

The Advent Sabbath Review Herald

THE FIELD IS THE WORLD

Vol. 97

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No. 7



DEDICATION OF CHURCH BUILDING AT CHINNAMPO, KOREA

EIGHT years ago we held Bible studies on the Yellow Sea coast in a little mud-walled, thatch-roofed building. A number accepted the message, and there is now a good-sized church there. The brethren followed the instruction the Lord sent to his people anciently, found in Exodus 14: 15: "Speak unto the children of Israel, that they go forward," and in spite of famine conditions, cholera, plague, and political agitation, the members of the church came together and made a donation by sacrifice of yen 750, one man giving yen 600. The mission added some to this, and they now have a very good church building, standing on the same spot as did the mud-walled building where we held our first meeting. The latter part of November we called a meeting at this place of the elders and church officers of the West Chosen Conference, and at the close of a very profitable study on the work of the church and the duty of all to be workers, we closed the meeting with a service dedicating the new building to the cause of God, and all present rededicated their lives to the unfinished work.

RILEY RUSSELL, M. D.

More Than One Third of a Million Reached

ALL who are interested in the advancement of the third angel's message will rejoice to know that there has been collected through the Harvest Ingathering effort of 1919 more than a third of a million dollars. Since this feature of our work was launched in 1908, when a total of \$14,136.77 was gathered in, the largest gain for a single year was made in 1917, when \$43,011.52 in excess of the record of 1916 was raised; but in 1919 we made a gain of \$138,895.21 over the Harvest Ingathering of 1918, the grand total being \$338,470.73. Thank God that in the Harvest Ingathering for missions we can begin to talk about results in no small fraction of a million.

Final Comparative Report of Harvest Ingathering Funds for the Years 1918 and 1919

Union	Amount 1918	Amount 1919
Atlantic	\$25,494.47	\$37,933.63
Central	13,592.52	24,706.73
Columbia	41,546.94	64,719.42
Eastern Canada	7,277.74	11,284.19
Lake	28,129.20	48,619.00
Northern	23,322.66	42,113.21
North Pacific	14,040.27	25,432.03
Pacific	16,343.80	38,580.98
Southeastern	6,597.35	13,163.96
Southern	7,697.35	12,837.76
Southwestern	7,952.81	8,609.24
Western Canada	7,580.41	10,470.56
Totals	\$199,575.52	\$338,470.73
Gain over 1918		\$138,895.21

Half a Million for Missions!

This is our slogan for 1920, and with the blessing of Heaven we shall attain to it. This will mean only about five dollars for each member in North America. Some of the countries outside of North America will help us on this goal, as it is intended to be a world goal. A little later we shall give a report on the results obtained in Harvest Ingathering work during 1919 in countries outside of North America, which will be interesting indeed. In one instance, at least, we shall find a country leading us a lively pace in the amount raised per capita.

With the increased experience of our people, which brings increased confidence; with a public educated to give, and a public which has read one and one-half million copies of the Harvest Ingathering number of the *Watchman*, we believe that the half-million goal can be reached in 1920. One of our union conference home missionary secretaries has already written us very enthusiastically about securing one-half million for missions through the Harvest Ingathering, and states that his union will swing in strong for its quota.

In Prophecy

Let us now take a little glimpse into the future. Man can see only a very limited distance with his physical eyes, but when he takes up the "more sure word of prophecy," he can see as far as God has revealed the future to his servants the prophets. He has declared that "the wealth of the nations shall come unto thee." Isa. 60: 5, A. R. V.

The increased demands for men and means will be answered by the coming of the men and the coming of the means. God will cause to flow into the treasury,

through the willing hands of his people, funds commensurate with the needs.

Dollar for Dollar—Eventually

We are only touching the possibilities with our finger tips. The conferences which are carefully organizing and educating their forces, are producing marvelous records. This year, New Jersey furnishes us an example of what we may expect from the whole field, thoroughly organized and trained, in the future. The Sabbath school department in that field raised \$12,846; while the Harvest Ingathering effort brought in \$12,025—not very far apart. The Sabbath school raised 20½ cents a week per member, while the Harvest Ingathering workers raised 20 cents a week per member. We believe that, with thorough organization and training, our people will be able to place beside the dollar they take from their own pocket to put in the mission fund, another one from the pockets of the people of the world. We believe that more than one conference will do this in 1920.

C. V. LEACH.

LEAVEN AT WORK

DAY after day the missionary labors to implant the truths of the gospel in the hearts of his hearers, but oftentimes, so far as outward results are concerned, his efforts seem fruitless. Yet the truths do take effect, even when, because of caste and family opposition, the hearers do not have the courage to take their stand outwardly for Christianity.

Recently, in one of the advanced classes of our mission school at Dwarikhal, North India, in which English is taught, a composition, entitled "My Best Friend," was assigned. It was left to the boys to decide who their best friends were.

It should be remembered that this school is conducted among the Hindus (heathen we would call them at home), and among our eighty students only one or two are Christians. One Hindu boy wrote the following, which I quote just as he wrote it.

"MY BEST FRIEND"

"In a general way there are many friends in the world who love one another, and they behave toward one another with humbleness and kindness. They help their friends in their sickness. So our father and mother care for us from our birthday all through their lives. They give us food to eat and clothes to wear and so on. They always do for us such things by which we get great benefit. They send us to school that we may get good knowledge and learn to order our lives in a good manner and help others. Therefore father and mother are the best friends of all among men, but they are only friends as long as they live.

"But One is the very best friend of all, who lives in heaven. He is our heavenly Father. He always lives with us and will live always. He always guides and leads us into the right way and delivers us from evil. He will never forget us. He guides all men whether folks are poor or rich. We should be-

lieve on him and always pray to him because the Lord is the Shepherd of all, and we shall not want. Therefore God is the best friend of all."

Such expressions of belief in God, encourage one to believe that his efforts are not entirely in vain.

FLOYD W. SMITH.

* *

BELGIAN shoemakers have started to drive for foreign competition out of their country. The government has been advised of a plan to put shoes at \$6 a pair on the market. Imported shoes, including those from America, sell anywhere from \$15 to \$25 a pair.

* * *

IN an Indian village where there were no Christians, a man brought out a very old worn Urdu Bible, tied with a string to prevent its falling to pieces. He told the following story: Years before, he had been a Christian and had studied his Bible for a year and a half before being baptized. The opposition aroused by his conversion was very bitter. He was badly beaten, his wife was taken from him, and, unable to withstand the pressure, he fell back. However, in his heart he still had faith in Christ, and continued to read the Scriptures. Now he declares that he wants to preach the gospel. He asked the missionary to take his Bible and have it rebound.

* *

Dr. and Mrs. J. N. Andrews are now settled in Tatsienlu, the city that formerly stood on the border of old Tibet. Although the geographical boundaries of Tibet are now farther west, this is still the border town of the Tibetan and Chinese populations. By means of a small printing outfit given to his mission by the Review and Herald office, Dr. Andrews expects to print and circulate literature in the Tibetan language, thus sending the message into the "Great Closed Land."

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

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

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TAKOMA PARK, WASHINGTON, D. C., FEBRUARY 12, 1920

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Are You Enjoying Victory in Christ?

ARE you obtaining the victory in your Christian experience? Are you able to tell of the triumphs of Christ's grace? Or is your testimony one of continual lament over mistakes and failures? God calls you to a victorious experience. He wants you to know the power of his salvation today. You must experience this salvation in this life if you are to experience it throughout eternity. Christ is a Saviour who saves today from present sin. The apostle Paul has this to say of his experience: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. This experience of the apostle must be the experience of every one saved in Christ's kingdom.

* * *

Absolute and Relative Standards

THE word of God recognizes one great standard of human conduct. That standard is contained in the law of ten commandments. Declares the inspired word: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. By this standard we must live, and by it we must be judged. The apostle James exhorts us: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

This divine law is an expression of the character of God. He holds this before us as the standard of all our strivings. But he does more than this. He not only calls us to meet this standard, but he provides the means, through the grace of Christ and the power of the Holy Spirit, whereby we may meet it. He says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), and then, through the Lord Jesus Christ, he provides for us the perfection demanded. By faith in his atoning sacrifice, we may obtain justification for the sins that are past. By acceptance of his indwelling life, we may be kept from future sin and become partakers of his divine nature. (See Rom. 5:8-10; Gal. 2:20.)

In providing the means whereby we may become perfect, God justly holds us responsible for conforming our lives to his divine requirements. He does not commit this judgment to mankind. It is not for us to judge our fellow men. True, it is proper for the church of Christ to take account of the lives of its members, and to require that their lives outwardly

shall conform to certain principles, but with their motives and purposes the church cannot deal.

In addition to the great moral standard of character, there are other standards relating to various phases of human experience. These standards oftentimes represent principles of right, principles which may be traced in their origin back to the great divine standard. The observance, however, of what we might call these relative standards, depends in a large measure upon circumstances. Let us illustrate our meaning.

Christian Schools

Special instruction has come to us that we should establish a system of Christian schools. This we have endeavored to do. This system embraces schools of all grades, from the church school up to the college. What measure of responsibility must be borne by our brethren and sisters in co-operating with this plan? We answer, Co-operation to the extent of their ability. We believe that just as far as possible every Seventh-day Adventist child should receive an education under Christian instructors. Many of our churches are recreant in that they do not put forth greater effort in establishing church schools. And with the ways now offered in the world for earning money, and even in the sale of our denominational literature for securing scholarships, we believe it is in the power of the great majority of our young men and women to secure education in our own schools. There are circumstances, however, under which this is impossible. We recognize that some of our parents are living in places and under conditions that make it impossible for them to send their children to our own schools. This we believe the Lord takes into account. Nor do we believe that it is right for their brethren and sisters to judge them unkindly because of this. To their own Master they are responsible, and before him must stand or fall. Who, then, will assume the solemn responsibility of judging another man's servant?

The Standard of Healthful Living

There has likewise been given to us much instruction with reference to the question of healthful living. We have been advised to dress properly, to secure an abundance of fresh air in our homes, to be careful in the selection of the quantity and quality of our food. Vegetarianism in general practice has been advised on account of the increasing amount of disease affecting the animal creation. Those of us who live in North America have little excuse for not meeting these health requirements. We have an abundance of food from which to select our dietary, and food, too, which will provide us with the proper elements of nourishment. We can obtain vegetables, grains, fruits, legumes, milk, cream, nuts, etc. We

do not have to resort to the use of flesh foods in order to obtain the nitrogenous elements demanded by our bodies. Living under such conditions, we surely will be held responsible if we do not, to the extent of our ability, heed this instruction which has come to us.

Varying Conditions and Circumstances

But we must recognize that some of our brethren and sisters live in regions or under conditions where they cannot obtain the varieties and the abundance of food from which we have to choose. And if they secure the food elements necessary to proper nourishment they must at times go outside of the class of foods from which we select. Their vegetable supply may be greatly limited. It may occasionally be necessary for them to find in the use of flesh foods elements that are necessary to the maintenance of their strength. God requires of them that they do the best they can under all the circumstances involved. "Is not the life more than meat, and the body more than raiment?" Matt. 6: 25. It is the duty of every man to maintain the best he can, under the circumstances surrounding him, the vital energies of mind and body. In doing this he will secure the best food possible. He will be careful not to mistake the promptings of perverted appetite for actual necessity, but will indeed follow to the very best of his ability the instruction which has come to us. Can we require more of our brethren, and shall we judge them uncharitably because they do not conform to some standard which we can easily meet in our own experience? To do this is for us to place ourselves upon the judgment seat. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Rom. 14: 4.

The nonuse of flesh foods rests upon a physiological basis. It is wrong for any man to eat flesh meats in the same degree and on the same basis as it is wrong for him to eat anything which hurts him to the same extent. This is the broad basis upon which this question should be considered.

In saying these things the writer of this article is not striking against the principle of vegetarianism. He himself has not tasted meat of any kind for more than twenty years. But he recognizes that during all these years he has lived under such circumstances that he did not require it. He has been so situated that he could at all times secure better and more healthful food than flesh meats. But he has recognized also that probably some of his brethren and sisters, including our own missionaries, in other parts of the world were not so favorably situated as he was, and he has considered them none the less loyal to this message because in their particular environment and under the different conditions surrounding them they met the standard of health reform the best they could in their lives, even though they did not meet precisely the same standard which he followed in his.

The Standard of Dress

This principle may well be illustrated by the standard of dress. What excuse has the average Seventh-day Adventist sister in the United States for not meeting the standard of healthful and modest dress enjoined in the Scriptures and in the writings of the spirit of prophecy? What excuse has any Seventh-day Adventist sister for conforming to the fashions of the world when those fashions outrage every sense of modesty and propriety? Surely her accountability will be great if she does this. She must answer for the influence which she exerts, not only

on those in her own home, but upon the young in the church as they look to her for an example. But because in this land of plenty and high Christian ideals men and women should cover their nakedness and not expose their bodies, to their own shame and the shame of their fellows, shall we criticize our African or Indian brethren and sisters because they wear only a loin cloth about their forms? because they in their environment and under their circumstances cannot follow the same standard of dress which propriety demands that we follow? God will judge every man according to the light he has and according to the circumstances under which he lives.

It is well for every man to judge himself, in order that he shall not be judged in the last great day. Let us be conscientious in applying the standards of conduct, of diet, and of dress to ourselves, but let us be lenient in applying these standards to those who do not have the light we possess, and who do not live under such conditions as make it possible or consistent for them to meet the same standard that we can conveniently meet in our experience. Seventh-day Adventists need to cherish the spirit of introspection, of self-examination. They need, in the words of the apostle, to examine themselves, and with this they need also to cherish the spirit of charity. The Christian is a man who takes close account of his own ways, who is careful as regards his own influence, but who is liberal in his judgment of his fellow men.

F. M. W.

* * *

Proselyting

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23: 15.

From the foregoing scripture some have concluded that proselytism is condemned in the Scriptures, and that it is a work to which some stigma is attached. Often when the Sabbath question and kindred truths of the third angel's message are preached in new fields, both home and foreign, and people are convinced from the clear statements of Scripture that they should keep the Sabbath and identify themselves with this movement, the workers are sometimes denounced as "proselyters," and their work held up as a thing to be condemned. But is proselyting as such wrong? Before we reach such a conclusion, it may be well to learn what proselyting really is.

The word "proselyte" is thus defined:

"One who changes from one opinion, creed, sect, or party to another, with or without a real change in purpose and principle: chiefly used in a religious sense." — *Century Dictionary*.

There is nothing wrong in one's changing his opinion or religious affiliation, if he so desires, is there?

Proselytism is —

"The act or practice of making proselytes or converts to a religion or to any doctrine, creed, system, sect, or party." — *Id.*

There is nothing in these definitions that would lead one to conclude that proselyting is wrong, or a wicked thing, providing, of course, that it is done in the proper spirit. If we were to conclude that it is wrong to make a convert to any new doctrine or religion, then we should have to stop all religious teaching. No one could teach another any different view of Bible truth from that which he holds, lest he make a proselyte of him. We should have to cease sending missionaries into foreign fields; for changing a heathen

from the religion of Buddha to the Christian religion is just as much proselyting as it is for a Baptist to convert a Presbyterian on the subject of baptism and induce him to leave the Presbyterian Church and join the Baptist Church.

Martin Luther, the great champion of the Reformation, was himself a proselyte. The power of the words, "The just shall live by faith," appealed to his heart and turned him from the darkness of Catholicism, and made him the apostle of a new religion. He proselyted in many countries; and his work is still going on. But if proselyting is wrong, then the pure gospel of the Reformation cannot be preached to the adherents of the Catholic religion, and they must continue in their superstitious worship of saints and images.

The great command of the Master bids us go into all the world and "make disciples, or Christians, of all nations" (Matt. 28:19, margin); that is, we are commanded to go and "make proselytes" of all nations, turning them away from idols to the worship of the true God.

The Master himself was a great proselyter. He denounced the hypocrisy of the scribes and Pharisees. He taught them a new religion. He put the old gospel truths into a new setting. He furnished new bottles for the new wine. He chose disciples and sent them forth as teachers of truth long hidden by tradition. The appeal was to his own chosen people—whom he had made the depositors of his law, to whom pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises—to forsake the Jews' religion, and unite in a new church relationship. Not that they were to turn away from any truth contained in the word, but from the mixture of truth with error and tradition; they were to stand upon the word, and the word only. But this was inducing the people to become converts, or adherents, to another faith; it was proselyting.

The apostle Paul was himself a proselyte from the "Jews' religion." He saw Jesus while on his way to Damascus, and scales fell from his eyes, and he became a convert to a new religion, a sect everywhere spoken against. Then he went forth preaching the religion he had before condemned, raising up churches, and making proselytes everywhere. And of the "religious proselytes" which followed him and Barnabas at Antioch, it is said that he "persuaded them to continue in the grace of God." Acts 13:43.

It is clear, therefore, that the text quoted at the beginning of this article does not condemn the work of making proselytes. It is the *kind* of proselyting that is condemned by the Saviour. And proselyting that makes one "twofold more the child of hell" than he was before, that makes men worse instead of better, is, of course, wrong. To proselyte one from light to darkness, from truth to error, is wrong, not because it is wrong to proselyte, but because it is wrong to teach error, and to lead people away from the truth and farther into the dark. But any system of teaching which will make proselytes more like Christ, more devoted, more prayerful, more consecrated, and more closely in harmony with the word, will always meet with the approbation of heaven.

Of course, in all our efforts to advance the gospel as we understand it, we should always recognize the principles of the golden rule, whether dealing with individuals or with religious organizations. In our zeal for the truth, we fear we are liable at times to fail

in this. The right thing may be done in the wrong way. A work itself may be right; the hour may have struck for a message to be given, and yet that message may be delivered in an unchristian way. While one's motives may be right, the truth may be brought into disrepute by the crude methods of its adherents.

We need to study proper methods of proselyting. Christian courtesy is always in place while teaching the unadulterated truth. We should study how to present it so as not to wound the tender religious sensibilities of others. We are to *win* not *drive* souls. "He that *winneeth* souls is wise." Prov. 11:30. The shepherd *leads* the flock. Most humbly, and with a heart overflowing with love and Christian kindness, let us present the truth of God's word, that the beautiful character of Christ thus revealed in our lives may draw all unto him.

G. B. T.

* * *

Welcoming the "Living Dead"

To those who believe that the spirits of their dead friends can return to watch over and guide the destinies of the living, the custom followed by some of the heathen nations of the Orient should not appear at all inconsistent. A description of an Oriental festival recently held in Tokio was published in the *London Times*:

"In Tokio the dead are welcomed back on the night of July 13 and hold sway over the living until the night of the 15th, when they take their departure. The houses are scrupulously cleaned, as if real guests of flesh and blood of great importance were expected. By the entrance gate or door a bonfire is made of bundles of pith in order that the returning ones may see the light and find the way to the welcome that awaits them within. In the tokonoma, or recess, in the chief room in the house, flowers are especially arranged, and before the Buddhist family altar is placed a plain wooden stand, made in three steps, covered by a reed mat, on which are arranged fruit and vegetables, the best the household can produce, offered to the unseen spirits, who may be pleased even though they can no longer partake of them. . . . Gloom of any kind is banished, and all disagreeable things are put out of sight. The family indulges in a quiet, social time, as if the departed ones were present to partake of the pleasure. If there is music, dance, or song, it is to entertain the spirits. Great throngs visit the cemeteries, placing flowers on the tombs, and Buddhist priests in brilliant robes may be seen in all parts of the city, passing along the streets to perform services in some home or to take part in a temple ceremony. On the third night after the spirit's visitation a bonfire is again made at the entrance of the house to light the loved one on its return journey, and the big bustling city of Tokio settles down again to its ordinary routine."

If the "living dead" surround us, and return to cheer us and guide us in the affairs of life, why should we not celebrate their return? If we have accepted from the heathen world the belief of the doctrine of the "living dead," why should we not as well accept their custom of giving welcome to these departed ones?

Modern Spiritism is but a revival of the old-time Spiritism of antiquity. Against it God warned ancient Israel, commanding them to have no fellowship with those who pretended to hold communication with the dead. Against the modern phase of this error of the ages the Scriptures of Truth sound definite warning. Let us be on guard, that we are not deceived by this specious delusion.

* * *

"THE dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun."

The BOOK of GENESIS: "ORIGINATION"

A "In the Beginning, God" CREATION 1 and 2	B "Now the Serpent" RUINATION 3 to 11	C "Now the Lord" RESTORATION 12 to 50	
<p>1. Of the Universe. Ps. 33: 6, 9. In Primeval Eternity.</p> <p>2. Of the World. 1 to 2: 3. Through the First Week of Time. a. The Seven Days. b. The Ten Words.</p> <p>3. Of Paradise. 2: 4-25. For Forty Days. a. The Garden. (1) Planted: The Lord. (2) Preserved: The Man. b. The Man. (1) Created: Adam. (2) Conditioned: Tree of Knowledge. (3) Completed: Eve.</p>	<p>1. Of the Man. 3. The Primal Pair: Through Lack of Faith: a. Eve: Sin of Disbelief. b. Adam: Sin of Unbelief.</p> <p>2. Of the Families. 4, 5. a. The Cainites: By Loss of Love. The Ten Names. b. The Sethites: For Light of Hope. The Ten Names.</p> <p>3. Of the Race. 6 to 9: 17. a. Cause: Intermarriage of Cainites and Sethites. 6: 1-4. b. Result: Degradation, Intellectual, Emotional, Volitional. 6: 5. c. Sequel: Destruction of World by Flood. 6: 5 to 7. Deliverance of the Remnant Through the Ark. 8 to 9: 17.</p> <p>4. Of "the Nations." 9: 18 to 11. a. The Three Federal Heads. 9: 18-29. b. The Resultant Divisions. 10; 11. (1) Ethnically: Japhetic, Hamitic, Shemitic. 10. (2) Linguistically: The Confusion of Tongues. 11.</p>	<p>1. Of the Man. 12 to 35: 22 (a). a. Abram (Abraham): "The Obedience of Faith." 12 to 25: 10. Eight Revelations: (1) The Call to Separation. (2) The Promise of the Land of Canaan to His Seed. (3) The Promise of the Whole World to Abraham and His "Seed." (4) The Promise of an Innumerable Seed. (5) The Covenant of Circumcision Made with the Select Seed. (6) The Seed Given: Isaac. (7) The Seed of the Flesh: Ishmael Rejected, and Isaac Chosen. (8) The Supreme Trial of Abraham's Faith.</p> <p>b. Isaac: "The Restfulness of Love." 25: 11 to 26. Two Revelations: (1) The Repetition of the Abrahamic Covenant. " Sojourn in the Land." (2) The Re-affirmation of the Covenant. " Fear Not."</p>	<p>c. Jacob (Israel): "The Endurance of Hope." 27 to 35: 22 (b). Five Revelations: (1) After His Duplicity: The Covenant Reaffirmed, and the Divine Presence Promised. (2) After His Success: The Command to Return. (3) After His Return: The Crippling at Jabbok. (4) After His Compromises: The Restoration at Bethel. (5) After His Obedience: God Richly Blesses Him.</p> <p>d. Joseph: "Suffering and Glory." 37-50. Two Dreams: His Life as a Son, a Slave, a Sovereign.</p> <p>2. Of the Families. 35: 22 (b) to 36. a. The Sons of Jacob. 35: 22 (b) to 29. b. The Generations of Esau. 36.</p> <p>3. Of the Nation. a. The Blessing of Israel. 49. b. The Prophecy of Joseph. 50: 22-26.</p>

OUTLINE BIBLE STUDIES

The Book of Genesis

H. CAMDEN LACEY

On a certain occasion Michael Angelo, after examining the work of one of his students, took out his pencil and wrote across the drawing the one word, "*Amplius*,"—wider. That one word greatly needs to be written over all our Bible studies.

Whether we deserve the credit or not, we, as Seventh-day Adventists, have the reputation of being excellent Bible students. It is probably true that the average member of our churches could, if suddenly called upon, put up a fairly cogent and conclusive argument in defense of the truth. This commendable result, admitted even by our adversaries, is due undoubtedly to the faithful drilling in our distinctive doctrines given in Sabbath school, church school, academy, and college. It may seem, therefore, somewhat strange, and even captious, to remark that in one of the most important and fruitful of all methods of Bible study,—that of book outline,—the great majority of our people are singularly backward and deficient.

It is one purpose of this series of articles to aid in contributing to the supply of that deficiency. A telescopic survey of the contents of the separate books of Scripture will therefore be presented as a helpful preliminary to the understanding of the meaning of any individual texts. In fact, it may be stated as a general principle, that the discovery of the drift of thought running through a book of the Bible throws a flood of light upon every chapter and verse in it, and will often render quite unnecessary the consultation of a commentary. Simple diagrams have been developed to accompany these outline studies, which will carry us in time through all the books of the Bible, from Genesis to Revelation.

Outline of Genesis

Genesis means "origination." It is appropriately placed at the very opening of Scripture, for it records the beginning of everything that exists, the eternal God, who is without beginning, being alone excepted. The book naturally separates itself into three well-defined sections, marked by the occurrence of three apt phrases, "In the beginning, God" (Gen. 1:1); "Now the serpent" (Gen. 3:1); "Now the Lord" (Gen. 12:1).

Creation

The first section tells the story of the *creation* of our world, and shows how the omnipotent God out of nothing produced the heavens and the earth, fitting up the latter as an abode for human occupancy. Chapters 1 and 2.

The Fall

The second section presents the history of the fall, involving the *ruination* of the Creator's handiwork. The active agent in this work of destruction was "that old serpent, called the Devil, and Satan," who, by subtlety, succeeded in poisoning the race at its fountainhead, and so vitiated the subsequent generations of men that the loving Creator, after long patience with their incorrigible perversity, wrought the destruction of that world by a flood, saving, however, by an ark, the one righteous man, Noah, and his family, from whom, as from a second fountainhead, the whole earth was to be repopled. Chapters 3-11.

Redemption

The third section contains the narrative of *restoration*. Herein we are shown how the Lord, in grace, calls a man, Abraham, from his country, his kindred, and his father's house, into a strange land and to new experiences, until there develops in him a simplicity of character so noble and so godlike as to merit from inspiration itself the lofty titles of "the father of the faithful," and "the friend of God." The uneventful life of his son Isaac is then briefly chronicled, followed by a more detailed account of the checkered career of Jacob, Isaac's younger son. Then we have the dramatic history of Joseph, one of the most faultless characters in all the Bible, and a wonderful type of the Messiah to come.

Through the whole movement of this section God is seen working to repair that which had been ruined by the fall, and the book ends with an implied promise of ultimate *restoration* in the prophecy of Joseph.

The First Section

Taking a closer survey of these respective sections, we see God, who created the universe in primeval eternity (Ps. 33:6, 9), now making the world in the first week of time. Gen. 1:1 to 2:3. Seven literal days were spent in the latter work, the first six in creative activity, the seventh in refreshing rest.

The method of creation was to speak, and so to bring into existence the world out of nothing; and the record shows that God spoke just ten times in this way. A careful examination of these sublime utterances will reveal a perfect "decatalogue of natural laws" for the governance of our physical world. The foundations of the Sabbath institution were then laid by the beneficent Creator, who first rested in, and then blessed and sanctified, the *seventh* day, thus setting apart that day as the abiding Sabbath for all mankind.

The story of the institution of Paradise follows, a blessed state of holy innocence, which Jewish tradition affirms lasted for forty days. We read of the garden of Eden, with its river and its tree of life, planted by the Lord and to be preserved by the man.

We read of the man, created out of the dust of the ground, and inbreathed with the breath of the Almighty, so becoming a "living creature." We see him conditioned by the simple prohibition forbidding his eating of the tree of knowledge of good and evil, thus laying the foundation for the development of a godlike character. And we see him finally completed by marital union with his wife Eve, a "help meet for him," made, not from his head, as his superior; nor from his feet, as an inferior; but from his side, as an equal; under his arm, to be protected; near his heart, to be loved. And so began "the happier Eden," for God made the first *home*!

The Second Section

The second section is the story of Paradise lost. Genesis 3-11. The single prohibition, placed upon our ancestors as a test of their loyalty, was transgressed by the primal pair through lack of faith: Eve, who was tempted by Satan, being guilty of the sin of disbelief; Adam, who was tempted by Eve, fall-

ing through unbelief in the greater love and mercy of God.

The guilty couple were then expelled from the garden of Eden, but with the promise of a Redeemer to come, a "Seed of the woman," who through his own sufferings should ultimately bruise the serpent's head.

The history of Adam's sons was determined by their relation to this promised Seed. The descendants of Cain proved to be indifferent to the call of grace, and developed a worldly civilization, the essential emptiness of which is shown by the incoherence of the ten names recorded. On the other hand, the Sethites cherished the light of hope in the promised Deliverer, and the ten names in that line of descent significantly contain—in their Hebrew meanings—the whole story of the plan of salvation from the creation to the cross, as is immediately obvious when read in their sequence. "Man (Adam), placed (Seth), wretched (Enos), lamenting (Cainan). The blessed God (Mahalaleel) shall come down (Jared) teaching (Enoch). His death will bring (Methuselah) to the weary (Lamech) rest (Noah)!"

Then follows the record of the ruin of the race. The cause is shown to have been the indiscriminate intermarriage of the families of Seth and Cain, their members being known respectively as the "sons of God" and the "daughters of men." The result in time was that every *imagination* of the thoughts of man's heart was only evil continually, evincing (in the Hebrew) an utter degradation of soul, in intellect, sensibility, and will. Then comes the inevitable consequence, the destruction of the whole wicked world by a deluge of waters, and the deliverance of a small remnant—the family of Noah—by means of the ark.

The character of the three sons—Shem, Ham, and Japheth—is briefly indicated, followed by a table of genealogies, listing their respective *national* descendants. The story of the building of the tower of Babel and the confusion of tongues fittingly terminates this second section of the book of Genesis.

The Third Section

The third section, comprising the rest of the book, presents the wonderful record of the Lord's plan of *restoration*. The narrative is unfolded with gracious simplicity and a most condescending minuteness of detail. Any elaboration of these particulars is impossible here through lack of space. It must suffice merely to say that God, moving in redeeming grace, deals first with the *man*, four types of whom are set before us, with the respective emphasis of their varied characters.

To Abraham, a God-fearing Chaldean, the Lord made eight different revelations of his beneficent purposes in the salvation of mankind, and the patriarch moved forward in the "obedience of faith."

To Isaac, his son, the Lord appeared twice, corroborating the precious promises made to the "father of the faithful." His life was a quiet, passive one, revealing the "restfulness of love," and is but briefly sketched.

The tempestuous experiences of Jacob are then carefully detailed, showing that he perpetually pushed forward in a spirit of personal independence, striving generally to do the right, but needing to be continually corrected and helped; and so the Lord made to him five separate revelations of himself in the crises of Jacob's life.

The story of Joseph is the story of "suffering and glory," and is in many respects a significant type of the Messiah.

A genealogy of the two great families—the sons of Jacob, and the descendants of Esau—is given in the early part of this section, and toward the close of it we have the promise of the development of "the nation" of Israel, the people of God, in Jacob's prophetic blessing of his twelve sons; and, finally, in the dying prophecy of Joseph, that "God will surely visit you, and bring you out of this land into the land which he swore to Abraham, to Isaac, and to Jacob."

A Book of Beginnings

Genesis is a book of beginnings, not of endings. Everything here chronicled has a fundamental value, not final. We see here the first movements in creation and redemption, in sin and salvation, by God, Satan, and man. The ultimate realizations are recorded elsewhere, but the foundation of the whole superstructure of revelation is laid in Genesis. This book is thus the seed-plot of the whole Bible: to master it is to hold the key of all Scripture. The sad drift of human apostasy, and the consequent need of a Saviour from sin and death, are revealed in the opening and closing phrases, "In the beginning God," and "A coffin in Egypt."

* * *

"Will a Man Rob God?"

N. D. ANDERSON

WILL a man rob God? To his everlasting shame and sorrow, he does. And yet the divine commandment reads:

"Thou shalt not steal." Ex. 20:15.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

"Sin is the transgression of the law." 1 John 3:4.

"The wages of sin is death." Rom. 6:23.

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without . . . [is] whosoever loveth and maketh a lie." Rev. 22:14, 15.

Familiarity with plain passages of Scripture seems often to deaden our sense of their importance. We look, but we do not see. We read, but we do not comprehend. As it is with our front doorsteps, which we have ascended and descended for twenty years, and of which we could not tell the number, we look at certain texts many times, but we do not see them.

I have always believed that God purposely made the Bible obscure and deep and "hard to be understood" in places, in order that we might not tire of any sameness in it; or lest, if it were too easy to grasp, we might become indifferent to it through familiarity, for if studying the Bible required no more exertion than it does to read a newspaper, its hidden gems would never be brought to light.

For this latter reason, because they are so apparent, I venture to say it is likely that the familiar passages at the beginning of this article, have been looked at many, many times without being seen. So I have taken them out of their wonted settings and placed them side by side, that happily they might be more strikingly real and forceful. There is a connecting thread running through them that every disciple will recognize, a thread that will make of them either a necklace of rare jewels to adorn the soul, or a noose to place wilfully about one's neck.

Prophecy Must Be Fulfilled

JOHN E. FULTON

It was a matter of prophecy that Jesus should make his triumphal entry into Jerusalem. Five hundred years before the event took place the prophet Zechariah foretold the joyful acclamations to be given Jesus on that occasion, also the manner of his entrance into the city. It was in harmony with prophecy that the people should spread their garments and palm branches in the way, and cry out, "Hosanna to the Son of David." It was natural that all this should not be pleasing to the Pharisees, and that they should ask Jesus to rebuke his disciples. But Jesus replied, "If these should hold their peace, the stones would immediately cry out," meaning that what was prophesied must be fulfilled.

In like manner the message of God due the world in 1844 was a message outlined by the prophet Daniel more than 500 years before Christ. At the expiration of the 2300 years this work was to begin. John also, in Revelation 14, referring to this same proclamation, tells us that it was to be preached to every kindred, tongue, and people. It is most interesting to observe how wonderfully this work was carried forward notwithstanding the opposition of governments where the law forbade any preaching but that of the established churches. In Sweden God raised up children to preach the message. The message must be heralded, and if men had altogether held their peace, the stones would have cried out.

In Catholic Spain, at the time of the giving of this message, George Borrow was a representative of the British and Foreign Bible Society. He had an interview with Mendizabal, the prime minister, who said to him: "Yours is not the first application I have had; ever since I have held the reins of government I have been pestered in this manner, by English calling themselves Evangelical Christians, who have of late come flocking over into Spain. Only last week a hunchbacked fellow found his way into my cabinet while I was engaged in important business, and told me that Christ was coming." So here the message of the Lord's coming was made known to men in government circles.

It is truly remarkable how this truth was proclaimed in Afghanistan, that country closed to missions. Dr.

Pennell, who labored so long and successfully on the borders of Afghanistan, speaks of the great difficulty of reaching the Afghans with the gospel. Speaking of missionaries, Pennell observes that "into Afghanistan itself they have never penetrated." He makes mention of two exceptions, however, the preaching of Rev. G. M. Gordon, who accompanied the British forces as chaplain, and who was thus enabled to preach in Afghanistan, but who was shortly after killed while administering to a soldier; and the preaching of Dr. Joseph Wolff, in Kabul, the capital of Afghanistan. Dr. Wolff was one of the heralds of the Lord's coming. He was an indefatigable traveler and preacher. According to his journals, down to the year 1845, he proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, in Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkey, Bokhara, Afghanistan, Kashmir, Hindostan, Tibet, in Holland, Scotland, Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and in New York City to all denominations. He declares that he preached among Jews, Turks, Mohammedans, Parsees, Hindus, Chaldeans, Yezidis, Syrians, Sabæans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, and the queen of Greece. Of him Pennell says:

"That remarkable and eccentric traveler-missionary, Dr. Joseph Wolff, traversed Afghanistan, and was well received in Kabul by the ameer, and here he preached in the bazaar, wearing, as was his wont on such occasions, his surplice and hood. This is probably the only occasion on which a Christian missionary has ever preached in the bazaar of Kabul."

Is it not truly remarkable that the only occasion on which a Christian missionary preached in the capital of Afghanistan was in connection with the message proclaiming the near approach of the second coming of our Lord? Is not this an assurance that in some way God will soon open those barred gates of that Moslem land so that this last phase of the message may enter there? Let us pray that the good news of the soon-coming King may soon again be preached in Afghanistan, with its millions of people. It must be so, else the stones will give the warning.

"Yet Will I Not Forget Thee"

JOHN M. HOPKINS

"SING, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee." Isa. 49: 13-15.

And why will he not forget, why can he not forget, his people?

While we have no right to doubt, or to question the truthfulness of the word of God, still he asks us to base our acceptance upon well-grounded evidence.

"Come now, and let us reason together, saith the Lord." Isa. 1: 18.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Isa. 41: 21.

The Christian's service to his Lord is a "reasonable service." Rom. 12: 1. And the illustration the Lord uses is the most wonderful illustration and comparison that could be given; for what is stronger than the love of a fond mother for her child? The strongest tie that exists, the most inseparable bond that can bind one person to another, is the unchanging, undying love of every true mother for the child to whom she has given birth. In all the realm of nature among the lower animals, mother love is the strongest of all. The mother bear, the leopard, the tiger, will fight till death to protect their young. How often have we witnessed the love of our domestic animals—the cow, the mare, the dog, the cat, the mother hen—for their young. And yet our Lord has told us, "They may forget, yet will I not forget."

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3.

"The righteous shall be in everlasting remembrance." Ps. 112: 6.

To multiply texts bearing upon this subject would not make the truth more strong. The clearest, most emphatic language and illustration man possesses have been employed by our Lord to express his un-failing, everlasting love for his people. And it is not to attempt to add to the testimony he has given, that I introduce another thought.

I remember that Thomas did not believe that Jesus had risen. He said:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Of the manner in which Jesus convinced him, we read:

"After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." John 20: 25-28.

That was the most tangible evidence that Jesus could produce that he was indeed the crucified and risen Christ. Besides,

"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1: 3.

At his ascension the angels said to his disciples as they followed him with loving gaze:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Verse 11.

And it is "this same Jesus," whom his Father set "at his own right hand in the heavenly places, far

above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1: 20-23),—yes, it is "this same Jesus," still bearing the print of the nails in his hands, that said: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Once more we ask, Why will he not, why can he not, forget? and the strong reason is found in the next verse, a reason that will continue as long as the stars of heaven and the kingdom of God endure:

"Behold, I have graven thee upon the palms of my hands: thy walls are continually before me." Isa. 49: 15, 16.

With the cruel nails of Calvary's cross the names of his dear people are indelibly graven upon his hands. As long as the eternal ages roll, your name, my brother, your name, my sister, and the name of every faithful follower of Christ—poor, despised though he may be—will "be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62: 3. Those nail prints are the signet of loyalty, of royalty, of repentance, of forgiveness, of acceptance,—that you have been adopted into the family of heaven. Those nail prints will be the witness to the unfallen worlds of the everlasting love of God the Father, and of Christ the Son. "Yea, they may forget, yet will I not forget thee."

"I shall know him, I shall know him
As redeemed by his side I shall stand;
I shall know him, I shall know him
By the print of the nails in his hands."

Let us sing this in the spirit of Ephesians 5: 19 and 1 Corinthians 14: 15.

Roseburg, Oreg.

The Necessity of Receiving the Holy Spirit

ASA T. ROBINSON

'It is just as impossible for one to live the Christian life without the indwelling of the Holy Spirit as it is to obtain forgiveness of sin without faith in the atoning blood of Christ. We receive forgiveness of sin by believing the promise, "If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1: 9. Baptism is an outward expression of this faith. The promise of the gift of the Holy Spirit rests upon exactly the same basis as does the forgiveness of sins. Peter's testimony is:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

It is possible for one to repent and confess his sins, and through faith in Christ receive forgiveness full and complete; but unless he takes the second step, and receives by faith the promised gift of the Holy Spirit, he will make no progress in the Christian life. By the first step he obtains forgiveness of sins that are past, but this step gives him no power to keep from sinning. The only provision God has made to keep any man from sinning, is through the power of the Holy Spirit. The writer hopes to make this point clear, as it is vital to success in the Christian warfare, its simplicity being overlooked by many pro-

fessed Christians. The devil does not care how often we comply with the conditions and receive forgiveness of sins, if he can keep us from obtaining power to live a victorious life. Mr. S. D. Gordon has stated the truth on this point so forcibly that we quote his words at some length:

"The Christian system of truth revolves around a double center. . . . There are two central truths—not one, but two. The first of the two is grained deep down in the common Christian teaching. It is this: The blood of Jesus Christ cleanseth from all sin. But there is a second truth—very reverently and thoughtfully let me say—of *equal importance* with that; namely this: The Holy Spirit empowereth against all sin, and for life and service. . . . Jesus died on the cross to make freedom from sin possible. The Holy Spirit dwells within us to make freedom from sin *actual*. The Holy Spirit does in me what Jesus did for me. . . . Jesus does in me now by his Spirit what he did for me centuries ago on the cross, in his person.

"Now these two truths, or two parts of the same truth, go together in God's plan, but, with some exceptions, have not gone together in men's experience. That explains why so many Christians' lives are a failure and a reproach. The church of Christ has been gazing so intently upon the hill of the cross with its blood-red message of sin and love, that it has largely lost sight of the ascension mount with its legacy of power. . . . The Christian's range of vision must always take in two hilltops—Calvary and Olivet; Calvary—sin con-

quered through the blood of Jesus, a matter of history; Olivet—sin conquered through the power of Jesus, a matter of experience.”—“*Quiet Talks on Power*,” pp. 43-45.

All that Christ did on the cross will be of no avail to any one unless he receives the gift of the Holy Spirit to enable him to live a Christian life. This truth is also very clearly stated in the spirit of prophecy:

“The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the third Person of the Godhead. . . . It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. . . . Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon his church. . . . Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. . . . This promised blessing, *claimed by faith*, brings all other blessings in its train.”—“*The Desire of Ages*,” pp. 671, 672.

Christ, the only Son of God, was in the world often before he was born of the Virgin Mary. He has been in the world often since he ascended from Mt. Olivet. At what is properly termed his first advent, he came to live in this world for a time. It was said of him, by the prophet, “He shall grow up out of his place.” Zech. 6:12. He left his home in heaven, took upon himself the garb of humanity, and for a period of more than thirty years was tabernacled among men. That thirty-three years has been termed by one writer “the time ministry of the Son of God in this world.” When the time came for him to leave the world, he promised to send the Holy Spirit to be in the world in his stead. The Holy Spirit had been in the world often before that time, but he was to be sent to live in the world, as Christ had lived in the world. The Holy Spirit was to be Christ’s representative in the world. The difference between the time ministry of the Son of God and the time ministry of the Holy Spirit lies in the fact that the Son of God clothed his divinity with humanity; while the Holy Spirit is not cumbered with humanity.

“The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go

to the Father, and send the Spirit to be *his successor* on earth.”—“*The Desire of Ages*,” p. 669.

High Calling in Christ

“Ye shall be holy: for I the Lord your God am holy.” Lev. 19:2.

“Therefore . . . be ye holy: for I am the Lord your God.” Lev. 20:7.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. 5:48.

The foregoing, and other passages that might be cited, present the “high calling of God in Christ Jesus.” The Lord does not mock his people by calling them to a standard of holiness and perfection. The death of Christ on Calvary has made provision, ample and full, for the forgiveness of all our past sins. That was the mission upon which the Son of God came to this world, and he could say truthfully, “I have finished the work which thou gavest me to do.” The Holy Spirit has been sent, as Christ’s successor, to enable every contrite soul to have victory over all the power of the enemy. And it can be said of him, “Greater is he that is in you, than he that is in the world.” 1 John 4:4.

“God’s ideal for his children is higher than the highest human thought can reach. . . . The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and he has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. . . . The Holy Spirit never leaves unassisted the soul that is looking unto Jesus. . . . If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to his image.”—“*The Desire of Ages*,” p. 311.

Dear reader, if you have been stumbling over this question, lay fast hold of the promise of the Holy Spirit, just as you do of the promise of forgiveness of sins. Do not wait for some great outward manifestation. Do not depend upon feeling. Take God at his word and claim the promised blessing by faith. The Holy Spirit is given for service; but do not make the mistake of supposing that your activity will bring you the promised blessing of the Holy Spirit. It must be claimed wholly by faith; and if so claimed, activity will follow, otherwise the blessing will be forfeited.

The Character of David

STEMPLE WHITE

AMONG the last words of King David, the sweet singer of Israel, were these:

“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.” 2 Sam. 23:1-3.

Every leader in Israel today would do well to study the life of David.

Called of God from the sheepcote to be shepherd of Israel, and anointed by the prophet to be Israel’s next king when he was a mere stripling, long, wearisome years passed before his coronation. David was not aspiring to the throne. In every detail of his work he was most loyal to King Saul, and was not coveting his place. Yet all the time Saul was envious and jealous of David, and made several unsuccessful attempts upon David’s life. After careful and prayerful counsel with Jonathan, the son of King Saul, David fled for his life, and was hunted for by the

king and his chosen men “upon the rocks of the wild goats.”

David could never afterward trust Saul, yet he harbored no unkind feelings against the king. He was forgiving. He held no grudge. He respected the office, though Saul was not properly filling it. David was never a trouble maker. He was a peacemaker. He was an organizer, a true shepherd, and a wise king, though he was not infallible. He was anointed by the Lord to be king. He would let the Lord bring him to the throne in his own time and in his own way.

To the cave of Adullam there came to him “every one that was in distress, and every one that was in debt, and every one that was discontented. . . . He became a captain over them: and there were with him about four hundred men.” 1 Sam. 22:1, 2. A similar company of men in these days could most easily be turned to Bolshevism. How did David handle them? He so trained and disciplined those men, that later, one of

Nabal's sheepshearers thus spoke of them when telling Nabal's wife that his master had "railed on them:"

"The men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them keeping the sheep." 1 Sam. 25: 15, 16.

Time and again King Saul was completely in the hands of David, yet the son of Jesse would never lift his hand against the Lord's anointed. He would not allow his soldiers to harm the king. Once, when he, in a cave, had cut off a part of the skirt worn by the sleeping king, only that he might demonstrate to Saul that he would never harm him, his "heart smote him." He respected the holy office — yea, he respected Saul because of his position. And after the apostate king had miserably died as a suicide on the mount of Gilboa, David "mourned, and wept, and fasted until even." And after a young Amalekite had told David that he had quickly dispatched the dying king at his own request, David was so moved to think of his lifting up a hand against the anointed one of the Lord, that he ordered the young man to be executed.

O for more Davids today! O for more men "after God's own heart" — men who, though they should fall, as did David, will humbly acknowledge their sins, and then never repeat the same thing!

David knew God. And he knew men. In after years, when he had displeased the Lord through numbering Israel, the king was asked by the Lord to choose one of three punishments, — seven years of famine, to flee three months before his enemies, or to endure a three days' pestilence.

"David said unto Gad [the seer], I am in a great strait: let us fall into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man." 2 Sam. 14: 14.

How carefully should all act in places of position and power! And how careful should church mem-

bers be *never* to criticize the "anointed of the Lord"!

Then after the plague was stayed, David would not accept the threshing-floor of Araunah free of charge:

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. 24: 24.

David was sacrificing. Even so today, some Davids not only advocate the raising of the quota, but they lead out in reaching it.

How differently from David did Korah, Dathan, and Abiram act! They aspired to an office for which they were not qualified. They were determined to gain their point, even if they must murmur and criticize and secretly foment disaffection. But Israel moved on toward Canaan, and these men remained behind.

A Diotrephe may be permitted to run his little race; the bramble may eagerly aspire to the office of king, after the modest refusal of the vine, the fig tree, and the olive tree; but let us all remember that an overruling Providence is back of all. Human hearts are being tested. Before their real conversion, the eleven, with Judas, aspired to the highest place. But after Pentecost, oh, what divine humility characterized those earnest, God-fearing men! Their one ambition then was humbly to serve in their work of bringing men to God. Think of Peter, crucified at his own request with his head downward because he felt he was unworthy to die as did his Master. May the Lord help all leaders in Israel to be low and humble, full of love and tender mercy, with "largeness of heart," to be sound in the faith, firm but never defiant, and as true to their convictions as the needle is to the pole.

"He that ruleth over men must be just." And all Israel, in turn, should most loyally hold up the hands of God's appointed leaders, and faithfully stand, every one in his place.

St. Paul, Minn.

Singing in Our Churches

CHARLES P. WHITFORD

"As a part of religious service, singing is as much an act of worship as is prayer." — *Education*, p. 168.

In the light of this statement, music is of heavenly origin, and should have a prominent place in all our religious exercises. We hear David, the sweet singer of Israel, saying:

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." Ps. 104: 33.

And again we hear him saying:

"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. 28: 7.

It was a real pleasure for David to select and sing such songs as would please God, and thus praise him in song. When we select a song to sing in church, do we stop to consider whether the words and music are of such a character as will please God? Or do we select our songs with reference to pleasing ourselves and the congregation? I fear that oftentimes we sing to praise ourselves rather than to praise God. The writer has done this, and he was reproved through the spirit of prophecy for doing it. If I was ever thankful for one thing more than another, it

was for this testimony. I am glad to say that this testimony worked a reformation in my life, as regards the character of my song selections and the manner in which they are rendered.

It is very manifest to close observers of human nature that many singers give more attention to making a display of their musical talent than to an effort to make clear and effective the sentiment of the words which they sing.

Anthems, solos, duets, and quartets that touch no one's heart, and express no important truth, are selected and sung in our large congregations. In our schools and colleges our young people are being educated in music, and many are using their knowledge and talent, not to preach the truth of God in song, but rather to please worldly people.

It does seem to the writer that those of us who believe this message are placed under a most solemn obligation to give to our fellow men a knowledge of the truth which God in his love and mercy has so freely given to us. I have observed a growing tendency among those who profess to believe that "the return of Christ to our world will not be long delayed," to select almost any other words to sing than

those which teach the blessed truth that Jesus is coming again, and coming soon.

Such soul-inspiring hymns as,

"How long, O Lord our Saviour,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.
O when shall come the moment,
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?"

are seldom heard in the assemblies of our people. Why do we not sing these grand old hymns that inspired the hearts of believers in the early history of this message? Singing, when it is properly done, is only another way of preaching. Many can be brought to Christ and to the truth through the influence of song who cannot be reached in any other way. Many years ago the writer was connected with a tent-meeting as organist and soloist. One beautiful Sabbath morning he sang the following words:

"O the Sabbath morning, beautiful and bright!
Joyfully we hail its golden light;
All the gloomy shadows chasing far away,
Bringing us the pleasant day.

CHORUS:

"Day calm and holy, day nearest heaven,
Day which a Father's love has given;
O the Sabbath morning, beautiful and bright!
Glad we hail its golden light.

"All the days of labor ended one by one;
Glad are we the six days' work is done—
Glad to have a day of sweet and holy rest;
'Tis the day which God has blessed.

"Let us spend the moments of this holy day
So that when they all have passed away,
Sweet 'twill be to think the quiet Sabbath eve
Brings us one day nearer heaven."

After the rendering of these beautiful and expressive words in song, a lady in the congregation arose and told us all that the song just sung had decided her to keep the seventh-day Sabbath.

As a people we profess to believe that to us has been committed the responsibility of warning the world of its coming doom. Why not preach the soon coming of the Saviour, and the Sabbath truth, in song? Why substitute some popular air for such words as these?

"Let others seek a home below,
We'll be gathered home;
Which flames devour or waves o'erthrow,
We'll be gathered home."

Why do we not sing more frequently the mighty truths of the third angel's message? Is it because the importance and solemnity of the truth is leaking out of our hearts and lives?

We have the most sublime and beautiful themes to study and preach that ever occupied the mind and heart of man. These same truths expressed in holy song would stir our own hearts, as well as the hearts of those for whom we labor, as no other singing in the world could. Singing is worship, and should not be regarded as an entertainment. A solo, duet, or quartet sung in the house of God should be sung for the purpose of leading the congregation to a closer walk with God.

If it be true that "singing is as much an act of worship as is prayer, we should ask God to help us to worship him aright in the matter of singing, as well as in preaching. We not only need to pray and preach with the Spirit, but we need to sing with the Spirit, as well as with the understanding. A minister who does not preach under the influence of the Holy Spirit, no matter how eloquent he may be, cannot be a successful preacher, so far as soul-winning is concerned. A singer who does not sing under the influence of the divine Spirit, cannot reach the hearts of the people, and win them to Christ, no matter how good a singer he may be. A preacher or a singer may win the applause of the people, and many may be converted to the man, or to the woman, but not to God. Let us remember that souls are not converted through any great gift or ability that we possess, "but by my Spirit, saith the Lord of hosts." Zech. 4:6.

Whether it be preaching, praying, giving, doing, or singing, all should be done under the influence of the tender, loving Spirit of the Master; and until it is so, the church will be dangerously lukewarm, wretched, miserable, poor, blind, and naked.

On the contrary, when "the love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5), then our truth-filled gospel songs will be accompanied by the Spirit, and will reach the minds and hearts of the listeners with irresistible power for good. Let us then, upon whom rests the responsibility of carrying God's "present truth" message to all the world, dedicate our talents to God for service. If we will do this, souls will be admonished, encouraged, uplifted, convicted, and converted, and God will be glorified.

Orlando, Fla.

Sowing and Reaping

DANIEL H. KRESS

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

I have often wondered why this text should begin as it does. Evidently there is danger that men will become careless in their sowing, supposing that in some way they can escape the reaping. This is a deception. God calls it mockery.

The man who sows oats may afterward change his mind in regard to the crop he would like to raise, but his regret at having sown certain seed will not alter the harvest in the least. He will reap oats; and not until the next fall or spring will he have

the privilege of putting his altered determination into practice, and of changing the seed in harmony with what he desires to reap. This is the best he can do. Nor because a man repents, does God work a miracle to change the harvest. The purpose of repentance will be seen in a change of seed.

Somehow the feeling seems to be quite general that when a young man sows wild oats and then repents and is forgiven, he is released from reaping a crop of wild oats later in life. This is a great mistake; he reaps what he has sown. Many a man has found this out to his sorrow. His repentance is of value

only as it leads him to change the nature of the seed he sows from that time on.

The promise is, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

The reaping is just as certain to follow from the one as from the other. Because God has pardoned, we cannot expect the nature of the harvest to be changed; neither can we, if we begin to do well, expect an immediate harvest from our well-doing. We shall reap "if we faint not,"—if we do not become "weary in well-doing." We should be as willing to reap the harvest resulting from evil-doing as we are to reap the results of well-doing.

There are two kinds of reapers—the willing and the unwilling. They are represented by the two malefactors who were crucified with Christ, the one on his right hand and the other on his left. The one said to Christ, "If thou be Christ, save thyself and us." Luke 23:39. This man was reaping the results of his past sowing. He wanted to be saved from the results. Had he been saved from the fate which awaited him, he would undoubtedly have gone on living as he had before. God saves by saving from causes. Sin is the cause of all misery and suffering. Jesus came to save from sin.

The other malefactor rebuked his associate, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed *justly*; for *we receive the due reward of our deeds*: but this man hath done nothing amiss." Luke 23:41.

He was not repentant because he wanted to be saved from results. He was willing to die for his crime. That was not what he felt concerned about. He wanted to be saved from sin, and said to Jesus, "Remember me when thou comest into thy kingdom." To this man, Jesus could say, Thou shalt "be with me in Paradise."

"Why does God permit this affliction, this sickness, or this suffering?" is often asked. Some go so far as to say there is no God, simply because they are not saved from the results of their past sins or the sins of their fathers. Like the thief on the cross, they cry, "'If thou be Christ,' save us from this un- welcome experience."

By what we reap we are to understand the nature of the seed we have been sowing. Some years ago I was called to see a friend who bitterly complained of the treatment he was receiving from some of the men he had been associated with. As I was acquainted with his past life, I could see he was suffering justly. He was reaping a harvest from the seed he himself had sown.

The following explains much that may not be well understood by us:

"Every seed sown produces a harvest of its kind. So it is in human life. We all need to sow the seeds of compassion, sympathy, and love; for we shall reap what we sow. . . . In our relation to others, this law holds true. Every act, every word, is a seed that will bear fruit."—*Christ's Object Lessons*, pp. 84, 85.

"He who ignores the grave necessities of his brother, will in the providence of God be brought over the same ground that his brother has traveled in trial and sorrow, and by a bitter experience it will be proved to him that he is as helpless and needy as was the suffering one whom he repulsed."—*Testimonies for the Church*, Vol. VI, p. 399.

The fact is, every one who has been free to condemn, to dishearten, and to discourage; who has failed to give tender kindness, sympathy, and compassion to the tempted and tried, will in his own

experience be brought over the ground which others have passed over, and will feel what others have suffered because of his lack of sympathy.

Jacob deceived his aged and blind father, and sup- planted his brother, but what a harvest he had to reap from this one act! Deceived by his father-in-law again and again, and then by his sons, he said, "I will go down into the grave unto my son mourning." And he did. It was with him a matter of years of reaping what his own hands had sown. God had freely pardoned him, but that did not change the nature of the harvest.

Should the confession of the people of God in the days of Nehemiah be our own, there would be more repentance that would need not to be repented of. They said:

"Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly." Neh. 9:33.

When told by Samuel that God had said his wicked sons should be slain in battle, Eli said, "It is the Lord: let him do what seemeth him good." 1 Sam. 3:18.

When Solomon was called to the throne, the Lord said of him, "If he commit iniquity, I will chasten him with the rod of men." 2 Sam. 7:14. It was not the rod of men from which God wanted to save Solomon, but from iniquity.

Israel said to Moses when they had sinned and were bitten by poisonous serpents, "Pray unto the Lord, that he take away the serpents from us." Num. 21:7. It was not the serpents God saved them from, but he made known to them the plan of salvation from the sins which caused them to be bitten by the serpents.

When, because of their sins, the Jewish nation was oppressed by the Romans, they wanted deliverance from them, but God sent to them a Deliverer from sin, and they rejected him.

So it has always been. Men and women want to be saved from the results of sin, but not from sin. Few are willing to admit that they are receiving the due reward of their deeds, and suffer justly. To those who, like the thief on the cross, are willing to suffer, but long for deliverance from sin, Jesus is still saying, Thou shalt "be with me in Paradise."

The palsied man was brought by his four friends to Jesus for physical healing. Seeing that he himself was more concerned about the sins which were responsible for this physical condition than about that condition, Jesus said to him, "Son, be of good cheer; thy sins be forgiven thee."

These words were more welcome than would have been the words that would give him physical healing; and because this man hated the sins which were responsible for the palsy, Jesus afterward healed him of the palsy. To the impotent man at the pool of Bethesda, who was restored to physical soundness, Jesus said:

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John 5:14.

I do not wish to be understood as saying that I do not believe in God's power to save from the results of sin. God can work miracles. He has done this in the past, and he will do it in the future. But our burden should be to be saved from sin, and not to have miracles wrought to save us from its results. When the burden of our hearts is that we may hate sin, and not its results, such an attitude will afford God an opportunity to work miracles by saving from both the sin and its results.

IN MISSION LANDS

The Santiago Church Spends a Day Under the Olive Trees

ROSCOE T. BAER

It is springtime in Chile. For quite a while the Santiago church had been planning an outing, and Sunday, October 5, was the date fixed for it.

A committee was appointed to have charge of all arrangements, so that everything would be in readiness. Mrs. Baer was chosen as head of a committee to prepare lunch for all those who signified their intention to attend. The committees all worked harmoniously for the completion of plans, and it was interesting to note how well all things combined to furnish a delightful time.

A beautiful olive grove beyond the city limits, near the mountains, was the place selected for our outing. The vegetarian dinner was served on covers spread out on the beautiful carpet of wild clover underneath the olive trees. Near by was a beautiful flowing stream of cold water from the regions of the snow, which furnished refreshment to all. When the announcement was made that dinner was ready, there were 160 persons gathered around the improvised table. After a moment's silence, thanksgiving was expressed to the Giver of all good and perfect gifts, and then commenced the first number of the day's program. Brother Tapia was master of ceremonies during the dinner hour, and his ability to manage a large gathering at such an hour was very gratifying. Every one was served until he wanted no more, and those in charge of the dinner were congratulated on having made a grand success of their part of the program. Many of the sisters, and not a few of the brethren, came to those in charge to learn how to prepare certain dishes served, so that a real information bureau had to be created on the grounds to accommodate the demands of interested ones.

After dinner, simple games were indulged in, and pictures were taken of the company, of the young people's society, and of the children's society. After this a short service was held, with Elder F. H. Westphal as speaker. The writer then buried eleven candidates in baptism in the beautiful stream on the grounds.

Fully two hundred persons were present to witness this sacred ordinance, and the Spirit of God was present to convict hearts of sin. There were several present who are interested in the message, and this meeting made a deep impression upon them. We have another baptismal class of five, and we feel sure that this number will be increased soon, as quite an interest has been awakened in the city through the efforts of the workers and the home missionary society. Large quantities of literature are being distributed to the people of this city by the church members, and results are seen. Surely the Lord is with his people in these last days.

It was the unanimous opinion of all present that these occasions are beneficial to the members of the church, as it affords opportunities to converse and to become better acquainted with one another. There is no class of people in the world who need to press together and have brotherly love in their hearts more than the people of God. The world does not love us, and Satan would destroy us if he could, so we need to have Christian love one for another, as Christ has taught his children: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

A series of Sunday night services for the public is being held in the Santiago church. Last Sunday night there were many interested persons present in the meeting. The truth is winning its way into the hearts of the people in the capital city of the Chilean Republic. We ask the prayers of the REVIEW readers, that many honest hearts may be turned to God and obtain his salvation.

* * *

THE two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die."—
C. C. Colton.



RECRUITS FOR THE ORIENT WHO SAILED DEC. 10, 1919, FROM SAN FRANCISCO, ON THE S. S. "NANKING."

Left to right: Elder and Mrs. B. L. Anderson, Elder and Mrs. R. R. Brettigam and child, Miss Juanita Hibben, Prof. and Mrs. Thomas D. Rowe, Elder and Mrs. J. S. Yates and two children, Mr. and Mrs. S. W. Munro and child. Mrs. Rowe did not sail on the "Nanking" with her husband, but has reservation on the same boat sailing Feb. 15, 1920.

An East Central Africa Camp-Meeting

ELMER E. ANDROSS

Our first camp-meeting in Nyasaland was held in 1918, with an attendance, I am told, of about 700 or 750; the second meeting was held on the same ground, at Malamulo Mission, June 6-14, 1919, with a maximum attendance of perhaps 1,200. To be exact, there were present by actual count at the Sabbath school the first Sabbath of the meeting, 1,058 in classes not including infants, or one class of twenty-three small children.

For several days during our absence on the out-school trip, Brother C. Robinson, with his faithful helpers, had been kept very busy erecting a large number of grass tents, or huts, in which the native people coming from a distance were to be housed. He had also erected a grass fence, perhaps fifteen feet high, at a right angle from the rear wall of the large church building, some distance out, and then gracefully curved in toward the front, thus affording a good protection from possible winds. Against this wall a very tastefully arranged rostrum, covered with an awning, was erected. Over the rostrum a banner with the words in the Chinyanja language, "Behold, I Come Quickly!" was suspended. Benches from the schoolrooms were placed in front on the grass, affording seats for the teachers and a few others, while the congregation were comfortably seated in native fashion on the beautiful greensward which sloped gently toward the rostrum. There were on the ground a sufficient number of eucalyptus trees to provide convenient shade for such as desired it. The grounds were extremely beautiful and very convenient. Close by the side of this natural pavilion, in one of the pleasant brick cottages, Brother Straw and the writer were housed.

While for several days preceding the meeting the sky had been overcast with clouds much of the time, and some rain had fallen Thursday, while the people were beginning to arrive in large numbers, every cloud disappeared, and we had perfect weather for such a meeting till the afternoon of the last Sabbath, when, as the last service was being concluded, rain-drops began to fall, and during the night there was quite a heavy shower. As this was the winter season, and the weather somewhat uncertain, we were very grateful to God for his kind favor in granting us such beautiful weather, and for such a delightful place in which to hold this large outdoor meeting.

The first service of the camp-meeting was held Friday afternoon, when a large concourse of people assembled. Though I have attended many camp-meetings in the last thirty years, I never had had the privilege of attending such a meeting as this in Central



Grass Tents for Nyasaland Camp-Meeting

Africa. As the many hundreds of earnest, devoted commandment keepers assembled in the Sabbath school Sabbath morning, then as they gathered in little groups of from fifteen to twenty-five on the lawns, under the trees, anywhere that afforded a convenient spot for the study of the lesson, I greatly rejoiced that it was my privilege to behold such a scene. While I could not understand their language, I could see marked earnestness depicted on almost every face. I think I never saw a Sabbath school more interested in the study of the lesson than this one was. Our native teachers were the instructors, and they seemed to understand quite well the art of teaching.

After the lesson study was finished and the classes had re-assembled, each one of the fifty-eight classes was called upon to arise and repeat in concert a text of Scripture. It seemed to me that almost every member of each class took part in repeating the text. This naturally made the Sabbath school period very long, but notwithstanding its great length, all, even the children, seemed to enjoy every part of it, and after a short intermission were ready for the preaching service which followed.

Although we had to contend with the difficulty of having our sermon interpreted into the language of the people, through the excellent service rendered by the native head teacher on the mission, James Kalumbi, this obstacle was effectually overcome, and the blessing of God in rich measure came upon the people. At the close of the sermon some 500 or 600 came forward, seeking God for a preparation of heart, and for the power from above that would enable them to stand at the coming of Jesus.

While the burden of the preaching was largely carried by Brother Straw and the writer, Brethren Robinson and Ellingworth shared in this responsibility, and rendered most excellent service. They had a great advantage over Brother Straw and me, because they could speak directly to the people in their own language. Their long years of faithful service have given them the absolute confidence of the people, and they wield a great influence over them for good.

In the subjects considered, practically the same ground was covered as is covered in a camp-meeting in America or other enlightened lands. It was, of course, necessary to simplify the instruction, and to



Homes of Our Missionaries at Malamulo



Church Building and Camp Ground, Nyasaland Camp-Meeting



Congregation, Nyasaland Camp-Meeting

employ illustrations with which the people were familiar; but the same testing truths of the gospel as revealed in this message were dwelt upon, and enforced with the same scriptures, and were apparently understood and appreciated by those who had been attending our schools. The people here are not of an emotional temperament, but yet they expressed with considerable feeling their appreciation of the great things God had done for them.

Those who have been trained to sing in our schools manifest considerable ability in vocal music. The singing at the meeting by the congregation was very good, as also was the rendering of the many songs sung by the students who had received a special training.

Thursday was a special day at the camp. In the morning about 1,000 people assembled on the banks of a beautiful stream flowing near the mission, and after an appropriate introductory service, witnessed the baptism of 132 candidates. The shade from the numerous trees that line the bank of this stream was so dense that we failed to get a good picture of the scene. Brother Straw and I baptized about half this number, and Brethren Robinson and Ellingworth the rest. The water was so cold that after standing in it for some time it was a relief to get out in the sunshine, and to exchange the wet garments for dry ones. I never witnessed a more beautiful baptismal scene than this one, and I was very thankful to have part in it.

These candidates were baptized after having each been a member of a baptismal class for a period varying from two to four years. Each convert is thoroughly instructed in all points of the faith, and his life is carefully watched. He must submit finally to a thorough examination in the presence of some tried church members—usually his teachers—who are well acquainted with his life, and if the examination is satisfactory, he is permitted to go for-



Left: Brother and Sister Ellingworth. Center: Brother and Sister Robinson. Right: Elder and Mrs. W. E. Straw.

ward in baptism; otherwise he must continue the period of preparation, and this is likely to last another year, when he will be re-examined.

In the afternoon a church business meeting was held, and at 3:30 the ordinances were celebrated, about 500 taking part. Thus closed a most interesting and blessed day's experience. The last Sabbath was another especially good day, and with it this great meeting closed. I shall not soon forget it; and the inspiration that has come to my heart through my Nyasaland experiences will, I am sure, be a great help to me.

* * *

Bengal's Ripened Harvest

L. G. MOOKERJEE

It may seem needless at this late day to write concerning the blight of false religions in this great heathen land, but just a brief word-picture of one of the religions—Hinduism—as depicted by a Mohammedan:

"Some sought God by uplifted arms or overturned bodies for life; some standing in cold water, but others lying in a close circle of fire; some wearing long, plaited hair or nails, but others shaving clean from head to feet; some keeping nude, but others covering even the mouth; some subsisting only on milk or fruit or vegetables, but others devouring everything, even to carrion or ordure; some keeping a constant mute silence, but others a perpetual din; some preserving purity and cleanliness to a nicety, but others weltering in dirt and obscenity; some using food prepared only by themselves, but others even by the vilest chandala; some renouncing the world and living in mountain caves, forest solitudes, or river banks, but others, as Shylocks, in the thickest of worldliness; some living single, but others sensual—nay, even incestuous; some abstemious, but others riotous; some burned the dead, others buried them, some threw them away to beasts and birds; some worshiped stone, wood, tree, bird, beast, and reptile; some, the earth, the sun, moon, the fire, and sky; some the graves and tombs and spirits of the dead."

Facing such a condition and problem as this, no wonder Henry Martyn, in the early days of mission work in India, about a century ago, after years of effort, wrote in effect: "If I ever live to see a converted Hindu, I shall see what to me is greater than a resurrection from the dead." But, thank God, the gospel of Christ is defined as "the power of God unto salvation to every one that believeth." And we who are working among this same people of whom Henry Martyn wrote, witness these days with our own eyes, that the same divine power which resurrected Lazarus from the stone-covered tomb, is resurrecting many of the dead in trespasses and sins, buried under the stony heathen superstitions in the ironclad tomb of unbelief, to a new life in Jesus Christ.

The Multitudes Calling

As I was awakened very early this morning by the sound of conchs, bells, and gongs in connection with Hindu puja (worship), and the call to prayer by the Mohammedan moolvee, around our mission house in Dacca, I got to thinking of the many unsaved souls in this old city of Bengal, once a glory of the great Mohammedan rulers. We came here near the close of 1916, to look after the scattered interests in East Bengal. But what is one lone leader among twenty-five million people? Our work is more developed in the districts of Faridpur and Barisal, East Bengal, which have a total population of about five million, so I am obliged to be away from Dacca a good share of the time. This has necessitated my leaving this

city without being able to do much to warn the inhabitants.

The Dacca district itself has a population of 3,000,000. A train ride of about five hours from Dacca takes one to Mymensingh, with its 4,000,000 people. Yonder is Tippera, with its 2,000,000 people; Pabna, with its 2,000,000; Noakhali, with 1,500,000; Chittagong, with 1,500,000; and several other districts, with their millions of inhabitants. All these districts are without a single messenger to herald the second advent of the Saviour. This does not include the vast population of Assam, bordering on Burma. As I leave this unwarned city, my heart feels sad because I have had very little opportunity to work here. The saddest part of it all is that there is no one in view to enter this field. Being a lone worker, I am obliged to confine my efforts to a smaller area in order to do effective work, and leave the rest of the field untouched, with the hope that some day some one will be stirred by the call of God to answer the appeals of the calling multitudes.

Political, educational, philanthropic, and evangelical influences have opened the way, by the blessing of the Lord, for the gospel. All that is now needed, to reap a splendid harvest in souls saved in God's everlasting kingdom, are the Spirit-filled workers and the means. The same condition that exists in Bengal prevails all over India. We cannot cope with the situation with the meager force of workers we have. We cannot grapple with these stupendous problems with our limited means. Our India executive committee has appealed to our Mission Board for more men and means for 1920. We need all that we have asked for, and more. We realize above all, that our greatest need is to be clothed with the Spirit of God. We need the "latter rain" to finish triumphantly the work in this great mission field. To this end we are pleading with God. As a people we believe that the "latter rain" will be more abundant than the "former." This applies to the outpouring of the Spirit of God. Let us not fail to realize this, but along with it let us be moved by the same Spirit to more abundantly give of our men and means during these latter days than we have done in former days.

May we see the problems of India in their large relations, is my prayer. My wife and I request an interest in the prayers of the readers of the REVIEW, to the end that we may be clothed with power from on high.

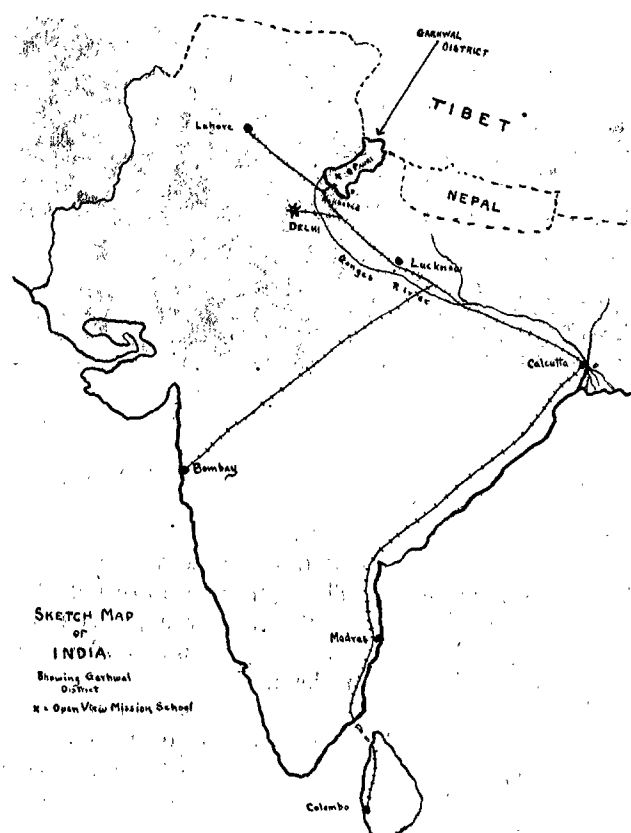
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Garhwal, the Birthplace of Hinduism

FLOYD W. SMITH

FAR in the north of India lies the district of Garhwal. It is a part of the United Provinces, and is formed by the northwestern portion of the Kumaon Division, which extends from Nepal on the southeast to the native state of Tehri on the northwest. The district is composed of rugged and often very steep and rocky hills. Garhwal District has an area of 5,629 square miles, and has a population of more than 650,000.

Large portions are covered by virgin forest, while other parts are destitute of all forest growth. Probably the most wonderful part of the great Himalayas is to be found here. There are many peaks with an altitude of more than 22,000 feet. As I write, I can see from my door a line of these beautiful snow-



capped mountains, with Nanda Devi towering above the others to an altitude of 25,661 feet.

Garhwal is famous for its shrines. Among these Badrinath and Kedarnath are visited each year by approximately 50,000 pilgrims from every part of India. To the north of Badrinath, the Ganges, the sacred river of the Hindus, has its source. The forbidden land of Tibet lies to the north, and is entered by the Niti and Mana passes, the latter of which is 175 miles by road from Kotdwara, our railway terminus. By this it will be seen that Tibet is very close to us here, about 150 miles by road. Of course non-Asiatics are forbidden to enter it. However, during the winter season the Tibetans come down to trade, bringing with them long trains of pack goats, and once in a while a yak is to be seen. They live in tents. A description of their dress and habits would be interesting, but that must be left till another time.

Ninety-eight per cent of the population of Garhwal are Hindus, the rest are made up of Mohammedans, Christians, and others. There are about 800 Christians in the district. The written language is Hindi, though in the villages a dialect called Garhwali is spoken. Nearly all the men understand Hindi, but the women, as a rule, understand Garhwali best.

Almost every variety of climate can be found in the district, because of the difference in altitude. In winter the snow comes down to the 8,000 feet level, and is sometimes seen here at a level of 6,000 feet, but in summer it recedes to 18,000 feet, above which there is perpetual snow and ice. A large number of rivers rise in these hills, and the most famous of these is the Ganges, which absorbs most of the others sooner or later.

Agriculture forms about the only means of subsistence, and it is indeed marvelous how these hill-men have made terrace after terrace on the steep hill-sides and formed them into tillable fields. This working of the soil often results in landslides which cause much damage and extra work. Landslides are also a source of much expense, especially during the rainy

season, as their devastations call for considerable road repair.

A branch line of the Oudh and Rohilkund railway enters the district at Kotdwara, about eighteen miles from Najibabad. From Krom Kotdwara to Pauri is about fifty-one miles. Pauri is the headquarters of the district. Our school is twenty-six miles from Kotdwara. Roads are numerous, and some are kept in fairly good repair. Wheeled traffic is impossible except for a few miles. The main roads are fairly good for horses, but between villages there are seldom anything but goat trails. For this reason transportation and travel are big problems. All supplies must be carried on the heads of coolies, or by pack animals.

The people as a whole are very poor. Land is very precious and difficult to obtain. Famines are frequent, especially in the upper part of the district, for the people depend wholly on agriculture for subsistence, and the seasons are very uncertain. For three or four years there has been continued scarcity of food supplies, and owing to the war, the price of every human necessity has risen almost beyond measure for these poor people. Influenza, relapsing fever, and cholera have taken a heavy toll of life because of the weakened condition of the people.

Just yesterday a man showed me a piece of the cheapest quality of cotton cloth. He said, "I paid six rupees [nearly \$3 at the present rate of exchange], and it is only enough to make my eleven-year-old girl a dress. What are we to do?" He has a wife and three children, and his wages, though more than before the war, are now only eleven rupees a month (about \$5).

Here, then, is a district, the very cradle of Hinduism, where we have but a foothold. The difficulty of the task may be better appreciated by knowing that the Methodists entered the district as early as 1859, and have a high school at Pauri, as well as numerous stations manned by native workers, yet their membership is only about 800 at the present time.

Thanks to the British government, we have free access to the district, and protection, but the barriers of caste and superstition are very great. Evangelistic work is the greatest task. We do not have the

purdah system, the curse of the plains, to deal with in working with the women. Ignorance is the great curse. The people are not prepared by education, as in the plains, to receive the gospel.

"If Satan ever had a stronghold, it is here where Hinduism had its birth; where religious devotion is most intense; where the saints and sages of the Vedas had their home; where in tradition the gods assemble for sport and play; and where the darkness of ignorance, and blind obedience to tradition and every superstition, have wrought havoc with reason and judgment. To win these people to Jesus Christ is a task to challenge God's omnipotence and the faith that never shrinks from the seemingly impossible."

The accompanying picture shows a group of Garhwalis who have gathered for treatment and to hear what we have to say concerning the gospel. It shows a typical hillman's stone house, and also the type of men and women we meet with here. A charpoy, or rope bed, is in the foreground. Brethren Frank Smith, of the Punjab, and M. M. Mattison, then superintendent of North India, who were visiting me at the time, appear in the picture. The writer took the picture.

* * *

Worth Remembering

THAT the tongue is not steel, yet it cuts.

That cheerfulness is the weather of the heart.

That sleep is the best stimulant, a nerve safe for all to take.

That it is better to be able to say "No" than to be able to read Latin.

That cold air is not necessarily pure, nor warm air necessarily impure.

That a cheerful face is nearly as good for an invalid as good weather.

That there are men whose friends are more to be pitied than their enemies.

That advice is like castor oil,—easy enough to give, but hard to take.

That it is not enough to keep the poor in mind; give them something to keep you in mind.

That men often preach from the housetops when the devil is crawling in at the basement window.

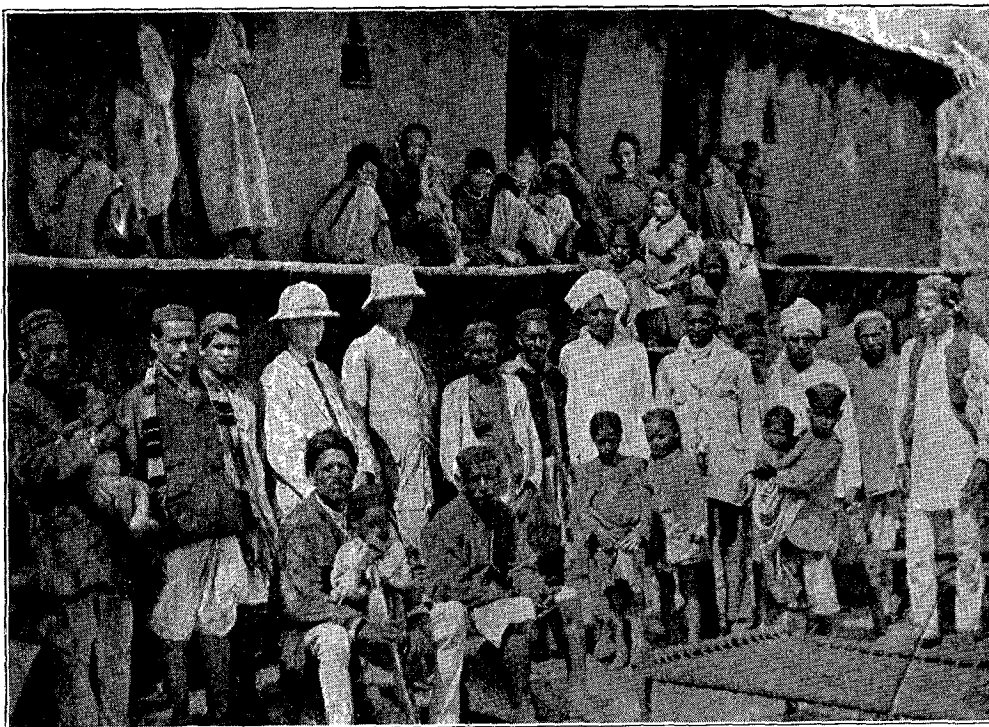
That nature is a rag-merchant who works up every shred and art and end into new creation.

That life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them.

That hasty words often rankle in the wound which injury gives, while soft words assuage it, forgiving cures it, and forgetting takes away the hurt.—*Selected.*

* * *

"Of all felicities, the most charming is that of a firm and gentle friendship. It sweetens all our cares, dispels our sorrows, and counsels us in our extremities."



A GROUP OF GARHWAL (NORTH INDIA) VILLAGERS



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."

"BUT THIS I KNOW"

WORTHIE HARRIS HOLDEN

So little I know of the wondrous plan
That meted out heaven with a span,
That measured the dust as a little thing,
And caused all the verdure of earth to spring;
But this I know and can understand,—
I am safe in the hollow of His hand,
Upheld by the power that his worlds sustain,
And am saved for the glory of his name.

*Uphold me for aye by thy grace divine,
That I, like thy stars, may forever shine!*

So little I know how the Spirit moves,—
The wind that the stalwart tree reproves,
The zephyrs that swell to a mighty blast
And give to the ships their appointed task,—
These whisper to me of the Spirit's power,
And over and over, hour by hour,
I know 'tis the whisper of God to me
That inclines my heart to his ministry.

*Let me lie in the bosom of thy blest will
Till the might of thy message I fulfil!*

So little I know of the pearly gates
And the joy of heaven that there awaits,
Of the streets resplendent in shining gold,
And the tree of life with its fruit twelvefold;
But this I know,—in that city fair
My Jesus a mansion has gone to prepare,
And I as a miracle of his grace
Will behold my Redeemer there, face to face.

*Oh, let me thy marvelous love now behold,
To allure some wanderer back to thy fold!*

* * *

Alabaster Boxes

H. J. JEWELL

WHO has not at some time in his life had an aching heart—been troubled and perplexed over the cares of life, and longed for a friendly smile, a word of cheer, or a message of comfort? Too often we find ourselves striving for great things; and pass by or forget the little acts of love that would bring heaven just a little nearer some troubled soul.

Let us bear one another's burdens. By helping others our own burdens become lighter: Throw out the lifeline by speaking a pleasant word. It costs you nothing, and never fails to do good. As the wise man has said, "A word fitly spoken is like apples of gold in pictures of silver." Beautiful flowers may be grown in the Christian's heart whose heavenly fragrance cannot be hid. Let us cultivate them, and allow others to enjoy them. A hearty handshake, a flower, or a word of encouragement helps to brighten the pathway of both giver and receiver.

The following lines, taken from a Madras (India) paper, are worthy of prayerful thought:

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind words you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends while they are living. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

Colombo, Ceylon.

* * *

Candy and the Teeth

D. S. TETERS, D. D. S.

"REALLY now, Doctor, do you think that candy hurts the children's teeth?" "Does candy cause teeth to decay?" These are common questions which the dentist is obliged to answer nearly every day.

Indeed, sugar taken in overdoses, as is the habit of candy eaters, is one of the chief causes of decayed teeth. The lactic acid, which is the active agent in causing decay, is greatly increased when sugar is taken in the raw form, as in candy.

Persons working where candies are handled in bulk can usually be singled out by their teeth. They may have perfect teeth when they take up such work, but after from one to two years the decay begins to be very marked, and from then on the deterioration is very rapid. The decay caused by excessive candy eating is a white, chalky decay, which it is very difficult to fill.

Nature has provided sugar in fruits and vegetables in such quantities as we require. Parents who are wise will buy fruits and nuts in place of candy for their children, thus preserving their health and their teeth as well.

* * *

The Gift of Appreciation

"THERE is one thing about Helen," said a girl speaker, "she has a genuine gift of appreciation. Whenever you speak of anybody, she always seems to bubble over with some kindly appreciation of that person. When some one remarked the other day that Miss K— was not at all pretty, she broke in with, 'Yes, but then some people don't need to be pretty; they're nice enough without it.' It is always that way with her; she has seen the gleam of gold somewhere in somebody, that nobody else ever detected or thought of looking for.

"Her elder sister is a splendid musician and her younger sister is quite a brilliant elocutionist, yet I don't know but I'd rather have Helen's talent of appreciating people than to have the gifts of either of the others. I believe she gets more joy out of it, and perhaps gives more joy with it."

It is a talent toward the acquiring of which we can do a great deal by practice, even if we seem to be lacking in it by nature.—*Selected.*

AT THREESCORE AND TEN¹

I've reached my threescore years and ten, have had
My tears and laughter, fortunes good and bad;
Succeeded somewhat, but have blundered more;
Learned by hard knocks, as men have learned before.

Large plans had I, achievements small to see;
My pet ambitions died in infancy;
Pleasures came, guests, but had not long to stay;
Wealth, though invited, went another way.

With burning cheek I see on looking back
Follies strewn thick along my devious track.
We learn too late so much we need to know;
Years go so fast and wisdom comes so slow.

I lived amid the shadows of the night —
The house I dwelt in curtained from the light;
Where others wrought, I fumbled at my toil,
Glad overmuch to gain a little spoil.

And yet it has been good to live, to feel
The joy of being, the ecstatic thrill
Of life's strong current surging through my frame,
And every cell and fiber set aflame.

To love, and to be loved as I, the chance
To win life's prizes and to wield a lance
For God and man against the mighty host
Of wrongs, made life worth while, despite its cost.

I've had my day; and what have I to show?
A roof above me, and a friend or so;
Good health, my books, and *her*, divinely given;
A sense of service, and a hope of heaven.

Thanks for the years that stretch behind, before,
The past's remembrance, and the future's lure;
For that achieved, and for the unattained;
For things possessed, and things I never gained.

For much I doubt if triumph or defeat
Contributes most to make our lives complete,
As who can say if sunshine or if rain
Most helps the ripening of fruit and grain?

We grow by striving, not by winning, blest
That we have striven, though we miss our quest.
Not what we get, but what we get to be,
Appraises life at last for you and me.

— W. F. Bartholomew.

* * *

Substantial Saving in the Kitchen

G. H. HEALD, M. D.

ONE of the fundamental elements of success in the industrial world is economy. To succeed, an institution must practise economy. In the industries generally, an important economy is the use of a fuel that develops the required power at the least cost. A low-grade fuel, though sold at a very low price, might be objectionable owing to the fact that it does not develop sufficient steam to pay for itself, or because it is too expensive to handle. A very low grade of coal might have too much ash and slate to be economical at any price. Waste wood might be cheap, and yet objectionable on account of the increased labor required to feed the furnaces. A high-grade fuel might burn out grates too fast.

In the problem of human nutrition there are similar considerations. Cabbage (at least on the farm) may be comparatively low in cost, but in proportion to its nutritive value, it requires from the digestive organs an enormous amount of work, and it develops little energy. Another so-called "food"—alcohol—is at the opposite extreme. Though expensive, it is practically all fuel—extremely high grade, so far as

the fuel content is concerned; but it gives an intense heat, as it were, rapidly burns out the grates and the boiler, and so is not an economical or efficient fuel. Intelligent people avoid these two extremes of excessive bulk and excessive energy, but there is yet much to be learned by the average person regarding food economy. The problem is one not only of furnishing an efficient fuel at a comparatively low price, but of keeping the engine in repair; for food must furnish not only the motive power of the body but the repair material for the tissues. As the body is a very complex machine, made up of at least fifteen elements, and a large number of intricate compounds, all necessary to a proper function of the body, this is not a simple problem.

Naturally one would suppose that the most appropriate food would be one corresponding to the body tissues. This evidently was the belief of the cannibals, who ate their captives, not from hatred, but because they believed in the superiority of human flesh as a means of developing manhood and physical powers. Modern man has rejected the idea that a species thrives best by devouring its own kind; but the idea is still prevalent that one will thrive better on a flesh dietary than on a nonflesh régime. Whether civilized or savage, man in general is committed to the belief that some form of flesh is necessary to his best nutrition. It is not realized that in eating flesh one is not getting all the elements needed in the body. To secure perfect nutrition from a flesh dietary one would need to consume also the blood, the bones, and the hide.

Even so great a chemist as Baron von Liebig (1803-1873) believed that the heat of the body is furnished by the starches and sugars, but that the tissues themselves were consumed in the development of muscular energy, a loss that must be made up by an increased consumption of protein food. The harder one worked, it was supposed, the more of such foods as meat and eggs would one require. But later investigations demonstrated that the destruction of tissue in the body, and the requirement for protein in the food, are in no way influenced by the amount of physical exercise. The tissues, it was found, wear very little from work; and the starches and sugars furnish not only the body heat, but also the energy which makes the body machine go. It became evident that not so large a proportion of protein, or flesh-forming food, was needed as had been supposed, and it is no longer a mystery that the ox, the horse, the camel, and the elephant can do an enormous amount of work on a vegetarian diet. It is a remarkable fact that most of our work animals are vegetarians. And then the coolies,—the "work animals" of the Orient, who can often accomplish feats of strength and endurance that would astonish a Westerner,—are practically vegetarians. Instances are given of jinrikisha men attempting a diet including meat, who had to give it up, as it reduced their efficiency. In harmony with this, Professor Chittenden's extensive experiments show that the body can be maintained in health and efficiency on less than half the protein formerly supposed to be required.

But recent investigations have shown that there is a great difference in proteins, some being adequate to the formation of body tissues, others being inadequate unless supplemented by other proteins containing the missing amino acids. If the proteins are complete, a smaller quantity will be required than if incomplete proteins are used. It is considerations like

¹ The author has lived and labored in partial blindness.

these that led such men as Graham Lusk to teach that a vegetarian diet is inadequate for man's needs. But later researches showed that the vegetable kingdom is fully capable of supplying a combination of proteins adequate to build up all animal tissues. Were this not so, vegetarian animals could not exist. The secret was found in the proper combination of vegetarian foods, the protein of the leaves fully supplementing the protein of the seeds. Proteins are built up of amino acids, of which some eighteen are known. When certain of the amino acids are missing, the body cannot build up its proteins. Some of the proteins can supplement other proteins because they contain the amino acids the latter lack. It is when man attempts, as a measure of economy, to live largely on a cereal diet that his nutrition fails. Experience has shown that one cannot keep a horse on oats. A horse on such a diet does not thrive, and his "horse sense" causes him to make frantic efforts to get something green. When man learns how properly to combine his vegetable foods, he has no trouble, and he lives better and healthier than those who consume flesh food.

Recent findings have led Professor Lusk, who once supposed a nonmeat diet to be inadequate for the nutrition of man, to state that a family of five should buy no meat until they have bought three quarts of milk. The reason for this statement lies in the fact that it has been shown that milk much more adequately balances the deficiencies of the cereals than does meat. The protein of milk, moreover, is much more economical than that of meat. In these times of high living cost, the use of milk to replace meat entirely—even at the present high cost of milk—is a substantial economy. Then physiologically, it is an economy in that it more nearly balances the cereal deficiencies than does meat.

In fact there is absolutely no argument for the use of meat except that we are used to it and hanker for it. A properly regulated nonmeat menu is a saving for the purse and for the body.

* * *

The Girl's Own Room

THERE isn't a girl in the land who doesn't want to have a dainty, attractive room of her own, if only she could evolve it out of next to nothing. Well, it is a pet theory of mine that "next to nothing" is a better inspiration, and nearly always more interesting, than unlimited money. So let me help you plan how to fix up your room prettily and inexpensively. If you will, I am sure you can do all the work yourself, and that will save considerable expense.

My first suggestion is that we use your favorite flower as the basis of the scheme of decoration. One of my friends who is a California girl, has set her heart on using the golden poppy of her State, and suppose we consider her room as a model to begin with.

It is a square, rough-plastered room, with unpainted floor and woodwork, its two windows opening on the south and west, and guiltless of closets. As it is warm and sunny there, the walls would be most attractive if calcimined in a soft, dull green like that of the poppy leaves, with the ceiling and the space above the picture molding a light cream. I advise using a calcimine rather than a paper, because it is easier to apply, less expensive, and does not fade so much. Just above the molding we could stencil a narrow

border of either the conventionalized or natural poppies and leaves, in their own colors. The woodwork should be painted a pale cream. The floor may be either painted some neutral color, a dark green perhaps, with a small rug or two; or covered with matting, which is very reasonable in price.

Then for the windows: A dark green shade will be necessary first, and for light curtains I should advise unbleached muslin, two widths, hung straight from a small rod at the top to just below the sill, with a two-inch hem at the bottom and a narrow heading above the casing at the top. These can be pushed back to let in light and air, and be drawn again at night. If these are stenciled with the poppy design across the bottom and up the two center edges, they will be as pretty as any girl could want, and the muslin is not costly.

The bedstead in this room is a plain one of cheap, yellow pine, but it may be made charming by three coats of the cream paint, and a simple coverlet of the unbleached muslin, stenciled around the border, or just an ordinary "spread." The bureau in this room is too ornate to be redeemed, and has besides, a long, cracked mirror. So it will be better to get two packing boxes, nail one on top of the other, with two shelves fitted into each, then cover and line it throughout with some old white cloth, and drape with the unbleached muslin, stenciled around the bottom and up the middle. A very good way would be to tack the curtain all around the top in rather small folds or plaits. A simple mirror in a plain dark frame may be hung above. But let me warn you not to hang any drapery around the mirror, however pretty the pictured designs may seem, if you would have it tell you the truth about yourself. A washstand may be made in the same way as the dresser, and from one yard of linen sheeting may be made a half dozen covers with hemstitched edges and an embroidered initial.

In one corner of the room—the north will be best, as it is away from the light—we must put up a broad shelf, three-cornered, so that it will fit the angle of the walls. This will be the wardrobe if there is no closet, and should have plenty of big hooks underneath, and several covered coat hangers. Plain green denim, which harmonizes with the walls, will make a good curtain for this, tacked on in plaits with brass-headed tacks. If you have a shirt-waist box, cover it with denim too, and pad the top with excelsior. An old wicker chair painted creamy white would be lovely, or even a kitchen chair may be rejuvenated and made to answer. There's nothing so useful as white paint to freshen up old things, you know, but it must have a decided tinge of cream where the unbleached muslin is used. You can make either a denim or a stenciled cushion for your chair if you wish.

Don't have too many pictures. Let them be simple prints mounted on cream or tan cardboard, or else in neat dark frames. Gilt frames would utterly spoil the effect of the yellow poppies.

You must have a place to write and to keep your own books. I once saw a very pretty desk that one could make oneself. A small old kitchen table had an improvised bookcase, made to rest against the wall at the back, built of three boards—two upright pieces the width of a book, and one crosspiece shelf midway between them. Books could stand on the shelf and on the table under it, really making two shelves, and another board might have been placed

across the top, leaving a good-sized writing space in front. As this was all very rough and splintery, the whole thing, legs and all, was neatly covered with denim stretched tight and firmly tacked. A box with a padded top was also covered with the green denim; and behold the desk seat!

This plan that I have suggested might be carried out in any number of flower schemes. The pink of the wild rose would be charming with the cream woodwork, and the walls and denim could be a soft gray if you preferred that to green. A violet room would be both exquisite and unusual, but the walls should be either gray or a very dull gray-green. If the yellow rose is your favorite flower, it could be substituted for the poppy, or the nasturtium in several blending shades, from palest yellow to deep orange.

If you prefer a dainty figured paper, the drapery should be of plain, dotted swiss over either white or the predominating note in your paper. If you have a plain paper and do not care for a stenciled drapery, you might use a dainty cretonne. Or again, you could cover the bureau and washstand with a pretty figured wall paper and drape with thin white material, which makes a very attractive effect. The changes, you see, are endless.

If you would like a forget-me-not room, the walls might be of palest blue with cream ceiling, and blue flowers with a touch of green leaves in the stenciling. The wardrobe curtains, desk, and shirt-waist box, in this case, should be of natural color monk's cloth or pongee.

I wish every girl would have a window shelf in her room for a few plants. Growing things close to us this way are a daily inspiration. The shelf may be perfectly plain, with two iron braces beneath, painted to match the window frame, and your three or four potted plants chosen to harmonize with the general color scheme; nasturtiums, white geraniums, ferns, Wandering Jew, or dwarf rose bushes, for instance, would look well, and would give the cheapest bedroom an individual charm.

And try to keep a little vase of fresh flowers always on your desk; a clear, undecorated glass vase is the very nicest and the easiest to get.

And last of all, don't think it must cost a great deal to be the sweetest little room in the world.—*Thyrza V. Hawley, in American Motherhood.*

* * *

Dress and the Girl

"OH-HO-O!" shouted the green parrot. I dropped my pen in exasperation. "Oliver Cromwell, if you do that again, I'll send you back where you came from," I threatened. "I—"

Suzanne came dancing in, her lovely face alight with health and happiness. "Scolding Oliver!" she cried. "Aunt Jo, you *must* be disturbed. Come over here and tell me all about it." She patted a chair invitingly and seated herself on a low stool near it. The room was a dusky twilight, lighted fitfully and rosily by the flames from the blazing logs.

"I suppose that I am cross, honey," I said, as I dropped into the cozy chair, "but Cromwell has been particularly maddening with those 'Oh-ho-o's' of his, and then—I don't know why it should trouble me, Suzanne, but it does, to see girls who are charming and have every advantage, trip by here in the most absurdly unsuitable costumes. Just before you came, Molly Searles passed. Her blouse was open in a deep

V so that her neck was bare, she wore high-heeled implements of torture on her feet, which caused her to waddle like a duck, and I haven't a doubt but that her nose was thick with powder."

"Well, that's nothing. Lots of girls powder their noses, and nice ones, too," championed Suzanne, with an accession of color.

"Oh-ho-o!" croaked the green parrot meaningly. He winked at the girl.

"Stop your jeering, Oliver Cromwell, I *don't*," said Suzanne emphatically. "But, Aunt Jo, you like lovely gowns yourself. Emma, your cook, said to me the other day, 'Mis' Story, she sure am powerful fond of han'some clothes, she am.'" There was a twinkle in the girl's eyes.

"Of course I like pretty clothes; what normal female doesn't? But listen to me! The well-dressed girl is the one who is suitably dressed; costliness doesn't count. Once I saw a number of chorus girls from a theatrical company, aboard a train. They wore cheap reproductions of the most extreme fashions. Their frills were soiled; their gloves, when they had any, were ripped and shabby; their clothing was spotted and wrinkled; and their hands, which were covered with cheap, flashy rings, were none too clean. When we came near New York, they began arranging their hats and powdering their faces. Now won't you agree with me that they would have been more attractive had they aimed at neatness rather than fashion? When girls learn that there is no cosmetic which can equal health and self-control, they will stop eating chocolates at all hours, and take to soap and water and good nature."

"I suppose those poor girls hadn't the money for nice things," suggested Suzanne sympathetically.

"My dear, it isn't the cost of her apparel which makes a girl well dressed. Even cheap or worn clothes will look well if they are kept cleaned, pressed, and repaired. But it isn't only the poorer girls who are careless. I saw one of your friends the other day in a charming suit, but two of the buttons on it were hanging, and as she sat I could see a safety pin with which she had caught the ripped braid on her skirt. There was also a button missing from one of her modish gray gaiter-topped boots."

Suzanne drew her foot quickly under her.

"Oh-ho-o!" drawled the green parrot tauntingly.

The girl made a dainty grimace at the bird before she said, "Aunt Jo, it takes such a lot of time to keep things in order."

"It doesn't if one is systematic and determined. When you take off your gown at night, put it on a frame and hang it on the clothes tree. In the morning, before it is put away, look over the fastenings and make sure that they are firm. If there is a tiny rip, mend it then and there. If there is a spot, remove it. Ask mother to allow you to have a small board and an electric iron in your room. Press out the wrinkles when there are any. Keep your own laces, frills, and collars spick and span. Wash and mend your silk stockings and keep your underclothing in order. You are old enough now, Suzanne, to take all that care from your mother's shoulders. You will be surprised to find how much longer clothing will last, how interested you will become in conserving your belongings, and how much better dressed you will feel."

"I love pretty things; but they cost so much, and these are troublous times, and daddy looks very sober," sighed conscientious Suzanne.

"You can do your part in helping by not wasting, dear. I will make a bargain with you, honey: If you will agree to take care of your belongings, I will give you a chiffonier with a drawer in it for each color of the rainbow. Then you can begin collecting the thousand and one pretty things which you girls love and need.

"O Aunt Jo!" exclaimed Suzanne, her face radiant. "I'll do it! I'll be a credit to you and a well-dressed girl according to *your* standards! Here's my hand!"

I clasped the slender hand warmly. "You attractive, well-bred girls, with every chance to make yourselves the finest, ought to force your personalities into the uncrowded spaces at the top and stand for the best in everything. The less fortunate ones would come winging and soaring after you like a flock of birds."

Goldilocks, the yellow Persian kitten, came stalking into the room with her noiseless tread. Suzanne caught her up in eager arms. "You are a sleek, well-groomed young person," she cried; "tell me, do you powder your nose, or do you use soap and water?"

The kitten looked bored and wriggled away. "I am hustling home now, Aunt Jo, to begin my mending," and the girl laughed as she picked up her coat. Her eyes were like deep pools in the firelight; she was a thing of beauty. She thrust her arms into her coat, pulled one out again, and the lining came with it. She looked at me in abject apology.

"Oh-ho-o!" jeered the green parrot.—*Josephine Story.*

* * *

Victory

MRS. A. S. DOCKHAM

THE weekly prayer meeting is always such a blessing, such a help, to me in my daily life. It is here I get the most help for overcoming at home every day the little trying things that make up one's days—days of either failure or victory in our Christian experience.

Did you ever in your Christian experience hear some truth stated over and over without its making any particular impression on your mind, and then suddenly see it in an entirely different light that somehow takes a deep hold on your life and becomes a sweet blessing to you? This has been my experience over and over again.

There is never a week that some one does not say something in our prayer service that especially helps me in overcoming. There is one brother in particular whose testimonies I always await with pleasant anticipation; for always, with a smile, he talks victory. I never hear him mention failure. He is one of the happiest Christians I ever met, and I had made up my mind that Brother H. simply does not know what trials are—that he could not talk victory always with such a smile if he had such trials as I think I have. So I inquired about Brother H., and lo, I found that he was a most sorely tried person. He has an unbelieving wife, one bitterly opposed to the truth. After this I began to listen more closely to this brother's testimonies, and have found them wonderfully helpful. I felt I would like to have victory in my life such as he has—a smile of victory through Christ always. Last Wednesday evening he gave us, I believe, the secret of his success. Somehow his testimony reached my very soul; and how it has helped me during the last week! I am

going to pass it on to you, hoping it may help you as it is helping me.

He said: "If only we could learn to accept every trial and meet every temptation as an *opportunity for victory*, how different our lives would be! Instead of fretting and fussing and exclaiming, 'I don't see any use in being tried like this,' or, 'I don't see any sense in this trial or that,' instead of listening to the tempter and falling under temptation, just grasp the opportunity for a victory, and rejoice in tribulation as a means of victory. Without trials we cannot have victory; without temptation we cannot be overcomers."

Ah, then I understood why our brother always talked victory! Then I could see how he could always talk victory with a smile. His testimonies are usually in this vein, but never had he put it in a way I so clearly understood; never had I seen it in such a light before,—trials and temptations an *opportunity for victory*. I had always wanted victory in my life, but had chafed considerably under the trials, and somehow in a family of seven children there are so many trials. I went home with a change of mind, waiting to put into practice my new-found blessing.

I had not long to wait. I was reading a few words in my Bible, waiting for water to heat for my water bag, to carry to bed, when with a peculiar hum off went the electric lights. I waited long for them to come back, but soon discovered that the fuse had burned out, and I was in darkness without any lamp or candle. From force of habit I started to fret, but instantly came the thought, "An *opportunity for victory*." I will confess as I stumbled around in the dark I had to pray earnestly, "Lord, help me not to murmur." Unfortunately the baby fussed a good share of the night, and many times I tried the light, hoping to find the current on again, but in vain. Again and again I said, "Lord, give me victory." Little did I realize what a struggle would result from an attempt to break the habit of fretting over trials. In the morning the word "victory" seemed sweet.

As I was working in haste the next morning before breakfast, making salad dressing for sandwiches for lunch, right in the midst of it my egg beater broke, and like a flash came the thought, "An opportunity for victory." The same thought came when I knocked over the whole pint of milk, and when I went to the cupboard and knocked down a box of powdered alum all over the flour. As I said to my neighbor, it seemed to me I had never had a day so full of trials.

When I first heard that if one prays for patience he gets tribulation, because tribulation works patience, I determined I would not pray so much about it, because I didn't want the tribulation. Now I find when I pray for victory I get trials and temptations, for is not victory patience? But to gain the victory one will have to have divine help—help that will cause him to *rejoice* in tribulation.

Later in the week I met with temptation—a temptation I often fall under, because I have in times past enjoyed yielding to it. I had partly yielded when the sweet thought came, "An opportunity for victory." In distress I cried, "Lord, give me victory!" and instantly, praise his name! he provided a way of escape.

And so, dear friends in Jesus, I am passing on to you what is so wonderfully helping me. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."



THE WORLD-WIDE FIELD



AUSTRALASIAN UNION CONFERENCE STATISTICAL REPORT

THE statistical report of the Australasian Union Conference for the year ending June 30, 1919, is one of the most encouraging reports that it has ever been our privilege to present, as the following facts will show:

For the first time the membership of the union has reached and passed the 7,000 mark. At the date of this report the membership is 7,336, compared with 6,626 one year ago, being an increase of 710 for the twelve months. It is both interesting and encouraging to note that of this increase in membership, 390 additions are reported from our island field. This is the largest increase ever reported as the result of our mission work in any one year. And it should be mentioned here that there are also a large number of native converts who have decided for the truth but who have not yet been baptized, hence these are not shown as having been added to the church.

The baptisms total 818, or 211 more than the number reported for the previous twelve months.

Tithe

The tithe receipts amount to £37,031, compared with £33,066 for 1918, the increase being £3,965, or almost four thousand pounds. It is encouraging to note in connection with this that the per capita of tithe for the home field has increased from £5 5s 8d to £5 11s 9d, being an advance of 6s 1d over the preceding year. According to the report of the statistical secretary of the General Conference for the year ending Dec. 31, 1917, the per capita of tithe for the whole world was £3 18s. 8d. We therefore in this field have much for which to praise the Lord, in that he has so richly blessed his people and has inclined their hearts to return to him that which is rightly his.

Foreign Mission Offerings

The foreign mission offerings, excluding Sabbath school and Missionary Volunteer offerings, total £13,784. The amount reported for the previous year was £7,789. It will therefore be seen that this year's figures exceed those of last year by £5,995, practically £6,000. This wonderful increase is largely accounted for by the earnest efforts put forth by all in connection with the "Appeal for Missions."

The offerings for foreign missions from all sources amount to £26,995, as compared with £20,014 for the previous year, the increase being £6,981, just nineteen pounds short of £7,000. The amount received in the home field for foreign missions proves to be a little more than 1s 6½d per member per week. The amount received per member per week during the previous year was 1s 2½d. It is good to note this excellent increase, and also to find that we are still in advance of the aim set by the General Conference, which is 25 cents a member per week. The amount raised by this field equals 38 cents.

Total Receipts

Tithe and offerings from all sources, including offerings for home mission and local church work, but excluding tithe appropriations to missions, as this sum is included in tithe, amount to £64,772, as compared with £54,852 for the previous year, the increase being £9,920. This is certainly a remarkable increase for a period of twelve months. Such good progress should bring courage to the hearts of God's children, and should strengthen our confidence in the work of God, which is destined to move forward, notwithstanding the difficulties and perplexities of these last days.

Appeal for Missions

During the past year we closed the first appeal for missions ever made by us in a systematic way to the general public of Australasia. The results of this first effort, which have already been published, were most encouraging. In connection with the effort 70,000 magazines were distributed and £4,681 was raised. The average amount received per magazine was 1s 4d, which we understand is a world record for the denomination. From figures to hand in connection with our 1919 effort, now in progress, we find that our second appeal will be even more successful than the first. We praise the Lord for his blessing in connection with this effort to raise additional funds for the carrying forward of the message to mission lands.

Receipts During Five Years of War Compared with Previous Corresponding Period

The following figures, which, we are sure, will be of interest to all, witness to the blessing of God upon his work during the years of war:

The tithe for the five years ending June 30, 1914, amounted to £89,309, while for the five years ending June 30, 1919, the amount received was £146,583, being an increase of £57,274.

The annual offerings for the same periods were £4,425 and £12,562, respectively, the increase for the latter period being £8,137.

The foreign mission offerings total £38,132 and £85,813, for the respective periods, the latter figures being £47,681 in excess of the former; or, in other words, the foreign mission offerings for the past five years are 125 per cent in advance of the amount received during the previous period.

The tithe and offerings from all sources total £137,946 for the former period, and £239,925 for the latter period, the increase for the past five years over the corresponding period being £101,979.

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29: 13, 14.

In view of the excellent increases which have been made during the past few years both in tithe and foreign mission offerings, the question may be asked as to whether it is now just as necessary

for all to put forth earnest efforts to swell further the funds flowing to the mission and local conference treasuries. In answer to this question it is only necessary to point to the many hundreds of unentered islands in our own mission field, to say nothing of the vast work yet to be done in other heathen countries of the world. We are planning definitely to enter new fields every year, but this can only be accomplished as men and means are available to carry the gospel message to the lands as yet unentered.

As additional tithe flows into the treasury, the work in the home base is strengthened, which makes it possible for additional workers to be placed in training, many of whom will ere long be required for the mission field. Therefore, in strengthening the work at the base we at the same time make for strength in the work of foreign fields.

May the Lord continue richly to bless his people, as they continue to give liberally for the support of the work in its various phases, and as they also work and pray for the salvation of precious souls, till at last they receive the approbation of the Master in the words: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

W. O. JOHANSON,
Statistician.

* * *

A MISSIONARY FURLOUGH EXPERIENCE

WHAT I am about to relate took place during the last trip of the steamship "China," before that good ship passed into the control of a new company. If I remember correctly, she was making voyage 122. It was a beautiful autumn day when she left her buoy in Hongkong harbor and started for San Francisco by way of Manila, Japan ports, and Honolulu.

For nearly ten months I had been alone in the mission compound among the Hakkas of South China. My wife and daughter had left me on furlough, and I was happy in the thought of seeing them again in a few short weeks. And I thought continually of another little face I had not seen—that of a son, born four months before. It is hard for a missionary to break away from his native converts, even for a much-needed rest; but when, because of climatic conditions, he has been separated from his family for nearly a year, it is not quite so difficult. When we left Hongkong, a lady missionary from India and myself were the only missionaries on board, but at Manila Robert E. Speer and his party, who were touring the Orient, came aboard booked for Japan. The first Sunday after leaving Manila, Dr. Speer was asked by the ship's officers to conduct service for the passengers in the drawing-room. He did so, and his interesting and instructive discourse was most helpful.

The following Sunday morning the purser came to my room and asked if I would conduct the usual service. I consented to do so, and asked God for a message that would win hearts for the truth. I felt we needed something which

would create an interest in Bible study on shipboard, for I had learned ere this that among the passengers were many who had no experience in the things of God and were strangers to his Son, the Lord Jesus.

Without attempting to sermonize, I gave a Bible study on the coming of the Lord. The theme seemed to interest the passengers at once. I first spoke of the fact that he will come again, as stated by himself and many Bible writers. Then I showed that all the angels will come with him, and that they will come as reapers, to gather earth's harvest and to pluck up the tares. Every point I supported by many scriptures.

They paid close attention while we studied the manner of his coming,—that he will come in the clouds, when every eye shall see him; that Jesus warned us not to be deceived by the many false Christs, and by the false prophets who tell the world he is to come in some secret place or out in a desert.

In closing we gave some attention to the glory of his coming. If any are ashamed of him or of his message, he will be ashamed of them when he returns in his Father's glory, in his own glory, and in the glory of all the holy angels. I showed that the glory of that angel sent to tell Jesus his Father called him forth from the tomb was so great that the mighty Roman soldiers guarding the grave trembled and fell to the ground as dead men at his approach. I called the attention of my hearers to the fact that the glory of the Father and of the Son must far exceed the glory of an angel, and that, in the new earth, where the sun will be seven times brighter than it is now, we shall not need its light in the New Jerusalem, for the glory of God will be the light of it. What, then, will it mean to us when Jesus comes in the glory of thousands upon thousands of angels, and in his Father's glory? Who will stand when he appeareth?

I showed them that there will be but two classes in that day, the prepared and the unprepared. One class will welcome Christ's return. They have long waited for him. The other class will cry for the rocks and the mountains to fall on them. One class go home with him and attend the marriage supper of the Lamb; the other are at the supper of the great God, where the fowls of heaven are invited to eat the flesh of the wicked, which then cover the earth, slain by the brightness of our Lord's coming.

And then I asked, When will he come? This question was to provoke inquiry. Assuring them that while we do not know the exact day or hour, we can be just as sure when his coming is near as we can be certain of the fact and manner of his coming, I closed the study with prayer. During the service I noticed that a lady came in at the far entrance and took a seat near the door. As I continued talking, I saw tears come into her eyes. At the close of the study she hastened up to the front, and taking my hand, asked, "Why have you not told us you were a Seventh-day Adventist?"

"You have never asked me," I replied.

She continued: "We all supposed you belonged to the — church, and when we saw it announced that you would speak this morning, my husband and I thought the service would be mostly singing and responsive readings, so decided not to attend. When the gong sounded

for meeting, my husband went to the men's parlor, and I went down into the dining-room and sat with the stewardess. But your voice carried down into the dining-room below, and you had not spoken more than three or four sentences when I turned to the stewardess and said, 'That minister talks like a Seventh-day Adventist.' She told me you were a Seventh-day Adventist, and then I became interested and came upstairs.

"Mr. Nagel, I know the truth of what you have said this morning. I am the only 'black sheep' in a Seventh-day Adventist family. I was born and grew up in Australia, where, against the wishes of my people, I married out of of the truth. We now live in Honolulu. There I lent Elder Williams money to help build your church. I know as well as you the signs which are yet to be fulfilled ere Jesus comes, and I know that he is coming soon. I love this truth, and I ask you to pray that I may surrender to the Saviour before it is forever too late."

Her words surprised me and saddened my heart. How many there are all about us, of whom we are unaware, who have drifted away from God! May the thought that Jesus is soon coming help them to repent.

I returned to my cabin and prayed that the seed of truth sown in the hearts of my hearers might bear fruit to the glory of God. The next day a number of the passengers said they wished to learn more of what the Bible taught concerning the second coming of the Lord. They wished me to go on with the subject of yesterday. Thanking God for the opportunity, I held daily studies with them. The interest deepened, and some of the ship's officers also attended. Some days we had two studies.

Together we studied the signs of his coming, the great lines of prophecy which show we are living in the very end of the last days. We studied the plan of salvation, the meaning of true repentance, and the new birth. The nature of man and the state of the dead took much time, and the Bible truth on these questions, proved to be light indeed to combat the evils of Spiritualism, Christian Science, and kindred deceptions.

And then one morning after leaving Honolulu I said to them: "Some of you have heard that Seventh-day Adventists never talk of anything but the Sabbath. You now know that this is not true. Thus far I have not mentioned this subject. And, believing what we have thus far studied to be true, and knowing all the time that I observe the seventh day as the Sabbath, some of you have wondered why. Some of you have also arrived at the conclusion that since all I have told you thus far is Bible truth, without doubt I have also a good Bible reason for keeping the seventh-day Sabbath. This morning we shall consider this topic; for I would not be doing my duty toward myself, toward my God, or toward you did I close these studies without impressing upon your minds and hearts the binding obligation of God's holy law."

As we studied this beautiful Sabbath truth together, and they learned that there was absolutely no Bible authority for observing the first day of the week; that to disobey the fourth commandment was just as truly a sin as to break any of the other nine, and is a sin which must

be repented of in order to obtain forgiveness, hearts began to surrender to God's will, and upon arriving in San Francisco some promised to obey, and several others asked where they might buy books that would further enlighten them concerning this last-day message. There we separated to go to various parts of the world. May we be reunited when the Saviour comes.

S. A. NAGEL.

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BOSTON

WITH the close of another year we are made to remember the increasing mercies of God in caring for his people and his work in this great populous center. But little sickness or death has been among us as a people, and the rich blessing of our God has been upon us for good. This city has been the center of much labor unrest and agitation during the last few months; still much prosperity has attended the believers and the work.

In our evangelistic campaign we have conducted theater, tent, and hall efforts in the heart of the city. The tent effort began during a street-car strike, when for a number of days every car in the city stopped running; it closed with the beginning of the great police strike. These things greatly diverted the attention of the people, of course; still we have had a good interest, and the attendance at our meetings has been good, and many precious souls have been born into the truth.

At present we are conducting meetings Sunday afternoons in Jordan Hall. This is one of the finest auditoriums in the city, and is in the New England Conservatory of Music Building. On Sunday nights we are conducting meetings in a hall in Everett, a suburb of the city. We have a church in Everett, and much work has been done here in past years. From the beginning the attendance has been large, and the interest extremely good. We are just taking up the Sabbath question now, and the evidence is that much fruit will be gathered from this place, as well as in Boston proper, as a result of the meetings held there.

We have five English churches in Greater Boston, of which Tremont Temple, or Boston, church is the largest. The membership of this church at the beginning of the year 1919 was 265. At the close of the year it was 309, after the names of about forty members, who were either transferred or disfellowshipped, had been dropped from the church roll. Many others came into the truth during the year and were baptized, but were taken into the smaller churches.

A good degree of spirituality pervades the membership of this church. While the giving of money cannot entirely be made the standard of one's personal relationship with God, still we believe it somewhat indicates the amount of one's consecration to the Lord and his work. In the past three years there has been a very encouraging and healthy increase in the church funds. In 1916 the treasurer's report showed that the sum total of all funds received was about \$5,000. In 1917 the total amount of all funds received was in excess of \$9,000, and in 1918 this had increased to \$13,500; while for the year just closed, the treasurer reports having received \$17,500. Eleven thousand dollars of this was tithe.

We reached, and passed, all our goals last year. The Sabbath school set its goal at \$1,600, and raised \$1,800. The school has set a goal of \$3,200 for 1920. On the Twenty-five-cent-a-week Fund we raised about \$600 more than our quota, and now all are faithfully taking hold of the fifty-cent-a-week plan for 1920.

Much literature was sold and distributed last year, and results are seen on every hand. The public interest was never better than it is now, and we are expecting great things from God this present year.

Associated with me in the work last year were the following persons: Miss Cora Spencer, Mr. and Mrs. William Sypher, and Miss Charlotte Grant, as Bible workers; Mr. Clarence Gibbs, music director; Miss Gladys Hasey, secretary and soloist; and Mary Micket, worker for the Lithuanians. Lately, Madame Calvert, a well-known singer in this city who has recently accepted the truth, has rendered valuable assistance as special soloist.

We are in great need of a church building in which properly to care for our rapidly increasing membership. In all this city we do not have a single building of our own as a monument to the third angel's message. We are praying that this situation may be changed, and are planning to that end. We trust that ere long this old historic educational center may have a memorial to the message we love. Pray for the work in this city.

E. L. CARDEY.

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GLEANINGS FROM THE FIELD

A NEW Sabbath school has been organized at Matheson, Colo.

ELDER H. M. S. RICHARDS reports the baptism of ten persons at Ottawa, Ontario, Canada.

ELDER F. M. FAIRCHILD reports that twenty-three persons have signed the covenant at Rome, Ohio.

EIGHT new members have been added to the church at Akron, Ohio, among them a mother and her five children.

ANOTHER church was recently organized in the Alberta Conference, at Lunnford, with sixteen charter members.

A SABBATH school has been organized at Toledo, in the Western Oregon Conference, with a charter membership of twelve.

SIX new members were recently baptized into the German Seventh-day Adventist church in Philadelphia by Elder R. R. Fries.

THE recently organized church at Los Baños, Calif., has a membership of thirty-two. Twenty-three of these were received by baptism.

A NEW church, with a membership of seventeen, has been organized at Ault, Colo. Elder W. A. Gosmer assisted at the recent dedication services of the church at La Junta.

THIRTY-TWO persons have taken their stand for the third angel's message in Mounds, Ill. Eighteen of these are heads of families, and fourteen are young people. A Sabbath school of fifteen members has been organized.

Missionary Volunteer Department

M. E. KERN Secretary
MARILDA BRICKSON Assistant Secretary
MEADE MACGUIRE Field Secretary

OUR GIRLS

Helping Them to Succeed

MAY God bless our girls! What could we do without them? As we stop to study them, such pictures come to our minds that we are loath to turn away. Such contrasts, such lovely attractiveness, such interesting studies, present themselves on every hand. 'Tis as if we beheld some marvelous bouquet of blossoms gathered from garden and field. In each flower is seen attractive characteristics that distinguish it from all others, and which make it sweet and dainty in its own beauty.

So we find our girls—laughing, loving, light-hearted; sober, steady, sedate; winsome, wilful, wayward; true, thoughtful, trustworthy—at times careless and indifferent to the real issues of life; again, groping as in the dark for mysteries they cannot solve, or perhaps matured by burdens that have been thrust upon their youthful shoulders.

Too often, as in an unprotected flower, we find that the fresh bloom of girlhood has been marred by some blight of sin that has slipped in from worldly customs and influences. But what would we do without our girls? May God help us to know what to do with and for them.

"Who can find a virtuous woman? for her price is far above rubies." Prov. 31:10. God is calling for such today to enter the different avenues of his service. It is our work to win our girls for the Master, to inspire them with the high ideals of service, and so to train them that when duty calls they may answer, "Here am I; send me."

Too often we are impatient and demand quick results from our efforts. We must remember that as in the perfect plant, first comes the blade, then the ear, then the full corn in the ear, so within our romping, rollicking girls will be found the germ of true, noble womanhood, that will slowly but surely develop if we patiently and lovingly teach them "precept upon precept; line upon line; here a little, and there a little."

It is love that will open the way to the hearts of our girls, the sympathetic, understanding love, not the patronizing kind. Be one with them. Share their joys and sorrows. Often, from your experience, a suggestion may aid in solving their perplexities. There are few girlish hearts that will not respond to such influence. Then as we win their confidence, we can watch for ways and means to slip something better in place of that which we wish them to give up. So often our youth are criticized and hardened because of mistaken ideals. Whatever Christ asks us to renounce, he offers in its stead something better. Let us follow his example in dealing with our girls. A "big sister" who is interested may oftentimes be the salvation of a lonely girl who is misunderstood.

One earnest worker for our young people realized this as she was chosen to be their Missionary Volunteer leader. While she had loved girls before, now her whole life seemed wrapped up in them. In her work she found there were many

difficulties to be overcome. At one time she found them planning a long tramp with questionable companions, but instead of criticizing, she manifested so much interest that she was invited to join them. This led to other trips with her as their recognized companion. Her home was thrown open to them at all times. "Her girls" appreciated and availed themselves of the privilege. The social problem was one demanding constant supervision; but the hearty welcome, with the carefully prepared programs, satisfied the cravings of youth, yet left them stronger for the association with others. While all could not be won for Christ in a moment, she drew the earnest ones aside, and together they planned a loving, prayerful campaign for the rest.

We cannot, by arbitrary measures or direct denunciation, force them to relinquish what they hold dear, but we can, through Christ, bring them into contact with truer beauty, loftier principles, and nobler lives. The secret of power over our girls is to consider the great Leader. He is our true ideal. We must behold him, meditate upon him, until his divine Spirit shall have taken hold of our own hearts and lives. This is the secret of power over our girls—reflect him.

BESSIE E. ACTON.

Publishing Department

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

PUBLISHING DEPARTMENT READING COURSES

ARE you taking the Reading Course established by the Publishing Department of the General Conference? If not, you are missing something you really need. We are receiving letters from those who have finished the course, and in every case these persons express themselves as highly benefited by it.

In this Reading Course No. 1 there are only three books to be read. They are as follows:

"Missions and Leadership," by J. Campbell White. Price, postpaid, 50 cents.

"Business Efficiency," by James Samuel Knox. Price, postpaid, \$2.

"Soul-Winning," by George B. Thompson. Price, postpaid, \$1.

If these books are ordered together, the complete set will cost but \$2.85. Do not fail to take this course; and if you have not already done so, order the complete set at once from your tract society.

When you have finished the course, report to the General Conference Publishing Department, Takoma Park, Washington, D. C., and you will receive a certificate signed by the secretary of the department.

W. W. EASTMAN.

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THE DECEMBER COLPORTEUR SUMMARY

THIS monthly report of our colporteur sales, like every other one for 1919, shows a gain over the sales of the corresponding month of the previous year.

As it is the last month of the year, we naturally glance backward to note the

progress that has been made. As we do so, we see that the twelve monthly reports show a total of \$2,886,059.62, as compared with \$1,854,347.09 for 1918, or a gain of \$1,031,710.63.

Thus, from the standpoint of orders taken, our colporteur work has reached the point where the gain in one year is more than a million dollars. This is more than the value of all classes of literature distributed by the whole denomination thirteen years ago.

The figures represent but a small part of the work done. Many thousands of homes have been visited. The sick have been prayed for, and the Lord has heard and answered prayer, and some have been healed. Sinners have been won to Christ, and the message has been brought to many of God's saints, who received the light and are rejoicing in it.

In many lands, some cursed with heathen darkness, the colporteur has pioneered his way into darkness rarely, if ever, penetrated by the gospel missionary. Much seed has been sown that will doubtless bring forth fruit in the future, most of which the faithful colporteur will not be permitted to see until he meets it in the kingdom of God.

We have now entered another year. Wherever in the world-wide field God's providences may have placed us, let us be faithful, so that when the records close, it may be said unto us, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

W. W. EASTMAN.

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THE DISTRICT OF COLUMBIA CONFERENCE

ANOTHER year has rolled into history, with all its records, and no one can say that it was not a year filled with sorrow. But in the midst of it all, many of God's faithful colporteurs have improved their opportunities by circulating many thousands of good books that point the way to a better country, where no sorrow will ever come, where there will be no more "funeral trains, no badges of mourning," but where there will be joy and happiness forever.

How glad we should be that such a hope is held out to us. Then, with all the earnestness that is in us, we should labor to get into the homes of the people such books as "The Great Controversy," "Patriarchs and Prophets," "The Desire of Ages," and other books that not only present to the people what is coming, but give a glimpse of the glorious reward.

Oh, how we felt the blessing of God in presenting these good books to the people, and how he has blessed us in this great work! We thought the goal set for this conference was quite high, but thanks be to God, we went \$10,404.34 beyond the goal, making our total balance in sales for the year \$35,404.35, and in deliveries making the highest gain of any conference in the union, 109 per cent gain over 1918. We take courage and go forward to do greater things for the advancement of the work, for the time has come when great things can be done along all lines for the advancement of the truth.

For years I have advocated selling our books in sets, knowing that what I believed was true, and I did not give up until I had convinced some who did not

COLPORTEURS' SUMMARY FOR DECEMBER, 1919

UNION			BOOKS		PERIODICALS		
			Value 1919	Value 1918	No. Copies	Value 1919	Value 1918
ATLANTIC							
E. New York	8	524	\$ 610.45	\$1114.60	482	\$ 72.30	\$460.80
Greater New York	17	591	2156.50	733.58	8900	1335.00	846.15
Maine	26	1241	2650.10	439.05	1400	210.00	196.80
Massachusetts	8	504	676.50	666.70	2257	338.55	457.05
N. New England	4	93	146.10	289.15	425	63.75	84.00
S. New England	11	884	949.20	1054.60	1295	194.25	181.50
W. New York	7	346	479.55	938.31	940	141.00	96.00
Totals	81	4183	7668.40	5235.99	15699	2354.85	2322.30
CENTRAL							
Colorado	21	165	682.25	164.40	743	111.45	285.60
Kansas	10	622	1856.50	730.83	1700	255.00	116.40
Missouri	5	353	778.25	973.00	593	88.95	88.80
Nebraska	6	193	405.05	483.65	562	84.30	62.70
Wyoming	6	124	284.75	554.60	456	68.40	11.55
Totals	54	1457	4006.80	2906.48	4054	608.10	565.05
COLUMBIA							
Chesapeake	10	844	1789.95	1686.40	1673	250.95	348.60
District of Columbia	7	241	2166.44	2754.85	2275	341.25	209.85
E. Pennsylvania	13	690	1265.50	949.20	1687	253.05	480.15
New Jersey	17	1031	2640.15	1652.35	1635	245.25	172.65
Ohio	27	2458	3861.75	2442.60	8380	1257.00	268.40
Virginia	18	764	3394.75	1728.70	3750	562.50	84.45
W. Pennsylvania	18	1232	2020.05	6527.30	1824	273.60	213.15
West Virginia	19	1145	2947.70	1981.80	176	26.40	40.50
Totals	135	8405	20086.89	19723.20	21400	3210.00	1917.75
EASTERN CANADIAN **							
Maritime	4	386	884.60	.....	650	97.50	41.25
Ontario	1	109	792.40	.....	4597	689.55	393.00
Quebec	..	....	.....	.....	50	7.50	15.00
Newfoundland	..	....	.....	.....	.....	.....	.....
Totals	5	495	1677.00	.....	5297	794.55	449.25
LAKE							
Chicago	7	547	994.65	874.68	4130	619.50	1206.75
E. Michigan	9	434	822.80	588.96	1714	257.10	46.95
Illinois	13	755	798.65	1782.62	448	67.20	38.25
Indiana	19	821	2006.60	.....	1005	150.75	172.50
N. Michigan	14	346	432.70	248.10	2	.30	38.55
N. Wisconsin	11	773	1057.80	69.80	275	41.25	53.55
S. Wisconsin	6	335	472.50	789.35	800	120.00	227.25
W. Michigan	3	281	472.65	.....	1011	151.65	122.40
Totals	82	4242	7058.35	4353.51	9385	1407.75	1906.20
NORTHERN							
Iowa	2	45	113.20	676.52	3311	496.65	157.20
Minnesota	4	222	537.60	652.37	1474	221.10	425.85
North Dakota	4	....	309.10	1034.65	290	43.50	29.85
South Dakota	..	....	.....	258.53	397	59.55	9.00
Totals	10	267	959.90	2622.07	5472	820.80	621.90
NORTH PACIFIC †							
Montana	..	....	.....	.....	572	85.80	50.25
S. Idaho	4	575	1627.90	.....	440	66.00	24.90
S. Oregon	..	....	.....	.....	220	33.00	26.25
Upper Columbia	6	263	791.05	.....	559	83.85	137.10
W. Oregon	4	437	1186.85	.....	769	115.35	337.80
W. Washington	6	729	2167.00	.....	6970	1045.50	685.50
Totals	20	2004	5772.80	.....	9530	1429.50	1261.80
PACIFIC							
Arizona	5	369	1141.65	917.30	810	121.50	59.25
California	4	105	230.95	693.05	1535	230.25	823.80
Central California	3	178	940.75	51.30	160	24.00	42.30
Inter-Mountain	..	....	.....	55.15	25	3.75	.....
N. California-Nevada	5	174	311.35	443.25	947	142.05	40.05
S. California	5	213	832.50	846.45	5220	783.00	1014.75
S. E. California	6	81	140.10	992.90	660	99.00	136.95
Totals	28	1120	3597.30	3999.40	9357	1403.55	2117.10
SOUTHEASTERN							
Carolina	19	4101	1716.04	3528.06	1226	183.90	88.80
Cumberland	8	689	917.15	535.00	375	56.25	322.50
Florida	12	1205	1508.43	674.07	693	103.95	99.00
Georgia	10	1037	2451.95	1257.05	1270	190.50	122.70
Totals	49	7032	6593.57	5994.18	3564	534.60	633.00
SOUTHERN							
Alabama	13	632	1750.25	676.55	1036	155.40	143.55
Kentucky	16	1207	4317.40	3827.70	735	110.25	72.00
Louisiana	16	1234	917.55	557.75	1063	159.45	24.45
Mississippi	16	737	4834.65	515.40	205	30.75	18.30
Tennessee River	10	841	1367.75	362.30	2230	334.50	474.45
Totals	71	4651	13187.60	5939.70	5269	790.35	732.75
SOUTHWESTERN							
Arkansas	16	1005	169.20	1430.65	1460	219.00	60.90
N. Texas	25	1640	1936.47	909.15	2201	330.15	85.80
Oklahoma	22	1871	2468.60	1834.91	652	97.80	150.90
S. Texas	20	1650	2268.64	1238.25	3172	475.80	86.40
Texico	3	110	250.60	628.60	1224	183.60	36.00
Totals	86	6276	7093.51	6041.56	8709	1306.35	420.00
WESTERN CANADIAN							
Alberta	..	....	.....	.....	50	7.50	16.50
British Columbia	..	....	.....	.....	1340	201.00	13.80
Manitoba	..	....	.....	.....	615	92.25	207.00
Saskatchewan	..	....	.....	.....	800	120.00	28.50
Totals	..	....	.....	.....	2805	420.75	265.80
Foreign and miscel.	..	....	.....	.....	20286	3042.90	1210.50
Mailing lists	..	....	.....	.....	29657	4448.55	7573.50

** Items in first three columns for November, 1919; balance of report for December, 1918 and 1919.

† Items in first three columns for November and December, 1919; balance of report for December, 1918 and 1919.

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	81	4824	\$10973.51	\$	59850	\$1683.70	\$	.....
British	87	3259	4600.97		2849.27	131634	3483.35	3163.39
Scandinavian	72	6838	11936.59		29228.47	17947	1611.15	1921.64
Latin					761.95			52.12
S. African	27	1343	4261.26		2276.00	7319	211.66	348.30
Japan	14	1095	255.45		9.00	3758	297.30	239.20
Hawaiian					555.35			62.00
Korean					67.78			480.89
Philippine	49	2454	3743.60		4641.70			185.50
East China *	3	544	981.20		.....	451	411.80	.....
Central China	13	979	452.00		.....	6360	265.00	.....
S. China *	15	.....	1274.77		78.28	3911	153.30	564.04
Manchurian	3	252	8.28		.....	2904	120.75	.....
N. China					3225.20			1276.15
Salvador *	3	341	276.00		357.00		12.48	.....
Jamaica	11	950	891.15		437.81		.....	.....
W. Caribbean *	6	874	1500.20		1096.50		524.90	247.85
S. Caribbean	11	553	488.01		.....		.....	.....
Porto Rican	13	661	1184.50		.....		.....	.....
Cuban	11	410	2268.15		1048.75		.....	.....
Venezuela	6	254	874.20		394.80		.....	.....
Mexican					35.58		.....	115.54
Inca	11	559	731.20		2679.20		67.30	67.00
N. Brazil	51	2967	1454.60		2150.60	5039	589.74	.....
Austral	19	1525	5335.78		8883.09	194	73.79	.....
Foreign totals	486	30682	53491.42		60776.33	239367	9506.32	8733.62
North Amer. totals	621	40132	77702.12		56816.09	150484	22572.60	21996.90
Grand totals	1107	70814	\$131193.54		\$117592.42	389851	\$32078.92	\$30730.52

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan., 1919, 182,192 copies, value \$9,935.07.
 February, 1918, 168,396 copies, value \$3,504.90; Feb., 1919, 196,795 copies, value \$10,134.74.
 March, 1918, 153,435 copies, value \$7,679.24; March, 1919, 299,791 copies, value \$11,586.79.
 April, 1918, 132,327 copies, value \$4,990.10; April, 1919, 238,209 copies, value \$11,450.55.
 May, 1918, 205,051 copies, value \$7,345.41; May, 1919, 273,406 copies, value \$14,702.11.
 June, 1918, 237,043 copies, value \$8,664.43; June, 1919, 226,895 copies, value \$11,551.60.
 July, 1918, 213,456 copies, value \$7,209.78; July, 1919, 223,840 copies, value \$10,136.13.
 August, 1918, 208,702 copies, value \$9,393.42; Aug., 1919, 236,632 copies, value \$13,904.69.
 Sept. 1918, 209,869 copies, value \$9,927.84; Sept. 1919, 276,324 copies, value \$13,541.32.
 Oct. 1918, 216,468 copies, value \$10,572.84; Oct. 1919, 296,803 copies, value \$15,713.97.
 Dec. 1918, 160,754 copies, value \$8,733.62; Dec. 1919, 239,367 copies, value \$9,506.32.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1917	1918	1919		1917	1918	1919
January †	104517	137723	127738	July	202270	97324	218770
February	129591	134197	105253	August	237711	230127	156199
March	107703	180187	129575	September	164438	164573	179007
April	201556	150131	225992	October	122138	103332	146615
May	140580	117178	159621	November	136271	177861	107042
June	141169	220177	224707	December	63219	146646	150484

COMPARATIVE BOOK SUMMARY

	1914	1915	1916	1917	1918	1919
January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25
February	67149.45	47943.61	74298.80	82346.89	74560.50	114848.45
March	75962.31	72144.23	92431.51	100551.86	112583.10	171496.11
April	85685.35	78974.96	94066.35	103042.73	128480.24	251307.66
May	87024.10	107987.69	106602.30	136453.74	160112.53	244584.54
June	153480.96	151199.10	174415.86	237914.24	276413.96	381166.58
July	199116.62	170546.02	192033.15	265004.04	336262.65	531282.95
August	105391.65	119773.18	143185.26	203010.57	207615.34	343730.50
September	74359.96	78364.70	96001.38	127855.15	137462.98	231475.12
October	60357.25	76102.53	85128.41	116501.72	138893.11	199530.88
November	57388.95	69660.16	86248.56	107545.23	101093.40	173967.01
December	57496.17	69145.88	71060.56	87121.50	117592.42	131193.54
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2,886,059.62

* For two months.

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

agree with me. Now they say with me that it can be done; and the following remarkable experiences will convince all that it can be done:

While teaching a colporteur how to sell books in sets, we called on a minister, who told us that he had been appointed by the Baptists as the world's evangelist for that denomination. After a good, live canvass, we sold him a set of four books, including "The Great Controversy." We then went into a shop where there were three men. One of them said to us, "I have been thinking about this earth, whether it is to be the home of the saved, or not." That was what we wanted to hear, and thereupon we sold him a set of books, including "The Great Controversy."

While walking along the street on Sunday I met another minister, and without a prospectus or a book to show him, I sold him a set of books, including "The

Great Controversy," he voluntarily paying a deposit in advance. The same hour I met another minister, and sold him a set, including "The Great Controversy."

I went into a house, and without prospectus or book to show, sold "The Great Controversy," "Prophets and Kings," "Education," "The Cross and Its Shadow," "Bible Readings," and two "Best Stories."

Out on the street I met a minister, and without showing my prospectus, sold him the following books: "Patriarchs and Prophets," "Prophets and Kings," "The Acts of the Apostles," "The Great Controversy," "The Cross and Its Shadow," and "The Story of Daniel."

I called next at a place where meals were served. To a young man who had been in the navy, but who was now working in the pension office, without a prospectus, I sold the following books: "Patriarchs and Prophets," "Prophets and

Kings," "The Desire of Ages," "The Acts of the Apostles," "The Great Controversy," "Education," "Steps to Christ," "The Cross and Its Shadow," "The Story of Daniel," and "The Seer of Patmos."

But space will not permit me to tell any more experiences in selling books in sets. We have given only a few of the good experiences that we are having in the District of Columbia Conference. The prospering hand of God is upon us, and unto him be all the praise.

W. HENRY GEORGE.

News and Miscellany

Notes and clippings from the daily and weekly press

— Investigating the recent outbreak of influenza among women in Paris, medical men came to the conclusion that the trouble was directly due to the wearing of thin silk stockings. One doctor declared that he had found several well-defined cases of "trench feet" caused by the ladies going out in the wet with their legs almost bare.

— The legislature of Bermuda has never permitted the driving of automobiles on the islands. The roads are narrow, and as distances on the whole are not great, the people prefer walking to having their peace disturbed by noisy motor cars. A bill which would have permitted the running of automobiles on the islands, was defeated in the house of assembly recently by a vote of 17 to 15.

— An American and international wireless operating system that is designed to link the countries of the world in exchanging commercial messages, which is announced to begin business in the United States and throughout the Americas, Hawaii, Britain, France, the Scandinavian countries, and China and Japan, has been effected under the name of the Radio Corporation of America. The date of beginning the operation depends on the return by the Government of stations taken over for war purposes.

— Just one hundred years ago, Christopher Latham Sholes, the "father of the typewriter," was born in Pennsylvania. While serving as collector of customs, he, with two other inventors, became interested in the problem of making a machine that would write letters and words. A letter written on one of the early machines attracted the attention of a capitalist, who provided funds, and, the other inventors having dropped out, Mr. Sholes continued improving the model until at last the first practical typewriter was put on the market.

— Poland, and what is more, the whole of Europe, is threatened by an epidemic of infectious diseases, which are sweeping westward from Russia. Typhus is raging over the whole of eastern Galicia, and has already reached the degree of an epidemic in Cracow. The Rumanian authorities have been notified of the appearance of the plague at Chotin, on the Dniester, close to the Galician border, and have closed the frontier. It is reported that Sovdepia, as the Bolsheviks call their dominions, is full of typhus and other infectious diseases. Smallpox and influenza are epidemic in Poland.

—The value of crops produced on American farms in 1919 exceeded that of any other year in the nation's history. Corn held first place, with a value of \$3,934,234,000; cotton, including cotton seed, was next, with a value of \$2,332,913,000; and the hay crop was third, with a total value of \$2,129,087,000. The aggregated value of all the crops is estimated at \$14,092,740,000. The area harvested totaled over 359,124,000 acres.

—The paper famine is forcing newspapers and periodicals all over the country to combine, reduce size, raise advertising and subscription rates, and in many cases to go out of business altogether. Numerous Sunday papers now sell at ten cents or more. The new advertising rates of the *Ladies' Home Journal* are in themselves an eloquent testimony regarding the situation. The charge for 1920 is \$12 a line or \$168 an inch. A full page in colors costs \$11,000, and if it is the back cover page, it runs up to \$15,000. These rates are for one insertion. The *Saturday Evening Post* rate is \$10 a line, and \$10,000 for last cover page.

—The world's largest Bible is coming to America. This great volume, weighing three quarters of a ton, will be the principal feature of a world-wide publicity campaign for the popularization of the Holy Scriptures, under the auspices of the Bible Crusade. After touring England, Scotland, and Wales, the gigantic volume will cross the seas, and continue its crusade in Canada, the United States, and other parts of the world. The book is remarkable in other respects than its size, for every one of the 12,000 texts from Genesis to Revelation is hand-written and signed by individual Christians as a testimonial of their faith. The idea was originated by the founder of the Bible Crusade, Mr. William Henry Fry, a grandson of the great English Quaker philanthropist, Mrs. Elizabeth Fry, and is part of the plan to make the year 1920 "Bible Year" throughout Christendom.

—Whole families in tenements in Vienna are literally sitting and waiting for death, according to Mrs. Philip Snowden, wife of the British labor leader, who returned to London recently, after a visit to the Continent. "I found there whole families literally sitting and waiting for death, all hope lost, and absolutely resigned to their fate," said Mrs. Snowden. "The misery I saw is beyond description. I saw children who had lost all semblance to childhood. They had ceased to cry of hunger. They were beyond that. They sat, with their starved little bodies huddled up, rarely moving, never speaking, just staring into vacancy with big dark eyes. That was when mild weather prevailed. What the conditions will be in midwinter passes imagination. Food is unobtainable. The people are begging scraps from the plates in restaurants where only the rich are able to get anything to eat. Three quarters of Vienna's factories are idle. The coal shortage and widespread unemployment are accentuating the troubles of the afflicted city. Two million and a half men, women, and children are slowly starving to death. The city is without hope. Laughter never rings, and funerals are so numerous that they continually block ordinary traffic."

THE MARCH "SIGNS MAGAZINE"

The *Signs Magazine*, in its March issue, strikes a new pace in giving "the faith once delivered to the saints." Here is a list of its twelve articles:

"History Repeats Itself," by Andrew C. Gilbert. When we have sown battleships, armies, cannons, rifles, shrapnel, hand grenades, and torpedoes, we have reaped war. Will the future be the exception to the rule?

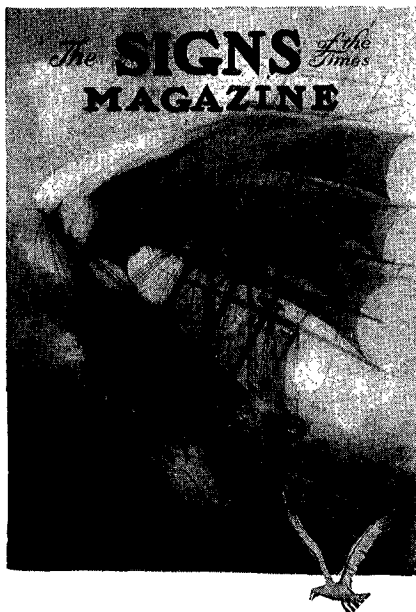
"Spiritism Crosses Swords with the Bible," by R. D. Brisbin. Spiritism maintains that there was no fall, no creation; that there is no evil, therefore there is no atonement, no redemption, no death, no resurrection.

"Can Evolution Improve on God?" Dr. Lucas A. Reed considers the production of the decalogue and its relation to the evolutionary hypothesis.

"Will the Jew Make His Goal?" by Cornelius Pearl, editor *Yiddish* magazine. A consideration of Zionism from the viewpoint of politics and geography.

"Without a Light," by B. M. Grandy. A story of an automobile accident, and a lesson on the sure word of prophecy, the light for these dark days.

"What Think Ye of Christ?" Professor Rine writes on the alarming tendency to minimize Christ, his atonement, his teachings, his deity. The best article the *Signs* has ever had from Professor Rine.



"Who Is the God of the Old Testament?" Earle Albert Rowell tells us why the God of the Old Testament and the God of the New Testament are one, in spite of the infidel's oft-repeated objection that a God of love would not have destroyed the Canaanish nations.

"Standing by the Cross," by Charles G. Bellah. A lesson on allegiance to the cross of Jesus Christ.

"A Blind Leader of the Blind." George McCready Price writes of the work of Haeckel, the apostle of Darwinism.

"The Sons of Contrast." Sixth in the series, "The Kingdom of Love," by Arthur W. Spalding.

"Why Is Life?" A full-page, illustrated, frontispiece poem, by Grade Adele Pierce.

"A Rough Sea." An editorial which interprets conditions in the world in the light of Christ's description of our day, "The sea and the waves roaring." The cover of this number pictures the ship of state cast about by the angry waves of world unrest and upheaval.

The *Signs Magazine* for 1920 is "A Better Magazine for the Old Price."

The Vital Factor

"The life of a magazine is circulation. Were but one copy issued each month, it would have little influence, even if the magazine were the best in the world. Were a thousand copies issued each time, its influence would be multiplied many thousand times. But give the same magazine a circulation of one or two million copies each issue, and the influence would be tremendous. The real life of a magazine does not consist in a fine building and modern equipment, however desirable these things may be; nor in a strong editorial writer, however essen-

tial good editing may be; nor even in efficient business management. These are all factors that contribute in a large way to building a circulation and thus making for success; but they are of little worth compared with the one great factor in building a circulation—the earnest, active, devoted co-operation of each individual reader and friend. This is the greatest need of every magazine with a real message, a real mission; and the problem before the publishers of such magazines is how to secure this help from their readers and friends." It is our problem. We must look to all who have the advent cause at heart to help us solve this problem. The *Signs Magazine* is always one of the best excuses that can be employed for getting the attention of neighbors. They are sure to be interested in some one of the vital topics treated in this attractively prepared periodical.

Wanted.—1,000 new magazine distributors, each of whom will order twenty-five copies of the *Signs Magazine* each month. Whether these magazines are sold, lent, or given away, you will find profit and pleasure in their circulation. Try it and see.

Five to 40 copies, 8 cents each; 50 or more copies, 7 cents each; sell for 15 cents each.

Yearly subscriptions, \$1.50; your commission, 60 cents.

Order early through your tract society.

* * *

COLLEGE OF MEDICAL EVANGELISTS

The annual constituency meeting of the College of Medical Evangelists will be held at Loma Linda, Calif., Feb. 28, 1920, for the transaction of the usual business coming before the regular annual meeting of the Association.

J. W. Christian, Pres.
S. S. Merrell, Sec.

* * *

REQUESTS FOR PRAYER

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

"I most earnestly request your prayers that I may be healed of deafness in one ear; also that God will touch the heart of my son, whom I have not seen for sixteen years," writes a sister living in the District of Columbia.

* * *

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.

Hettie Beermann, Star Route, Box 9, Clatskanie, Oreg. *Signs*, weekly and monthly, *Little Friend*, *Youth's Instructor*, and tracts.

The church school at Ava, Mo., is starting a small library, and are anxious to get one hundred books. All donations should be sent to J. A. Johnson, Almartha Route, Ava, Mo.

* * *

ADDRESSES WANTED

The address of T. J. Chambers, formerly of Washington, D. C., and Beech, Va., is desired by his brother J. J. Chambers, of Morrison, Okla.

J. Murphy, 8423 1/2 South Vermont Ave., Los Angeles, Calif., is anxious to learn the whereabouts of Charles Glaeckner.

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1914-1919
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WASHINGTON, D. C., FEBRUARY 12, 1920

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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 "REVIEW" OF FEBRUARY 26

THE REVIEW of February 26 will be a special number devoted to the reports of our conference presidents in North America. In connection with these reports we shall publish the pictures of the men occupying these responsible positions. This number will be well worth preserving for future reference. We regret that there are still several presidents from whom we have not heard. Because of delay in receiving their reports, we have thrown this number over to a later date than we originally designed. We hope still to hear from each one.

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• OUTLINE BIBLE STUDIES

WE are pleased to begin in this number a series of outline studies on the books of the Bible, by Prof. H. C. Lacey, of Washington Missionary College. These studies will appear about every other week. Brother Lacey plans to cover in each study one or more books of the Bible. These outlines, we believe, will prove very valuable, and we suggest to our readers that they give particular study to the books of the Bible in connection with these articles. We believe that these outline studies, together with the diagram which will be a part of each study, are worth preserving.

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EPIDEMICS OF CRIME

VERITABLE epidemics of crime are sweeping the world. These have increased in frequency and intensity during the last year. It is possible that the blood lust created during the Great War is in some measure responsible for this spirit. The tendency is particularly marked among the younger members of the human family. Juvenile crime is becoming an actual menace. Juvenile courts today are dealing with many more cases of moral depravity than ever before in their history.

These conditions should make stirring appeal to the church of Christ. The only remedy for this condition of society is found in the gospel message. Governments may do much to hold in check out-breaking crime. They have a duty to do this to the extent of their ability, and every citizen should aid his government

in law enforcement. But we must realize that crime is the outcropping of the disease of sin which affects not alone men's outward lives but the heart itself. Men and women can do better only as they are made better, only as there is effected a change in their hearts and lives. For this change in the individual units of society we should earnestly labor.

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EUROPEAN RELIEF

THE following statement will furnish to the REVIEW readers a full report to date of all moneys received at the General Conference treasury for the relief of our European brethren:

Received on European Relief Fund

Previously reported	\$1,469.86
F. E. Phelps	10.00
W. W. Hunt	5.00
W. S. Fullbright	3.00
Mrs. S. J. Miller	5.00
Mrs. C. Kingston	2.00
Mrs. E. L. Lawson	2.00
E. B. Perkins	5.00
Mr. and Mrs. Dunn, Jr.	10.00
C. L. Lawrence	100.00
C. N. Sanders	10.00
K. A. Offerman	10.00
Mr. and Mrs. G. W. Kennon	10.00
David Hartman	5.00
J. B. Stuyvesant	5.00
M. M. Hare	15.00
Mr. and Mrs. C. Christiansen	10.00
Mrs. T. W. Jones	2.50
Hughson (Calif.) church	50.00
A. E. Parker	100.00
J. E. Dickey	5.00
Mr. and Mrs. F. W. Munn	20.00
Dr. and Mrs. Mason	20.00
Roy Thweatt	5.00
Mrs. R. J. Carson	5.00
Mrs. Effie Deer	5.00
Grace White	5.00
W. Indian Union (Remitted)	15.39
Elder O. S. Hadley	7.20
Mr. and Mrs. L. H. Roscoe	10.00
W. A. Turner	10.00
H. P. Anderson	10.00
Nellie M. Stevens, M. D.	5.00
W. A. McElphatrick	10.00

Total, Feb. 2, 1920.....\$1,963.95

Doubtless other gifts, that will materially increase this amount, are on the way to us through the channel of the local and union conference treasuries. We are very thankful for these gifts, but the need of many of our brethren in these suffering countries is so urgent that much more should be immediately done for their relief. Brother A. Minek, the president of our Hungarian Conference, writing from Budapest, says that the condition is deplorable. There is no food and no clothing this cold winter. Children especially are suffering and dying in great numbers. What is stated of Budapest is equally true in Austria and many other localities. Something must be done at once that will bring relief, and bring it quickly.

W. T. KNOX.

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A PRISONER OF WAR

IN an Associated Press dispatch of January 20, from Vladivostok, Siberia, the name of Dr. J. N. Medill was listed among those of the Red Cross physicians who had been taken prisoners by the Bolsheviks at an interior point in Siberia. Dr. Medill is a Seventh-day Adventist,

of Jarosa, Colo. We are glad to learn by later dispatches that the government is assured that these prisoners will be kindly treated, and prompt arrangements for their release are expected.

While several of us were traveling from Yokohama, Japan, to Vladivostok last September, a missionary of another society on board informed us one Sabbath morning that there was a Seventh-day Adventist among the Red Cross doctors and nurses who were on their way to Siberia. We quickly found our brother, Dr. Medill, and enjoyed association with him during the voyage to Vladivostok. We know he has been earnest in representing this truth and message in his service as a physician. All will sympathize with Sister Medill, in Colorado, though we hope the period of anxiety will be past even before we go to press.

W. A. S.

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SABBATH SCHOOL DEPARTMENT

THE General Conference Committee has invited Elder J. S. James, home missionary secretary of the Central Union Conference, to connect with the Sabbath School Department of the General Conference as field secretary of the department. Elder James has accepted the call, and the Central Union Conference has released him for this purpose. Elder James has spent years in missionary service abroad, in India and the Far East, and we are glad to welcome him as an associate in the General Conference departments.

W. A. SPICER, Secretary.

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By steamship, scheduled to leave New Orleans February 4, Elders J. L. Shaw, Charles Thompson, and W. E. Howell were booked to sail for South America, by way of the Panama Canal. These brethren of the General Conference office staff constitute the delegation from the General Conference to attend the meetings of the South American Division and of the various unions, which begin the latter part of February. The work in South America is developing most encouragingly, and these general sessions, which are held once in two years, are important occasions for the shaping of the work. These brethren will doubtless return in August.

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WE learn that Mr. and Mrs. Homer C. Baumgartner and their infant child were booked to sail for Java, East Indies, by the steamer "Nile," scheduled to sail from San Francisco January 30. These young people will engage in work in connection with the Malaysian Union Conference, having been released by the Eastern Pennsylvania Conference to respond to this call. By the same boat Dr. and Mrs. Irving Feldkamp and their two children were booked to sail for Korea. Dr. Feldkamp is a graduate of the Loma Linda College of Medical Evangelists, and accepts a call to assist in the work of the Soonan dispensary and hospital.

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By boat, sailing from the Pacific Coast, Mrs. Laura Bodle returned from furlough last month to Salvador, Central America, where Brother J. A. Bodle is engaged as treasurer of the Salvador Mission.