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# The Advent Review and Sabbath Herald

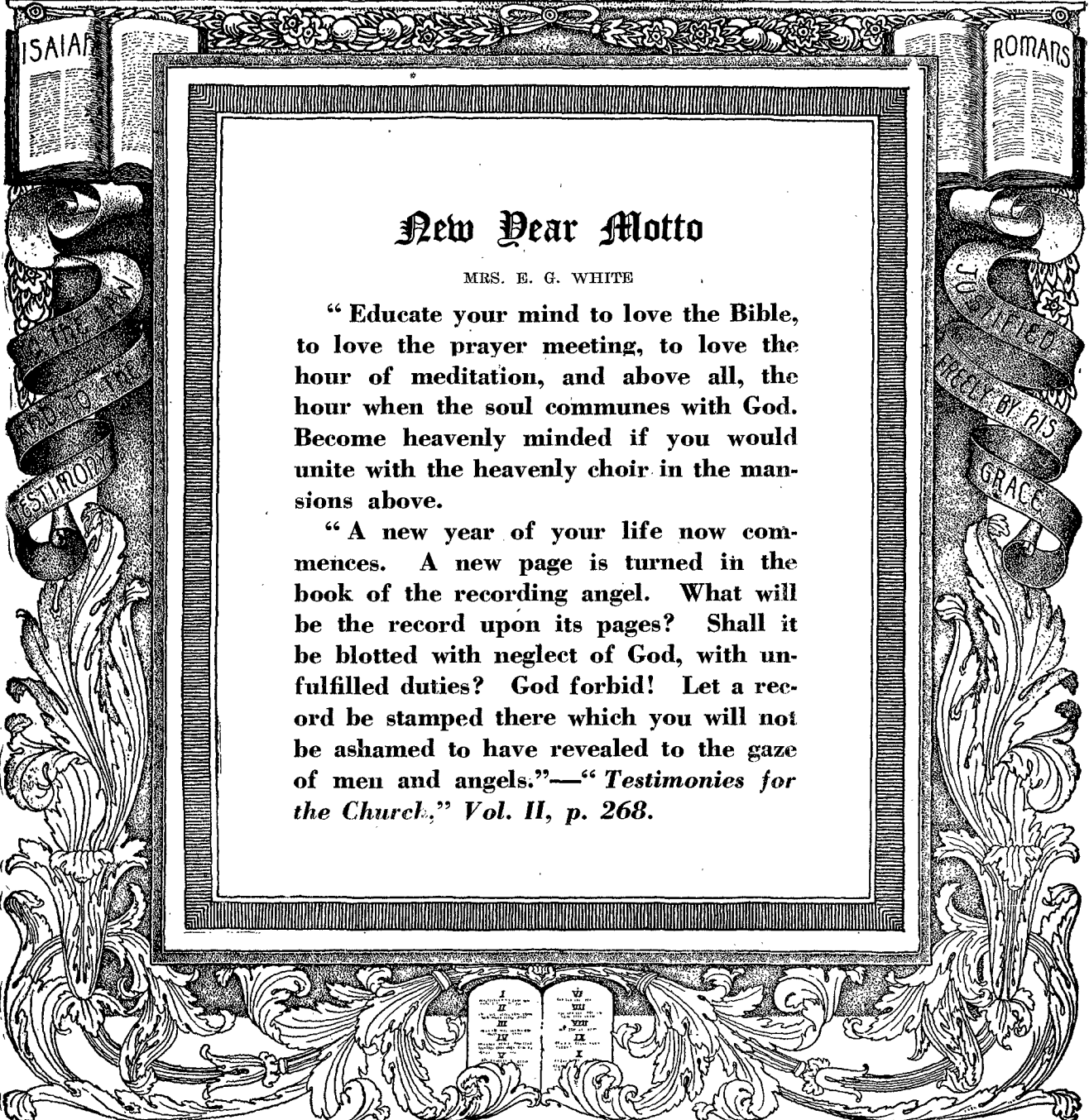


Vol. 97

Takoma Park, Washington, D. C., Thursday, January 1, 1920

No. 1

THE GOSPEL TO ALL NATIONS



## New Year Motto

MRS. E. G. WHITE

“Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and above all, the hour when the soul communes with God. Become heavenly minded if you would unite with the heavenly choir in the mansions above.

“A new year of your life now commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid! Let a record be stamped there which you will not be ashamed to have revealed to the gaze of men and angels.”—“*Testimonies for the Church*,” Vol. II, p. 268.

# "We Finish to Begin"

CHARLES THOMPSON

Assistant Treasurer General Conference

SOME years ago the writer was present at the graduating exercises of a class of nurses. Their class motto was, "We finish to begin." As I was going over the receipts from the field on our foreign mission goal of 25 cents a week per capita, and thinking of the close of the year 1919 and the program for 1920, this class motto came to my mind.

It is very evident that the year 1919 closes with the mission goal for the entire field reached and a handsome surplus in addition. Thus, from the viewpoint of the goal set we can say, "We have finished." But what about the future? Oh, "we begin." Begin what? Why, we begin, Jan. 1, 1920, on our new goal, and we wish to remind the REVIEW AND HERALD readers that our new goal is 50 cents a week per capita instead of 25 cents, as for the year just closed.

At the Fall Council of the General Conference Committee, held in Boulder, Colo., last October, the following recommendation was adopted:

"That we set the goal of weekly gifts for missions at 50 cents per member, excepting, however, the membership of the colored churches in the three Southern unions, and also the Mexican membership, for whom the goal shall be 30 cents a week per member; and that we continue on the same basis as heretofore the plan of allowing one fifth of the weekly rate to come back to union conferences to aid our colleges in training missionaries for the fields, and for relief of institutions, this come-back to apply also to any overflow above the weekly rate."

This recommendation was adopted without a dissenting vote, and now we stand face to face with this responsibility. The budgets from the fields abroad have been allowed by the Mission Board upon this basis. The missionaries, cheered by the setting of this new goal and the prospects it brings to them, have buckled on the armor with renewed courage and enthusiasm, and it now lies with the rank and file of the believers to make good. And we confidently believe they will. We find that some of our local conferences, with the goal at 25 cents, raised nearly 50 cents a week per member during 1919, and we know that much uninvested means is in the hands of many of our brethren and sisters. We believe that far more liberal offerings will be made in the future than have been made in the past.

The editor of the Pittsburgh *Leader*, in its issue of October 31, made the following statement:

"Man's extremity is God's opportunity. Human management of the affairs of the universe is failing. Without divine intervention the world and its people will plunge into chaos. America is rent asunder by the spirit of defiance of law and order. There appears to be no man or men big enough in this land to stay the rising tide of disaster. The President of the United States has failed to bring order out of disorder. No public man possesses power or influence sufficient to allay the turmoil; employer and employee cannot reach that mutual understanding, that necessary harmony, upon which the livelihood of all the people is dependent. . . . The American republic is already in the twilight of its darkest hour. It would be folly to deny the desperate conditions that exist."

When men of the world see the situation thus, what must the people of God see, aided by the light of the sure word of prophecy, by the influence of his Holy Spirit, by the enlightenment of his word, and by the information and counsel of the spirit of prophecy? We cannot but believe that such a vision will come

to them as will lead them not only to put into the cause of God their uninvested means, but will lead many who have large possessions to sell that they have and give alms. (See Luke 12:33.) Years ago we received the following counsel through the Testimonies:

"We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon this earth, but be getting things into as compact a compass as possible. The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save he that hath the mark of the beast." — Vol. V, p. 152.

In the same chapter we are also given this counsel:

"Do not wait until your imaginary wants are all satisfied. Do not trust to your feelings and give when you feel like it, and withhold when you do not feel like it. Give regularly, either 10, 20, or 50 cents a week, as you would like to see upon the heavenly record in the day of God." — *Id.*, p. 151.

I am sure we are following wise counsel in setting our goal at 50 cents a week. I am equally confident that the gifts and offerings of the advent believers will reach the full amount, and more. Facing the close of human probation, living when God's plagues and judgments are already falling upon the despisers of his grace, knowing that we are not following cunningly devised fables, we can be assured that all who have such a vision will consecrate themselves and dedicate their all to the finishing of the work of God in the earth. The only thing that stands between us and the end is the work of getting the gospel message and mercy's invitation to every nation, kindred, tongue, and people. I am sure, my brethren, as I speak to you through this article, that your united response will be, "In Christ we are abundantly able to reach the goal and finish the work."

That God may bless to this end is my prayer.

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

JANUARY 1, 1920

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# The Advent REVIEW AND Sabbath HERALD



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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., JANUARY 1, 1920

No. 1

## What of the Future?

We do not need to ask, What of the past? as relates to our own experience. We possess a record of that already. We know what the past year has brought in the way of victory and in the way of failure. We can recount many blessings from God. As did Jacob of old, we can set up at the end of the year a pillar and name it Ebenezer. God has indeed blessed us "hitherto." Every success in life has been due to his loving watchcare and prospering hand.

But not all has been success. The last year's record is marred with many blots. Our mistakes have been chargeable to ourselves. We have failed because we have trusted to ourselves instead of to God; because we have chosen our own way instead of God's way; because we have felt that we were sufficient for the things of life, and did not recognize that our sufficiency must be of God. How many times we have gone on alone, and left God out of consideration! How many things we have ventured without asking divine guidance! How many decisions we have made without asking divine wisdom! It is because of this remissness on our part that we have failed.

But we cannot undo the past. We must let it go. And we must not live under the pall of its memory. If we do, we shall rob present duties of the energy they demand. We should recall the past only for two reasons:

1. To make right its wrongs in so far as we have failed to do this. Have we sinned against God or against our fellow men? Humbly and contritely we should confess the sin. Have we done a fellow man an injustice? We should make restitution. We should come to the beginning of the year with a clear record as far as we are able to make it so.

2. We should recall the past for the lessons which it has brought us. We may learn, if we will, from the mistakes of yesterday. We can say in the words of another:

"Thrown have I been, not once, but many a time.  
Victor from vanquished issues at the last,  
And overthrower from being overthrown."

If from the lessons of the past we may learn to escape the pitfalls of the enemy in the future, then even past failures will not be without profit.

Then let us turn our faces resolutely to the future. A new year opens before us. Let us make it the best year of our lives. We can do this only by living every day as becomes servants of the Most High. We should make every day one of Bible study and of prayer. We should make the record of every day a record of some good accomplished, some word of encouragement spoken, some life made better by our touch.

God has great things in store for every one of us individually. Let us expect these great things of God; and trusting in his power, let us attempt great things for him. Let us throw ourselves out into the great currents of his blessing; let us loosen from our old moorings, and venture something for Christ and for his cause. We shall be surprised at the success which will come to us.

Let us cherish in the year to come, even in the dark, forbidding circumstances under which we may be compelled to live and labor, the spirit of hope and optimism. Let us smile and keep sweet under the pressure of the world's great work, taking our place among the lifters, and helping as need be the leaners and those who are so constituted that they must depend continually on human props.

We wish for all the readers of the REVIEW AND HERALD a happy New Year, better and happier than the years that have come and gone. Forgetting the things that are behind, and reaching forward to those things that lie before, let us press forward for victory in the Lord Jesus Christ.

F. M. W.

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## Wearing Ornaments

Is it wrong to wear ornaments? No, certainly not. "Why," you say, "I thought the Scriptures forbade the wearing of ornaments." Well, if you have so read the Bible, you will need to look more closely into its teaching; it is the *kind* of ornamentation against which it speaks.

But while a certain kind of adorning is spoken against, the Bible admonishes us to put on another kind, which is of infinite value. This all true Christians should make haste to do. Let us notice a few texts:

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 1-4.

This scripture condemns the wearing by Christians, of gold and costly array for the purpose of ornamentation. Outward adorning for mere show and an exhibition of pride, God hates, and it should not be done by his followers. But an inward adorning is urged. He speaks of the "ornament of a meek and quiet spirit." This is a precious ornament; it is worn by far too few.

This ornament is of such value as to be beyond the power of all the gold and costly jewels of earth to purchase. And those who have this heavenly ornamentation need no other; they desire no other; shall

I say they wear no other? By its side some jewel dug from the dirt of a mine of this earth seems but a worthless thing. The Saviour, when on earth, was adorned with precious jewels of a heavenly character, but one cannot think of him as going about decked with golden trinkets. And he is our example.

Of some in ancient times we read: "They had golden earrings, because they were Ishmaelites." Judges 8:24. Observe, they wore gold "because they were Ishmaelites." The heathen in many lands do this yet, in their ears, in their nose, on their arms and ankles. They wear these "because they are heathen." Many in more Christian lands follow quite closely in the footsteps of those who "know not God."

We believe there should be — yes, will be — a noticeable difference in this respect between God's true people and those who are not his. In the spring, when a new life appears in all nature and the sap is carried to the end of the utmost twig on the tree, the dead leaves fall off. So it will be in the life of a sincere Christian. In dress, or in other things, he will represent the humble Nazarene. When the new life appears, bringing the inward adorning, the cheap ornaments of death and decay fall off.

There is another scripture which speaks of the wearing of ornaments that we will notice here:

"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." Prov. 1: 8, 9.

Here is a scripture our Christian young people should not overlook. There is a craze in the world for jewelry. It is seen on every hand. Store windows are embellished with it; and while it may dazzle the eye, it is of no real value. As we go about we see the young bedecked with rings on their fingers and chains about their necks, perishable ornaments which only serve to advertise the fact that the true ornaments, whose value is beyond that of the ruby and diamond, are not worn. O, how sad!

No diadem a young man or a young woman could wear would so adorn them as a disposition to honor father and mother by listening to their instruction and giving heed thereto. The parents have learned much from study and experience. Untold heartaches and lasting disgrace have many times come because their wise counsel was disregarded.

We are in a time when "disobedience to parents" is a sign of the times. But let it not be so among us. Father and mother are growing old. Their hair is being silvered by age and the cares of life. Their step, perchance, is growing slow, and adversity has furrowed the cheek. Their shadows are lengthening, and ere long their sun will set. Resolve that you will put on the ornament spoken of by the wise man, that their sun may not go down clouded with regret and remorse that their children are numbered among the disobedient.

G. B. T.

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## Close to the Truth

IN a recent editorial in the *United Presbyterian*, the editor comes so near to the truth concerning man's state in death and the resurrection that we wonder that he did not consistently carry out his argument and arrive at the Bible viewpoint of the unconscious sleep of the dead till the resurrection day. To give the full setting, we quote the editorial entire:

"A most solemn and most sad part of the funeral service in the cemetery is the committal that is frequently pronounced when the body is being lowered into the grave. There is a re-

minder of mortality in the words, 'We commit his body to the ground, earth to earth, dust to dust, ashes to ashes.' There is a reminder of immortality in the words, 'We commit the spirit unto God who gave it.'

"The apostle Paul in the last days of his life, and in his farewell letter to Timothy, announced a committal for himself, which makes an interesting comparison to the modern committal which is so often used. His sublime confession of faith is: 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'

"That day' to which he was looking forward must be the day of judgment. He had a treasure which it was his desire to put in the hands of some one who could be trusted. In many of the experiences of life the Lord had revealed himself to Paul as the only one powerful enough and wakeful enough for such a trust. Because Paul knew him he was confident of the safe-keeping of what was most precious to him.

"Is it Christian doctrine to commit the body to the ground? Is it the fate of the body to become dust and ashes when it is placed in the grave? It is very possible to conceive of a future existence independent of the body. The polished scholars of Greece and Rome described the other world as a world of shades, of disembodied spirits, who lived a joyless, miserable existence from which they longed to escape and return to earth. As Vergil puts it, 'They pass their days in a sort of shivering despair.' Christianity is not distinct in teaching the reunion of body and soul. That is the meaning of the mummies of Egypt. But Christianity is alone in giving a noble conception of the resurrection body, and the confidence of such a resurrection is based upon the risen Lord who is known and trusted.

"The body is a part of the Christian's treasure. It is worth a great deal to him. Long use of it has given him an affection for it. Whatever the minister who presides at this funeral may say as the body is put into the grave, the Christian need not feel that he is committing his body to the ground. He probably has no confidence in the earth as a guardian of anything that is precious to him. Does he not have a right to commit his body to the Lord, because it is a part of his treasure, and because the Bible points to him as the Saviour of the body?

"In remaining for forty days upon the earth with his own resurrection body, the Lord has revealed much about the nature of the body with which his people shall rise. His body was not a phantom, but something that could be touched and handled. It was a body wonderfully like the body which he had worn during his public ministry. It was a body not subject to the laws of earth. It could pass through locked doors, could suddenly vanish from sight, could ascend into heaven. More than that may not be certain about the resurrection bodies of his people. As a part of his treasure every Christian may commit his body, not to the ground, but to the Lord, whom he knows, with the certainty that it will be kept for him against that day.

"When Paul speaks of committing something to the Lord, there must have been a memory of the last words of Jesus upon the cross, 'Father, into thy hands I commit my spirit.' Paul was only doing what his Lord had done before him. He was committing his soul, as the best part of his treasure, to the one whom he knew and trusted. It is possible to ask questions to which no answer can now be given. What is the state of the soul until the time it is reunited with this body? What are the enjoyments and employments of the spirit world? But to believe in the life everlasting, an endless and happy existence in the presence of God and under his guardianship, as well as to believe in the resurrection of the body, is the natural faith of every one who knows him in whom he has believed, because knowing him brings a full confidence that he is able to keep all the treasure which is committed to him against that day."

The editor of the *United Presbyterian* is quite right in saying that the day to which Paul looked forward is the day of judgment. Paul's hope and the hope of all the Bible writers was in the resurrection of the body, to take place at "that great day." It is true that "it is very possible to conceive of a future existence independent of the body;" but the question for Christians to ask themselves is, Does the Bible teach this doctrine held by the scholars of heathen Greece and Rome?

Again it is true that "it is possible to ask questions to which no answer can now be given," but many questions the Bible does clearly answer, and among them is this question of the state of the soul until the time it is reunited with the body.

As we read in Job:

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 12, 21.

But Job's hope and assurance was in the resurrection day. He says:

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job 19: 23-27.

His wish that his words might be written in a book and kept forever, has been signally fulfilled. Who can doubt that his assurance of a part in the resurrection of the righteous will prove equally true?

In Ecclesiastes 9: 5 we are told that "the living know that they shall die: but the dead know not anything."

The Lord Jesus himself also describes that state as a sleep, and the resurrection is spoken of as an awakening out of sleep. John 11: 11.

It is needless for us to trace further this Bible truth of the unconscious state of the dead. Except for the resurrection which the death and resurrection of Christ make possible, those who have died have indeed perished. But their life is hid in him; and when he comes, they shall hear his voice, and all that hear shall rise, some to everlasting life, and some to suffer the final penalty of their evil deeds.

May the Lord grant that, if we lie down in death's dreamless sleep, our last thought on falling asleep and our first thought on awakening may be of that dearest Friend who died that we might live.

L. L. C.

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## Shall I Go to the Mission Field?

### Number Four

#### 5. Is my health sufficiently good for a mission field?

In deciding this, an experienced physician, preferably the superintendent of one of our sanitariums, should be consulted. It is not wise to trust one's own judgment. There are workers who hesitate to go to a mission field for health reasons who might live in countries like Africa, India, or China quite as well as in the homeland. On the other hand, there are those who think their health sufficiently good who should not go. The Mission Board asks all foreign mission appointees to furnish a physician's statement regarding their health. The Board believes that a man who has no proper physical qualifications ought not to go. In the field, however, much depends upon the manner of life of the missionary. The strong, robust man who is not judicious in caring for his health may not endure a trying climate so successfully as the man less strong physically, who carefully follows the common rules of healthful living.

#### 6. Can I learn a difficult language?

If still young and vigorous, why not? Missionaries in all parts of the world are doing it. If you are under forty (it would be better if the appointee were not over thirty-five), willing to apply yourself, and free from other engagements, it would be strange if you were not able to get a working knowledge of a foreign language. Robert E. Speer, in a leaflet

entitled "What Constitutes a Missionary Call?" says:

"A man says, 'Well, the inability to learn a language constitutes a ground of exemption.' Yes, if it is real; but is there any man that will allege that as his disability? Most of you talk one language already. I could imagine a mute alleging that excuse, but not an adult man who has managed to get into college. We have learned one language. There are a few million babies in this country learning a language now, and they haven't nearly as good a start at learning a language as you and I have. There is a multitude of ignorant people coming over here from the slums of Europe, and before very long most of them, with dull and undisciplined minds, will be speaking our language fluently. The brain is not the only faculty in the acquisition of a new language. A man who mingles among the people takes the language in through his pores. And, after all, the great faculty is the will. If a man wills to learn and goes out among the people, he will learn. Any man who has a jaw can learn a second language, just as he learned a first, if he wills to do it and sinks himself among the people to whom he goes. It is a very different thing learning a language on the other side of the world from trying to pick it up here. As Mr. Wilder used to put it, learning a language here is just like pouring water into the little interstices of a sponge for a day or two until you get it full, while learning a language over there is sousing your sponge in the water and letting it penetrate every pore. Every man of us who has learned one language is able to learn another if he wants to and will put his life into it."

#### 7. Do the love of home and close family ties exempt one from foreign missionary service?

Let the Master answer:

"A man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me." Matt. 10: 36-38.

No human ties should keep the believing child from doing his Master's service. To Peter, who left all to follow the Saviour, Christ said:

"Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

Aged or infirm parents or near relatives, unable to care for or to support themselves, may, of course, make it inadvisable for a worker to go to a mission field. We hesitate to give counsel in such cases. He who carries the world's need upon his heart, who knows the path our feet should take, is well able to give wisdom and guidance to his servants. Those who lay all their plans at his feet, willing to do his will, may be sure he will lead.

God so loved the world that he gave. No heavenly tie prevented him from making the supreme gift of his Son. Should not that same love inspire us to leave all and follow him wherever he may lead?

"What if your own were starving,  
Fainting with famine pain,  
And yet you knew where golden grew  
Rich fruit and ripened grain,  
Would you turn aside while they gasped and died,  
And leave them to their pain?"

In the next article we will consider the following question:

Before answering a call, should I not have a definite conviction that I should go, and a burden for the people in the field to which I have been called?

J. L. SHAW.

\* \* \*

THEY fail, and they alone, who have not striven.—  
*Aldrich.*

# Some Bible Stories in the Light of Modern Theology

EUGENE LELAND

AN article appeared in the Sunday edition of one of the big New York dailies recently, entitled, "Why It Is No Longer Necessary to Believe That the Whale Swallowed Jonah."

That heading suggests that heretofore it *has* been necessary to believe the story, but now that a learned divine has explained it in harmony with the researches and teachings of modern theology, it is no longer necessary to believe it!

The reason why it is said to be no longer necessary to believe the story is that in some of its details it is altogether contrary to the operations of the ordinary laws of nature, as we understand them. For instance, it is claimed that the whale's throat is not large enough to enable it to swallow an ordinary-sized man at a single gulp without choking to death; that there would be insufficient ventilation for the man after he had been swallowed by the whale; that the action of the digestive fluids in the whale's stomach would prove fatal to the man; and a few other objections of the same nature.

That argument excludes the supernatural entirely, and if every story in the Bible is to be submitted to that test, the article in question might better have been headed, "Why It Is No Longer Necessary to Believe the Bible," for the great majority of the stories in the Bible are simple records of the supernatural. They are contrary to nature in every particular.

We common people have always believed that true Christianity consists, among some other things, in believing what the Bible says, and for the simple reason that it was God who said it. To be sure, God has said quite a number of things in the Bible that, with our little, finite minds, we are not able fully to understand, or to harmonize with the general working of the laws of nature as we understand them; but that should not, and does not, prevent us from believing them.

We believe that when the Almighty undertakes a work, he is abundantly able to accomplish it, even though we may not be able to understand just how he does it; and when he gives an account of his work through his prophets, he simply makes a brief statement of the fact that the work was done, without giving the details as to how it was accomplished, and for the very simple reason that we could not comprehend them if he did.

To suggest objections and doubts about a Bible story like that of Jonah and the whale, or any other story, for that matter, is to assert that whatever cannot be understood and explained in harmony with the laws of nature, or with what our poor, weak minds can understand, must for that reason be untrue, and must be explained by what we can understand, or be rejected entirely as fiction.

But that is not God's method of giving an understanding of his great works, such as creation and redemption. "Through faith we understand," Paul says, "that the worlds were framed by the word of God." Heb. 11:3. And that is the only way that any one can get an understanding of the formation of the earth. A child can really understand more about the creation of the world by simply believing

the story as it is related in the first chapter of Genesis, than the wisest philosopher or the most profound theologian can understand about it by reasoning upon it for a whole lifetime. The child believes the simple statement, and by that means gains an understanding. The skeptical theologian attempts to reason upon the subject; but the more he reasons, the less he knows about it; and the less do people know about it who attempt to gain an understanding of the subject by reading his reasoning. The child believes that the Creator did the work. The skeptical theologian undertakes to tell how he did it, and in so doing he makes the Creator altogether such a one as himself. An almighty, infinite Creator, incapable of saying anything or doing anything but what a finite creature is perfectly capable of comprehending and understanding in every particular!

The patriarch Abraham was told by the Creator when he was nearly a hundred years old and his wife Sarah but a few years younger, that they should have a son. Sarah overheard the prediction, and, like our learned friend who laughs at the story of Jonah and the whale, she laughed at this story. She knew that the promise was entirely contrary to the laws of nature, utterly unreasonable from a human point of view, and absolutely unscientific; and therefore she would not believe it. But Abraham did not stop to consider the apparent impossibilities that stood in the way of the fulfilment of such a promise. "He considered not his own body now dead," but believed that nothing was impossible with God.

I do not know whether or not our friend would class this story along with that of Jonah and the whale as a *haggadah* (a legend), and smile contemptuously at the credulity of the common people who believe it to be an actual fact. But if he does not believe it, he will miss the most wonderful blessing that human beings can experience, a blessing, however, that comes only to those who do believe it, namely *righteousness by faith*.

Then there is the story of Moses and the wonderful things he did in the land of Egypt, and in the wilderness after crossing the Red Sea in a miraculous manner; and the story of the manna, of the preservation of the shoes and clothing of the Israelites during their forty years' sojourn in the wilderness. Every one of these stories is altogether contrary to the working of natural laws.

And what about the prophet Elijah, who stopped the rain from falling upon the earth, brought fire from heaven on several different occasions, and finally went up bodily to heaven in a chariot of fire, and appeared on the mount of transfiguration several centuries later? Is this story also a *haggadah*, a fiction? And was the apostle Peter, who was one of the witnesses at the transfiguration scene, mistaken when he said several years afterward that they had "not followed cunningly devised fables" when they told what they saw and heard on that occasion?

There are many other Bible stories to which attention might be called — stories which to the mind of a skeptical theologian would be fully as inconsistent as the story of Jonah and the whale. One of these is the story of Balaam's ass.

Now an ass is generally supposed to be the personification of stupidity, and about the last thing one would expect an ass to do would be to talk. Yet the record is that this particular ass carried on quite a conversation with the ancient prophet, in order to justify his conduct. This story has been recorded as a true statement of facts as they actually occurred, and was accepted as such by all believers in the inspiration of the Bible, until some Bible skeptic made the remarkable discovery that an ass, that is, an ordinary ass, cannot talk, at least not in language that is capable of translation into English, as has been the language of Balaam's ass.

Is this story also, like that of Jonah and the whale and the others which we have noticed, to be relegated to the realm of fiction? The Bible writers appear to have had quite a taste for writing fiction, according to the teachings of modern theology!

It gives us quite a surprise to be told in our old age by a professed minister of the gospel of Jesus Christ, that these Bible stories, which were taught to us in the Sabbath school when we were children, are mere fiction. Mr. Robert G. Ingersoll, who was alive at that time and quite active, used to go about the country ridiculing these Bible stories, but he was not a preacher of the gospel, and he was honest enough to keep out of the pulpit. Such teaching was heard only from the platform and in the barroom, and was proclaimed by professed infidels and agnostics, and consequently their influence was not very great nor very lasting; but to be told these things from the pulpit, by professed ministers of the gospel, and to have them published and scattered broadcast by the leading journals of the day, cannot fail to destroy all reverence for God and all respect for his word.

The human mind is so constituted that it must believe and worship something. But if the Bible, and consequently the Christian religion, is not to be believed, we ask in all candor, What are we to believe? We look at the world outside of Christendom, and see it sunken in superstition, idolatry, and ignorance. Why is this?

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1: 21.

If God is known in the world at all, it must be in Christian lands, and through faith in the Bible as the means through which he is revealed to man. Shall Christianity follow in the steps of those described in the passage just referred to, by failing to glorify him as God? Shall professed Christians change "the glory of the uncorruptible God into an image made like to corruptible man," by limiting his power in the denial of his word? God forbid!

Again we ask, What are we to believe if the stories in the Bible are not to be relied upon as truth? As a professed believer and teacher of the Christian religion, what does the learned author of the article in question believe? He has told us what we are not to believe any longer; surely he ought to be able to tell us what we ought to believe. What does *he* believe?

One thing that the particular organization which he represents requires him to believe is the doctrine of the immortality of the soul,—that is, when one dies, he is not dead! He is required to believe that there

is an immaterial, immortal essence in man which survives the shock of death, retaining all the faculties of thought and action after death, but without material form, body, or brains!

This doctrine is absolutely unscientific, unscriptural, and entirely contrary to the laws of nature. But our learned friend is required to believe it in order to hold his position, and he doubtless does believe it.

Lord Macaulay is considered good authority on any subject upon which he has written, and here is what he has written upon the doctrine of the immortality of the soul:

"As to the other great question, the question, What becomes of man after death? we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably." — *Essay on Von Ranke's "History of the Popes of Rome."*

We might add in all truth that no philosopher, ancient or modern, *with the help* of revelation, has been able to prove the immortality of man, for no such doctrine is taught in revelation. It plainly declares that "the Lord of lords . . . only hath immortality." 1 Tim. 6: 15, 16. And much more in other places to the same effect.

The author of the article in question smiles at the credulity of one who believes that God was able to, and really did, prepare a great fish that actually swallowed Jonah, and then preserved him alive in the belly of the fish for three days and three nights: he can even subject the story to ridicule. But what shall be said of the credulity of one who can believe the doctrine that an immaterial, immortal soul, without form, body, or brains, can think and act after the death and dissolution of the body! How any one can picture to himself an immaterial, immortal soul without form or substance, is perfectly incomprehensible, much less imagine such a thing as thinking and acting.

But I presume that one who will dare question the word of Omnipotence will treat with lofty scorn or with silent contempt the audacity which dares to call in question a dogma of his creed. Nevertheless we make the attempt, and shall risk the consequences.

The Almighty has said, "The soul that sinneth, it shall die." Eze. 18: 4. But the doctor does not believe it, and shall we consider his unbelief in the word of God sufficient evidence to convince us as reasonable beings that the soul of man is immortal, no matter how unreasonable, unscriptural, unscientific, and ridiculously absurd the dogma may be? God forbid!

The Almighty has said that he prepared a great fish which swallowed Jonah, and our Saviour corroborated the story, but the doctor does not believe it. Should the doctor's unbelief be considered sufficient evidence by you and me and everybody else to make us discredit the story, limit the power of God, and bring the Christian religion into disrepute? God forbid! "Let God be true, but every man a liar!"

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THE highway of the upright is to depart from evil.  
— *Solomon.*

\* \* \*

"EVERY failure teaches a man something, if he will learn."

# Sabbath or Sunday?

G. W. STAHL

## "What Saith the Scripture?"

Do the Scriptures say the Lord commanded the keeping of the Sabbath? Yes. Ex. 20:8-11.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Do they say that the Lord commanded the keeping of Sunday? (No reference.)

Do they say the Lord blessed the Sabbath? Yes. Gen. 2:3.

Do they say he blessed Sunday? (No reference.)

Do they say he calls the Sabbath his holy day? Yes. Isa. 58:13.

Do they say he calls Sunday his holy day? (No reference.)

Do they say he offers great rewards to those who keep holy the Sabbath? Yes. Isa. 58:14.

Do they say that he offers great rewards to those who keep Sunday holy? (No reference.)

Do they say that Christians should pray about the Sabbath? Yes. Matt. 24:20.

Do they say that Christians should pray about Sunday? (No reference.)

Do they say what day we should rest upon after six days' work? Yes. Ex. 31:15.

Do they say that after six days' work we should rest on Sunday? (No reference.)

Do they say the Sabbath is perpetual? Yes. Ex. 31:16, 17.

Do they say that Sunday is perpetual? (No reference.)

Do they say the holy women kept the Sabbath according to the commandment? Yes. Luke 23:56.

Do they say the holy women kept Sunday according to any commandment? (No reference.)

Do they say it was Jesus' custom to worship on the Sabbath? Yes. Luke 4:16.

Do they say it was Jesus' custom to worship on Sunday? (No reference.)

Do they say it was Paul's manner to worship on the Sabbath? Yes. Acts 17:2.

Do they say it was Paul's manner to worship on Sunday? (No reference.)

Do they say the Lord punishes nations for not keeping the Sabbath? Yes. Jer. 17:27.

Do they say the Lord punishes nations for not keeping Sunday? (No reference.)

Do they say some power will think to change God's time? Yes. Dan. 7:25.

Do they say the Lord will ever change? No. Mal. 3:6.

Do they say that "teaching for doctrines the commandments of men" is vain worship? Yes. Matt. 15:9.

Do they say that "teaching for doctrines" the commandments of God is vain worship? No. Matt. 19:17.

Do they say that those who keep the commandments of God are blessed? Yes. Rev. 22:14.

Do they say that those who keep the traditions of the Roman Church are blessed? No. Rev. 14:10, 11.

Do they say there are six working days? Yes. Eze. 46:1.

Do they say the Sabbath is one of the working days? No. Ex. 20:8-11.

Do they say that the Lord gave us a sign between himself and us, that we may know that we are accepted of him? Yes. Eze. 20:11, 12.

Do they say that the Lord gave a sign designating Sunday as his holy day? (No reference.)

Do they say that God will give us a sign that we may know him? Yes. Eze. 20:19, 20.

Do they say that Sunday will be given as a sign, that we might know God? (No reference.)

Do they say that the Sabbath will be kept in the new earth? Yes. Isa. 66:22, 23.

Do they say that Sunday will be kept in the new earth? (No reference.)

This is what the Scriptures say. Do you say, Amen?

Let every one say, Amen.

Council Bluffs, Iowa.

# The Desire for Power

K. M. ADAMS

ONE of the earliest and most lasting wants of the human race is the desire for power. Ask any small boy what he is going to be when he becomes a man, and the answer very probably will be, "An engineer." Why does he want to be an engineer? As he sees the mighty railway engines racing by, pulling heavy loads, they seem to be alive with energy. The youthful imagination can conceive of no higher delight than to have control of the power of one of those throbbing locomotives.

When young people leave school and enter life, the search for power is still undiminished, though it follows different channels. The lawyer dreams of the power to mold the minds of juries and judges; the business man works night and day that he may have commercial power, that he may control great factories and industries.

Most of those who seek power are unacquainted with the laws that govern it, and many times, when they gain the coveted prize, it proves of great harm to them. We would not give a stick of dynamite to a child for a plaything. The dynamite has great power, and rightly used, is a great blessing; but the child knows nothing of its use or the laws which control it. A boy sees the engineer nonchalantly sitting in the locomotive with one hand on the throttle, and admires him greatly; but no one would trust the boy to control the engine, for he knows nothing about engines or the laws of steam. Before he can be qualified to control the power of the engine, he must study the machinery of engines, and must gain by practice the knowledge necessary to utilize the power of the locomotive without harm to himself or to the passengers his train is carrying.



Power is not a passive thing, that can be used at one's will, or stored away until required. In order that our powers may increase, they must be continually called forth. But the great law that governs the use of power is that it must be used, not to serve oneself, but for the good of others. The lawyer does not argue his own cause, but pleads the cause of his clients. The doctor saves not his own life, but others' lives. The engineer does not run the locomotive for his own pleasure, but that the passengers may reach their destination. The statesman uses his powers that his fellow citizens may have a safer and better government. All these men may misuse their powers for a time selfishly, but if so, they are sooner or later deprived of them. The great law of power is service.

The larger part of mankind do not have great powers. Only a few are prodigiously strong of body. A great statesman is the product of a century. The common man is woefully lacking in the powers that distinguish the world's leaders. Great physical and mental power is denied to all except a few. There is, however, a power that all may have, if they are willing to fulfil the conditions. That is moral power. Though this power is within the reach of all, it is rarer than any other power in the world. Its use brings far greater blessings to mankind than either physical or mental power. There are few in the world who long for it, but those few have left their impress upon humanity as no others have.

Moses was the heir to the throne of Egypt when that nation was the leading nation in the world; but instead of choosing the power that would be his if he accepted that throne, he chose to seek moral power. Scarcely anything is known of his contemporaries in history, while the career of Moses is given in detail in the Bible. Instead of becoming king of Egypt, he became the leader of God's chosen people, and the one who received God's law from Mt. Sinai. Solomon was offered riches and long life, but chose wisdom—that is, moral power. He became the most famous king of Israel. Had the disciples not chosen to gain moral power by associating with Jesus, they would never have been mentioned in history. Paul

the evangelist has wielded a far greater power in this world than any king who ever reigned.

All these men received power because they used it, not for their own benefit, but for the good of others. If we will comply with the condition of receiving the power of God, we can have this power, and be a means of blessing our fellow men. Jesus said, "All power is given unto me in heaven and in earth." Matt. 28:18. He gave to his disciples "power to tread on serpents and scorpions, and over all the power of the enemy." Luke 10:19. Before he returned to heaven, he promised them, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

When the disciples of Jesus received this power, nothing in the world could have power over them. The Jews tried to intimidate and silence them, but to no avail. The sword could not stop their preaching. Prison doors and iron chains could not hold them. Many emperors of Rome, then the greatest political power of the day, fruitlessly strove to check the spread of the gospel. Nothing could withstand the power of God, even though it was contained in feeble earthen vessels.

The desire for power is a legitimate and God-given ambition. The man who has no longing for power in his life has no desire to help his fellow men. But while we are seeking physical and mental power, let us not neglect the moral power, the power of God in our lives. Without it we cannot rightly direct any other power. We hear of brilliant men who have proved failures in the world. It was because they did not know how to govern and rightly use the powers they had. It is a case of "whosoever hath not, from him shall be taken away even that he hath."

We cannot have the power of God without complying with the conditions—an entire surrender to the will of God. God will not give spiritual power to any man who will not use it properly. If we as a people will surrender ourselves to God, so that he can trust us to use his power aright, we shall soon find the prophecy of Jesus fulfilled in us, "The works that I do shall he do also; and greater works than these shall he do."

## Overcoming---No. 3

WALTER S. CHAPMAN

*Question.*—The time is soon coming when we must stop sinning; why cannot we stop now?

*Answer.*—Because we try to overcome sin after it is committed, instead of overcoming the inclination to sin.

The question asked implies that it is safe to sin now, but that a time is coming when it will be a dangerous experiment. This is a great fallacy. Today is the only time allotted to man. There is no tomorrow. The present only is ours.

Satan's endeavor is to keep professing Christians at ease. He delights in hearing them make good resolutions, for in doing so they put off real effort, are always going to be or do, but never reach the tomorrow on which they propose to act.

Many of them, in making these good resolutions, really believe they are to receive help from God, who at some bright day in the future will let his Spirit rest upon them and compel them to change and become converted.

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves."—*Testimonies for the Church,* Vol. I, p. 261.

"The stones were not prepared for their respective places just as they were about to be laid in the wall of the temple; all the fitting and planning was done previous to their being brought to the place of building. So it is that all the hewing, fitting, and polishing of character must be done during man's probation. When Christ shall come again to earth it will not be to purify and refine the characters of men, and to fit them for heaven. His work then will only be to change their corruptible bodies and fashion them like unto Christ's most glorious body. Only a symmetrical and perfect character will in that day entitle men to the finishing touch of immortality."—*The Spirit of Prophecy,* Vol. III, pp. 40, 41.

"The growth of Christian character is gradual—like the advancement of the natural plant through its various stages of development. But nevertheless the progress is continual. As in nature, so it is in grace, the plant must either grow or die. Day by day the sanctifying influence of the Spirit of God almost imperceptibly leads those who love the ways of truth toward the perfection of righteousness, till finally the

soul is ripe for the harvest, the life-work is ended, God gathers in his grain."—*Id.*, Vol. II, p. 244.

"Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ, but there will be no conversion of heart at this appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last."—*Mrs. E. G. White, in Signs of the Times, Nov. 14, 1892.*

*Ques.*— Why do we not have God's Holy Spirit in its fulness now, as the church must have before the end?

*Ans.*— Because the people are not ready.

The purpose in the descent of the latter rain is not to cleanse from sin and to prepare a people to meet God. It is not to be a compelling power, forcing the people to perfect holiness. All this preparatory work will have been accomplished.

At the time of the former rain the disciples had been together for ten days, spending the time in earnest supplication and in confession of sin. When the power came upon them, they were free from sin, and stood blameless before God. The increased power from the Spirit of God was not given to enable them to perfect holiness; for all this had been accomplished, but to enable them to carry out with increased power and effect the work assigned to them, thousands being converted in a day. All this is typical.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Testimonies for the Church, Vol. I, p. 619.*

Character must be perfected, and this takes time. No time should be lost, nor can any one in perfecting character afford to slight the office of the Spirit of God, for it is the influence of the Spirit of God over us that daily changes and molds our dispositions and cleanses us from unrighteousness. God requires that we so relate ourselves to him daily and hourly that his Spirit can control, guide, and direct us; thus daily shall we become more spiritual and perfect in character. This is the great work that is being overlooked. The people are waiting for holiness to be imputed to them, when their great need is daily sanctification, and the daily ministration of the Spirit of God.

"When Christ shall appear, it will not be to correct these evils, and then give a moral fitness for his coming. This preparation must all be made before he comes. . . . None will be translated to heaven while their hearts are filled with the rubbish of earth. Every defect in the moral character must first be remedied, every stain removed by the cleansing blood of Christ, and all the unlovely, unlovable traits of character overcome."—*Id.*, p. 705.

With all their faults, God loves his people who try to keep his commandments, and his blessing rests upon them.

"God has a people in which all heaven is interested, and they are the one object on earth to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul."—*Mrs. E. G. White, in Review and Herald, Aug. 29, 1893.*

This people are not to fail; they are going through to the kingdom.

"As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*Testimonies for the Church, Vol. I, p. 353.*

## No Pockets in Shrouds

JOHN M. HOPKINS

I WAS standing on a hillside in company with an aged man, talking with him about his business enterprises, when he raised his hand, shaking with age and palsy, and pointing across the valley, said, "I own sixteen thousand acres of land over there, and I don't owe twenty-five dollars." On another occasion he remarked: "I should like to have that quarter section of land; it joins mine so well." At another time I said to him, "Mr. ———, you have a large amount of this world's goods, but how about the world to come?" He replied, "I haven't time to talk about that today."

In a few months the old man sickened and died. It was told me that during his illness he attempted to go to a near-by lake to drown himself. His possessions were appraised at \$92,000, and they became a source of litigation among his heirs.

How much of the sixteen thousand acres of land did he take with him? Not a square foot; he left it all, and was buried in the common cemetery provided at public expense. His shroud had no pockets.

"They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: . . . that he should still live forever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward

thought is, that their houses shall continue forever; and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

"But God will redeem my soul from the power of the grave: for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 49: 6-20.

"When he dieth he shall carry nothing away." Shrouds have no pockets.

"Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them." Ps. 39: 6.

"Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them." Ps. 62: 10.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 36.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6: 19-21.

"He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God." "For a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 16-21, 15.

Many such scriptures might be cited. God has spoken to his people so many times, admonishing them over and over again to "beware of covetousness" (Luke 12: 15), "which is idolatry" (Col. 3: 5).

In Isaiah 2: 10-22 is a very stirring description of the evil conditions that will obtain "in that day," "the day of the Lord of hosts."

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Verse 20.

Money or lands will not avail in "that day." (See Rev. 6: 12-17.) Only those who have appropriated their means to legitimate uses; only those who have faithfully consecrated time, talent, and wealth to those interests that will advance God's work in the earth, will meet his approval and share in the eternal inheritance.

Nothing is more clear to the student of prophecy than that the great day of God is just before us. Not long will gold and silver and lands be of value to the remnant people of God. Men of the world recog-

nize the fact that there is little reliance to be placed upon world conditions today, and that they afford but little safety. They have a premonition of approaching trouble; they even recognize its immediate presence. Strikes, anarchy, lawlessness in every form in all parts of the world; betrayal of official trust,—we are no longer shocked, and are scarcely surprised, as these things occur,—they are so common.

Yet they truly mean that the old world is entering the time of the consummation of all things; that He whose right it is to reign will quickly come, as the Scriptures declare; that it is time for those possessed of wealth, either gold or lands, to appropriate it to the cause of Christ.

It is too late to grasp for worldly possessions simply to increase riches and power. A legitimate prosecution of business industries is right and necessary for proper uses, for the Master said, "Occupy till I come." And while not all God's remnant people will wear shrouds, for not all will see death, still the figure holds good,—that when the end finally comes all earthly possessions will be left behind.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6: 6-12.

This life will run parallel with the life of God. But let us always remember that as surely as we "brought nothing into this world," so certain is it that "we can carry nothing out;" for there are no pockets in shrouds.

Roseburg, Oreg.

## Paradise

H. G. THEURSTON

PARADISE is a real place. It is the name of a most wonderful city, the New Jerusalem, the city of the great King. It is in the "third heaven" where words, sights, and glory are found which are far beyond the power of mortal man to utter or comprehend. 2 Cor. 12: 1-4; 1 Cor. 2: 9.

That glorious place is for those who keep God's commandments. Rev. 22: 14. The tree of life is in the midst of this beautiful city (Rev. 2: 7); and the river of life is there (Rev. 22: 1). These make it a city of life, as well as a city of grandeur and glory. It is made for the righteous (Isa. 26: 1, 2), and its builder is God (Heb. 11: 10). God not only built this city, but also "prepared" it for his holy, happy children. Heb. 11: 16; John 14: 2, 3.

That city is the richest ever built. It is made of the choicest of metals, and the most costly and precious of all stones. The metal used is the finest, purest, transparent gold. Rev. 21: 18. Surrounding it is a wall of jasper, "great and high," which rests upon twelve glowing foundation stones. Its gates are of pearl. Rev. 21: 19-21.

The size of that sublime capital is bewildering, probably 1,500 miles square. Surely, room enough for all!

Not only is gold in abundance there, besides the tree of life and the river of life; but the living throne of God is there, for the great river of life flows from that throne of infinite glory. Eze. 1: 1-26; Rev. 22: 1, 2. Yes, the glory of the eternal, immortal God is there.

Some day those who have kept "the truth" will enter Paradise, and forever bathe in its ocean of unutterable and unending bliss. Those will be the obedient (Rev. 22: 14), whose names are in the "Lamb's book of life" (Rev. 21: 27).

They have "gotten the victory." Rev. 15: 2. "They are without fault." (See Rev. 14: 1-5.) They are "without blemish." Eph. 5: 27. They are victors "through our Lord Jesus Christ" (1 Cor. 15: 57); and "they shall see his face" (Rev. 22: 4), for he died that they might "live together with him" (1 Thess. 5: 10).

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"COULD we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above,  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
If stretched from sky to sky."

# IN MISSION LANDS

## *Word from Samoa, South Pacific*

JOSEPH E. STEED

JUST eighty-nine years ago John Williams, with his faithful helpers, brought the gospel of grace to Samoa. For many years the result of that work was seen as different workers followed and gave their lives to the spreading of the gospel to the other islands around. But now, like many other parts of the world, there is a falling away among the natives, and a long-  
ing tendency to restore some of the old heathen customs in connection with their religion of today. And yet there are some honest ones who, we believe, will find a place in God's last message and a home in his kingdom.

One of our faithful members, who is living a few miles from the church, is letting her light shine. Through her efforts another woman was reached. This new believer had much trouble, and was finally driven out of her home with her three children. She then returned to her mother's house, but just as soon as she began to walk in the new light she had received, she met with strong opposition from some of her own relatives. Her mother and brother turned her outdoors. This time she was given a home with her new-found sister in the truth. She is still rejoicing in the message, although it has caused her so much trouble.

It was the writer's privilege to hold a study with these two sisters, and the mother, who had been so bitter, was present. It was really good to see the interest all took in the word of God. The mother has now become quite favorable.

Another very interesting case is that of a man who has just turned from evolution and all its kindred

ideas to the acknowledgment of God as the Creator of all things. This man had been steeped in atheism, but now rejoices in the saving message of the gospel of a coming Saviour.

Another feature is our school work. We have a school of fine young people varying in age from ten to fifteen years. There is an attendance of about sixty, and they show quite an interest in their work. We are hoping that the precious truth taught in the school will be carried to the homes. Mrs. H. T. Howse is carrying on the school, with the help of two of the pupils, and finds that she has all she can do.

We are looking to the harvest time, and believe that some sheaves from Samoa will be gathered into the heavenly garner.

\* \* \*

## *Chile, South America*

F. H. WESTPHAL

I WAS called out to Comuy to visit a sick man who was not expected to live. It was raining, and I had a hard time getting through on horseback, but at last I reached the sick man's home. He said that he was so glad for the precious truth, and that soon his journey would be over. He fell asleep in Jesus a few days afterward, and was blessed with the assurance that he would rest in hope until the first resurrection.

Gavalrino is a village seven or eight leagues distant from any railroad station. The truth has obtained a foothold there. A few natives are keeping the Sabbath, also one German-Swiss sister. Since she embraced the truth, she has gathered offerings for the cause. Every quarter she has from two to



MISSION HOME IN APIA, SAMOA, WITH PART OF THE CHURCH SCHOOL IN FOREGROUND

three hundred pesos to turn in for the advancement of the message. If all our people would be as faithful, there would be no lack of means. Brother C. E. Krieghoff and I held a course of meetings there the first year that I was in Chile, and these people have been faithful ever since.

Recently I visited a station called Lauco. Here I had held meetings in the past, and some have remained true to God. During my last visit I baptized three, and four united with the church. Ten others arose for baptism.

Temuco is a southern inland city in Chile. Since the central railroad has penetrated thus far south, it has had a regular growth, and is estimated to contain about forty thousand inhabitants. It is situated in a large farming and lumbering district. For this reason it is one of the most prosperous cities of the south.

In 1908 fire destroyed the entire center, and most of the city was swept away by the flames. It has since been rebuilt, the more prominent part being constructed of fireproof material. The streets have been paved, street-car service established, and it is well lighted with electricity. For its size it is a modern city.

No systematic effort has been made to present the truth there. In the year 1905 a tent effort was started, but some of the workers were suddenly called away, and therefore but little was accomplished. Yet some fruit was reaped, and a few in the city are still walking in the light. Others moved into the lumbering and farming country near, and so the flame has been kept burning.

I have visited these country places several times. The people are mostly Catholics, yet they came and listened to the truth. Quite a number accepted the Sabbath; the membership has grown to about ninety. A Catholic priest used to make his rounds in this part. The very family where he made his headquarters and where he held his services, accepted the truth.

From that place I made trips farther into the country, at a time when traveling on horseback was very difficult. We came to the homes of interested persons and held a meeting, then we journeyed farther inland.

On this visit we passed by the hill country where the Indians live. The hill country in those parts is very productive, the soil being very much richer than that of the plains. We had to ride through a forest of valuable timber. My guide was not very well acquainted with the trail, so after riding several hours we came back to the place where we had entered the woods. After skirmishing about, we concluded to enter the forest again on the same trail. This time we succeeded in getting through, coming out upon two beautiful lakes. The Indians tell many legends about these lakes. They say that they have seen railroad trains rise into the sky from them, and have seen trees on fire spring up, etc. These lakes form the source of two rivers.

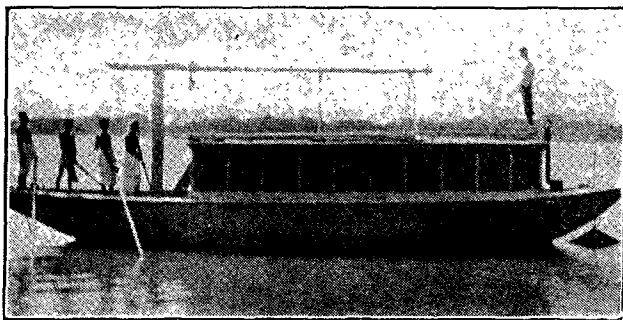
We finally came to the part of the country called Allejen. Here we baptized several and organized a church of about twenty-five members. The most of those members are still faithful. The truth is finding its way into every corner of the earth, even to the most secluded places. There are everywhere some honest in heart who have an ear to hear and a heart to obey the heavenly call to prepare for the Master's coming. It will be a glad day when the Lord shall come to gather his people home.

## East Bengal House-boat

MRS. L. G. MOOKERJEE

EAST BENGAL might be called a country with a network of rivers and canals. These streams all have tidal connection, and vary in width from narrow brooks to some of the largest rivers in the world, as the Brahmaputra and others. The territory geographically known as East Bengal covers a very large area. Our present mission work, although scattered, touches only one corner of the field.

Our means of travel the year round is by boat. During the dry season we go through the rivers or canals by boat to a certain center, then walk across the rice fields to the villages we desire to visit. Usually we leave the boat after an early breakfast and return in the evening, spending as many days as necessary in each center. During the rainy season the rivers overflow and the whole country is inundated, so a villager cannot visit his neighbors un-



East Bengal House-boat, Known as the "Friend of the Canals"

less he goes in a boat. Each house or group of houses, as the case may be, is built on a raised piece of land, and during the rains our house-boat is rowed over the growing rice, up to the homes of all our village Sabbath keepers. Then there is the *bil* country (lowlands), which is always under water. Even in the dry season we frequently spend a day crossing part of the *bil* country as we go from village to village.

Since the beginning of the work in East Bengal, one of our greatest needs has been a suitable boat. At one time a small motor launch was purchased, but it proved very unsatisfactory, as it could not be taken across the rice fields, and frequently the motor would get out of repair, which caused great inconvenience, as mechanics competent to repair such machinery are not to be found in the villages. When in good order, the launch was useful for short trips by river or large canal, but as it did not have cabin accommodations, the worker was obliged to return home for the night; hence when a good opportunity presented itself, the launch was disposed of.

The regular means of travel for missionaries, government officials, and others whose work necessitates their going into the interior villages, is the house-boat. These boats will run in either very shallow or deep water; they also have sufficient accommodations to enable the persons occupying them to spend as much time as necessary in them.

After the launch was sold, we hired a house-boat for a few weeks twice a year. It was difficult to do this, as boat owners are not willing to rent out their boats for a shorter period than three months, so we were obliged to take whatever boat was available. Sometimes we succeeded in securing a comfortable boat; at other times we had to take a most uncom-

fortable one, in which we could not stand upright, and on which there was no room for a table and chairs. We have been compelled to sit on low stools and use our trunk for a table. The bedroom not being large enough for camp cots, we have had to sleep on the floor, at one time for six weeks.

One of these boats had been repainted, and it certainly looked nice. We were informed that the boat was only two years old, and that we should have no trouble. However, it was not long before we discovered, by the number of leaks, that it was a very old boat. Some days we were detained for several hours, till the men found the place of the leak and repaired it. To make up time it was necessary one night to ask the men to row the boat in the night, and about two o'clock they woke us up to tell us the boat was fast filling with water and that we must get up. Such were some of our experiences with hired boats.

We are glad to report that we now have a good mission boat. It was built to order, and is as large as could be procured for the amount of money the mission had for the purpose. The boat is made of teakwood throughout, and measures from end to end (outside measurements) forty feet, and ten feet wide at the widest part. Twenty-three feet of the space has been utilized to make a combined office, sitting-room, and dining-room, with a bedroom, a kitchen, and a bathroom. There is an iron fireplace at the back of the boat, just outside the kitchen door, where the actual cooking is done. The kitchen is too small to allow a fire inside. The boat is manipulated by five men — four oarsmen and the headman, who stands at the helm. A sail is used when convenient. The men are accommodated on the roof. At night, and when the boat is standing still, a waterproof cover is arranged over the sail pole like a tent, and the men feel quite at home there.

The head man is employed the year round at a wage of \$6 a month. He is one of our church members. He lives on the boat and is responsible for its safety; it is also his duty to keep it clean. The other four men are engaged for as many days or weeks as their services may be required, at 16 or 20 cents a day. It is our plan to engage Sabbath keepers whenever possible, then we are not annoyed by the smoking, swearing, and other disagreeable habits we were compelled to tolerate on the hired boats.

The Bengali name of the boat, translated into English, means "Friend of the Canals." We hope and pray that by means of this boat we may prove real friends to the people of the canal district, by carrying to them the message of salvation. The boat is a valuable addition to our East Bengal equipment, enabling us to make more frequent visits to the people for whom we are laboring.

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### *Sowing and Reaping in South India*

E. M. MELLEN

WE are all in good health — just as well as we were at home. This last year was a little trying on account of excessive heat and drouth, even here in Bangalore; but now we are receiving an abundance of rain, and the temperature is very pleasant. We believe that relief from the very trying and hard conditions in India during the last year is at hand. While we have been forced to economize in some respects a little more than has been pleasant, yet we are thankful that we have suffered no want.

Our home has become almost a circulating library among our believers here. We have from a dozen to twenty copies of our books lent out continually. It would surely be a mistake to come to India without bringing good books if one has them.

We were cheered recently by the arrival of Brother L. C. Shepard and his wife. They are now settled about a quarter of a mile from us. They also will study Tamil, and expect to begin their work next week. Our church gave them a reception the day after they arrived. There are about fifty members in our congregation. We passed our examinations in Tamil on schedule time. We now teach Sabbath school classes in our new tongue, and I pray and preach a little in Tamil.

In our school we have Tamil, Telugu, and Malayalam pupils. Many of these have but little knowledge of English. The Malayalam people understand Tamil fairly well, but the Telugus do not understand it. Therefore, even though we preach in Tamil we must have a Telugu interpreter. If we speak in English, we use two interpreters. It is slow work, but it is the best we can do now.

Our school work here in Bangalore is making good progress. We have twenty-one boys and thirteen girls who are being trained for active work. Most of them show an earnest desire to teach the gospel to their people, and we are much encouraged by the spirit they manifest. The boys who have finished the course of studies are actively engaged in mission work, and they are doing well. I received a letter today from one of them who is working in Madura, saying that he is holding daily meetings and has about fifty interested hearers. He has also organized a Sabbath school, and we are looking forward to the organization of a church in that city soon. We have three good Malayalam boys whom we are planning to send to work among their people next year. One boy who finished the twelfth grade last year is teaching some of the lower classes in the boys' school this year, and one girl is teaching in the girls' school. They are both doing good work, and encourage their pupils to be faithful to the truth.

I think I have mentioned before that we have purchased land upon which to build a real school. We bought the land in January, but a difference arose between the man from whom we bought it and another man with regard to its ownership; so we are waiting for this case to be settled in the courts before beginning to build. It is very rarely that land can be transferred in India without such trouble. However, indications now point to a settlement in a month or two. Meanwhile we must exercise patience and learn to wait like typical Indians. Waiting is one of the chief traits of the natives of India.

Seemingly, the gospel seed has been sown a long time in India without any great visible results. Many lives and much means have been spent in giving this heathen land the third angel's message, and apparently without great gain. But we firmly believe that a harvest is soon to be realized. About a month ago Brother G. G. Lowry returned from a visit to the churches and mission stations in South India. As he gave his report of progress, we calculated that if we had twenty-five faithful workers whom we could send into the work today, there would be a place for each of them.

While Brother Lowry was visiting the churches in South India, he organized a new church in a small village near Trichinopoli. The people had already

some knowledge of the gospel, and as soon as he entered the town and quietly preached the truth, mostly in their homes, the people accepted it with joy and began to ask for baptism. In other places also there are interests similar to this, the results of which we hope to realize before long.

As we see these things we are more fully convinced than ever that it is our duty to sow the seed without counting the cost or speculating upon the probable result. We can sow the seed and water it, but God himself must bring forth the harvest. But we cannot do this without men. We are almost helpless over here. We need men everywhere — unselfish men, who are willing to make the harvesting work their sole interest.

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### *Along the Indian Trails*

BROTHER F. A. STAHL, on getting back to his Inca Indian field after about a year's furlough, found much to do. With two faithful Indian helpers he started out on a general tour among the high Andes missions on horseback. In some places he found many Indians awaiting baptism, while in other places there were those who had long been calling for the first visit. He writes concerning a visit to one of these last — Chief Romualdo, at Opasa:

"Recently, accompanied by my two Indian helpers, Rufino and Roberto, I started for the high mountains. It took us five days to reach Opasa, where Romualdo, chief of the Indians in that district, lives. We arrived near his place at 10 P. M. It was cold and dark, and we strayed from the road into a marsh, where our tired horses mired themselves frequently, requiring us each time to dismount and get wet ourselves. We realized we had lost the road, so I fired my revolver. Some dogs began to bark, and we went in the direction from which the sounds came until we arrived at a hut inhabited by an old Indian who scarcely understood anything we said; but we got in and passed the night. In the morning we found we were only a mile from the chief's house. He and his people were very glad to see us, and we held several meetings with them. They want a school. They took us to other places where the Indians are interested in our work. We were kept very busy.

"Our poor horses were about exhausted. They had had nothing to eat for some time but tough mountain grass. We were told there was good horse feed a day's journey farther on; and as I wished to buy some additional animals for our work, we journeyed on to Canderravi, where horses were reported for sale. En route to this place we passed skeletons of hundreds of horses and mules that had died while traveling that way. It seemed for a time as if our horses would leave their bones there too; for they could hardly go. We had to get off and walk, and I thought once that my heart would stop. [They were in the high altitudes, where exertion tries both lungs and heart action severely.] I told Rufino what to do if my heart gave out. He said, 'Let us pray.' We did. We were about exhausted when we reached Canderravi.

"There we found alfalfa, but our horses just stood and looked at it. They were too tired to eat. I tried to get other horses or mules there, but the people were unreasonable, and wanted big sums for old, undesirable beasts. We were in a dilemma. Go back to Puno we could not, as it was five days' journey distant and our horses were not able to make the trip.

We decided to go to Tarata, another day's journey. It took us two days to make it with our tired beasts. We found good people there, and I bought three mules, which we need in our work. Before reaching Puno we had to leave our tired animals to recuperate, but with the newly purchased mules we arrived home in safety."

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### *Broader Plans for Work in Japan*

ELDER B. P. HOFFMAN, after writing of the good general meeting recently held in Japan, at which the labors of Elders I. H. Evans, W. A. Spicer, and C. W. Flaiz were enjoyed, refers to the progress of the work in that field as follows:

"The work of reorganizing our field at this meeting was entered into with great interest by all, and broad plans were laid for the future. The directors of the six local missions that have been formed have taken up their responsibilities with good courage and a determination that each part of the field shall show marked results in the near future.

"Our training school opens tomorrow, and the prospects are bright for a good school, with about thirty students from the first. They are a promising class of young people. Some are from heathen homes, from which they can hope for no financial help, but they are planning to earn their way through school by laboring with their hands, and thus prepare themselves to take part in the closing work of the gospel in this land.

"Our literature work is also making good gains. One new book has just left the press and is meeting with an excellent sale; while another is in the process of making. Our magazine has been enlarged and improved both in its make-up and contents.

"These lines of work are all considerably hampered by the shortage of workers to carry the burdens connected therewith, and the same lack is felt in the field evangelistic work. Distinct calls have come to us from a number of large cities and towns, but we are helpless to respond to them.

"Many things have forced upon us the conviction that now is the time to labor for Japan if we ever expect to accomplish what we should do here, and therefore the need is urgent that many more laborers be sent into the field at once. We hope our brethren will join us in the burden we feel for this work, and pray that the work may not be hindered for lack of harvesters."

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"By far the greater number of opportunities created by the work of the medical missionary are inevitably lost if she is left with no one to follow them up; she opens doors but is far too busy to go through them. To every medical missionary twenty fellow workers are needed to take advantage of the opportunities her work creates. Hers it is to attract attention and then pass on; theirs to follow up, to visit, teach, instruct, prepare for baptism, found schools, train the converts till they in their turn are ready to join the great volunteer army of Christ's evangelists." — *"Daylight in the Harem."*

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THE Philippine Publishing House is busy printing "Our Day" in the Tagalog language. Work has now begun on an edition of "Coming King" in the Bicol language. About thirty-three employees are working at the press.



# 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."

## NEW YEAR'S EVE

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

— Alfred Tennyson.

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## Take an Inventory

LORA E. CLEMENT

THE youngest child of Time has just crossed the threshold of the present; 1920 has crumpled the soiled and blotted leaves of the ledger kept by his predecessor, and cast them behind him. There is a new and spotless page for each of us. What shall we write thereon? The record will be of our own making.

First, it might be profitable to take an inventory. Commercial houses at this season of the year are taking stock, listing the merchandise on hand, planning for changes and improvements in the future. This recognized business principle has a very personal application, for living is the most important business in which any one of us is engaged. Does the last year show in your experience and mine a balance for profit or loss? What kind of stock are we carrying? Is it fresh and attractive, or moth-eaten with selfishness and soiled with insincerity? The inventory should show all this, and more, if it is carefully taken. Just now is a good time to dispose of unsatisfactory stock, and invest in things which are really worth our while. Let us "check up" by these questions:

Is the new year to be a year of progress?  
Why have I not led more souls to Christ?  
Does my daily life match my profession?  
How can I be a better friend to my fellows?  
What surrender can I make for the glory of God?

How can I win God's approval every day during 1920?

What sacrifice am I making for Jesus' sake?  
Am I trying to overcome any besetting sin?  
Do envy and malice have a place in my heart?  
Do I spend enough time in personal prayer?  
Why do I not read my Bible more frequently?  
How can I take a more active part in church work?  
What have I accomplished for God or man that is worth while?

Where can I work for God with the largest promise of success?

What is my responsibility in giving the third angel's message to the world?

In what way can I cause the grace of gentleness to flourish in my heart?

How can I rectify the mistakes of my life, so as to grow in grace, in knowledge, and in truth?

Do I love my Saviour with all my heart, soul, strength, and mind, and am I trying to love my neighbor as myself, and so fulfil the law of Christ?

The traveler along life's pathway is wisely advised to put away all thoughts of the past, since he cannot erase the blots from the record; to shade his eyes from the future with its golden dreams and high ideals, lest he spend too much time building castles in the air; and to concentrate his efforts upon the present, taking up the commonplace duties one by one as they clamor for attention. What a privilege — this opportunity of beginning again! And so, forgetting those things which are behind, let us press on toward that higher calling which can be attained only through the grace of the Saviour of us all.

"O New Year, teach us faith!

The road of life is hard.

When our feet bleed, and scourging winds us scathe,

Point thou to Him whose visage was more marred

Than any man's: who saith,

'Make straight paths for your feet;' and to the oppressed,  
'Come ye to me, and I will give you rest.'

"Yet hang some lamp-like hope

Above this unknown way,

Kind Year, to give our spirits freer scope,

And our hands strength to work while it is day.

But if that way must slope

Tombward, O bring before our fading eyes

The lamp of life, the hope that never dies!

"Comfort our souls with love,—

Love of all humankind;

Love special, close, in which, like sheltered dove,

Each weary heart its own safe nest may find;

And love that turns above

Adoringly; contented to resign

All loves, if need be, for the love divine.

"Oh, come thou like a friend,

And whether bright thy face,

Or dim with clouds we cannot comprehend,

We'll hold our patient hands, each in his place,

And trust thee to the end:

Knowing thou ledest onward to those spheres

Where there are neither days, nor months, nor years."



### Promptness at Mealtime

"COME, Tommy, get up; breakfast will be ready very soon," Mrs. Burns called gently from the foot of the stairs.

"Yes'm," responded Tommy, sleepily.

Hearing no movement from the floor above, Mrs. Burns repeated her call a little more insistently.

"Now, Tommy, jump. Don't dally, or I shall have to come up there and attend to you."

Mrs. Burns hurried into the kitchen to prepare breakfast, not waiting for Tommy's response, which was given as drowsily as before. Twice more during the preparation for breakfast Mrs. Burns called Tommy from the foot of the stairs, each time receiving Tommy's reply,—the only acknowledgment he made of the call.

When breakfast was put upon the table, Mr. Burns stepped to the foot of the stairs. "Thomas!" he said peremptorily, "do you hear? Get up this minute. Don't make it necessary for me to come up and help you."

"Yes, sir," replied Tommy, with the alertness of one who is wide awake; and soon the sound of his feet was heard as he moved hastily about the room.

Breakfast was well under way when he made his appearance in the dining-room, showing marks of a very hurried toilet.

"You don't deserve breakfast, Tommy," said Mrs. Burns petulantly. "You are the most aggravating boy I ever knew. I call and call, and you answer, but you never make a move toward getting up until you are threatened with the whip. I should think you would be ashamed to treat your mother so unkindly."

"Well," replied Tommy, rather sullenly, "you know you never call me the right way. I don't like to be talked to as if I were a baby."

"That's it," interrupted Mr. Burns. "You need to be talked to as if you were a savage or some sort of wild animal. I think after this I'll use the whip first, and words afterward."

At these words Tommy pushed his chair back from the table, and made a movement to rise.

"Where are you going?" exclaimed Mr. Burns. "Sit down, sir, and eat your breakfast."

"It's too cold; I don't want it," said Tommy, still with a sullen look.

"Well, you'll eat it if you know what is good for you," asserted the father with emphasis.

Thus commanded, Tommy reseated himself, still muttering about the unappetizing appearance of the food.

"It wouldn't be cold if you got up when you were called," said his mother. "You really ought not to be allowed to have any breakfast."

"That's so," assented the father, "and if you are not up in time tomorrow morning, you will go without."

"I don't care," replied Tommy, rising from the table and leaving the room, still muttering.

"Where's Eddy?" asked Mr. Burns. "I suppose you are going to let him grow up in just the same way you have let Tommy grow up, to lie in bed and sleep until he is threatened with the whip."

"Eddy has been awake a long time," replied Mrs. Burns. "I thought he was almost dressed when I came downstairs."

"And what's he doing all this time?" asked the father.

"O, I don't know," replied Mrs. Burns impatiently. "Playing, I suppose."

She rose from the table and called from the foot of the stairs, "Eddy, why don't you come to breakfast?"

"All right, mamma, I'm coming," piped a childish voice from the upper regions.

The tramping of little feet was heard for a few minutes, and then came silence.

"I suppose I'll have to go after him," said the mother. "He has been playing with something and has forgotten."

"Well, I'd help him to remember," said the father. "You certainly are allowing these two boys to grow up very disobedient."

"How about you?" Mrs. Burns flung back over her shoulder as she started up the stairs.

In the upper room she found the little five-year-old Edward very busily engaged in making a thick lather in the washbowl. His hair, wet with soap-suds, was plastered down by the side of his face, and he was trying now to make a foam stiff enough to blow about the room.

"O Edward! Edward!" exclaimed his mother, "look at your clean blouse and collar. Why will you get into such mischief?"

"Why, mamma, I was just washing my face and combing my hair and getting ready for breakfast."

"What have you been doing all the time since I went downstairs?"

"Why, I don't know," said the little boy. "I was playing hide and seek with sunbeams, and trying to catch some flies. I didn't know that I had been a long time."

Mrs. Burns seized the towel, and rather abruptly wiped the little face, absorbing some of the water from his hair and brushing it back with no gentle hand.

"Come, your father will be ready to go off to business, and Tommy has started for school. I don't know how you are ever going to be ready for school in time when you are old enough to go, if you don't get to be more businesslike."

"O, of course I'll get ready when I'm old enough to go to school," said Edward. "It doesn't matter so much now."

"It matters to me," said the mother. "It hinders me in my work, and frets me so that I never enjoy my breakfast. It does seem to me there ought to be some way by which boys could be taught to get up at the proper time in the morning."

Tommy's experience of a cold breakfast and threat of no breakfast did not influence him to rise in season the next morning. Mrs. Burns had fretted until her husband was quite out of patience, and recalling the promise made the day before, declared that Tommy should have no breakfast. The lad did not seem particularly disturbed at this command; going into the kitchen, he slipped quietly down the cellar stairs, and with suspiciously bulging pockets, darted away to school, where he feasted upon the apples and doughnuts of which he had possessed himself in his trip through the cellar.

Mrs. Burns was a woman of good sense, but had never been taught anything about the government of children. She realized very keenly that she failed completely in the training of her own. She also began to have her fears that in a very short time what little influence she had over the older boy would van-

ish. She could not govern him by force, and she seemed to be losing whatever influence she had previously possessed. She had a sort of feeling that there were better ways of governing children than by whipping, but her husband adhered to the old-fashioned idea that the rod mentioned in the Bible was an actual stick, and must be applied to the creating of physical pain in order to secure obedience.

A mothers' club was started in the village, and Mrs. Burns was one of the most interested members. She was never absent from a meeting. She listened intently to the papers, joined in the discussions, and read at home all the magazines and books she could procure regarding child training. After some weeks of this faithful study, she seemed to receive an illumination which gave her a glimpse of the possibility of influencing her boys to right conduct without the infliction of corporal punishment.

She ventured to broach the subject to her husband, and was greatly disappointed that he could not at once see the matter as she was coming to see it. Mr. Burns did not approve of the plans which she outlined.

"Why don't you make Tommy go without his breakfast if he doesn't get up in time?" he asked. "I think that would bring him to his senses."

Mrs. Burns shook her head.

"I have thought of that," she said, "but I am afraid to try it. On one or two occasions when he has been sent away from the table without breakfast, he has helped himself from the cupboard in the cellar; and I have heard," she added, a quick flush spreading over her face, "that he has been seen helping himself from the fruit stands. I am afraid that would teach him deceit, if nothing worse." Then she outlined the plan which she had evolved.

"I do not believe you will accomplish it in that way," commented her husband. "You have to reach boys through their hide. I am convinced there is no other way. I think if I were to set about it to give these two youngsters a good switching every morning, they'd soon find themselves able to be up when breakfast was ready."

"That may be," replied his wife, "but in what frame of mind, do you think?"

"O, doubtless they would pout some, of course, that is to be expected; but they'd get over that."

"I don't know," replied Mrs. Burns thoughtfully. "I am afraid that sullenness would become a fixed habit. Won't you agree to try with me another plan? It will be very hard work, I know, to change in our methods after so many years; but if we are really in earnest and will work together, I believe we can do it."

"I guess the best thing I can do," replied Mr. Burns, "will be to keep out of the muss altogether. I promise not to interfere with you until you are ready to give up and admit that you have failed."

Compelled to be satisfied with this negative co-operation, Mrs. Burns devoted herself to thinking out a plan of action, and in accordance with it began a diplomatic attack upon the older boy.

"Tommy," she said, so sweetly that the lad had not the least intimation of any unpleasant meaning that might lie beneath her soft speech, "I really am beginning to think that you do not get sleep enough, it is such hard work for you to get up in the morning. I think if you could have another hour's sleep, you would be very much better prepared for your school work; don't you think so?"

Tommy's face was glowing with appreciation of his mother's insight into his needs, but he thought it wiser not to manifest too much pleasure.

"Why, yes, mamma," he said, pausing between the words, "I think it would do me good to get another hour's sleep."

"Your father and I have talked it over," said Mrs. Burns, "and we have concluded that, as a growing boy, you need more sleep; and therefore it is our duty to see that you get it. So we have decided that your bedtime shall be half past seven instead of half past eight." The smile faded from Tommy's face.

"O mamma," he exclaimed. "Why, that is Eddy's bedtime. You don't think I ought to go to bed when such a kid as he does, do you?"

"I didn't think so, Tommy, until I found that you must have more sleep. You know that an hour's sleep before midnight is worth more than two after, and I see no way but to make your bedtime earlier. So tonight you will be ready to go to bed at half past seven."

Tommy went out of the room muttering, and slammed the door after him, which was not a very hopeful beginning for the carrying out of Mrs. Burns's plans.

On his way to school Tommy had a happy thought. He would invite Dick Holmes to spend the evening with him, and that, of course, would necessitate his sitting up later. His mother had always yielded to his solicitations for a later bedtime when he had company. But Tommy had not compassed the change that had come over his mother—had not realized how deeply in earnest she was.

When Dick Holmes made his appearance at seven o'clock, she greeted him very kindly, and Tommy felt sure of a long and pleasant evening. But about twenty minutes after seven, Mrs. Burns said to the young visitor: "I am very sorry to disturb your pleasure, Dick, but Tommy's father and I have decided that he needs more sleep, and from this on his bedtime is to be at half past seven. Of course, you don't need to go. Mr. Burns and I will be very glad to have you stay a little longer, but I am sure you will excuse Tommy, understanding that it is for his good that he should get extra sleep."

"Certainly," spoke up the unsuspecting Dick, and seeing no relenting on the face of either parent, Tommy marched off to bed.

The next morning he was down to breakfast in time, and after a few days of promptness he had secured from his mother a repeal of the earlier bedtime and the restoration of the later hour, upon condition that the promptness which he had manifested should be continued.

"The matter is wholly in your hands, my son," said his mother. "If tomorrow you find ten hours' sleep is enough for you, I shall be very glad to have you sit up until half past eight."

"I am quite sure it will be," was Tommy's cheerful reply; and his bright face promptly appearing at the breakfast table day after day compelled Mr. Burns to admit that, in this instance at least, a method had been found quite as effective and much more agreeable than corporal punishment.

The problem which little Edward presented was a very different one, and therefore must be dealt with differently. He was a very imaginative child, of the motor type, and every little incident was to him a suggestion to be acted upon. He was always up

early in the morning, and started to dress himself in the happiest manner possible; but the sight of a caterpillar, the flutter of a leaf, the dancing of a sunbeam, or any one of the score of possible interruptions was sufficient to lead him off in some new direction of thought or action, and the time went by unmarked by the busily occupied child.

He never could be trusted to go on an errand, there were so many interesting things to see; and these suggested so many delightful things to do that there never was any telling when he would get home, or whether he would have the slightest recollection of that for which he had been sent.

After much cogitation and discussion with her husband, and after enlisting the co-operation of her nearest neighbor, Mrs. Burns began the attack upon the dallying habit of her little son. She had talked and threatened so much in the past and had so often failed to carry out her threats, that her words had very little weight with the child. He realized that they were falling all around him, but he could make himself oblivious to them and follow his own devious ways.

Realizing this, Mrs. Burns held no preliminary conversation with Edward. One morning he was allowed to play uninterrupted while dressing himself, and had not the slightest consciousness that the forenoon was half gone before he was ready to go downstairs. If he had thought of it at all, he would have noticed that his mother had not interrupted him this morning in his play. He had been allowed to spend all the time he wished in dressing himself. He went singing downstairs, expecting as usual to find his breakfast waiting for him, even though that of the rest of the family had been cleared away; but the table was empty, the house was in perfect order, and no one was to be found.

His cries of "Mamma" resounded through the empty house. Realizing that he was hungry, he made a raid upon the bread box, only to find it empty. There were no cookies in the jar, and nothing in the ice box but uncooked food. He was appalled at the prospect. Where could mamma have gone? Had she left him to starve? He rushed out into the yard, crying at the top of his voice. The neighbor who had been prepared for this emergency heard him and tapped for him to come in.

"Why, what is the matter, Eddy?" she asked with solicitude.

"Mamma's gone away, and I haven't had any breakfast, and I can't find anything in the house to eat."

"Why, you poor child!" exclaimed Mrs. Jackson. "That is too bad. Where were you when the rest of the family had breakfast?"

"I suppose I was getting dressed. Mamma didn't call me."

"Does she usually call you?" inquired Mrs. Jackson.

"O yes, lots of times. She always has breakfast for me when I get downstairs; only this time she hasn't. Can't you give me some breakfast, Mrs. Jackson? I am afraid I'll starve before mamma gets home."

"Well, you know, Edward, your mother doesn't allow me to give you things to eat when you are over here. I couldn't do it without her permission. You won't starve until mamma gets home. If I were you, I'd sit down by the front doorsteps and wait like a little man."

Thinking of nothing wiser to do, Edward followed the suggestion, and was soon rewarded by seeing his mother appear. He ran to her with a piteous tale of impending starvation, but somehow she didn't seem as much concerned as usual.

"O well," she said, "we'll have dinner in about two hours."

"But I'll starve to death before then, mamma; you know I shall."

"No, dear, I am very sure you won't. I think we can have a very happy time. I'll read to you and tell you some stories, or we can play cars."

So, very sympathetically, Mrs. Burns constituted herself a playmate for her little son. All his pleas for food, however, were met with a firm and gentle refusal.

"This is a new kind of restaurant," she would say laughingly. "After the table is once cleared off, no meals are served until the next mealtime."

It was a very hungry little boy that sat down to dinner, and the remembrance of the long forenoon without breakfast made quite a deep impression upon even his volatile mind. The experience, repeated on the occasions when he allowed himself to play instead of preparing himself for breakfast, deepened the impression, until at last he became thoroughly convinced that if he intended to eat breakfast he must be businesslike and be ready to eat with the family.

In a few weeks both the boys had learned their lesson, and both were ready to sit down to breakfast with their parents.

"It's easy enough to do if you only want to do it," said Tommy.

"Surely," replied the father; "and your mother was wise enough to find a way to make you want to."  
— *Mary Wood-Allen, M. D.*

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### "Tell Me a Story"

MRS. J. C. BROWER

"To be the guiding star, the ruling spirit, in a true home, is higher honor than to rule an empire."

One invaluable help in the guiding process is the beautiful art of story-telling. No mother can afford to dispense with it. No special talent is required, nor any great number of storybooks, in the beginning. Just at first the most necessary equipment is, for example:

1. A mother (or father).
2. One or more children.
3. Hearts full of sympathetic love.
4. A worthy ideal on the part of the teller.
5. A sympathetic knowledge of the Book.
6. A brief message ready to fit in at any time of the day.
7. A half hour or more at bedtime.
8. Access to God's great out of doors.
9. Ability to find practical lesson stories in everyday happenings.
10. The fixed determination to tell the simple truth.

My plan for story-telling may differ from that of other mothers. In fact, I never followed a set plan unless it was that truth should have precedence in character building. The plan, then, developed itself.

It has always seemed to me that the Bible holds a fund of the most fascinating stories imaginable for little minds, and those the most human, natural, and inspiring to be found anywhere.

All small children are interested in stories that touch their own little world, so we may easily begin with the wise men from the East, and the Bethlehem Baby. Of course there are the other Bethlehem babies, but it is not necessary to dwell long upon the harrowing picture of the slain babies and their wailing mothers. No, with brief explanations let us pass on to more tranquil scenes, following along, with simple steps at first, to the baptismal scene, the temptation, the out-of-door service on the mountain side, amid singing birds and springing flowers and under the spell of that musical voice, the "blesseds." And so, tracing step by step, day by day, that matchless life, his early years in the Nazareth home, his ministry, the closing scenes of his life, and the glory thought of his resurrection and his coming again.

Not that all this beautiful and inspiring story can be told at one sitting. No; more than likely a year's time will be occupied, perhaps longer, as we linger in imagination over some of the particularly fascinating incidents. But, mothers, when we shall have covered the ground carefully, it will be only to journey again and again over the same shining way. The children will plead for its repetition if we enter into it "with the spirit and the understanding."

There is the simple yet unfathomable creation story, that brief but impressive story of our world when it was young; the first father and mother, their descendants and some of their experiences; Joseph and Jacob and Moses and Joshua, Gideon and David, Jeremiah and Jonah; Abraham's servant on the bridal quest; Queen Esther and faithful Ruth; and all the princely line that await the magic spell of mother's look and tone to spring into vibrant being.

Very early children develop a liking to memorize and repeat portions of Scripture. It is a wise mother who recognizes and improves the opportunity to fasten these gems of truth in childish minds. Those who sow the gospel seed in little hearts, at the same time walking humbly with their God, will not be disappointed in the reaping.

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### *Save the Children---No. 8*

E. H. GATES

IN our preceding articles we have been considering principles. Now we shall endeavor to particularize.

We have learned that the time to begin the work of saving the child is at the very beginning of its life. The reason for this is apparent: Satan is watching intently to influence that young life, that plastic mind, knowing that first impressions are the most deep and lasting.

On the western plains of America, where thousands of cattle range, there were at one time men who made a business of slipping in ahead of the owners, and putting their own brand on the newborn calves. They could thus claim the animal which bore their brand. This is Satan's method of procedure with newborn human creatures. Through the ignorance or carelessness of large numbers of parents, who should train their children according to God's plan as revealed in the Bible and the Testimonies, and thus give them the divine mold at the very beginning of life, Satan succeeds in placing his impress upon the plastic mind of the child at the time when it is most susceptible to every impression, either divine or satanic.

It is said, "As the twig is bent, so the tree is inclined." The little tree at its planting may be bent by man in any direction and may be made anything of which a tree is capable; but when it has grown large, no power but that of God can make it anything but what it is. Our great enemy understands this law of growing plants, and uses all his diabolical energy to corrupt the minds of even children in arms. If Christian parents were one fourth as wise as Satan, they would understand the importance of being workers together with Christ in disciplining, training, teaching, commanding, reproofing, as well as tenderly loving and praying for and with, the little ones. Some do this, but the majority fail here.

What is the result? There can be but one result possible, and that is seen in the warped characters of multitudes of children. At a very tender age rebellion against parental authority is manifested. The little ones show evil tempers and passions, and manifest stubborn dispositions while still in arms. A little later they cry when their wills are crossed, cry when they want something that has been refused them, yell in anger in order to attract attention to their demands, and even bump their heads on the floor to frighten the tender-hearted parent, who fears that they are about to do violence to themselves. Of course, this is nothing strange, for they are "by nature the children of wrath, even as others." Eph. 2:3. By nature none are exempt from these evil traits, though with some, they may be more pronounced than with others. It is simply the manifestation in sinful human flesh of the spirit of the "prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

In other words, it is Satan's way of placing his brand on ignorant and inexperienced children, who have not learned that they may be mediums for Satan's manifestations. But Christian parents should understand these things, for God has plainly revealed their duties and responsibilities in his word.

There is no good reason why parents, in partnership with God, should not be able to expel the spirit of evil which controls so many children. In giving his commission, Christ said:

"These signs shall follow them that believe: in my name shall they cast out demons." Mark 16:17, R. V., margin.

Of course, evil spirits and rebellious dispositions cannot be cast out of children with a stick or by punishing them in anger. It can only be accomplished by following God's directions in his Book, and then by bringing the little ones to Jesus and letting him put his impress on them.

But sad to say, large numbers of Christian parents (and Seventh-day Adventists at that, who have the Scriptures, and the Testimonies, which deal with this subject more fully than with almost any other) seem to look upon such manifestations of passion and rebellion as something that must be tolerated; for it "will never do to cross the wills" of these crying little ones, who have set out to conquer their parents. So the children quickly learn that if they only cry long enough they can gain the victory. Some parents laugh heartily at these wicked pranks, not realizing that they are practically shutting the door of heaven to their children when they tolerate these satanic attributes, and fail to cast out this wicked spirit.

Listen to God's word on this subject:

"Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18.

The crying that is usually seen is entirely unnecessary. If children see that nothing is gained by crying, the noise stops very suddenly. In fact, if they are trained according to God's word, children never think of resorting to such methods.

Read the following:

"Parents, you should commence to discipline your children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God."—*"Testimonies for the Church," Vol. I, p. 396.*

"Some parents correct their children severely in a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children, and weans them from their parents. Parents should first learn to control themselves, then they can more successfully control their children. Every time they lose self-control, and speak and act impatiently, they sin against God. They should first reason with their children, clearly point out their wrongs, show them their sin, and impress upon them that they have not only sinned against their parents, but against God. With your own heart subdued and full of pity and sorrow for your erring children, pray with them before correcting them."—*Id., p. 398.*

"Never correct your child in anger. An exhibition of passion on your part will not cure your child's evil temper. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children, and ask the Lord for pardon. Before you cause your child physical pain, you will, if you are a Christian father or mother, reveal the love you have for your erring little one. As you bow before God with your child, you will present before the sympathizing Redeemer his own words, 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.' Mark 10:14. That prayer will bring angels to your side. Your child will not forget these experiences, and the blessing of God will rest upon such instruction, leading him to Christ."—*"Counsels to Teachers," pp. 117, 118.*

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## A Much-Neglected Instinct of Childhood<sup>1</sup>

ELIZABETH HARRISON

I WAS present one day in one of our large city training schools for teachers when a lecture was being delivered on the value of agriculture as a national asset. The speaker suddenly asked all those members of the class of 600 students who had ever been on a farm to hold up their right hands. Not more than fifty were raised. He then asked all those who had never seen a farm to do the same, and about two hundred hands were raised.

Is it any wonder that there has had to be so persistent a drive to awaken the right interest in our agricultural problem of producing enough food for the civilized world? And yet every unspoiled child loves to dig in the ground, to plant seed; and when there is a wise sharing in his interest, he gladly waters and tends his little garden plot with real pleasure.

Those of us who have had much to do with young children know how eager and interested they are in watching the mysterious unfolding of the leaf buds in the early spring, and in talking about and waiting for the appearance of the seeds which they have planted in pots or window boxes. I have seen children as enthusiastic over the first bursting from the ground of the cotyledon of a bean which they had planted, as if it were the first miracle of creation. If they are given an opportunity to continue their observations of peas, beans, or other seeds on to the mature seed-bearing plants, so much the better.

Appreciation of the mystery of nature and the control of her resources are as old as recorded time, and probably many thousand years older. On the walls of the Egyptian temples are to be found harvest songs, and in the tombs of Egypt are painted agricultural scenes; and yet we starve our children's desires in this direction, and furnish them with flimsy toys, which break to pieces in a few days, when the personal possession of a plot of ground, or even of a flowerpot, with seeds, would give them more pleasurable and lasting interest.

Why are we so stupid? It would take less time and less nervous force to share a child's interest in nature than it does to scold him for the destruction of toys or the abuse of furniture, both of which are the result of the unnatural curbing of his instinctive desire to express his ideas by changing, transforming, and creating new forms.

I happen to have two little girl friends, aged seven and nine, who are children of a wealthy family, and are in consequence overloaded with toys and other gifts. I was in their playroom one morning a few weeks after Christmas, and noticed a flowerpot in which still stood the remains of a Christmas poinsettia. The flower had disappeared and the stalk had withered, but the pot still stood in the sunshiny window. On my return home I selected six nasturtium seeds and six morning glory seeds and carefully folded three of a kind in two bits of tissue paper. These I inclosed in a note, suggesting that they each plant them in one of their flowerpots and see that the flowerpot was placed in a sunny window and that the earth was kept moistened, and I added, "If you do this, by and by you will see something wonderful happen. I am not going to tell you what it is, but it is a very, very wonderful thing."

Several weeks later I had occasion to visit their home again. The two children ran to meet me with open arms, exclaiming, "We know now! We know now! They've grown up!"

The mother told me that of all the gifts they had ever received, she had never known any that had given them so much pleasure, for although there had always been a garden on their grounds, it had never occurred to her that they would be in the least interested in the processes of gardening. The children had carefully followed my directions as to the depth at which the seeds should be planted and the conditions under which they should be kept; and when the plants appeared above the ground, she said they were as delighted as if it were man's first discovery of the laws of nature's propagation. She added, "I realized then how deficient my training had been." When their grandmother, who lives in another suburb, invited them to spend the week-end with her, they only consented to go on condition that one of the maids in their own home would take care of these plants while they were away.

This may seem like an extreme case of the isolation of children from nature, but I can assure you there are many children in our cities who know nothing whatever of the marvelous miracle of the phenomena of the springtime. There are many more who are taken every summer to some resort, but who pay no more attention to nature and her miracles than the greedy gathering of all the wild flowers they can hold, which they often throw away before they reach their hotel because of the withering of the imprisoned little blossoms.

<sup>1</sup> Issued by the National Kindergarten Association, New York.



# THE WORLD-WIDE FIELD



## BRITISH GUIANA, SOUTH AMERICA

We have just closed a tent effort at a village across the Demerara River, about ten miles west from Georgetown.

It is our purpose to hold a tent effort each year during the dry season. This season is usually from about the middle of August to the middle of October, but as it varies, the time is not altogether certain. We have had it dry this year longer than usual. It is still dry, but there are indications of the coming wet season.

The meetings were well attended for about two weeks; we were not able to seat all who came. But when the two sugar mills in the community began work, then our large audience vanished during week nights; for many of the hands work until eight o'clock at night. Sugar making is the main industry, with rice growing; and the sugar factory generally has a rice mill connected with it, that is, a paddy huller. Rice is called "paddy" before it is hulled. Of course the people could not very well work and come to the meetings, which began at 7:30 P. M. On week nights there were about forty or fifty persons present; on Sunday nights the tent would not seat them all.

Nine took their stand for the truth. In all the meetings that I have ever held I never saw so many who were convinced that we were teaching the truth, and yet so few willing to obey it. One man, who had been a leader in the Salvation Army, said, "We all know it is the truth, but we just haven't faith enough to accept it. It means something for us to live up to it here. These two sugar estates would turn us off, and would not employ us again." We prayed with them, and reasoned with them, and finally this man took his stand; his wife also, though she was so bitterly opposed to our teaching that she did not once attend the meetings. Some said, "We know it is right, and that we cannot be saved unless we obey." It was sad indeed to see them fail to live up to what they believed; but we will not give them up.

It has been a very peculiar and trying experience for us. My wife and I were alone, except for Sister Borrowes, a violinist, who was with us most of the time. We have our folding organ, which we take with us on all such occasions, and my wife and Sister Borrowes furnished the music, which had its attractions and was highly appreciated.

Those who took their stand are being instructed preparatory to baptism, and we have set November 22 as the time for our first baptismal service.

The Lord has been with us by his Spirit, which we greatly appreciate. We realize that there is more work for us yet to do in this place. The one thing that perplexes us most is to find a place for the little company to meet on Sabbath. If we could only succeed in that, we would no doubt reach many more who have acknowledged the truth. It has a great influence on the people in this country for a denomination to have a place where they can meet regularly.

We have enjoyed excellent health since coming here. This is our fourth year in British Guiana, and we have seen many accept this great and saving truth. We hope to see many more receive it, and to this end we solicit the prayers of the REVIEW readers, that it may be even so.

I. G. KNIGHT.



## THE HANKOW INTERMEDIATE SCHOOL

THE Hankow Intermediate School opened October 1. The enrolment has passed last year's mark already, and more students are on the way. The preceptor, the only member of the faculty who is not new this year, says the students work, study, and behave much better than last year's students.

I find that the majority of the students have never known what it means to go to a modern school. It is difficult for them to get down to real brain work and to bring their habits into conformity with proper school routine. However, if those in charge give constant attention to the students' study and behavior, constant improvement is seen. If we can only keep these students in school from three to five years or more, instead of one, we may hope for substantial results.

We also face the problem of housing our students and workers in the school. Four, five, and even six persons have to be crowded into one little 8 x 12-foot room. We solicit the prayers and aid of all the friends of God's schools, to the end that those things which are good may continue to improve and those things which are not good may soon be eliminated. H. O. SWARTOUT, *Principal*.



## THE MISSIONARY MOVEMENT

THE missionary idea did not have its origin in the mind of man, nor is this great soul-saving movement dependent on the human arm for its guidance and protection. The one that led forth ancient Israel out of Egyptian bondage by a pillar of cloud by day and a pillar of fire by night, that protected Daniel in the lions' den and the three Hebrew worthies in the fiery furnace, that paid all the debt of sin on the cross and to whom is delivered all power—Jesus, the same yesterday, today, and forevermore, he is the one that is the author, leader, and protector of this modern world-wide missionary movement, and this movement receives no less of Heaven's consideration today than did the cause of God in ancient times.

By nature man is alienated from God. His whole head is sick. His whole heart is faint. There is no soundness in him. He is held fast in the awful snare of Satan. He is the captive of the powers of darkness. He is without hope.

The sole object of this movement is to benefit those who are in this hopeless condition, dead in trespasses and sins; to heal the broken-hearted, and actually set the captives free.

This movement is not partial; it is no respecter of persons. Its Author has

made of one blood all nations; and wherever man is found, be his skin white or black, though his sins be as scarlet, Jesus seeks to deliver that soul from the hopeless bondage of sin through the saving power of the everlasting gospel, which is the only remedy, the only effective antidote, for the poison of sin.

To those whose souls are illuminated with the gospel light, that are in possession of this saving, transforming power and are enjoying the glorious liberty of the sons of God, is committed a definite duty to perform, the exalted, sacred, all-important work of reconciliation, of being coworkers with God in carrying his saving power to every nation, kindred, tongue, and people. To such is given the command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." And this command is accompanied by the blessed assurance of his guidance and protection all along the way: "Lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. And furthermore the assurance is given: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Then shall come the great harvest ingathering of souls into the never-ending kingdom. Then they shall come from the east and the west, from the north and the south, and sit down in the kingdom of God. What a meeting that will be! Then will be fulfilled the promise of our Saviour, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

This is the consummation of the Christian's hope. This hope that the gospel carries to the hopeless is truly a blessed hope. It is a most cheering hope. In fact, it is the only real, satisfying hope. It buoys us up while passing through this wilderness of sin and woe.

This missionary movement is bound to triumph. Nothing will be able to stop it. If the human voice should remain silent, the very rocks would cry out the message. With our own eyes we are witnessing today what the prophet John saw in vision centuries ago,—the gospel going to all the world. And those who are complying with all the conditions of receiving the fullness of the gospel power into their lives, are experiencing genuine deliverance from sin. They are "partakers of the divine nature," and are escaping "the corruption that is in the world through lust." And these are in a position faithfully to act their part in this movement, for in their lives is manifested the fact that they are not following some cunningly devised fables of man when they make known unto others the saving power of God.

God forbid that any who may read these lines shall remain in that large company who simply possess the form of this godly movement but are denying the power thereof by their selfish, pleasure-loving, do-nothing lives.

F. A. ZAPPE.

## PLANS FOR A CHURCH BUILDING IN CHARLOTTE, N. C.

SOME time ago I wrote an article telling how the Lord had blessed the work here in Charlotte by giving us a church of about seventy members. I also spoke about our need of a church building to make the work permanent. We have been giving this matter careful consideration for some time, and have been praying for God to open a way before us. We recognize that after having raised up this church, the one thing we need is a church home, that the banner of God's truth may be firmly planted in this city.

The Lord has certainly helped us in laying our plans for a church building. On Sunday night, November 30, we brought this matter before the church here, placing before them the urgent need of a building for a church home. When the appeal was made for the people to help, the Lord surely put it into their hearts to respond. We have never seen people take hold of the matter of providing funds for a church building as they did in this meeting. One brother arose and said he had \$1,000 in War Savings Stamps which he would give toward a new church building. Another gentleman, who has not yet become a member of the church, said he would give \$250. Then twenty-two persons rose to their feet, pledging themselves to give \$100 each. Six persons gave \$50 and twenty-two persons gave \$25 each. These donations, with other amounts that have come in, give us to date \$4,650 toward a new church building in this city.

It certainly is evident from the way the people gave, that their hearts are in the work of the Lord, and that, like David of old, "their affection is set upon the house of their God." When the call was made for a response from all who would give \$100, the first person to respond was a widow who has to support herself and two children by keeping a rooming house. A man and his wife, who have just accepted the truth, said that they had \$100 in War Savings Stamps, which represented all the money they had ever saved, and they were willing to put this money into the new church here. Another widow, who supports herself by keeping house for a wealthy family here in the city, pledged \$25. Two days later she brought in \$50 in cash. She said that she did not feel that she would be doing her utmost unless she doubled her pledge. When we see people sacrifice in this way, it is surely an evidence that God is in this movement. I am sure it would have done your hearts good to see how ready these new Sabbath keepers were to sacrifice of their means to establish God's truth in Charlotte.

Tuesday night, December 2, we had a special meeting of the church, at which time we voted to purchase a lot, which will cost us \$2,750. This lot is in a very fine location, on one of the best improved streets in this city. It has excellent street-car facilities, there being five lines on which people can come to the church building when it is erected on this lot. We have already purchased this lot, and the papers are being made out at this writing.

It will take at least \$10,000 to erect a suitable church building on the lot which we have purchased; thus the entire cost will be about \$13,000. As stated above, we have nearly \$5,000 of the amount required, but must still work

hard in order to have enough to erect our church.

The enemy has greatly opposed the work here, to keep us from getting a foothold in this city; but we believe God is going to give his people the victory. There are about twenty-five others keeping the Sabbath who have not yet united with the church, and many more are interested. If we erect a church building now, it will mean that a great many more persons in this city will take their stand for God's truth. A good church building means everything in the development of God's work in this city; and not only in this city, but the influence of what we do here will be felt throughout the entire State of North Carolina. We trust that you will continue to remember the work here in Charlotte in your prayers.

J. L. SHULER.

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## THE KONGO BORDER MISSION

A PERSONAL letter from Elder S. M. Konigmacher, superintendent of the Kongo Border Mission, of Rhodesia, says:

"Many years have passed since I was in Battle Creek. I never forget how sacred were the hours just before the Sabbath, when the dear old Tabernacle bell would ring that it was sundown. It seemed a different place from down town and the other parts of the city.

"Well, we have our vesper bell here. We beat a plowshare to call all the boys from the field to get ready for the Sabbath. We also have closing Sabbath services.

"While we use one building for both school and services, yet we erase the examples, take away the slates and school-books, and make every change we can to let the natives know the week is ended and the Sabbath has come.

"Never since we have been in Africa have we lost sight of the reason we came; we remember that it was not for trading or writing reports or hunting for any of the many things that slip in to divert the attention of the newcomer; we came to spread the truth, and we are doing it with all our might, coupled with the blessing of God and Western hustle.

"In the starting of this station was proved the old saying that man's extremity is God's opportunity. Every avenue was closed. I was turned loose like Abraham in a strange land, and God heard and helped. We have treated the natives like human beings and not like dogs, and they have responded. We have had more applications to enter the work than we could take."

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## GLEANINGS FROM THE FIELD

FIVE persons recently united with the church at Louisville, Ky., by baptism.

DR. H. C. MENKEL reports the baptism of seven new believers at Simla, India.

SIX new members were recently added to the Milwaukee (Wis.) church by baptism.

SINCE the close of the tent effort recently held in Jackson, Mich., twenty-one have been added to the church there, and others are observing the seventh-day Sabbath. Twenty-two interested persons are receiving Bible readings each week.

A NEW church of seventy members has been organized at Charlotte, N. C. Forty-four of these joined on profession of faith.

THE student body of the new academy at Enterprise, Kans., brought in \$309 as the result of one day's work in the Harvest Ingathering campaign.

THE new church building at Fruitvale, Calif., was dedicated to the service of God a few weeks ago. Elder E. W. Farnsworth preached the sermon.

SOME time ago a church building was purchased at Cedar Falls, Iowa, and on a recent Sabbath it was dedicated to the service of God, Elder Charles Thompson preaching the dedicatory sermon.

A CLASS of five enthusiastic young people belonging to the Paterson (N. J.) church recently received Standard of Attainment certificates. Twenty-five young people in this church have already received such recognition.

THE Japan Union Mission Training School, which was closed two years ago, due to unavoidable circumstances, has just been reopened, and thirty-five students were present at the opening exercises. The majority of these young people are earning their way by canvassing in the city of Tokio.

BROTHER C. MACDONALD reports from Emmanuel Mission, Africa: "A church was organized here three years ago with a membership of sixteen. Since then, in spite of many changes, we have maintained a steady growth, and now have fifty-seven baptized believers and a Bible class of twenty-three. If we can thus continue almost doubling our membership every year, how large a church will it be when the Saviour comes! We have lost four members by death but not one through apostasy."

A RECENT report from the Asiatic Division gives the following experience of one of our native evangelists: "For a long time Yang Dzo Tang had been suffering from tuberculosis and was unable to preach the word or to visit the members of his chapel. Days came when he felt a little better. In these days his mind was very much exercised over the great need of his fellow men. He knew how badly they needed the gospel that he had learned to love and hold so precious. His weakness would not permit him to go about, and he was able to preach only short sermons. He felt that he must do something, and he set himself to find a way to tell others of their need of Christ. He adopted this plan: Just outside of his door he posted one of our calendars, which is a silent preacher of God's holy day. Every day he took a chair and sat down near the calendar. There were many who passed that way, on business or in their leisure time, and to them he would extend an invitation to stop for a moment and see a calendar that was different from ordinary calendars. This gave him an opportunity to speak about the Sabbath, and in this way proclaim the truth to passers-by. If one showed special interest, he was invited into the house to study further about these precious things." The results of his efforts will be known only in the last great day, but such zeal is surely worthy of imitation.

## Missionary Volunteer Department

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

### HELP STEM THE TIDE!

It is indeed fitting that the church should set aside one Sabbath service in the year to a consideration of the greatest of problems,—that of inspiring the young to help finish this last saving message to a dying world.

This day is not set aside especially for the edification of the young people; I believe it is a day primarily for the older members of the church. All our church members need to become more interested in, and better acquainted with, the Missionary Volunteer Department and its aims. If all our senior church members could get a clearer vision of the future and the place our young people are to fill in this cause, there would be a greater interest manifested in this department.

Too often our youth are discouraged because of the attitude some of the older ones take toward them. If you should look into the history of many of our churches, you would find that at one time they had a great many young people. Now they have just a small company, struggling to hold together the remnant of the little church.

Where are the young people who once comprised the membership of this church? Have they taken their places in the great army of workers for God? In a great many instances you will find that a large percentage of them are engaged in worldly enterprises, and many of them are not obeying the commandments of God. I wonder if we dare place the blame for this appalling condition? Is it just to say that it was the fault of the members of the church? Is it possible that some did not take the interest in John that they should have taken? Can any of the blame be placed on the sisters for Edith's marrying an unbeliever? Did the elder do everything he could to get Henry into the academy? Did the superintendent try to make it interesting and pleasant for the boys and girls when they came to the Sabbath school? Can it be truthfully said that every member did his share toward establishing a successful church school, and helped to finance an enterprising teacher? I fear this is not so of a church that has let its youth go astray.

On the other hand, I believe that you would find that this condition existed: John and Henry always took the back seat when they came to Sabbath school, and little attention was paid to them until the time came for their class to meet. The children had no part in the opening exercises. Henry was urged to get an education, but was severely criticized for attending high school when he did not have the money with which to attend the academy. Instead of offering to pay John's way through college, and help him to prepare himself for a useful place in God's cause, his father felt as if he could not spare him from the farm; neither could he afford the extra expense entailed by his going; he would rather buy some more land, so that he might be able to leave John well equipped, financially, for life. I am sure that no one

personally requested Edith to forsake her ways; no one showed her the folly of it all; she was left to find it out, to her bitter sorrow and regret. In fact, they were all neglected. O the shame of it all! Who do you think will be held responsible in the day of judgment?

My dear brethren and sisters, these are a few of the things that have caused a host of our young people to drift into the world and become estranged from us as a people. God has blessed our Missionary Volunteer workers in helping to stem the tide of drifting youth. Wonders have been accomplished, until today all our academies and colleges are filled to their greatest capacity with young people preparing to help finish the work. Our departmental offices are largely manned by young people. Scores of them are going to the foreign fields every year. We could not say this a few years ago. Truly the growth of the Missionary Volunteer work has been marvelous, but I find that many of our dear members have not made themselves acquainted with the workings of this department. They do not know its aims, its mottoes, or its accomplishments. This is a clarion call to you to become better acquainted with what we are trying to do. Help us foster our department's many useful enterprises.

I trust that every member in this denomination will feel an innate responsibility—one that comes with the second birth—resting upon him to encourage the youth in every way possible. But above everything, pray for and labor with the unconcerned and careless young people of the church of which you are a member.

ENNIS V. MOORE,  
M. V. Sec. East Mich. Conf.

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### TWELVE GOOD REASONS

If you have not already read the excellent books in the 1919 and 1920 Reading Courses, here are twelve good reasons for asking you to read especially the books in the Senior Course yourself, and for asking you who may not have time to read the books in the Junior Course, to find time to persuade your Junior friends to read them:

*Because* you should not fail to read "On the Trail of Livingstone." It is written by one of our own foreign missionaries, and is an exceptionally fine mission book. In that book you follow the missionary in his travels, you catch glimpses of the stern realities of frontier life in the mission field, and you feel the joys and sorrows that came to some who laid their all upon the altar for the Dark Continent.

*Because* "The Hand That Intervenes" is a book that has come to us for just such a time as this. It inspires courage and hope in the midst of dangers, difficulties, and perplexities. Surely we should read it, that we may see how wonderfully the Father, who watches over us today, has protected his people through all ages. It will remind us very emphatically that he is the same yesterday, today, and forever, and that if we only commit our all to him, we need have no fears.

*Because* "Fruit from the Jungle" will burn into your memory a picture of mission life as it is in India. It will show

how the gospel is transforming lives in India, and enabling Indian Christians to stand firm in the face of ridicule, persecution, and even death. Let none fail to read this book.

*Because* "Comrades from Other Lands" will give you a timely introduction to our foreign neighbors and friends, and the work they are doing. The better we know them, the better we shall be prepared to carry to them the beautiful story of the "blessed hope."

*Because* "Red, Yellow, and Black" is a collection of splendid Junior stories about mission work for the red, yellow, and black races.

*Because* "Stories of Brotherhood" tells about men and women who have tried to improve conditions around them. It tells about Jacob Riis and his work in New York; of the self-sacrificing work of Florence Nightingale and others.

*Because* "Stories Worth Rereading" contains choice character-building stories, the reading of which can scarcely fail to inspire one to live for the noble and true.

*Because* "Jack of All Trades" is a charming story about the people who help to prepare the comforts we enjoy. It comes to us with an appeal for us to acquaint these workers with the Man of Calvary, who died for them as well as for us.

*Because* the Reading Course books make excellent additions to your personal library.

*Because* if you read them you will know how to interest others in them; and not infrequently a Reading Course book has been an entering wedge in successful soul-winning work.

*Because* these books have been selected with one great aim in view,—consecration to and preparation for efficient service for the Master.

*Because* other busy people find time to read them; and also because each person drawing five Senior, or five Junior, or three Primary certificates will receive a special reward of merit. But most of all, because the reading of these books will enrich your life and make it a greater blessing to others.

MATILDA ERICKSON.

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HAVE you secured all the Morning Watch Calendars you need for 1920? If not, should you not get them *today*? It would be too bad for you, or any of the friends to whom you should give a Calendar, to miss the benefits of this little daily reminder during the first days of the New Year. You cannot afford to be without it! Order of your tract society, and order enough copies to supply each of those friends who come to your mind now, that you think should share its benefits.

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JANUARY 17 is Missionary Volunteer Day, and the next issue of the REVIEW will contain the program for the regular church service on that day. We hope that every church and company will receive a great blessing on that day, as the members, old and young, consecrate themselves to work as never before for the unsaved youth among them.



## THE YOUNG PEOPLE AND THE HARVEST INGATHERING

ONE of the great difficulties with young people is that they find out too late in life what they can do. It is so easy to let those of more experience lead all the meetings, or do all the missionary work. I met a man a short time ago who had lived in this world forty years, and had thought all the time that he could not do any missionary work, "Because," said he, "I cannot talk to the people." But the first day he tried it, he succeeded. If he had tried twenty-five years ago he could have done it just as well.

Some one has said, "Procrastination is the thief of time," but it is more than the thief of time when it leads us to postpone from one time to another the seizing of missionary opportunities, for it chills our enthusiasm and hinders our progress in the Christian life. The young man or young woman whose talents are developing most rapidly is the one who is grasping by the forelock every missionary opportunity that presents itself.

### What a Young Girl Accomplished

These days we are hearing much about the Harvest Ingathering campaign, and it is truly gratifying what our young people have been able to accomplish in this line of missionary endeavor. One minister writes concerning his thirteen-year-old daughter: "As an example of what we can do here, I pass on this item of what my little daughter did. Wednesday night she worked one and one-half hours, and collected \$15.55. Thursday morning she worked two hours, and collected \$13.51. That night she worked three hours, and collected \$18.33. She worked six and one-half hours, and received \$47.39. Her goal was \$100, and she now has \$129. She expects to have \$150 before the day (November 28) closes."

Another minister reports that a Hungarian sister has gathered \$400 on a goal of \$500.

We have learned since this report reached the office that this young Hungarian lady, twenty-two years of age, who set the above-mentioned goal of \$500, lacked only a small amount of reaching it.

### A Splendid Society Record

The following report was sent us by Elder W. R. Andrews, home missionary secretary of the Greater New York Conference, and is a good example of what a group of young people can do in concerted action:

"The young people put in three weeks of solid effort in Harvest Ingathering work. The young people of the Brooklyn English church, with a membership of thirty, gathered \$1,015.15. The Hungarian Society, with a membership of six, gathered \$355.15. Several of our young people secured more than \$100 each. Our young people, numbering 184, in three weeks gathered \$2,551.85."

What these young people's societies have done, others can do. The results obtained by this thirteen-year-old girl, other girls can obtain. The attainment of this Hungarian sister might be the attainment of scores of others. "Many whom God has qualified to do excellent work accomplish very little, because they attempt little. . . . Remember that you will never reach a higher standard than

you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress."—"Christ's Object Lessons," pp. 331, 332.

We take this opportunity of thanking our young people—Juniors and Seniors—for the important part they have taken in this Harvest Ingathering campaign, and hope that every Young People's Missionary Volunteer Society may reach its Harvest Ingathering Goal before the close of the campaign. C. V. LEACH.

MANY other reports might be added to those given in Brother Leach's article. For instance, the young people in New Jersey have raised more than one half of the Harvest Ingathering Goal for the Columbia Union Conference. Other young people have done just as well. And the end is not yet. Doubtless a host of Missionary Volunteers will devote part of the holiday season to Harvest Ingathering work. What a splendid work for this season! As young people, let us put the finishing touches to our Harvest Ingathering during the closing days of 1919. Notice what Brother Leach says about this kind of work in the Home Missionary department of this paper.

## Home Missionary Department

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

### GEORGIA BOYS AND GIRLS MAKE A DISCOVERY

OUR Georgia boys and girls have discovered that they do not have to wait until they are full-grown men and women before they can gather in large sums for foreign missions at the time of the Harvest Ingathering. Boys and girls can do it just as well as grown persons, if they know how, and we will now tell you what was accomplished down in Atlanta, Ga., and how it was done.

#### The Accomplishment

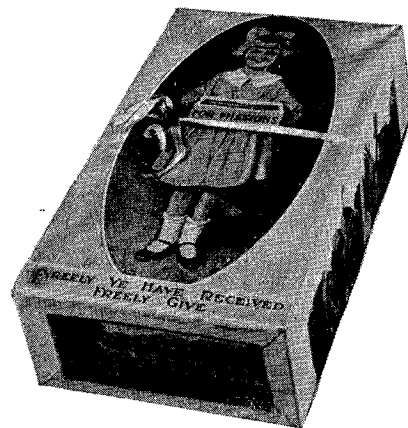
Twenty church school boys and girls of Atlanta collected in a short time \$600 toward the \$1,400 to be gathered by the Atlanta church. Elder J. B. Loeken, home missionary secretary of the Southeastern Union, writes of their achievement:

"The church school in Atlanta has now gathered \$600. As an example of what a church school can do with the boxes, I took eight children down town last Saturday night, and four of them worked on the streets of the city, and four in the residence section. When we got through we had \$39 to our credit. There were a few others working in another part of the city, and I did not learn before I left what they did, but at least \$50 must have been gathered in all."

Fine for one evening, wasn't it? When we find that nearly \$50 was gathered in one Saturday evening by only eight of this illustrious twenty, we can see that the gathering of the \$600 was not a long, tedious experience.

#### How It Was Done

It has always been a difficult thing for boys and girls to tell the story of missions just as they have it on their hearts, so somebody thought, Why not fix up a box—a neat, attractive box, one that people would like to look at, a box that could, incidentally, talk? Well, here is the way they did it. They took a box just the size of a cigar box and covered it neatly with light-blue linen-finish paper. This paper was sealed on the ends and at the edges. Then a Harvest Ingathering paper was taken and the sweet-faced little girl (on the back outside cover) was cut out, following the white line, care being taken to clip the oval-shaped piece out neatly. This was pasted on the front of the box. The opening to receive the coins was made where it is indicated on the little girl's box, only it was made large enough to receive a silver dollar. The text, "Freely Ye Have Received, Freely Give," was clipped from



the back page of the Ingathering *Watchman* and placed in the same position on the box it occupies on the page. On the back of the box was pasted that picture of the Japanese farm woman, on page 17. On the ends were pasted those rectangular pictures printed at the bottom of pages 4 and 5. The group of people at the bottom of the front cover was clipped out in rectangular form and pasted on one side, and the expression, "Salvation, O Salvation! The Joyful Sound Proclaim," was cut out and placed on the other side. Around the box was tied a piece of pink baby ribbon, with a neat bowknot at the left of the little girl. The knot was sealed with a small dab of sealing wax. It is a neat, attractive box. Almost any one would like to carry it, and it is hard to refrain from putting dimes, quarters, and dollars into it.

These twenty Harvest Ingathering workers were furnished with these boxes, which they took to their next-door neighbors, to the milkman, the coal man, the grocer, the laundryman, and all the other men and women they could reach. Their message was very simple,—they were "working for missions," or they "loved Jesus and were working for him," was about all that was necessary to be said in connection with the beautiful box.

#### Advantages of the Box

1. The box is something concrete—the child can get hold of it.
2. The child cannot many times explain his mission fully enough to get an offering. The box explains the mission, and makes, because of its attractiveness, a strong appeal.

3. Men and women hesitate many times to place money in the hands of strange boys and girls. The box indicates that there is an organized movement back of the boy's smiling face, and also presents a safe depository until the gift reaches headquarters.

#### A Suggestion

No doubt many of our conference workers and church school teachers have been wishing for some good plan by which they could help the children raise good, substantial sums. In one evening a number of boxes such as we have described could be made. With encouragement, a number of children would gladly engage in a Harvest Ingathering trip to some city or village. Small literature, such as tracts, magazines, etc., bearing the message, could be presented to the people. The children would obtain a precious experience, and they would accomplish much for the cause of God. We should be glad to know the results if your church school or missionary band tries the plan during these closing days of the 1919 Harvest Ingathering campaign. C. V. LEACH.

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#### FRESH AND FULL

PEOPLE are looking for news today. What a significant word that is. It stands for information, that which is going into most people's minds; but with the spirit of the age it must be "new." What Luke remarked of the Athenians may today be said of almost the whole world,—that they spend their time in nothing else but either to tell or to hear some new thing.

It is a difficult state of mind to approach with eternal truth—truth which requires reflective study, earnest application. But it is a state of mind that we must meet: Athens must have salvation presented to it. No medium is so well fitted to this purpose as our periodical literature. It comes with fresh force every month, interpreting the world's events in the light of prophecy, directing the mind to the truth and salvation of Christ, and seeking to draw souls into the current of God's life.

It is the constant endeavor of the *Watchman Magazine* to present vital truth in a manner and in a variety of forms which will attract every class of minds and bring many into the fold. Its success is attested by the scores and hundreds of letters received which reveal its instrumentality in making converts.

Beginning with the February number (which will be ready January 1), the *Watchman Magazine* will be increased in size to forty-eight pages, with new departments and other improved features. This gives more reading matter than is contained in most of our small books, and advantage will be taken of this added space to present in each issue a fuller outline of our great system of truths.

A better financial basis is also provided for our people to engage in its circulation. The price of the new magazine is 25 cents per single copy. A 60-per-cent commission is given to agents who handle fifty or more copies, which will net them 15 cents per copy.

The yearly subscription rate is \$2. The work of securing yearly subscriptions is growing in favor, and will be greatly increased during the coming year. In house-to-house work it is practically

as easy to secure subscriptions as to make a single sale, especially after the customer has become acquainted with the magazine, and realizes that he makes a saving of \$1 a year by subscribing. A 40-per-cent commission is allowed agents on subscriptions, which nets him 80 cents on each order. And the territory is as yet unlimited.

The end of time is drawing near. Men's minds are more generally than ever before becoming controlled by spirits of evil. Passion and idleness are doing their deadly work. Error in new and subtle forms is deluding millions. We must be more earnest, more zealous, than we have yet learned to be, in the living and the teaching of truth.

Every church should have one or more persons engaged in selling our missionary magazines. And every member of the church should be as active as possible in their distribution. Who of you will take the means placed ready to your hands to press the battle forward?

A. W. SPALDING.

## Medical Missionary Department

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

#### THE BATTLE FOR SOULS

THE great controversy between Christ and Satan is over human souls. The battle of all the heavenly forces is in behalf of human souls. The aim of all true Christian effort is the saving of human souls. The object of Satan is the destruction of human souls. Every device that evil ingenuity can work out is operating to lead human souls to ruin.

The object of God's gift of his Son was to win souls, as also was the sacrifice on the part of Christ. The price paid sets the value of a human soul. No effort of ours is of the highest value that does not have as its aim the salvation of human souls; and only as our work sets this aim, do we meet the demands of true gospel work.

The work committed to his disciples is the giving of his gospel for the saving of souls. Our interest is not the saving of an institution, a school, a publishing house, or a sanitarium. These do not represent the purchase of Christ's blood. Only as an institution serves to save souls is it worthy of being reckoned as a part of God's work.

Let us not lose sight of the fact that our health work must have soul-saving as its object. Neither let us lose sight of the fact that true health work is a soul-saving work. Note the following quotation from "Testimonies for the Church," Volume VII, page 137:

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teaching.

"True religion and the laws of health go hand in hand.

"It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind.

"Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind.

"God desires his light bearers ever to keep a high standard before them.

"By precept and example they must hold their perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul.

"Let those who have obtained a knowledge of how to eat, and drink, and dress so as to preserve health, impart this knowledge to others.

"Let the poor have the gospel of health preached unto them from a practical point of view, that they may know how to care properly for the body, which is the temple of the Holy Spirit."

How clearly this quotation shows what the gospel work should be! With this instruction in mind we need not be at a loss to know where or how to go to work. As we recognize that the battle for souls is being fought out even in matters of health—in people's habits of life—we can see where and how we are to fight it. God has given us, as a people, wonderful advantages for this warfare. Let us bear in mind that the object of our health truth is the winning of souls.

L. A. HANSEN.

## Publishing Department

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

#### IN OUR SOUTHERNMOST UNION

OUR field is just a little farther south than any other, and is so near the end of the earth there is danger of its not being noticed. Besides, it is in the proverbial "Neglected Continent" of South America. But should it fall to your lot to come to this field, it would cease to be a land of passive interest and would appeal to you as a great reality. It would appeal to you as a great needy field of great opportunities. It is in the providence of God that these opportunities should be improved. This land of many nations is surely included in the great gospel commission.

As in other phases of this Advent Movement, the unseen hand of God is working mightily by use of the printed page. All the way God has led. But there are occasions when there seems to be a special working. It seems to be the seen hand, rather than the unseen hand, of God that is working. It is these things that give us courage and renewed trust from time to time.

God's hand is seen in the Austral Union. At the beginning of the year a large number of our colporteurs began working with strictly religious books where heretofore they had been handling quite largely the health books. As these countries are Catholic and atheistic, many thought there would be a great drop in the amount of literature distributed. And from a human point of view it did seem probable. But we went ahead by faith, believing that God was more anxious

than we to have these books placed among the people. Eight months of the year are now in the past, and our literature sales have amounted to thousands of dollars more than for the same months of any previous year. It is significant that the book "The Great Controversy Between Christ and Satan," for the first six months of the year had a higher sale per hour than any other book handled in our field during that time.

These things are abundant evidence that it is not man but God who is carrying the work forward. In this connection an experience of one of our colporteurs will illustrate what is accomplished even among Catholics. Only briefly can the experience be related here.

This brother, while working the city of Salto, Argentina, made his headquarters in the house of the sexton of the Catholic church. The family first bought a large book; then a little later the lady bought "Armageddon." This latter book she read at once, and immediately began to study the Bible and to believe in it. She soon cast her many idols into the fire, burned up all the literature she had relating to the Catholic doctrine, and began to recognize the seventh-day Sabbath.

The husband resented this procedure on the part of his wife and began to compare the Bible with the one the priest had. By this he convinced himself that the doctrine of the priest was false and began to agree with his wife. A little further study caused them to use for fuel the bacon they had on hand.

As a result of all this the man gave up his work as sexton. He is rejoicing today that he has seen the light of present truth, and desires to take our literature to others.

There are many other good experiences. Brother A. G. Nelson, laboring in the extreme south, writes that while canvassing he gave Bible readings, and that as a result two families have begun to keep the Sabbath. One brother laboring in Montevideo, Uruguay, wrote when he began to canvass for the book, "Patriarchs and Prophets," that he was having better success and having better experiences than ever before in his colporteur work.

These things give us courage and hope. We believe that the \$100,000 worth of literature that will be sold this year in our union will reach many honest hearts and show them the light. Good reports come from the other parts of South America, where the needs also demand our attention. A marvelous work has been begun in all parts of this continent, and there is evidence that the message will go rapidly to its waiting people.

E. H. MEYERS.

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### THE COLPORTEUR WORK IN THE INCA UNION MISSION

Thus far this year we have held three colporteurs' institutes in the Inca Union Mission. The first was held in Bolivia, the second in the Lake Titicaca Mission, and the third in the Peruvian Mission. In all these institutes we were favored with the help of Elder E. F. Peterson, the superintendent of the Inca Union; Elder J. H. McEachern, field missionary secretary of the South American Division of the General Conference; Brother W. H. Williams, secretary and treasurer of the South American Division; and Brother

F. C. Varney, the Inca Union Secretary and treasurer. With this good help and the blessing of the Lord, we have had excellent meetings in all the missions that we have visited so far. Our brethren and sisters have responded to the needs of the hour, and have dedicated themselves anew to the service of the Lord. As a result of their labors this year we are expecting a rich harvest of souls. We are strengthening the work in the union by placing local field men in the different local missions. With the work better organized in all parts of the field, we feel that if we are faithful we shall see good gains in the book sales, with an abundant harvest of souls.

#### The Bolivian Institute

The first of the three institutes was held in La Paz, Bolivia, March 17-29, 1919. Elder Peterson, Brother Varney, and I arrived there the 15th; Brother Beans, our faithful field man in Bolivia, arrived the next day, with one of the Bolivian colporteurs; and the day following Elder McEachern and Brother Williams, of Buenos Aires, arrived. After their arrival every moment was a busy one. We had meetings in the forenoon and also in the afternoon, especially for the colporteurs, and also night meetings in which we had a good attendance from the city. Elder Peterson and Elder McEachern carried the principal burden of the night meetings. These were conducted in the interests of home missionary work, and were of great benefit to us all, because they helped us to understand what we ought to do in these days. The institute closed with the organization of the company of believers in La Paz into a church. This is our first church organization in Bolivia.

During the year 1918 we had an average of four colporteurs in the field most of the time. They sold more than 11,200 bolivianos' worth of our books and papers. This was a gain of 8,500 bolivianos over the sales of the previous year. We are certainly glad to see this gain; and if the success they have already had this year continues, they will have a good gain this year over that of last year. The first four months of this year the sales amounted to six times the value of the sales of the first four months of last year.

#### The Lake Titicaca Mission

After finishing our institute in Bolivia, we went to the Lake Titicaca Mission and held an institute at Plateria. Pla-

teria is our largest station in that mission. It is at this station that Elder F. A. Stahl first lived, and began the work. We found there all the teachers of the outschools gathered to take part in the institute. As we did not have any who could go into the work as regular workers, we decided to give instruction in both colporteur and home missionary work.

The meetings that followed were very interesting meetings. Each morning we could see our Indian brethren coming across the pampas from all directions to take part in the services of the day. Many would walk five or six miles, barefooted, through rain, sleet, or mud. As many cannot read or write, the instruction had to be of a very simple character. It all had to be translated into their own native language. If the speaker could not speak in Spanish, what he said had to be translated first into Spanish and then into Aymará. So you see that it was a rather roundabout way to talk to them. Yet they are a very appreciative people, and were greatly benefited by the meetings. All the native teachers of the outschools promised to do all that they could this year in the selling of our books. To help them in this, the committee voted to give them one day each month in which they could dismiss their schools, and spend the time in book selling. We feel sure that we shall see souls won by this kind of missionary effort.

The last Sabbath the weather was not the best, but notwithstanding this, 600 were present. This was the thirteenth Sabbath, and I assure you that it was interesting to see how willingly our Indian brethren responded to the call for missions. They gave of their mites as liberally as many do who have more of this world's goods.

#### The Peruvian Mission

At Lima we also had a combined colporteur and home missionary institute. There we found the church missionary secretaries and the colporteurs gathered, ready for the institute work. Elder L. D. Minner, the superintendent of the Peruvian Mission, gave to all a hearty address of welcome at the opening meeting. At the close of the institute the different colporteurs set their individual goals. We had explained to them the day before about this, and had asked them to place their goals at what they thought they could, by the Lord's help, really ac-



Workers in Attendance at the Home Missionary and Colporteurs' Convention, Lima, Peru

comply. Their total goals amounted to the sale of 20,000 soles' worth of our books and papers this year. We are praying that they may reach this. If they do, it will mean that they will double their work of last year.

Brother T. Rojas y Carranza, one of our most faithful Peruvian canvassers, was chosen as the new field missionary secretary for Peru. He is now taking hold of the work, and is doing good, faithful service. All seemed to feel that we had the best institute we had ever held in that field. The Lord blessed us in our meetings and led us to rededicate our lives to his service. We are expecting a harvest of souls this year. We ask your prayers. E. H. WILCOX.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Following the newspaper announcement that the railroads of the country will be returned to private ownership April 1, 1920, there comes to the Government a request from representatives of farmers, the railroad brotherhoods, and the American Federation of Labor, that this action be deferred for at least two years.

— Out of 50,000 miles of barbed wire laid in France during hostilities, only 6,000 miles have been rolled up and removed, and at the present rate of progress it will take eight years to clear the northern part of the country of these dangerous entanglements, according to reports received from Paris by national Red Cross headquarters.

— The task of building a unique boat, designed by himself, is just being completed by a Mr. Moser, of Oakland, Calif. The back yard of his home has been his workshop, and his assistant is his eight-year-old daughter. In their queer craft they will make a trip around the world. The boat is a work of art, being hand carved and very comfortable.

— Rumor has it that there is in the British army a young officer belonging to the regiment of which the Prince of Wales is the dominating figure, who is the absolute double of the heir apparent. So remarkable is the likeness that he has been deputized for the Prince when the latter has been ill, reviewing troops and attending social functions in his place, and no one has been the wiser. This young man is often mistaken for the king's son among his brother officers.

— The coal strike is over, and the country at large heaved a sigh of relief when the news flashed over the wires. With only one dissenting vote the leaders of the 400,000 union miners voted to end the strike on the basis proposed by President Wilson. This provides for an "immediate increase of 14 per cent on mining prices, day work and dead work, and the appointment of a commission to decide upon a further increase in wages, and the settlement of other questions in dispute." While the mines are not all open as yet, it is expected that the coal output will be normal within a few weeks. It will take, however, some time to supply the shortage in the West and Central States.

— Why does thunder rumble? says the *Popular Science Monthly*. "The path of a lightning flash through the air may be several miles in length. All along this path the sudden expansion of the heated air—a true explosion—sets up an atmospheric wave, which spreads in all directions, and eventually registers upon our ears as thunder. Since the lightning discharge is almost instantaneous, the sound wave is produced at very nearly the same time along the whole path. But the sound wave travels slowly through the air. Its speed is approximately 1,090 feet per second. Thus the sound from the part of the lightning's path that is nearest to us reaches us first, and that from other parts of the path afterward, according to their distance. Intermittent crashes and booming effects are due chiefly to irregularities in the shape of the path."

— An S. O. S. for a designer of women's clothes, to introduce a simplified American style of dress in Japan, was received recently by the American Young Women's Christian Association from Miss Michi Kawai, general secretary for the Japanese national Y. W. C. A. Entry of 850,000 Japanese women into industrial and professional life has resulted in a revolt from the tyranny of centuries-old costumes. School-teachers and wives of small merchants, who must have fifty or more dresses which must be ripped apart and laundered once a year, no longer have time for such tedious tasks. Japanese girls attending college in this country have been urged to bring home their American clothes to aid in setting the new style.

— Starting from England on November 12, Captain Ross Smith, the Australian aviator, arrived at Port Darwin, Australia, December 10, thus winning a prize of \$50,000 offered to the first aviator who made this flight of 11,500 miles within thirty days. His competitor, Etienne Poulet, a Frenchman, had a thrilling experience when a huge vulture attacked his machine while he was flying 1,000 feet above the mountain peaks in Siam. The vulture's attack shattered the right propeller of the airplane. The pilot was obliged to land on a mountain top, where he made his own repairs, and proceeded to Moulmein, Burma. But the accident so delayed him that he was entirely out of the race.

— Eggs have been successfully delivered from an airplane in flight over Washington, D. C., recently. They were dropped from the plane in a parachute from a height of 400 feet in a test to determine the success of that method of delivery. Fifty pounds of other mail was dropped at the same time. The eggs landed without being broken.

— Another precedent has been shattered. A sightseeing American soldier boy did it. He has had his picture taken seated on the throne of Napoleon, in the throne room of the palace at Fontainebleau, France, and is said to be the first person to sit on the throne since Napoleon's time.

— Clocks without hands or faces are now common in Switzerland. The time-piece stands in the hall, and when a button is pressed, by means of phonographic arrangements it calls out "Half past five" or "Five minutes to nine," as the case may be.

— The entire town of Moneta, Wyo., on the Chicago and Northwestern Railroad, is owned by one man, who paid \$10,000 for it.

— One of the latest inventions is a device which renders sailboats, launches, etc., unsinkable, and was recently patented in Berlin. Automatic closing doors on the first floor of the boat prevent water from entering.

— While the price of sugar has risen in some sections of the United States to 27 cents and an actual shortage exists in other sections, more than one half of the yearly production of this country is being shipped abroad.

— The first lighthouse for airmen has been erected in England. The light, which is mounted on a platform, is produced by acetylene gas, and throws upward a beam of light that can be seen thousands of feet in the air.

— The war cost the United States about \$1,000,000 an hour. The total cost to the country was \$21,850,000,000. During the first three months the war cost us \$2,000,000 a day. During the next year it cost more than \$22,000,000 a day, and during the last ten months the cost rose to \$44,000,000 every twenty-four hours.

— The strangest procession New York has ever witnessed took place recently, when 100,000 Jews marched with banners protesting against the massacre of their people in Ukraine. The strange parade was heralded by Maurice Simonous, president of the Spanish War Veterans, followed by 25,000 veterans of the World War and 75,000 protesting Jews.

— Solomon W. Hardesty, of San Gabriel, Calif., is seventy-eight years old, and a veteran of the Civil War, in which he lost the sight of his right eye. The sight of the left eye failed five years later. In spite of this handicap, Mr. Hardesty is a successful poultryman, having a flock of more than 450 laying hens. He does all the work of feeding and caring for them without any help. He has built his own chicken houses and pens, of which there are ten.

— The French government is considering charging admission fees to tourists desiring to visit the various battlefields in France. Financial experts are said to have figured out that the revenue from this source for one year would practically equalize the loss incurred by the fall of the franc on the exchange. This is but one of the many curious money-raising schemes being considered in the efforts to bolster up France's badly crippled finances.

— Wilfred Stevens, one of the chief translators at the Department of State, has a greater number of languages at his tongue's end than has any other man, if the current report is correct. He is not forty years old and is not a college graduate. He received his early education in the Minnesota schools, where he took an interest in studying foreign languages. He speaks Latin and five of its offshoots, four each of the Slavic and Teutonic languages, three of the Turkish affinities and western Asiatic, besides Japanese and Chinese. He understands Greek and Hebrew, two manufactured languages, one being of his own coinage, and crowns it all with Dakota Indian.

— The founder of the Women's Christian Temperance Union, Mrs. Harriet C. McCabe, died at her home in Delaware, Ohio, recently, aged ninety-two years.

— One of the largest "parishes" in the United States is that of Rapid City, S. Dak. The pastor drives ninety miles each Sunday afternoon to reach his second appointment.

— An estimate of the world's crops for 1919, made by the International Institute of Agriculture at Rome, Italy, shows productions much greater than the average for the last five years. Wheat and oats are the only exceptions.

— At present only first-class, or letter, mail can be returned free to the sender if not delivered. The other mail matter not delivered is either destroyed or held for return postage. A bill passed by both houses provides that these other classes of mail shall also be returnable without additional postage.

— Wooden water pipes that were used from the time of the Revolution until the fire of 1872 to carry water into Boston have lately been unearthed and are found to be in a good state of preservation. A coin of the date 1803, in an almost perfect condition, was found near one of the pipes, establishing approximately, it would seem, the date at which the pipe was laid.

— During the nineteen months of warfare, about 50,150 American soldiers, sailors, and marines died on the battlefields of France and on the high seas in action against the submarines. During the same period approximately 126,000 men, women, and children died here in America as a result of accidents. The number of people injured in accidents was more than two million.

— A young English girl, Miss Doreen Steer, was recently shipped by express from London through to Topeka, Kans. She arrived safe and sound, with a C. O. D. charge of \$212. She was sent by express because her relatives were afraid to let her make the trip depending solely upon herself. The express people took charge of her at every stage and were responsible for her safety.

— The alien property custodian is expected to make a fight in the courts to retain control of the Hamburg-American pier at New York, which was seized early in the war, with the other property of the German company. The company's lease of the pier will not expire until 1923, the rental being \$75,000 a year. The city of New York has just rented the pier to the Luchenbach Steamship Company, at a rental of \$328,000 a year.

— Two Frenchmen have invented a wingless airplane, which, they say, will solve the difficulties of vertical ascension, staying still in the air. The French government has advanced the inventors \$20,000 for further experiments. The blades of the propellers are built of a material similar to the wings of an ordinary machine. Each blade is capable of a change of angle, and it is through this angle of elevation that the speed of flight is regulated. By adjustment of the propeller blades and the speed of the twin motor, almost complete immobility in the air can be maintained.

— What is believed to be the edge of a cataract as large as, or larger even than, the great falls at Niagara, has been unearthed by excavations made in the course of the new Welland ship canal near Thorold in southern Ontario. The edge of the cataract extends 400 feet. The first fall has a drop of about twenty-five feet, below which the excavation reveals another precipice sinking into the earth to a depth as yet undetermined. It is supposed that the water from Lake Erie to Lake Ontario once passed over these falls. A new railway bridge has been erected, with its eastern abutment resting on the edge of the first precipice. The central abutment, seventy-five feet away, went to a depth of seventy-five feet before striking rock, and this sloped at a sharp angle worn smooth evidently by the rush of torrents through many years. Even the oldest aboriginal traditions fail to show any knowledge of the lost Niagara's existence.

— A Michigan man has invented a machine that successfully weaves reed and fiber, such as are used for making furniture, baby carriages, etc. The machine, which weaves thirty times as fast as an expert hand worker and does better work, is said to be the first ever produced. A \$1,000,000 factory is to be built at Menominee, Mich., and equipped with the new looms. This plant will be the largest in the world devoted to the manufacture of woven furniture and baby carriages. Rights to the invention have been purchased by the Australian government, which will use it for giving industrial aid to wounded soldiers.

— The Japanese government is preparing to appropriate the equivalent of \$125,000,000 for the development of aviation, the amount to be expended covering a period of four or five years. Interest in aviation has been stimulated by the special French aviation corps which is teaching the Japanese army in this art. Japan is backward in aeronautics, and the fact that she is subscribing such a large amount of money indicates her intention to try to attain the place in aviation occupied by the other great powers.

— So many Italian workmen have returned to Italy that the silk industry of the United States has been seriously affected. Manufacturers are handicapped by a shortage of skilled labor and are considering, it is reported, the removal of their mills to Italy, where there are plenty of laborers who have been trained in American mills. The cost of transporting raw material may be greatly reduced, they say, by locating near the point of production. The availability of water power the year round is also an inducement.

— Straw was never in greater demand than it is at present. Dealers in the Middle West are paying as much for it as they formerly paid for good hay. Oat, rye, and wheat straw is worth about \$10 a ton in a number of cities, while flax straw has reached the high mark of \$14 at St. Paul, Minn. Straw is now a recognized commercial product; it is seldom wasted any more on the farm by being burned or used for bedding. Flax straw is used largely as insulating and deadening material for build-

— The Women's Christian Temperance Union has launched a campaign to make the world "dry," and has appropriated \$300,000 out of its proposed \$1,000,000 fund for that purpose.

— Americans are buying more diamonds and other precious stones than at any other time in history. Commercial reports show that precious stones valued at \$10,425,325 were imported into the United States during October, 1919.

— A replica of a statue at the Ecole Polytechnique, the military and civil engineering college of Paris, has just been received by the United States military academy at West Point. The statue was a gift of the French school and was presented by General Cornille, of the French army, who was accompanied by nine French cadets. Secretary of War Baker, General March, chief of staff of the army; and General MacArthur were present at the ceremony.

— A use for the slate dust which covers miles of valuable agricultural land in Wales has been found. Experiments have shown that this hitherto useless material can be used in the manufacture of a number of useful articles. Among these are bricks, glass bottles, tiles, and pottery. The dust is also used as a filler for low-grade rubber goods. Mixed with lime, it makes an excellent cement. Hundreds of tons of the dust are being turned out every week.

— Thomas Edison, the inventor, is financing the building of several rows of concrete houses in Union, N. J., to relieve the housing shortage. One of these houses was completed in ten days. The entire frames of the structures are first erected and all the concrete poured in afterward. Usually the concrete for a house can be poured in one day. Two days are allowed for the hardening, after which the frame is removed, and the structure is ready for the finishing touches. The houses are rented at \$23 a month each.

— Discussing Mr. Rockefeller's gift of \$30,000,000 for medical education and research, Dr. William H. Porter, for many years professor in pathology and general medicine at the New York Post-Graduate Medical School and Hospital, remarked the other day that no specific medical cure for consumption, pneumonia, and cancer ever could be discovered. He said that the foremost men of medical science who had been delving for years to the roots of these blights, no longer look for such a specific remedy in the realms of therapeutics and pharmacy.

— An eruption of the Kalut volcano in Java some time ago killed 40,000 natives. Hot mud, which flowed from the crater, destroyed some twenty thousand acres of growing crops, and ashes falling in surrounding territory damaged other property to the extent of millions of dollars. The volcanic danger apparently is greater there than anywhere else in the world. Says a bulletin of the National Geographic Society: "Volcano-made in the first place and constantly being remade by them, Java has more volcanoes than any area of its size in the world. Estimates of the active and extinct craters range from 100 to 150."

— General Pershing, Admiral Sims, General Liggett, and other prominent American officers, are back of a project to make the Holy Trinity Church, Paris (Episcopal), "America's War Memorial Church in France." The Episcopal Church has signified its purpose of setting aside \$500,000 for this purpose.

— Close to 300,000,000 pounds of binder twine are used every year in the United States and Canada. The cost of this twine (\$75,000,000) is a total loss after one season, for the problem of collecting, untying the knots, reducing to tow, and reworking the material at a reasonable expense, has proved unsolvable. A New York firm of fiber merchants is advertising through the trade press for suggestions and devices that will save this loss. To be successful, the device, it is believed, must be a mechanical attachment to the threshing machine, not a machine to be operated separately, because of the high cost of labor.

— A new national political body, known as the Labor Party of the United States, was recently organized in Chicago, Ill., by the representatives of organized labor. The object of this movement, as set forth in its constitution, is to "organize hand and brain workers of the country to support principles of a political, social, and industrial democracy." Women will have equal representation with men in the handling of affairs.

— A writer in the *Christian World*, in an extended article, calls attention to the great religious revival among the Mohammedans. This movement has been going on for five years, and is touching almost every Eastern country, but the most noticeable is its progress in North and Central Africa. There is a most effectual and insistent propaganda radiating from the city of Cairo, and hundreds of thousands of natives in Africa have accepted the Mohammedan faith. Indeed, it is affirmed that the progress of Mohammedanism in recent years has been more rapid than the spread of Christianity in heathen countries.

— A huge concrete grain elevator at the port of Colborne, Ontario, Canada, with a capacity of 2,000,000 bushels, exploded a short time ago, killing a number of persons and injuring many more. The structure was about one third full at the time. The roof of the building was blown some two hundred feet in the air, and portions of it were found a mile away. A barge moored at the elevator was demolished. A huge accumulation of grain dust is believed to have caused the catastrophe.

— The island empire of Japan has become actively interested in a good-roads movement. Leading business men have formed a corporation with a capital of \$5,000,000, and announce that they will undertake to build and repair roads of any type anywhere in the country. The work, it is understood, will be done at cost, the promoters being interested in a philanthropic way rather than with the object of making money. At present the roads in Japan are exceedingly narrow and hardly suitable for any conveyance other than bicycles or the native rickshaw. There are fewer than two thousand automobiles in the whole empire.

— A report published by the army agricultural committee shows that the soldiers did something besides fight during the last years of the war. Over 6,600 acres of land were farmed by the home forces alone, at a profit of about \$50 an acre. In France thousands of acres were cultivated, and crops to the value of no less than \$2,500,000 were produced. So far as vegetables were concerned, the army in Mesopotamia became self-supporting. By irrigation the land was made to yield good crops, the grain crop alone being valued at \$15,000,000. At Saloniki, soil back of the lines was made to yield crops worth some \$300,000, furnishing the army not only with fresh food, but also saving about 50,000 tons of shipping.

— "Unless the United States takes some immediate action in granting consignments of wheat and flour on credit to Finland, Poland, Austria, and other portions of Central Europe outside of Germany, there will be a breakdown of the stable government in Central Europe," according to a recent statement made by Herbert Hoover. "There can be no question," he adds, "that some 15,000,000 or 20,000,000 people in the larger cities of Finland, Poland, Austria, and other portions of Central Europe outside Germany, are facing starvation unless some quick means can be discovered for their assistance."

— Another Isthmian canal will become necessary, in the opinion of Secretary of War Baker, to handle the ever-increasing business now developing through the Panama Canal. The United States holds all available routes across the Isthmus, so that when the time comes to build another canal to accommodate the world's commerce, the United States will control the new waterway. This new canal, however, will not be a matter of the near future.

— Representative Joshua W. Alexander, of the third congressional district of Missouri, has been selected by President Wilson to succeed William C. Redfield as Secretary of Commerce. Mr. Alexander has been in the United States House of Representatives since 1904, when he was elected as a member of the Sixtieth Congress. Previous to that he was judge of the seventh judicial district of Missouri.

— Under new regulations of the American Railway Express, packages over twenty-five pounds in weight must not be sent wrapped only in paper, but must be securely packed in wooden containers, or cartons of fiber-board, pulp-wood, or corrugated strawboard material of the proper strength. Shipments under twenty-five pounds in weight go under rules which are not so stringent.

— The waste in perforating 125,000 sheets of stamps in the Bureau of Engraving and Printing is gathered up in barrels and marketed. Four barrels of the little disks are gathered daily, or a total of 1,365,000,000. Placed in a line with edges touching, they would extend over a distance of 850 miles.

— The productive fishery on the east coast of England, called "The Wash," is infested with seals. At low tide the sands are covered with the animals as sheep cover a pasture. The fishery is suffering from their presence so much that a seal-extermination campaign is said to be in contemplation.

— In honor of the British soldiers who died in the war, the highest mountain in England, Scawfell Peak, has been given to the nation as a memorial. No monument is to be erected, it is said, but on a cairn on the summit an inscribed boulder may be placed. The donor is Lord Leonfield.

— Ignace Paderewski, who recently resigned as premier of Poland, will return to America, and take his old place in the realm of music, according to dispatches from Warsaw. Friends of M. Paderewski say that the ex-premier is weary of political strife, and feels that he has discharged his duty in helping to form the government of a new, united Poland.

— The Bureau of Air Craft Production fixed on the name "Liberty" for the standard air-craft engine and its parts because of its great popularity. In June, 1919, the acting director of the bureau registered the name as a trade mark, the property of the United States and in use from June, 1917, on engines and parts. This is the first time the United States has registered as a corporation owning a trade mark.

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## Appointments and Notices

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### EASTERN CANADIAN UNION CONFERENCE CORPORATION

Notice is hereby given that the first quadrennial session of the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will be held in connection with the ninth regular session of the Eastern Canadian Union Conference, in Toronto, Ontario, Jan. 15-25, 1920, for the purpose of electing officers and appointing a board of trustees and to make such changes and adopt such plans as may seem necessary. The first meeting of the corporation will be held at ten o'clock, Tuesday, Jan. 20, 1920. According to the by-laws of the corporation the delegates to the Eastern Canadian Union Conference session are delegates to the corporation.

A. V. Olson, Pres.  
F. R. Eastman, Sec.

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### EASTERN CANADIAN UNION CONFERENCE

Notice is hereby given that the ninth regular session of the Eastern Canadian Union Conference of Seventh-day Adventists will be held in Toronto, Ontario, in the Seventh-day Adventist church, 8 Awde St., Jan. 15-25, 1920, for the election of officers for the ensuing term and for the transaction of such other business as may require consideration. The first meeting is called for ten o'clock, Jan. 16, 1920. Each conference in the union is entitled to one delegate for the organization and one additional delegate for each 100 members. The members of the executive committee of the union are delegates ex officio.

A. V. Olson, Pres.  
F. R. Eastman, Sec.

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### ATLANTA SANITARIUM ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first quadrennial session of the Atlanta Sanitarium Association of Seventh-day Adventists will be held in connection with the constituency meeting of the Southeastern Union Conference, at Graysville, Tenn., Jan. 28 to Feb. 5, 1920. First meeting is called at 2:30 p. m., Wednesday, Jan. 28, 1920, and all constituency members should be present at that time. A board of trustees will be elected and such other business transacted as may properly come before the session at that time.

W. H. Branson, Pres.  
W. E. Abernathy, Sec.

## LAKE UNION CONFERENCE

The first quadrennial session following the eighth biennial session of the Lake Union Conference will be held in Battle Creek, Mich., Jan. 15-25, 1920; for the purpose of electing officers for the ensuing term, and of transacting any other business that may properly come before the conference. The first meeting of this session will convene at 10 a. m., Friday, January 16, in the Tabernacle, Battle Creek, Mich.

Wm. Guthrie, Pres.  
H. K. Presley, Sec.

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## LAKE UNION CONFERENCE ASSOCIATION

The first quadrennial session following the eighth biennial session of the Lake Union Conference Association of Seventh-day Adventists will convene in Battle Creek, Mich., in connection with the Lake Union Conference, Jan. 15-25, 1920. The first meeting of this session will be held on Monday, January 19, at 9 a. m., for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the association. The legal constituency of this association are the duly elected delegates of the Lake Union Conference of Seventh-day Adventists, unincorporated.

Wm. Guthrie, Pres.  
H. K. Presley, Sec.

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SOUTHEASTERN UNION CONFERENCE  
ASSOCIATION OF SEVENTH-DAY  
ADVENTISTS

Notice is hereby given that the first quadrennial session of the Southeastern Union Conference Association of Seventh-day Adventists will be held in Graysville, Tenn., in connection with the constituency meeting of the Southeastern Union Conference, Jan. 28 to Feb. 5, 1920, for the purpose of electing officers and a board of trustees, and to transact such other business as may properly come before the association at this time. The first meeting is called at 2:30 p. m., Wednesday, Jan. 28, 1920, in the chapel of the Graysville Academy, Graysville, Tenn. All constituency members should be present at this time.

W. H. Branson, Pres.  
W. E. Abernathy, Sec.

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SOUTHEASTERN UNION CONFERENCE OF  
SEVENTH-DAY ADVENTISTS

The first quadrennial session of the Southeastern Union Conference of Seventh-day Adventists will be held in the Graysville Academy, Graysville, Tenn., Jan. 28 to Feb. 5, 1920. At this session officers will be elected for the following term and such other business transacted as may properly come before the constituency at that time. Each conference is entitled to one delegate—aside from the president—without regard to numbers, and an additional delegate for each 100 members or major fraction thereof. The first business session will be held at 11 a. m., January 28, and all delegates should be present at that time.

W. H. Branson, Pres.  
W. E. Abernathy, Sec.

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## REQUESTS FOR PRAYER

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

A sister writing from Idaho asks prayer for the conversion of her husband and two sons.

An Ohio sister requests prayer for the healing of her mother and herself, if it be God's will; also for the conversion of her husband.

"Please pray for the healing of my daughter," writes an anxious Texas mother. "She is a church school teacher, and is troubled with such severe headaches that it seems to be necessary for her to give up her work."

## PUBLICATIONS WANTED

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

Mrs. Cynthia J. Fox, Moulton, Iowa. Any literature suitable for use in reading racks.

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## NOTICE!

The address of Mrs. James McDonnell, inquired for by one of our readers several weeks ago, is 710 Dallas Ave., Houston, Tex.

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## HERE IT IS!

Judging from the outside, it doesn't look much different, but just take a look at the contents—forty-eight pages of inspiring, convincing, soul-winning articles:



"The News Interpreted" is an improved "Outlook," appropriate Scripture texts being associated with the events commented upon.

"Struck by the Lightning of Genius," by Horace G. Franks, is a vivid presentation of the effect of the great events and new ideas and processes in our modern world, and the meaning thereof.

"Be Good to Yourself" is one of the characteristic articles of Robert B. Thurber, who has just been added to the Watchman staff.

"The End Is Near," by Daniel H. Kress, is a powerful presentation of the soon coming of Christ.

"The Lie That Keeps Behind the Times," by George McCready Price, refutes the false and outworn assumptions of evolution.

"Banking on Your Health," by Louis A. Hansen, gives direct and helpful suggestions about how to keep the greatest natural asset a man has.

"Your Child's Right to a Religious Home," Uthai V. Wilcox, editor of Our Little Friend, shows a sympathetic insight into the child's life and needs.

"Who Is in Control?" an editorial that goes to the heart of things in the great question now facing government of state, church, and home.

"What Came of It?" by Guy Dail, a discussion of the after-effects of the great war, by one who was close to the scenes of action both during and after the war.

"Little Talks on Great Matters," a new double page of pungent and timely short editorials.

"Lazarus of Bethany, Where Were You?" by H. S. Prehier, is a keen discussion of the question of natural immortality, illustrated by the experience of Lazarus in the tomb.

"Laying Aside on the First Day of the Week," by George B. Thompson, continues the discussion of the Sabbath question in the New Testament.

"Heaven, Where Is It?" by William H. Branson. Many vague and erroneous ideas about heaven are here answered by Bible passages.

"Fear and Flu," by Arthur W. Herr, M. D., makes a psychological as well as a physical basis for the contracting of influenza, as well as for its cure.

"The Simple Truth" department is resumed this month, with the subject "Baptism."

"Is It Hard to Be a Christian?" by Meade MacGuire, is the first of a new series by this thoughtful, experienced, and sympathetic Christian worker.

"God Has Not Changed," a story by Martha Warner.

"The World's Citizenship Conference" is a report by one of the Watchman staff, of the recent (third) session of this conference held under the auspices of the National Reform Association.

"Let Us Repeat" and "Trumpet Blasts" are two new page features which will add much to the force and brightness of the Watchman pages.

And this is not all. There are new features in illustrations, many in color. The price is now 25 cents a copy, with 15 cents commission on lots of fifty or more copies.

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## NOTES FROM THE FIELD

**NORTH:** "I am glad you are to publish a 25-cent magazine. I believe the magazine colporteur who handles the new Watchman will be able to sell just as many at 25 cents as at the old price of 15 cents, and perhaps more, as it will be more attractive and more valuable than ever in giving the message."

**SOUTH:** "I really believe the change in the price of the Watchman Magazine is going to be a great help to us, especially in the selling of it."

**EAST:** "Your kind letter of recent date pertaining to the increase in size of the Watchman was received and its contents placed before our conference committee. We are all pleased with the idea, and it appeals to us as an excellent medium for the working of our large cities."

**WEST:** "We have been looking forward to the time when one of our magazines would come out in about this form, and believe that a greater work can be done with the Watchman than ever before."

The Southern Publishing Association is glad for the hearty response that has come from the field since the new Watchman Magazine was announced, and takes this occasion to thank the field at large for their interest and co-operation. The February issue is now on sale through your local tract society. As the edition is limited, please send in your orders early.

## OBITUARIES

**Headrick.**—Mary J. Headrick fell asleep at her home in Ottawa, Ontario, Canada, Nov. 8, 1919, at the age of fifty-five years. She accepted the third angel's message two years ago, and remained faithful to the end of her life. Five sons and one daughter mourn.  
H. M. S. Richards.

**Clark.**—Stephen E. Clark was born at Unadilla Forks, N. Y., May 2, 1834, and died in Ann Arbor, Mich., Nov. 6, 1919. When a young man he spent some time in Wisconsin and Iowa. In the latter State he was married to Miss Mary Ann Beed in November, 1861, and to them were born two children, both of whom are living. In 1876 Brother Clark accepted present truth, and remained a faithful member of the Seventh-day Adventist Church until his death.  
W. J. Blake.



WASHINGTON, D. C., JANUARY 1, 1920

EDITOR . . . FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS

A. G. DANIELS I. H. EVANS W. T. KNOX  
J. L. SHAW E. E. ANDROSS

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

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

The brethren in Honduras are happily remodeling their new mission headquarters home at San Pedro Sula. Formerly the office was at Coxen Hole, Ruatan; but because of the development and growth of the work, it seemed wise to seek a better location. Many additions in membership through baptism have been reported the last year in this field.

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W. W. PRESCOTT left Washington last week to attend a meeting of the Swedish department, to which Swedish workers in the States were invited, at Lagrange, Ill. This institute for the study of the Bible and methods of work lasts over two Sabbaths. Sabbath, December 20, a new building belonging to the Swedish seminary at Lagrange was dedicated.

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### THE WEEK OF PRAYER AT SOUTH LANCASTER

The school and church at South Lancaster entered heartily into plans for the Week of Prayer. Anticipating the occasion, the faculty arranged their work accordingly. The recitation periods were shortened sufficiently to give ample time for spiritual exercises at the chapel hour, and also for students to get together in small companies for prayer.

The entire school was divided into prayer bands, with leaders in charge of each. Then the student body engaged more freely in praying and working for one another, and in a helpful way assisted the teachers and others working for the general spiritual uplift.

Elders J. K. Jones and L. S. Wheeler conducted meetings with both the students and church members, which proved very helpful. Each morning at six o'clock Elder S. N. Haskell held meetings with the church. The brethren and sisters greatly appreciated the help Brother Haskell was able to give them.

The writer was present the latter part of the week, and was encouraged by the earnestness manifested by teachers and students. A real desire for deeper spiritual life was shown. Of the large membership of the Lancaster Junior College, numbering more than three hundred, practically all entered into renewed covenant relationship with Christ. The teachers

prayed for one another, and worked unitedly for their students. It was a joy to them to see practically all the students for whom they were seriously concerned, give their hearts to the Lord.

Prof. M. E. Olsen and his teachers have the school work well in hand. Every one seemed busy. An atmosphere of work and study prevailed. From all we could learn in our short stay at the school, the institution is having one of the best years in its history.

J. L. SHAW.

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### TO CORRECT AN ERROR

In the issue of the REVIEW AND HERALD of November 27, in referring to the change in the *Watchman Magazine*, it was stated that the new yearly subscription rate would be \$2, with 60 per cent commission to agents. This was an error on our part; it should have stated 40 per cent, which is the customary rate allowed colporteurs.

THE WATCHMAN MAGAZINE.

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### TO OUR CONFERENCE PRESIDENTS IN NORTH AMERICA

EARLY in February we desire to publish a Conference Presidents' Number of the REVIEW. We desire to receive from every conference president in North America a brief, comprehensive report of the progress of the message in his field, giving such items of progress and advancement as he feels will be of interest to the general reader. These reports should not exceed 500 words in length. We desire also to receive from every conference president a recent photograph of himself for publication in connection with the report.

We have never had the pleasure of publishing in the REVIEW the pictures of our conference presidents, and we believe that a special number devoted to reports of their work, and containing their pictures, would be read with interest by all our readers. We have written our conference presidents regarding this matter, but for fear that some might not receive the letters sent them, we make this special request in the columns of the REVIEW, and take occasion at the same time to announce this interesting number of our church paper.

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### A SAD COMMENTARY

It is a long leap from the principles and teachings of Seventh-day Adventism to anarchistic philosophy. The two do not coalesce. Each is utterly opposed to and subversive of the other. There is between them the same difference that is found between light and darkness, between fire and water.

We are led to these remarks by a recent newspaper story, written from New York City, in which the writer, in a serious vein, discusses the merits of anarchistic candidates for the position of Red Queen, succeeding Miss Emma Goldman, recently deported. Of one of these candidates, a Miss Fitzgerald, the newspaper reporter states the following:

"She briefly sketched her own life while she rolled cigarettes between her long, artistic fingers, lighting each fresh smoke upon the removal of one consumed. Born on a Wisconsin farm, Miss Fitz-

gerald said, her girlhood ambition was to become a missionary for the Seventh-day Adventist Church. Then she found a radical pamphlet, and 'it set her thinking.' She reached an anarchistic philosophy long before she knew what anarchism was."

If we may accept this report to be true, it is unfortunate indeed that the dreams of this woman's young life could not have been realized, and that she could not have enlisted in a mission to save life instead of connecting with a movement which has for its objective the destruction of the very ideals which she hoped in her girlhood to accomplish.

It would be interesting to consider what influences entered her life that diverted her from her high and holy purpose. What avenues of approach did the tempter use to destroy her young ideals, corrupt the purity of her motives and purposes, and send her into the world a religious derelict, sowing the seeds of class hatred, of disloyalty to her government, and of warfare against her fellow men? The picture is a pathetic one; but the lesson is one which every young person should take to heart. In these days of specious error and subtle philosophies, we need to keep our hearts true to God and our souls unsullied by sin. It is only in this way that we shall escape the final result of Satan's temptations.

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### TRUE TO HIS FAITH

HEAVEN recognizes faithfulness in Sabbath observance. This has been illustrated in many instances in which more lucrative positions have been offered some of our brethren when they have been compelled to give up their usual work because of the Sabbath. This has been the experience also of some of our young men and women who have been attending universities. A case in point is that of Dr. E. F. Birkenstock, a graduate of the College of Medical Evangelists, now qualifying at Edinburgh, Scotland, for work in South Africa. In a recent letter to Dr. P. T. Magan he says:

"Last Friday I went to the registrar here in town to see about laying my request before the board to take the final in January. He received me with kindness, as usual. We spoke about the October examination, and before I had time to mention it, he said that the orals are on a Saturday. I then told him that I had religious scruples against taking examinations on that day. 'O, yes,' he said, 'I remember none of you men sit for examinations on Saturday. We'll have to see, then, how we can arrange that.' And he went through a detailed explanation of what procedure I would have to go through in order to get my oral on Friday. I cannot help thinking that the Lord has raised us up a special friend in this man. He has always been willing to give advice, and to take my requests before the board, and I am sure that any of our graduates coming later will receive the same kind attention from him."

It would appear from Dr. Birkenstock's letter that the Scottish Triple Qualification Board had permitted him to take the medical examination, thus recognizing the regular standing of our medical school at Loma Linda. This will be good news for the friends of the school.