.25	
Ohio	16	1757	3921.60	4296.75	8256	1663.00	1020.30	
Virginia	22	1316	4965.05	4865.85	1840	433.50	228.30	
W. Pennsylvania	21	1605	4032.25	3940.78	2194	449.10	348.75	
West Virginia	17	1546	3221.59	5074.85	585	133.75	93.15	
Totals	130	11400	25905.24	36072.95	19934	4097.00	3411.90	
EASTERN CANADIAN								
Maritime	2	12	20.00	314.05	1462	290.30	447.60	
Ontario	4	318	995.30	538.00	4929	1076.35	592.95	
Quebec	..	..	..	122.00	450	67.50	37.50	
Newfoundland	..	..	..	473.00	..	..	..	
Totals	6	330	1024.30	1447.05	6841	1434.15	1078.05	
LAKE								
Chicago	8	701	1370.05	2122.06	7031	1534.65	942.60	
E. Michigan	10	834	2803.95	1040.20	2839	647.35	1191.15	
Illinois	20	1527	2471.00	1954.30	720	165.50	508.95	
Indiana	26	1268	2809.25	3132.35	1356	233.40	180.00	
N. Michigan	3	128	138.00	2345.70	281	69.65	134.25	
N. Wisconsin	10	935	1913.39	1682.10	367	68.75	96.90	
S. Wisconsin	9	713	1099.10	1521.10	525	104.05	299.40	
W. Michigan	4	357	830.50	273.85	3111	715.75	3072.90	
Totals	90	6463	13235.84	14071.66	16230	3589.10	6426.15	
NORTHERN								
Iowa	5	463	1498.30	541.45	5555	1152.35	1368.30	
Minnesota	3	267	634.20	1024.55	3264	686.60	569.10	
North Dakota	3	464	886.90	858.10	337	57.25	147.30	
South Dakota	1	31	51.00	134.10	400	66.00	40.95	
Totals	12	1225	3070.40	2558.20	9556	1962.20	2125.65	
NORTH PACIFIC *								
Montana	..	..	..	1098.00	391	81.15	290.25	
S. Idaho	5	795	2002.50	642.25	680	159.50	153.75	
S. Oregon	1	116	340.75	295.80	111	22.25	63.45	
Upper Columbia	5	1083	1579.55	539.95	1197	215.55	226.05	
W. Oregon	7	1212	2839.00	743.85	1498	244.70	192.00	
W. Washington	8	1202	3035.18	765.00	5780	1084.80	459.15	
Totals	26	4408	9796.98	4084.85	9657	1807.95	1384.65	
PACIFIC								
Arizona	8	462	1313.75	805.85	601	148.25	175.50	
California	7	310	618.60	789.10	2708	466.00	1125.75	
Central California	9	579	1682.95	829.15	263	51.95	183.30	
N. California-Nevada	6	383	624.25	1318.51	628	120.20	303.75	
S. California	6	460	1798.10	1922.40	3091	608.65	657.00	
S. E. California	4	356	1161.05	530.25	331	55.25	142.50	
Utah	..	..	..	..	..	..	..	
Totals	40	2550	7198.70	6195.26	7622	1450.30	2587.80	
SOUTHEASTERN								
Carolina	23	2766	12867.55	13180.90	1489	328.05	149.25	
Cumberland	12	1383	4376.75	2013.45	742	185.50	196.50	
Florida	11	1101	2566.20	2107.00	1308	272.00	147.00	
Georgia	12	1305	3701.40	7917.75	1955	451.25	354.00	
Totals	58	6555	23511.90	25219.10	5494	1236.80	846.75	
SOUTHERN								
Alabama	20	1660	4772.35	10556.73	1262	287.80	113.55	
Kentucky	16	1800	4455.20	10879.80	695	131.65	104.55	
Louisiana	24	2774	9306.35	8758.65	1115	183.75	157.50	
Mississippi	25	2100	7251.35	8348.25	801	200.25	16.05	
Tennessee River	21	2577	5415.36	3996.95	2329	575.25	224.70	
Totals	106	10911	31200.61	42540.38	6202	1378.70	616.35	
SOUTHWESTERN								
Arkansas	14	1008	2853.25	5993.50	427	84.05	54.00	
N. Texas	21	2141	7937.85	9144.34	2400	518.00	132.30	
Oklahoma	27	2495	7089.65	5182.63	1870	386.60	281.70	
S. Texas	11	1245	3065.47	6386.74	2145	479.75	311.25	
Texico	12	580	1245.00	314.36	500	125.00	3.90	
Totals	85	7469	22191.22	27021.57	7342	1593.40	783.15	
WESTERN CANADIAN								
Alberta	1	30	77.50	1447.40	161	32.65	132.90	
British Columbia	1	38	162.30	94.49	202	32.30	151.20	
Manitoba	..	..	..	1631.55	135	20.25	93.75	
Saskatchewan	1	105	777.75	1310.95	1149	215.55	307.20	
Totals	3	173	1017.55	4484.30	1647	300.75	685.05	
Foreign and Miscellaneous								
Mailing lists	..	..	..	..	23074	4584.00	3789.90	
					51976	9775.30	3850.20	

\* Report for two months.

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian*	143	11157	\$ 27234.59	\$ 19355.20	97150	\$ 2859.70	\$ 2911.98
British*	70	8851	13791.29	1724.12	203944	9125.21	3600.46
Scandinavian	78	8226	14283.63	17745.79	6113	757.42	2080.47
Latin	19	1609	1526.10	1052.22	2357	148.28	376.08
Hawaiian	..	..	..	768.00	..	..	31.00
Japan	..	..	..	93.24	..	..	293.00
Korean	..	..	..	44.61	..	..	473.13
South China	11	..	319.00	445.50	858	68.60	62.85
Central China*	15	1129	452.12	..	8790	54.05	..
West China*	2	..	786.15	..	745	371.15	..
Manchurian**	2	387	90.76	..	2892	107.20	..
Philippine*	74	6352	5183.75	4594.60	..	1073.10	851.90
Malaysian	..	..	..	315.06	..	..	..
Porto Rican**	8	1073	2155.30	..	..	..	..
Cuban	10	489	4338.32	1571.35	..	533.47	..
Salvador	2	..	67.25	266.72	114	13.24	..
South Caribbean	34	1426	3258.48	1199.15	..	..	..
West Caribbean*	13	494	1349.50	904.25	..	..	..
Guatemala*	7	772	1668.08	464.00	6	14.90	..
Mexican	3	290	88.69	80.03	2077	124.00	92.00
Venezuela	7	602	1064.60	594.20	..	..	..
Jamaica	..	..	..	2196.85	..	..	..
Brazilian	46	4918	3148.13	†3638.69	..	361.51	†389.14
North Brazil*	52	7482	3547.64	..	1853	428.78	..
Inca Union*	11	1019	1955.05	810.45	..	76.50	140.25
Austral	25	1977	6227.15	10687.21	..	238.13	148.29
Foreign	532	58257	92535.58	68551.24	326154	16355.24	11450.55
North American totals	694	61883	163439.39	182756.42	191598	38739.70	33898.80
Grand totals	1226	120136	255974.97	251307.66	517752	55094.94	45349.35
* Two months. ** Three months. † Brazil before divided. Watchman Magazine 25 cents per copy.							

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57.  
Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 209,079 copies, value \$11,663.01.  
March, 1919, 299,791 copies, value \$11,586.79; Mar., 1920, 148,072 copies, value \$10,628.20.  
April, 1919, 288,209 copies, value \$11,450.55; April, 1920, 326,154 copies, value \$16,355.24

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1918	1919	1920		1918	1919	1920
January †	137723	127738	131934	July	97324	218770	
February	134197	105253	* 86037	August	230127	156199	
March	180187	129575	154887	September	164573	179007	
April	150131	225992	191598	October	103332	146615	
May	117178	159621		November	177861	107042	
June	220177	224707		December	146646	150484	

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 86045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112583.10	171496.11	196766.41
April	78974.96	94066.35	103042.73	128480.24	251307.66	255974.97
May	107987.69	106602.30	136453.74	160112.53	244584.54	
June	151199.10	174415.86	237914.24	276413.96	381166.58	
July	170773.02	192033.15	265004.04	336262.65	531282.95	
August	119773.18	143185.26	203010.57	207615.34	343739.50	
September	78364.70	96001.38	172855.15	137462.98	231475.12	
October	76102.53	85128.41	116501.72	133893.11	199530.88	
November	69660.16	86248.56	107545.23	101093.49	173967.04	
December	69145.88	71060.56	87121.50	117592.42	131193.54	
Totals	\$108890.64	\$127589.39	\$1675431.56	\$1854347.09	\$2886059.62	

\* Beginning with February, 1920, the Watchman Magazine is figured on the 25-cent basis.  
† Multiply number of magazines in any month by fifteen cents to get value.

each side, the land lies lower than the level of the river, in some places only the gable ends of the houses being visible from the deck of the steamer.

We had ordered our cabin reservations by telegram, Brother C. B. Caldwell securing them for us. Had we been present in person to select them, we could not have done better, though we had all been at sea several times before. Two of our berths were on the main deck, with inside door and porthole nearly opposite, making good circulation of air. The third was on the upper deck, with door and window opening out on the deck itself. All had electric fans to help keep the air in motion. Food and service were both good, and the promenade deck provided ample opportunity for daily exercise after bath and meals.

There is reason to thank God for the modern comforts of travel for the missionary. To us three it was really a blessed opportunity to come aside awhile from the busy whirl of life, and take

time for reading, meditation, and prayer. For five days we glided over the deep blue waters of the Gulf of Mexico and the Caribbean Sea, a distance of 1,400 miles, without an hour of seasickness, the weather never being heavier than to roll whitecaps sporitively over the deep and to heave moderate swells athwart our course over the pathless sea. Each day we gathered for Bible study and worship, thankful that our heavenly Father is God of the ocean as well as of the land. On Sunday Elder Thompson preached in the saloon, Professor Shaw conducting the service, and a Presbyterian lady missionary en route to Colombia playing the hymns.

On Monday morning February 9 we sighted land, and soon dropped anchor within the breakwaters of Colon. Unfortunately a Negro member of the crew was ill, and we were detained aboard for twenty-four hours by the quarantine officers, who lined us all up on deck and took our temperatures, find-

ing the passengers all in good trim and spirits.

On going ashore next morning, we were met by Brother H. C. Kephart, secretary-treasurer of the West Caribbean Conference, who kindly assisted in arranging for our continued passage. We soon learned that the first boat for Valparaiso, Chile, would not leave for six days, and we settled down to learn of our work on the Isthmus.

We were given quarters in the new Pacific Press building now in readiness for business and already providing quarters for the conference and tract society, and having on hand a good supply of literature. This building is constructed entirely of cement, including stairways and even banisters. Only doors, windows, and partitions contain woodwork, besides of course the roof, which will eventually be covered with red tile. The cost of the building was approximately \$25,000, and it furnishes commodious quarters for a publishing work which promises much for the future, under the efficient management of Brother Bowles.

The new Colon church is constructed in a similar way, at a cost of about \$8,000, with only a small debt yet to be cleared off. It has ample quarters on the ground floor for a school, with good light and ventilation, though it has yet to be furnished. The Panama church is an old building in an unfavorable section of the city. Provision has already been made by the Mission Board and the conference conjointly, for a new building, and a locating committee has been appointed. New quarters will be a great blessing to this, the largest church on the Isthmus.

On Wednesday evening Elder Thompson preached at the Panama church, and Professor Shaw at the Colon church. On Sabbath Elder Thompson spoke at the Colon church in the forenoon and at a country church in the afternoon, while Professor Shaw preached at another rural church, and I at the Panama church Friday evening and Sabbath morning, in the afternoon at the Pueblo Nuevo church, and Sunday evening at the Colon church.

On Sunday we held a council of workers at the Pacific Press building, at which recommendations were adopted which seemed would be a blessing to the work. Among these was one looking toward the starting by next autumn of a small training school at the Colon church, to develop some of the very promising native young people into workers—teachers, Bible workers, and preachers. At present there is only one Bible worker (native) on the Isthmus, no trained teacher, and only one American preacher, Elder R. J. Sype, now located in Panama.

On the training of native workers depends largely the extension of the work. There is good material for training. In the Panama church, for example, are 29 children of church school age, 15 young people of academy age, and 8 more from nineteen to twenty-five years of age. The membership of the church is about 135 and of the Sabbath school 140. These are practically all natives other than Spanish. The little country church of Pueblo Nuevo has 29 members, while Colon has about 115, each with its proportion of young people.

The Spanish work in this conference has hardly been touched, though the Spanish-speaking people are in large majority. The coming of Elder and Mrs. E. M. Trummer is eagerly looked for, and we hope it may not long be delayed.

At the close of our Sunday night meeting a messenger from the steamer company informed us that we must go aboard at once as the steamer was to sail earlier than announced. By ten-thirty we were aboard the ship "Aysen," 3,800 tons, of the Compania Sud-Americana. We hove anchor at 6 A. M., passed through and out of the canal by 5 P. M., and are now our third day out on the Pacific. Our latitude is 0°, and two of us have had for the first time the thrill of crossing the great imaginary "línea ecuador," as the Spanish call it, about 200 miles off the coast of the country Ecuador. It is no hotter here than in the Gulf of Mexico, for the reason that the temperature is influenced by the Antarctic Current that sweeps north in these parts. The sea is smooth, and we are still free from *mal de mer*. The crew and some of the passengers are Spanish, largely Chileños, and we are improving our opportunity to get all the Spanish we can to help us in our work.

W. E. HOWELL.

## Religious Liberty Department

C. S. LONGACRE - - - - - Secretary  
W. F. MARTIN - - - - - Field Sec. for West

### THE OUTCOME OF A REFERENDUM IN ONTARIO, CALIF.

ONTARIO, Calif., has just passed through a very unique experience in Sunday enforcement. For several years there has been on the statute books a city ordinance which forbids various kinds of amusements, including moving pictures, on Sunday. As only about half the people of the city attend church on Sunday, and about half the pupils enrolled in the public schools attend Sunday schools, the city council decided to amend the ordinance, and allow moving pictures on Sundays, with the proviso that the pictures should be either "religious" or "educational." A censor board of three citizens was to decide on the character of the pictures. Failure to provide the right pictures meant closing the theater four Sundays for the first offense, and indefinite closing for the second offense.

As soon as this amendment was offered, the Ontario Ministers' Union appeared against it. They declared it to be unfair to the churches to allow such a competition on Sunday. To this the mayor replied, "A little more competition in getting at the young people of the city might be a good thing to spur the churches on to more effective activity."

The next plea was against "commercializing the day;" and then again against "desecrating the Sabbath day." As their arguments seemed to have but little weight with the council, the threat that a referendum vote would be demanded of all the people was made.

Every argument the clergy could produce was offered against the amendment, but the council passed it, and it became law.

The movies opened the first Sunday with religious pictures. The second night was not according to the law, and so the place was closed for four nights. The citizens then started a referendum to ask for the repeal of both the original ordinance and the amendment. The time for voting was set, and the battle was on.

The Ministers' Union, with a few church members, appeared as the Citizens' League. It apparently did not appear incongruous to them that their chairman was a man whose place of business is open every Sunday in the year, and undoubtedly receives a larger remuneration for Sunday labor than any other citizen of the city. It certainly did cause much merriment among their opponents to hear his denunciations against "commercializing the Sabbath." This, however, seemed but an appropriate part of their entire propaganda.

Those in favor of the "open movies" organized another citizens' league. Arguments relevant and irrelevant were used on both sides, each dealing with the mere expediency of the matter.

The Ontario Religious Liberty Society then appeared and stood apart from the other organizations, and appealed wholly to principle, and not merely to expediency. They declared that the question of Sabbath observance is a religious one, and that the church people have no right to seek to enforce their views of proper Sabbath observance upon any one else; that the gospel forbids the church to do such a nefarious thing, while the Constitution forbids the state to enforce religious tenets. Thus the one and only Christian and American principle is to keep the church and the state forever separate.

Whole pages of advertising matter appeared daily in the city papers, and the Sunday movies became the main topic of conversation, although professional baseball was played every Sunday within a half mile of the city hall, with never a protest.

"Strange what a difference there should be  
Twixt tweedledum and tweedledee."

The voting came at last, and those opposed to the Sunday movies had a majority of nearly 400 out of nearly 2,000 votes. There was much jubilation over the great "victory;" but in voting to sustain the original ordinance closing all places of amusements, they were compelled to vote to sustain the amendment which actually permitted the opening of the movies every Sunday under the restrictions. Thus in voting "No" to opening the pictures they had actually to vote "Yes," and thus by a unanimous referendum vote Ontario has legalized the Sunday movie show.

Before this vote was taken, the city council could have repealed or amended the ordinance or its amendment, but the referendum vote took it out of their hands, and only another vote of the same kind can free them from the Sunday movies with their "competitive" work and their "commercializing" influence.

The picture manager at once saw the joke, and came out in the daily press

the following day with a statement that he would at once open his theater on Sunday nights, and would conform to the conditions of the law, but hoped sometime to get a fair decision of the fair-minded citizens of the city, and then closed with a cordial invitation to the clergy and the church members to attend the show and offer constructive criticism.

The following day the Citizens' League, which had done and said all it could against the whole proposition, answered the manager's letter, and assured him of their respect for him, and also assured him that they had not opposed his opening the theater under the present amendment, and wished him much success in giving religious and educational pictures, signing themselves, "Yours for good shows and a clean city,  
THE CITIZENS' LEAGUE."

An article describing this transaction came out in the Ontario weekly paper the following day, under the display heading, "Looks Like Compromise Between Heaven and Hell."

C. H. EDWARDS.

## Appointments and Notices

### CAMP-MEETINGS FOR 1920

Atlantic Union Conference	
Southern New England, Norwich, Conn.	June 17-27
Massachusetts, South Lancaster	June 24 to July 4
Northern New England, Franklin, N. H.	Aug. 9-19
Maine	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
Eastern New York	Oct. 7-17

Central Union Conference	
Colorado, Denver	June 17-27
Wyoming, Crawford, Nebr.	June 24 to July 4
Inter-Mountain	July 1-11
Missouri	Aug. 19-29
Kansas	Aug. 26 to Sept. 4
Nebraska, Lincoln	Sept. 2-12

Columbia Union Conference	
West Virginia, Parkersburg	June 10-20
West Pennsylvania, Indiana	June 17-27
New Jersey, Trenton	June 24 to July 4
Ohio, Mount Vernon	Aug. 12-22
East Pennsylvania	Aug. 19-29
Chesapeake	Sept. 2-12
District of Columbia	Sept. 8-12

Eastern Canadian Union Conference	
Maritime, Memramcook	June 10-20
Quebec, Waterloo	June 24 to July 4

Lake Union Conference	
East Michigan, Holly	June 10-20
North Wisconsin, Ashland	June 17-27
South Wisconsin	June 24 to July 4
Chicago	Aug. 18-21
West Michigan	Aug. 19-29
North Michigan	Aug. 26 to Sept. 5
Illinois	Sept. 2-12

Northern Union Conference	
North Dakota, Jamestown	June 10-20
Iowa, Nevada	Aug. 19-29

North Pacific Union Conference	
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	
Nevada, Reno	June 14-20
Northern California, Lodi	July 22 to Aug. 1
California, Oakland	Aug. 5-15
Southeastern California, San Diego	Aug. 12-22
Southern California, Los Angeles	Aug. 25 to Sept. 5

**Southern Union Conference**

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

**Southeastern Union Conference**

Georgia --- Aug. 5-15  
 Cumberland --- Aug. 12-22  
 Carolina --- Aug. 19-29  
 Florida, Orlando --- Sept. 2-12

**Southwestern Union Conference**

South Texas, Houston --- July 22 to Aug. 1  
 Arkansas, Little Rock --- July 29 to Aug. 8  
 North Texas, Alvarado --- Aug. 5-15  
 Oklahoma, Oklahoma City --- Aug. 12-22  
 Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

**Western Canadian Union Conference**

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

**Meetings for the Colored People**

Kentucky, Greenwood Park, Louisville, --- June 17-27  
 Tennessee River --- June 25 to July 4  
 Arkansas, Pine Bluff --- Aug. 19-29  
 Mississippi --- Sept. 17-26  
 Alabama --- Sept. 17-26  
 Louisiana --- Sept. 24 to Oct. 3

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**SOUTH TEXAS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS**

The sixth (second biennial) session of the South Texas Conference Association of Seventh-day Adventists will convene at Houston, in connection with the camp-meeting, July 22 to Aug. 1, 1920, for the purpose of electing officers and transacting such other business as may properly come before it. All delegates of the South Texas Conference are delegates of the association. The first session will be held Monday, July 26, at 9 a. m.

R. P. Montgomery, Pres.  
 C. M. Norman, Sec.

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**SOUTH TEXAS CONFERENCE OF SEVENTH-DAY ADVENTISTS**

Notice is hereby given that the sixth (second biennial) session of the South Texas Conference of Seventh-day Adventists will convene at the camp-meeting to be held at Houston, July 22 to Aug. 1, 1920, for the election of officers and the transaction of such other business as may be brought before the conference at that time. Each church is entitled to one delegate for its organization and one delegate for each fifteen members or major portion thereof. The first session will be held July 23, at 9 a. m.

R. P. Montgomery, Pres.  
 Etta Hewgley, Sec.

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**WEST PENNSYLVANIA CONFERENCE OF SEVENTH-DAY ADVENTISTS**

The West Pennsylvania Conference of Seventh-day Adventists will convene at Indiana, Pa., June 17-27, 1920, to elect officers for the ensuing term and to transact such business as may properly come before the conference. The constitution provides for one delegate at large from each church organization and an additional delegate for every ten members. The opening meeting will be held at 10 a. m., June 18.

R. S. Lindsay, Pres.  
 J. S. Neely, Sec.

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**WEST PENNSYLVANIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS**

Notice is hereby given that the West Pennsylvania Association of Seventh-day Adventists will hold a business session in connection with the annual camp-meeting, in Indiana, Pa., June 17-27, 1920. The first meeting of the session will convene at 10 a. m., Monday, June 21, 1920. The meeting is called for the purpose of electing officers for the ensuing term and to transact such other business as may properly come before the association.

R. S. Lindsay, Pres.  
 J. S. Neely, Sec.

**THE MANITOBA CONFERENCE OF SEVENTH-DAY ADVENTISTS**

The fifteenth (second biennial) session of the Manitoba Conference of Seventh-day Adventists will convene from June 24 to July 4, 1920, in the city of Winnipeg, province of Manitoba. The first meeting is called for Friday, June 25, at 9:15 in the morning. Conference officers for the ensuing term will be elected, and such other business transacted as may properly come before this body. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every seven of its members.

Geo. H. Skinner, Pres.  
 Geo. R. Soper, Sec.

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**CLASS OF BEGINNERS IN NURSES' TRAINING AT THE WASHINGTON SANITARIUM AND HOSPITAL**

The Washington Sanitarium and Hospital announces the opening of a new class in nursing Sept. 6, 1920. Consecrated young men and women of mature age are wanted to fit themselves to become Christian missionary nurses. The training offered is a complete course in nursing that is recognized by the State Board of Registration. All the practical work is provided by the departments of the Washington Sanitarium and Hospital. Address communication to the Superintendent of Nurses, Washington Sanitarium and Hospital, Takoma Park, D. C.

\* \* \*

**CHARTS FOR SALE**

The Oakwood Junior College has on hand a supply of beautiful, three-color charts on the prophecies of Daniel and the ten commandments, size 19 x 32 inches. On the margins of these charts are printed a large number of notes and comments from responsible and leading writers, which add greatly to their value and usefulness. These charts are made from two kinds of material, and are furnished at the following prices:

**Cardboard Finish**

Single charts, 25 cents each, postpaid. Five or more to one address, 20 cents each, postpaid. A subscription to the Gospel Herald for one year at 25 cents will entitle the subscriber to either chart for fifteen cents extra. This cardboard supply, however, is limited.

**Linen Finish**

Single charts, 35 cents each, postpaid. Five or more to one address, 30 cents each, postpaid. A subscription to the Gospel Herald for one year will entitle the subscriber to either the commandment chart or the prophetic chart for 25 cents extra. Send money by United States money order only, payable to Oakwood Junior College. Address, Editor Gospel Herald, Box 803, Huntsville, Ala.

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**REQUESTS FOR PRAYER**

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

An isolated sister in Washington asks prayer for the healing of herself and two children.

"Please pray for the healing of my husband, who is very ill," writes a sister from Nebraska.

"Please pray with me for the healing and conversion of my husband," writes a Pennsylvania sister.

Writing from New Mexico, a sister asks prayer for the conversion of her husband, parents, and four sisters.

A California sister desires prayer for the healing of herself and her mother.

A reader in Mississippi asks prayer for the healing of "a serious complaint."

"Please unite with me in earnest prayer that the Lord may restore my eyesight," is the request of a Colorado sister.

"Please pray for the conversion of my husband and children; also that my health may be restored," writes a Kansas sister.

An Iowa sister asks prayer for her own restoration to health, and for the healing of her husband, who has trouble with his eyes.

From New York an anxious daughter sends a request for prayer in behalf of the healing of her mother, who has a goiter.

A friend in New England writes: "Please join in prayer with me that mother may be healed, and that my father may accept the light of present truth."

"Please pray for the healing of my little girl, who is subject to a form of epilepsy; also that my husband may be converted and overcome the tobacco habit," writes an Oregon sister.

A sister in Michigan writes: "Please pray for a stepmother who has greatly wronged the children left to her care; also pray for these children, nearly all of whom are out of the truth."

Another friend in Kansas desires prayer for a woman and her daughter with whom she has been studying the third angel's message, that they may have courage to follow their convictions of duty.

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**PUBLICATIONS WANTED**

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

O. Glass, Denison, Texas.

Mrs. Nora Morgan, Culberson, N. C.

Mrs. W. E. Glenn, 309 First St., Miami, Fla.

James M. Johnston, Willow Lake, S. Dak. Signs and Watchman.

L. Krug, Muehlenstr. 15, Fever, Germany. Continuous supply of German papers.

Mrs. S. Armstrong, Govenlock, Saskatchewan, Canada. Signs of the Times weekly, and Life and Health.

Lee Crutcher, 151 Magnolia Ave., Winchester, Ky. Continuous supply of Signs of the Times and Watchman.

Ed. Ross, Wolfcreek, Oreg. Continuous supply of Signs of the Times, Instructor, Little Friend, Watchman, and tracts.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of our current publications. Does not receive enough.

Prof. B. H. Palmer, Fernhill, Minn. Youth's Instructor, Signs of the Times, Church Officers' Gazette, and "The Marked Bible."

O. A. Dow, Craig, Colo. Signs of the Times, weekly and monthly, Watchman, Present Truth, Little Friend, and Youth's Instructor.

H. C. Smith, 879 Ellsworth Ave., Columbus, Ohio. Continuous supply of Youth's Instructor, Little Friend, and Signs of the Times weekly.

## OBITUARIES

**Harp.**—Mrs. Sarah Burt Harp was born at Newark, N. J., March 11, 1832, and died in Berlin, Wis., March 31, 1920. She was laid at rest in Grand Rapids, Wis., where she had lived the greater part of her life. C. J. Tolf.

**Drake.**—Melvin S. Drake was born in Maine, June 4, 1855. He accepted the third angel's message about twenty-seven years ago, and was elder of the church in Phoenix, Ariz., at the time of his death, which occurred March 2, 1920. His widow, née Alice Morton, with three sons and two daughters, mourns, but in hope. E. S. Boger.

**Curtis.**—S. E. Witherell was born in South Reading, Vt., Aug. 5, 1827. At the age of twenty-eight she was married to W. I. Gibson. In 1865 she accepted present truth, and remained a faithful believer until the end of her life. She was left a widow in 1894, and later married Elder D. P. Curtis, of Minnesota. Her death occurred at the home of her son, in Gaston, Oreg., July 26, 1919. J. L. Kay.

**Dinges.**—Mrs. Anna M. Dinges was born in Germany, June 29, 1832. When she was six years of age, the family came to America, and most of the remainder of her life was spent in Baltimore, Md. In 1894 she heard and accepted present truth, and remained an earnest, devoted Christian to the end. She fell asleep March 28, 1920. Three sons and two daughters mourn. Emma S. Newcomer.

**Goodenough.**—Mrs. Caroline Goodenough was born in Jackson County, Wisconsin, Feb. 7, 1856, and fell asleep at her home near Chetek, Wis., March 31, 1920. Twenty years ago she accepted the third angel's message, and became a charter member of the Bear Lake Seventh-day Adventist church, remaining faithful to the end of her life. The bereaved family looks forward in hope to the resurrection morning soon to dawn. Frederick Arthur Wright.

**McGee.**—Hannah Marlow was born in Campbell County, Tennessee, April 5, 1852. In young womanhood she was married to John C. McGee. Six years ago she came to Clovis, N. Mex., with three of her children, and in 1915, she and one daughter united with the Seventh-day Adventist Church. She remained faithful to the end of her life. She fell asleep at Clovis, N. Mex., March 26, 1920. Six children survive. Arthur E. Lickey.

**Montgomery.**—Cynthia Frances Newcomb was born in Lenawee County, Michigan, Nov. 23, 1846. She was married to John Montgomery Sept. 9, 1869. Later she became a charter member of the Seventh-day Adventist church at Carson City, Mich., remaining faithful for more than forty-five years, or until her death, which occurred Jan. 11, 1920. Her aged husband, two sons, and one sister mourn, but with the assurance that their loved one sleeps in Jesus. S. L. Kellogg.

**Waldorf.**—Florence Marie Eleanor Campbell was born in London, England, Jan. 16, 1882. She was educated in the city of London schools, and went to Australia in October, 1902, where an older sister already resided. While living in Fremantle, West Australia, she heard and accepted the third angel's message, and on May 29, 1904, was united in marriage to Elder Nils J. Waldorf. Three girls were born to this union,—Ruth, Frieda, and Eva,—who, with their father, remain to mourn the mother's death. Sister Waldorf had been ailing some time, yet the end came suddenly and unexpectedly at the White Memorial Hospital, Los Angeles, Calif., March 24, 1920. The funeral services were held at the White Memorial chapel, and the large attendance bore testimony to the place which the deceased held in the hearts of all who knew her. Sister Waldorf was most earnest in church work, and especially in promoting the interests of the church school. Words of comfort were spoken by the writer. Percy T. Magan.

**Prescott.**—In 1915 these columns recorded the death of J. L. Prescott, in Takoma Park, Washington, D. C., one of the early believers in the advent faith. Now his companion, Harriet M. Prescott, sleeps by his side in Rock Creek Cemetery. Born in Epsom, N. H., in 1831, she was married to J. L. Prescott in 1847. Sixty-seven years they walked together. Father Prescott died Jan. 30, 1915, aged 86 years and 10 months; and Mother Prescott died March 1, 1920, lacking but two weeks of eighty-nine years. Of the nine children born to this household, four survive, two of whom, W. W. Prescott and Mrs. Belle Prescott Bristol, are resident in Takoma Park.

Mother Prescott's faith and trust continued to the end, with no wavering. In the months of feebleness it was her delight to repeat the promises of God and to hear of the progress of the work. The day before her last, as she noticed tears in her daughter's eyes, she said, "Sing, sing!" and repeated the first verse of "What a friend we have in Jesus." And her last words before lapsing into unconsciousness, were the clear and fervent repetition of the verse,

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

So faith walks into the dark valley, with no shadow of fear, but only abiding trust. The children were present at the funeral, save one, who was detained by illness. The services were conducted by Elders C. S. Longacre, B. F. Bryan, and the writer.

W. A. Spicer.

**Sanders.**—Mrs. Mary Etta Waggoner Sanders was born in Baraboo, Wis., June 30, 1851, and fell asleep at Allegan, Mich., March 3, 1920. Her father, the late Elder J. H. Waggoner, was one of the pioneers in the third angel's message, and she was reared in a knowledge of present truth. Her marriage to William Sanders took place Aug. 28, 1869. One of their four children, with a brother and a sister, is left to mourn. The deceased was a devoted member of the Grand Rapids (Mich.) Seventh-day Adventist church, and sleeps in hope of the Saviour's soon return. S. B. Horton.

**Perez.**—Susan Jemina Stevens was born in Herefordshire, England, Dec. 1, 1832. She came to the United States with her parents in 1852, and at the age of twenty-four was married to Alexander Perez. Seven years ago she accepted the third angel's message, and was a faithful member of the Seventh-day Adventist Church at the time of her death, which occurred at New Haven, Conn., April 9, 1920. Five of her nine children survive.

H. C. J. Walleker.

**Maxim.**—Jane Maxim was born in Canada, Dec. 12, 1846, and died at her home in Pierson, Mich., Aug. 27, 1919. For more than thirty years she was a faithful member of the Seventh-day Adventist Church, and she fell asleep hoping for a part in the first resurrection. She held membership in the Sand Lake church at the time of her death. The sorrowing relatives are comforted by the blessed hope of a soon-coming Saviour.

Walter P. Elliott.

**Morgan.**—M. C. Morgan, Jr., was born at Wathena, Kans., April 23, 1892, and died at Hanford, Calif., Feb. 1, 1920. He united with the Seventh-day Adventist Church at the age of eleven years, and fell asleep in the bright hope of a part in the first resurrection. His wife, one child, his parents, one brother, and two sisters mourn. H. C. Basney.

**Knights.**—William Knights died at his home in Wichita, Kans., March 30, 1920, aged 69 years. He was for years an active member of the Wichita Seventh-day Adventist church, and died in hope of a part in the first resurrection. His devoted wife is left to mourn, together with many sorrowing friends. H. L. Shafer.

**Devereux.**—Lester LaRoy Devereux died at Monroe, Wash., Feb. 17, 1920, aged three years. He is survived by his parents and one sister, who sorrow, but hope to meet him on the resurrection morning. F. M. Oliver.

**Wilson.**—Mabel Wilson was born in Ellensburg, Wash., July 1, 1903, and died near Vancouver, Wash., March 7, 1920. She sleeps in Jesus. C. A. Purdom.

**Lawrence.**—Lavema G. Lawrence was born near Inkster, Mich., Oct. 26, 1918, and died April 13, 1920. The sorrowing relatives are comforted by the blessed hope of the Saviour's soon return.

T. B. Buckner.

**Jewett.**—Duane Francis Jewett, son of Mr. and Mrs. Ray R. Jewett, died March 5, 1920, aged one year, seven months, and 24 days. The sorrowing parents look forward with hope to the resurrection morning soon to dawn. \* \* \*

**Foster.**—Lottie M. Foster was born in Linn County, Oregon, Nov. 23, 1860, and died Feb. 11, 1920, at the Portland (Oreg.) Sanitarium. She accepted present truth four years ago, and sleeps in hope of a part in the first resurrection. Two daughters survive. C. A. Purdom.

**Schrader.**—Walter Schrader was born and reared in Louisville, Ky. Four years ago he united with the Seventh-day Adventist Church. He died in his twenty-seventh year, leaving his wife and daughter and many other relatives to mourn their loss. C. A. Hansen.

**Hanley.**—Beckie Eleanor Hanley was born in Woodland, Wash., Sept. 17, 1899, and died Feb. 28, 1920, at the Portland (Oreg.) Sanitarium, where she was in training. Her parents, two sisters, and four brothers mourn, but in the hope of the resurrection morning soon to dawn. C. A. Purdom.

**Roberts.**—Mrs. Dora L. Roberts was born in Hamilton County, Indiana, Aug. 20, 1876. Her marriage to Roy Roberts took place in 1895. Eighteen years ago they accepted the third angel's message, and she remained faithful to the end of her life, which came April 5, 1920. Her husband, mother, and three sisters mourn. T. F. Hubbard.

**Haughey.**—Myrtle A. Wing was born in Illinois, Sept. 8, 1865, and died at Oswego, Kans., Feb. 13, 1920. In 1891 she accepted the third angel's message. The following year she was married to A. C. Haughey. She sleeps in hope of the Saviour's soon return. Her husband, one son, and one brother mourn. \* \* \*

**Rode.**—Wolfgang Rode was born June 27, 1861, and died at Green Bay, Mich., Jan. 9, 1920. He is survived by his wife, three daughters, and one son. Six or seven years ago the deceased accepted the third angel's message, and remained faithful to the end of his life. He sleeps in hope of a part in the first resurrection.

R. J. Bellows.

**Shepard.**—Mary Eleanor Jones was born near Detroit, Mich., May 15, 1851. She was married to George Shepard in 1873. The light of present truth came to her in 1881, and she united with the Seventh-day Adventist church at Otsego, Mich. Her death occurred near Otsego, March 31, 1920. Her husband and two daughters mourn, but they have the assurance that their loved one sleeps in Jesus.

S. B. Horton.

**Dumont.**—William Dumont was born in Oxford County, Ontario, Canada, June 18, 1835. He came to the United States in 1877, and was one of the pioneer planters of a vineyard in what is known as Temperance Colony, near Madera, Calif. He lost his eyesight fifty years ago. Brother Dumont was one of the oldest Seventh-day Adventists in this section. He died March 30, 1920, in hope of a part in the first resurrection. E. L. Neff.

**Heacock.**—Mrs. Martha E. Heacock was born in Washington County, Indiana, Oct. 2, 1840, and died in Kingston, Fla., April 18, 1920. She was married to Jesse D. Heacock in 1862, and to them were born five children, all deceased. One brother and one sister survive. Sister Heacock accepted the third angel's message about twenty-five years ago. The last thirty-three years of her life were spent in Florida, where she was a member of the first Seventh-day Adventist church organized in the State. \* \* \*



**Butler.**—Mrs. Mary Whicher Allen Butler died Jan. 4, 1920, at the home of her niece in Chicago, Ill. She was an invalid for some time before her death, but bore her suffering patiently, and fell asleep in hope of a part in the first resurrection.

**Raymond.**—Mrs. E. A. Raymond was born in New York, April 2, 1842. In 1898 she accepted the third angel's message, and at the time of her death, which occurred in Covelo, Calif., March 3, 1920, she was a faithful member of the Seventh-day Adventist Church. Four sons and one daughter mourn.

E. M. Barron.

**Penry.**—Haseltine Penry, aged seventy-two years, died at Keltys, Tex., Dec. 9, 1919. Sister Penry first became interested in the third angel's message through the reading of "The Great Controversy," and later united with the church, remaining faithful to the end of her life. She is survived by her aged husband.

I. A. Crane.

**Stewart.**—Sarah C. Thompson was born in Knoxville, Tenn., April 18, 1847. At the age of nineteen she was married to John W. Stewart. Later she accepted the third angel's message and united with the Lynchburg Seventh-day Adventist church, remaining a faithful member until her death, which occurred at the home of her daughter, April 15, 1920. She is survived by her husband, two sons, and two daughters.

Mrs. Minnie Maples.

**Edwards.**—Katie McMahon was born Nov. 26, 1864. She was married to R. O. Edwards in 1882. About six years ago she heard and accepted the third angel's message. During the last three years of her life she was totally blind, but while this was a great trial, her trust and confidence in an all-wise Father never faltered, and she fell asleep March 28, 1920, confident of a part in the first resurrection. Her husband and children sorrow in hope.

W. R. Elliott.

**Parme.**—Killed in a boiler explosion near Taft, Oreg., Nov. 21, 1919, Nannie J. Ball Parme, and her son, Hoyt Francis Parme. Nannie was born near Indianapolis, Ind., June 4, 1856, and was married to George S. Parme in Mackinaw, Ill., in 1878. Four sons and one daughter were born to them, Hoyt being the eldest. He never married, but until the time of his death continued to reside with his parents, being ever a dutiful son. Sister Nannie was a firm believer in the third angel's message, and her life was one of loving service for others. Her husband, one son, and one daughter survive. Mother and son were buried in the same grave.

R. W. Parmele.

**Chatfield.**—Josie Peterson was born at Brayton, Iowa, Sept. 15, 1880, and died at the home of her sister, Mrs. Meta Peterson Meyer, at Waterloo, Iowa, March 20, 1920. The deceased gave her heart to the Lord in her nineteenth year, and her after-life bore ample testimony that she truly walked with him. She was married to Allen Chatfield, of Stuart, Iowa, June 30, 1915. It was her earnest desire to unite with her husband in active missionary work, but failing health made this impossible, and at last the Master saw fit to let her rest. Her husband, her aged father, two brothers, and one sister mourn, but they are comforted by the hope that if faithful they will meet her on the glad resurrection morning.

J. C. Clemens.

**Vuilleumier.**—Marie Vuilleumier was born in Neuchatel, Switzerland, June 21, 1874. Three months after her birth, the same home welcomed the arrival of Elder J. N. Andrews and his family to Europe. In 1896, with our parents, Elder and Mrs. Albert Vuilleumier, my sister came to America, living in Boston and vicinity, where she occupied positions as governess for more than twenty years. At the time of her death, which occurred March 12, 1920, she was making preparations to return to Switzerland to live with her father. Hers was a life of unassuming, conscientious performance of duty, and earnest devotion to God, to her family, and to her friends. An aged father, four brothers, and two sisters mourn their loss, but with the comforting assurance that she sleeps in Jesus.

Jean Vuilleumier.

## ELDER D. T. SHIREMAN

D. T. Shireman was born in Shiremans-town, Pa., April 5, 1834, and died at the home of the writer, Jan. 26, 1920. He was one of the pioneers in this movement, and labored at different times in several of the Northern conferences; he also conducted a mission in Chicago, Ill. About thirty-five years ago he moved to North Carolina, where he was instrumental in building up several schools and churches. Six years ago he moved to Glen Alpine, and although feeble in health and failing in mental keenness, yet his hope in God never faltered, and he loved always to talk of his goodness and mercy. He rests in the cemetery at Hildebran, N. C., awaiting the call of the Life-giver.

C. W. Maples.

**Clayton.**—Rachel Belshaw was born in Eatontown, N. J., May 8, 1857. In 1896 she was married to Harry De Witt. A few years later she heard and accepted our message, and united with the Seventh-day Adventist church in New York City. She was left a widow in 1909, and later married Edwin D. Clayton. They moved to Hartland, Vt., where she labored faithfully and devotedly to spread a knowledge of present truth. Her death occurred at the New England Sanitarium, April 23, 1920. She is survived by her husband, two children, four stepchildren, two brothers, and one sister.

H. S. Prentier.

**Reynolds.**—John Samuel Reynolds was born Nov. 7, 1856, near Liberty, S. C. He was married to Miss Delia Stone twelve years ago. They both accepted present truth and became faithful members of the Seventh-day Adventist Church. After a short illness Brother Reynolds fell asleep in Jesus. His wife, four children, his parents, brothers, and many friends look forward in hope to the Saviour's soon return.

W. M. Fee.

**Elder.**—Frank R. Elder was born in Coleville, Pa., March 14, 1895, and died in Buffalo, N. Y., April 13, 1920. He was baptized at the early age of eight years, and later attended school at Mount Vernon Academy and Washington Missionary College. His parents and other relatives and friends are comforted with the hope of the glad resurrection morning soon to dawn.

A. O. Lund.

**Waller.**—Anna Maria Stevenson Waller was born in Ohio, Sept. 9, 1848, and died at Victory, Wis., April 15, 1920. She fitted herself for a teacher, and followed this vocation until 1869, when she was married to L. B. Waller. Forty years ago she joined the Seventh-day Adventist Church, of which she was a faithful member. Her husband, one son, five daughters, and one brother survive.

Chas. W. Johnson.

**Olson.**—Magdalena Olson was born in Arendal, Norway, July 2, 1833, and died in Des Moines, Iowa, April 12, 1920. For fourteen years she made her home in Iowa. Her mother was one of the pioneer Seventh-day Adventists in Norway, so Maggie had a Christian training, and was baptized by Elder E. G. Olsen. She is survived by a sister and other relatives.

G. E. Leffler.

**Hamilton.**—Mrs. Sallie Hamilton was born in Alabama, Dec. 1, 1883, and died April 16, 1920. She accepted present truth more than three years ago, and at the time of her death was a faithful member of the Second Seventh-day Adventist church, Detroit, Mich. She is survived by her husband, two sons, two brothers, and five sisters.

T. B. Buckner.

**Tarr.**—Mildred Elizabeth Tarr died at the home of her parents in Colorado Springs, Colo., Feb. 8, 1920, aged seventeen years. Although her life was one of almost constant suffering from infancy, she was courageous and persevering, always a lover of the pure and beautiful. She is survived by her parents, one sister, and one brother.

Emma B. Chaffee.

**Halstead.**—Mrs. E. Halstead was born in England, Nov. 27, 1850. She accepted the third angel's message in 1887, while in Cresbard, S. Dak. For twenty-three years she was a devoted member of the Seventh-day Adventist church at Morgan Hill, Calif., at which place she died March 17, 1920. She is survived by one daughter.

Albert E. Place.

**Pierce.**—Diana Pierce was born in New York State in 1843, and died at Battle Creek, Mich., March 30, 1920. She was faithful to the third angel's message until the end of her life.

Arthur E. Serns.

**Nolech.**—Christ Godlobe Nolech was born in Germany, June 5, 1839, and died at the home of his daughter in Twining, Mich., April 15, 1920. For eighteen years he faithfully observed the Seventh-day Sabbath. Two daughters mourn.

Albert Weeks.

**Line.**—Evelyn Lauretta Line, infant daughter of Jesse W. and Lauretta Cook Line, of Sutherlin, Oreg., was born March 15, 1920, and died two days later. The sorrowing parents are comforted by the hope of the Saviour's soon return.

\* \* \*

**Barth.**—Mrs. Grace Barth, of Fredonia, N. Y., died April 12, 1920, following a complicated surgical operation. Her age was fifty years. She was a member of the Seventh-day Adventist Church, and fell asleep trusting in the promises of God. Her husband and two daughters survive.

R. B. Clapp.

**Conklin.**—Maude Conklin, wife of William I. Conklin, died April 17, 1920, at Roseburg, Oreg. She is survived by her husband, five children, and her parents. The deceased was a faithful member of the Seventh-day Adventist Church, and rests in hope of the resurrection morning soon to dawn.

T. L. Thuemler.

**Penzel.**—Emilie Penzel was born in Newark, N. J., Jan. 29, 1853, and died at Passaic, N. J., April 24, 1920. She was the last of her family, having no surviving brothers or sisters. The Christian's hope brought much joy and comfort to her in her last illness, and she was laid to rest awaiting the call of the Life-giver.

C. S. Baum.

**MacDougall.**—Anna Lavilla MacDougall was born Feb. 14, 1838, in Canada. She was married to George MacDougall in 1873, and they came to Michigan, where she heard and accepted the third angel's message. Her death occurred in Detroit, Mich., April 17, 1920. We believe that she rests in hope of a part in the first resurrection.

J. O. Ferris.

**Smith.**—Sarah C. Smith was born in New York, Dec. 3, 1830. At the age of twenty she was married to Ezra Smith, who died in 1900. The light of present truth came to her thirty-four years ago, and she gladly walked in its precepts until the end of her life, which came at Coon Rapids, Iowa, April 4, 1920. Four of her six children are left to mourn.

G. E. Leffler.

**Schmidt.**—Minnie Noll was born in Germany, June 12, 1853. In 1876 she was married to Charles Schmidt, who preceded her in death. She accepted the third angel's message thirty years ago, and remained faithful to the end of her life, which came at the Nebraska Sanitarium, College View, Nebr., March 18, 1920. She was laid to rest at Newcastle, Wyo., awaiting the call of the Life-giver.

N. T. Sutton.

**Shaefer.**—William Shaefer was born in Oldenburg, Germany, eighty-four years ago. May 10, 1867, he was married to Sophie Sachtjen, and to them were born three children. After his wife's death he came to America, and in 1873 he married Margaret Wenzel. In 1878 he moved to Chicago, where he lived until his death, which occurred March 7, 1920. Three daughters and two sons mourn. The deceased was a member of the South Side Seventh-day Adventist church.

Ira J. Woodman.

**Huther.**—Martha Huther was born at Bridgewater, S. Dak., Aug. 16, 1890. She accepted the third angel's message, and desiring to fit herself for the Master's work, she attended school at Lacombe, Alberta, Canada. Later she entered the nurses' training class at the Portland (Oreg.) Sanitarium, and had spent two years in that institution when stricken with the illness which resulted in her death, March 17, 1920. Her parents and fourteen brothers and sisters mourn, but they sorrow in hope.

E. W. Carey.

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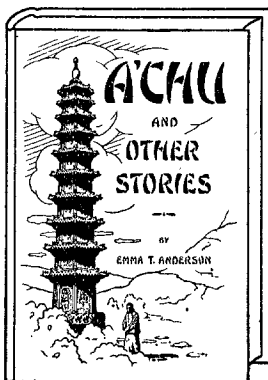
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## Young People's Junior Reading Course for 1920-21

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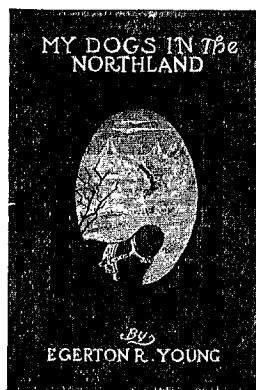
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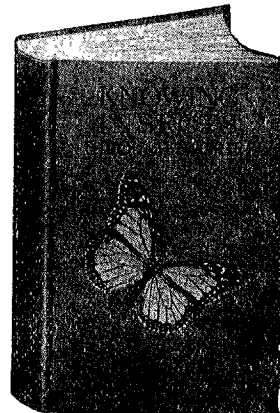


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"Your letter in regard to the advance in price of the REVIEW received. I am fully persuaded that, taking into consideration the advance in price of materials, you are very conservative in holding the price of the REVIEW AND HERALD at \$3. I have been a subscriber to the REVIEW ever since I began to read the English language. I cannot see how any Seventh-day Adventist can get along without it. I have been a regular subscriber for twenty-eight years, and I would rather deprive myself of many other things than to get along without the good old REVIEW."

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"Just received the REVIEW. We love it. It cheers. It puts new life into the soul. It inspires to holier living. It warms our hearts, and we feel we have an interest to pray for in all the world. Only the Lord knows how valuable such a paper is to his people. We often pray for the editor."

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WASHINGTON, D. C., JUNE 17, 1920

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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.

RECENTLY two brethren, Isodoro Martinez and Juan Rey, both of Spain and students of Washington Missionary College, left Washington en route to Mexico City, to engage in the sale of our Spanish books.

\* \*

We noted a few weeks ago the arrival from the West Indies of Brother Charles E. Degering, formerly secretary-treasurer of the West Indian Union, now discontinued. Brother Degering has accepted the call to connect with the General Conference office staff as assistant in the auditing department.

\* \*

We are glad to greet in Washington Elder and Mrs. C. E. Knight, who are waiting to secure passage for Europe. Elder Knight has just come from the West Indian field, in order to prepare for the journey to Spain, of which field he has accepted the superintendency. Elder F. S. Bond, who has been in charge of the work in Spain, plans to return soon on furlough.

\* \*

THE General Conference is still seeking for one or two stenographers and office assistants for the mission fields, and will be glad to learn of any workers who may be available for early appointment. The Educational Department is searching for a preceptress for the Shanghai training school, in answer to a call from that institution. The Medical Department is charged with the responsibility of finding a head nurse with an experience which will qualify her to take charge of the surgical room and general women's nursing staff, and also to act as preceptress for the band of women nurses, in the River Plate Sanitarium, Argentina. Letters and telegrams are going out to conference and institutional centers regarding these needs, but we give the notice here to aid the departments in their search. We should add also that the General Conference is searching earnestly for a few teachers to head mission field schools, and for a number of young evangelists who can sail this season for the foreign fields.

A RECENT letter from C. H. Castle, principal of the Maritime Academy, gives encouraging news of a baptism in Memramcook, New Brunswick, of nine young people, eight of whom were students at the academy there.

\* \*

A LETTER from J. G. Gjording, manager of the Signs of the Times Publishing House in Shanghai, China, tells of the wide distribution of their magazine. Orders have been received from Canada, Germany, Siam, Malaysia, the Philippines, and other distant countries for papers and books published by the Shanghai office. Truly the work is going rapidly, and the publishing work, especially in the fields abroad, is moving forward as never before. Let us remember in our prayers the workers in this branch of the cause.

\* \*

WE are receiving many complimentary letters concerning the book "A'Chu and Other Stories," written by Mrs. J. N. (Emma T.) Anderson, returned missionary from China. No expense has been spared to make an attractive book, and one that will appeal to our younger members especially, and the publishers find that on account of increasing costs the advertised price will have to be changed from \$1.25 to \$1.50. This is one of the numbers of the Young People's Reading Course for 1920-21.

PUBLISHERS.

\* \*

A RECENT card from Elder L. R. Conradi brings news of the condition of our work in Poland. He says: "From May 13-16 we are having here [Bromberg, Poland] our first meeting in the new Polish republic, to organize our work and unite it. The territory not being yet decided upon, we can only do partial work at present. The workers and committee of the Posener Conference, are in attendance, also Brethren Mathe and Will from Warsaw. We have in this local conference about 450 members. There are 125 in Poland and some 500 Polish members in Galicia and Silesia. We are also planning to establish the publishing work here. By August, probably, we shall fully organize a Polish Union Mission."

\* \*

## A WORD OF APPRECIATION

THE good old REVIEW AND HERALD is our paper. It undertakes to care for the spiritual interests of all; and by the grace of God it succeeds. In it we find precious thoughts that prove to be morsels of the bread of life. Meat in due season is contained in every article. I have always found it a feast of good things.

Evidence of divine guidance is continually manifested in the precious truths brought out from the divine storehouse. The Spirit of God guides and controls the thought from the time the writer seeks God for his guidance until the truths expressed do their complete work upon the heart of the reader. Many of the articles are prepared with earnest prayer, and should be read in the same way.

May God richly bless the contributors to and readers of our good paper until

the glories of the eternal world are ours. May its varied articles continue to give meat in due season to every child of God, imparting courage to the discouraged, faith to the faltering, strength to the weak, and love to all.

As the last message to a doomed world rises in power, so the precious paper which is the organ of the message, takes on strength and imparts that strength to the humble, trusting child of God. In living faith let us receive all that the Lord has for us, and press on until we receive the victor's crown.

ALBERT WEEKS.

Omer, Mich.

\* \*

## HOW CAN WE KNOW?

HERE are two names:

J. M. Phillips,  
Berwyn, Md.Mrs. Helen T. Phillips,  
Berwyn, Md.

Are these two persons in the same family? You could guess, but the chances of guessing right and wrong are exactly even.

Nearly every day the clerks handling the REVIEW list are confronted with a question of this kind. An order comes from the tract society to send the REVIEW for one year to J. M. Phillips, Berwyn, Md. Our clerk investigates and does not find that name on the subscription list, but does find the name of Mrs. Helen T. Phillips at that place, whose subscription is not out for a few months. (Right now many people whose subscriptions do not expire for months or years are renewing before July 1, in order to secure the present rates.)

Query: Is the subscription of J. M. Phillips intended as a *renewal* to the one of Mrs. Helen T. Phillips, or is it a *new* subscription? You answer. The only thing our clerks can do is to consider the name of J. M. Phillips as a new subscription. Then perhaps in six weeks or two months a complaint comes from the tract society or the subscriber that through some *mistake* J. M. Phillips (or perhaps Mrs. Phillips) is receiving two copies of the REVIEW instead of one, and to please extend the date so the subscriber will not have to pay for the duplicated papers. Whom do you think should stand the loss, the publishers or some one else?

A little carefulness on the part of subscribers will solve nine out of ten of these queries. Will you do it? If for any reason you wish the name or address of your paper changed, it will be done gladly, but please call attention to the change.

The publishing department says "Thank you" for the consideration which we believe you will give this matter.

L. W. GRAHAM.

\* \*

## EUROPEAN RELIEF FUND

## Donations Received to June 7, 1920

Previously reported .....	\$23,825.85
Mrs. J. A. Morehead .....	5.00
W. P. Randall .....	5.00
A. Friend .....	1.00
L. Wenger .....	10.00
Graduating Class, Emmanuel Missionary College .....	135.00
Total .....	\$23,981.85