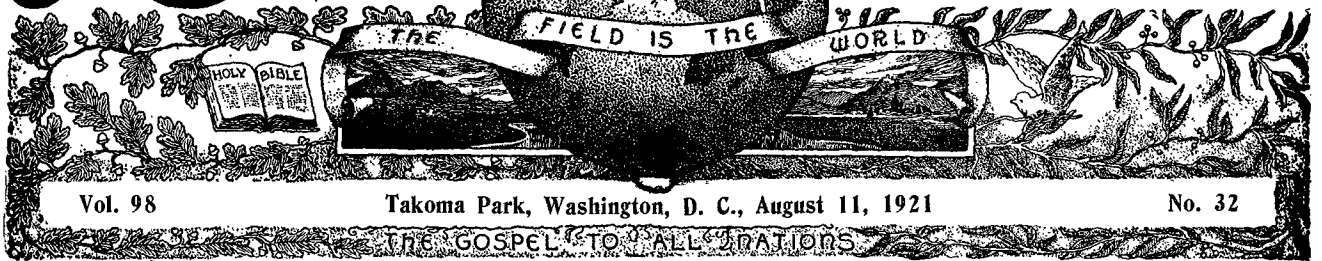


# The Advent Review and Sabbath Herald



ISAIAH

ROMANS

STROM

GRACE

## The Saviour's Invitation

CLYDE ROSSER

"Come"

Come, weary, heavy-laden souls,  
Come unto Me, and find sweet rest;  
Come, ye afflicted and despised,  
Come, ye that mourn, come and be blessed.

Come, all ye souls that hunger, come,  
The Bread of life to you I give;  
Come, thirsty souls, to Me and drink  
Of life's pure Fount, and ye shall live.

Come, pilgrims homeless and forlorn,  
Ye weary wanderers, come home;  
Come, every one who hears the call:  
Yea, "whosoever will, may come."

"Go"

Go, there are heavy-laden souls;  
Their burdens must be lighter made:  
Go, comfort the afflicted ones;  
They need thy comfort and thine aid.

Go, there are many hungry souls;  
To them the Bread of heaven give:  
Go, bring the fainting, famished ones  
To life's pure Fount, that they may live.

Go, therefore, into all the world,  
And ask the lost where'er they roam;  
Go, spread the tidings everywhere,  
That "whosoever will, may come."

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# The World Outlook---No. 4

## Heaven's Remedy for the World's Ills

BY THE EDITOR

### An Unknown Future

THE church of Christ faces an uncertain future so far as human knowledge is concerned. We know not what a day may bring forth. The wisest philosopher, the most experienced statesman, cannot clearly predict the outcome of the political policy which they advocate. The world is in a state of flux. The uncertain element in the equation is human nature, but no man can foresee what devising the deceitful heart will imagine. General Smuts declares, as he views the world situation: "Humanity has struck its tents and is once more on the march." But General Smuts does not venture an opinion as to where the march will end, or even the direction it will take.

And this is the picture which the situation presents to the minds of statesmen and men in the forefront of the world's work. As they look at the warring elements, they are impressed that the world is indeed facing a perilous situation. Sir Auckland Geddes says:

"I doubt if ever was the future for as many nations, as many individuals, so closely shrouded in dark clouds, pregnant with storm. As one looks ahead, there is little light save when dazzling flash on flash writes a great interrogation on the murky background."

This same opinion is likewise voiced by Professor Hibben:

"About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered."

### Hearts Failing for Fear

Mr. Lloyd George, the premier of Great Britain, is, we believe, the one prewar premier who stands at the forefront of the political battles being waged at the present time. He links the old world with the new, prewar days with present issues. In his judgment the present situation does not make for peace. Speaking to the Welsh Liberals several weeks ago, he made the following significant statement:

"The world is reeling under the most terrible blow it has ever been dealt. How can it recover in two years? Can any one say that the danger has passed? I wish to God some one could say so, because it worries me and sometimes fills me with dread. If some one in authority could tell me the danger was over, I would resign tomorrow. But the danger is not over."

Mr. Lloyd George recognizes that one of the most serious obstacles to settled conditions is the lack of confidence existing among the nations. Racial jealousies, political and economic rivalries, existed before the war of 1914. They were greatly accentuated as a result of that conflict. This great gulf which has been created and which has widened as the spirit of distrust and animosity grows, furnishes just cause for alarm, and this alarm the British premier expressed in a recent speech in Parliament:

"I am alarmed. I am frightened that unless some confidence is restored to the world, the consequences may be of the most terrible character, because the whole industrial world is so built up on credit and confidence that once that is shaken I do not see how it can be rebuilt. It therefore is essential, in the interest of the nation, that whatever our prejudices and predilections, whether we like this man or dislike the other, we should recognize that justice has nothing to do with likes or dislikes, and that we must decide fairly and sternly according to the pact we ourselves have signed."

Naturally, as one reads expressions of this character his mind reverts to the words of our Saviour who, in speaking of the conditions which would exist down in the last days, declared that men's hearts would fail them for fear, and for looking after the things which are coming upon the earth. Luke 21:26.

### A Gloomy Outlook

Over all the world today hangs the dread specter of another war, and those who are best acquainted with the terrors of the recent conflict know that another war will intensify these terrors tenfold. Referring to the present alliances which are being formed in Europe, Sir Philip Gibbs, the great English war correspondent, while in Chicago recently, declared that these alliances "mean merely that the Continent is choosing sides for another big fight."

This view is expressed by a writer in the *Atlantic Monthly*:

"The general conditions today 'must make of the present so-called European peace a mere truce, a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life, of the Old World!'"

President Harding in his recent notable speech in New York, surrounded by the flag-draped caskets of American youth who had given their lives in France for the cause of freedom, as he reviewed the losses of the Great War, declared, "It must never be again." We would that it might never be again, and sincerely believe that this is the prayer arising from thousands of burdened hearts.

But when it shall be again, when the dogs of war are again let loose for their nefarious work, the terrible suffering of the recent war will be many times duplicated. Referring to Mr. Harding's speech, the British ambassador to the United States said: "We must not forget the evil of war. Let us resolve, as the President said yesterday, that it must not be again. Another war cannot be waged without hor-

(Continued on page 14)

## The Advent Review and Sabbath Herald

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

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

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TAKOMA PARK, WASHINGTON, D. C., AUGUST 11, 1921

No. 32

## The Remnant Church Not Babylon

MRS. E. G. WHITE

[REPEATEDLY since the rise of this movement the claim has been put forth that the Seventh-day Adventist Church had so far departed from God and from the principles of truth and righteousness as to constitute it a part of Babylon. This term is the one employed by the apostle John in designation of backslidden and apostate Christianity in the last days. A notable instance of this charge against the church was made in the year 1893. This was contained in a pamphlet entitled, "The Loud Cry; Babylon Fallen," etc.

We do not at this late day have a copy of this pamphlet, but we learn from the REVIEW of March 21, 1893, that "the object of the pamphlet seems to be to show that the Seventh-day Adventist Church is Babylon as much as any other church, and is even worse fallen than any other church; . . . and the whole intent of the pamphlet is to have every true child of God leave the Seventh-day Adventist Church." The writings of Mrs. E. G. White were freely quoted in support of this claim, as the writer believed.

Needless to say, this call, so far as we are aware, met with no response on the part of the church, aside from a few misguided individuals. The servant of the Lord deemed it advisable, however, to deal with the question in a series of four articles, which were printed in the year 1893, under the title, "The Remnant Church Not Babylon." We believe it is well for us to reproduce these articles, for the reason that some today are making the same charge against the church. They likewise quote the Testimonies as though these writings sanctioned the charge they are making. Those who are acquainted with the writings of Mrs. White know that this claim is utterly unfounded.

Let all read the excellent principles stated in the accompanying article, and others which will follow, from the servant of the Lord. These principles are as fully applicable to charges now being made against the church as they were in 1893, and this instruction was given not alone for the particular issue which came to the church in that period, but for all similar issues which will arise in connection with this movement till the end of time.—EDITOR.]

I have been made very sad in reading the pamphlet that has been issued by Brother A and those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false.

I have had light to the effect that the position taken by Brother A and his sympathizers, is not true, but one of the "lo here's" and "lo there's" that will characterize the days in which we are living. As a sample of the way in which Brother A has compiled this pamphlet, I will give the following instance: I wrote a private letter to one of our ministers, and in

kindness, thinking that it might be a help to Brother A, this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he printed portions of it in the pamphlet, as an unpublished testimony, to sustain the position he had taken. Is this honorable? There was nothing in the testimony to sustain the position Brother A holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and the souls of others. God will judge those who take unwarrantable liberties, and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, Brother A has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the "Loud Cry" and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them."

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help has taken liberties and has betrayed your confidence, do not blame yourself and grieve over the results of his unfaithfulness.

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God; and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world, but to His disciples alone. While He had communications designed for the multitudes that thronged His steps, He also had some special light and instruction to impart to His followers which He did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent His disciples forth to preach, and when they returned from their first missionary labor, and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, He said unto them, "Come ye

yourselves apart into a desert place, and rest awhile." In a place of seclusion Jesus imparted to His followers such instruction, counsel, cautions, and corrections as He saw were needed in their manner of work; but the instruction He gave them was not to be thrown broadcast to the promiscuous company; for His words were designed for His disciples only.

On several occasions when the Lord had wrought works of healing, He charged those whom He had blessed, to tell His deed to no one. They ought to have heeded His injunctions, and realized that Christ had not lightly required silence on their part, but had a reason for His command, and they should in no wise have disregarded His expressed desire. It ought to have been sufficient for them to know that He desired them to keep their own counsel, and had good reasons for His urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, He was endangering His own life; for if the priests and rulers would not receive the evidences He gave them of His divine mission, they would misconstrue, falsify, and make charges against Him. It is true that He did many miracles openly, yet in some instances He requested that those whom He had blessed should tell no man what He had done for them. When prejudice was aroused, envy and jealousy cherished, and His way hedged up, He left the cities, and went in search of those who would listen to and appreciate the truth He came to impart.

The Lord Jesus thought it necessary to make many things clear to His disciples, which He did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward Him by the scribes, Pharisees, and priests, and told them of His suffering, betrayal, and death; but to the world He did not make these matters so plain. He had warnings to give to His followers, and He unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to His followers precious instruction that even they did not comprehend until after His death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever He had said unto them.

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, thus bringing upon the cause of truth reproach and injury. The Lord has given to His people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection, and place them where they will seem to give force to messages of error. In the pamphlet published by Brother A and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor righteous. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come, will charge the responsibility of this false position upon me, when it is utterly contrary to the teaching of my writings and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived.

For years I have borne my testimony to the effect that when any one arises claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, he is greatly deceived, and is not work-

ing along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the Papacy by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him. Through His imputed righteousness, they are accepted of God, as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when He was upon earth. When Jesus was before Pilate, the Roman ruler sought to release Him, and desired that the people should choose to release Jesus from the ordeal through which He was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified."

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ, and preferring a robber rather than the spotless Lamb of God, still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people,—all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God,—would act the same part were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God.

# The Church Walking with the World

AUTHOR UNKNOWN

THE Church and the World walked far apart  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
"Come give me your hand," said the merry World,  
"And walk with me this way,"  
But the good Church hid her snowy hand,  
And solemnly answered, "Nay;  
"I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of eternal death,  
And your words are all untrue."

"Nay, walk with me a little space,"  
Said the World with a kindly air,  
"The road I walk is a pleasant road,  
And the sun shines always there.  
"Your way is narrow and thorny and rough,  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in rounds of joy I move.  
My way, you can see, is a broad, fair one,  
And my gate is high and wide;  
There is room enough for you and me,  
And we'll travel side by side."

Half shyly the Church approached the World,  
And gave him her hand of snow;  
And the false World grasped it, and walked along,  
And whispered in accents low,  
"Your dress is too simple to please my taste;  
I have gold and pearls to wear;  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."

The Church looked down at her plain white robes,  
And then at the dazzling World,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled;  
"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then her pure white garments drifted away,  
And the World gave in their place  
Beautiful satins, and fashionable silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
And waved in a thousand curls.

"Your house is too plain," said the proud old World,  
"I will build you one like mine,  
With kitchen for feasting and parlor for play,  
And furniture never so fine."  
So he built her a costly and beautiful house —  
Splendid it was to behold;  
Her sons and her daughters met frequently there,  
Shining in purple and gold.

The Angel of mercy flew over the Church,  
And whispered, "I know thy sin;"  
Then the Church looked sad, and anxiously longed  
To gather her children in.  
But some were away at the midnight ball,  
And others were at the play;  
And some were drinking in gay saloons,  
So she quietly went her way.

Then said the World in soothing tones,  
"Your children mean no harm —  
Merely indulging in innocent sports,"  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers,  
And walked along with the World,  
While countless millions of precious souls  
O'er the fearful brink were hurled.

"Your preachers are all too old and plain,"  
Said the gay World with a sneer;  
"They frighten my children with dreadful tales,  
Which I like not for them to hear.  
They talk of judgments and fire and pain,  
And the doom of darkest night;  
They warn of a place that should not be  
Mentioned to ears polite!  
I will send you some of a better stamp,  
More brilliant and gay and fast,  
Who will show how men may live as they list  
And then go to heaven at last.

"The Father is merciful, great, and good,  
Loving and tender and kind;  
Do you think He would take one child to heaven,  
And leave another behind?"  
So she called for pleasing and gay divines,  
Deemed gifted, and great, and learned;  
And the plain old men that had preached the cross  
Were out of her pulpits turned.

Then Mammon came in and supported the Church,  
And rented a prominent pew;  
And preaching and singing and floral display  
Soon proclaimed a gospel new.  
"You give too much to the poor," said the World,  
"Far more than you ought to do;  
Though the poor need shelter, food, and clothes,  
Why need it trouble you?"

"Go, take your money and buy rich robes  
And horses and carriages fine;  
And pearls and jewels and dainty food,  
The rarest and costliest wine.  
My children, they dote on all such things,  
And if you their love would win,  
You must do as they do, and walk in the way  
Which they are walking in."

Then the Church drew tightly the strings of her purse,  
And gracefully lowered her head,  
And simpered, "I've given too much away,  
I will do, sir, as you have said."  
So the poor were turned from her door in scorn,  
She heard not the orphans' cry;  
And she drew her beautiful robes aside  
As the widows went weeping by.

So they of the Church and they of the World  
Journeyed closely, hand and heart,  
And none but the Master, who knoweth all,  
Could discern the two apart.  
Then the Church sat down at her ease and said,  
"I am rich and in goods increased;  
I have need of nothing, and naught to do,  
But to laugh and dance and feast."  
The sly World heard her and laughed within,  
And mockingly said aside,  
"The Church is fallen, the beautiful Church,  
Her shame is her boast and pride."

A voice came down from the courts of heaven,  
From Him who sat on the throne;  
"I know thy works and what thou hast said,  
But alas! thou hast not known  
That thou art poor and naked and blind,  
With pride and ruin enthralled;  
The expectant bride of a heavenly Groom  
Is companion of the World!  
Humble thy heart, confess thy sin,  
Let shame now cover thy face;  
Or else, alas! I must cast thee out,  
And blot thy name from its place."

# The Second Advent Movement---No. 3

## With Questions and Answers

J. N. LOUGHBOROUGH

10. To what definite time did the Adventists point for the termination of the 2300 days?

*Answer.*—To about the first of April, 1844. In reckoning the period, they took the beginning of the year 457 B. C. as the beginning of those days. They said it required all of 457 years before Christ and 1843 years of the Christian era to make the 2300 years; and that the period would end about the first of April, 1844, at the very close of the Jewish year corresponding to 1843. They did not then see that the very scripture they had viewed in 1842 as a command to prepare a chart of the symbols of the books of Daniel and the Revelation, indicated a tarrying of the vision. Instead, they believed those words to mean that there would be no tarrying, but that at the end of the days the event would surely come without tarrying (Hab. 2:2, 3); so they taught that the Lord would surely come about the first of April, 1844, at the end of the Jewish year corresponding to 1843.

Of this we read in "Early Writings," under the head of "The First Angel's Message:"

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation."—Page 235.

11. What was the first condition of the Adventists after their disappointment?

*Answer.*—"After the passing away of 1843—the Jewish year—the great body of the Adventists settled down into the belief that we could henceforth reckon on certain times with no degree of positiveness."—*Signs of the Times, Boston, Oct. 31, 1844.*

12. To what scripture was their attention soon called?

*Answer.*—To Matthew, chapter 25. A scene was presented of the virgins going forth to meet the bridegroom, and they experienced a "tarrying time." After the preaching of the coming of Christ as "at the door," the believers felt they had reached the generation that should not pass away until His actual coming. So now their testimony was, "We are in the tarrying time," and the ministers exhorted all not to give up their faith that the Lord, in His own time, would make all plain. The Master would soon come.

13. What did they discover in Matthew 24 would be the situation among the Lord's professed servants at this time?

*Answer.*—The development of a new condition among them. This is expressed thus:

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24:45-50.

This smiting is like the smiting of Jeremiah by those who said, "Come, and let us smite him with the

tongue, and let us not give heed to any of his words." Jer. 18:18. Concerning Matthew 24 we read, "He begins to disparage their efforts, and impugn their motives. Thus he smites his fellow servants."—"Testimonies," Vol. V, p. 102.

Let us see what began to take place in the month of May, 1844. William Miller was addressing hundreds of Adventists in a large hall in the city of Rochester, N. Y.,—the very city where, as we have already seen by the statement on pages 132, 133, of "The Great Second Advent Movement," the message began to go in such mighty power. A minister who was president of a theological seminary which soon after was raised to a theological college with this man as its president, called church members together in the assembly basement room of the largest meeting house in the city, for a feast of oysters, sweet cake, ice cream, etc. He entertained his guests with a harangue against "Miller and his dupes," as he called them. To meet the expense of his feast he sold to them for 25 cents each, copies of a little pamphlet entitled, "Millerism Exposed."

A very short time after this, while Brother Miller was still holding meetings in the city, a minister of another large denomination there, who had said, "It is too bad to hold such a feast in the church building," advertised a feast in a hall. There was a charge of 25 cents admission to his feast, and he invited "all to come who wanted a good time." This was the first we ever heard of Protestant churches thus feasting. Well do I remember the look and words of my grandfather, who was a class leader in the Methodist church of the Wesley stamp, when he heard of this feasting. He said, "Where is the church going?" Elder Miller said at that time, "I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend to them to read Luke 14:12-14; Matthew 24:48-51; Luke 13:25-28; 2 Peter 2:13; Jude 10, 12. These are the last days, surely."

14. What new feature in the movement developed at that time?

*Answer.*—In the churches which down to April, 1844, had favored the movement, then began not only a closing of their buildings against the advent doctrine, but a trial of their members for even daring to say in a testimony meeting that they believed Christ was soon to come. The decision in such cases was according to their church creeds. The faithful ones remonstrated, saying, "In this you are following the course of the 'Mother Church.' You are opposing with your creeds what we show from the Bible is truth. In so doing you will become a part of the Babylon of Revelation 14."

Then the advent ministers said: "We have been giving the first angel's message, but here is a second message: 'And there followed another angel, saying, Babylon is fallen, is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.'" They then began giving the second message in connection with the first, protesting against this rejection of the doctrine of Christ's near coming. In my own native town I had the opportunity to witness the course taken by the churches. In the winter of 1843 the stationed minister of the Methodist church invited Elders Adams and Barry to present



the advent message in his church. For six weeks of that winter discourses were given by these ministers, the pastor following each discourse by an exhortation for sinners to seek the Lord. This effort resulted in the greatest revival ever known in that section. It was there that I heard Elder Barry preach on "The hour of His judgment is come," and with others I went forward under the exhortation of the settled pastor.

The next summer this same pastor was zealous in excluding advent believers from the church. I was astonished to hear him say, "I am sorry I ever in-

vited the Adventists to lecture in this church." Then he told us, "The Lord will not come until the Jews return to Jerusalem; and there is to be a 'thousand years' millennium' before the Lord comes."

While the brethren were being thus excluded from the church, some of them would quote these words: "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:5. They said they did not wish to be of those who will "be ashamed before Him at His coming." 1 John 2:28.

## Promise of the Reviving

A. C. GILBERT

ACCORDING to the Scriptures, a genuine revival in individual Christian experience and in missionary work is to be experienced in the church just before the coming of Christ.

Of this time and experience the prophet Joel writes:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . .

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit.

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2: 23-31.

Peter, speaking prophetically of this same period, said,

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

The apostle James, in his counsel to the believers in the last days, says,

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

"Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." James 5: 7-9.

"Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." Zech. 9: 12.

These messages from the word of God are not for the world but for the church. They show that it is no common experience that is to lay hold of consecrated believers in the closing days of the work. A thorough work of repentance, a blotting out of sin in view of the "refreshing" from the presence of the Lord, is to take place just before God "shall send Jesus Christ" to bring His waiting children home. The "great things" that God will do for His people, the wonderful spiritual harvest because of the outpouring of a double portion of "rain," mentioned by Joel, are evidences of a perfect union of heavenly agencies with a fully consecrated body of believers advancing to the last and victorious assault against the hosts of sin.

The definite time for the occurrence of this acutely significant event in the church is, as the Bible shows, immediately preceding the close of probation, "while the work of salvation is closing."—"Early Writings," p. 85. While Satan and sinful men are marshaling their forces and arousing and concentrating every particle of energy possible for destruction; while every agency that human skill and science have been able to devise for the purpose of reaping the harvest of sin, is doing its baneful work; at this same time, the God of heaven will commandeer every consecrated talent and every proper material resource for the purpose of garnering the final harvest of souls for the kingdom. While the devil is pouring out his evil spirit in fulness upon the world to deceive and destroy in these last days (Rev. 12: 12), God will be pouring out His Spirit in fulness to guide and save (Rev. 18: 1, 4). These movements are simultaneous.

The outpouring of the Holy Spirit, or the former rain, in the days of the apostles, gave a bountiful harvest of souls to the church. But this spiritual manifestation and consequent missionary activity was despised and rejected by the popular church of that day, and this unsympathetic spirit developed a condition morally that paved the way for the destruction of Jerusalem, which is a type of the destruction of the world. This event finds its counterpart in the latter-day experiences of the remnant church. The outpouring of the latter rain results in an abundant harvest of souls for the everlasting kingdom. But the rejection of this divine effort by the masses creates a state of affairs that effectually closes the door of probation, ushers in the coming of Christ, and brings the climax of earth's eventful history in the destruction of the world.

\* \* \*

"PASTORS and church members of America, the time has come to test the power of spiritual forces! The material forces have failed.

Bring up the spiritual!

Pray without ceasing!

Exalt Jesus!

And give spiritual forces the right of way!

Let there be less preaching, and more praying,

Less oratory, and more heart faith!

Break down the formal programs of ecclesiasticism!

Lift up the cross of the Redeemer!

Hold out the hand of brotherhood!

Level the false distinctions of race,

And give spiritual forces the right of way to straighten out a crooked and distracted world!"



## Led from Danger

In the old days in Austria it was a serious offense to lead any one away from the Catholic or state religion. Our pioneer workers in that field passed through many a peril. Constantly under police surveillance in their work, they were accustomed to run risks, carrying forward quietly and even in secret the good work of preaching Christ to the people. Again and again in those days they were conscious of having been delivered from danger by the special intervention of the Lord. One such experience was related years ago by Evangelist John Wolfgarten as follows:

"In a certain city a woman who had listened to the preaching and had given her heart to the Lord, was awaiting baptism. I had written her that on the next Sabbath morning I would meet with the company of believers in that place, and that if she could come to the meeting prepared, arrangements would be made for baptism, which we had to administer in some retired place. The lady left the letter where her husband discovered it. On reading it he was enraged, and determined to prevent his wife from taking this step, and to have me arrested for perverting his wife from the state religion. He had the law and authorities on his side. So that Sabbath morning the husband secured a priest, and together they went to the authorities for a policeman to accompany them, planning to await the coming of the train on which I had written I would be arriving, whereupon he expected to give me in charge of the police.

"At her home our new sister was grieving over the matter, and praying God to send deliverance in some way. She felt that my plan of being at the meeting must surely fail, and instead of going to the meeting herself she remained at home and prayed.

"Meanwhile according to my plan I was coming in to the city by the morning train specified, expecting to leave my luggage at the cloakroom in the terminal station, and make my way across the city to the meeting place. As the train stopped at a suburban station one of our believers got on the train, and recognizing me, sat down by my side. We traveled on to the next suburban stop, the one just before reaching the terminal station. As the train was slowing up, our brother said to me:

"Quick, let us get out here. We are a little late and can get to the meeting place from this suburban station quicker than to go on to the terminal."

"No," I said, "I must leave my luggage at the cloakroom."

"He did not stop to argue, as the train had stopped, but calling out that we must get off here in order to be in time, he seized my luggage, and hurried out with it, leaving me nothing to do but to follow, which I did.

"We went across the city to the meeting place and held our meeting. I had expected to see the sister desiring baptism, to whom I had written, but she was not there. The meeting closed. Again I left with the new brother, taking the train out of the city at the same suburban station at which we had left it in the morning. It was not until later that I learned of the watch that was kept on the arrival of the morning train at the terminal station. I learned that the husband, the priest, and the police were on hand waiting the arrival of that train, and watching succeeding trains all the morning, determined to arrest me. I saw clearly the hand of the Lord in sending this brother to meet me and to fairly compel me to leave that train at the suburban station, thus frustrating all the plans of the enemy. I learned that the new sister, who had been so anxious, felt that truly God had heard prayer and sent deliverance. She had realized that the discovery of my letter would inevitably bring me into trouble. Later, arrangements were made and she was baptized."

Meeting our brother a few years afterward we asked concerning the sister and her husband, and were glad to learn that with the passing of time the

husband had become reconciled to his wife's stand for the truth, and that he himself even was showing an interest in Bible study. Thus amid difficulties and deliverances, believers were gathered out in Austria in the earlier times of our work there. W. A. S.

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## The Eastern Question Still to Be Settled

It should not be supposed by any believer in present truth that the issues of the recent World War changed very materially any phase of the Eastern question. The Turkish Empire is still a force to be reckoned with. Egypt, Arabia, and the lower Euphrates valley are lost to Turkey but not to Islam, for the people of all those regions are overwhelmingly Mohammedan. The Moslem empire is far from being without powerful friends.

Regardless of political divisions, the followers of the Arabian prophet, as opposed to Christianity as they understand it, are one everywhere. Indeed it seems not unlikely that they may all unite ere long for the defense of their faith, and should they do so they would be a much more formidable force than even the Turkish Empire has been for the last half century.

The effort of the Turkish sultan early in the World War to enlist all Mohammedans in a so-called holy war was a failure, for the reason that Moslems everywhere knew that the chief beneficiary would be, not Turkey, a Moslem power, but Germany, one of the nominal Christian nations. But now that the Nationalists of Turkey are engaged in a war of "self-preservation," a "league of Islam" is beginning to loom big on the political horizon.

A copyrighted *Public Ledger* cable dispatch from Rome, under date of July 18, tells of the celebration at Angora, the Nationalist capital, of the Mohammedan festival "Daisan," at which it was declared by Mustafa Kemal Pasha, the Nationalist leader, "that there was 'no longer any doubt but that all Islam would unite to help Turkey defend the right.'" In concluding his speech, Mustafa stepped out on a balcony and "waving an Afghan flag over the crowd outside, cried, 'Long live the league of Islam!'"

One object of that league, be it remembered, is to restore so far as Turkey is concerned, the *statu quo ante bellum*, or in other words, the state or condition of things which existed before the World War, at least so far as Turkish territory and independence are concerned. That this can be done by agreement between Christian powers seems scarcely possible; but which of these powers is prepared to resist by force of arms any sudden and concerted movement, made not by Turkey alone, but by the united Mohammedan world? Not one.

The fact that Turkey is today without a Christian ally makes it all the more easy for her to rally to her support the various forces of Moslemism. What was before merely a political question with no strictly religious or racial alignment, has now become, or at least is rapidly becoming, a question of the civilization of the West against that of the East, of Christianity against Mohammedanism.



It is not for us to dogmatize upon the question of just how prophecy will be fulfilled. There is, however, no hazard in venturing the opinion that the immediate future is big with threatening possibilities in the affairs of the Ottoman power. The outlook for world peace is not so bright as could be desired from the merely material viewpoint. But the student of prophecy, hoping for the dawning of a better day, can still sing with the poet:

"Blest be the tempest, kind the storm,  
That drives me nearer home."

C. P. B.

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### Self-Denial

To live a life of victory means that we must live a life of self-denial. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow Me." Mark 8:34.

Self-denial is not something we do to obtain victory. It is essential that we understand this point, else we may be seeking a life of victory by works, thinking we have it because we are doing certain things, forgetting that our righteousnesses, or works, are but filthy rags. Isa. 64:6.

It is very easy to go about with a feeling of spiritual security or pride, caused by looking at what we are doing,—the sacrifices we are making and the self-denial we are practising. But the apostle tells us that those who thus establish their own righteousness are ignorant of the righteousness of God, which is obtained not by works, but by faith only. Rom. 10:3. We must be saved before we can truly deny self. It is not possible for an unsaved man to practise genuine self-denial.

The heathen reach heights of attainment in useless self-denial and bodily affliction. Millions of them are attempting to do by works that which can only be attained by faith. They bathe the body frequently, eat so abstemiously that even a food faddist can see nothing lacking. But they are still heathen, sinking deeper every day in the mire of sin. They crucify and afflict the body in many ways, but there is no victory in the life. So it may be with us.

True self-denial, instead of being a condition by which we obtain salvation, is the result of a salvation already obtained by faith in Christ. We cannot buy victory by doing things, however commendable such things may be in themselves. Victory has already been bought by the Son of God on Calvary. We take, without money and without price, the victory He has already purchased and paid for. The price was Himself. We take Him by faith; and having Him, we have victory, the free gift of God. Having obtained, through surrender, the victory of the gospel, the victory already ours will call for strict self-denial in the life that victory may not depart from us.

Often great sacrifices must needs be made. Sometimes the cherished ambition of years must be given up for God. Perhaps we have been seeking to quench our thirst from the well of worldly ambition, or fame, or pleasure, or wealth, getting from this world all that it offers. But at some opportune hour the light of God's word shone across our pathway, and all that before had seemed of value became dross.

It was so with Moses. Instead of kingly power and the pleasures of this life, he chose affliction with the people of God. When Christ appeared to the apostle Paul, all the things he had loved before became as dross that he might win Christ.

The history of the church is filled with examples of similar self-denial and sacrifice. David Livingstone is an example of self-denial. When but a young man he realized that his life belonged to God. He looked upon the world's map and resolved that he would do what he could to change the places printed black. He denied the natural desires and ambitions of the heart, and went to Africa. In the jungles he lost himself to friends and civilization. He died on his knees, but his life had not been in vain. Civilization and Christianity were planted as the result of his self-denial and that of others.

Have you laid hold of victory through faith in God, believing He is able to keep you daily from falling? If so, are you willing to deny yourself that the victory may remain yours? to give up any pleasure, any plan, any ambition, to make any sacrifice for Christ? Are you willing to combat the demands of the flesh for any sinful indulgence, the clamor of any appetite, any sin, that you may be victorious in your experience? This is the test.

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." Luke 14:26.

Are you willing to give anything, yourself, your children, for God's work? to lay money, farms, mortgages, all on the altar for God? This is what it means to live a life of victory.

"No man who makes any reserve can be the disciple of Christ, much less can he be His collaborer." — *"The Desire of Ages,"* p. 273.

Christ, who gave all to save all, expects all from us. In the parable it took all to buy the field. "There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender of their wrong habits." — *"Christ's Object Lessons,"* p. 118.

This explains why we do not experience the promised victory in our life. Our surrender is not complete. We refuse to deny self in all things. But victory over sin in the life is worth far more than all else combined.

G. B. T.

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### Is There a Reaction Against Prohibition?

A GREAT deal is being said just now about a popular reaction against prohibition. A careful survey of the situation leads one to wonder whether too much is not being said too seriously.

Without doubt increased vigilance in law enforcement would not be amiss, for there is a vast amount of illicit traffic, home brewing, and other forms of law evasion going on. Likewise there is an unheard-of volume of complaint against enforced dryness, and a lively chatter about recipes, "old stock," and contraband. But those who interpret this to mean that the serious sentiment of the country is opposed to prohibition, are liable to have a rude awakening.

The country is in the grip of an alcoholic fad. People who never drank before are drinking now, because it happens to be the accepted indoor sport. They are experiencing a revival of their melon-

stealing days. The thrill of doing the forbidden is greater than the excitement produced by the alcohol they imbibe. But this does not mean that there is more drunkenness under prohibition than formerly. Neither does it mean that the majority of people desire more drunkenness than there is now. Any one who thinks so would do well to take another reading of the signs of the times. Unregenerate human nature seems to require a topic for light conversation and an outlet for folly. Evasion of prohibition affords both these. It does not betray a deep-seated discontent with prohibition, nor a serious sentiment against it.

A number of recent occurrences indicate that this diagnosis is correct. One of these is the dismal failure of the much heralded "wet" parades which were to take place on the Fourth of last July. Especially wide publicity was given the demonstration scheduled for New York City. At one time it was claimed that a million marchers would appear in the parade of protest in the metropolis, and on the day before the demonstration the wet forces announced 212,670 as the number positively committed to the enterprise. As to how this prediction was fulfilled, the *American Issue*, official organ of the Anti-Saloon League, says in its issue of July 16:

**"Exactly 14,922 in Line"**

"Expert licensed public accountants hired to make an actual count, certify that there were exactly 14,922 in line, that 922 of this number were musicians and that 24 were policemen. This included men, women, and children on foot and in automobiles, and is but about 4,000 more than the number of women announced to have notified the committee that they would be in the parade, and less than the number of bartenders in New York.

**"American Legion Not There"**

"It had been announced that detachments of the American Legion would be in the line of march. These did not materialize. Overseas soldiers who marched, marched as individuals, and there was no great number of them.

"The thousand physicians who were to head the parade were also conspicuous by their absence.

"Thus did the much-advertised Fourth of July nullificationists' New York parade proclaim to the world that the number of people willing to be publicly known as enemies of the Constitution is insignificant. . . .

"The New York *World*, a member of the staff of which was the parade's director and creator, in its first-page story on July 5 says: 'And of those who did take part, eight out of every ten—so far as the *World's* observer could judge—were foreign born.'"

C. A. H.

## Unconsciously Proving It True

THE critic of the Bible and of Bible truth is often unconsciously a witness to the truth.

Here is a man scoffing at the preaching of the end of the world. It was foretold that he would come along just now and scoff: "There shall come in the last days scoffers, . . . saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. The scoffer himself is fulfilling this sign of the last days.

The open enemy of the Bible often brings up David's sin as an objection to the Bible religion. The Lord told David it would be so: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. They are doing it to this day, as the Bible said they would.

When the opposers of the third angel's message single out the "commandments of God" and "the testimony of Jesus" as the special object of their attacks, they little realize that they are fulfilling the prophecy of Revelation 12:17.

Truly "we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

W. A. S.

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## Redemption Through Mary

THE exalted position assigned to the Virgin Mary by the Roman Catholic Church is expressed in the *Western Watchman* of May 27, 1921, in an appeal for membership in the National Shrine of the Immaculate Conception. It contains the following words of glorification:

### "All America to Honor the Blessed Mother of God"

#### "Mary Immaculate, Blessed Among Women"

"Has she not made possible our redemption through Christ Jesus? Has she not kept alive the faith of our fathers and mothers, blessed our families, helped save us amid temptations, offered to our divine Lord the prayers of poor sinners, moved countless thousands to the priesthood and sisterhood, honored and elevated womanhood, sanctified the home, killed the serpent of despair, and sweetened in every way our human life? Mary, Queen of Peace, her intercession ended the Great War. Our gratitude to her will be represented by the noblest monument in this country to the glory of God, a splendid memorial to our heroic soldiers and sailors, now being constructed at the national capital."

## Three Quarters of a Million

WITH this issue of the REVIEW AND HERALD we are presenting again a tabulated statement setting forth the condition of our mission funds at the end of the sixth month of the present year as represented in the sixty-cent-a-week-per-member plan. Our custom in the past has been to publish the statement quarterly, but the situation has grown so serious that the Treasury Department has deemed it advisable to bring it to the attention of our people monthly.

The title of this article, "Three Quarters of a Million," does not represent the amount raised for missions, but the amount of our

### STATEMENT OF THE SIXTY-CENT-A-WEEK FUND FOR SIX MONTHS ENDING JUNE 30, 1921

Union	Membership	Amt. @ \$15.60 per Member	Amount Received	Amount Short	Amount Over
<b>Atlantic</b>					
E. New York	1084	\$16910.40	\$8763.51	\$8146.89	\$
G. New York	2598	40528.80	24611.10	15917.70	
Maine	723	11278.80	4760.60	6518.20	
Massachusetts	1936	30201.60	25277.11	4924.49	
N. New England	604	9422.40	4117.43	5304.97	
S. New England	708	10966.80	6826.20	4140.60	
W. New York	1034	16130.40	8007.14	8123.26	
Bermuda	59	920.40	373.01	547.39	
	8741	136359.60	82736.10	53623.50	
			60.67%	65.98% in March	
<b>Central</b>					
Colorado	2611	40731.60	18203.43	22528.17	
Inter-Mountain	595	9232.00	4469.48	4812.52	
Kansas	2738	42712.80	19866.64	22846.16	
Missouri	1909	29780.40	11851.72	17928.68	
Nebraska	2480	38688.00	18943.83	24744.17	
Wyoming	797	12433.20	6633.48	5799.72	
	11130	173628.00	74448.58	99179.42	
			42.88%	45.48% in March	
<b>Columbia</b>					
Chesapeake	1128	17596.80	6391.11	11205.69	
District of Columbia	1336	20841.60	12877.02	7964.58	
E. Pennsylvania	1764	27518.40	11277.00	16241.40	
New Jersey	1411	22011.60	10775.34	11236.26	
Ohio	2850	44460.00	24569.12	19890.88	
Virginia	626	9765.60	4337.15	5428.45	
Virginia *	185	2405.00	796.30	1608.70	
W. Pennsylvania	1180	18408.00	6860.26	11547.74	
West Virginia	372	5803.20	3696.19	2107.01	
	10852	168810.20	81579.49	87230.71	
			48.33%	53.18% in March	

<b>Eastern Canadian</b>					
Maritime	386	6021.60	2681.58	3340.02	-----
Newfoundland	80	1248.00	756.86	491.14	-----
Ontario	865	13494.00	5042.45	8451.55	-----
Quebec	246	3837.60	1888.07	1949.53	-----
	1577	24601.20	10368.96	14232.24	-----
			42.15%	47.20% in March	
<b>Lake</b>					
Chicago	1871	29187.60	14111.62	15075.98	-----
E. Michigan	2008	31324.80	12582.21	18742.59	-----
Illinois	1402	21871.20	9707.16	12164.04	-----
Indiana	1835	28626.00	12947.51	15678.49	-----
N. Michigan	1653	25786.80	5600.19	20186.61	-----
N. Wisconsin	890	13884.00	4035.67	9848.33	-----
S. Wisconsin	2027	31621.20	12201.01	19420.19	-----
W. Michigan	2262	35287.20	15308.97	19978.23	-----
	13948	217588.80	86494.34	131094.46	-----
			39.75%		
<b>Northern</b>					
Iowa	3167	49405.20	20834.97	28570.23	-----
Minnesota	2249	35084.40	19745.54	15338.86	-----
North Dakota	1850	28860.00	9165.15	19694.85	-----
South Dakota	1299	20264.40	8745.29	11519.11	-----
	8565	133614.00	58490.95	75123.05	-----
			43.78%		
<b>North Pacific</b>					
Alaska	20	312.00	347.39	-----	35.39
Montana	1001	15615.60	4107.32	11508.28	-----
S. Idaho	1145	17862.00	8074.50	9787.50	-----
S. Oregon	756	11798.60	4961.92	6831.68	-----
Upper Columbia	2691	41979.60	15316.06	26663.54	-----
W. Oregon	3076	47985.60	22506.77	25478.83	-----
W. Washington	2299	35864.40	12298.33	23566.07	-----
	10988	171412.80	67612.29	108835.90	35.39
			39.44%		
<b>Pacific</b>					
Arizona	607	9469.20	3471.10	5998.10	-----
California	3428	53476.80	40254.32	13221.98	-----
C. California	2239	34928.40	20762.25	14166.15	-----
N. California	1852	28891.20	21558.29	7332.91	-----
Nevada	291	4539.60	3547.94	991.66	-----
S. E. California	1877	29281.20	20517.91	8763.29	-----
S. California	2898	45,208.80	36503.59	8705.21	-----
Utah	190	2964.00	2299.10	664.90	-----
	13382	208759.20	148915.00	59844.20	-----
			71.33%		
<b>Southeastern</b>					
Carolina	595	9282.00	4649.52	4632.48	-----
Carolina *	590	7670.00	3113.34	4556.66	-----
Cumberland	1061	16551.60	4996.33	11555.27	-----
Cumberland *	124	1612.00	621.93	990.07	-----
Florida	1251	19515.60	11166.65	8348.95	-----
Florida *	447	5811.00	3669.56	2141.44	-----
Georgia	699	10904.40	3056.37	7848.03	-----
Georgia *	290	3770.00	1659.45	2110.55	-----
	5057	75116.60	32933.15	42183.45	-----
			43.84%		
<b>Southern</b>					
Alabama	469	7316.40	2632.37	4684.03	-----
Alabama *	350	4940.00	1335.70	3601.30	-----
Kentucky	544	8486.40	2458.72	6032.68	-----
Kentucky *	153	2379.00	769.39	1609.61	-----
Louisiana-Miss.	626	9765.60	4033.09	5732.51	-----
Louisiana-Miss. *	398	5174.00	1536.31	3637.69	-----
Tennessee River	827	12901.20	4263.77	8637.43	-----
Tennessee River *	202	2626.00	983.84	1642.16	-----
	3629	53588.60	18111.19	35577.41	-----
			33.61%		
<b>Southwestern</b>					
Arkansas	394	6146.40	2501.45	3644.95	-----
Arkansas *	55	715.00	557.70	157.30	-----
North Texas	998	15568.80	8217.84	7350.96	-----
North Texas *	50	650.00	301.00	349.00	-----
Oklahoma	1897	29593.20	13993.28	15599.92	-----
Oklahoma *	121	1573.00	832.93	740.07	-----
South Texas	432	6739.20	3833.97	2905.23	-----
South Texas *	48	624.00	461.51	162.49	-----
Texico	345	5382.00	4575.60	806.40	-----
Texico *	45	585.00	243.86	341.14	-----
	4385	67576.60	35519.14	32057.46	-----
			52.56%		
<b>Western Canadian</b>					
Alberta	1174	18314.40	9084.90	9229.50	-----
British Columbia	558	8704.80	3564.47	5140.33	-----
Manitoba	375	5850.00	3090.93	2759.07	-----
Saskatchewan	1136	17721.60	4853.16	12868.44	-----
	3243	50590.80	20593.46	29997.34	-----
			40.71%		

## SUMMARY

<b>UNIONS</b>					
Atlantic	8741	\$ 136359.60	\$ 82736.10	\$ 53623.50	-----
Central	11180	173628.00	74448.58	99179.42	-----
Columbia	10852	168810.20	81579.49	87230.71	-----
E. Canadian	1577	24601.20	10368.96	14232.24	-----
Lake	13948	217588.80	86494.34	131094.46	-----
Northern	8565	133614.00	58490.95	75123.05	-----
North Pacific	10988	171412.80	67612.29	108835.90	35.39
Pacific	13382	208759.20	148915.00	59844.20	-----
Southeastern	5057	75116.60	32933.15	42183.45	-----
Southern	3629	53588.60	18011.19	35577.41	-----
Southwestern	4385	67576.60	35519.14	32057.46	-----
W. Canadian	3243	50590.80	20593.46	29997.34	-----
			40.71%		
Totals	95497	\$1481646.40	\$717702.65	\$763979.14	\$35.39
Net amount short			763943.75		763943.75
		\$1481646.40	\$1481646.40	\$763979.14	\$763979.14
			48.44%		

\* Figured at 50 cents a week per member, or \$13 for six months.

shortage at the present time. We all understand that our goal in offerings is an amount equaling 60 cents a week per member for our entire church membership, and again we remind our brethren and sisters that the appropriations of the Mission Board have been made upon that basis.

Had our quota as named above been reached, there would have come into the treasury of the General Conference \$1,481,646.40; while the fact is there has been received only \$717,702.65, which is but 48.44 per cent of the goal, or a total shortage of \$763,943.75. It seems to me the mere statement in figures should be all that is needed for us to comprehend the gravity of the situation and lead us to throw ourselves whole-heartedly and determinedly into the work of bringing speedy and permanent relief. It is, however, a source of encouragement to be able to state that the receipts for the sixth month show an increase over those of the fifth month.

We notice from this report that our goal for six months equals \$1,481,646.40. To this amount we must add for the last half of the year our present shortage of \$763,943.75, which makes the sum of \$2,245,590.15. To raise this amount in twenty-six weeks will require a goal of approximately ninety cents a week instead of sixty cents. This, however, does not present an insuperable task, nor have we lost confidence in the ability and willingness of our people to meet it. Our prime object in publishing this report is to give our loyal and self-sacrificing people a renewed vision of the needs.

It is an encouragement to us all, and a record of which we can justly be proud, that the advent army in their onward march with the message of God for this time have never broken rank nor beaten a retreat, nor have they ever failed to meet any emergency. The command of our Leader is, "Go ye into all the world, and preach the gospel." In obedience to this command we have gone, and to meet the demands consequent upon our going requires a full sixty cents a week per member for 1921. We believe this amount will be forthcoming. To this end may God help us all to labor and sacrifice, and to pledge our untiring energies and full co-operation.

CHARLES THOMPSON,  
Asst. Treas. Gen. Conf.

# IN MISSION LANDS

## United Provinces Mission, India

M. M. MATTISON

OUR work is progressing in the United Provinces, for which we thank the Lord. This is a large field, containing many millions of Hindus and Mohammedans. The Lord is blessing us abundantly, and all our workers, both European and Indian, are full of courage.

We are thankful to be back in India after our furlough, and feel grateful to the Lord that He has brought us again to our station in Hapur where we began work in 1916. In place of the old almshouse in which we lived at first, we now have a good mission bungalow in an ideal situation, which is home to us. We also have a good building for the boys' school, in which about forty of our boys are preparing for a place in the Lord's work. Just now a new bungalow for Brother F. W. Smith is in process of erection. He has charge of the boys' school, and also conducts the training

school for our field. Our church membership at Hapur is twenty-five. Others from among our village inquirers are preparing for baptism.

Brother and Sister R. P. Morris are again in Najibabad after returning from furlough. A church of eight members was recently organized at this place, and a good class of men and women are studying for baptism. Brother and Sister Morris are greatly encouraged by the progress of the work at their station, and by the prospect of a number of converts from Najibabad and the surrounding villages.

After their first year's examination in Hindi, Brother and Sister R. L. Kimble have settled in Garhwal. As medical missionaries, they are stationed in one of the most needy parts of India, and are finding many opportunities to minister to the physical and spiritual needs of the people around them. Our school in Garhwal is full to overflowing, as there are about 125 boys enrolled this year. Our faculty is composed mostly of Adventists, and we are work-

ing to the end that every man on the staff shall be one of our own people. Brother R. Peters, our Indian principal, is making good progress toward rendering the school self-supporting. It is planned to organize a church at this station in July.

A Hindustani church has been organized at Lucknow, where our girls' school for the union has been established. We have two English churches in our field, one at Lucknow and one at Mussoorie, also a company of believers at Cawnpore.

The literature work is succeeding well in the United Provinces. The Lord has helped our union field missionary secretary, A. E. Nelson, in securing permits for our colporteurs to sell literature on most of the leading station platforms in our field. Efforts have been made from time to time to secure permits for this work, as the stations are very good

places for selling all kinds of tracts, books, and magazines, but until recently we have secured only limited permission. We are doing what we can with literature in our

field, and are very grateful for what our people in the homeland are doing for this branch of the work in foreign fields. To my mind it is the Lord's best method of warning the world quickly.

I am inclosing a picture of our meeting held here at Hapur in February. The Lord was with us in this gathering, and twelve persons were baptized. We were encouraged to see as many believers present as we had three years ago, before the United Provinces and the Punjab were separated; and the same was true of the Punjab meeting, which I had the pleasure of attending in January.

All our foreign workers in this field are well and of good courage. We have a loyal band of Indian workers, some of whom are developing into efficient and responsible leaders. The past two months we have been experiencing some very warm weather, but we are glad to endure the heat of India, that some of her sons and daughters may escape the fires of the last days and have a home with us in the new earth.



Annual Meeting for United Provinces, at Hapur, India



Believers in Attendance at the Riga Annual Meeting, April 27 to May 1, 1921

## Attending Meetings in Former Russian Territory

STEEN RASMUSSEN

THE first of our annual meetings in the Scandinavian Union Conference this year was held in the city of Riga, the headquarters of our Lettonian Conference. This meeting convened April 27 to May 1, and was followed by the Esthonian annual meeting, held in Reval, May 3-8. These two conferences were united with the Scandinavian Union less than a year ago.

Because of poor transportation connections, our party, which consisted of Elder J. C. Raft, the union president and field secretary of Europe, Brother Elias Bjaanas, union field missionary secretary, Martha Raba, secretary-treasurer of the Esthonian Conference, and the writer, had to leave Copenhagen a few days earlier than we expected. By way of Stockholm we proceeded by boat directly to Reval, the capital of Esthonia,—a city of some 150,000 inhabitants,—where we stopped four days, meeting with our church and organizing the first colporteurs' institute held since the beginning of the war. There were about forty prospective colporteurs in attendance.

A shipment of sixty-five big cases of books had just been received from the Hamburg Publishing House, where our Esthonian literature was formerly printed. Prices had to be set on these publications. There were several thousand of such books as "Mystery Unfolded," "Steps to Christ," "Mount of Blessing," "Ministry of Angels," besides large numbers of tracts. When the colporteurs were informed that the price on "Mystery Unfolded" would be 400 marks (a price which before the war would have been equal to \$100), most of them expressed fear that they would never be able to sell a single copy. "Steps to Christ" was set at 200 marks; "Ministry of Angels," 200 marks; and "Mount of Blessing," also 200 marks. Tracts and small publications were set at from ten to fifty marks each. After a few days of thorough instruction under the leadership of Brother Bjaanas, the colporteurs were taken into the city for actual work. It was demonstrated to the satisfaction of all that books could be sold. In less than a week, being in the field a few hours each day, this group of workers sold 85,000 marks' worth of literature, and this was done in the heart of the city. The reports which have reached us since, indicate steady progress. Reports range from 50,000 up to 80,000 marks every week. An individual record of 13,500 marks has been made in a single week by a young brother who is in the field for the first time.

This seems almost like a miracle to our people over there, and it far exceeds what any one of us dared hope. We expect that literature to the amount of one million marks will be sold in Esthonia during the summer. That country has a population of less than two million, and because of the war, the Red revolution, the invasion of armies, and various disorders, the country and the population have suffered greatly. However, the time has seemingly come when an extensive work will be done, not only through the living preacher, but also through the silent messengers.

After spending these few pleasant days in Reval, we continued our journey by way of Dorpat, the famous Russian university city now within the boundaries of Esthonia, and arrived in Riga in time for the opening of the meeting. Elder N. C. Bergersen,

president of the Esthonian Conference, accompanied us on this trip. Brother Bjaanas continued his canvassers' institute till our return to Reval.

Immediately upon our arrival in Riga, we learned of the death of Elder O. E. Reinke. This was a severe shock to all of us. Our brother and fellow laborer had stood faithfully at his post during all the years of trouble and perplexity such as we never shall fully realize.

Our meeting in Riga was unusually well attended, not only by our own people, of which there were some 700 present, but also by our friends who are interested in the message. At some of the evening services as many as fifteen hundred people were present, and gave remarkable attention to the word preached, notwithstanding the fact that two interpretations had to be made,—in Lettonian and German. One of the finest halls in the city had been rented for the occasion.

Elder Jacob Schneider, who for many years has served as president of the Baltic Conference, as it was formerly called, gave a most encouraging report of progress of the work during the past year. One hundred eighty-eight new members had been added, bringing the conference membership up to 1,280. Tithes and offerings had also materially increased. He further stated that the prospects for 1921 were better than for any previous year. The tithe for the first quarter of 1921 having been around 200,000 rubles, the brethren expect a tithe of about one million rubles this year. The Lettonian Conference was the richest conference in the Russian territory before the war. It was here that the headquarters of our work was situated, and here Elder J. T. Boettcher labored so faithfully and untiringly for the upbuilding of the work in the vast Russian field. But the war has brought many changes. The value of money is low. At the time of our visit one received 425 rubles for an American dollar; before the war a dollar was equal to about two rubles. Because of this low value of money, acute financial distress prevails, and many commercial difficulties are encountered.

Special attention was given during the meeting to departmental work. Young people's meetings were held every morning. There were more than three hundred young people in attendance. We have a very fine class of young people here. Several of them are well educated. The majority of them speak Russian and German, besides the Lettonian language, and some also speak English and French. Nowhere have I found such ability to learn languages as in Lettonia. In these young people we have excellent material for workers, not only for Lettonia, but for Russia and other countries. It was decided during the meeting to establish a school in the building which Elders Christian and Raft so favorably secured during their visit there last September. If we can arrange for room and secure the necessary teachers, we shall be able to start with at least fifty students, and the number can easily be increased to 100.

Elder Schneider was re-elected president. Brother John Sprogue, who has passed through some "Red Sea" experiences in Russia under the Bolshevik régime, was elected secretary of the Missionary Volunteer, home missionary, and Sabbath school departments. This brother has spent four years in our school in Friedensau, and we believe will become valuable to us in building up our departmental work. Brother Alfred Vogel, who recently visited the United States, was elected field missionary secretary.



A German and a Russian worker were invited to come and take up work in the conference.

Prior to our arrival, a letter had been received by Elder Raft from our brethren, in which they stated that the Lettonian government had offered us a certain property free for sanitarium purposes. Together with one of the health commissioners we visited this place, which is about twenty-five miles outside the city of Riga. The property consists of some famous sulphur springs in a beautiful park of forty acres. A short distance away is a farm of 100 acres, and it is these two properties that can be had. The government has come into possession of large estates in various parts of the country, and is now trying to put these to the best possible use in building up the country. Some of the officials had heard of our sanitarium work, and had learned of what we were doing in Skodsborg, Denmark. This had induced them to offer us this property free. The few buildings found on the premises are rather dilapidated, and no decision has been reached regarding this kind offer. It is gratifying to note this particular interest which the government manifests in our work. The future prospects for the cause in Lettonia are very promising. We have a loyal and faithful class of people, who earnestly toil to speed the message to their neighbors and friends.

Our meeting in Reval was attended by a little more than three hundred of our own people. Here, too, there was a large outside attendance at the evening services. On one or two occasions there were between one thousand and twelve hundred present. We have 700 members in the Esthonian Conference. Elder N. C. Bergersen, who formerly acted as president of the Norwegian Conference, has been acting as president since November, 1920, and he has the full confidence and co-operation of the workers and the brethren. During the winter he conducted a series of public meetings in the largest hall in the city, which has a seating capacity of more than 1,200. Although his speaking had to be done through an interpreter, the auditorium was filled at each meeting; in fact, at times there was not even standing room left. Collections have run above 5,000 marks for a single evening.

A good spirit prevailed throughout the meeting. Departmental work was fully considered. As the Esthonian and the Finnish languages are akin, it was recommended that as many young people as can arrange to do so, attend our school in Finland until provision can be made for a separate school in Esthonia. There have been two Esthonian students at the Finnish school this year. We had the joy of setting apart Brother M. Lass to the gospel ministry on the last Sabbath of the meeting. We have but few workers in Esthonia,—three ordained ministers besides the conference president, three licentiates, and one Bible worker. The prospects for some additional workers are very bright.

There has been a substantial gain in membership during the year; tithes and offerings are rapidly increasing, and the brethren are of good courage. Elder Bergersen was re-elected president. We are still looking for a departmental man. Brother T. Koppel was elected leader for the colporteurs.

As a little incident showing the providential care of God for us on this trip, I might state that boat connections with Finland were such that we should have had to leave Reval Sabbath morning at nine, thus cutting us off from the two last days of the meeting.

On Friday, however, we were informed that a special boat from Helsingfors would run in to Reval. We immediately applied to the captain, who politely informed us that a private party had hired the boat for the trip, and that he would return early Monday morning. This would just suit us. He finally stated that while he was not permitted to take any one aboard except those who had rented the boat, he would take us along as his private guests. When we reached the Finnish capital, we were informed that there was no charge for our passage. We arrived in time for our Finnish meeting in Abo, where Elder N. Z. Town had just arrived. He is writing of that and other meetings.

Let us remember our dear people in these two countries before the throne of grace. They requested us to greet our brethren in America. They greatly appreciate the help rendered by our people in the States in gifts of money and of wearing apparel. They are of good cheer. They are one with the people of God. They love the message and are loyal to the organization of God's work.

## The World Outlook

(Continued from page 2)

rors indescribable. New weapons have been devised, among them bacteria to spread disease, too horrible to contemplate. It must not be."

### Christ the Hope of the World

The failure of human devisings to save the world from the fearful pit into which it has fallen, should impress every soul with the lesson of human helplessness and the need of a divine Saviour. In this one and only Saviour, Christ the Lord, is there salvation for the human family. In Christ alone is the remedy for the world's ills. And this, too, is recognized by many Christian scholars and thinkers throughout the world. During the progress of the war Colonel Watterson, the noted editor of the *Louisville Courier-Journal*, was awarded the \$1,000 prize for the best editorial of the war. From that document we make the following quotations as to the world's great need. Mr. Watterson says:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and only one power can arrest the descent into another Dark Ages and save us; that is, the Christian religion. The paramount issue underlying all our present struggle is the religion of Christ and Him crucified, the bed-rock of civilization, the source and resource of all that is worth having in the world. If the world is to be saved from destruction, physical and spiritual, it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war."

### The Great Peril of the Church

Many have felt that the greatest perils threatening the professed church of Christ today are political or social in their character, inasmuch as these political and social perils affect the majority of the membership of the church. These perils, however, sink into insignificance compared with the perils affecting the church from within its own ranks,—the loss of the consciousness of God, the loss of a personal touch with Christ, the Saviour of mankind. Mr. D. L. Pierson, editor of the *Missionary Review of the World*, makes this statement:

"The greatest perils to the church are not political or social, grave as these are. They are not the persecutions such as Christians suffer in non-Christian lands. The greatest dangers



threatened are from the godless tendencies within the church and the Christian. They are materialism, dependence on social rather than spiritual regeneration; a loss of faith in the Bible, in Christ, and in the supernatural and eternal; the danger of substituting 'another gospel' for the gospel of Christ.

"There is a world-wide remedy. The situation is desperate from a human viewpoint, but there is a Heaven-sent remedy. There is a divine Christ who is a sufficient Saviour. There is a gospel that is 'good news,' not merely good advice. There is a divine commission to every disciple of Christ to spread the good news. There is a divine Spirit that makes effective this testimony."

As stated by Mr. Pierson, the world indeed does not need the gospel merely of good news, a social gospel which tells men that they "may live as they list and go to heaven at last." It needs a message which will point out sin and which will present the one remedy for sin provided by God—the specific message for this day and hour.

Dr. D. H. Bauslin, of the Lutheran Church *Review*, says:

"The supreme need of our land today is religion, a species of religion which will lead the people back into an unmistakable allegiance to Almighty God and His truth that is unchangeable. Amid the clamorous voices of this strange and confusing age there is no message more needed than that of God—His law, His plan of redemption for man."

#### The Specific Message for the Times

Does the word of God bring to view a specific message for the world today, a message appropriate for this time in the world's history, and for the problems which confront us? Reasoning from analogy we should conclude that this is the case. In every important epoch in this world's history there has been given to the children of men a message suited to the times in which they lived, and to the issues confronting them. Such a message was given to the antediluvian world, to the cities of the plain, to Nineveh; in the days of John the Baptist, and in the sixteenth century.

Heaven likewise has a special, definite message for this day and generation. It is a message comprehensive and far-reaching in its character, appropriate to this complex period in earth's history. It is the message of the everlasting gospel for every nation, kindred, tongue, and people. It is the message of the coming of the Prince of Peace, of the end of sin's long reign, of the enthronement of everlasting righteousness. It is a message of warning against the work of Antichrist, against the great combinations of evil of the last days. It proclaims the hour of God's judgment, and the rule of that judgment as represented in the law of ten commandments. This message carries hope to the despairing, comfort to the mourners, freedom to the oppressed. It emphasizes the Scriptures as the inerrant word of divine revelation, and Jesus Christ as the only and all-sufficient Saviour. It stands as a bulwark against the inroads of skepticism, Spiritualism, and other erratic sophistries now invading the Christian church. It develops a people keeping the commandments of God and the faith of Jesus. This message is comprised in the fourteenth chapter of Revelation and other related scriptures.

This is God's message for the world to day. If accepted, it would save mankind from the terrible destruction toward which their steps are tending, and would prove a panacea for the ills of the state and of society. It would work a revolution in the great Christian church, saving it from the delusion of

Spiritualism, from naturalism, from the faith-and-soul-destroying theories of modern skepticism.

Its acceptance would bring salvation to the sinner, comfort to the sorrowing, hope to the oppressed. In it mankind would find peace—the peace which springs from peace-filled hearts. But before these results would accrue to the church, to society, or to the state in their collective, or organized capacities, they must be worked out in the life and personal experience of each individual. It is a personal salvation which the gospel primarily gives.

#### Longing Hearts and Uplifted Hands

Conditions which exist in the world, untoward as they may appear, have served as no events of the past to stir the hearts and minds of men in longing for a better hope. Thousands today in every civilized land are reaching out after God. As they see the instability of all things earthly, and experience the evanescent peace of this world, they long for that enduring peace which can be found only in acceptance of the Lord Jesus Christ. And this is true not only of civilized lands, but of the heathen world as well. One writer declares:

"A new day appears to be dawning for the black man. Yesterday Africa was the continent of mystery; today it is the continent of opportunity. . . . Africa gave birth to the lawgiver Moses and sheltered the love giver, Jesus. Only by these two mighty principles—the majesty of Law and the inspiration of Love—can the Dark Continent come to its redemption."

As to conditions in China, the editor of the *Missionary Review* asserts:

"An unparalleled opportunity for missionary advance in China is presented to the church of Christ. A spirit of inquiry is pervading the thinking circles of the population, and there is an urgent demand for the 'eternal gospel,' which is 'the power of God unto salvation.'"

The great Mohammedan world is open to the gospel message. It is losing faith in itself, in the power of its prophet, and the minds of thousands of Mohammedan youth are open as never before to the advantages of Western civilization and to Western religion. These are the conditions in the broad field spread out before us.

#### The Call to the Church of Christ

The appeal which these world conditions make to the church of Christ should not be lost. We face not only a disappointed world, a disillusioned world, a sorrow-burdened world, a debt-burdened world, a warring world, but that which is of greatest concern to the church, we face a lost world, a world without Christ. And to the church has been committed the gospel of salvation. Now is the accepted time. Now is the day of salvation, the hour of opportunity. And for this hour of opportunity the church of Christ has been called into existence. It is for such a time as this that we live, that God has given us a message of His saving grace, not for us selfishly to hoard, but that we should impart it to lost mankind. We are debtors to all men.

May God inspire our hearts to work while the day lasts. Soon the night of darkness will come. Soon the day of probation will close. What we do we must do speedily. The call of the present hour is for sacrifice. Upon the altar of God's service we must place our sons and daughters, we must place the means which He has intrusted to us. We must place our own lives for God to use for sacrifice or for service as His providence shall indicate.

F. M. W.



# 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."

## MOTHER-LOVE

EVA M. DAVIS

A MOTHER bird sang to her flock of three,  
A sweet little lullaby,  
And the wind rocked the cradle, now high, now low,  
On the bough of the old apple tree.

And the birdies nestled snug and warm,  
Shut in from the chilling rain;  
The mother bird waited with patience sweet,  
For the sun to shine again.

O, the tender love of the little bird  
For her helpless nestlings three,  
Is a picture of love and patience rare,  
That is sweet as sweet can be.

And my heart is filled with a tender thought  
Of love that exceeds all other;  
The love and patience and faithful care  
That comes from but one—the mother.

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## Lessons from the Vines

MRS. ALLEN MOON

WHEN we moved into our new home, I planted several varieties of vines around the house. It was a pleasant task to train them. As each shoot reached up from the ground and was guided to the place where we wished it to grow, it immediately attached itself to its support, and gave no further trouble—for the reason that the training was given before a wrong bent had been formed.

It is interesting to notice the characteristics of different vines. Some kinds require sunshine, while others thrive best in the shade. Some twine around their support from left to right, others from right to left; some send out slender tendrils which twist themselves tightly around anything which they can reach, while still others attach themselves firmly to a wall by means of tiny rootlets.

After a time we left our home for a long absence. When we returned the vines were still there, but they had been removed from the trellises and left lying on the ground. There they had grown in every direction, running wild according to their inclination, with no hand to train or guide them.

Again I began an effort to teach my vines to grow in the right way, but how different the task. I provided the best conditions possible. I knew the nature of each variety, and carefully wound the vines and tendrils about their supports. But instead of clinging where they should grow, in a few hours they would straighten back from the trellis, and fall again to the ground. There upon the earth they were content to lie and creep, rather than to rise into the sunlight where they could give comfort and pleasure to the inmates of the home.

Every day and many times a day, with painstaking care I had to do the same thing over, often having to tie the vines to their place before I could teach them to stay up from the low position which they had learned to love.

Now another phase of this experience opened before me. Although I succeeded in getting my vines to grow where I wanted them, I found that those which I had held with force to their position, winding them with stern exactness according to my wish, looked a little stiff and precise. They lacked much of the delicate grace and beauty which characterized those which had grown naturally, with only a gentle hand to guide them to the right place.

Again and again the thought came to me: "How similar this is to the training of children." It is so easy to guide the little feet into right paths if the work is begun before they have learned the wrong way, and if the wisdom which comes only from above directs the training.

But all children cannot be dealt with in the same way.

The nature of the child must be studied. As well might we try to force an English ivy to grow just as the woodbine grows, as to attempt to train one child in just the way that might be successful with another child. Instead of crushing out the individuality of any child, we should wisely direct it into proper channels.

Who has not seen girls and boys that have been brought up under ironclad rules, governed by stern, unyielding parents—those who loved their children and desired their best good, but who had mistaken ideas of how to gain that end? Such children are apt to be stiff and unpleasantly self-conscious, never seeming to feel at ease in the presence of others. There is an unnatural repression in their manners, which they may never overcome.

On the other hand, we see young people who have developed naturally in a home where pleasant companionship exists among all its members, the Christian parents gently and lovingly guiding the young minds, and seeking divine wisdom to help their children to fit themselves for a noble place in the Lord's work. Such a training results, not only in Christian character, but in graceful self-possession and easy manners, and a kind courtesy which makes its possessor a pleasant member of society.

No greater work has ever been given to human beings than the training of children—the molding of the plastic clay which the Master has placed in our hands to shape for a place in His kingdom. God is longing to give all the wisdom needed, "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

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## Bringing Up Children

BY A SPINSTER

A MINISTER lately visited our church at Centerville. He preached from the text, "We all, . . . beholding as in a glass the glory of the Lord, are changed into the same image." It was an inspiring sermon, and I fixed my eyes on the minister determined not to be disturbed.

We are reflectors of what we see and feel, the minister was saying. What we continually see and hear influences our thoughts and so molds our characters. It is a natural result.

At this point restlessness at my left had grown to confusion, and in spite of resolution my eyes turned in that direction. The father had just pulled his four-year-old Birch up from between the seats and was starting for the door.

"Don't, papa, don't!" a small voice pleaded. "I'll be good, I'll be—" but a strong hand muffled the voice and the child was carried out.

The older boy giggled from embarrassment, but with a scowl of reproof, Mrs. Birch straightened herself up and looked hard at the minister, setting the example she wished him to follow. Contrary minded, Robert crouched down in his seat and began picking the edge of his coat sleeve.

I had not meant to see this at all, and quickly turned my head in the opposite direction. The Ellsworths with their four children occupy the seat at the right. They always sit in the same seat, so their children will know where to find them after Sabbath school. Of course, their children had turned to look. The Ellsworth boy is a spirited fellow. He was stirred. One hand grasped the end of the seat and the other twitched as if feeling for something with which to defend the smallest Birch. His father nudged him quietly and drawing from his pocket a tiny mirror that reflected the boy's face, whispered, "Beholding as in a glass the glory of the Lord, are changed." Horace caught the look of understanding in his father's face, his muscles relaxed, and again he listened.

The situation at Mrs. Ellsworth's end of the seat was not so easy to handle. Bess was not used to such outcries. She was excited and bent on finding out the cause. The mother drew a picture card from the leather bag at her side. The two heads were bent together for a moment. Whether the card bore the loving mother face of a Madonna, an Ivory

soap baby in its bath, or was the advertisement of some particular brand of baby's food, I could not see. I know it suggested happy thoughts, however, for the youngest, most restless of the Ellsworth family looked surprised and pleased, and soon nestled down with her head against mother's arm with the picture card folded in two chubby hands.

Mrs. Ellsworth has the habit of bringing a stock of quiet things to church to help pass the time of a long service for her children who are too small to understand. Whatever she brings out of that bag seems to be just the right thing. Perhaps it is the smile of sympathetic understanding she gives with the toy that lends it charm.

I seemed to get a new interpretation—or was it a different application?—of this looking-glass text that Sabbath. Of course the text means we are to look to Christ and reflect His image, but it comes to me that these children are looking nearer by and are reflecting just what they see there. In the one family I see loving understanding reflected in confidence and obedience. In the other family—well, you have seen a pinch of soda stirred into a cup of sour milk. That is about the way of the youngest Birch boy. He fairly fizzes up and runs over with desire to do the opposite of what he is told. I was there in house-cleaning time last spring. The paper hangers had made a pail of paste and set it out to cool.

"Don't touch this pail of paste, Dannie," his mother called to him. No sooner had she turned round than Dannie came over from the other side of the yard and tried to stir that paste with the long paddle the men had left in it. Of course, the box tipped over. One hand was badly scalded. Mrs. Birch spanked him soundly, and while she dressed the burned hand talked to him about how boys who *won't learn to mind* always have to suffer for it, till little Dannie's eyes looked scared, and he promised always to be good after this, forever.

I thought how differently Mrs. Ellsworth would have managed. In the first place she would have explained to Horace the danger in touching that pail, or more likely, called him to "come and help mother" where she would have known he was busy and safely out of the way of temptation and danger. If he had been burned, instead of inflicting more pain she would have said, "I am so sorry for Horace. I know it smarts terribly, and that it will be a long time before these bandages can be taken off and you can play with two hands again. That was why I asked you not to touch the pail. I did not want you to suffer so, and to miss all the fun of climbing trees and playing with the other children."

At any rate, before Horace Ellsworth was as old as Dannie Birch was then, whether his mother said Yes or No, he knew it was said for his good and happiness and for no arbitrary reason. More than that, when he did get into trouble he knew there was no better place to tell it than folded close in mother's arms.

I did not speak of this to Mrs. Birch. Spinsters are not supposed to know anything about bringing up children. However, I think it is just plain sense when you see a family of children growing up so nice as the Ellsworth children to keep your eyes open to see how it is done.

Mrs. Birch told me the other day they are worried about Robert. Lately they can't seem to depend on his word, she said. When he goes to play with permission to stay an hour, there is no telling when he will come back. She thinks he shows signs of dishonesty, too. She had known him to pocket loose change found about the house. Sometimes when sent to the grocery he has bought a little less quantity than ordered or a poorer quality, and kept the margin in cost for himself. Tears filled her eyes as she spoke.

John Birch has a reputation of being a man of his word. So he is when dealing man to man, but with his boys it is different. For instance, he said to his eldest, "Robert, I want you to hurry home from school tonight. I am going to fix the calf pasture fence and shall need you to keep the calves back while I set a new post at this lower corner. Don't fail." Now, the boys had planned a real game on the village ball diamond for five o'clock that evening. Robert asked to put off repairing the fence till the next evening because as he said, "The boys are depending on me to pitch for our side."

Mr. Birch could not put off the work till the next day, but promised that if Robert came back promptly they would be through in time for the game.

Robert was back early and quickly out of his school clothes into overalls ready for work. As the two were crossing to the pasture, Charlie Ross drove along. He slacked up a bit to exchange the time of day. He and Mr. Birch made a few remarks about the weather, the crops, etc. As Ross is a thorough Democrat they soon branched off onto the League of Nations and after a long discussion, got to the self-determi-

nation of the weaker peoples. By this time Robert grew uneasy, for the boys had already begun to gather on the diamond half a mile away.

"Might doesn't make right," he heard Ross say. "Disregard for the rights of the weaker always breeds disrespect of authority."

Talking with me about the matter afterward, Robert said he thought that remark of Ross's was just meant to be the answer to the question in his mind, "How is it father expects me to be there on the dot when he wants something done, but so soon forgets all about my promises to the boys?"

"I just slid out quietly, and as soon as I could get into my ball togs speeded for the diamond. I was late, as it was. The boys were cross about it, and said they would throw me out of the team if I couldn't get there on time."

We had a good many little talks together, Robert and I. He told me one time he weeded onions for a neighbor to get some money he wanted for something special. An agent came along selling extracts and such things, and Mrs. Birch borrowed from Robert the money she lacked to pay for her purchases—more than half his savings. Some time later the boy reminded his mother she had not returned the sum borrowed. Mrs. Birch replied that she had lately spent much more than that for clothing and other things for him. "Why, the money we earn belongs to all of us to buy what we want," she explained plausibly.

Last fall a ewe in Mr. Birch's flock died, leaving a young lamb. Though fat lambs are valuable in the spring, it's a nuisance to nurse a late lamb through the winter. So the lamb was given to Robert if he would rear it. This spring the "orphan" was the best lamb in the lot sent to market, but every dollar of the buyer's check was placed on John Birch's bank account on the same grounds, I suppose, that "the money belongs to all of us."

I do not think Robert really means to be dishonest, but has come to salve his conscience with the excuse that if the money belongs to all, it is all right to take his share when and where he can get it. In my mind the best way to teach children to respect the right of ownership is to recognize their rights to small possessions.

Sometimes it seems as though the Ellsworths overdo themselves making good times for their children. Every birthday is marked by small gifts of remembrance and plans for some special pleasure or enjoyment, such as a party of children of the same age, a stroll in the park, supper on the porch around a cake with candles on it, or games in the sitting-room in the evening—anything which brings all the family together in a restful, good time.

On several accounts, money had been rather scarce in their home last year, but when the children's banks were opened at holiday time, each child counted out first a gift for missions and after that the remainder was divided so as to buy a present for father, one for mother, and so on around the family circle. Their father took them out for an evening's shopping so mother's gift could be a real surprise. They went shopping with mother to buy presents for father and each other. The extra expense was not so much, for the gifts were carefully chosen, but the children came home in possession of the pleasure of seeing all the bright things in the shops.

Being often called on to help out in busy times or in sickness in my sisters' families and sometimes among the people of our church, I have had a chance to see how things work out. This is how I see their everyday surroundings pictured on the lives of children—scowl for scowl, smile for smile, confidence for confidence, trust for sympathy, kindness for consideration—just as the text says, "We all with open face beholding, . . . are changed into the same image."

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"It is not necessary for the lion to growl—at least, not strenuously—in order to convey an impression; there is no call for a Chinaman to swear to his Orientalism; no heavenly doorman needs to stand at the gates of dawn to announce the coming of the sun. Just so, the Christian's character for honesty and integrity vouches for itself."

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"WORLDLINESS has been defined as a looking at the things that are seen, but only closely enough to see their market value. Spirituality is that further look which sees their eternal value."



# YOUNG MEN and YOUNG WOMEN



## Why?

M. E. KERN

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2: 14.

Young men who are physically, intellectually, and spiritually strong are the greatest asset of any good movement. While they have not the ripe judgment of those who are older, they can quickly acquire the great outlines of truth that have been developed through the years, and can go on to the discovery of new truth; they can profit by the experience of older men; and they can expend their vast reserve of dynamic power in the service of God and their fellow men. Cunningham Geikie said:

"Early vigor and warmth, consecrated to God, work miracles. Older men have their honored work, and are no less needed than younger, but the living force that conquers the world for God is the fresh enthusiasm of opening life. Years may counsel and stimulate, and provide the means, but the hard work must fall mainly on young strength and zeal."

We are living in a time when—

"The work that centuries might have done,  
Now crowds the hour of setting sun."

And it is not a mere oratorical phrase, common to chapel talks and addresses to young people, that this denomination is relying heavily upon its young people for the finishing of the work. There are men who sit at the General Conference council table—men whose energies have been taxed to the utmost for years, and who are growing old in the service—who look anxiously for the coming forward of the young men. Realizing something of the magnitude of the task yet before us, they say, in the words of the prophet, "Run, speak to this young man." Zech. 2: 4. "Go, tell the young men and women of the Advent Movement that there is a new Zion to be rebuilt and inhabited; that the church of the living God calls them to consecrate their lives for the giving of the advent message to all the world in this generation."

These leaders rejoice to see young men and women stepping into the ranks of the workers, developing initiative, and growing under responsibilities. On the other hand, it is a source of great sorrow to see young people taking a course that may be a handicap to them in their lives and forever curtail their usefulness.

It is for the purpose of helping our older young people who are just entering on life, that a special department for young men and women is being opened in the REVIEW. We shall endeavor to bring to you here from week to week the best thoughts from the word of God, from the spirit of prophecy, and from our leading workers, regarding your problems.

### A Medium of Exchange

It is desired, also, to make this department a medium of exchange for young people on subjects of vital interest to them. There is no one more interested in nor more vitally concerned about life problems than the young men and women themselves. "The thoughts of youth are long, long thoughts." You realize that you have but one life to live, one career to build, and you wish to succeed. Frances Willard said: "I always wanted to react on the world about me to my utmost ounce of power. Lying on the prairie grass and lifting my hand toward the sky, I used to say in my inmost spirit, 'What is it? What is the aim to be, O God?'"

It is the hope of the General Conference Committee, of the Review and Herald board, who decided to open the department, of the editors of the REVIEW, who are responsible for our church organ, and of the officers of the Missionary Volunteer Department, who have been asked to furnish the material for this department, that these pages may exert a molding influence on the lives of our Senior young people. We hope that the entire paper may become a more real help to them than ever in the past. The reports in our World-wide Field, and other matter appearing in the REVIEW from week to week, are of vital importance to every young man and woman—to all

who desire to keep pace with the onward progress of the Advent Movement and to have a part in it.

### The Christ Life

It is our fond hope that the messages presented in this department may lead all who read them to greater heights of Christian experience. While there are expanding possibilities in the lives of our young people, there are also many pitfalls set for their unwary feet. The apostle John, after speaking of the strength of noble manhood, in the next breath says, "Love not the world, neither the things that are in the world;" and then by a bold stroke he classifies all sin under three broad heads: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world." 1 John 2: 15, 16, R. V. The only available power to enable our young men and women to "flee youthful lusts" and not be overcome by the "lust of the flesh," "the lust of the eyes," or "the vainglory of life," is to have the Lord Jesus Christ an ever-present, living reality in the life.

There is a message that must be given and received by the church at this time,—the message of righteousness by faith in this living Christ. "The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel."—*General Conference Bulletin*, Vol. V, No. 1, p. 16, 1893.

We are pleased to be able to present in this issue a message on this most important theme from the president of the General Conference. We hope that many of our young men and women who have not been reading the REVIEW will subscribe for it. Let every reader take an interest in getting the REVIEW into the hands of our mature young people. "Run, speak to this young man."

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## The Victorious Life

A. G. DANIELLS

A VICTORIOUS life is the noblest achievement to which it is possible for any one in this world to aspire. That life is the greatest need of every young man and woman, the greatest need of the church of Christ, the greatest need of this lost world.

A victorious life in Christ is possible. It is set before us in the Scriptures of Truth. The way to live it is made plain, and we are all encouraged and exhorted to live it. The apostle John tells of the "victory that overcometh the world." 1 John 5: 4. Paul exclaims, "Thanks be to God, which giveth us the victory." 1 Cor. 15: 57. Again that victorious man says, "Thanks be unto God, which always causeth us to triumph." 2 Cor. 2: 14. And yet again this triumphant warrior against sin shouts to his comrades in battle, "We are more than conquerors." Rom. 8: 37.

From the viewpoint of the Scriptures there is no question regarding the possibility of living a victorious, triumphant life, here and now. Not a wavering note on this subject is sounded in the word of God. It is a victorious, triumphant, all-conquering life that is set before us. This is the goal—the highest of all goals for which we are to strive. It is a goal that we may reach if we strive for it in the right way.

This brings us to the questions of supreme concern to every one who desires to live this victorious life: What is the right way to strive for it? What is the way? What is one to do? Happily for all, the Scriptures do not leave us to wander and stumble in the dark as to the way. They are very plain and positive regarding this matter. Let us listen to the Master first.

When Jesus had closed His active ministry for the world and was about to be betrayed and crucified, He said to His disciples: "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33. Here we have the secret of the victorious life. Here is the way. "I have overcome the world," said Jesus. And on an-

other occasion He said, "I am the way." John 14:6. Again He said, "I am with you alway, even unto the end of the world." Matt. 28:20.

These statements belong together. Mark the certainty and assurance which they express: "Be of good cheer; I have overcome the world;" "I am the way;" "Lo, I am with you alway, even unto the end of the world." The possibility of a sinner's being able to live a victorious life in this world is based entirely upon the fact that Jesus, the Son of God, came to this world, put Himself in man's situation, overcame the world, became the way for every sinner, and identified Himself with humanity always, "even unto the end of the world." This was all done for the one grand purpose of making it possible for men and women, old and young, to overcome the world, which is to live the victorious life.

When the apostle Paul says, "Thanks be to God, which giveth us the victory," he immediately adds, "through our Lord Jesus Christ." Again: "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14. The triumphant way in our battle with sin is "in Christ." When Paul tells us that "in all these things we are more than conquerors," he tells us how,—"through Him that loved us." Rom. 8:37.

Finally, in harmony with this essential fact and fully supporting it, Jesus says: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and sup [abide, or commune] with him." Rev. 3:20. This means union with Christ. It means the enthroning of the living, triumphant, victorious Son of God in the human heart. This union means victory in the battle with the "world, the flesh, and the devil."

When Christ comes into the heart, He comes in all His perfection. He leaves nothing outside. He comes with His infinite wisdom, goodness, love, and power. These graces He imparts to those in whom He is permitted to dwell. Thus He meets the temptations that come to us, and wins the victory for us and in us.

All this is in God's plan of salvation. It is all made possible on His part. The important thing on our part is to enter into the plan. We must believe the word. We must definitely open our hearts and let the Saviour come in. We must enthroned Him every morning when we awake to consciousness. When we do our part intelligently, cheerfully, definitely, He will surely do His part for us in the exalted program for a victorious life. Try it.

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## Shanghai Missionary College Society

M. E. KERN

LAST year the Missionary Volunteer Society of the Shanghai Missionary College did considerable street work. The young people would go out in companies, sing, and give gospel talks on different phases of the message.

But they were anxious to see more definite results than these transitory efforts seemed to bring. They have now adopted another plan. Pres. S. L. Frost writes:

"We have planned to call into our school here on Sundays a company of some sixty young boys and men who are working in a factory close by. Most of these have been brought to Shanghai recently from the famine district of Shantung, and they are very responsive to the influences that are thrown about them in Shanghai. Their leader brings them to our school every Sunday, and the students take a real interest in conducting an attractive program, telling them about our truth and the different phases of our message. For some who are not able to read, classes are conducted, where they are taught how to read and write, giving them the message at the same time.

"Of course the other lines of work—writing letters, sending out papers, speaking on the streets, giving out tracts—are going on the same as before, this being done in addition. Besides this the same company are expecting to come to the school two evenings a week to receive instruction, and our hopes are bright that from them there will be souls gathered out for the kingdom of God."

There are many avenues to missionary endeavor, if we have a mind to work; and the Lord is calling every student not to wait until some future day to do missionary service, but to begin now.

"Even while attending school, students may, if true to their profession, be living missionaries for God. All this will take time; but the time thus employed is profitably spent, for in this way the student is learning how to present Christianity to the world."—"Testimonies," Vol. VI, p. 173.

## The Give-and-Take of Camp-Meeting

C. A. RUSSELL

THE mathematics of Christian experience, paradoxical as it may seem, is that of addition by subtraction. The more you give, the more you get.

Nowhere is the truthfulness of this mathematical paradox more keenly discernible than at camp-meeting. To derive the full benefit of such a Feast of Tabernacles, one must practise the principle of give-and-take. And you notice the "give" precedes the "take." One cannot give that which he does not possess; and yet in order to possess, one must give.

A sponge is not a fountain. The sponge simply absorbs. Some one must come along and give it a vigorous squeeze before it will part with its moisture, which is but lifeless, stagnant water. Not so the fountain. Its never-failing supply of living water refreshes the earth, and its very giving makes room for its ceaseless infilling.

Why is the Dead Sea "dead"? It is constantly receiving, but never giving. The same principle will make a dead Christian. Pardon the misnomer. A "dead" Christian in real life is an impossibility.

Go to camp-meeting. By all means go. Make every necessary sacrifice to go. You need it. It needs you. Go prepared to give and take. You are a Missionary Volunteer. Volunteers, volunteer. Show your colors. Be true.

Prayer band leaders are needed. Volunteer. You'll get more than you give. Workers for the children are needed. Volunteer. Be a Big Brother; a Big Sister.

Leaders are needed to direct the Juniors in between-meeting activities. Volunteer. You can plan outings; you can play wholesome games; you can swim. You know birds, trees, flowers. If you don't, you ought to. Learn. Helpful, wholesome recreation will sharpen your wits and put dulness on the run. You'll get as much as you give.

Sabbath school teachers are needed. Don't refuse. Do your best. You'll get as you give.

Go to the camp-meeting with this purpose in your mind, this prayer in your heart: "Lord, make me a help and a blessing to somebody at the camp-meeting every day."

Don't wait for formal introductions. Make yourself acquainted in a cordial, Christianlike way with the young people on the grounds. Especially watch for new faces as they appear from day to day. Welcome these strangers to the camp. Invite them to attend the young people's and other meetings. Accompany them. See that they are invited to join a prayer band. Interest yourself in the Juniors especially. Greet them if only with a smile every time you pass them on the grounds, if it is a dozen times a day. That smile will react upon your own heart, and you'll catch the awakened smile which lights up the other face. That will make two smiles. If every one will just do that, presently there'll be "miles and miles of smiles." Smiles are contagious.

Get a burden. Pray for some one. Work for some one. Don't be abstract. Don't be just good—be good for something. Some folks seem to be good, but are good for nothing. Be concrete. Go to the meeting with a settled determination to—

"Do all the good you can,  
In all the ways you can,  
To all the people you can,  
As long as ever you can."

One concrete illustration of what I mean by a burden:

At a camp-meeting one of our prayer band leaders at the leaders' meeting told us of having such a burden for two of her girl friends that she could scarcely sleep. She asked all our leaders to pray definitely that they might be impressed to come to the meeting. They were so worldly, so totally indifferent to spiritual things, that they had no thought of spending time or money to go to camp-meeting.

Tuesday, Wednesday, Thursday we prayed. Friday they came. Sabbath they were converted. Sunday they were baptized. Monday they returned home happy. Soon both were teaching in our church schools. The joy which filled the heart of that prayer band leader must be experienced to be realized.

If your camp-meeting is still in the future, go. Be willing to "spend and be spent for God." Give and take. And remember, the more you give, the more you can take. See if the solving of this mathematical paradox doesn't bring to you personally the greatest camp-meeting blessings you have ever known.

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"POISE is power. The Christian should learn to stand firmly for God, and measure the world's opposition unafraid."





# Paragraphs from Contributors



## What Seest Thou?

D. H. KRESS

"Amos, what seest thou?" And Amos said, "A basket of summer fruit."

It is difficult to conceive of anything more tempting and attractive, than a nicely arranged basket of summer fruit. The Lord addressed Amos, saying, "Amos, what seest thou?"

What seest thou? We sing,

"Look for the beautiful, look for the true;  
Sunshine and shadow are all around you."

We may behold the sunshine or the shadow. There are both pleasant and unpleasant pictures hung up in memory's halls. We may single out and admire the beautiful, or we may allow the mind to dwell upon the dark and dismal chapters making up life's experiences.

Two persons may pass through similar experiences; to one these experiences may be a blessing, to the other a curse. It depends entirely upon what they see in them.

"Blessed are the pure in heart, for they shall see God." The pure in heart are blest, because they see good in every experience. Like Moses they are able to endure because they see "Him who is invisible." To them, "all things work together for good," and consequently they "in everything give thanks." They may "glory in tribulation," and "count it all joy" when they fall into divers temptations, knowing that no harm can come to them. They see God's hand in affliction and trial, and recognize such experiences as God's workmen whereby good is wrought for them. Every curse is converted into a blessing. Nothing can harm them. They know it and so glory even in tribulation.

"Tribulation worketh patience,"—tribulation *worketh*. If they are afflicted, it does not crush them. They know that the "light affliction, which is but for a moment, worketh for" them. It, too, is one of God's workmen. The pure in heart see God.

Upon the other hand there are those who pore over the dark chapters in life. The unpleasant pictures are dwelt upon; "like the heath in the desert" they "shall not see when good cometh." Jer. 17: 6. Good comes, but it is unrecognized as good. They see in it evil. Every blessing is converted into a curse. They see the bitter spring but fail to see the shrub growing by its side, which would sweeten its waters. These find fault with everything and with everybody. The trouble they think lies all without, when in fact it lies within. "Without faith" in an overruling providence "it is impossible to please God;" and this "faith cometh by hearing, and hearing by the word of God."

The word of God alone can bring about this change. "So shall My word be," God says; "it shall accomplish that which I please, . . . for [or because] ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 11-13. God's word actually accomplishes this marvelous transformation. Instead of the thorns and briers which wound and bruise, there come up the fragrant fir and the myrtle tree. The change is not outward but inward. This change within, changes everything without. The same mountains which loomed up before and looked so threatening are still there, but they break forth into singing now. The thorns and briers are still there, but they no longer wound and bruise.

Two persons pass through a garden. One says, "Look at the ugly thorns," while the other is admiring and picking the roses which grow just above them. Two men look out of their prison bars; one sees the mud, the other the stars.

What we see depends upon what we are. "To the pure, all things are pure."

A lady and gentleman were walking through a lumberyard situated alongside a foul-smelling stream. She said to him, "Have you noticed the fragrance of those newly cut pine boards?" "Pine boards!" he responded, "just smell that foul stream." "No, thank you," she replied, "I prefer to smell the pine boards."

The bee travels to the nearest clover field and covers itself with sweetness. Not so with the vulture. He passes by field

after field of clover in search of a decaying carcass, and upon it he feasts to his heart's content. Whether we gather the sweets or the offensive out of life's experiences depends upon our own choice.

"Count your many blessings,  
Name them one by one,  
And it will surprise you  
What the Lord hath done."

"Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, . . . whatsoever things are of good report; . . . think on these things." Phil. 4: 8.

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## True to Conscience

FORREST WASHBURN

I HAVE recently read that wonderful book, "The Great Controversy Between Christ and Satan," written, as we all know, by Mrs. E. G. White. I believe this is the fifth time I have read this work through by course. One of these times I read it in Spanish, and the last time in German, but I find that it makes no difference in what language the truth is written. It always has the same beauty and power.

One thing in particular struck me forcibly when I read this book for the fifth time, and that is this: There have always been men who, no matter what the cost, have remained true to conscience. How much easier it would have been for them to choose the popular side, go with the crowd, and escape hardships, persecution, exile, and perhaps martyrdom. Think of what the history of the church and the world would be if such men as Luther, Calvin, Wycliffe, and Wesley, to say nothing of the early Christians, the Waldenses, the Huguenots, and the Pilgrim Fathers, had not been courageous enough to stand for truth and right in face of the world's opposition. It is such men as these that have made the history of the world. And where are their enemies? their persecutors? They have gone to their graves in most cases unknown and unremembered, or at least of infamous memory.

Let us bear in mind that the records of such men, set forth in Holy Writ and other volumes, are intended as examples to us, to encourage us to be true to conscience in the solemn times in which we are living. Soon the test will come to every Seventh-day Adventist on earth as to whether he will remain loyal to the wonderful truth he has espoused, or yield to the insidious temptations of the world in this last fearful crisis which is now almost upon us. Soon we shall witness the triumph of our faith; soon the glories of the eternal world will open before our admiring eyes; soon it will be our lot to associate with those who throughout all the ages have remained obedient to the dictates of conscience and to God's word. May God help every reader of these lines to be faithful.

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## A New and Strange Position

J. M. HOPKINS

RECENTLY when conversing with a minister—a worthy and devout gentleman—regarding the perpetuity of the Sabbath, I referred to Isaiah 66: 22, 23, which reads: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." He interpreted the expression, "from one Sabbath to another," as not meaning the weekly recurring Sabbath as it now comes, but one continual, unbroken Sabbath—all the time the Sabbath.

What conclusion shall we draw from this position? For if "from one Sabbath to another" means one perpetual Sabbath, how about the expression, "from one new moon to another"? Does that also mean a perpetual new moon? Is not one position just as logical as the other?

But listen: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then



the seed of Israel also shall cease from being a nation before Me forever." Jer. 31: 35, 36.

"His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89: 36, 37.

Jesus said: "The Son of man is come to seek and to save that which was lost." Luke 19: 10. All that was lost in Adam, will be restored by Christ. And in the beautiful new earth, "from one new moon to another," that is, from one month to another, when the saints of God come to partake of the fruit of the tree of life, they will just as surely celebrate the Sabbath of the Lord "from one Sabbath to another" (and it would not be "another" and "another," if it were continuously); and somehow, I hope to meet and greet there my friend who holds this new and strange position, for I love him very much.

\* \* \*

## The Sin That Fills the Cup

E. HILLIARD

WE are rapidly approaching the time when heed should be given to the voice from heaven saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "Babylon the great is fallen, is fallen." Rev. 18: 4, 5, 2.

The world's numerous, conflicting creeds are fitly represented by the term "Babylon," out of which God's people are called. There are faithful ones in all these sects, or there would be no call to come out. The doctrines that constitute "Babylon" rest largely upon inferences drawn from passages of Scripture without positive texts to support them. Many are carried away with the sentiment proclaimed from the pulpits of the land, that salvation is to be had without strict obedience to the law of God. Such teaching has "caused many to stumble at the law." Mal. 2: 8. If the plain teaching of God's word were heeded by all, there would be unity.

Babylon's great sin is in compelling men to do what God's law forbids. Does not this law tell us to work on the first day, the day on which man's law commands rest? Such legislation sets at naught God's authority. Civil law supports civil government; divine law supports divine government. The action of the civil powers against the divine word that teaches us to "fear God, and keep His commandments: for this is the whole duty of man," is the last great sin that fills Babylon's cup of iniquity. Eccl. 12: 13. Then her sins reach unto heaven, the limit of God's mercy. "As the heaven is high above the earth, so great is His mercy toward them that fear Him." Ps. 103: 11.

God's mercy is extended to those who, through Christ, are loyal to the divine law. He will deliver the obedient, even as He did the Hebrew worthies in the overheated furnace when they refused to worship King Nebuchadnezzar's golden image. That conflict was over the second commandment of the decalogue. The coming conflict will be over the fourth commandment. God calls upon us to be faithful in the midst of the faithless, to be loyal amid the disloyal. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Ps. 145: 18.

\* \* \*

## The Master Counterfeiter

N. D. ANDERSON

THE devil, knowing that his time is short, has come down among us with great wrath. But unlike some of his dupes, his anger does not becloud his judgment nor dull the edge of his cunning.

He knows well that the more perfect a counterfeit, the greater the possibility of its being mistaken for the genuine. So with us he is working with extraordinary energy, and we are confronted on every hand with imitations that often seem better than the original.

This is no light thing. Individually we are in danger, many of us, although this may not be true of God's people as a whole. It behooves us therefore to pray more earnestly than ever, and to study God's word more diligently than we have ever studied it before, for therein only shall we find safety. And it is also well to remember that prayer alone, or study of the Scriptures alone, is not sufficient. Each is a complement of the other, and both are requisite to a living Christian experience.

Satan is abroad to deceive if possible the very elect, and just now he seems to be doubly eager to disrupt and bring into unsavory notoriety the remnant church. Let us be sober

and watch unto prayer, asking strength from our Father to meet each temptation, and diligently and tirelessly study the word that He has given us to guide us through the land of the enemy.

\* \* \*

## Determining Destiny

STERLING SLATER

"HOWBEIT when He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come." John 16: 13.

It is possible by seeking unto God to know one's own future—possibly not in every small detail, but one can know the great events, for these are ordained by our own decisions. What I mean to say by this is that a man can assure to himself whatever future he may choose, under God.

One's future is not the haphazard thing that is often called luck, but it is controlled by law. That does not mean that it is predestined from the beginning just what your future is to be without regard to you; but it can be said that your course of action determines your future just as surely as though it were predestined from the beginning. The chief events of your life will depend upon how you relate yourself to the laws that govern life. The following are some of the laws that will determine your future according as you relate yourself to them, their fulfilment to be realized in this life or in the life to come, according to God's purpose:

	Success	Failure
Wealth	Ps. 112: 1-3	Prov. 5: 7, 10
Long life	Prov. 10: 27	Ps. 55: 23
Exalted place	Ps. 112: 9	Prov. 16: 18
Success	Prov. 13: 4	Isa. 28: 1-29
Promotion	Prov. 4: 8	Prov. 3: 35
Desire	Prov. 10: 24	Ps. 112: 10
Provision	Ps. 37: 3	Prov. 13: 25
Honor	Prov. 21: 21	Ps. 35: 26
Power	Ps. 68: 35	1 Cor. 11: 29, 30
Peace	Ps. 37: 37	Rom. 2: 9
Expectation	Prov. 23: 17, 18	Prov. 10: 28

\* \* \*

## Idols

Isa. 44: 13-19

MABEL PRIVETT

AFTER working to obtain money to supply his wants and needs, man often takes that of his income which is left and lays it up, and worships it. What foolishness to worship common things! "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44: 20. What folly!

Israel of old would have taken the matchless Son of God, and set Him up in a common, temporal kingdom, turning Him aside from the real purpose of His life, to satisfy their deceived hearts. They would have made of Him a common earthly king. But, praise be unto God, He will not allow the heavenly things and spiritual creatures to be so used. Neither will He accept the common things instead of them; and each human being must come into Christ's spiritual kingdom to obtain "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61: 3.

We know that this is all obtained through faith and obedience, and not by worshipping common idols, or the things of this life. O that more of us would make it our ambition to reach out and grasp the things of eternal value! It will soon be too late, and "what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

Christ says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 34-36.

Worship God, not man and his frail, perishable works. These days move swiftly, and the silent domain of the soul will soon merge into the everlasting "home of the soul," where nothing common or unlovely can ever be. O Lord, bring more zeal and unselfishness into our lives, and more souls into Thy kingdom through us; for we know it is Thy will that all should be saved, and if Thou wilt show us what to do, that we will do with all our hearts! Amen.



## A VISIT TO MARTINIQUE

I LEFT Guadalupe by the cargo boat for Martinique, arriving early the next morning, and met two of our brethren. Brother Falacey, who is colporteur for the American Bible Society, had sold all his Bibles and was waiting for a new supply. The books I had ordered for him from Gland had not yet arrived, but he had some single Gospels of Matthew, Mark, etc., and I had some small tracts, so we started out working on the streets, looking at the same time for a place in which to hold meetings. Rooms are very scarce and expensive. As we could find no suitable house, we finally asked permission to use an open yard, where we held services with appreciative audiences.

After spending two weeks in town we went out into the country and held meetings there from Monday night to Friday night. A man in one village who has been reading his Bible for some time, has promised to join us in the message, and others are interested.

At the close of the last meeting we started for town. Coming to a place where two roads met we took the wrong one, and so walked the whole night without reaching our destination. Reaching town finally, we found that a package of "Christ Our Saviour" in French had arrived, so Brother Falacey was able to go on with his work, while I returned to Guadalupe.

PHILIP GIDDINGS.

\* \* \*

## A KAREN YOUNG MAN FINDS THE LIGHT

ONE of the pupils attending our Meiktila Technical School accepted the truth. During vacation he visited among his people at home, and while there he wrote Brother D. C. Ludington, in charge of the school, the following letter:

"I promised to write to you how our message is received. The fact that I had joined the Adventist Church had been reported before I came home. I tried to have some of my friends read the books I brought with me. Some refused, others seemed to take some interest in the message.

"As soon as I arrived, I told people I had joined the Adventists. The minister sought to dissuade me from my new belief. He lent me a book by D. M. Canright, 'Adventism Renounced.' I read the book, but I could not find out anything to support those theories that are contrary to our faith. This minister will translate that book into Karen and publish it piece by piece in some of the leading Karen papers. They are now trying to fortify their people against the Adventists. But in the end I hope that people will wake up and seek for the truth. Most of the Karen Christians do not yet know but that they are keeping the true Sabbath appointed by our Lord. They are now set to thinking. Some of those who came to see me listened to my reasons for becoming a Seventh-day Adventist. Among these were two pastors. Even these two pastors did not know that there were

two kinds of Sabbaths,—the yearly sabbaths and the weekly Sabbaths.

"At first I thought that no one would think about the true Sabbath, but today a person joined in with me in explaining how the seventh day is the true Sabbath. The people's listening showed that they had not heard before about the true Sabbath. I believe they were set to thinking.

"A circuit preacher who had taken the *Signs of the Times* two years came to me and listened attentively to my reasons for becoming an Adventist. He asked me if we had no missionaries here in Burma. I lent him 'Thoughts on Daniel and the Revelation.'

"I hope many people will be led to the truth of the Bible—God's message for this time."

\* \* \*

## THE EAST PENNSYLVANIA CAMP-MEETING

VISITORS at the East Pennsylvania camp-meeting could not fail to be impressed by two very gratifying features of the gathering. One was the delightful situation and appointments of the camp; the other was the earnest, devoted spirit which prevailed throughout the entire ten days of encampment.

A park owned by a Baptist association and maintained for camp-meeting purposes was secured for the meeting. It could be reached from Allentown by about a twenty-minute ride on the Allentown-Reading interurban. More than a hundred rooms were available in a large rooming-house and in one-room cottages on the ground, and in addition to these a commodious assembly pavilion, a cafeteria building and store, and an electrical pumping plant were in readiness for use. The conference augmented this equipment by pitching a book tent, three large tents for the different divisions of young people, and between thirty and forty dwelling tents for campers. Even then the ingenuity of the brethren was taxed to provide quarters for those who came in for the Sabbath and Sunday. The outside attendance, however, was not large.

All departments were strongly represented by local and visiting workers, and good results were reaped from the efforts put forth. As is usually the case, this signified more than response at the moment on the part of those in attendance; it was the result of diligent, persistent effort put forth by those carrying the burden of the field through past months and years.

In the case of the Missionary Volunteer work, for instance, it is not possible to dissociate the faithful attendance at the two daily meetings for young people and the earnest response in these meetings, from the fact that East Pennsylvania has had a strong worker devoting a good share of her time to the spiritual interests of these young people during the past four years. Miss Bessie Acton, who has had this department, is leaving the field this year to connect with the Normal Department of the Washington Missionary College, but she

leaves behind her a demonstration of what can be accomplished by continuous work covering a period of years.

According to a new adjustment of field duties, Miss Louise Kleuser is taking up the young people's work, together with the home missionary department; and Miss Ernestine Hochschorner, from the Kansas Conference, is assuming the direction of the Sabbath school and educational departments.

Through the activity of Publishing Department workers, between four thousand and forty-five hundred World's Crisis series of booklets were placed in the hands of the people for distribution among their neighbors. About sixty sets of Reading Course books and twenty-five sets of the Testimonies were sold. Special interest was added to one of the meetings devoted to the publishing work when a veteran colporteur asked all present who had embraced the truth through his efforts, to rise. Nine stood.

The interests of the foreign work were presented by Elder W. B. White, late of Africa, and others. In all, about \$4,000 was raised for the work at home and abroad. The Harvest Ingathering goal for this year was put at \$3,800.

On the two Sabbaths of the meeting special revival services were held, with good results. Elder F. M. Wilcox led out in the first of these, and the response was almost unanimous. This was repeated on the second Sabbath, when Elder E. E. Andross conducted the service. At this time about twenty-five declared themselves as taking their stand for the first time, and a large number of others who had been wavering reasserted their allegiance to God. Thirty-four were baptized in the open baptistry on the grounds, and a number of others went from the meeting with the intention of receiving the rite in their home churches.

The last service was held Sunday night, July 10, in the Orpheum Theater in Allentown, in an effort to call the attention of the residents of that city to the dangers involved in present-day movements for religious legislation. Elder C. S. Longacre spoke on the principles of civil and religious liberty. Special point was added to his remarks by the recent attempt in Pennsylvania to repeal the antiquated Sunday laws on the State statute books. This effort was unsuccessful, but the agitation gave Elder Longacre's address a local application that was effective. The special music prepared for the evening contributed a good deal to the enthusiasm and interest of the meeting. Indeed, this may be said concerning each of the meetings of the ten days of encampment.

Elder J. A. Leland, president of the conference, and his fellow workers face the coming year with courage, confident of the blessing of God and the co-operation of the brethren in an aggressive forward movement throughout the field. The earnest disposition evinced by all at the camp-meeting is a good indication that these expectations will not be disappointed.

C. A. HOLT.

## THE INDIANA CAMP-MEETING

THE first of the Lake Union camp-meetings for this season was held at Cicero, Ind., June 2-12. The academy grounds and buildings were placed at the disposal of the conference for camp-meeting purposes, and were found to be very convenient indeed.

Commendable progress has been made in the construction of suitable buildings for the accommodation of our young people in the Indiana Conference; and after looking over the farm, I felt that very good judgment had been exercised in the selection of a site for the academy, one that appeared to be in harmony with the counsel given us in the spirit of prophecy. Neat, commodious, and well-arranged homes for the young men and young women will be ready for occupancy by the opening of the school year. A building containing chapel and classrooms will be erected as soon as funds for this purpose are available.

From the beginning of the meeting it was evident that the Spirit of the Lord was present, and as the meeting progressed this was more and more manifest. Many, both young and old, found cleansing from the filth and pollution of sin, and deliverance from its power and dominion. As every idol was cast out of the temple of the Holy Spirit, He came in to break the dominion of sin and to bring the entire being under His control.

The amount contributed for missions

—\$3,194.12—was not large if measured in dollars, yet we believe with many it represented real sacrifice. This includes \$150 raised by the children through the sale of articles they had made.

The first Sabbath of the meeting Brethren Hugh Williams and Harold A. Lukens were ordained to the ministry. We believe these young men will be an honor to the cause they represent, and by their faithful labors in this holy ministry will hasten the glad consummation.

The last Sabbath of the meeting was one of real triumph. Many hearts were truly broken as they realized that unless completely delivered from sin they were lost. But the Great Physician wounds only that He may effect permanent healing. The oil of joy was given for mourning, the garment of praise for the spirit of heaviness.

Thirty-one candidates were baptized, and a number requested baptism at their home churches.

It is evident that the showers now falling upon God's people betoken the perfecting latter rain. The prospect for the future of our work in the Indiana Conference, I am sure, never looked brighter than now. The conference laborers returned to their fields of labor assured of the united support of the entire body of believers, not alone by their prayers, but also by their active co-operation in field service. May the Lord bless the work in this conference.

E. E. ANDROSS.

## Home Missionary Department

C. V. LEACH Secretary  
H. K. CHRISTMAN Assistant Secretaries  
E. R. NUMBERS Assistant Secretaries  
MRS. J. W. MACE Office Secretary

## HOME MISSIONARY FIGURES

AS we sit at our desks in the office of the General Conference Home Missionary Department, our thoughts often wander out over the vast harvest field where our faithful brethren and sisters are toiling for the Master, many in conspicuous places, exposed to the attacks of the enemy; others in the more secluded field of the districted portions of the church territory, or in the immediate neighborhood of shop and home, possibly some confined entirely to the home itself. In daily prayerful thought we beseech the Lord of the harvest to bless and strengthen the workers throughout the world for the service of the day, and in response accept the divine assurance:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men

## Comparative Report of Missionary Work in North America by Unions, for Years 1919 and 1920

UNIONS	Membership	No. Reporting	Aver. Per Cent Reporting	Membership	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken	Papers Distributed	Books Sold	Books Lent and Given Away	Tracts Sold	Tracts Lent and Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Mis- sionary Work	No. Con- versions
Atlantic																					
1919	8941	1736	19	19913	26309	101825	18751	9360	702101	142290	22562	37155	194715	756651	14080	8740	3591	271	\$10784.64	101	
1920	9053	1654	18	22484	7891	70471	18658	10928	755959	54732	18727	26816	253867	61577	21418	17175	6404	210	7690.37	360	
Central																					
1919	10683	2055	19	10379	4682	23789	11710	10622	963790	27515	19814	5749	70863	53359	10561	9583	2974	350	4622.44	52	
1920	11416	1753	15	16947	6985	41011	11540	6439	377848	20944	16639	8101	82824	50428	18528	16701	4784	224	6564.88	311	
Columbia																					
1919	10852	3299	30	28248	11493	61519	17721	15341	857861	97803	35427	106632	287058	66429	31944	340709	14823	763	13490.25	627	
1920	11202	3205	28	25341	13892	76278	24820	12457	810573	82720	25204	32955	153230	33275	24086	29805	21468	526	20615.86	412	
Eastern Canadian																					
1919	1577	184	11	1604	730	3884	804	330	48468	6457	1565	1683	23376	4211	1059	1157	337	137	400.21	44	
1920	1611	299	18	1952	646	3796	837	473	51800	13091	2003	1271	56850	5857	3199	1712	551	23	503.30	15	
Lake																					
1919	13948	4799	34	29099	11965	93621	25261	12473	1047283	65056	33423	17024	355058	100756	27636	24789	6741	539	7939.64	401	
1920	14089	5513	39	32171	13005	103753	24795	10197	1458639	73728	34057	20943	217635	152958	45877	28623	11883	282	14455.81	621	
Northern																					
1919	8565	2383	27	13690	7271	26957	10414	260415	516581	33935	19267	11558	173888	44198	13181	8040	3199	137	7440.15	293	
1920	8784	2177	24	10818	4301	27612	7812	5712	432427	26257	15137	6270	156191	55564	27846	9421	6194	161	6144.01	201	
North Pacific																					
1919	10988	505	5	4327	1998	11718	2381	1715	124505	5426	5418	1359	32512	12995	3821	4191	988	108	1290.59	52	
1920	11533	1066	9	10506	4188	26278	4535	4835	491587	14020	11750	2201	54997	32605	11128	9336	2496	72	4906.32	181	
Pacific																					
1919	13977	1746	13	16410	6625	62575	14072	11786	562051	20817	22167	6164	106027	49871	16270	9465	4108	399	14909.33	227	
1920	14418	2785	19	22582	8173	59100	16467	9810	933009	19882	19661	17034	164934	61990	22249	14729	6467	342	12139.76	515	
Southeastern																					
1919	5057	1379	27	8449	4693	36612	10918	1786	339432	40411	8754	6367	45826	36984	6480	38645	4563	339	3787.34	237	
1920	5271	1694	32	16046	7932	47141	15385	3506	464827	35661	22587	8763	53091	48875	12736	18546	5484	376	5805.23	337	
Southern																					
1919	3629	1295	35	6432	2817	16883	6261	2727	94595	16333	6827	4099	25892	14531	4971	6989	2179	432	1114.52	171	
1920	3940	1643	41	14131	8887	39523	12933	2383	255554	32182	10035	4059	35440	40007	8180	9238	3278	513	3558.23	262	
Southwestern																					
1919	4385	826	18	3100	1365	7485	2599	1377	66656	6217	3749	1120	15537	10759	2647	2768	1058	89	477.84	64	
1920	4719	1060	22	9080	4275	16290	6271	2207	199814	22855	9893	466	47187	39180	6285	6263	2371	14	4251.22	211	
Western Canadian																					
1919	3243	473	14	4406	1739	9141	2495	949	91192	5632	3385	2081	33809	10637	1395	1490	479	114	990.26	7	
1920	3387	689	20	6211	2053	16688	4286	1089	134781	8303	5646	1233	53449	10554	3356	2220	1446	110	2071.66	82	
Totals																					
1919	-----	-----	21	146057	66613	456009	123395	328821	5414584	467892	182336	205973	1495271	478096	131163	148007	45034	3527	70059.26	2276	
1920	-----	-----	24	184421	82172	519141	146573	69214	6344492	398289	135778	129749	1323833	634992	204361	162530	71570	2808	88707.15	3452	



shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 28-31.

As the days and months glide by, silently the small white carrier pigeons of missionary service, which are termed the quarterly and monthly missionary reports, drop onto our desks and bring us messages of good cheer from near and far. We present herewith a comparative summary of reports of missionary work throughout the world field, for the years 1919 and 1920. Particular attention is directed to the reports from foreign fields. We are very glad to be able to maintain so close a connection with the fields mentioned. While there are a few fields represented in the 1919 report which were not heard from during 1920, — the West Caribbean Conference, the Haitien, Bahamas, and the Malaysian missions, — it is a pleasure to welcome a number of new fields on the list; namely, the Scandinavian Union, Central China, South China, Jamaica, the Venezuela and Mexican missions. We are desirous of receiving regular missionary reports from all the other fields where the threefold message has obtained a foothold and is being promulgated by the believers. May we not have a much larger list to include in our next report?

It is encouraging to note the increased activity which is apparent in nearly every branch of home missionary service. The number of conversions reported for the year 1920 — 4,262 — is an encouraging feature of the results attending the personal soul-winning efforts of the men and women comprising our churches. This tangible result, encouraging as it may seem, does not adequately represent the unseen results of the waves of influence set in motion, which are known only to the heavenly intelligences co-operating with human instrumentalities.

#### Our Goal — 100 Per Cent Reporting Membership

This goal is not primarily set by the Home Missionary Department, but is set for the Home Missionary Department in the following instruction:

"Every one who is added to the ranks by conversion is to be assigned his post of duty." — *Testimonies*, Vol. VII, p. 30.

"To every one who becomes a partaker of His grace, the Lord appoints a work for others." — *The Ministry of Healing*, p. 148.

"God calls upon every church member to enter His service. . . . Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption." — *Testimonies*, Vol. VIII, p. 47.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." — *Christ's Object Lessons*, p. 327.

In view of the definite responsibility so clearly outlined by the servant of the Lord, nothing less than 100 per cent reporting membership can be our goal.

#### An Interesting Feature of Our Office Equipment

Along one side of the office of the Home Missionary Department stands a

large metal device, known as the Multiplex, on which are hung a sufficient number of panel "wings" of asphaltum composition board to display a chart 18 x 29 inches for each foreign field from which we receive missionary reports, and also for each union and each conference in North America. As the missionary reports reach us, the percentage of the reporting membership of the field represented is figured out and transferred to the proper chart in the form of a heavy red, black, or green (according to the year of record) mark, known as the "Missionary Pulse Register." It is of interest, not only to the office force, but to visitors from various parts of the field, to note the fluctuations in the pulse line.

We are pleased to state that at the present time the pulse line as a whole seems to be on the steady upgrade, although in a few instances there is a decided drop. With one exception, there is no record dangerously near the 100 per cent mark. That notable exception is Venezuela, where every member is reported at work. A number of local conferences have reached 50 per cent, and are steadily pushing on toward the goal. May the day soon come when the example of the faithful brethren and sisters in the Venezuela Mission will be followed throughout the field.

#### The Busy Silent Workers

The percentage of reporting membership throughout the entire field is 21 per cent for 1920, compared with 20 per cent for 1919. It is regretted that the record falls so far short of reaching the goal. There is, however, reason for courage in the knowledge that there is a vast host of busy, silent workers, and that it is largely due to failure to get reports, rather than to failure to enlist in service, which necessitates the low percentage of reporting membership in our report. We appeal to the silent workers to keep silent no longer, but to lend their hearty co-operation in reaching the desired end, where "every member of every church is a worker for Christ, and every worker a reporter."

The noble army of Missionary Volunteers furnishes an inspiring example of faithfulness in reporting, for the percentage of reporting members of the various Missionary Volunteer societies is much better than appears when their reports are included in the general missionary report of the church, due, no doubt, to training and to the natural ambition of youth. We appeal to the fathers and mothers, and all adult members of the churches, not to come behind by precept or example in the matter of missionary work and missionary reporting. Only by united effort, individual and collective, can the percentage of reporting membership of the denomination give a fair and adequate representation.

Let none cling to the idea that to report his experience in work for the Master necessarily places him in the Pharisaical class, or that he is justified in taking a course described figuratively in the words, "Let not thy left hand know what thy right hand doeth." This is a loophole of the enemy through which there is great loss to the cause of God. We are admonished to "let nothing be done through strife or vainglory," but entire consecration of body, soul, and spirit will make it possible for the Spirit of God to touch the lips of the one who

speaks of what the Lord has done through him, and to sanctify the tracing of the pen which records the different items of Christian activity, in such a way as to redound to the glory and praise of God and the encouragement of fellow workers.

The making and keeping of faithful records is based upon the principles of heaven. One order of angels is known as "recording angels." The vision recorded in the ninth chapter of Ezekiel clearly shows that either the pen or the sword is used by the Lord when His purpose so requires. The "sword of the Spirit, which is the word of God," is to be ably wielded, but the man with "the writer's inkhorn by his side" is intrusted with a grave responsibility for faithful markings; and not only so, but he "reported the matter, saying, I have done as Thou hast commanded me."

Home missionary secretaries in the churches are responsible for marking the total missionary reports of every member of the church, sending the record on to the conference home missionary secretary. The responsibility then rests with the conference secretary to mark faithfully the totals from all churches in the conference, and send on this report to the home missionary secretary of the union. This union secretary discharges his responsibility when a total record is made of all conference totals and the summary sent in to the General Conference Home Missionary Department, where it finds its place in the permanent records of the denomination. If one church member fails to make out his report of missionary work, the record of the church is weakened to just that extent, and the church secretary is obliged to send in an incomplete report, which must forever remain incomplete; and if half or two thirds of the church fail to make out reports, the situation is still more perplexing. The same condition exists when the conference secretary fails to receive reports from one or more churches in the conference; and the union secretary is perplexed when there is not full union representation. Failure anywhere is felt all along the line, and is detrimental to the work in general.

HOME MISSIONARY DEPARTMENT.

#### GLEANINGS FROM THE FIELD

A NEW church with a membership of twenty-three has been organized at Avon Park, Fla., and a church building dedicated free from debt.

ELDER E. ATKINSON reports the addition of eight new members to the church at Wilmington, Del.; ten persons have been baptized at Moor's Mills, near Dover; and a church of sixteen members has been organized at Smyrna, nine being newly baptized believers.

ELDER R. I. KEATE reports as follows from the Carolina Conference: Eighteen new members have been added to the church at Baker Mountain, one at Hildebran, and a new church of twenty members organized at Glen Alpine. Eighteen have been baptized at Columbia, six have taken their stand for present truth at High Point, and at Kernersville there are four new believers. A class of ten is ready for baptism at Charlotte. In all, 139 have been added or are at present awaiting baptism.

# Publishing Department

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

## JUNE SUMMARY

We have been so long accustomed to speak of gains in our colporteur sales that it is somewhat difficult to know how to talk about the losses that are now beginning to appear.

Ten out of the twelve union conferences in North America show a loss. Only the Pacific and Eastern Canadian unions show a gain. However, seventeen out of the sixty-six local conferences report a gain.

For the first time there is a shortage this year in magazine sales in North America, of \$3,559.85. This seeming loss is accounted for, however, by the fact that no reports have reached us from Eastern Canada and Brookfield.

Nevertheless there is a bright side to our report this month; for while North America shows a loss in book sales of \$165,512, and of \$3,559 in magazine sales, there is a gain of \$73,587 in book sales and of \$14,918.83 in magazine sales in foreign fields. Thus, while there is a temporary falling off in our literature sales in the homeland, there is a corresponding increase in its circulation in the distant fields where the people have not had the opportunity of hearing the message as have those in North America. We sincerely thank God for the progress in distant lands in the circulation of the printed page.

From every part of the world-wide field a word of courage comes sounding in our ears. Never have we seen the leaders in this branch of the Lord's work of better courage, although sales per hour are averaging lower than a year ago, as shown by the following figures:

Average Sales for June	1920	1921
Foreign fields	\$1.95	\$1.43
North America	2.96	1.94
The world	2.73	1.77

The sales per hour for the world field are about one third less this year than last. The large gain in foreign fields is explained by the fact that they report 759 colporteurs this year, whereas last year they reported only 489.

For June, 1920, North America reported 1,308 colporteurs, while this year the report shows but 1,235.

The report for North America reveals the fact that last year when times were abnormal and sales were easily and quickly made, a class of colporteurs were attracted into the work who are shaken out when times begin to return to normal, and sales can only be made by close application, hard work, and long hours. This leaves only the faithful plodders who, knowing the work is the Lord's and that He has called them to the service, press forward regardless of outward conditions.

There was never a better time than now to sell our books and magazines. More people than ever before are embracing the message as a result of the circulation of our literature. We thank God for this day and time.

W. W. EASTMAN.

## COLPORTEURS' SUMMARY FOR JUNE, 1921

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
<b>Atlantic</b>							
E. New York	14	1248	\$1661.31	\$3677.97	3865	\$ 962.50	\$ 120.80
Gr. New York	32	2017	4325.19	4404.95	10590	2640.00	1001.90
Maine	16	1120	2491.55	5873.60	1595	386.25	151.30
Massachusetts	17	979	1261.30	1853.45	2772	692.25	1626.80
N. New England	13	1032	1452.05	1010.75	970	242.50	32.75
S. New England	14	759	1023.95	1862.50	1286	311.45	496.75
W. New York	24	1357	2752.40	3881.60	990	220.00	127.15
	130	8512	14967.75	22564.82	22068	5454.95	3557.45
<b>Central</b>							
Colorado	28	1695	5382.90	6092.95	497	123.65	242.10
Inter-Mountain	--	--	--	602.65	445	96.25	2.50
Kansas	20	2475	2755.45	6373.75	1431	357.45	574.45
Missouri	20	2649	4734.90	8359.25	512	128.00	256.70
Nebraska	30	3788	5791.80	7726.85	295	71.25	47.95
Wyoming	19	1648	4804.95	2231.00	540	120.00	9.75
	117	12255	22970.00	31886.45	3720	896.60	1133.45
<b>Columbia</b>							
Chesapeake	17	1862	4028.80	4838.70	571	142.75	114.85
District of Columbia	12	547	1414.75	3658.85	1035	258.25	394.75
E. Pennsylvania	36	3483	4885.85	5154.10	309	77.25	52.75
New Jersey	24	1627	3141.30	1384.45	2588	619.50	483.15
Ohio	47	6323	10747.91	6380.10	3991	990.25	1626.30
Virginia	23	2087	5232.90	7091.25	690	160.00	175.35
W. Pennsylvania	26	2178	4146.55	10349.45	2925	721.25	791.60
West Virginia	47	3440	8924.41	8924.41	960	225.00	163.20
	232	21547	42572.47	47781.31	13069	3194.25	3802.35
<b>Eastern Canadian</b>							
Maritime	--	1853	3413.80	1002.80	260	65.00	36.25
Ontario	8	1460	3039.45	2600.00	357	89.25	229.30
Quebec	16	1815	3863.00	244.85	--	--	1.50
Newfoundland	--	--	--	--	10	2.50	--
	24	5128	10316.25	3847.65	627	156.75	267.05
<b>Lake</b>							
Chicago	24	1928	3718.45	5251.40	7090	1772.50	989.95
E. Michigan	23	1975	2387.80	1587.50	3273	810.70	1516.35
Illinois	20	2759	3710.80	9613.85	946	236.50	71.60
Indiana	39	2778	3797.60	7149.45	3026	756.50	335.80
N. Michigan	20	1601	2330.75	2788.50	210	52.50	17.10
N. Wisconsin	32	4856	6437.15	4133.95	346	86.20	238.40
S. Wisconsin	28	2533	4519.40	3380.45	4058	1014.50	289.40
W. Michigan	8	1166	2352.40	2892.00	3415	851.25	266.25
	194	19096	29254.35	36852.10	22364	5580.65	3724.85
<b>Northern</b>							
Iowa	21	3527	5254.39	13706.78	2908	723.25	426.50
Minnesota	24	4417	6599.10	12455.95	2672	665.50	446.35
North Dakota	8	1072	1451.90	3220.90	456	112.45	7.00
South Dakota	11	1581	2183.65	10349.10	250	61.50	60.45
	64	10597	15489.04	39732.73	6281	1562.70	940.30
<b>North Pacific</b>							
Montana	15	1620	2598.25	479.50	535	133.75	88.20
Idaho	12	739	827.80	--	125	31.25	368.25
S. Oregon	7	624	1267.00	3968.00	277	69.25	23.65
Upper Columbia	20	1480	2728.87	1971.85	457	114.25	93.10
W. Oregon	9	505	736.10	1789.55	333	208.25	600.70
W. Washington	1	38	97.00	1248.75	2165	531.25	110.80
	64	5006	8250.02	9467.65	4392	1088.00	1284.70
<b>Pacific</b>							
Arizona	1	41	52.65	1657.00	340	85.00	89.50
California	8	605	1383.54	2695.95	2464	615.95	189.90
C. California	12	1276	2701.10	1411.15	884	221.00	153.10
N. California-Nevada	9	386	1711.20	1424.80	1202	299.90	85.10
S. California	8	821	991.45	1399.00	4176	1043.95	500.60
S. E. California	11	938	3238.96	2851.50	975	227.45	103.85
Utah	6	540	1231.30	--	195	48.75	.30
	55	4607	11310.20	10939.40	10236	2542.00	1122.35
<b>Southeastern</b>							
Carolina	38	3891	10210.90	46646.35	3707	926.75	56.55
Cumberland	27	3843	7250.35	14025.10	1465	368.25	221.55
Florida	5	499	978.64	4000.00	1215	303.75	36.85
Georgia	16	1652	3104.85	16000.00	603	150.75	152.95
	86	9885	21544.74	80671.45	6990	1747.50	467.90
<b>Southern</b>							
Alabama	21	1917	3689.63	9984.12	1386	346.50	162.85
Kentucky	36	3628	10816.90	7351.30	232	58.00	122.60
Louisiana-Mississippi	46	3131	4887.70	34704.45	1475	368.75	43.45
Tennessee River	13	1433	1930.30	7199.90	1277	319.25	669.05
	116	10109	20324.53	59239.77	4370	1092.50	997.95
<b>Southwestern</b>							
Arkansas	19	2599	6609.50	14840.65	185	46.25	39.10
N. Texas	36	3165	9302.90	11448.40	2701	674.45	517.05
Oklahoma	25	3772	8143.80	18199.40	2137	532.05	259.80
S. Texas	34	3505	10221.87	5866.95	455	113.75	56.10
Texico	20	1695	3037.80	4395.45	1031	257.45	258.10
	134	14736	37315.87	54750.45	6509	1628.95	1130.15
<b>Western Canadian</b>							
Alberta	4	67	320.60	965.35	193	48.25	243.10
British Columbia	3	146	218.25	795.75	47	11.75	52.00
Manitoba	8	1078	2122.40	1951.55	70	17.50	17.50
Saskatchewan	4	154	277.75	909.15	125	31.25	160.25
	19	1445	2939.00	4621.80	435	108.75	473.85
<b>Foreign and Miscel.</b>							
Mailing List	--	--	--	--	21909	5477.25	1528.90
	--	--	--	--	11644	2872.00	9407.05
<b>Totals</b>	1235	122923	\$237254.22	\$402355.58	134614	\$33897.85	\$29838.00



## Foreign Union Conferences and Missions

Austral *	36	5630	\$14211.03	\$ 4535.02	1137	\$ 155.86	\$ 126.39
Australasian *	97	10168	30403.12	17951.90	177300	7325.29	1407.75
Central China	4	319	146.25	387.75		108.50	284.30
Central European	94	9237	11763.03		13995	2074.71	
Cuban	10	487	2173.29	4767.10	1068	159.62	
East Brazil *	37	8874	3010.92		244	56.72	
East China				215.14			20.00
East German	106	9447	9599.64		22335	2915.55	
Ecuador	3	102	722.65				
Guatemala *	2	233	770.62				
Hawaiian	1	98	630.50		150	37.50	
Haitien	4	72	11.50			3.70	
Inca	12	1247	1740.71			26.28	
Japan	14	676	110.30	191.02	3609	351.90	393.45
Jamaican				1783.11			
Latin				1847.42			
Manchuria	7	245	41.63	27.35	270	135.00	50.73
Mexico *	17	3346	20137.35	7392.50			299.90
Philippine *	46	10196	10260.25	7968.50			747.83
Porto Rico				1796.80			
South Brazil **	39	13761	8036.76	1511.40	1063	159.45	
Scandinavian	76	7653	13680.83	13274.10	4524	1336.90	112.78
Salvador	4		60.00			100.00	
South China	3		501.07	72.53	2722	234.15	96.75
South Africa	33	1823	4924.68	5406.22			346.72
Venezuela	1	63	218.00	1377.60		177.55	
West German	100	9524	11299.39		28094	3444.95	
South Caribbean				3968.66			
Hungarian *	29	2739	3610.75				

Foreign totals	759	95940	148061.27	74474.12	256511	18803.63	3385.60
North Amer. totals	1235	122923	237254.22	402355.58	134614	33397.85	29838.00

Grand totals 1994 218863 \$385315.49 \$476829.70 391125 \$52201.48 \$33723.60

\* Two months' report.

\*\* Three months' report.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920, 190,870 copies, value \$9,628.57; Jan., 1921, 219,236 copies, value \$17,458.35.	
Feb., 1920, 209,079 copies, value 11,663.01; Feb., 1921, 323,131 copies, value 28,201.90.	
Mar., 1920, 148,072 copies, value 10,628.20; Mar., 1921, 165,351 copies, value 15,692.58.	
Apr., 1920, 326,154 copies, value 16,355.24; Apr., 1921, 435,553 copies, value 32,437.26.	
May, 1920, 160,701 copies, value 4,121.33; May, 1921, 309,170 copies, value 27,407.98.	
June, 1920, 44,271 copies, value 5,550.25; June, 1921, 256,511 copies, value 18,803.63.	

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1919	1920	1921		1919	1920	1921
January	127738	131934	190441	July	218770	227140	
February	105253	86037	160595	August	156199	109354	
March	129575	154887	112229	September	179007	306443	
April	225992	191598	273376	October	148615	117291	
May	159621	120491	197606	November	107042	96033	
June	224707	143914	134614	December	150484	99722	

## COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	246104.17
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251307.66	255974.97	261838.96
May	106602.30	136453.74	160112.53	24584.54	245806.24	242377.33
June	174415.86	237914.24	276413.96	381166.18	480868.75	385315.49
July	192033.15	265004.04	336262.65	531282.95	720933.25	
August	143185.26	203010.27	207615.34	343737.50	437337.11	
September	96001.38	172855.15	137462.98	231475.12	349418.19	
October	85128.41	116501.72	133893.11	199530.88	400422.05	
November	86248.56	107545.23	101093.49	173967.04	237793.80	
December	71060.66	87121.50	117592.42	131193.54	215795.56	
Totals	\$1275890.39	\$1675421.56	\$1854347.09	\$2886059.62	\$3821294.89	\$1599365.18

## THE SPIRITUALITY OF THE BOOK WORK

How inconsistent it is to try to run the work of God in man's way, yet this is what frequently happens, and has often happened in the conflict between right and wrong down through the ages.

If we could always bear in mind the language of Paul in 2 Corinthians 10: 3, 4, "Though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," the result would be everywhere apparent in our work.

How easy it is to allow our perception to become dulled so that we find ourselves in the condition of Nadab and Abihu, not discerning the difference between sacred and strange fire on God's altar. Without doubt we are to look at God's work and our connection with it, in a very sober, serious manner, especially so in the light of such texts as Romans 12: 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Consecration means setting apart for a holy and sacred use. God wants complete consecration or nothing. He wants whole-hearted service; no other service will be acceptable to Him. In the Testimonies, Volume IX, page 26, we are told, "The work given us is a great and important one, and in it is needed wise, unselfish men, men who understand what it means to give themselves to unselfish effort to save souls. But there is no need for the service of men who are lukewarm; for such men Christ cannot use."

We are engaged in the commercial part of God's work, and while it is frequently difficult to maintain a spiritual viewpoint, yet it is absolutely necessary. Possibly it is harder to do this in the publishing house where the books are manufactured than it is in the field where the experiences carry a conviction of spiritual supervision; but even here the success of our work in a great measure depends on the spiritual perception. We have had to learn many things by painful experiences,—experiences which need never have come had we possessed a clearer vision of our work and of our relationship to it.

Years ago we perverted our publishing houses to commercial uses. By accepting big printing contracts for firms in large cities we crowded our plants to their capacity without allowing for the stock needed by our canvassers and workers in the field; this work occupied a secondary place in our consideration and was subject to delay, so that we did not give good service to the field. In other words, "They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean." Eze. 22: 26.

The results were apparent all over the field; the publishing houses set the pace,—a pace that commercialized the field and rendered the work of the colporteurs unsuccessful, placing it on a low plane in our denominational organization. This went on until there was almost no co-operation between the publishing houses and the tract societies, until there was constant rivalry in business between the two.

Our work cannot prosper under such conditions, and it did not. Just as truly as offering strange fire on the altar resulted in the death of Nadab and Abihu, just so truly did this union between a spiritual work and a commercial work result in the spiritual death of our book work, and finally in the destruction of the plants that did this work. The men in control were honest in running these plants to their utmost capacity, believing that unless they did so, they would fail financially and they would be responsible; and since the plants had grown and developed to abnormal proportions on account of this commercial work, they came naturally to this conclusion, and were carried onward by the current for which they were not originally responsible.

God saw that the effectual way to cure this condition was to destroy the plants, and this He did by fire. Sometimes a surgeon performs a major operation on his patient in order that life and health may be revived; and this was the method God used to restore to a state of health the publishing part of the book work.

As soon as we complied with His requirements, the work began to grow and prosperity attended all our efforts. For instance, when the Review and Herald, burned out in Battle Creek, Mich., was removed to Washington, D. C., far from any possibility of commercial business, those of us who had been for years intimately connected with the work, could entertain no other conception than that the plant would have to be subsidized in order to pay expenses, now that the work was confined to denominational output. It has been only by continually watching the providence of God in connection with this movement that we have had our vision cleared and our understanding widened and broadened.

We are working toward the end (I do not say that we have reached it) of having every employee a real worker for God, with heart as well as head and hands engaged in furthering the message. What success we have had, we attribute to the spiritual handling of the business; and God has shown us what He can do when human power fails.

But there is another part of this subject that I wish to consider briefly, and that is the spirituality of the field work;

the clearer vision that is coming into the field, the realization of the importance of the times that is taking hold of many of our workers, and the conception of the need of a deeper spiritual experience. It was only after Pentecost that "with great power gave the apostles witness of the resurrection of the Lord Jesus;" so with clearer vision come ability and power. The believers had a far-reaching work to do in that generation, and they did it because of Pentecost and the presence of the Holy Ghost that wrought with them in their efforts. We have a far-reaching work to do in this generation, and we are promised the latter rain in greater abundance than the former, because the need is greater. They were sent into all the world, so are we; they were to suffer persecution, so shall we; they received the Holy Ghost, and under like conditions we are likewise promised power to do the work.

We are just as liable to get a commercial viewpoint of the work of field missionary secretaries and colporteurs as we ever were. It is so easy to look at an exceptional record and almost unconsciously say, "See that man's record; the Lord is blessing him abundantly; he has had a large sale." In looking over our reports we view the large sales with much satisfaction because they help swell our reports. When the record comes to headquarters, the leaders are likely to take the same viewpoint. Now here is the question: Is a large week's business an infallible sign of the special blessing of the Lord? Or *vice versa*, is a small week's business a sure sign of the absence of such blessing?

Then again, is our work only a matter of placing books in the homes of the people? True, this is essential; but what is the real object of it all,—to earn a scholarship? to deliver one thousand dollars' worth of books per quarter? or so to distribute the books that souls will be saved for the kingdom? If it is the last-named, then while we should not relax one iota of our efforts in selling books, yet keeping this conception in mind we shall work from a strictly soul-winning motive.

Remember that "the man who loves God does not measure his work by the eight-hour system." We should follow the injunction of the word, remembering that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

Considering the spirituality of our work, we should be very guarded in our recruiting, both with individuals and among the churches. In the past some have been inclined to urge persons even to the limit of persistence to take hold of the canvassing work; and the results, while temporarily successful, are seldom permanent. While we are interested in securing recruits and thus building up our business, yet our enthusiasm should not lead us to place the responsibility of the work upon every one who will listen, or even upon every one who might be induced to enter this field of labor.

And now we come to the mighty force that has built up such a large work of three million a year, and that is the fact that God calls men now just as really and truly as of old He called Moses from the sheepfold, or Elisha from the plow; and He gives to many men now

such an experience that they cannot but know that they have been called to the work.

I remember a camp-meeting some years ago where one of the colporteurs who had been laboring successfully had about decided to give up canvassing and take up some other branch of the work. The field missionary secretary was very anxious to have him continue, and was especially urgent. He asked me to go and talk to the brother, and we went together. When we met, the field missionary secretary said, in the hearing of us both, "Tell this brother that he ought to stay in the canvassing work." I responded, "I cannot do this; God alone can tell him. If God has called him to the work, he knows it, and knows what it means to slight such a call." All we can do is to extend the call, "Go work today in My vineyard," and all who hear and feel the responsibility will respond.

We know that "the harvest truly is great, but the laborers are few;" we should therefore pray the Lord of the harvest that He would send forth laborers into His harvest. He is the one to send them forth; He is the one that looks on the heart, while all we can do is to look on the outward appearance, as Samuel did in selecting a king for Israel.

We see a well-dressed brother who is a good talker and apparently a leader in the church; we say, "He will make a good colporteur," and we try hard to get him. We see another brother with poor address, without much apparent ability, and we do not urge him to enter, thinking he would not be a success. See how we are mistaken, and how we misjudge! The man of good address goes into the field, and perhaps makes a complete failure; the other man, much to our surprise, begins small but continues to grow both in faith and works until we know that he is a successful soul-winner, and discouragements and trials only make him stronger.

I have in mind the case of a farmer brother who started in this way and has worked successfully for many years. I remember asking him if he had a definite call to this work, and he said that he was positive that he had had such a call, and planned to continue until the finish.

If this is God's work, and He is leading in it, then it is wholly spiritual, and we ought to pray that He would direct us to such persons as He would call through us.

This kind of recruiting, this kind of management in the field, will bring about permanent results, and the beaten trails made by such a company of divinely called colporteurs will be bordered with souls all along the way, souls saved for the kingdom of God. Colporteurs' institutes will be seasons of refreshing,—Pentecosts, if you will,—from which, with hearts on fire and energy reawakened, the forces of workers return to the field to push the battle to the gates. The colporteurs' rally at camp-meeting will be a genuine inspiration and their prayer band a source of spiritual uplift for the whole camp.

When such a spirit prevails, the work of recruiting goes forward easily and successfully, and the results are a permanent increase in the conference.

Praying men into the work rather than overcoming their prejudice by argu-

ment, appeals to me from every viewpoint. When the Spirit of God begins to move upon hearts, then men catch a vision of the love and power of God, and the need of workers. When they gain a deeper experience, then it is they can hear the still small voice saying, "Who will go for us?" and they will be ready to answer, "Here am I; send me." No urging will be necessary. At camp-meetings I have been impressed more and more that this is the way to proceed. Successful business men have come to me and to other brethren asking that we pray with them in secret on this matter. On their knees God sends conviction, their vision is cleared, and they answer the call.

Our meetings in the churches should be very spiritual; they should bring an uplift, they should carry a revival in their wake; and while the needs of the work should be presented in all their reality, and the call of God given in no uncertain tones, still, room should be allowed for the working of the Holy Spirit upon hearts, and opportunity given for prayer with any burdened soul.

Finally, as to our own experience as leaders in this work: I shall not take time to go into this fully. I am confident that we must set the pace spiritually as well as in every other way. There is without doubt a new experience ahead of us as leaders, or we shall drop out of the leadership, and men who have the vision will take our places. "A deeper and wider experience in religious things is to come to God's people. Christ is our example. If through living faith and sanctified obedience to God's word, we reveal the love and grace of Christ, if we show that we have a true conception of God's guiding providences in the work, we shall carry to the world a convincing power. A high position does not give us value in the sight of God. Man is measured by his consecration and faithfulness in working out the will of God." — "Testimonies," Vol. IX, p. 274.

So I pray, with Paul, that God "would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:16-19.

J. W. MACE.

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FOURTEEN new believers have been baptized in Southern California,—three at San Fernando, three at Long Beach, and eight at Los Angeles.

SIXTEEN young people from among the students of Emmanuel Missionary College were baptized on the last Sabbath of the school year.

DURING the closing days of school at Mount Vernon Academy, twenty-two young people went forward in baptism.

A CHURCH organization of nineteen members has been formed at Oxnard, Nevada Conference.

A CHURCH of nineteen members has been organized at Dowagiac, West Michigan Conference.

## Religious Liberty Department

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

### CONGRESS PETITIONED FOR A NATIONAL SUNDAY LAW

THE Sunday law agitation in the United States has been the means of opening the columns of many newspapers to both workers and lay members for a presentation of religious liberty principles, in which the question of the true and the false Sabbath has been made prominent.

Workers and lay members in many parts of the country have taken advantage of the opportunities offered by the editors, and have devoted much time and put forth much effort toward enlightening the masses on Sunday keeping and Sabbath keeping.

To illustrate how much can be accomplished through the newspapers in giving the message concerning these subjects, an instance will suffice: For several weeks one worker in South Carolina has been presenting a series of articles in one of the large newspapers in that State, on the "Great Controversy Between Christ and Satan over the Sabbath." This series of articles continued four months, and at its close the worker says there have been additions to the church, others are keeping the Sabbath, and still others are interested. He says, "I would say this is an excellent way to speak to the public. It gives us an entrance with the message into practically every home, and is read in this form by many who would not read it otherwise."

One important announcement our brother has made in his newspaper work, and which is worth noting on for use elsewhere, is as follows: "If any one has read these articles with interest, it would be a pleasure to hear from him. If any would like free literature, or the title of books that would give them added light on many subjects I have not even mentioned, especially the prophecies, I should be glad to hear from them."

He then mentions the fact that services are held every Sunday night at a certain address, and every Sabbath at the Adventist church.

This worker fully appreciates the importance of the newspaper work, and is planning another aggressive campaign through this agency in the near future. That the newspapers should be used more than ever is evident from the fact that the Sunday law reformers have recently presented to Congress a petition containing the most drastic Sunday bill for the entire United States ever proposed. The reformers have taken the first step toward introducing the bill, itself, and while these men now acknowledge that they are advocating a measure that would prohibit newspapers on Sunday, the running of railroad trains, and all other commercial interests, it behooves every lover of liberty to co-operate with the Press Bureau and Religious Liberty Department to warn the masses through the press of the dangers ahead should such legislation be passed.

We are living in stirring times, and every man and woman qualified to write

intelligently on civil and religious liberty should help us in this educational campaign. We are ready to supply literature in newspaper form to all who request it.

WALTER L. BURGAN.

## Appointments and Notices

### CAMP-MEETINGS FOR 1921

**Atlantic Union Conference**  
N. New England, Randolph, Vt., Aug. 18-28  
Maine ----- Aug. 25 to Sept. 4

**Central Union Conference**  
Colorado, Denver ----- Aug. 11-21  
Nebraska, Lincoln ----- Aug. 18-28  
Kansas, Hutchinson ----- Aug. 25 to Sept. 4  
Missouri, Kansas City ----- Sept. 5-11

**Columbia Union Conference**  
Ohio, Mt. Vernon ----- Aug. 11-21  
Chesapeake (white) ----- Aug. 18-28  
Chesapeake (colored) ----- Sept. 1-11  
District of Columbia ----- Sept. 8-15

**Lake Union Conference**  
N. Michigan, Cedar Lake ----- Aug. 18-28  
W. Michigan, Marshall ----- Aug. 25 to Sept. 4

**Northern Union Conference**  
Iowa, Nevada ----- Aug. 18-28

**Pacific Union Conference**  
S. E. California, Alhambra ----- Aug. 4-14

**Southeastern Union Conference**  
Cumberland, Knoxville, Tenn. ----- Aug. 18-28  
Cumberland (colored), Knoxville, Tenn. ----- Sept. 12-18  
Carolina, Charlotte, N. C., Aug. 25 to Sept. 4  
Carolina (colored), Charlotte, N. C. ----- Aug. 25 to Sept. 4  
Georgia, Atlanta ----- Sept. 1-11  
Georgia (colored), Atlanta ----- Sept. 1-11  
Florida, Orlando ----- Sept. 29 to Oct. 9  
Florida (colored), Orlando, Sept. 29 to Oct. 9

**Southern Union Conference**  
(White)  
Tennessee River, Nashville, Tenn., Aug. 4-14  
Kentucky, Louisville ----- Aug. 11-21  
Alabama, Clanton ----- Sept. 1-11  
Louisiana-Mississippi, New Orleans, La. ----- Sept. 22 to Oct. 2  
(Colored)  
Louisiana-Mississippi, Jackson, Miss. ----- Aug. 18-28  
Kentucky, Louisville ----- Aug. 25 to Sept. 4  
Tennessee River, Paducah, Ky., Sept. 8-18

**Southwestern Union Conference**  
N. Texas, Keene ----- Aug. 4-14  
Texico (New Mexico), Clovis ----- Aug. 11-21  
Oklahoma, Oklahoma City ----- Aug. 18-28  
Texico (W. Texas), Clyde ----- Sept. 1-11

**Eastern Canadian Union Conference**  
Ontario, Hamilton ----- Aug. 18-28  
Quebec ----- Aug. 25 to Sept. 4  
Maritime ----- Sept. 1-11

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### CUMBERLAND CONFERENCE ASSOCIATION

The annual meeting of the Cumberland Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Knoxville, Tenn., Aug. 18-28, 1921, for the purpose of electing officers and transacting such other business as may come before the meeting. The first meeting will be called at 10 a. m., Aug. 23, 1921.

B. F. Kneeland, Pres.  
T. E. Pavey, Sec.

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### CUMBERLAND CONFERENCE

The annual session of the Cumberland Conference will be held at the camp-ground in Knoxville, Tenn., Aug. 18-28, 1921. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members. Officers will be elected and plans laid for the work of the conference for the coming year. A large delegation is desired. The first meeting of the conference will be called at 9:30 a. m., Aug. 19, 1921.

B. F. Kneeland, Pres.  
T. E. Pavey, Sec.

### CAROLINA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The third annual session of the Carolina Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Charlotte, N. C., August 25 to September 4, for the purpose of electing officers for the ensuing year, and to transact such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members or major fraction thereof.

R. I. Keate, Pres.  
C. N. Keiser, Sec.

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### CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INCORPORATED

Notice is hereby given that the annual meeting of the members of the constituency of the Carolina Conference Association of Seventh-day Adventists, Incorporated, will be held in connection with the annual conference and camp-meeting at Charlotte, N. C., August 25 to September 4, for the purpose of electing a board of directors or trustees for the ensuing year, and transacting such other business as may properly come before the meeting. The first meeting will convene at 10 a. m., Monday, Aug. 29, 1921. All accredited delegates to the Carolina Conference meeting are members of the constituency of this association.

R. I. Keate, Pres.  
C. N. Keiser, Sec.

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### NORTH CAROLINA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that a meeting of the constituency of the North Carolina Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting of the Carolina Conference in Charlotte, N. C., August 25 to September 4, for the purpose of electing a board of trustees and transacting such other business as may come before the meeting. All accredited delegates to the Carolina Conference are members of this constituency. The first meeting will convene at 10 a. m., Monday, Aug. 29, 1921.

R. I. Keate, Pres.  
C. N. Keiser, Sec.

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### OKLAHOMA CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Oklahoma Conference Corporation is called to convene in conjunction with the annual conference and camp-meeting, August 18-28, in Oklahoma City, Okla. The first meeting of the corporation will be held Aug. 22, 1921, at 3 p. m. This meeting is called for the purpose of electing officers for the ensuing year and for transacting such other corporation business as may demand attention. All accredited delegates to the conference are delegates to the corporation.

M. B. Van Kirk, Pres.  
C. L. Stilson, Sec.

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### TENNESSEE RIVER CONFERENCE ASSOCIATION

The regular meeting of the constituents of the Tennessee River Conference Association of Seventh-day Adventists is called to meet on the camp-ground, at Nashville, Tenn., Monday, Aug. 8, 1921, at 10 a. m., for the election of officers and the transaction of any other business that may come before the body.

M. A. Hollister, Pres.  
C. B. Caldwell, Sec.

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### PARADISE VALLEY SANITARIUM

Any one interested in the nurses' training course should write for our new calendar and application blanks. The next class begins August 15. Address Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

### NORTH MICHIGAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the next annual session of the North Michigan Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Cedar Lake, Aug. 18-28, 1921, for the purpose of electing the board of trustees and transacting such other business as may properly come before the association. First meeting will be called at 10:45 a. m., Monday, Aug. 22, 1921.

H. H. Hicks, Pres.  
A. P. Petersen, Sec.

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### OKLAHOMA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The twenty-seventh annual session of the Oklahoma Conference of Seventh-day Adventists is called to convene August 18-28 in connection with the annual camp-meeting in Oklahoma City, Okla., for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may properly come before the conference at this time. Each church is entitled to one delegate for its organization and one additional delegate for every fifteen members or major fraction thereof. The first meeting is called for Aug. 19, 1921, at 2:30 p. m.

M. B. Van Kirk, Pres.  
C. L. Stilson, Sec.

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### THE COLORADO CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting, August 11-21, Rocky Mountain Lake Park, Denver, Colo. The first meeting will be held at 10 a. m., Aug. 12, 1921. Officers will be elected for the coming year, and such other business will be transacted as may properly come before the conference. Each organized church is entitled to one delegate at large, and one for each fifteen members, or fractional majority thereof.

W. A. Gosmer, Pres.  
M. G. Haynes, Sec.

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### THE SEVENTH-DAY ADVENTIST ASSOCIATION OF COLORADO

Notice is hereby given that the Seventh-day Adventist Association of Colorado will convene August 18, at 5 p. m., in connection with the camp-meeting to be held at Rocky Mountain Lake Park, Denver, Colo. The duly elected delegates to the Colorado Conference of Seventh-day Adventists are delegates to the Seventh-day Adventist Association of Colorado. The purpose of this meeting is to elect the officers for the ensuing term, and to transact such other business as may properly come before the association.

W. A. Gosmer, Pres.  
M. G. Haynes, Sec.

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### THE KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Kansas Medical Missionary and Benevolent Association, the corporation controlling and operating the Kansas Sanitarium and Hospital, of Wichita, Kans., will hold its annual meeting at Hutchinson, Kans., on Tuesday, Aug. 30, 1921, at 10 a. m. This meeting is called for the purpose of electing trustees for the ensuing term, for receiving reports, and for conducting such other business as may come before the association.

B. G. Wilkinson, Pres.  
G. H. Curtis, Sec.

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### PUBLICATIONS WANTED

Mrs. R. W. Clevenger, R. F. D. 1, Baton Rouge, La.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England.

Nellie McMullen, care of C. S. Lamastus, R. F. D. 1, Drew, Miss.

### YOU WON'T BE DISAPPOINTED IN THE SEPTEMBER WATCHMAN MAGAZINE

**International Politics.**—There is a new gun heralded—will shoot five tons 300 miles—"so terrible as to prevent war." That sort of war remedy has been used from the earliest times, as Alonzo L. Baker shows in his "New Engines for New Wars." What will stop war? Mr. Baker tells us.

**Evolution in Education.**—Logically but entertainingly, Chester A. Holt discusses the evidences of the evolutionistic theories of world-making in "It's the Type of Mind That Counts." The type of mind which is convinced by a scaffolding that a house grew from a grape trellis, or which can tell from the location of a stove that it was made out of thirteen calories of heat and a spoonful of carbon dioxide, "or something"—well, read the article.

**Evolutionistic Religion.**—Recently a noted writer seriously proposed as a remedy for the world's ills, the making of a new and up-to-date Bible, filled with the best ancient and modern thought. The old Bible, he



says, can no longer save the world. George W. Rine discusses this subject in "Does the World Need a New Bible?"

#### Other Leading Articles

- "The Coronation of Earth's Great King," Tyler E. Bowen.
- "The Good News," Agnes Lewis Cavinness.
- "Shall We Welcome Goliath, or Kill Him?" Robert B. Thurber.
- "Ifs Along the Road to Salvation," Elizabeth A. Tollmann.
- "The Crime Wave and the Cigarette," Daniel H. Kress, M. D.
- "Aunt Silviney on Heredity," Kate Hanaway.

\* \* \*

### "CANADIAN WATCHMAN" FOR AUGUST

Three new things to think about:

1. A New Number.
2. A New Cover Design.
3. A New Governor-General.

Canada's new governor-general is a fine-looking man, hence we can truthfully say that the August Canadian Watchman has a good-looking cover.

The contents—something is found to satisfy every mood. The editorials will rivet your attention upon world events. If interested in foreign missions, "Chinese Made Easy for All" will cause you to feel grateful that millions, previously unable to read or even to secure reading matter, will now have access to Christian literature.

Are you pessimistic? Turn to the articles on "Fault-Finding" and "The Value of Work," and extract the moral.

If discouragement has gripped you, read "The Burden-Bearer" and "The Gleaners." In "What Is Wrong?" M. N. Campbell has very ably presented some potent facts regarding world conditions.

"A Lesson in Mercy" will hold the interest of both seniors and juniors.

In "The Training of the Child," fathers and mothers are given pointers that should open their eyes.

"The Next World Empire," "Who's Who in Spiritism," "The Law of God," and "The Sabbath" afford food for serious thought.

The busiest of business men will take time to glance at the departments, "Seen Through Others' Eyes" and "News Notes." The most weary of laborers are never too tired to enjoy good pictures.

Thus we send out the August Canadian Watchman, assured that it will receive a hearty welcome. Share this blessing with your friends by ordering early, before the supply runs low. Do it now. Canadian Watchman Press, Oshawa, Ontario.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

**Richards.**—Mrs. Adelaide Hayward Richards died at her home in Lynn Haven, Fla., July 11, 1921.

Mrs. C. W. Jones.

**Evans.**—Mrs. Augusta M. Evans was born in Germany, in 1842, and died in Fresno, Calif., June 27, 1921.

G. A. Wheeler.

**O'Reilly.**—Amos Chapman O'Reilly was born in Canada. He died March 10, 1921, and was laid to rest at Wapato, Wash.

B. M. Grandy.

**Snyder.**—Leemma Snyder was born in Illinois, May 11, 1892, and died at Boulder, Colo., July 9, 1921. Her husband and eight children mourn.

T. W. Brown.

**Eldridge.**—Mrs. Sarah Eldridge was born in Ohio, and died at Grove, Calif., May 28, 1921, aged 9 years. A niece is the nearest surviving relative.

A. J. Osborne.

**Kirkpatrick.**—Charles M. Kirkpatrick was born in Gove County, Kansas, Sept. 14, 1887, and met death in a coal mine accident near Duquoin, Ill., June 29, 1921.

E. F. Ferris.

**Rose.**—Margaret Grant Rose was born in Charleston, S. C., Nov. 11, 1878, and died June 27, 1921, in the same city. Her mother, sister, and two brothers survive.

E. E. Chitwood.

**Lovestedt.**—Nelson Gustaf Lovestedt was born near Lakeside, Nebr., Nov. 14, 1898, and died at Boulder, Colo., June 30, 1921. His father, two brothers, and four sisters mourn.

B. W. Brown.

**Dutcher.**—Mrs. Ellen Dutcher was born in West Virginia, Sept. 11, 1854, and died July 8, 1921. She is survived by two sons and two daughters, her father, four brothers, and two sisters.

L. E. Brant.

**Poland.**—Charles Poland was born in Germany in 1830, and came to America in 1847. His death occurred at Dublin, Ga., July 14, 1921. A son and daughter are the immediate relatives left to mourn.

W. A. McCutchen.

**Rose.**—Mrs. Grace Rose fell asleep in Jesus at her home in East Liverpool, Ohio, July 10, 1921, aged 40 years. She is survived by her husband, three stepsons, a mother, two sisters, and three brothers.

L. O. Gordon.

**Skaggs.**—James Louis Skaggs of Bloomington, Ill., was born near Summer, Ill., Aug. 24, 1859. He was married to Elizabeth Stein in 1878. His death occurred July 1, 1921. He is survived by his companion and four of their six children.

P. C. Hansen.

How about your health?

# Constipation:

Cause, Prevention, and Cure

A NEW BOOK

by

G. H. HEALD, M. D.

Constipation is an ever-present malady, and is perhaps the foundation of more ailments to which the human family is subject than any other.

For the alleviation of this troublesome condition many drugs and nostrums are offered, most of which are seriously detrimental. In this little volume the subject is treated so exhaustively that with the information given one may not only effect a cure but gain a thorough knowledge of preventive measures.

"Constipation" is therefore

A BOOK THAT WILL BE WELCOMED BY MANY

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REVIEW & HERALD PUBLISHING ASSN.  
Takoma Park, Washington, D. C.

**SISTERS:**  
**Take a Sister's**  
**Advice**

**The Reason**



**Good Food:** How to Prepare It

Price, \$1.00

Order of Your Tract Society

HUTCHINSON, MINN., July 5, 1921.

I have secured a new educating book in the principles of cooking, by Mr. George E. Cornforth, chef at the New England Sanitarium.

We have several cookbooks, but this is a better one — up-to-date. It is all that the name indicates.

I am trying some of the recipes; they are plain and easy to put together.

The author gives such a variety of ways in which to use and combine the different foods that I am surprised that nuts, cereals, vegetables, and fruits can be used in so many ways and can produce so many palatable dishes.

No need to worry about what to have for dinner now. By looking in this new book I find something new and appetizing for every day.

There are over fifty recipes for desserts and puddings alone, suitable for every season of the year, to say nothing about sauces and pies.

I am thankful for this excellent book. It will help to educate us in better cooking, which will mean better health and more happiness to the family.

So get it. Use it.

MRS. M. S. REPPE.



WASHINGTON, D. C., AUGUST 11, 1921

EDITOR

FRANCIS MCLELLAN WILCOX

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C. A. HOLT

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E. E. ANDROSS      L. H. CHRISTIAN      J. E. FULTON  
O. MONTGOMERY      W. H. BRANSON

CIRCULATION MANAGER

L. W. GRAHAM

Because of the large number of articles constantly received for publication, 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 and Herald, Takoma Park, Washington, D. C.

## MISSION BOARD NOTES

MR. AND MRS. W. A. BERGHERM, of the Chicago Conference, bound for Buenos Aires, South America, sailed from New York August 3 on the S. S. "Huron." Brother Bergherm goes out to this new field to take up work as field missionary secretary. He probably will be associated with the Buenos Aires Conference.

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ELDER AND MRS. L. E. CHRISTMAN sailed from New York August 3 on the S. S. "Huron," bound for Buenos Aires, South America. Brother Christman responds to the call for home missionary work in the Austral Union Conference, which includes the republics of Argentina and Chile.

\* \*

PROF. AND MRS. W. W. PRESCOTT with Mr. and Mrs. A. J. Bristol, left Washington July 31 en route to Australia, being booked to sail from Vancouver on the S. S. "Makura" August 6, bound for Sydney. At the urgent request of the Australasian brethren following the Spring Council in April, Brother Prescott was invited to spend two years in the educational work in Australia. He has therefore been rapidly finishing up work in hand, preparatory to answering this call.

Brother and Sister Bristol, after many years of labor in the cause in this country, go with Brother and Sister Prescott as members of their family. The Australasian Union Conference Committee are happy in the expectation of Professor Prescott's service in their field, and have passed on to the General Conference Committee a resolution of appreciation.

We shall greatly miss these friends from the family of workers in Washington, and shall follow them with our interest and prayers. We recognize the reasonableness of the call from Australia, and earnestly desire to supply assistance. Brother Prescott's long experience in educational work, and his general grasp of the leading problems and policies of our world-wide cause, should render his services of special value to the whole Australasian field.

J. L. SHAW.

## FOREIGN HARVEST INGATHERING PAPERS

ON Wednesday, July 27, we began mailing the foreign Harvest Ingathering papers for 1921. This work will continue each day until all the orders in hand are filled.

The General Conference has given us printing orders for this year's Harvest Ingathering magazine in fifteen languages, and aggregating 286,000 copies. The translating and the mechanical work have been going forward since last March. For three months, one of our presses has been running on the four-color covers. Another press and the folder with automatic feeding attachment have been busy early and late for weeks, getting these papers ready.

We are glad to announce that on this date (July 29) papers are ready in the following languages: Bohemian, Danish-Norwegian, French, German, Hungarian, Italian, Polish, Portuguese, Slovakian, Swedish, and Yiddish. We expect to complete the Russian within a week. The Serbian and Finnish will follow. This leaves only the Rumanian, the translation of which is being made in Europe. We expect the manuscript very soon, and when it arrives this will be hurried to completion.

We hope to have all orders now in hand filled by about August 10. This will give abundant time for the papers to reach every part of this country and Canada before September 1, and will enable all to use the foreign magazines in connection with their English solicitation.

All who can use papers in any of the languages mentioned and who have not placed their orders should do so at once, as only one edition will be printed in each language, and when the stock is exhausted no more can be supplied.

It seems to be the experience of our workers, that donations are quite freely given by foreign-speaking people, so do not pass them by. And since the foreign editions are ready this year for the beginning of the campaign, we confidently expect the returns will be larger than ever before. S. N. CURTISS.

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## THE APPEAL OF THE PRESENT SITUATION

THE country is passing through a natural readjustment after the abnormal conditions brought in because of the Great War. The situation is by no means discouraging, and should not bring depression to the hearts of any of our workers, or of our brethren and sisters. It is the general opinion that the present business depression will be of short duration. During its continuance, it will be necessary for us to exercise a little closer economy than we have exercised during the days of high wages and unparalleled prosperity. It will be necessary for us to bind about our wants a little more closely, that we may have means wherewith to support the cause of God. Our colporteurs who are engaged in the sale of our books will need to put in a little fuller time, and work a little more earnestly. We believe that if this spirit is shown, a gratifying response will be met in our efforts to maintain our work upon its present basis, and even to advance it during the days of depression. This in-

deed must be our grand objective, because the work of the Master in the earth must not be allowed to suffer retrogression. Onward, ever onward, must be our watchword.

We have sent out some of our number to the far corners of the earth to proclaim the gospel. These workers must be supported. We cannot permit them to suffer want, nor can we turn a deaf ear to the urgent calls for help which come to us from those in spiritual darkness. We would be recreant to our duty if we should pursue this course. Hence the call of the situation to the church of Christ is for deeper consecration, for renewed faith, for spiritual devotion.

During the first half of the year there was failure on the part of our churches in meeting the full quota of mission offerings. We are confident that our brethren and sisters will more than make up this deficit during the latter half of the year. It will require faith and courage and hope to do this; but this spirit will be supplied by the Master, if we will only look to Him for guidance and for help. One thing we should settle at the outset, and that is, we must sustain our workers in the field. We must do this even at the sacrifice of personal convenience.

We need to go forth talking hope and faith and courage. We should recognize the crisis only that we may meet it. We should take account of the gathering clouds only that we may strengthen our stakes and prepare to weather the storm. Our help is in the Lord. He is the strength of His people. This work is His, and if we will move forward in faith and courage, He will supply the means. He will open avenues. He will work upon the hearts of those whom we may visit in the Harvest Ingathering campaign. All things are possible to those who believe.

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## EUROPEAN RELIEF FUND

Donations Received to July 28, 1921

Previously Reported .....	\$42,351.16
Isabell D. Duncombe .....	6.00
T. J. Sutherland .....	5.00
Kansas Conference .....	5.00
Wyoming Conference .....	1.00
New Jersey Conference .....	1.00
West Pennsylvania Conference .....	1.00
Newfoundland Mission .....	7.50
Indiana Conference .....	2.00
North Wisconsin Conference .....	12.00
West Michigan Conference .....	6.00
C. Jensen .....	1.00
Minnesota Conference .....	41.56
Southern Oregon Conference .....	2.65
California Conference .....	33.00
Central California Conference .....	12.50
Northern California Conference .....	.50
Southeastern California Conf. ....	15.00
Southern California Conference ....	5.45
Manitoba Conference .....	1.00
Mrs. Johanna Jacob .....	5.00
Mrs. H. Fuchs .....	3.00
Fred A. Kauer .....	7.00
Greater New York Conference .....	5.12
Massachusetts Conference .....	10.00
Nebraska Conference .....	5.10
Iowa Conference .....	.50
Western Oregon Conference .....	1.00
Alberta Conference .....	102.50
Saskatchewan Conference .....	5.00
Total .....	\$42,654.54