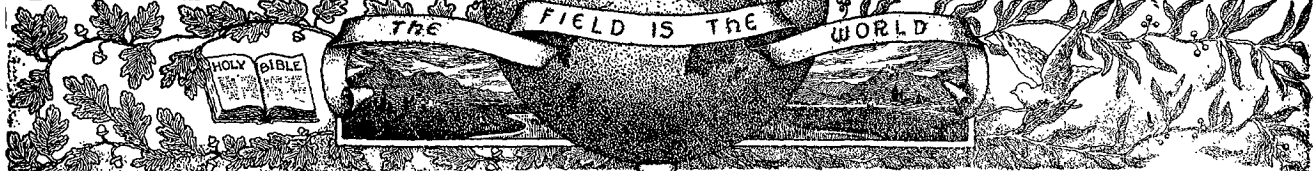


# The Advent Review and Sabbath Herald



Vol. 97

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

No. 14

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

TO BE ENLIGHTENED FREELY BY HIS GRACE

ESTABLISHED

A black and white photograph of three men. One man stands in the center, wearing a hat and a suit. Two men are seated in front of him, also wearing hats and suits, and holding walking sticks. They are outdoors with trees in the background.

THREE OF OUR TEACHERS, TRAINED AND TEACHING AT THE SOLUSI MISSION (See article on page 13)

II  
III  
IV  
V  
VI  
VII  
VIII  
IX  
X  
XI  
XII

# The Glorious Consummation---No. 5

## Present World Conditions in Their Relation to the Coming of Christ

### THE FUNDAMENTALS OF CHRISTIAN FAITH

CHRIST is being wounded today in the house of his friends. Thousands who profess his name are doing despite to his grace, and proving disloyal to his cause. There has arisen in the great Christian church a new school of theology less conservative than the old, and better adapted to the liberal ideas of this degenerate age. Professedly Christian in its appellations and ideals, it is rendered the more potent to accomplish its faith-destroying work. It makes its appeal to the intellectual and to the esthetic to the exclusion of those divine agencies which only can transform and energize the life. It teaches in effect, if not in so many words, that the regeneration of man must come through the influences of education and civilization, that man is his own savior, and that the exercise of his natural impulses is but the expression of the struggles of the Christ within.

#### An Appalling Crisis

The editor of a religious magazine makes this earnest indictment of this subtle, philosophical skepticism:

"The Christian church is in the midst of one of the most appalling crises in the history of Christendom. False teachers have swept over it like a devastating flood. . . . The disheartening feature of the situation is that, whereas in the past the destroyers of the faith have commonly been men of the world, outside of the churches, today they are inside, leaders in the great scholastic apostasy, and intrenched in its press, its homes, its educational institutions, and even its theological seminaries, and are holding their positions by sheer perjury."

But, thank God, there are noble men and women in the church in every land who are endeavoring to stem this tide of religious skepticism. There are thousands, as in the days of Elijah, who have not bowed the knee to Baal nor kissed his image. These disciples are drawing together in holy Christian unity. They feel that upon them rests the responsibility of reaffirming the principles of "the faith which was once delivered unto the saints." They regard the present situation as an imperative call to the church of Christ to a new evangelism.

#### The Cry for Pilots

Declares J. Lovell Murray, in his book, "The Call of a World Task:"

"This is an hour in which the souls of men are hard beset for certainties to which they can make fast. When the great storm broke on the world, some found that a light anchor in yielding sand would not hold them. And some found that they had been leaning against a sheltered dock, but had never been moored. And now they are adrift on a turbulent sea. Their cry is pathetic for pilots who can bring them to a safe and sure anchorage. . . . Those who held to doctrines because they were radical, those who held to doctrines because they fitted in with certain foregone hypotheses, have had their eyes opened. Not suppositions, but certainties are demanded; not observances and dogmas, but realities. A new hour has struck in the unfolding of the divine purpose for mankind; and it is an imperative summons to the entire membership and the full energy of the church."

#### Fundamentals of Christian Doctrine

What are the fundamental teachings of the Scriptures regarding Christ and his gospel of salvation? A restatement of them here is appropriate for this hour and for the purposes of this article.

The word of God teaches—

### The Inspiration of the Bible

1. That the Holy Scriptures of the Old and New Testaments were given by the inspiration of God, and contain a full revelation of his will to men, and are the only infallible rule of faith and practice. 2 Tim. 3:15-17.

#### The Divine Trinity

2. That the Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption. 1 John 5:7.

#### The Deity of Christ

3. That Jesus Christ not only possesses divine nature but is very God as well, being of the same nature and essence as the eternal Father. While retaining his divine nature, he took upon himself the nature of the human family, lived on the earth as a man, suffered death on the cross, was raised from the dead the third day, ascended to the Father, where he ever lives to make intercession for us. Heb. 2:9-18.

#### The Mediation of Christ

4. That in fulfilment of the Old Testament types, Jesus, the Son of God, is now "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." That, as our great High Priest in this heavenly sanctuary, he presents his own sacrifice before the Father in behalf of sinful men. Thus he serves as the one Mediator between God and man, rendering both unnecessary and impossible any other system of mediation. Heb. 4:14-16; 7:24-27.

#### The Ordinance of Baptism

5. That the proper form of baptism is by immersion, and that this ordinance of the Christian church should follow repentance and forgiveness of sins, and that through its celebration faith is shown in the death, burial, and resurrection of Christ. Rom. 6:1-7.

#### Justification by Faith

6. That no man through his own efforts can obtain salvation. "All have sinned, and come short of the glory of God." "There is none righteous, no, not one." Sonship with God cannot come through family inheritance or birth, by the power of will, nor by cultivation of the intellect. With the call to sonship God extends the power of his free grace whereby men and women may attain to that holy relationship. This power is conferred through faith in the Lord Jesus Christ, who by his own blood justifies the believer for the sins that are past, and by his indwelling life imparts power whereby it is possible to live a life of righteousness. John 1:11-13; Rom. 5:8-10.

#### The New Birth

7. That every soul, in order to obtain salvation, must experience the new birth. That this comprises an entire transformation of life and charac-

(Continued on page 4)



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

VOL. 97

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

No. 14

## Are You Growing in Grace?

ARE you making progress in the Christian life? Are you gaining the victory over sin and evil besetments? These are really vital questions which every disciple of the Master should seriously consider. We are exhorted by the apostle Peter to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It would appear from this that growth in grace and a growing knowledge of Christ are intimately associated. A knowledge of Christ may be obtained by a study of his word, through prayer, by proving his promises in daily experience, through labor for others. These are the simple means provided whereby we may indeed grow in grace. The living Christian will be a studious Christian; the living Christian will be a praying Christian; the living Christian will be a working Christian. If we are failing in any of these requirements, then to that extent we are failing of attaining that growth in grace which is our blessed privilege. May the Master help us to be faithful in Bible study, constant in prayer, earnest and active in labor for souls.

\* \* \*

## The Conferences as Training Schools

ONE of the most important actions at the Boulder Autumn Council, and one which is yielding splendid fruitage, was the following, recognizing the conference as the organization equipped to give the best postgraduate course in training workers for the mission fields:

### "Conferences to Train Workers for Missions"

"Facing the calls from the mission fields for greatly increased forces to enter the doors that Providence so remarkably opens before us, we express thankfulness to God for the systematic and increasingly liberal flow of gifts into the mission treasury from people, churches, and conferences, the latter adding largely to these funds by devotion of surplus tithe to missions.

"In order to meet the demands, however, it is equally essential that there be increasing forces of trained workers available to man the great fields. We call upon the youth in our schools, and their teachers, to keep ever in mind, in their studies and work, our obligation to carry this message to all peoples and tongues, bearing also in mind the universal call for ministers to preach the word.

"We recognize that our conferences, as well as our schools and other institutions, are training schools, the conferences being the great agencies for developing evangelistic and departmental workers in actual experience in soul-winning work in the field, the training so desirable and important in supplying the calls from the missions. We appreciate the open-heartedness of our conferences in the past in releasing workers for the regions beyond; but with the increased demands upon this people to go quickly with the message into all the world, we realize that we must plan for a more regular and

systematic supply of trained missionary recruits, and we ask each conference in North America, according to its strength, to plan definitely to develop in its forces each year one or two or more tried workers to be available as needed by the Mission Board for appointment to service in the mission fields."

The conferences have responded splendidly to this call. And as workers are taken out, surely our young people finishing their courses in our colleges are turning their eyes toward the needy and unworked fields at home, in order to get further experience in field work.

The best postgraduate work that the college graduate can get in these times is actual service in the conferences. There it is that the worker learns by doing, just how souls are won to Christ, how companies of believers are brought to a decision, how churches are established, and how the work of God is carried forward. This is the kind of work the fields are calling for.

In the pressure of need, the Mission Board is continually under the temptation to pass on to the fields those who have not had this opportunity to be associated directly with conference work. But under the new plan, as the conferences definitely undertake the training of laborers to offer year by year to the call of the General Conference, both in the mission fields and at the home base, there is rejoicing and fresh courage.

In behalf of the mission fields we plead with our college graduates to stand ready to enter every open door into conference service. And we appeal to students and teachers to keep ever in mind the facts set forth in the second paragraph of the Council's action. The fields will always call for teachers, doctors, nurses, book leaders, but the insistent call from all the ends of the earth is for evangelists to preach the word.

W. A. S.

\* \* \*

## The Frightfulness of Future Wars

THE Saviour, speaking of the signs which were to appear in the earth as heralds of the approaching end, mentioned among other things, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

While many conditions doubtless will contribute to this state of fearfulness and dread, the horrors and vicissitudes of war will play a prominent part. The inhuman things which were done, and the barbarism displayed, by some of the belligerents in the recent war, were sufficient to cause a shudder to convulse civilization. But terrible as was the recent World War and its attendant horrors on land

and sea, statesmen and scientists are already telling us that they bear no comparison to what we will see in future wars which they already foresee. A correspondent in the *Washington Post* of Feb. 15, 1920, reports the premier of Great Britain as saying recently:

"What would happen if we had another war baffles imagination. Discoveries made almost at the end of the war, if they had been used, would have produced horrors indescribable—discoveries by all the principal belligerents.

"If we are to have a repetition of that, civilization might well be wrecked and this world be driven, not to the condition of the Middle or Dark Ages, but to something which the world has never conceived of in its most imaginative moment."

Lord Robert Cecil says:

"The next war, if it took place, would be as much more horrible than this war as this war has been more horrible than any preceding war. It would mean the wholesale destruction of the civil population."

A noted aviator, Capt. Paul Bewsher, describes what could be done by means of airship explosives and poisonous gases by a nation prepared to launch an attack from the air immediately upon the proclamation of war, and before the other nation would be in a condition to ward off the attack:

"At dusk the enemy's secretly prepared and forewarned fleets of aircraft would collect at various rendezvous, and flying through the darkness, would arrive, a few minutes after the declaration of war, above the principal munition factories, power stations, oil tanks, railway junctions, administrative offices, arsenals, barracks, dockyards, and other centers of importance.

"On these vital points their bombs would crash; on the sleeping cities a hail of poison-gas cylinders would be discharged, . . . and dawn would come to a nation headless and powerless, its cities a hecatomb of dead and dying, its railway junctions and strongholds in ruins, unable to offer any considerable resistance to further attacks by land or sea."

Great Britain's undersecretary of state for air, Major General Seely, says:

"Any power which gains initial command of the air will be able, within a few weeks, to destroy the whole of the enemy's merchant ships, all his main railway stations, and, by a combination of explosive and incendiary fire, all his large cities."

With such a vision before them of the frightfulness which will be inevitable in future should the nations again engage in conflict, statesmen are seeking, either by a league of nations or by some other method, to avert war in the future, so that civilization may not be blotted out.

Though men may say, "Peace," there is neither peace nor safety to the dweller on this earth. A storm of trouble and sorrow yet awaits the world compared to which all others have been but summer zephyrs.

But there is a place of refuge provided, a sure hiding place from the approaching storm. It is under the shadow of the Almighty. When by and by men will be seeking to hide among the rocks and the caves of the earth, it is the privilege of God's people to have a sure refuge and covert from the storm in Christ our Saviour.

Our chief concern now should be to know that our sins are forgiven, and that through the merits of our blessed Redeemer we can read our title clear to a mansion in the skies.

G. B. T.

\* \* \*

EVEN more important than where you stand, is the direction in which you are moving.

## The Glorious Consummation

(Continued from page 2)

ter through the re-creative agency of the Holy Spirit, and faith in the Lord Jesus Christ. John 3:5; Matt. 18:3.

### The Prophecies of the Bible

8. That the prophecies of God's word are designed for the enlightenment of the believers, revealing to them where they are living in the history of the world, and the work that they should do in order to co-operate with God's plans and purposes concerning the proclamation of the everlasting gospel. Some of these prophecies contained in the Old Testament Scriptures, notably those relating to the first advent of Christ, have met a marked fulfillment. Other prophecies, particularly those found in the books of Daniel and the Revelation, relating to the second coming of Christ, are in process of fulfillment at the present time.

### The Second Coming of Christ

9. That the second coming of Christ is the great hope of the church, the grand climax of the gospel plan of salvation. His coming will be visible, personal, and literal. Many important events will be associated with his return; viz., the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of his everlasting kingdom. Heb. 9:28; John 14:1-3; Acts 1:9-11; 1 Thess. 4:16-18; 2 Tim. 4:1; Dan. 7:27.

### The Millennial Reign of Christ

10. That the millennial reign of Christ will take place between the first and second resurrections, during which time the saints of all ages will live with their blessed Redeemer in the New Jerusalem above. At the end of this millennial reign the city, with its inhabitants, descends to this earth, the wicked dead are raised to be punished, the earth is purified by fire, becoming the everlasting abode of the blest, with Christ as king over all the earth. 2 Tim. 3:12, 13; Matt. 13:24-30; 2 Thess. 2:1-12; Acts 15:14; Revelation 20; Zech. 14:1-4.

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

APRIL 1, 1920

No. 14

Issued every Thursday by the

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

### TERMS: IN ADVANCE

### TERMS: IN ADVANCE

One Year	\$2.50	Six Months	\$1.50
Two Years	4.75	Three Years	7.00

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address. Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

**The Ten Commandments**

11. That the will of God for his children is comprehended in the law of ten commandments, and that these are great moral, unchangeable precepts binding upon the children of God in every age of the church. Ex. 20:1-17; James 2:12.

**Relation of the Law to the Gospel**

12. That God's moral law of ten commandments is the great sin detector. Into this law mankind, with conscience quickened by the Holy Spirit, may look as into a mirror, and see the defects of human character. But the law cannot take away sin. By the deeds of the law can no man be justified. The law can pronounce only the condemnation of death. The law is used by the Holy Spirit to lead men to Christ, the sin pardoner, the Redeemer. Acceptance of the substitute and faith in the Lord Jesus Christ confirms or establishes this law. He who has been pardoned will not desire to continue in sin that grace may abound, but with the law written on his heart in the new covenant relationship, he will delight in the law of God after the inward man, seeking to show his love for Christ by obedience to his holy requirements. 1 John 3:4; James 1:22-25; Rom. 3:20-22; 3:31; 6:1, 2; 7:22; John 15:10; Ps. 119:97; Heb. 8:8-12.

**The Bible Sabbath**

13. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification. Ex. 31:12-17; Gen. 2:1-3; Ex. 20:8-11; Matt. 12:1-12; Luke 4:16; 23:56; Acts 17:1-3; 18:4, 11.

**Relation of Church and State**

14. That the church and the state occupy different spheres of operation, the former dealing with questions of a religious character, the sphere of the latter pertaining alone to questions of a civil character. Church and state should therefore be kept forever separate. Matt. 22:15-22; Rom. 13:1-7.

**Life Only in Christ**

15. That man possesses a nature inherently sinful and dying; that eternal life and immortality come only through the gospel, and will be bestowed as the free gift of God, by Jesus Christ, in the day of final awards. Rom. 2:6, 7; 1 Tim. 6:15, 16; 1 Cor. 15:51-55.

**The State of the Dead**

16. That the condition of man in death is one of unconsciousness and inactivity. That all men, good and evil alike, remain in the grave from death till the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; Job 14:21; John 5:28, 29.

**The Punishment of the Wicked**

17. That the finally impenitent will by the fires of the last day be reduced to a state of nonexistence, becoming as if they had not been. That in thus depriving them of the life which they failed to use to his glory, God not alone vindicates the justice of his government, but exercises toward the wicked his great final act of love in that he deprives them of a life which has become one of miserable existence, and which, if it were continued, would grow more intolerable to those who bore it. Rom. 6:23; Mal. 4:1-3; Obadiah 16.

**The Resurrection**

18. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the end of Christ's millennial reign. John 5:28, 29; 1 Thess. 4:13-18; 1 Cor. 15:51-55; Rev. 20:5-10.

**The New World**

19. That in the fires of the last day, this earth will be regenerated and cleansed from the effects of the curse; and that in the final conflagration, Satan and all the impenitent will be destroyed. The creation of God will be restored to its pristine beauty and purity, and will forever constitute the abode of the saints of the Lord. 2 Peter 3:7-13; Isaiah 35; Rev. 21:1-7.

**Men and Women of the Book**

The disciples of the Master as never before should prove both by their teaching and their lives that they are men and women of the Book; that they believe with childlike simplicity its holy principles; and they should seek by every means in their power to stem the rising tide of infidelity which is sweeping over the world. They cannot hope to stay the skepticism or unbelief so far as the great majority in the world or even in the great Christian church is concerned, but they may confidently hope to save individual men and women, and this is the great purpose of the gospel of Christ. Christ sends forth his gospel message to all nations to gather out from them a people for his name. This command is to loyal to their heavenly commission.

F. M. W.

\* \* \*

**Consistent Living**

ONE of the greatest hindrances to Christianity is the inconsistent lives of those who take upon them the name of Christian. The fact that they do not live out the principles they profess is a stumbling-block to many. The late J. Wilbur Chapman relates the following incident of a consistent life, and the result:

"Mrs. Pomroy was counted a member of President Lincoln's household. One day, when he had grown weary with the affairs of state, he suggested to her that she should occupy with him that night the President's box at Ford's Theater. She courteously declined. He gave her a subsequent invitation, which was again not accepted; and finally, with some degree of irritation, he said to her, 'Mrs. Pomroy, it is counted an honor to sit in the President's box; I should like to ask you why you have refused.'

"Hesitating a moment, as if she were afraid that she might hurt the feelings of the President, she said: 'Mr. President, I am a Christian, and when I became such, I promised my Lord that I would go no place where I could not take him with me or ask his blessing. I could hardly do this at the theater, and for that reason I do not go.'

"It is said that Abraham Lincoln never again asked her to accompany him to such a place, but it is known that again and again, when they were driving together on some mission of mercy in the various hospitals, he would say to his coachman, 'Drive a little slower,' and then say to Mrs. Pomroy, 'Tell me more of this Christ whom you serve.'"

When people see the life of Jesus manifest in us, they will love him and be drawn to him.

G. B. T.

\* \* \*

"KEEP thy heart with all diligence."



# Have the Heathen Had an Opportunity?

ALLEN WALKER

THAT God has never revealed his existence to the heathen, and that there must be a future probation for them, is the belief of a great many people. They believe that the conditions that have prevailed in the world—the deprivation of millions of earth's inhabitants of educational advantages—have rendered it impossible for the Lord to reveal to these millions any evidence of his existence. They fail to realize that the great plan of salvation is broad enough to cope with every condition that any nation or people may be subject to.

John on Patmos was permitted to have a glimpse of that great company of the redeemed "which no man could number, of all nations, and kindreds, and people, and tongues." Rev. 7:9.

The fact that there will be some from all nations among the redeemed before the throne of God gives us reason to believe that in some way God gave to them a revelation of his existence. Paul declared this very thing to the heathen at Lystra. After stating that God "suffered all nations to walk in their own ways," he said, "Nevertheless he left not himself without witness." Here we are plainly told that God gave to "all nations" a "witness" of "himself." (See Acts 14.)

It has been said that "nature speaks of her Creator." The psalmist says:

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19: 1-3.

Wherever any nation of any "speech" or "language" exists, the "voice" of "the heavens" is showing them "knowledge" and declaring to them "the glory of God." The apostle Paul declared that through this means alone the Lord revealed to the heathen sufficient "knowledge" to leave them "without excuse" if they fail to profit by this knowledge. He says:

"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible

things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1: 19, 20.

Here we are told that God's "eternal power" can be "clearly seen" and "understood" "by the things that are made." And the manifestation of the true God to them is sufficient to leave them "without excuse."

In John 1:9 we are told that Jesus is "the true light, which lighteth every man that cometh into the world." From Luke 12:47, 48, and other scriptures we learn that our salvation is not dependent upon having a great degree of light, but upon the way we relate ourselves to the measure of light we may receive.

In the great judgment work Jehovah will deal with earth's people under two classes,—those who have had a knowledge of the law, and those who have been ignorant of the written law. Those who have had a knowledge of the law, will be judged by the law. Those who have not been blessed with a knowledge of the written law, will be judged by the principles of the law "written in their hearts." In proof of this position we refer to Romans 2:12-14:

"As many as have sinned without [a knowledge of] law shall also perish without law: and as many as have sinned in the [knowledge of] law shall be judged by the law; . . . for when the Gentiles [heathen], which have not [a knowledge of] the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

There are millions of earth's people who have never had a knowledge of God's written rule of moral conduct. It is not possible for these to have as broad a knowledge of right and wrong as those who have had this rule. When the time comes for the Lord to decide the future destiny of these people, he will certainly be mindful of their unfavorable environment and circumstances. He will not require as much of these as from others whose lives have been surrounded by conditions more favorable to the development of character.

## The Sabbath versus Sunday

O. E. JONES

MANY have supposed that either Christ or the apostles changed the day of worship from Saturday to Sunday. An examination of the apostles' words may, therefore, be of profit. There are but eight texts in the New Testament in which the first day of the week is mentioned. Six of them are found in the Gospels, one in the Acts of the Apostles, and one in Paul's first letter to the church at Corinth. Those in the four Gospels all refer to the day of Christ's resurrection. They read as follows:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1.

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James; and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16: 9.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24: 1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20: 1.

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

The foregoing scriptures speak of the women's going early the first day of the week to the sepulcher, and of Jesus' appearing to his disciples in the evening at their home (Acts 1:13) and convincing them of his resurrection. But they contain not the slightest proof, either in precept or example, for the change of the Sabbath from the seventh day of the week to the first day of the week.

We read again:

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to de-

part on the morrow; and continued his speech until midnight." Acts 20: 7.

This text, also, is silent as to a change in the Sabbath. The breaking of bread upon a certain day does not prove it to be a Sabbath. We read that Christ instituted the Lord's Supper on the night of his betrayal, which was Thursday night, and we are told that the disciples broke bread daily for a time, immediately following Pentecost. Acts 2:46. In reading Acts 20:6-14 we find that the breaking of bread took place early Sunday morning. Paul preached until midnight (Saturday night), and sometime between that and daybreak he broke bread; and when it came day (Sunday morning), he proceeded on his journey toward Jerusalem, going afoot to Assos, a distance of about twenty miles; which goes to show that Paul and his companions regarded Sunday as common time.

The following is the last text in the New Testament in which the first day of the week is mentioned:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

The setting apart for those who were in need at Jerusalem, of a portion of that which they had received from the Lord, was an individual work, and the first matter of business to be attended to each week. The text reads, "Let every one of you lay by him in store." Some translations read, "Lay by himself in store."

That divine authority for the observance of the first day of the week as a Sabbath, or Lord's day, is wanting, must be apparent to all. Sunday observance had its birth in paganism and sun worship. Webster's definition of the first day of the week is:

"Sunday: So called because this day was anciently dedicated to the sun, or to its worship."

But early and very insidiously it found its way into Christendom, and became a rival of the Sabbath of

the Lord. Sun worship was the great menace anciently to the worship of the true God. The Lord said to the prophet Ezekiel:

"Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Eze. 8: 15, 16.

The original weekly Sabbath is mentioned fifty-nine times in the New Testament, and is everywhere spoken of as an existing institution.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-11.

In Revelation 1: 10 it is called "the Lord's day." The Lord calls the Sabbath "my holy day." Isa. 58: 13.

The Sabbath question as it now stands before the world, is a question of no small moment. The following injunction has special emphasis at this time:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

As we have come to a time of unprecedented research, when knowledge is on the increase, we do well rightly to relate ourselves, as individuals, to every reformatory movement. It is to be regretted that, evidently because of personal advantage and gain, important reformations are often treated as nonessentials.

We are reminded of our Saviour's kind admonition, "If ye know these things, happy are ye if ye do them." John 13: 17. Let us find our joy in loving, willing obedience.

## "The Judgments of the Lord Are True and Righteous"

EDWARD J. URQUHART

AFTER the San Francisco earthquake in 1906, when the fires of devastation were doing their fearful havoc to property, the question confronting those who would save something from the destroyer was how to stop those devouring flames. With broken water mains incapacitating the fire engines, this was no simple matter. Thus with the ghastly specter of a flame-swept city, desolated and destroyed, facing them, the fire fighters adopted the only course open to them,—they met destruction with destruction. With the wantonness of despair, dynamite was brought into use, and a mighty swath was cut across the path of the flames. To the onlooker who saw but the deed, comprehending not its purpose, its destruction was appalling, the work of madmen controlled by demons; but to the wise, the end justified the means. Those hundreds of fair buildings, with their costly furnishings, that were torn to pieces and thrown as debris to the earth, were the price that was paid for the salvation of thousands of others that lay in the path of the destroying flames.

Ten years ago, in the spring of the year, we were stationed at Fernie, British Columbia, at which time the large lumber company of that place was having its year's supply of saw-timber run down the Elk River. The water, being very high from fast-melting snows, caused various drifts to loosen along the river's banks and float down among the logs. Such drifts caused the loggers much trouble at the boom where the logs were being floated from the river into the mouth of the company's canal leading down to the mill.

Early one morning such a drift, too large to enter the canal, started a jam at the boom, while every minute the logs coming down the river added to the bulk of the drift. The company's men immediately used quantities of dynamite to clear the boom. Box after box was exploded; logs were blown into kindling wood; thousands of feet of the best saw-timber was made worthless.

Why this mad waste of timber? The trouble was that for some forty miles above, the river was literally filled with logs. But an hour at the most,

and the jam would become so large that the boom would be swept away and the logs in the jam, and every log in that long expanse of water, would be lost to the company. Thus this work of destruction was, after all, a work of service and economy. What mattered the destruction of a thousand logs, if thereby a million could be saved? To the man who saw only the jam, the dynamiting was a work of madness and destruction; but to him who realized that only thereby could the coming millions of logs be saved, it was a work of unavoidable necessity.

At the fall of man the universe of God was set on fire, with sin, for sin is a fire, and every world of the universe was threatened, as was every house of San Francisco at the time of the earthquake, or as every log was threatened by the jam at the Fernie boom. The representatives of all the worlds had sung for delight and shouted for joy when the lovely pair in Eden came forth beautiful from the Creator's hands. Could they have understood their immediate destruction through annihilation, because of sin? No, a demonstration of the awfulness of sin before the universe was necessary.

The fire had begun its work of destruction, a jam had started at the boom that threatened the loss of all, and stringent measures were imperative; the safety of the universe must be purchased with the sacrifice of this world. Yet God, who was not responsible for the reign of sin, as were the fire fighters at San Francisco for the fire or the loggers at Fernie for the jam, through the great love wherewith he loved us, originated a plan whereby even some might be saved from the wreck of the world itself, and the universe be protected from the fires that threatened it.

If we consider only the houses that were wrecked at San Francisco, their destruction was vandalism; if we consider but the logs in the jam at the boom, their dynamiting was an act of wanton destruction; or in considering the warfare against sin, if we but take into consideration this one world, we can never comprehend it. We are likely to do this to our own destruction; therefore, through faith, let us rise to the place where, through enlarged vision, we may see a little as God sees,—instead of gazing on the world, let us look out upon the universe.

I have heard men say that were the Bible story of the entrance of sin into the world true, it was unjust of God to spare our foreparents after their transgression, thus perpetuating sin in the earth, and leaving literally billions to pay the awful debt which should have been paid by Adam and Eve alone. Why did God not destroy those two, and begin again, to be hoped with better results? And the answer has been: "God is just; God is love; and we can safely trust that he is combating the enemy in commendable ways, even though we cannot understand them."

But is this true? Does the God who has said, "Come now, and let us reason together," wish us to accept things simply because they are of God, or because they are reasonable, just, and right? I do believe that when God does a thing or says a thing, it should be accepted because of its source, without question and without reason; nevertheless, I have also observed that all his acts are reasonable, and I am confident that he who has given us reasoning faculties is pleased to have us use them to substantiate the righteousness of all his ways.

Once sin had left its original battleground, the precincts of heaven, and gained a foothold in this world, there was no longer any hope of immediately extinguishing the fires; they could merely be confined. The war between good and evil had reached proportions that brought it before the universe in a manner that made doubtful in the minds of many which was the right and which the wrong side of the question. The abominable had pronounced the Righteous unjust; therefore it became necessary for the Righteous, through a long reign of love, to demonstrate before the universe the righteousness of his course. From this on, the conflict became one which engrossed the inhabitants of all the created worlds.

Prominent in the plan for the saving of the world and its inhabitants, was the gift of Jesus as a propitiation for sin and a demonstration before the universe of the unsearchable love of God. Thus, when in the form and fashion of humanity, Christ came into the world, the universe looked on, and when he hung upon the cross, they said, "It is enough."

The body of Jesus on the cross presented a barrier against which the billows of the fires of hell should roll in vain; not a single spark could reach beyond the confines, and from this time on the battlefield was restricted, the devouring flames were confined to the earth. The cry, "It is finished," had been carried to the remotest bounds of the universe, and no longer would a single doubt be entertained as to the right side of the issue, nor as to the success of those who were combating the flames. The fires may rage in their fury here in the world, but they can never leap beyond. Love has triumphed. The cost was appalling, but the security of the universe has been assured, and who can say that the sacrifice of a world is too much?

Does not the gift of Jesus, his toil, his care, his sufferings, his love, and his death, eliminate all doubt, dispel all shadows from the question, and demonstrate to your inmost being, even as it has to the inhabitants of the worlds in space, that God is handling the flames of sin in a sane, reasonable, and creditable manner,—that "the judgments of the Lord are true and righteous"?

Or, as to time: If we are tempted to think that six thousand years of sin, of wretchedness, of warfare, are too long, we should simply compare this with the future (for it is only by comparison that we can properly weigh any question), and this six thousand years, even though it be made to appear doubly long through sin, is but a minute fraction of time compared with that long stretch of years which reaches out through the future even into, but never across, the unending ages of God's eternity.

No; no time is too long to consume in the settling of such an appalling question as that of the reign of sin, if we are but assured that it is settled right and settled forever; settled blamelessly, and so righteously that every intelligence will say from a profound conviction of its being so settled, "Holy, holy, holy, Lord God Almighty." And we do have the assurance that it will be settled thus.

If I have introduced new figures in this article, they have been for the purpose of trying to make a little clearer God's great love for humanity and the righteousness of his actions at this time, when both are being seriously questioned; and that the reign of lawlessness into which the world has entered may be better comprehended.



# OUTLINE BIBLE STUDIES

## The Book of Numbers

H. CAMDEN LACEY

THE book of Numbers is so called because it contains a double *enumeration* of Israel. The census was taken first at Mt. Sinai about a year after the exodus, and then again more than thirty-eight years subsequently, in the plains of Moab, when the people of God were at last ready for the occupation of Canaan. But though the book takes its name from these two numberings of the tribes, it is far from being a mere register of national statistics. It records the institution of sundry laws, civil and ceremonial, in addition to those listed in Exodus and Leviticus; and the history which it also relates of the long wilderness wanderings of the Israelites, possesses for us a rich spiritual value in that it typifies in signal fashion the many vicissitudes in the experience of a Christian believer as he journeys to the Promised Land. The book might very well be entitled the "book of pilgrimage and service," or the "book of Christian experience and training;" and if read in the light of the supreme lesson which it teaches,—that of the infinite and unfailing love and patience of the Lord toward his refractory people,—this book becomes at once a most helpful and comforting guide to every believer who is struggling on along the high pathway that leads eventually to the city of God.

The main outlines of the book of Numbers can very readily be determined. There are certain significant clauses occurring in the text itself, that suggest naturally the leading divisions of the book. These clauses are: "Take ye the sum" (Num. 1:2), "After that the children of Israel journeyed" (Num. 9:17), and then once more, "Take the sum" (Num. 26:2); and the three sections thus indicated, deal, respectively with the *computation* of Israel's warriors in their first advance upon Canaan (Num. 1:1 to 9:14); their enforced retreat and *itineration* through the forty-two stations in the wilderness, "because of unbelief" (Num. 9:15-25); and, finally, the last computation of the new armies of Israel, when, after the stern discipline and training of their long wilderness life, they were found fit once more to advance and achieve that for which their fathers had proved themselves unworthy,—namely, the extermination of the wicked races who then possessed the Promised Land, but who, having filled full the cup of their iniquity, were ripe for destruction, and the occupancy of their territory by the chosen seed in whom all nations of the earth were to be blessed.

The *sum of Israel's warriors* totaled 603,550. These were drafted from the twelve tribes, exclusive of that of Levi, of all that were "able to go forth to war" from "twenty years old and upward" and who could "declare their pedigree." Thus was taught the impressive lesson that all laborers in the cause of God must be capable of fighting "a good fight;" must be more than "novices" in the truth, and must know that their names "are written in the Lamb's book of life." Only so can the Lord always cause us "to triumph in Christ" and make "manifest the savor of his knowledge by us in every place."

If the average allowance is made for women and children, the infirm and the aged, and for the tribe of Levi, which was not included in the military

draft, but which furnished 22,000 men for the ministry of the tabernacle, the entire host of Israel must have numbered between three and four million souls, and their encampment would cover an area of at least twelve square miles. This vast horde of people, with their flocks and herds, was dependent upon the constant and loving bounty of the Lord, who "fed them as a nurse feedeth her child" about the time of forty years in the wilderness. Acts 13:18, Greek.

To render an army effective, and to prevent any rivalry between its sections, rigid discipline is always essential. And so the "Captain of the Lord's host" issued his order for the *emplacement of the camp*: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." With the sanctuary as a center, the nation of Israel was organized into four great camps, each comprising three tribes: on the east, the camp of Judah, with its standard, *the face of a lion*; on the south, the camp of Reuben, with its standard, *the face of a man*; on the west, the camp of Ephraim, with its standard, *the face of an ox*; and on the north, the camp of Dan, with its standard, *the face of an eagle*. Close to the tabernacle were stationed the families of the tribe of Levi, with six appointed chiefs, to all of whom was intrusted the tendance of the sanctuary and its services, while the warriors of Israel were commissioned to serve as its external guardians and protectors.

As the entire appointment of the earthly sanctuary was typical of the "heavenly things themselves," this divinely ordered "emplacement of the camp" teaches some important truth connected with the heavenly sanctuary. The symbols emblazoned on the four standards of the tribes of Israel, which are also found in the cherubim (Eze. 1:10), are emblematic of the four living creatures seen in John's vision "around the throne" in the temple of God in heaven. Revelation 4 and 5. These "living creatures" are associated with the twenty-four elders in the ministry of intercession in the heavenly sanctuary, for they are said to have "every one of them harps, and golden vials full of incense [margin], which are the prayers of saints." They themselves declare that they have been "redeemed" to God "out of every kindred, and tongue, and people, and nation," and that they are now "kings and priests,"—associate priests with Christ, who is King of kings and the great "High Priest" of the true tabernacle, which the Lord pitched and not man. Their presence in heaven today is accounted for by the fact that when Christ arose from the dead "many bodies of the saints which slept" also arose (Matt. 27:52, 53), and that when he ascended up on high, "he led a multitude of captives, and gave gifts unto men" (Eph. 4:8, margin). Hence we conclude that this large company of risen and ascended saints is the same company which is seen sharing Christ's ministry in the outer apartment of the heavenly temple, and who are prefigured under the symbol of the four living creatures, the anti-type of the four camps of the tribes of Israel and

# *The* BOOK of NUMBERS: "ENUMERATION"

<b>A "Take ye the Sum"</b> <b>COMPUTATION 1 to 9: 14</b>	<b>B "After that the Children of Israel Journeyed"</b> <b>ITINERATION 9: 15 to 25</b>	<b>C "Take the Sum"</b> <b>COMPUTATION 26 to 36</b>
<p><b>1. The Sum of Israel: 603,550. 1.</b></p> <p>a. All That Are Able to Go Forth to War.</p> <p>b. Twenty Years Old and Upward.</p> <p>c. Declare Their Pedigree.</p> <p><b>2. The Emplacement of the Camp. 2 to 4.</b></p> <p>a. The Twelve Tribes. 2. Four Camps.</p> <p>b. The Tribe of Levi. 3 and 4. Six Chiefs.</p> <p><b>3. The Purification of the People. 5 and 6.</b></p> <p>a. Cleansing from Defilement. 5.</p> <p>b. Dedication of the Nazarite. 6.</p> <p>c. The High Priestly Benediction.</p> <p><b>4. The Worship of the Congregation. 7 to 9: 14.</b></p> <p>a. The Gifts of the Princes. 7.</p> <p>b. The Lighting of the Candlestick. 8.</p> <p>c. The Ordination of the Levites.</p> <p>d. The Passover in the Wilderness. 9: 1-14.</p>	<p><b>1. The March of the Hosts. 9: 15 to 10.</b></p> <p>a. The Guiding Cloud.</p> <p>b. The Sounding Trumpets.</p> <p>c. Hobab the Midianite as "Eyes."</p> <p>d. The Leading Ark.</p> <p><b>2. The Murmurings of the Congregation. 11 to 21: 9.</b></p> <p>a. Of the People Against God. 11: 1-3.</p> <p>b. Of the Mixed Multitude Against the Manna. 11: 4-35.</p> <p>c. Of Miriam and Aaron Against Moses. 12.</p> <p>d. Of the Whole Host Against the Lord. 13 to 15.</p> <p>1. The Evil Report of the Spies.</p> <p>2. The Rebellion Against the Order to Advance.</p> <p>3. The Presumption Against the Command to Retreat.</p> <p>4. Ordinances of Worship for the Promised Land.</p> <p><b>e. Of Korah, Dathan, and Abiram Against the Priesthood and Civil Magistracy.</b></p> <p><b>f. Of the Congregation Against the Judgments of the Lord.</b></p> <p>1. Aaron's Rod.</p> <p>2. The Priestly Portions.</p> <p>3. The Red Heifer.</p> <p><b>g. Of the People Against Moses and Aaron.</b></p> <p>1. The Second Smiting of the Rock.</p> <p>2. Deaths of Miriam and Aaron.</p> <p><b>h. Of the People Against God and Against Moses. The Serpent of Brass and the Healing Look.</b></p> <p><b>3. The Wars of the Lord. 21: 10-35.</b></p> <p>a. Defeat of Sihon, King of the Amorites.</p> <p>b. Conquest of Og, King of Bashan.</p> <p><b>4. The Lapse of the People. 22 to 25.</b></p> <p>a. The Way of Balaam.</p> <p>b. Israel's Union with Baal-peor.</p>	<p><b>1. The Sum of Israel: 601,730. 26.</b></p> <p><b>2. The Inheritance of the Women. 27: 1-11.</b></p> <p><b>3. The Appointment of Joshua. 27: 12-23.</b></p> <p><b>4. Sundry Laws and Regulations. 28 to 30.</b></p> <p><b>5. War with the Midianites. 31.</b></p> <p><b>6. The Settlement of Two and a Half Tribes. 32.</b></p> <p><b>7. The Itinerary. 33: 1-49.</b></p> <p><b>8. The Boundaries of the Land. 33: 50 to 34.</b></p> <p><b>9. The Levites and the Cities of Refuge. 35.</b></p> <p><b>10. The Inheritance of the Women. 36.</b></p>

of the twenty-four elders, the antitype of the six chiefs of the tribe of Levi. The numerical inferiority of the type to that of the antitype,—three divisions in each camp as against six wings in each living creature, and then again, six chiefs of the tribe of Levi for twenty-four elders in the heavenly sanctuary,—is due to the fact that under the new covenant dispensation there is a far larger harvest of souls gathered in than under the old, and that God will wonderfully fulfil his promise that through the preaching of the gospel “the children of the desolate”—the New Jerusalem—shall be more “than the children of the married wife”—the old Jerusalem. Isa. 54:1.

Important laws for the *purification of the people* followed this organization of the armies of Israel for warfare. Before a people can advance to effective conquest for God, they must be holy in life. Hence the strict regulation touching *cleansing for defilement*, comprising the removal of all the unclean from the camp, the restitution of wrongs against a neighbor, and the allaying of marital jealousy. The *dedication of the Nazarite*, whose vow not to touch any product of the vine, nor to cut his hair, nor even to touch the dead, however dear, separated him for some special purposes of holy service, teaches us the need of abstinence from all dangerous pleasures, and the maintenance of full physical, mental, and moral vigor, if we would engage in the service of the living God. At the same time it should be noted that the Nazarite vow encouraged no thought of celibacy, which was unknown to priest, Levite, or Nazarite, nor suggested the institution of any monastic orders sequestering men or women from the divinely given duties of family and social life. The *high priestly benediction* of the people, whereby the name of the Lord was put upon the children of Israel, very beautifully terminates this important subsection of the book.

The description of the *worship* of the congregation immediately follows. This comprised, first, the *gifts of the princes* to the Lord in a stately ceremonial that lasted twelve successive days, the record of which fills the longest chapter of the Bible. It would have been quite easy to save this precious space, and to have condensed the whole account into one brief, comprehensive statement, for the twelve gifts were precisely similar. But no, the Lord dwells lovingly on each specific name and donation, bringing each into special prominence, as if that one were, as indeed it was, the one and supreme object of his appreciation and gratitude! Wonderful, wonderful God! Is not this a glimpse into a page of the book of his remembrance? Acts 20:31; Mal. 3:16, 17.

Then comes a brief, but significant command concerning the *lighting of the candlestick*. The lamps were to be so arranged that the lights would all shine upon the beautifully wrought central stem. And so our lives are, by the Holy Spirit, ever to reflect glory upon our precious Redeemer. The *ordination of the Levites* involved the washing of their sons and their raiment with water; the shaving of all their flesh, signifying the repudiation of all natural strength in the service of the Lord; and the imposition of hands by the elders of Israel, thus devoting them to the work of ministry. And then the *Passover* was celebrated a second time, on this occasion *in the wilderness*, and special provision was made, through the mercy of the Lord, for any one

who had become accidentally unclean, to observe this feast at the “little Passover,” which was celebrated one month later.

“After that the children of Israel journeyed.” This sentence fittingly introduces us to the central section of the book of Numbers, which is an itinerary of the tribes of Israel during the thirty-eight years of their wanderings in the wilderness. From the character of its main contents, this part might well be called “the book of murmurings,” for eight of these are recounted, with the retributive judgments visited upon the people for their sins.

First of all, we see the divine provision for the *march of the hosts*. There is the *guiding cloud*, resting like a pillar on the holy of holies, and spread out above like a canopy extending over the whole encampment, shading them by day from the burning heat of the sun, and yet shining like a flaming fire to give them light by night. While the cloud tarried, they rested; but when it moved, they journeyed on, following it until it halted, when they pitched the tabernacle immediately under the towering pillar, and spread their tents abroad beneath its extended shade. It was in reference to this wonderful cloud that the psalmist sang at a later day: “The Lord God is a *sun* and *shield*: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” Ps. 84:11.

Co-operating with this guiding cloud were the silver trumpets of the priests sounding the call to advance. And so the Lord still uses his ministers to lead his people forward into his opening providences. Not only that, but he will frequently employ other agencies as well. *Hobab the Midianite*, Moses’ father-in-law, was thoroughly acquainted with the desert through which the people of God were to journey. Hence Moses, speaking under divine inspiration, urged this expert in wilderness science to accompany the hosts of the Lord and be to them “instead of *eyes*,” showing them how “to encamp in the wilderness.” This he consented to do. Judges 1:16; 4:11. The lesson is obvious. We should take pains to avail ourselves of all the useful information gathered even by those not of our faith so far as it can help us in our progress onward, under the leadership of the cloud of God, and the trumpets of his ministers. But, above all, should we heedfully follow the *leading ark*, with its precious treasure of “the covenant of the Lord,” the ten commandments, as it goes before God’s people “to search out a resting place for them.” There is an intimate and beautiful union between the human and the divine in all normal Christian experience!

The *first murmuring* was that of the people against God, and it seems to have arisen because of the general hardships of the way. In a sense, this was not to be wondered at, for the people were unaccustomed to the fatigues of desert travel; but all querulous complaint is sin (1 Cor. 10:10), so “the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp,” and the place was called *Taberah*, “a burning.”

The *second murmuring* was that of the mixed multitude against the manna, because of its insipidity as contrasted with the highly spiced diet they had been used to in Egypt. They loathed “angels’ food,” and lusted for flesh; and so the Lord, who granted their heart’s strongest desire, sent a wind and brought quails in vast quantities flying so low above the face of the earth that they were easily felled. But their

passionate haste in eating brought about a woeful plague, which left its story in the name of their halting place, Kibroth-hattaavah — “the graves of lust.” (See Ps. 106:15.)

The *third murmuring* was that of Miriam and Aaron against Moses because of his Ethiopian wife Miriam, who seems to have been the leading spirit in this matter, was smitten with leprosy, but was restored at the intercession of Moses. The whole incident is a very impressive one, and shows how serious a matter it is to speak against any chosen servant of the Lord who hears all that is said, and takes all such words as an insult to himself!

The *fourth murmuring* was that of the whole host — save Caleb and Joshua — against the difficulties in the way of immediately possessing the land. This was the worst of all the murmurings recorded, and is called “the provocation” (Heb. 3:8, 15, 16), and it brought about that “breach of promise,” or rather change of purpose to bring that generation of the children of Israel into the promised country. The occasion was the “evil report” of the ten spies, — which was true enough to the facts, but which failed to see God through the facts, — and the resulting discouragement and revolt of the people, who suggested the appointment of another leader, and an immediate return to Egypt. Moses’ noble prayer of intercession procured pardon for the people, but not a removal of the punishment that they should wander *forty years* in the wilderness, — a year for each day that they had searched out the land, until that whole “evil generation” had been consumed. The reward of faithfulness to God is illustrated in the promise made to Joshua and Caleb. The penalty for wilful presumption is seen in the disaster that befell the people in their encounter with the Amalekites and Canaanites. Various ordinances of worship, governing the people when they should come eventually into the land of their habitation — thus implying the ultimate fulfilment of God’s promises to this people, — occupy the closing chapter of this subdivision.

The *fifth murmuring* was that of Korah, Dathan, and Abiram against the priesthood of the family of Aaron. This developed into a most formidable conspiracy, in which Korah seems to have aimed at securing the priestly office, while Dathan and Abiram aspired to the civil magistracy. Hence, destruction by fire was the punishment of the former and his adherents, for they had transgressed against the divine order; while the doom of the latter and their sympathizers was that of being swallowed up alive by the earth, for they had rebelled against an *earthly* authority appointed by the Lord.

The *sixth murmuring* was an immediate sequel to these incidents, being directed against these very judgments of God. “On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.” Instantly God punished them with a plague that slew 14,700 before its ravages could be arrested by the atonement of Aaron, who “stood between the dead and the living,” — a noble type of Christ’s ministry! The miracle of Aaron’s rod that budded settled finally and authoritatively the controversy about the priesthood. Then follow sundry regulations concerning the maintenance of the priests and Levites, together with minute directions touching the water of separation made with the ashes of a *red heifer*, — most beautiful of all

types of Christ, — and its use for the purification of those who were unclean.

The *seventh murmuring*, after many years had intervened, was on account of the lack of water. It was on this occasion that Moses sinned, speaking “unadvisedly with his lips” and smiting the rock passionately twice, when the Lord commanded him merely to speak to it. Thus, the great leader failed on his strongest points, meekness and obedience, and his sin cost him Canaan, besides marring a most wonderful type of Christ, the true Rock who was smitten “once” for our salvation, and to whom we need only to speak now to obtain “rivers of living water.” The deaths of Miriam and Aaron occurred about this time, that of the latter so arranged as to do him honor, with one last view of the camp, and a glimpse of the Promised Land from the top of Mt. Hor.

The *eighth*, and last, *murmuring* was that of the people against God and Moses, because of the lack of bread and water. The punishment was the sending of fiery serpents, whose deadly bite was instantly cured by a look at the serpent of brass lifted up upon a pole erected without the camp. This brazen serpent is a wonderful type of our Lord Jesus Christ crucified “without the gate,” and the look of the eye that brought physical life into the dying body of the bitten Israelite, is an inspired illustration of how the look of faith brings eternal life into the soul of the believer who turns trustingly to the Son of man. John 3:14-16.

The contents of the remainder of the book of Numbers must be left to the student to gather from the subheadings in the accompanying diagram. Consideration of space forbids the amplification here of the many interesting particulars itemized, further than to say that the auspicious opening of the military campaign of the new generation of Israel in their defeat of the two kings who obstructed their entrance into the Promised Land was sadly beclouded by the carnal sin of the Israelites, who, unaffected by the attempted curses of Balaam, which were turned into wonderful blessings, went at his instigation “to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.” Hosea 9:10. But the zeal of Phinehas brought the people back to their senses, and under his leadership they attacked and almost exterminated the wicked Midianites. “Balaam also the son of Beor they slew with the sword.” Numbers 31. This strange man, who was gifted with the temperament of a seer, “which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty,” used his office for unholy ends, debasing his soul to the lucrative arts of heathen sorcery. He is the great *Anti-Moses* of the Old Testament, and is, in many ways, a striking type of the anti-Christ in the New. His fate is an impressive warning against the coveting of the wages of unrighteousness on the part of any servant of the Lord.

The eloquent testimony of this misguided prophet of the Lord, who was compelled to speak the words that God put into his mouth, may well terminate this study of the book of Numbers, as they reveal something of the depths of the divine love for man, showing us how God ever regards us in Christ.

Read the beautiful words of this prophecy, as found in Numbers 23:19-23.

# IN MISSION LANDS

## *A Letter from Solusi Mission*

RECENTLY a letter which will be of interest to readers of the REVIEW, dated Dec. 22, 1919, came from H. M. Sparrow, who is connected with the Solusi Mission. He writes:

"At present we are busy plowing, and planting our corn for the next crop. So far the rains have not been at all in our favor, but we hope and trust we shall have the necessary crop to carry on our work during the coming year. [Later reports tell of very severe drouth conditions prevailing in South Africa.]

"Brother W. C. Walston and his wife have just left us. They are planning on a furlough to the States. Brother C. Robinson, of Malamulo Mission, Nyasaland, is taking the superintendency here. At present he is on furlough, and Brother R. P. Robinson and I are carrying on the work until he returns.

"We have just closed the Week of Prayer. We have had a real feast of good things. All through the week the importance of seeking God more earnestly was dwelt upon, and also the need of consecrating ourselves anew for better and more faithful service. We were pleased to have Brother W. E. Straw, our field superintendent, with us. The Lord did visit us with his Spirit. It was a blessed time for us all. When the call was made for the backslidden and those who wished to make a start in the Christian life to come forward, thirty-six responded, sixteen of whom were making a start for the first time. For this we thank God. As we prayed for these souls, our own hearts were watered. During this meeting we took up the Annual Offering, which amounted to \$80. A number of our leading boys gave five dollars apiece, and they get only about seven dollars a month.

"In the afternoon we came together to celebrate the ordinances of the Lord's house, and again we felt the presence of the Holy Spirit. In the evening we had a church business meeting. The roll was called. New officers for the church, Sabbath

school, and young people's work were elected for the coming year. These gatherings are a source of encouragement to our outschool teachers, as they come in to such a gathering only once in six months. We are planning to have them come every quarter next year. It is a long way for some of them to come, especially Peter and Henry, who joined our church in 1902, and are doing excellent work in their out-schools.

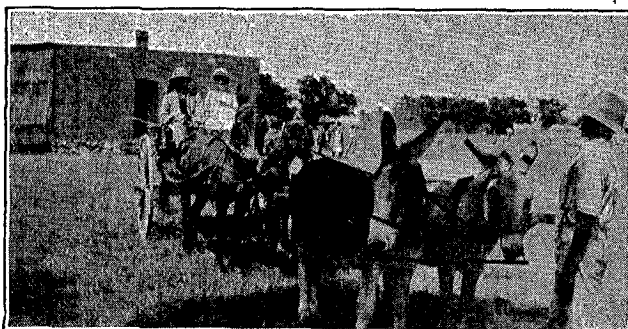
"At present we have more than forty in our baptismal class here in the main station, and there are twenty-seven in the baptismal classes in the out-schools. Last Sabbath we had them sign the baptismal covenant, which is a card promising God and the brethren that they will leave off all heathen customs. This helps to bind them and make them more

sincere when entering the class. We find this printed card a wonderful help to the native.

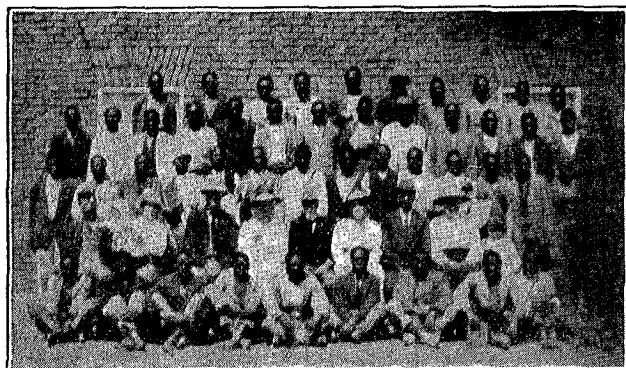
"I am inclosing photographs of our native teachers' institute held here last August. The teachers in one picture represent outschools and missions in various language areas. The other picture is of the different classes as they met under the trees on

Sabbath. There were sixty-five teachers present this year, and there will be more next time. It is a regular summer school for them. We are holding it in March this next year, and we expect to have a very good time. Brother Straw is calling a teachers' convention of all our European missionaries, to convene just before the native institute, and to last one week. During that time all kinds of mission problems will be discussed.

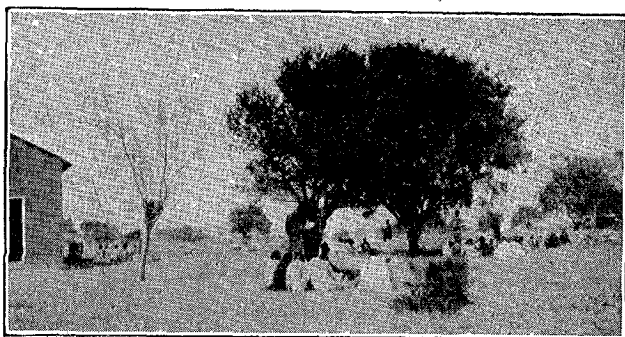
"On one of my recent visits to a certain chief, I was very much pleased to find a Christian influence around his home. He asks us to come and open a school at his kraal, but unfortunately conditions are such that we cannot do so. I slept there one night, and had an excellent meeting at his kraal. When I was about to open the meeting, he asked me to wait a few minutes, as his family had not quite finished their evening worship. On questioning him, I found that he always has morning and evening worship. He is a paramount royal chief,



H. M. Sparrow and His Family Prior to Leaving on an Outschool Trip

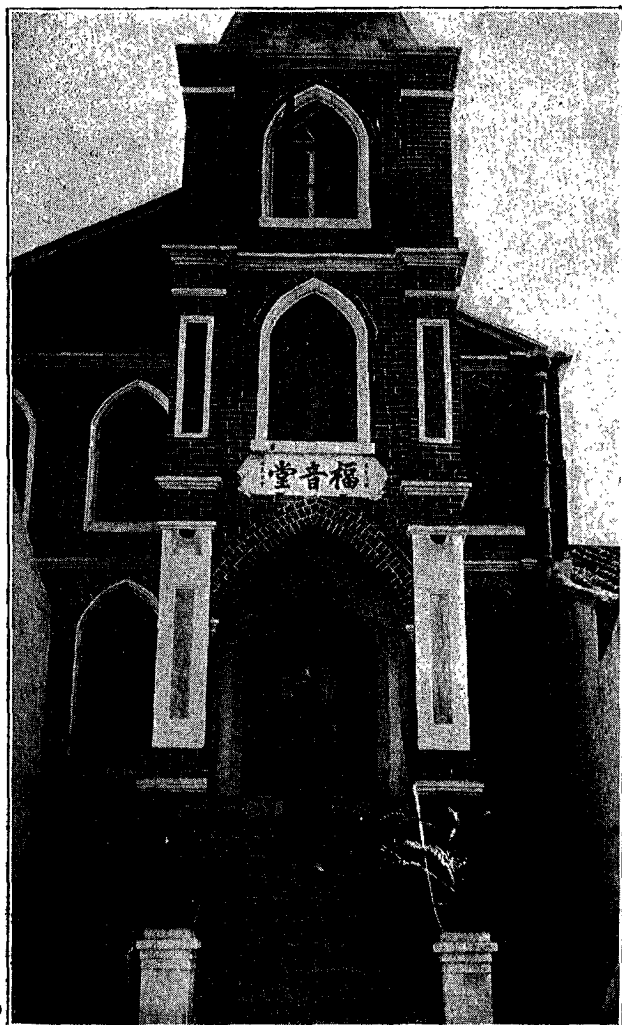


Native Teachers and Evangelists Attending the Teachers' Institute at the Solusi Mission



Sabbath School Classes at Solusi during the Teachers' Institute





ENTRANCE TO THE NEW CHURCH IN CANTON

and a very short time ago was a heathen. Now none of those belonging in his kraal smoke or drink beer. What a lesson to those who have had more light and privileges! What a transformation, what a wonderful change, the gospel of Christ can make in these dark, lost souls when once they accept Christ as their Saviour! It is these little experiences that cheer the missionary on his way.

"During my last visit to the outschools I had the privilege of having twenty-eight old gray-haired native men in my Sabbath school class at one of the schools. I did all I could to impress those old men with the importance of the times in which we are living, and that Jesus is soon coming again. Finally one old man said, 'I've heard it said for many years that Jesus is coming, and he hasn't come yet. When is he coming?'"

"'When you first heard that the white man was coming to your country,' I replied, 'did you believe it?'"

"'No.'"

"'Was it long between the time you heard it and the time he came?' I asked.

"'It seemed many years,' he said.

"'But is the white man here?' I questioned.

"'Yes,' came the answer in concert.

"'And do you believe it?'"

"'Yes.'"

"'Did you know when he was coming?'"

"'O, no.'"

"Then I said, 'That is just how it will be with many of us. Jesus will come, and we shall not be ready.'"

"I believe God is going to call after many an old honest heart before the work closes, judging by the pleased look of satisfaction on those old men's faces.

"Old Jim is doing faithful work in town. We are negotiating with a person in town to secure a property for our work in the Bulawayo native district. Jim's heart and soul are in his work, and already we see a number who are preparing to receive the message in spite of opposition. The beauty of Jim's work is that he is getting some well-educated boys into the truth, and we shall not have to expend much on them before they can become teachers.

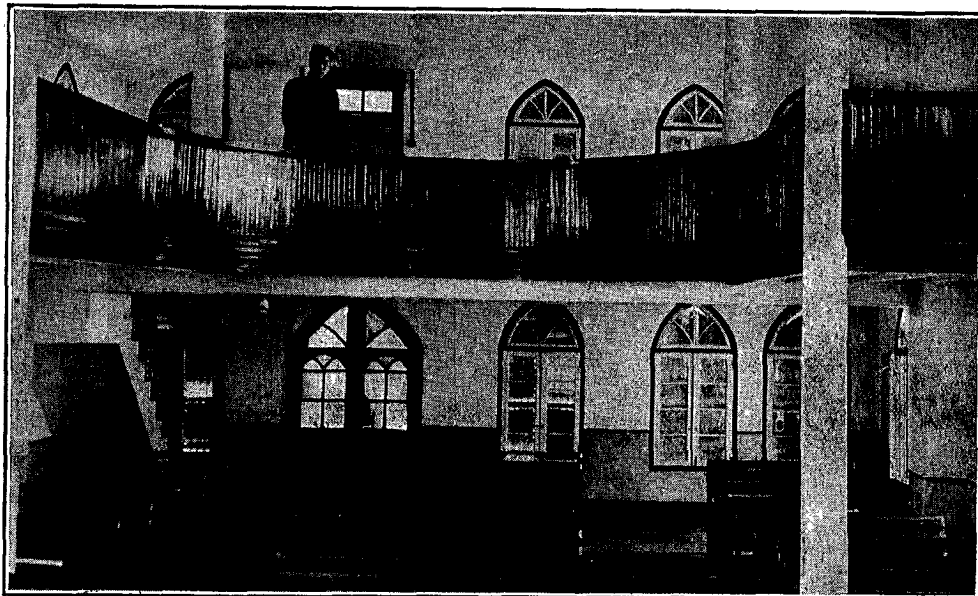
"Brother Straw recently returned from the Belgian Kongo and Northeastern Rhodesia where he staked out two new mission sites. Now we are waiting to hear what the government will have to say to the applications. Thus the good work is going. Our courage is good, and we pray daily that God will help us to be faithful and to do all we can to help finish the work in this large field."

✱ ✱ ✱

## Rebuilding the Canton (China) Church

A. L. HAM

Our Chinese brethren and sisters have met with good success in raising Harvest Ingathering funds to be used in rebuilding our church in the city of Canton. [Mission fields may use funds thus raised by them in enterprises of this nature not included in the budgets passed upon by the Mission Board.] They were organized into companies having a goal, and each person in each company had an individual goal. They worked faithfully, and succeeded in raising about \$1,000 (Mex.) for the new church.



INTERIOR REAR VIEW OF OUR CANTON CHURCH

building shown in the two accompanying pictures.

Surely it pays to help those who are willing to help themselves. Our Chinese brethren are feeling the burden resting upon them to preach the everlasting gospel to their own people. We are doing what we can to encourage them and to train them for service, advising with them in order to make the work what it should be.

Many are daily hearing for the first time the "old, old story of Jesus and his love," and are rejoicing in it. Many have not yet had an opportunity. What shall we do to make possible the more rapid proclamation of the message? The needs are still very great. Let us give of our means and pray earnestly that souls may be saved and God glorified.

\* \* \*

### *"We Have Heard, and Our Hearts Are Glad"*

A. A. CONE

IN a recent number of the REVIEW, which has just reached us here in Chile, we read of the Autumn Council in Boulder, Colo. As we read of the shortage of funds in comparison with the needs of the mission fields, and how, in spite of this, our brethren decided not to abridge the work but to plan for even greater things during the year to come, there went up from our hearts great thankfulness to God for the gift of faith.

One who has never been a missionary in a foreign field, who has never known what it is to carry on his heart day after day and month after month that sense of utter helplessness which comes to the missionary as he sees the thousands upon thousands on every side who know nothing of the Saviour's love nor of the fast-approaching close of their probation, can hardly appreciate, I think, the feelings that welled up in our hearts as we read how our brethren decided to move forward by faith in God and in his people. And the appeal later sent out, how it stirred us with determination to do our part to help raise mission offerings in our field!

Although the Harvest Ingathering for missions is practically a new thing in the Austral Union, and there are difficulties to encounter here that one would doubtless never meet in the United States, nor in most other countries in the world, we have set for our union goal \$2,500 for missions, and believe we shall reach it. So far as we have been able to see, the leaders in the different fields are enthusiastic. Both Argentina and Chile have taken much more than their proportionate share of the union goal. All the conference laborers are to have a personal goal of \$25, and all the churches will have theirs, as well as the isolated members.

At a recent meeting of our union conference committee it was voted that in order to perfect a general plan of organization for the Harvest Ingathering campaign we appoint three committees whose duty during the campaign should be to give their time and attention to the work and plans for this effort. These committees are as follows: A union committee, a local conference committee, and a local church committee. There will be a co-operative working together of these three committees that will, we feel sure, make for success.

A missionary spirit is taking possession of our people in the Austral Union, and we feel sure that

with this plan of organization, with the blessing of the Lord upon our efforts, and with the leaders taking the lead, we shall be able to swell the offerings to missions till our brethren who so courageously voted not to curtail but to advance, will in turn have their hearts made glad. I will relate a recent experience here in Chile which shows how the missionary spirit is taking hold of our people here in South America.

It must be remembered that most of our brethren and sisters are very poor. In the Chile Conference there are less than twelve, I believe, who own their homes.

One dear sister whom I visited a few days ago, and who is very poor, spent most of the time in telling me how the Lord has blessed her and how much she loves him. She told me about her brothers and sisters and some other relatives who are quite well off financially,—that two of them had died recently and left their wealth to some nunneries and other Catholic institutions, and had not left her a centavo, because she is a "Canuta" (Protestant).

It would have cheered your hearts could you have seen the joy in that dear old lady's face as she compared her condition with that of her rich relatives, and explained to me how much better off she is than they, because the kind heavenly Father has sent her this wonderful message which she loves so much. Then she asked us to come with her and see how the Lord had answered her prayers and opened the way for her to do something to help in his work.

She led us to the back of her little house and there showed us a very large hen and twelve fine chickens. No minister was ever more proud and happy on seeing a new company the Lord had helped him to raise up than is this dear sister of the little flock she is raising for God. The intrinsic value of her gift is not much, but it represents her all. It represents, too, the one great, consuming ambition of her life—the desire to help in the finishing of the work. As she carefully guards this little flock, she is earnestly praying that the amount received from the sale of these twelve chickens will be blessed of God as were the loaves and fishes, and that it will result in at least twelve souls saved in the kingdom. As she cares for them and feeds them—doubtless with food which she herself very much needs—and watches them grow, she tries to look beyond them and see twelve souls growing up into Christ.

I wish you could have seen her as she so joyfully told how the Lord had blessed her in helping her to get this hen and in giving her this opportunity to help in his work. I wish you could have seen all the rest as I saw it, and then you could realize better what this gift meant. Then, perhaps, the tears would have filled your eyes as they did mine.

Two days later this dear old lady gave an exceptionally large egg which the mother of these twelve chickens had just laid. She remarked that it was not much, but asked that it might be sold to raise a little for mission work. We have no doubt that it was her breakfast, or her dinner, that she was so gladly giving to missions.

Last night we sold that egg in one of our churches. We took up a collection, with the promise that the one who gave the largest amount should get the egg. It brought seventeen pesos (\$6.20). Then we asked the brother who got it to donate it to missions, and

he gave it to us again. We are going to sell that egg all over Chile.

When we hear that our brethren at the head of the work are planning bigger things for missions than ever before, and when we see such a spirit as this taking hold of God's dear children, we know that the mighty God is in this movement, and that it will soon triumph.

We've heard today from our homeland,—  
We've heard, and our hearts are glad;  
We're here, a small missionary band,  
And sometimes lonely and sad.

They tell us of their plans at home —  
Of more mission funds to raise;  
To us this means recruits to come,  
And our hearts are full of praise.

\* \* \*

## ***The Organization of a Church at Los Andes, Chile***

ROSCOE T. BAER

THE city of Los Andes has a population of about 10,000. There are a few factories, but the city is mainly kept up by the traffic connected with the Transandino Railway, which crosses the Great Andes Mountains. Los Andes is the gateway to Argentina and Europe, as all passengers desiring to go east by this route must pass through this place. There are two trains a week from Chile to Argentina, and when the line is not blocked by heavy snows in the Andes, the movement of passengers is very lively.

For several years we have had a few Sabbath keepers in Los Andes, but the work was never established there until last year, when Brother Victor Thomann was asked by the Chile Conference to begin a series of public meetings in the place. A hall was secured, and meetings begun. From the first there was a good interest, and the people manifested a desire to understand the word of God. When the Sabbath question was presented, several families took their stand, and a Sabbath school was organized. Later the conference asked Brother Thomann to leave the work in Los Andes and go to another place, to open another series of meetings. As the work in Los Andes had just begun, and there was still some interest, the conference invited Brother A. Berchin to make Los Andes his field of labor. This brother has kept at the work, developing and establishing the new believers in the truth, and at the same time winning others, until the membership has increased to thirty.

In November I went to Los Andes to consult with Brother Berchin relative to the organization of a church. We decided to spend a week with this company and further instruct them concerning church organization. Meetings were held every night, and a deep interest was manifested on the part of every believer. When Friday evening came, we held a consecration meeting. The Spirit of God was present in the meeting, and nearly every one present took a public stand. Some who had been halting between two opinions made a final decision and prepared for baptism. Sabbath, November 15, was a day long to be remembered by those present. At the morning service the organization of the church took place. Following this the officers of the church were elected, and the ordination of elder and deacons followed. At 3 p. m. the ordinances were celebrated,

and the Lord came very near this company of believers in their first love. Following this solemn service, the entire congregation went to the river, where it was my privilege to baptize eight candidates. It was a beautiful place where the baptism was held. The great snow-capped mountains looked down upon the scene, expressing the mighty power of God who created all things and who upholds them by the power of his word.

On a near-by mountain is a statue of the Virgin Mary, which is thought to watch over the city by day and by night. At night this statue is lighted by electricity; and as the city is strongly Roman Catholic, much interest is taken in keeping the Virgin lighted every night. If for any reason the lights should fail and the Virgin should be enveloped in darkness, there are many devout Catholics who would quickly ascend the mountain and light the candles which are kept on hand in a deposit near the statue in case they are needed. On that memorable Sabbath afternoon, in plain sight of the Virgin that the whole city adores, we were glad to carry out the plain instruction of the Bible in leading down into the watery grave these followers of the meek and lowly Son of God, born truly of the Virgin Mary, but knowing that this did not make her a goddess to be worshiped.

After the baptism a short service was held, and the place was made sacred by the testimonies of gratitude to God for his great love and mercy. The hearts of all present were touched as we realized that this was the last meeting for some from near-by churches who had come to unite with this new church for the day's services; for they were soon to leave for their respective homes. These poor Chilean believers wept as they gave themselves to the Lord for his service. Strong men who had long been held by Catholicism, but who had broken away to find the truth as it is in Christ Jesus, broke down, and their hearts were subdued as they realized their need and what God had already done for them.

We now have here a church of twenty-eight members; but two families were unable to be present at the organization, and they will bring the membership up to thirty-five. Brother Berchin will remain for a time in Los Andes to continue the work, and to develop the interest which is increasing as the result of the personal work that the members of this church are doing. Every Wednesday evening a missionary meeting is held, and the members report their work, and pray for success in winning souls for God.

We earnestly solicit the prayers of the believers for the work in Chile.

\* \* \*

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions, are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth.—*"Testimonies for the Church,"* Vol. V, p. 158.

\* \* \*

"YESTERDAY is dead—forget it. Tomorrow does not exist—don't worry. Today is here—use it."



# 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."*

## "ARE YOU THERE?"

I LIKE to play close to my father's den  
When he's at work, and every now and then  
Ask, "Father, are you there?" He answers back,  
"Yes, son." That time I broke my railroad track  
All into bits, he stopped his work  
And wiped my tears, and said, "Boy, boy! be game!"  
And then he showed me how to fix it right,  
And I took both my arms and hugged him tight.

Once, when I asked him if he still was there,  
He called me in and rumbled up my hair  
And said, "How much alike are you and I!  
When I feel just as boys feel when they cry,  
I call to our Big Father, to make sure  
That he is there, my childish dread to cure;  
And always, just as I to you, 'Yes, son,'  
Our Father calls, and all my fret is done."

— Author Unknown.

✱ ✱ ✱

## "Provoke Not Your Children to Wrath"

MRS. IVA F. CADY

WE are told that "Satan is untiring in his efforts to secure the service of our youth. With great care he is laying his snare for the inexperienced feet." Then should not our love for our own children lead us to put forth "untiring" efforts to secure their service for the cause of right and truth? And should we not exercise "great care" in guiding their inexperienced feet into the right path, and in teaching them to avoid the snares of the evil one?

However, the first and most essential thing is that the parent himself be a proper example for the child. President Wilson made a wise statement when he said, "If you wish your children to be Christians, you must really take the trouble to be Christians yourselves."

In early childhood, the parents stand in the place of God to their child. He has perfect confidence in them, and will continue to have if they prove worthy of that confidence, unless as he grows older he becomes contaminated by outside influences.

He is to be brought up "in the nurture and admonition of the Lord." Eph. 6:4. In order to do this, we are warned not to provoke him to wrath. Not that we are to overlook his faults and indulge him by allowing him to have his own way, whether it is the right way or not. Reproof must be given over and over again, for children have much to learn, and because of inherited tendencies much also to overcome. When reproof is given in the right spirit and in a kind and tactful way, it should not provoke; it usually melts the heart and has the desired effect.

It is when one reproves in anger, using sharp, cutting words, that it provokes to wrath. In that case, the harsh and often unreasonable words, and sometimes angry blows, arouse in the heart of the child a spirit of anger like that he sees in his parent. He feels rebellious, and perhaps thinks that when he gets old enough he will not stay at home

and bear such abuse any longer. Many a child has been driven from home in this way, and many more estranged from their parents.

One reason why we are warned not to provoke our children to anger is "lest they be discouraged." Col. 3:21. Perhaps your boy blunders, and does not do a thing just as you wish him to. You thought you told him so he ought to know just how to do, but perhaps he did not understand you, or give as careful attention to your directions as he should. You have been working hard and feel very tired. You lose your patience, and in a loud, angry voice tell him that he doesn't know anything, and that you cannot depend on him to do anything right.

He may yield to the temptation to answer in the same spirit, with disrespectful remarks, or he may have been so trained that he does not dare to show his feelings. However it may be, he cannot but resent it in his heart. It hurts his pride and is discouraging to him. And if such a reproof is given in the presence of others, it is doubly humiliating. If it becomes habitual, it may cause the boy to lose all self-respect, and to feel that it makes no difference what he does do, since he cannot please you anyway.

"Whenever the mother can speak a word of commendation for the good conduct of her children, she should do so. She should encourage them by words of approval and looks of love. These will be as sunshine to the heart of a child, and will lead to the cultivation of self-respect and pride of character."

"Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts, mothers may bind their children to their hearts. To manifest severity, and to be exacting with children, is a great mistake. Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation."

"It will pay to manifest affection in your association with your children. Do not repel them by lack of sympathy in their childish sports, joys, and griefs. Never let a frown gather upon your brow, or a harsh word escape your lips. God writes all these words in his book of records. Harsh words sour the temper and wound the hearts of children, and in some cases these wounds are difficult to heal. Children are sensitive to the least injustice, and some become discouraged under it, and will neither heed the loud, angry voice of command, nor care for threatenings of punishment. Rebellion is too frequently established in the hearts of children through the wrong discipline of the parents, when if a proper course had been taken, the children would have formed good and harmonious characters."—*"Testimonies for the Church," Vol. III, pp. 532, 533.*

You doubtless love your children. But if you are constantly finding fault with them, while they observe that you have only smiles and pleasant words for others, can you wonder if they, in their ignorance of human nature, conclude that you do not love them? They then turn to others who are more congenial companions, and you find that you have lost their love and confidence. Others who have won their affection from you may be very unworthy, but they have made themselves agreeable; and because they have only flattery and praise to offer, your inexperience

enced children think they must be about the best friends they have. And yet, the truth is that no one in the world loves them as you do, and no one would be willing to sacrifice for them as you have done.

We are now in the time when the prophecy of Malachi 4:5, 6, is to be fulfilled in the homes of God's true people:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

\* \* \*

### **"Keep the Home Fires Burning"**

OLIVER FISK SEVRENS

THIS is the title of a popular song, a great favorite during the war, and one often referred to as a means of keeping patriotism at high pressure. Perhaps but few realize how important it is that we who are waging the warfare against sin, ignorance, and superstition in the enemy's land across the seas, be warmed by the home fires.

When the missionary sees the strip of water which separates him from the shore widen and widen as the steamer bears him into the enemy's country, his heart turns with an unutterable feeling to the home left behind. The first weeks in a strange land are made easier partly by the novelty of the situation and partly by the arrival of numerous letters and messages from friends and relatives. And what a pity that many home friends never know that words of cheer and the recital of the doings and sayings at home are to the missionaries what munitions or food supplies are to an invading army! The thought that the next boat—for we always know when the next mail boat will arrive—will bring letters sustains us through many a weary hour of discouragement and perplexity.

The first year the home fires burn brightly and send their warming beams across the restless expanse of ocean. Then gradually the blaze slackens and grows less. But few friends remember to send messages to the lonely soldiers at the front. Sometimes several mail boats arrive with not a word from even the home folks. The disappointment is hard indeed to bear.

Unless one has gone through the experience, he cannot realize what it means to be in the midst of the darkness of the enemy's land. At home there is everything which tends to uplift—Christian associates and influences. Here in the lands of darkness all tends to depress—climate, people. True, we have Jesus; without him we would fall on the field.

He has so ordained it that those at home can help in the battle, not only by sending the cold silver and gold, but also by sending with warm heart throbs, glimpses of the home fires. We realize how busy every one is. Yet don't forget those out in "no man's land."

You who read this, have you a relative, friend, or acquaintance who has gone out across the great barrier of waters? Stir up the fire and send frequent messages of love, cheer, news from home, of friends, and keep it up till the battle is won. You may pray for us, but we want to know it. Truly you can help lift the "barrage" by your flashes of warmth and love.

### **STICK TO YOUR BUSH**

ONE day, in huckleberry time, when little Johnny Flails And half a dozen other boys were starting with their pails To gather berries, Johnny's pa, in talking with him, said That he could tell him how to pick so he'd come out ahead. "First find your bush," said Johnny's pa, "and then stick to it till

You've picked it clean. Let those go chasing all about who will

In search of better bushes; but it's picking tells, my son— To look at fifty bushes doesn't count like picking one." And Johnny did as he was told; and, sure enough, he found, By sticking to his bush while all the others chased around In search of better picking, 'twas as his father said; For while the others looked he worked, and soon came out ahead.

And Johnny recollected this when he became a man, And first of all he laid him out a well-determined plan: So, while the brilliant triflers failed, with all their brains and push,

Wise, steady-going Johnny won by "sticking to his bush."

— St. Nicholas.

\* \* \*

### **About Pets**

MRS. E. M. PEEBLES

SHOULD the children have pets? This is a question which should be answered in the affirmative only upon one condition—that these pets shall be made comfortable and be well cared for.

It is well for children to have some of our dumb animal friends to love and watch over, but they should be instructed that these are God's creatures; that he made them in the beginning for the pleasure and service of man; and that we are in duty bound to take good care of them. They must have fresh water every day and plenty of suitable food. They must have a warm place in winter and a cool, well-shaded place in summer. Children should not be allowed to neglect their pets. It is an injury to the child himself as well as to the animal. He will acquire the habit of looking with indifference upon the sufferings of others if he is allowed to neglect his pets. If he cannot otherwise be taught to give them good care, he may himself be given a taste of what he has allowed the helpless creatures to endure which have been placed in his care.

Some animals endure captivity and confinement better than others, and it is a cruel thing to entrap a creature which has always had liberty, and keep it in confinement until it becomes an object of pity rather than of interest, because of its pining for freedom. We ought to choose for pets such animals as are easily tamed and kept.

Then there are the dear little house pets which so naturally attach themselves to man. The boy and his dog—they are chums, and the affection which each manifests for the other is often really touching. The boy is made better by his unselfish love for a truly unselfish friend.

Then there is pussy, with the bad reputation as a carrier of disease and a destroyer of useful birds. But notwithstanding all her faults, she is entitled to consideration. How she loves home and mistress, and how carefully should the little folks be taught to play with her! She is not to be handled the same as toys and blocks which have no feeling, nor is it necessary to handle her at all. She can chase a string, and roll a box or ball suspended within her reach, and do many other amusing things. When she is tired of play, she should be allowed the privilege of resting quietly.



There is nothing more interesting to children than a study of our four-footed friends, if they can watch them at play and take note of their distinctive habits. And then to think that on the new earth they will no longer be afraid of man, and that "a little child shall lead" the fiercest of them!

We have all noticed the difference between the dog and horse that are kindly treated, and those which are abused. The latter become stupid and sulky, while the other class will watch the master's motions and catch the tones of his voice with almost human intelligence. It pays to be kind to all dumb animals, and children should be early impressed with this truth.

\* \* \*

### Crisscross

IN at the open window where grandma sat reading, came loud and excited tones from her granddaughter, Chrissie, and two young companions, who had been playing under the trees on the lawn.

Grandma laid down her book, and as she tried to decide what was best to do, such exclamations greeted her as, "No, I am not going to do that!"

"I should think that you might sometimes do what I want!"

"I don't wonder the boys call you two girls 'criss-cross.'"

"Well, if I am the criss, she is the cross!"

"Chrissie," called the gentle voice of grandma, "wouldn't you and the girls like to come in and visit with me for a little time?"

If there was anything the girls liked to do more than another it was to visit with Chrissie's grandma. So gentle and kind she was, and yet so full of quaint and original suggestions, that when they were tired of doing the usual things, and playing the usual games, they always went to grandma for something new, and grandma never disappointed them.

As they went in, flushed and excited, in response to grandma's invitation, she simply said, "Girls, I was reading this afternoon that a stitch with which we used to embroider when I was a girl has come into style again. Of course you will be wanting to use it, and I thought maybe you would like me to teach it to you this afternoon, and give you some patterns which you could use in practising it."

The girls were delighted at the prospect; so grandma hunted up canvas, needles, and zephyr, and they were all soon pleasantly working.

Meanwhile, grandma told them of the samplers which the girls used to work with this stitch when she was young, and how they used to vie with one another to see which could get the most patterns on her sampler. "We used to call this stitch 'criss-cross stitch,'" grandma quietly remarked.

"Why, that is what the boys call Chrissie and Edith!" exclaimed Mary.

"That, I suppose, is because my name is Chris, and we both are often cross," Chrissie said meekly.

Grandma asked them to look closely at the stitch and see whether they could not find another reason.

The girls worked quietly for a few moments, each busy with her own thoughts.

Finally Edith said, "We take two stitches in making this, and they extend in opposite directions."

"O girls!" cried Mary, "don't you remember how often, when one of you chooses to play a quiet game, the other prefers a romping one?"

The girls remembered very well, and Edith answered, "Yes, and when Chrissie says, 'Let us read,' I always say, 'No, I would rather walk.'"

"In short," said Chrissie, seeming to be in the mood for confession, "whatever one of us proposes to do, the other wants to do just the opposite."

"That is, no doubt, the reason," grandma said, "that the name has been given to you; and it has evidently been applied when you have been quarrelling over your differences. But you see that there is a beauty and a richness to crisscross work that could never be obtained by working with the single stitch, which extends only in one direction. So it is not necessary that Chrissie and Edith should always want to do the same thing, nor that they should always be of the same opinion. If they will only differ gently and lovingly, yielding one to the other at times, the pattern of their united lives may be worked out so smoothly and beautifully that they need never be ashamed that much of their work has been 'criss-cross.'" — *Martha Harger, in Sunday School Times.*

\* \* \*

### THE HEAVENLY REWARD

IMO ALBEE

I READ of martyrs who have nobly laid  
Their lives upon the altar to be slain  
For some great cause they loved; who bravely stood  
With face upturned to God while round them leaped  
The angry flames, their spirits calm in the  
Assurance that they died for truth and right;  
Longing, the while, to feel within my veins  
The blood of courage flow that made them strong,  
And feel that I, like them, have firmly stood  
For right in some great crisis in the world,  
So might I too receive with them a crown.

Then in my ear I hear a whisper low.  
The voice I know to be the one that oft  
Has spoken words of comfort when my heart  
Was sore distressed, and spirit well-nigh gone.  
I pause to listen, and in accents sweet  
These words, like music, fall upon my ears:  
"For he that overcometh shall be clothed  
In raiment white, and I will blot not out  
His name from the great book of life, but will  
Confess it in the heavenly courts above."

Oh, yes, I see it all so plainly now:  
My work to overcome the little things,  
The cares that fret, the worries that annoy  
And lead to hasty words and thoughts unkind —  
"The little foxes," as the Master said;  
For his command is, "Be ye holy" too.  
In panorama swift before my eyes  
I see my life. Its imperfections stand  
In bold relief; to weed them out would be  
A Herculean task. As courage fails,  
The Saviour's voice I hear: "Oh, fear thou not,  
For I am with thee; be not thou dismayed,  
My arm shall strengthen thee, thy hand I hold."

With hope renewed I grasp that mighty arm,  
And feel uplifted by the Saviour's love;  
For can I not do all things by his help?  
So count I all things loss to know the Christ,  
And press on toward the mark by him set forth,  
That at the journey's end I too may say,  
"The fight is o'er, the victory is won,  
Henceforth for me a crown is laid in store;  
And not for me alone, but for each one  
Who, through the ages, has been called his son."

Haste then, O Lord, we pray, that glorious day  
When we may kneel united round thy throne,  
And offer thee our everlasting praise  
For the great love and sacrifice that made  
Redemption possible, and gave to us —  
Unworthy sons — the overcomer's crown.



## GREATER NEW YORK

FEBRUARY 24-27 was the date of the Greater New York biennial conference, which was held in the Brooklyn church, a picture of which accompanies this report.

It will be of interest to the readers of the REVIEW to know that New York is now by far the largest city in the world; as indicated by the late census, its population surpasses that of London by about one million and a half. It is without doubt the largest aggregation of people the world has ever known. It is difficult for one who has not spent some time in the city to realize its magnitude. Its population nearly equals that of three of our strong Western union conferences. It has a population four times as great as that of the Pacific Union Conference. By these comparisons the importance of this field can be better understood, and the greatness of the work yet to be done in Greater New York may be realized.

It is the largest German city in the world, and also the second Rumanian city; it is by far the largest Italian city, having a population nearly a million greater than Rome. It is also the largest Jewish city in the world, having 50 per cent of the Jewish people of the United States within its borders. Every nationality of the globe seems to have flocked more or less to this center. The congestion is such that it has become necessary to extend buildings so far up in the air that rigid laws have been required to limit their height. They have also been extended below the surface three and four stories in some cases.

In order to provide traveling facilities for the vast throngs going to and fro, the most wonderful system of subways and elevated railroads has been provided. In some places subways extend as far as fifty feet below the surface. To an observer the living streams flowing through these channels underneath the surface of the earth is marvelous.

The unusual conditions and the many nationalities in the city of New York make it necessary that special plans for work be laid out, and that special kinds of work be conducted, differing somewhat from the course pursued in most other fields.

"Those working Greater New York must have special plans by which to work that field, and the same working forces should unite in the matter of building up the general interest.

"Greater New York must stand in a different relation to the General Conference than the surrounding territory, and interests which are different will have to be considered in a different light as far as missionary work is concerned. Greater New York is a world of itself, and should have, in some respects, different management from that of the surrounding localities.

"In Greater New York, the Lord has many precious souls who have not bowed the knee to Baal; and there are those who through ignorance have walked in the ways of error. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the

Life."—*"Testimonies for the Church," Vol. VII, p. 38.*

The workers in this important field seem to have a keen sense of the importance of these inspired statements, and all are earnestly laboring with the end in view of quickly finishing the work.

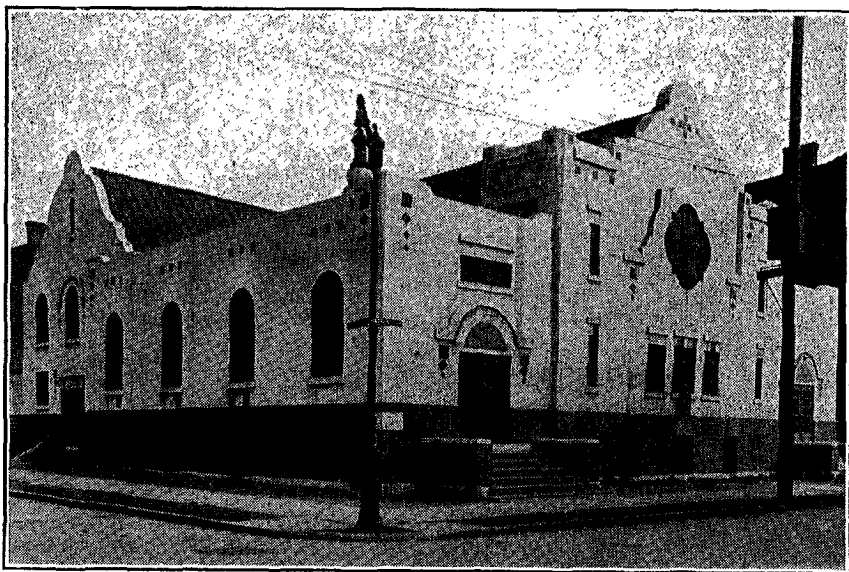
The address of the president, J. E. Jayne, set before the conference some of the most interesting items of past experiences, with suggestions for plans and policies for future work. The report of the secretary-treasurer, Brother N. C. VanHorn, indicated excellent growth in all departments during the last two years. The increase in tithes and offerings showed that in that great center our people are giving very liberally for the advancement of the cause. The offerings for missions for 1919 exceeded the conference quota more than \$6,000;

ing. At the present time the Greater New York Conference is considering the purchase of a very desirable property, which, if secured, will furnish just such a home as the church needs, and will provide an admirable means for hastening on the work in Manhattan.

J. K. Humphrey, who has charge of the work for the colored people in Greater New York, reported for that department. The church of which he is pastor is the largest colored church in our denomination.

B. E. Miller, pastor of the Brooklyn German church, reported for that division. The same favorable conditions and substantial growth were indicated by his report.

D. N. Wall, superintendent of the German work in Manhattan, gave a very encouraging account of the advancement



SEVENTH-DAY ADVENTIST CHURCH BUILDING, BROOKLYN, N. Y.

the tithes for the same year amounted to more than \$92,000, which was a large increase over those of the preceding year. The most encouraging feature of this report was the growth in membership, which indicated that about 550 had been added to the churches during 1919.

On account of the great problem of carrying forward the work for the various nationalities, the field has been so arranged as to give each district and nationality the most careful supervision and help. The reports of these different districts were extremely interesting. J. C. Stevens reported for his district, which includes the English work in Brooklyn. He is pastor of the Brooklyn church, which has more than 400 members. A most excellent work is in progress in that section. C. B. Haynes, superintendent of Manhattan and The Bronx, reported decided progress in that part of the field. This part of New York is the great congested center, where it has been very difficult to get a foothold. A large and strong church now exists in this section of the city, and a strong evangelistic effort is in progress throughout the entire year. As yet this church has no church build-

ing. We were greatly interested in the report of T. T. Babienec, superintendent of the Russian department. A good beginning has been made, and plans are in operation for greatly strengthening this work. A beginning has been made among the Finns of New York. A. G. Swan, superintendent of the Finnish department, spoke very encouragingly of his work. The report of Louis Zecchetto, superintendent of the Italian department, was of unusual interest. He told of the vast Italian population

of the work in that section. We are making a good beginning in the Hungarian work in New York. J. F. Huennergardt has charge of that department, and presented a most encouraging report.

Carl Svenson, who, with his coworkers, is laboring for the 90,000 Swedes, spoke very encouragingly of the increase in membership in his church and of their hopes for the future.

Louis Malsvick gave a report of his experiences and of the work that is in progress in the Danish-Norwegian department. They now have a strong church, and the prospects for his work are good.

We were greatly interested in the report of T. T. Babienec, superintendent of the Russian department. A good beginning has been made, and plans are in operation for greatly strengthening this work. A beginning has been made among the Finns of New York. A. G. Swan, superintendent of the Finnish department, spoke very encouragingly of his work. The report of Louis Zecchetto, superintendent of the Italian department, was of unusual interest. He told of the vast Italian population

within the city, and of how this number is being constantly augmented. He spoke in encouraging terms of the beginning that had been made, and of the rapid growth of his work. Miss Emma Wells, acting as superintendent of the up-State department, gave a good account of the increase in tithes and offerings and the membership of that section, and presented one church—recently organized—to be received into the conference.

Space will not permit more than a reference to the excellent reports of the regular departments, such as the Sabbath school work, reported by Mrs. J. E. Jayne, secretary of the department; the home missionary work, reported by Walter R. Apdrews; the medical work, reported by Miss S. N. Pulis; and the colporteur work, reported by Frank D. Wells. In all these departments it was shown that a decided growth had been made during the last two years.

One of the features of this conference most interesting to me was the practical work carried on by the medical department. Under the leadership of Miss Pulis, quite an army of practical nurses has been trained, and great help has been brought to the families of our people and through them to their neighbors and friends, by the practical and effective training in hydrotherapy and simple treatments that has been provided.

We were pleased to have with us at this meeting several laborers from the General and Atlantic Union Conferences, who gave most efficient help.

Throughout this meeting an excellent spirit prevailed, and the very best co-operation was in evidence. Not one word of discord was heard in public or private. The Lord came very near to his people as they worked and planned and worshiped together.

J. E. Jayne was re-elected to the presidency of the Greater New York Conference for the coming term.

E. K. SLADE.

\* \* \*

## REVIEW AND HERALD ANNUAL MEETING

THE sixteenth annual constituency meeting of the Review and Herald Publishing Association was held in Takoma Park, Md., Feb. 9 and 11, 1920. At this meeting reports were rendered by the manager, the heads of the various departments of the institution, and the managers of the branch offices.

The blessing of the Lord was seen in a marked manner last year, resulting in the sale of a greater quantity of literature than during any previous year. The total volume of sales for 1919 amounted to \$1,290,022.89 at retail value. This was a gain of \$430,949.24 over the sales of 1918.

The total net earnings of the association for 1919 were \$83,155.49. This represents a net profit of 6½ per cent of the total retail business. According to our by-laws, supplemented by a resolution of the association one year ago, a tithe of this amount, \$8,315.55, also one half the gain after deducting the tithe, \$37,419.97, or a total of \$45,735.52, is set aside for the year as a donations reserve for appropriation by the General Conference to advance work in missionary enterprises. Deducting this amount

from the total gain leaves \$37,419.97 of the earnings of 1919 to be added to the present worth, and to be used, unless otherwise appropriated, for the development of our home work.

At the present time, according to a vote of the General Conference Committee, the money in the donations reserve account is being used in erecting and equipping a publishing plant in Canada. A site for this plant has been chosen at Oshawa, Ontario. Much of the material which will be used in the construction of the building has already been purchased, and part of it has been delivered. As soon as weather conditions will permit, construction work will begin. Contracts have been made for the purchase of part of the machinery, delivery to be made next fall, when it is hoped the building will be finished and ready for occupancy.

The by-laws of the corporation were amended, making permanent provision that hereafter the tithe of the institution and one half of the remaining net surplus be set aside each year to a donations reserve account, to be spent on such enterprises only as may be recommended by the General Conference at either its Spring or Autumn Council.

The constituency voted heartily to accede to the request of the General Conference that we accept Canada, Great Britain, and South Africa as fields for special promotion of the publishing work. This means that the Review and Herald will use its resources in assisting in the upbuilding of the publishing work by helping them to obtain suitable facilities, and, if necessary, in furnishing men.

The Review office is a training school. During 1919 five of our best workers were sent to mission fields; three, Brother E. B. Jones and Brother and Sister W. A. Scott, going to India to connect with the publishing house in that country. Brother L. B. Dye was sent to Shanghai to connect with the publishing house in that place, and Brother Chester Rogers, stenographer, was sent to China as secretary to Elder I. H. Evans. In addition to those named above, definite appointments and calls have been made for our workers, for various fields, so that it seems likely that many more will answer the mission call in 1920 than did in 1919.

There was no change made in the board of directors. Following the adjournment of the annual meeting the General Conference Committee and the board of directors in joint session appointed the editors for the various periodicals. There was no change made in the editorship of any of the papers. On a few, however, an additional assistant or special contributors were appointed.

The constituent members who were in attendance from the field report that prospects for increased sales were never better. This, and our other publishing houses were established for no other purpose than to help bring a knowledge of the soon return of the Saviour, and in this work we trust that God may add his blessing in a larger degree during 1920 than in any previous year.

L. W. GRAHAM, Sec.

\* \* \*

THE overcrowding of educational institutions in the United States is paralleled in Great Britain. Cambridge reports 6,000 students, twice the pre-war average.

## PRESS BUREAU PACIFIC UNION CONFERENCE

Report for Four Years, 1916-19

"THE daily newspaper is without any question the best advertising medium for the church, unless you are seeking to secure the attention of a particular group of people, who may best be reached through a class journal, or unless you want to attract the attention of a limited number of people to a specific proposition." In these words Charles Stelzle, the well-known church worker and author, sums up the value of church news items in the daily press, as compared with other advertising agencies.

In explaining his reasons for this view, Mr. Stelzle says that "the newspaper has the advantage in appearing every day, therefore it is always up to date. It is read by practically every man and woman in town, and if an item of unusual interest is printed, it is talked about by everybody in the city. The newspaper is sought after by the reading public. It is not looked upon with suspicion. Indeed, most folks have the utmost confidence in the paper which they welcome into their homes. Therefore it is not necessary to overcome the prejudice of the reader, as might be the case with some other forms of publicity. Newspapers usually have large circulations, some of them issuing enormous editions. The newspapers reach more people than can be reached in any other way."

The last available census returns show 3,037,129 persons living within the borders of the Pacific Union Conference. In fulfilling the commission of the Master to preach the gospel to every creature, our task is to reach this great multitude. Forty evangelists, holding four efforts a year and preaching to 500 persons in each effort, would be obliged to spend nearly forty years warning these people, and by that time a new generation would have arisen, and the work would need to be done all over again.

The modern printing press is the answer to our great problem of heralding the gospel to the masses in a single generation. The development of the newspaper as a rapid means of communicating information has been brought about in the providence of God, we believe, for the very purpose of doing its part in warning the world speedily and effectively. Electricity flashes a message around the world in an instant, the linotype rapidly puts the words into type, the double octuple rotary press whisks a great ribbon of paper between its printing rollers at express-train speed, the automobile and electric car deliver the papers swiftly to all points, and the world's news is conveyed to the minds of millions within a few hours after it happens.

During the past four years the editors of the 750 newspapers published in California, Arizona, Nevada, Utah, and western Colorado have printed no less than 5,195 articles concerning Seventh-day Adventists—about our institutions and the Bible truths we hold. If placed in a single strip, these would reach more than half a mile. They contain approximately 1,650,500 words. Some conception of this vast amount of reading matter can be gained when it is known that the nine-volume set of Testimonies con-

tains 4,809 pages of reading, or about 1,761,250 words; therefore the newspapers in our union field published matter during the last quadrennial period nearly equal in quantity to that found in the entire nine volumes of the Testimonies. A year ago the *Signs of the Times* alternated an eight-page paper with one of sixteen pages. Issued in that way, it would take two years to print as much matter as appeared in the newspapers of this field during the period covered by this report.

It may be of interest to you to know that newspapers of the California Conference published 250½ columns; those of the Northwestern California Conference, 145 columns; Northern California, 190½ columns; Central California, 236 columns; Southern California, 401½ columns; Southeastern California, 340¾ columns; Inter-Mountain Conference, 37¾ columns; Nevada Mission, 17½ columns; and Arizona Conference, 35 columns, making a grand total of 1,654½ columns for the entire union field. In 1918, 1,258 items were published; last year, 1,362.

During the past four years our principal camp-meetings have been reported for the newspapers. Almost without exception the editors have been pleased to receive the copy submitted. Thus we have been enabled to present to the public our doctrinal views. Articles have appeared dealing with the Sabbath question, the nature of man, the state of the dead, the millennium, the judgment, the second coming of Christ, the new earth, and kindred topics.

Those who attended the camp-meetings last year remember Elder F. C. Gilbert's convincing presentation of the Sabbath truth, and his powerful appeals for men and women to take their stand to keep God's commandments. They will remember, too, how those not of our faith rose to their feet by the score, expressing their determination to obey God. It was through the advertising agencies employed that these persons were led to attend the meetings. Only eternity will reveal, in full, the results achieved.

Our efforts have been in full harmony with the spirit of prophecy. This instruction is found in Volume VI, page 37: "As far as practicable, let the important discourses given at our camp-meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds." Again, in "Life Sketches," page 214, we read: "I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. . . . The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."

Many of our workers have used the newspapers to good advantage. John Knox made himself friendly with the newspaper editors while holding an effort in Orange last summer, with the result that the wife of one of these editors accepted the truth. Her husband also, was much interested. Besides this, an excellent interest was awakened among the people of that city.

The business men of Orange invited us to hold our camp-meeting there,

offering us free grounds, free water, free lights, and the use of the high school manual training building for our cafeteria. This offer the brethren accepted. The prestige gained for us in Southern California has enabled us to secure free camp-meeting sites in a number of places during the last few years, including Santa Ana and Anaheim. Business men of the latter city added to these courtesies a cash bonus of \$250.

During an effort held in Tropico in 1917 by Philip Knox and Celian Andross, the *Glendale News* published a column report of the sermon each day. The editor of the *News* has also kindly given space to many articles about our work and the weekly discourses delivered at the church here, feeling that such items are of general interest to his readers.

C. L. Snodgrass says of his work through the newspapers: "I have had the privilege of using all the space that I have asked for, and could have had more had I availed myself of the opportunity at all times."

L. E. Brant says that during 1919, fifty feet of articles were published for him in newspapers at Redlands and the Palo Verde Valley. He reports that forty-three were baptized from an effort that he and L. E. Folkenberg held at Redlands. "We know of some who accepted the truth from an interest created by the reports in the papers," he adds.

California newspapers were of great assistance to us during the Sunday law campaign last year. Although the issue was pending before the legislature, not before the people at the polls, yet we found that in creating sentiment against the proposed Sunday law, the newspapers wielded a tremendous influence. We know definitely that at least 100 articles, in the form of editorials or otherwise, were printed, revealing the inconsistencies and dangers of the proposed law. How many more were published we cannot say.

The editor of the *Byron Times*, an up-to-date weekly, not only published copy we sent him, but took the pains to write us a personal letter, in which he said: "I shall be glad to go to the bat for you this week with big screeching headlines and red ink, and will send you copy in special envelope. It will be a big one, and I hope you will be pleased. You may expect a long list of signers throughout the district where the *Byron Times* circulates, and in Stockton, too." Ten days later this editor sent us a list of names signed to petitions, which he, himself, had secured by solicitation.

That we continue to make large use of the newspapers is important in view of the possibilities before us. The foes of religious liberty are not asleep. According to its annual report, the National Reform Association, during its recent World's Christian Citizenship Conference, succeeded in inducing 260 daily newspapers to publish a full page of illustrated plate matter, secured articles regarding the meetings in 150 other papers, sent articles for publication in the newspapers to 250 delegates, besides ten different articles to 233 religious periodicals throughout the country.

The Lord has told us: "We must take every justifiable means of bringing the

light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential."—"*Testimonies for the Church*," Vol. VI, p. 36.

In harmony with this admonition, shall we not as workers, so far as opportunity presents itself, write for the newspapers the important truths which God has placed in our own minds and hearts? Shall we not be thoroughly awake, and ready, as faithful watchmen, to proclaim to the multitudes, "The hour of his [God's] judgment is come"? Shall we not give "precept upon precept; . . . here a little, and there a little," admonishing a world in sin, "Be ye reconciled to God"?

As ambassadors of the heavenly King, let us deliver faithfully to the great audience that must hear it, the message given us. Let us utilize to the utmost the efficient agency of the daily and weekly press, seeking ever for the guidance of the Holy Spirit, that our labor may bear fruit for the heavenly kingdom.

FRANK A. COFFIN.

\* \* \*

### RECOLLECTIONS OF THE MESSAGE

I HAVE just been reading the Anniversary number of the *REVIEW AND HERALD*, and as I have looked into the faces of old familiar friends, it has aroused many recollections of the past. My whole life has been in close connection with the advent message. I was born about the time my parents accepted the advent doctrine under the preaching of William Miller in 1843. They were firm believers in the cause of truth to the close of their lives, and were true to the message. It called for much self-denial and sacrifice in those early days, for its friends were few and mostly poor in this world's goods.

After the passing of the time when they expected the Lord would come, the 22d of October, 1844, a few of the most earnest and faithful ones were at the home of my father (Hiram Edson) praying and studying the prophecies to learn the cause of the disappointment. After prayer they started out to visit some who had been interested, and were going through a cornfield, when suddenly father saw a bright light shining around him and heard these words, as if spoken by an audible voice: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testimony."

The others passed on, but soon noticed that he was not with them, and looking back, asked what was the matter. He replied, "Brethren, there is new light for us."

They began to study the prophecies, and the light on the subject of the sanctuary came to them, which fully explained the cause of the disappointment. O. R. L. Crosier then wrote the article mentioned in the *Review* a few months ago. He was at my father's, and finances being low and those interested in the message having used all their ready means in proclaiming the message, my mother sold her solid silver teaspoons and half of her large spoons to pay for having the article printed in the *Day Dawn*. That also opened up the subject of the seventh-day Sabbath.

The conference to which Brother and Sister White were invited, as noticed on page 8 of the Anniversary Number of the Review, was held at father's house, near Port Gibson, N. Y. Nearly all the Sabbath keepers at that time met there, and my parents entertained them, the sisters sleeping in the house, and the brethren in the haymow. Father cleaned and seated his barn floor to provide a place for the meetings. That was a time which called for self-denial and sacrifice. Brother and Sister White were in very close circumstances. Father sold his sheep and gave \$1,500 to help them.

Another conference was held at father's not long after this, and a mob of forty gathered in the dooryard, intent on breaking up the meeting. They rushed into the house, and laying hold of one brother, dragged him to the door. Another brother stepped up and ordered them to let him go, when one of the mob took a griddle from the stove and struck him, cutting him badly over the eye. Father then walked boldly out into the crowd and said, "I won't give up my faith if you cut me into inch pieces and feed my flesh to the foxes of the desert and to the fowls of the air." The Spirit of God accompanied the words with such power that the crowd all withdrew, and the brethren had a quiet meeting.

I, with my parents, attended the meeting at Ballston Spa, N. Y., at which it was decided to move the Review office to Rochester, N. Y., and buy a Washington hand press. I well remember hearing father say, "We, no doubt, will have a power press before the close; maybe two or three." It required a great stretch of faith at that time, but what do we see today?—Many large power presses in various parts of the world, running day and night, sending out the message of truth by the tons. The work begun in such poverty and weakness, has grown mighty and strong, and God will carry it to a glorious consummation. There is still a great work to be done, but he will finish the work, and cut it short in righteousness.

Nearly all the faces shown in the Anniversary Number of the REVIEW and HERALD are familiar to me. The first page of the *Present Truth* looks very familiar. I well remember reading it when a child. I have no recollection of my parents' keeping Sunday.

I truly praise the Lord that he has kept me in the love of the truth, while many bright and shining lights have gone out in darkness. Time has continued much longer than we expected, but it has been through the long-suffering of God, who is not willing that any should perish. But it will not always wait. Jesus will soon come, and may reader and writer be able to say, "This is our God; we have waited for him, and he will save us."

Mrs. V. O. Cross,

Houston, Texas.

✻ ✻ ✻

THE first delivery of mail by airplane from this country to any foreign country was accomplished recently when a commercial air service, with headquarters at Miami, Fla., sent a plane from there to Nassau, in the Bahama Islands, with fifty pounds of mail. The distance is 210 miles.

## Educational Department

W. E. HOWELL - - - - - Secretary  
O. M. JOHN - - - - - Assistant Secretary

### READINGS ON RURAL SCHOOLS

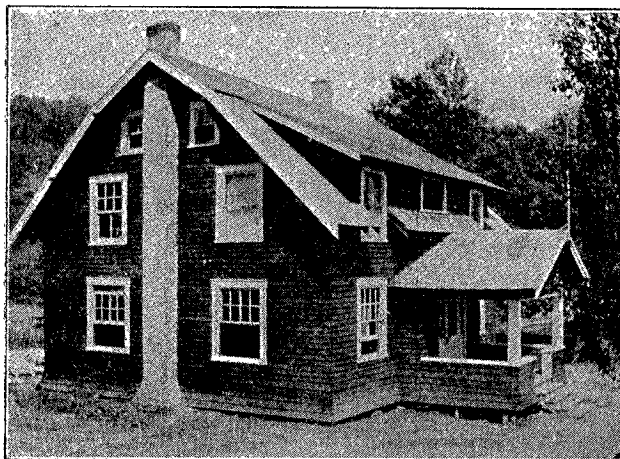
Sabbath, April 17, 1920

NOTE.—Let the leader select Scripture reading and suitable songs, also appoint good readers. The offering for this Sabbath is to be devoted to our needy rural schools, and it is the earnest wish of the Educational Department that a liberal offering be received.

✻ ✻ ✻

### RURAL SCHOOLS

EVERY loyal rural school in the South is a potent factor in the spread of the gospel as taught by Seventh-day Adventists. These schools are conducted for the community in which they are situated, and do not reach far beyond the



ASSEMBLY HALL, PISGAH INDUSTRIAL INSTITUTE

limits of a common school district. But the influence of these schools is far-reaching. The children attending them are impressed with the spirit of the teachers and are led to respect their faith. Little by little they come to the knowledge of the message, and some of them accept it. Thus the work is built up in these rural districts.

The difficulties under which these teachers work are hard to describe. Many a good man and woman have investigated the manner of conducting the schools, and then have turned back to their farms in the more favored parts of the country and taken up work where living conditions are easier; but other self-sacrificing men and women, facing the difficulties, have given their lives to this work, and such will reap a great reward in the kingdom.

The South has beautiful farming districts as well favored as many places in the North and West, but such a district is not the place where a rural school can operate successfully. The needs of these schools have not been well supplied in the past. It might at first seem that one should conduct a school without any help, but the majority of small farmers find it hard to get a living even for their families, much less to operate a school in connection with their homes. We trust the people who are to donate

to the rural school fund on Sabbath, April 17, will take into consideration the fact that if one were to conduct a school in connection with the farm, it would necessitate a large expenditure of money and time. We hope our people everywhere will be liberal with these rural schools, remembering them with dollars instead of pennies; for the more that is given, the more schools can be conducted, and the more people will hear the message.

S. L. WIGBT.

✻ ✻ ✻

### PISGAH INDUSTRIAL INSTITUTE, CANDLER, N. C.

MANY people out of touch with the real conditions in the South seem to feel that the work here is so well established that the field does not need any special help. That this is not the case can readily be seen from the following facts: The three conferences in the Southeastern Union whose territory is in, or adjacent to, the southern Appalachians are Cumberland, Carolina, and Georgia. Out of a total of 345 counties in these conferences, only fifty-three contain organized churches of our people, and only five additional counties have more than ten believers. This leaves 287 counties where little or no work is being done. Of this number, 202 counties are without a single representative of the truth. What virgin missionary territory!

From the foregoing statement of present conditions it will be seen that the following statement from the spirit of prophecy is still applicable:

"Messengers of mercy are needed, not merely in a few places in the South, but throughout the whole field. Rich and poor are calling for light. Men and women should now be offering themselves to carry the truth into the highways and byways of this field. There are thousands who might give themselves to God for service." "Let Sabbath keeping families move to the South, and live out the truth before those who know it not. These families can be a help to one another, but let them be careful to do nothing that will hedge up their way. Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons." —"Testimonies for the Church," Vol. VII, pp. 220, 227.

To make a beginning in carrying out this instruction would require at least two or three families in a county. This would mean five or six hundred families at once for these unentered counties.

It is the purpose of the Pisgah Industrial Institute to assist, in every way possible, these families and others who may desire to work in this field. The institute is at Candler, N. C., nine miles from Asheville, in one of the most beautiful sections of the southern Appalachians. A farm of 165 acres, a school building, dining hall, small sanitarium,



shops, and a number of cottages for students, faculty, and patients,—these constitute our principal facilities. The special object of the institute is the training of teachers, nurses, and other community workers. These workers are prepared, by means of agricultural and other industrial occupations, to support themselves in their work. On the farm and in the garden they may learn the conditions and methods of agriculture peculiar to the mountain sections. In the school shops they are taught how to use the materials found in the hills and the mountains in the construction of simple homes and other buildings needed. In the kitchen and other domestic departments they are instructed in the preparation of new foods from the different products of the section, how to economize in the making of clothing, etc. Those who expect to engage in teaching are given practice in teaching in the community school conducted by the institute.

"All that men as missionaries for God can do for this field should now be done; for if ever a field needed medical missionary work, it is the South. . . . Small sanitariums should be established in many places."—*Id.*, pp. 57, 58.

In harmony with this instruction, a small sanitarium is in operation here. The students are taught how to treat the sick without the facilities of a large sanitarium. It is our purpose to build and operate the plant so simply that its equipment can be duplicated in many mountain districts where students may settle. The workers going out from the school are urged to provide facilities for medical missionary work as an integral part of their community work.

The value of the all-round training afforded by the institute should be presented to those who contemplate entering the rural work in this part of the South. Many failures by those who have entered the field in the past have been due to a lack of training in the field itself. Every failure on the part of those who enter the field discourages others from coming. It is the desire of the teachers and other workers of the institute to share with the new recruits what they have gained by their years of struggle in building up the work here. We hope that many will respond to the call of these 202 unentered counties.

E. C. WALLER.

\* \* \*

#### ROME INDUSTRIAL SCHOOL, ROME, GA.

MORE than five years ago, through a chain of circumstances, we found ourselves, a family of four, tenants on one of the most rocky and unproductive farms to be found in this part of the State.

We were entire strangers, not only to the people and their ways, but to the soil and the crops that such soil might be coaxed to produce. We had next to none of this world's goods, but we felt that God had a purpose in our being here, though from a human viewpoint it was a little hard to discern what it might be.

Some people began to come to see us from curiosity, but with the wary prejudice with which all strangers, especially tenants, are regarded. We were friendly to all, and began to seek out the sick

and suffering, and quickly to help in any way we could. We won the confidence of the children around us, and in a few months started a small school of fourteen pupils in one room of our little old cabin. This school grew to twenty-two pupils.

Needless to say our crops did not keep pace in prosperity with our school. The first two years they were almost failures, and this, together with loss of stock bought on credit, was, and is yet, a cause of discouragement, but it seemed there was no way but to go on.

It became necessary to build a schoolhouse to care for the constantly increasing number of pupils. We solicited among business men in Rome, our nearest town, eight miles away. We secured material at reduced prices, and with what little the patrons could give, and by doing all the work without hiring labor, we finally got it completed and paid for.

Soon after starting our school in the new house, the farm was sold, and we had to move. We rented an adjoining place, a much better farm, and moved



ROME INDUSTRIAL SCHOOL

the schoolhouse to its present location, where for more than three years we have held from seven to nine months' school each year, with an enrolment of from thirty to forty-six. This year we have a fine organ, which is greatly enjoyed by all. This place has now been bought by a Seventh-day Adventist in Rome, thus giving permanency to the work here.

We have nursed in every family for miles around, and have quietly talked of Jesus' soon coming and the necessary preparation for it. The people are very friendly, and read our literature, and we are free to teach the Bible in the school.

Elder B. W. Spire visited us one Sunday last summer. The people came to service, and seemed greatly pleased with his stirring sermon on the "Signs of Our Times."

These people do not move around much, and read only newspapers when they read anything, and our ministers cannot find them nor get a hearing until some one has won their confidence. Sometimes a canvasser finds his way out here, and now a few of our neighbors have copies of "Bible Readings" and of some of our small books; but they need the personal touch; they need live Christians to live the Christlike life before them and point out the signs of the blessed Lord's return.

Last fall we found two places that seemed very promising for rural schools. One was on a good road about ten miles

from Rome, where within a radius of about three miles there were more than forty children who had never had a school within reach. In another neighborhood conditions were found to be about the same. We saw a woman and six children on the steps of an old cabin. When asked about school, she said: "Law, lady, we ain't got nary school; wisht we did fer these kids." Many of these young people have bright minds in spite of the lack of advantages.

If more of our people could feel a burden to spend their lives in unselfish service for these dear people, the work of teaching and warning would progress more speedily. We long for the end of the harvest and the grand reunion.

W. W. BROWN.

\* \* \*

#### COVE CREEK SCHOOL, COVE CREEK, N. C.

As quite a full report of the work here appeared in a recent number of the REVIEW, I will mention only a few important items. It has been evident

from the first that Satan was greatly opposing the work here, and so we have been waiting patiently for the moving of the Spirit. Although the enemy has succeeded in closing up the old schoolhouse against my day school and Sabbath services, he has met with several defeats. The believers are at present meeting at my house for Sabbath services, and I have secured the use of a small

room in an old box house for school purposes. I already have eleven children from Adventist homes, with about three more to come. I have been teaching only a few weeks, so cannot tell about those not of our faith. We have only an open fireplace for heating, but the children are so anxious to learn that they make no complaint.

We have secured some material toward the erection of a building of our own, and hope to build as soon as warm weather comes. To make our work permanent, we need a little piece of land; but as yet we have not been able to secure any. We are also hoping to install a gristmill and a lath mill before long. A lath mill would be a good source of income for us. I think there is a gristmill in sight.

We made good use of our opportunity to visit the sick during the late epidemic, and were thus enabled to break down much prejudice. Some lives have been saved and much suffering relieved. We have been waiting for a chance to heap coals of fire on our worst enemy's head, and the prospects seem good for a chance. I kindled the fire a short time ago by cutting some wood for him, when all but the mother were sick.

GEORGE E. CRAWFORD.

\* \* \*

THE elevator to success is not running; take the stairs.

## FLAT ROCK SCHOOL, DOUGLASVILLE, GA.

It was the first of September, 1915, when a little company came to Douglasville, Ga., and began to "make brick," as it were, "without straw." By hard labor and the help of kind neighbors, we were able to open school the first Monday in January, 1916. Our total enrolment that first year was not more than twenty, as all other schools had started before ours.

From that time, by the aid of farm products, kind friends, and the rural school fund, we have been steadily growing, not only in the development of the school but also in the building up of the land and in the matter of general influence throughout this section. Where a feeling of strong prejudice once existed, we now see very little if any.

It seemed advisable to carry on a medical work in connection with the school work. We therefore have a very small but neat building, hardly big enough to carry the name "sanitarium,"

ready started, and we had accommodated young people for the conference, it was the natural outcome for the Georgia Conference to buy our interest and carry on the work of training young people in the same place. This has been done, so next year the school will be both a conference school for the young people of this State and a community school for those round about who wish to attend.

It is not the plan to discontinue in any way the rural community work. This plan may be different from any that has ever been tried in the denomination, but I believe it will prove a successful one. I wish all might see the splendid influence our Christian young people exert over the young people who come in from the community. It might appear that the standard of the school would be lowered by such a mixture, but, on the contrary, there is a consciousness of being "living epistles," and that helps to maintain a practical, everyday religion worthy of observation and imitation.

munity and boarding students together. I mention these facts to encourage others who ought to be in some line of intensely practical usefulness.

So taken up with our plans and methods were the people of a certain community about eight miles away, that they persuaded one of our students from that community to leave our school and start a school for them. She did this reluctantly, but felt that the need was so great she could not refuse. She conducted a fine little school of twenty-five or more pupils.

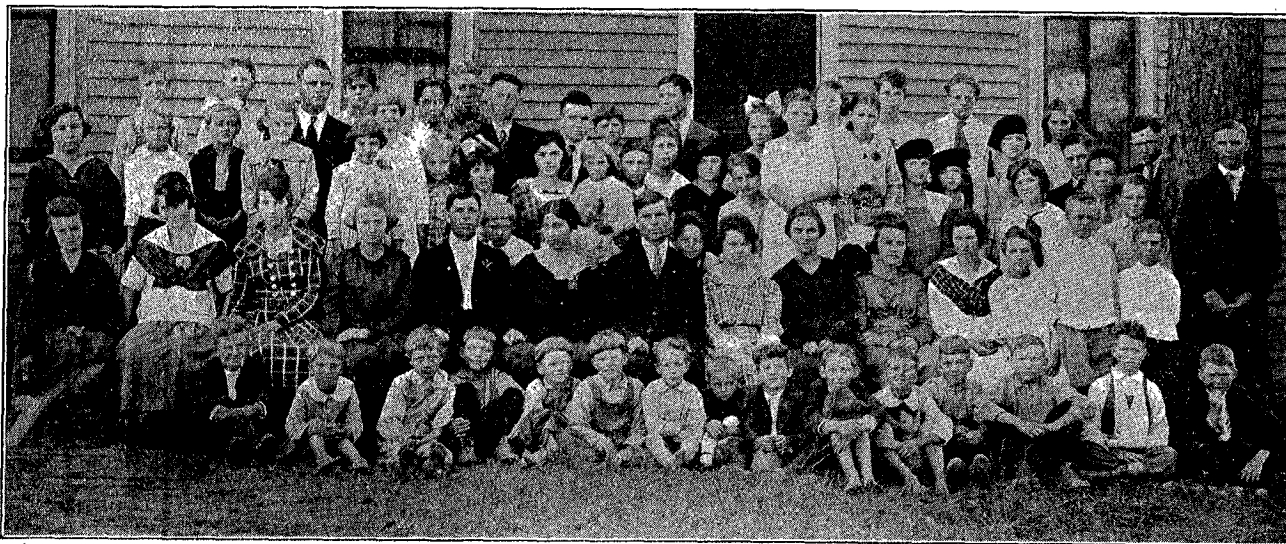
Young people and older ones, should we not take hold of this work while there is a demand for it and while other conditions are still favorable?

W. S. BOYNTON.

\* \* \*

## HELPING OUR RURAL SCHOOLS

THE query has arisen in the minds of some as to the best channel through which to render financial help to our rural schools. Unfortunately some have



STUDENTS ATTENDING FLAT ROCK SCHOOL, DOUGLASVILLE, GA.

which stands in the county as the only thing of its kind. We have with us two excellent trained nurses, who co-operate with the town and county physicians. Our work in the summer is largely with surgical cases. In the winter the nurses spend most of the time in the homes of the people, and they have indeed had wonderful experiences in saving life. Surely this phase of the Lord's work is the entering wedge. I believe it has been one of the chief factors in making us acquainted with the people and in obtaining their confidence.

From the very first our school has accommodated both boarding and community students. However, we have always operated in harmony with the recommendations of the Loma Linda Council, which provided that each conference shall care for the training of its own young people. We feel that this is right, and since that Council we have accepted such boarding students as were recommended by our conferences. It seemed best for us to take a number of boarding students, as Georgia had no training school for its young people.

As the work throughout the State became stronger, it was evident that Georgia must have an academy sooner or later; and since this rural work was al-

Ever since I have been in the South, it has really been my purpose to demonstrate the fact that it is possible to carry on rural work and yet have the counsel and co-operation of the conference officials. My love for this work is stronger than ever, and I long for the time to come when more of our conferences will take hold of this branch of the work in a more definite way. I hope that many will read the statement in Volume VII of the Testimonies: "Let Sabbath keeping families move to the South, and live out the truth."—Page 227. We have many times been made to realize what this statement means. When we first came to this field and became acquainted with different people, I began to pray that the Lord would give us certain souls. As a result eight or ten are now in the truth, to say nothing of others who may have been more influenced than we realize. At present there is a particular interest in our immediate neighborhood, and the near future should see more results.

This year we have community students representing thirty or more homes. Some form of Bible lesson is given in every grade. We often hear that this is the best school in the county. Our enrolment for the year has been 103, com-

given money to persons representing themselves to be in charge of rural schools in the South, and have afterward learned that these persons were not working in harmony with our organized work, but were in some cases actually antagonistic to it. Such experiences lead our brethren who earnestly desire to help these schools to ask what channel they shall use in order that their money shall accomplish the greatest good for these schools.

In considering this question the following three points should be kept in mind:

1. The General Conference Committee, with world-wide needs to provide for, never makes a call for any special purpose or enterprise without first determining that a real need exists which can be met in no better way than by a general appeal to the generosity of our church members.

2. The person who can make the most eloquent appeal for a given enterprise or field does not necessarily represent the most needy field even though it may seem to his hearers that he does. A speaker of much less talent may represent a much needier field or enterprise, but be unable to impress the minds of his audience with its needs as did the

other man. For this reason the General Conference Committee has discouraged our missionaries' making appeals for money for their particular fields, and has asked them to assist in increasing the gifts of our people to the general mission fund out of which our mission fields everywhere draw their support. If this plan were not followed, then the mission field that happened to have the most gifted speakers would be the best provided for financially without regard to its needs as compared with other fields.

3. What is true in our foreign mission work is just as true of our rural school work. It is better that a general fund be created from which these schools can be helped than that each school endeavor to send out representatives to solicit help. The General Conference Committee has therefore arranged that once each year a general call be made for funds with which to assist our rural schools. Study is given to the needs of each of these, and help rendered accordingly. Thus no one school has any advantage over another. Help is rendered impartially, and the school having the greatest need receives the most help.

From the foregoing it will be seen that no better or safer method can be followed in giving to assist these schools than to contribute to the annual collection in their behalf.

H. H. COBBAN,  
Asst. Treas. Gen. Conf.

\* \* \*

### OUR RESPONSE

THE church, God's agency for extending his kingdom on earth, should be sympathetic to every call for help, whether from far or near. It has given liberally toward the establishment of training schools in foreign lands in order that children and youth of nations who know not the true God may be taught concerning him.

In the articles just read our attention has been centered on a great and needy work within our very gates. Thousands of men and women and innocent children in the rural sections mentioned merely exist, lying fettered in superstition and ignorance.

The most potent factor in bringing help to these people is the school, for the Christian teacher, through the child, finds ready access to every member of the home. The gospel, ministering to body, mind, and spirit, can bring freedom to every one of these souls in bondage. Lessons in hygiene and sanitation should be taught them, their intellects should be awakened and trained to discover truth and duty, and above all, their hearts should be made to feel the sweet yet mighty influence of the Holy Spirit.

The accomplishment of this work is the object of our rural schools. Those of our number who are devoting their lives to this work are making many personal sacrifices. It is their purpose to live among this rural folk, with their lamp of Christian service trimmed and burning brightly.

We are sympathetic with this important line of missionary endeavor, and feel it a privilege not only to learn more about it, but also to participate in its achievements.

Many of these schools are both poorly equipped and undermanned in teaching force, thus bringing hardship upon those who are struggling under the burden of their operation.

May we not take this opportunity today of responding with a liberal offering, which, under the blessing of God, will revive, strengthen, and enlarge this important work of home missions?

O. M. JOHN,  
Asst. Ed. Sec. Gen. Conf.

## Home Missionary Department

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

### SPECIAL PRAYER

Sunset Vespers, Sabbath, April 3: Our  
Work and Workers in Japan

ASSOCIATED with Elder and Mrs. B. P. Hoffman in labor for the advancement of the third angel's message in the Japan Union Mission are twelve English-speaking workers and thirty-one native workers. The fourteen organized churches have a membership of 309. There are three mission stations and eleven outstations, from which the beacon light of truth penetrates far into the darkness of superstition and error. Elder Hoffman writes:

"In view of the shortage of workers and financial limitations, it was thought that we would have to suspend direct effort in several of the smaller stations, but in attempting to do this we have been clearly reminded that this work is not of man, and cannot be circumscribed. Visiting some of these places, I found that new interests have suddenly developed, and definite calls that cannot be ignored have come to the committee. Some very serious problems present themselves for the future, but by faith we will keep our faces looking forward, and make no provision for retrenching. The word for our day is, 'And still our General, who never makes a mistake, says to us, Advance! enter new territory.'"

The Japan Mission Training School at Tokio has recently been reopened, and about fifty students are in attendance. The Japanese believers are very anxious for their young people to receive a Christian training, and surely the need is imperative, for the field everywhere calls for more and more efficient workers. "We were all impressed," writes one of our workers, "on greeting the young men and women in the training school that they are of the material which, rightly trained, will make good Seventh-day Adventist workers. Professor Webber, who has accepted the position of principal, and his collaborators are encouraged with the prospects, but are carrying heavy work, and need the support of all of us when we pray."

Brother A. N. Anderson, the home missionary secretary for Japan Union Mission, writes: "I have visited most of the churches and companies in this field, and have met many members who are earnestly working. It is my purpose to encourage all to work by personal effort, such as by correspondence and with our church paper, *Tidings of the Message*,

while at the same time endeavoring to set a good example in maintaining good works myself."

In describing a visit to the interior, Brother Anderson speaks of spending Sabbath and Sunday with Brother and Sister S. E. Jacques, in charge of our mission at Sappora, on the island of Hokkaido. We are given the following glimpse of local conditions there:

"Hokkaido is known as the land of the aboriginal Ainu. With its wild forests, its streams full of logs, its homesteads, even more primitive than my own birthplace in South Dakota, its aboriginal names of places, and its broad farms, Hokkaido reminded me of the great West, the land of my childhood. The island is ripe for our literature and for aggressive missionary advance, just as the West was the land of opportunity in the early days of the great Second Advent Movement."

"We have never seen the Japanese people more ready to listen to the teachings of Bible truth," writes P. A. Webber.

"I have never seen the Japanese more determined to win souls to Christ," is the testimony of Elder I. H. Evans.

\* \* \*

### AMONG THE WESTERN UNION CONFERENCES

SHORTLY before the close of the Central Union Conference session in Kansas City I hurried to Keene, Tex., to attend the closing portion of the Southwestern Union Conference session. I was just in time to assist in the consideration of the home missionary work at this meeting. Brother E. R. Potter, the union conference home missionary secretary, had held a convention for several days prior to the opening of the conference, and was prepared with a most practical program, in the form of recommendations, for the future work in his field.

While in attendance at this meeting I enjoyed the privilege of spending several hours with the secretaries from the various local conferences in the Southwest. I found them to be a fine class of home missionary enthusiasts, who were heart and soul in the program for the development of a greater work in their respective conferences. It was a real pleasure to meet with them, and to learn of their plans for building up the work of the churches throughout the field. All through these little meetings for mutual study of our problems I was especially impressed with the unity of vision among my associates in the field. This is one ideal we are constantly striving to reach, because of its importance in mobilizing the latent forces in our churches to "universal action."

The sympathetic response on the part of the workers in this union conference is an encouraging omen of the results which will develop during the coming years. Several times I was reminded of words found in Judges 5:2: "Praise ye the Lord" "for that the leaders took the lead in Israel [R. V.]" "when the people willingly offered themselves." One of the most vital essentials to the success of this movement at this time is the inspiration of active leadership. We can expect a great awakening on the part of our churches and marvelous results to follow, when the leaders in Is-

rael take their place at the head of the ranks.

Immediately following the close of the Southwestern Union meeting, I hurried to Glendale, Calif., to attend the home missionary convention of the Pacific Union Conference, which was held just before the opening of the conference session. This convention was one of the most interesting and profitable meetings of its kind it has been my privilege to attend for some time. The various phases of the departmental work were studied thoroughly, and by the close of the meeting a constructive program was outlined to bring before the union conference.

Elder J. A. Stevens, the home missionary secretary of this union, has had a wide experience in evangelistic and ministerial work, and has associated with him in the local conferences men who are acquainted with the work of the church. It was very apparent that the Pacific Union Conference throughout is manned with leaders of wide experience, — leaders who are not novices in their calling, but who have definite convictions and a clear vision of the work before them. This convention proved a real help to some who were encountering problems and difficulties of various kinds in their fields, and in every respect gave an added inspiration to the secretaries for their future work.

In giving this report I feel constrained to mention briefly the excellent work accomplished by Elders A. G. Daniells and R. D. Quinn during the conference. These brethren were given the first two hours of the morning sessions of the conference, and from the beginning the work of awakening the church to action was the central theme around which their studies centered.

In his studies each morning Elder Quinn gave a most practical and helpful analysis of the book of Acts as a home missionary book, emphasizing the thought that in these closing hours of human probation we are to duplicate the spirit of this book. From the day of Pentecost on through the years of the establishment of the apostolic church, the layman's movement was emphasized as the one element of success in those wonderful times. The faithful, humble ministry of thousands of unnamed, unordained men and women, who "were all scattered abroad," proved to be the most potent factor in the successful work of the church in that time, and beyond a doubt, will be the most effective agency for sounding the loud cry of the third angel in these closing hours of human probation.

An excellent report of the home missionary work in the Pacific Union was rendered by Brother Stevens, covering the quadrennial period. A thorough work of organization has been in progress throughout this field in all the churches, and with it a strong program of educational plans has been in operation, all of which brought most encouraging results. Millions of pages of literature have been circulated by our people through the mails and from house to house in various campaigns that have been held from time to time. In this connection the Pacific Union has done nobly in the Harvest Ingathering campaigns during the last few years. For 1919 this union reported \$38,580 raised for missions through this channel, a re-

sult more than double that of the previous year. Under the inspiration of the results of 1919 the secretaries in convention set their combined goals for \$70,000 for 1920.

The home missionary work in the Pacific Union, under the leadership of Brother Stevens and his associates, presents encouraging prospects. Our constituency in this field is larger in proportion to the population than in any other union conference in North America, and with the united work of our faithful members as the inspiration of the movement spreads, it will not be long until the people living in that territory will have been warned of our Lord's soon return.

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement — a work of revival — going forward in many places. Our people were moving into line, responding to God's call." — *"The Time and the Work,"* p. 11. May the Lord move mightily upon his people during these precious probationary hours until a great army shall be seen marching forward to certain victory in the finishing of the work.

H. K. CHRISTMAN.

## Missionary Volunteer Department

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

### A CALL FOR LEADERSHIP

THE greatest hindrance to the finishing of the gospel is lack of consecrated leadership. The real reason, as J. Campbell White says, is that "most people have never yet discovered themselves and their own possibilities." How true this is with the average young person; and how few young men or women have really come to believe that God has a definite plan for their lives, which, if followed out, would prove to be the largest life of service of which that life is capable.

One frequently hears a young man or woman remark, "I wish I could have a different experience and lead a victorious life." Let me again quote Mr. White on this seeming difficulty:

"Nothing more powerfully stimulates a person to live a consistent and victorious Christian life, than the knowledge that his usefulness as a worker depends on the depth and reality of his own present experience of Christ."

Notice, he says "worker," not "doing nothing," or "do-little." There are already too many average Christians in the world today. What God desires is a company of men and women who will undertake to do *all* they possibly can to fulfil the great commission. No man hires a tailor to build him a house, because the tailor has not had the right kind of experience. And yet, many of us expect God, in the building up of his church, to use us and give us fruit for our labor when we have had no personal experience ourselves.

First, the conviction must come to us that God has a definite plan for our lives. Secondly, we must try to find that plan. And thirdly, having found it, we

must consecratedly follow it. In taking these steps we have gained the first principles of leadership, for no one can intelligently help others until he has discovered himself; and no man discovers himself until he yields himself to the will of God, to be used in his service. Too many are facing the kingdom and walking backwards. The very purpose of the gospel of Jesus Christ is to enable men and women to follow it — not to dodge it.

Apart from Christ we can do nothing, but the one who is hid in Christ and believes that God has a definite plan for his life, will surely find victory instead of defeat, and become a power in the work of finishing the gospel to all the world in this generation.

C. E. HOOPER.

\* \* \*

### "WHY DIDN'T YOU RAP ON THE WINDOW?"

A TRUE story is told that has for its center a home in the forests of northern Minnesota, where it is very easy for the children and those unacquainted with the country to become lost. The little girl of this home was permitted to play in the clearing surrounding the house and out a short distance in the woods. The mother, at work in the house, would keep a watch through the window for the child, and would rap on the pane if she got too far away; and then the child would come nearer the house.

But sometimes even mothers forget. On such an occasion the child wandered far from home, and became lost in the dense forest. After some time she was found by a searching party, unconscious. Medical aid restored the child, who looked at the mother for a time as if wishing to speak. Finally, with an effort, she said, "Mother, why didn't you rap on the window?"

I wonder how many of our dear young people have wandered away from the home and the church because no one rapped on the window, no one spoke a word of caution or of help, no one paid any attention, because they thought they had more important duties.

Dear worker, do you know that upon you and me is laid a responsibility — the responsibility of concerning ourselves with, and helping, those who are climbing the hill of life? Many of these young people are wandering — have wandered — away from the places of safety and refuge — home and church — and are now far out in the woods of sin, where the shadows grow ever deeper and darker. It is our privilege to encourage some, warn others, and seek for still others. May the rapping on the windows be clear and distinct, is my prayer.

JOHN C. THOMPSON.

\* \* \*

### CALL FOR PAPERS

PROF. O. F. SEVRENS, the Missionary Volunteer secretary in the Central-Southwestern Luzon Conference in the Philippine Islands, writes that they can use a constant supply of *Instructors, Signs, and Little Friends*. What Missionary Volunteer Societies will undertake to send a package of these papers every week? Write to the Missionary Volunteer Department at Takoma Park, D. C., for the address, and state the number of papers you can send.



## ANOTHER TOKEN OF PROGRESS

SEVERAL months ago the General Missionary Volunteer Department received a copy of the Spanish Standard of Attainment Manual, published in South America. Then more recently came another evidence of progress in the form of the first and second issues of the youth's paper just launched in Buenos Aires in behalf of our Spanish-speaking young people. It is known as *El Monitor de la Juventud*, and is published twice a month. Surely this paper will help greatly to promote the Missionary Volunteer work among our Spanish youth. Do you know of any young people who should receive it? Are there Spanish young people in your community?

## Religious Liberty Department

C. S. LONGACRE - - - Secretary

### SPECIAL INSTRUCTION TO OUR SOLDIER BOYS

SURGEON-GENERAL RUPERT BLUE, of the United States Army, sends me the following letter, together with the information contained in this article. Any of our soldier boys who have been discharged and are disabled and need medical attention, ought to avail themselves of the privileges granted under the War Risk Act which is now being extended to all disabled soldiers throughout the United States. Surgeon-General Blue writes:

"Reports reaching this office indicate that men who are entitled to free treatment by the Government are spending their own money, and in many instances are not getting the attention they should have. The reason seems to be that they are not familiar with their rights under legislation passed since the War Risk Act, especially the recent legislation which provides for medical, surgical, hospital, and sanatorium care by the United States Public Health Service.

"The Public Health Service is especially anxious to reach these men, and feels that it will take a long step in the right direction if it can enlist your support in bringing this matter to the attention of disabled soldiers."

In an inclosure which he sent, entitled "Federal Aid to Soldiers," the following aid is promised:

"In almost every community in the United States there is a discharged soldier, sailor, marine, or war nurse, suffering from some injury or ailment which dates back to service with the fighting forces.

"Often this injury or ailment has made it hard or impossible for them to fit in where they did formerly. They are handicapped and need help; not charity, but mental and physical reconstruction. In many cases such people unfortunately keep their troubles to themselves. They are reluctant to seek aid or advice, for fear their friends might consider them weak. Possibly you know such a person.

"If you do, encourage him to take his troubles to the Government. The War Risk Insurance Bureau and the United States Public Health Service are

especially anxious to get in touch with such individuals. The Public Health Service has set up a chain of reconstruction bases throughout the country for beneficiaries of the War Risk Bureau. These are not army hospitals, nor is there army discipline in connection with them, but rather a system of hospitals similar to the general hospital in large cities except that the treatment is free and goes much farther than in the ordinary hospital.

"Recreation, vocational training, and wholesome entertainment are combined with treatment. While men are being bodily rebuilt, they have the opportunity of learning some useful occupation, or pursuing academic studies. They are taught not only to find themselves, but to better their condition. The environment is as homelike as it is possible to make it.

"A great many men who went into the army have developed tuberculosis and other diseases requiring special treatment. The Public Health Service has separate hospitals and sanatoriums for these patients, where they may get the best treatment known to medical science.

"A large number of soldiers are not yet aware that the Government offers them free treatment. Please tell them."

"WASHINGTON, D. C. (special).—Because discharged, sick, or disabled soldiers do not know the extent of Federal aid they are entitled to, a great many of them are buying their own artificial limbs, paying for medical attention, or neglecting themselves, in spite of the fact that they can get the very best of treatment from the Government.

"Reports reaching the United States Public Health Service from stations where hospitals are in operation for the benefit of discharged soldiers, sailors, marines, and war nurses, show that a great number of men who served in the war and were injured have never fully understood the provisions of the legislation supplementing the War Risk Insurance Act. Under the terms of this legislation the Public Health Service has established hospitals at convenient places throughout the United States for the free treatment of any member of the military establishment whose disability may be traced to service with the military, or naval forces. These are civilian hospitals, not under army discipline.

"The bill provides that the men are entitled to a free medical examination to determine the extent of their disability. If found to be disabled, the War Risk Bureau will pay them compensation according to the extent of the disability, and if the case requires, it will direct that they be admitted to the most convenient Public Health Service Hospital or sanatorium.

"The hospital furnishes artificial limbs, glass eyes, braces for deformed limbs, etc., free. It also examines the eyes to see whether glasses are needed and looks after the teeth. In case of tuberculosis, or other diseases requiring like treatment, special sanatorium treatment is provided. Discharged sick or disabled soldiers, sailors, marines, and nurses are urged to write to the United States Public Health Service, Washington, D. C., for further details."

"A discharged soldier can receive treatment at the hands of the Public Health Service, to which he is entitled as a beneficiary of the Bureau of War

Risk Insurance, through one of a number of channels:

"1. He can apply directly to the examiner of the Public Health Service in his locality, presenting evidence in the form of an honorable discharge of his right to such treatment. He will at once be examined, treated, and provision made for hospital care should such be necessary. The examiner will also instruct and aid him in making out the necessary forms to be forwarded to the War Risk Insurance Bureau, and also the necessary application to be made in order to become a claimant of the Federal Board for Vocational Education.

"2. The discharged soldier can apply to the Bureau of War Risk Insurance by letter, requesting examination and treatment as its beneficiary. The War Risk Insurance Bureau then notifies the District Supervisor of this request, who in turn notifies the patient to report to an examiner, giving the examiner's name and address, and issuing him transportation if travel is necessary to carry out the request. Upon presenting himself to the examiner, he is cared for in the above manner.

"3. The discharged soldier can apply to the American Red Cross, American Legion, to his county or State Board of Health, or to other organizations interested in his welfare, who through the publicity of the War Risk Insurance Bureau and the Public Health Service, will either direct him to the nearest examiner of the Public Health Service or will take up his case with the Public Health Service of the district in which he resides, who proceeds at once to notify the patient to report for examination, as indicated under 2.

"The examiner is authorized to obtain the advice and services of consultants for a patient, should such be necessary, and if hospital care is deemed advisable, to place him in the hospital upon the direction of the district supervisor, either locally, if his case can be cared for locally, or in a hospital unit where the services of special consultants can be obtained. Upon the discharge of a patient from the hospital, a report of physical examination is submitted to the district medical officer of the Federal Board for Vocational Education, and the patient is notified of his rights as a claimant of that board for training, and as he ceases to be a patient of the Public Health Service, his case is turned over to the Federal Board for further disposition." C. S. LONGACRE.

### THE QUADRENNIAL SESSION OF THE SOUTHEASTERN UNION CONFERENCE

It was my privilege to spend a few days at the quadrennial meeting of the Southeastern Union Conference, which convened at Graysville, Tenn., Jan. 27, 1920. The weather was truly delightful, and everything contributed to the success of the meeting. The conference had been preceded by a workers' and departmental institute, which was pronounced a real success. Prof. W. W. Prescott, with departmental secretaries from the General and union conferences, carried the burden of the work of the institute.

The report of the president, Elder W. H. Branson, for the quadrennial period was most encouraging; 2,054 new



believers had been baptized and added to the church, increasing the membership to 5,057, a gain of 55.4 per cent for the four years. Nineteen new churches had been organized, increasing the number of churches from 104 to 123. The increase of membership during the previous three quadrennial periods was 477, 943, and 1,804, respectively.

The report of the treasurer revealed corresponding growth in tithes and offerings. The tithe received during the quadrennial period was \$339,431.05, showing a gain of \$81,842.53. The per-capita tithe for 1919 was \$24.62. The tithe for the first year following the organization of the conference (1907) was \$17,834.90; for 1919 it was \$124,549.18.

In 1918, for the first time the union conference took its place by the side of its sister conferences in raising its full quota for missions. Last year 28½ cents a week per member was reported for the white membership and 25 cents for the colored membership. With great enthusiasm the delegation adopted the new goal of 50 cents a week per member for 1920, including both white and colored membership, assuring us that with the blessing of God the goal will be reached.

Another goal for which the conferences in this union have long been striving, has at last been reached; namely, the entire self-support of the work for the white people. Though the work for the colored people is still dependent to some extent upon appropriations from the General Conference treasury, it is expected that this department of our work in the union conference will become self-sustaining at no distant date.

The growth of our publishing work throughout the South has been truly phenomenal the past few years, and constitutes a marked sign of God's favor. The sales reported in the Southeastern Union Conference for the past four years amounted to \$602,000, while for the previous four-year period they were \$205,642.73. During 1919 the sales amounted to \$263,745.57. The Carolina Conference reported sales to the amount of \$120,480.46 for 1919. During nine months, one person in that conference delivered more than \$8,000 worth of books, thus establishing a new world's record for a single year's work.

The progress in the educational work is worthy of special mention. The Southern and Southeastern Union Conferences have united in building up the Southern Junior College at Ooltewah, Tenn. Prof. L. H. Wood, president of the faculty, rendered a very interesting report of the work of this institution. Its location—seventeen miles distant from Chattanooga—is ideal, and the plan upon which it is operated seems to be in harmony with the pattern given us through the spirit of prophecy. Two good homes, one for the young men and one for the young women, have been erected, and are now filled with our youth who are preparing for some part in this closing work. Upon my visit to the school, I was greatly pleased with the spirit I found among the students.

All departments of the work seem to be receiving due attention, and the outlook for the future of the work in this union is most encouraging.

Elder W. H. Heckman, president of the Ohio Conference, was elected president of the union conference to succeed

Elder W. H. Branson, who is under appointment to Africa as vice-president of the General Conference for Africa. Earl Hackman, of Ohio, was elected secretary of the Home Missionary department. Elder J. B. Locken, who formerly occupied this position, was called to Jacksonville, Fla., as pastor of the church.

The Lord greatly blessed in all the meetings of the conference, and the laborers and delegates returned to their fields with renewed courage, determined to do all in their power to hasten forward the work of this message in all the earth, and thus to hasten the coming of the glad day of triumph.

E. E. ANDROSS.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The difficulty during the war of getting large steamships built on the Great Lakes through the Welland Canal to the Atlantic Ocean for ocean service, led to the beginning of work on the canal to enlarge it as soon as circumstances permit. Previously, in order for ships of any size to pass through the canal locks, they had to be cut in two and then re-assembled at the other end, two difficult and costly operations. In addition to enlarging the waterway, it is also being shortened and the number of locks lessened from twenty-five to seven. Each lock will be eighty feet wide, and long enough to accommodate a vessel 800 feet in length and of 42½ feet lift. The total length of the new canal will be about twenty-five miles.

—Realization of the dream of a railroad from Hudson Bay to Patagonia has been brought nearer as a result of the recent Pan-American Financial Conference in Washington. It is estimated that a journey by rail from the arctic circle to the tip of South America, approximately 10,000 miles, could be made under good traffic conditions in sixteen to eighteen days. At present twenty-four days are required for the 5,871-mile sea voyage from New York to Buenos Aires. This dream of a transhemisphere trunk line, running almost the entire length of the two American continents, was born in the brain of Hinton Rowan Helper, a Southern writer and former United States consul in South America, more than fifty years ago.

—One of the former German possessions acquired by England in her share of the spoils of war, is Nauru, or Pleasant Island, situated near the equator in the Pacific Ocean. The island contains about 5,000 acres of practically solid phosphate rock. Arrangements have been made to divide the product between England, Australia, and New Zealand, to be used for their agricultural development.

—The circulation library has been an untold blessing, and now comes the "Traveling Art Gallery." The artists' association of Indiana has a collection of their paintings representing the scenery and other characteristics of that State, and are exhibiting them in a chain of towns. They are left in each place for about ten days, and admission is free.

—The largest city in that half of the world lying south of the equator is Buenos Aires, Argentina. Sydney, Australia, ranks second.

—A completely equipped branch of the London City and Midland Bank has been established on the former German liner "Imperator." This is the first steamship to offer such accommodation to passengers.

—A steamship company has been organized under the title, "The Black Star Line." Its boats will run between Canada, United States, Central and South America, and Africa. The interesting feature is that the stock is all owned and the line managed by American Negroes.

—There were 80,000 men, women, and children killed in the United States last year through accidents, and more than 250,000 seriously injured, according to Sidney J. Williams, secretary of the National Safety Council, which met in Chicago recently. This is a larger casualty list than the army had in nineteen months of war.

—Cancer, one of the most dreaded of the diseases that attack humankind, is increasing in America and throughout the world, according to the United States Public Health Service. Census figures show that in 1917 more than 61,000 persons died from cancer in this country, as compared with about 112,000 from pneumonia, 110,000 from tuberculosis, 115,000 from heart disease, and 81,000 from kidney disease.

—Three steamers have already been engaged to carry delegates to the convention of the World Sunday School Association, which will be held in Tokio, Japan, next October. Additional reservations have been made on nearly a dozen other steamers, in some cases amounting to half their full capacity. From the time these chartered ships sail until they return to the homeland, there will be continued plans for pleasure and profit. Daily conferences will be held on the problems of religious education; numerous side tours to China, Korea, and the Philippines and through Japan will be arranged for. Probably one steamer will return by way of Egypt, India, and Palestine.

—Work is to begin this year on the reclamation of the Zuyder Zee, one of the world's greatest engineering projects, by which it is proposed to restore to Holland within thirty-five years what was once hers, but which has been taken away by the storms of many centuries. When the work is finished, not only will the original land be restored, but many thousands of acres which have always been beneath the sea will be ready for cultivation. According to pre-war estimates, the entire work of reclaiming the Zuyder Zee would cost approximately \$88,800,000, but with the increased cost of labor and materials in the past six years, it is now believed the cost will be well in excess of \$125,000,000. The total amount of land to be reclaimed will be 827 square miles, which will constitute a twelfth province of Holland, capable of supporting a population of 300,000. It is expected that in this reclaimed area several cities of ancient trading fame will be restored to commercial importance.

—Cotton staple of a beautiful green shade and of a very fine texture and fiber, resembling lamb's wool, has been produced, after years of effort, by C. F. O'Briant, of Pleasant Grove, Ga. This result has long been sought by agriculturists and scientists, and it is believed to herald a new era in cotton. Mr. O'Briant has announced that he will produce a full crop of the new cotton the coming year.

\* \* \*

## EUROPEAN RELIEF FUND

(Continued from page 32)

Cincinnati (Ohio) church	\$22.70
Miss M. Osborne	2.00
Mrs. Sarah Piper	2.00
Mrs. Schroeder	.25
Mrs. Schwendeman	1.00
R. C. Swan	1.00
Mrs. Sophia Schorr	1.00
Mrs. Florence Tucker	1.00
Miss L. Whitlaw	.50
R. A. Wilson	1.00
Mrs. Chas. Weddendorf	1.00
Mr. and Mrs. M. S. Cemer	10.00
Mrs. McNeil	1.00
District of Col. Conference, remitted	45.00
E. Pennsylvania Conference, remitted	57.65
W. Pennsylvania Conference, remitted	32.00
West Virginia Conference, remitted	5.50
Eastern Canadian Union, remitted	13.00
Lake Union Conference, remitted	319.62
R. M. Caviness	10.00
Christian Help Band, Spencer, Iowa	9.00
Mr. and Mrs. J. E. Shively	10.00
Ada Terwilliger	5.00
Mrs. Vashti Edger	10.10
Jake Brown	5.00
Dora Davis	5.00
W. J. Davis	10.00
Sarah Brown	5.00
Amy Colvin	1.00
Elizabeth Rea	.50
M. E. Brown	1.00
Cleveland (N. Dak.) church	132.00
Medina (N. Dak.) church	260.00
Wallace M. Riffe	20.00
Harvey Groupe	33.00
Minnesota Conference, remitted	53.25
South Dakota Conference, remitted	265.78
North Pacific Union, remitted	307.26
Pacific Union Conference, remitted	649.56
Southeastern Union, remitted	91.48
Southern Union Conference, remitted	13.00
Southwestern Union, remitted	236.08
Western Canadian Union, remitted	316.75
J. N. Loughborough	10.00
A Friend	10.00
John Peterson and family	10.00
A Friend, Mt. Vernon, Ohio	5.00
Mrs. John Bluntach	5.00
A. G. Scott	15.00
Ernest Hanson	2.50
Mrs. T. P. Hopp	5.00
A Friend	1.00
F. J. Harris	10.00
Rose A. Porter	10.00
A Friend	5.00
O. Griesbach	22.50
Emil Sander	20.00
Mattie L. Money	5.00
Mrs. Carrie Simpson	5.00
Mrs. C. J. J.	2.00
Isaac Toews	15.00
Mr. and Mrs. John Isaac	10.00

Total \$14,221.93

## Appointments and Notices

### ADDRESS WANTED

Information concerning the whereabouts of Mrs. Susanna Fry, formerly a member of the Dugger (Ind.) church, is desired by Mrs. Lydia Kilgore, 460 Calaveras Ave., Fresno, Calif.

All those indebted to the late Leslie H. Waters are requested to communicate with his father, John T. Waters, 916 S. Lincoln Ave., Massillon, Ohio.

### 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.

F. B. Numbers, Madison, Ohio. Continuous supply of Life and Health. Does not receive enough copies.

Charles Dunham, Middletown, Conn. Signs, weekly and monthly, Watchman, Life and Health, Youth's Instructor, and Little Friend.

\* \* \*

### 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.

"Please pray for my healing," is the request of a West Virginia sister.

A brother in Alabama asks prayer for the healing of his wife and daughter.

A brother in Ohio asks prayer for healing of congestion in the head, which physicians pronounce incurable.

An isolated sister who has not had the privilege of attending church services for seven years, desires our prayers that she may have strength to continue faithful.

Writing from Oregon, a sister requests prayer for her brother and his family, who are just beginning the observance of the seventh-day Sabbath in the face of bitter opposition.

\* \* \*

### TRAINING FOR NURSES, PARADISE VALLEY SANITARIUM

The Paradise Valley Sanitarium Training School for Nurses desires consecrated young men and women to enter the new class, which will begin Aug. 1, 1920. Through an affiliation with the Ellen G. White Memorial Hospital in Los Angeles, a portion of the nurses' time will be spent in training there. Write for application blank and calendar to Superintendent of Nurses, Paradise Valley Sanitarium, National City, Calif.

## OBITUARIES

Edwards.—Mrs. Nellie Edwards fell asleep at the St. Helena (Calif.) Sanitarium, Feb. 15, 1920, aged seventy-two years. So far as is known no relatives survive. For many years she was a devoted member of the Seventh-day Adventist Church, and especially liberal in giving to foreign missionary enterprises. She sleeps in hope.

K. M. Adams.

Gerould.—Mary M. Gerould was born in Mount Morris, N. Y., and died Feb. 18, 1920, aged seventy-four years. She rejoiced in the third angel's message for thirty-six years, and sleeps in Forest Lawn Cemetery, Detroit, Mich., awaiting the coming of the Life-giver.

J. O. Ferris.

Purol.—Aryln Elaine, daughter of Mr. and Mrs. Louis Purol, was born Jan. 11, 1917, in Detroit, Mich. After a short illness of pneumonia, she fell asleep Jan. 31, 1920.

J. O. Ferris.

Kottke.—Mrs. Ernestine Kottke was born in Regenwalde, Pomerania, Germany, March 2, 1842, and died at her home near Lena, Wis., Feb. 12, 1920. She accepted present truth in 1880, and remained loyal to the end of her life. Five of her eight children are left to mourn, but they sorrow in hope.

W. H. Westermeyer.

Vaughn.—Femelia E. Mallott was born near Petersburg, Ind., Jan. 1, 1859. At the age of twenty-one she was married to W. E. Vaughn. In 1900 she heard and accepted the third angel's message, remaining faithful to the end of her life. Sister Vaughn died at the place of her birth Jan. 10, 1920. She is survived by three of her five children.

J. W. Hofstra.

Palmer.—Sarah Jane Palmer was born in Bethel, Wis., June 12, 1904, and died at Marshfield, Wis., Feb. 12, 1920. Sadie was a student at Bethel Academy, and gave her heart to God for the first time during the last Week of Prayer meetings. She expected to be baptized this spring. Her mother, three brothers, and four sisters mourn, but they sorrow in hope.

H. H. Hicks.

Park.—C. G. Park was born in Alden, Mich., July 23, 1888. In 1918 he was married to Miss Lilah Prentice. For nine years he was a faithful member of the Seventh-day Adventist Church. His death occurred at Grand Rapids, Mich., Feb. 4, 1920. His wife, two children, his mother, and two sisters mourn, but they sorrow in hope.

R. J. Nethery.

Aycock.—Armita Doma Aycock was born June 3, 1843. She accepted the third angel's message through reading our literature, and for twenty-five years was a loyal believer in the faith held by this people. Her death occurred Nov. 1, 1919; interment was in the Abilene (Tex.) cemetery. Three sons and four daughters mourn, but they sorrow in hope.

George W. Spies.

Medburg.—Emma Florence Ramsey was born near Hebron, Wis., July 9, 1859. She was married to Byron Medburg March 13, 1888. Several years ago Sister Medburg accepted the doctrines held by this people, and at the time of her death, which occurred at Ft. Atkinson, Wis., Jan. 24, 1920, was a member of the church at Hastings, Nebr. She is survived by two sons, an aged mother, one sister, and five brothers.

H. H. Hicks.

Bresce.—Ruth Katherine Rhoads was born Oct. 21, 1898. She was married to Floyd Bresce, a young minister in the South Dakota Conference, Aug. 28, 1918, and fell asleep Feb. 6, 1920, after a short illness. The bereaved husband, and her parents, with her brother and sisters, are comforted in their sorrow by the hope of a resurrection morning soon to dawn, for the deceased was a devoted Christian, and sleeps in Jesus.

E. T. Russell.

Wallace.—John Wallace was born at Bird Lake, Mich., May 1, 1845. He served his country during the Civil War. In 1868 he was married to Mary E. Taylor, who died eight years later, leaving one child. In 1879 he was again married, and his wife, with one son, is left to mourn his death, which occurred at Pittsford, Mich., Jan. 19, 1920. For thirty-six years he was a believer in the third angel's message, and now sleeps in Jesus.

Ennis V. Moore.

Bowes.—George Willard Bowes was born in Hartley, Iowa, Aug. 22, 1883. He united with the Seventh-day Adventist Church in 1898, and remained a faithful member of the same until the end of his life. His death occurred at Long Beach, Calif., Jan. 28, 1920. His wife, formerly Miss Anna La Fave of Hawarden, Iowa, two little sons, his parents, two brothers, and five sisters mourn, but they sorrow in hope of the resurrection morning soon to dawn.

W. A. McKibben.

Walker.—John Russell Walker was born in Warsaw, Ind., Oct. 13, 1888. He was graduated from the nurses' training course at the Hinsdale (Ill.) Sanitarium in 1911, and remained with the institution until 1914. His marriage to Miss Mercia Moore, of Holdrege, Nebr., took place Sept. 16, 1914. He was a member of the Seventh-day Adventist church at Berrien Springs, Mich., and fell asleep in hope of eternal life. His death occurred at his home near Berrien Springs, Feb. 7, 1920.

C. A. Russell.

**Bowe.**—Edwin Alexander Bowe, of Batavia, N. Y., died Feb. 22, 1920, aged 76 years. For thirty-five years he was a staunch believer in the third angel's message, and he fell asleep in hope of eternal life. His wife and four half-sisters mourn.  
R. B. Clapp.

**Harkey.**—W. R. Harkey was reared near Naples, Tex. In 1910, at the age of about fifty years, he was baptized and united with the Seventh-day Adventist Church. He remained faithful until his death, which occurred at his home near Avery, Tex., Jan. 18, 1920. His wife and five children survive.  
Clyde H. Bledsoe.

**Brown.**—Margaret Dickson Brown was born in Glasgow, Scotland, more than a half century ago. She came to this country in 1912, and settled in Detroit, Mich., where she heard and accepted present truth. She sleeps in hope of the first resurrection. Her husband, one daughter, and two sons mourn.  
J. O. Ferris.

**Fonda.**—Henry I. Fonda was born at Cohoes, N. Y., Aug. 22, 1857. He accepted the third angel's message in 1907, and remained faithful to the end of his life. For eight years he served as elder of his local church. His widow and two sons mourn his death, which occurred at Schenectady, N. Y., Feb. 1, 1920.  
H. A. Vandeman.

**Woodruff.**—Edna Straight was born in Faribault County, Minnesota, in 1865. In childhood she was converted and united with the Seventh-day Adventist church at Hillsboro, Wis. March 26, 1890, she was united in marriage to Joseph Woodruff. Her death occurred at the home of her sister, near Yuba, Wis., April 26, 1918. Her husband survives.

**Haas.**—Henry Central Haas was born in Detroit, Mich., and died in Pittsburgh, Pa., Jan. 30, 1920, in his twenty-ninth year. He was married to Miss Pearl Wheeler, of Battle Creek, Mich., in 1911, who, with their two children and his mother, is left to mourn. The deceased a short time before his death gave evidence of a desire to make his peace with God.  
W. J. Blake.

**Ackerman.**—Frances Lenore Cartright was born at Pilot Mound, Iowa, Feb. 27, 1898. She united with the Seventh-day Adventist Church at the age of eight years. Her marriage to W. P. Ackerman took place Sept. 30, 1917. Hers was a beautiful Christian character, and she fell asleep Feb. 15, 1920, in hope of eternal life. Her husband, one son, her parents, two sisters, and two brothers mourn.  
Geo. W. Berry.

**Aguelard.**—Mrs. Aguelard was born in England, but came to this country several years ago, making her home in Battle Creek, Mich., where she recently died after a brief illness. The deceased was a faithful member of the Seventh-day Adventist Church. So far as is known, Sister Aguelard had no relatives in this country excepting her husband, who at the time of her death was ill in the West.  
W. J. Blake.

**Pierce.**—George A. Pierce was born in New York State April 2, 1840. The family moved to Nebraska sixty-five years ago. In 1870 he was united in marriage to Lida Aldrich. At the age of seventy-six he was baptized and gave evidence of a changed life. He rests by the side of his companion until the resurrection morning. Three of his five children survive.  
Geo. W. Berry.

**Kemmerer.**—Sallie A. Bergert was born in Berks County, Pennsylvania, April 6, 1884. She was married to Edgar M. Kemmerer Dec. 4, 1911. During the summer of 1916 Sister Kemmerer accepted the third angel's message and united with the Seventh-day Adventist Church, remaining a faithful member until her death, which occurred Dec. 12, 1919. She is survived by her husband and five of their seven children.  
H. G. Gauker.

**Bjork.**—Victor Bjork was born in Brooklyn, N. Y., March 13, 1890, and died in Battle Creek, Mich., in his twenty-ninth year. His father and sister survive. Victor was baptized and united with the Seventh-day Adventist church in Burlington, Iowa, at the age of twelve years, remaining true to his Saviour until the end of his life. He received his education at Cedar Lake Academy and Emmanuel Missionary College.  
W. J. Blake.

**Gobeil.**—Virginie Gobeil was born at St. Léon, Quebec, Canada, in 1857. About 1880 she accepted the third angel's message, and after uniting with the Seventh-day Adventist Church went to Battle Creek, Mich., where she took the nurses' course. After engaging in medical missionary work for several years, she returned to Montreal and opened a sanitarium, where many sufferers found relief. She was a true missionary, and spent her life in loving service for others. Her death occurred Feb. 23, 1920. Two brothers and one sister mourn, but they sorrow in hope.  
L. F. Passebois.

**Mead.**—Harry Mead was born in Fergus, Mich., March 14, 1891, and died at his home in St. Charles, Mich., Feb. 22, 1920. He was reared in a knowledge of the third angel's message, and some eight years ago was baptized and united with the Seventh-day Adventist church at St. Charles, Mich. In 1912 he was married to Miss Minnie Pologue, who, with his mother, one brother, and one sister, is left to mourn. He was an exemplary young man, loved by every one, and they sorrow in hope.  
E. I. Beebe.

**Anderson.**—John Anderson was born in Sweden, Dec. 28, 1854. He came to America when about thirty years of age, settling at Ruthven, Iowa. There he was converted and united with the Seventh-day Adventist Church. Later he moved to New Mexico, where, in 1903, he was married to Christina Dorothea Fredrickson. He died Feb. 25, 1920, firm and triumphant in the faith. He is survived by his wife and one son and one daughter.  
Matthew Larson.  
(Swedish paper please copy)

**Warner.**—Mary Lucinda Culver was born near Lansing, Mich., Feb. 14, 1847. In 1879 she was united in marriage to Elliston Warner, of Quincy, Mich., and to them were born six children. Sister Warner united with the Seventh-day Adventist Church in 1888, and remained a faithful believer in the message until her death, which occurred at St. Petersburg, Fla., Feb. 27, 1920. Her husband and two children survive.  
C. R. Magoon.

**Cory.**—Carrie M. Babcock was born in New York State, May 23, 1845. The family moved to Michigan in 1858, and she has resided in Battle Creek for forty-two years. She was married to Frederick E. Cory, May 4, 1864. Sister Cory was a firm believer in the truths of the third angel's message, and fell asleep Jan. 23, 1920, in hope of a part in the first resurrection. One son and one daughter, with her mother and two brothers, are left to mourn.  
W. J. Blake.

**Schmidt.**—John Schmidt was born Oct. 18, 1873. From his birth he was afflicted, yet was always kind and cheerful. About fifteen years ago he was truly converted, and from that time until his death was a faithful, devoted Christian. He fell asleep at his home in St. Joseph, Mo., Feb. 18, 1920. His mother, one sister, and three brothers survive. "Let me die the death of the righteous, and let my last end be like his!"  
Helen B. Holm.

**Garrison.**—Miss Emma Jane Garrison was born in Philadelphia, Pa., March 13, 1855. She gave her heart to God early in life, but a knowledge of the third angel's message did not come to her until September, 1919, when she was baptized and united with the Seventh-day Adventist Church. Her death occurred Feb. 1, 1920. She sleeps in Jesus awaiting the call of the Life-giver.  
Allen R. Boynton.

**Rendleman.**—Sarah Jane Cantrell was born Jan. 30, 1898. At the age of fifteen she united with the Seventh-day Adventist Church. In 1918 she was married to B. L. Rendleman. Her death occurred Feb. 25, 1920. Interment was at Florence, Mo. She is survived by her husband and one child.  
D. U. Hale.

**Speaker.**—Alphus F. Speaker was born June 28, 1869, and died Feb. 27, 1920. He united with the Seventh-day Adventist church at Ft. Smith, Ark., about three years ago. His wife, one son, and two daughters mourn their loss, but they sorrow not as those who have no hope.  
N. R. Hickman.

**Bothwell.**—Harry S. Bothwell, only son of Mrs. Elsie Brownrigg, was killed in action Sept. 28, 1918. His age was twenty-eight years.  
T. S. Bowett.

**Worden.**—William Worden died at the Wisconsin Veterans' Home, Feb. 6, 1920, aged seventy-seven years. His wife, three sons, and one daughter mourn, but they sorrow in hope. Brother Worden loved the third angel's message, having accepted it some thirty years ago, and was a subscriber to our church paper as long as he could see to read its pages.  
F. F. Petersen.

**Pangman.**—Wilmore Hope Pangman was born in Hamiota, Manitoba, Canada, June 11, 1898, and died Feb. 22, 1920. Wilmore was reared in a Seventh-day Adventist home, and took a definite stand for the Master in 1918, when he united with the Bradworne Seventh-day Adventist church. His parents, four brothers, and three sisters survive, but they sorrow in hope.  
Geo. H. Skinner.

**Jones.**—Christopher Jones was born in Ruatan, Bay Islands, Honduras, Nov. 29, 1865, and died Feb. 15, 1920. About seventeen years ago he accepted the third angel's message through the labors of Elder H. C. Goodrich, and for many years served acceptably as church elder and in positions of responsibility in the mission field. His wife and seven children survive.  
W. G. Kneeland.

**Welch.**—Benjamin Hubbard Welch was born Dec. 28, 1854, in Athens, Me., and died Jan. 28, 1920, in Takoma Park, Washington, D. C. He was reared and nurtured in the Adventist faith by his widowed mother. In 1872 the family moved to Battle Creek, Mich., and a few months later Mr. Welch began to work in the Review and Herald Publishing Office. Since that time, with the exception of some time spent in teaching typesetting and printing in the Battle Creek College, he being the first to teach these trades in connection with a Seventh-day Adventist school, and about ten years spent in canvassing and Bible work, and a few years in private business, he was constantly engaged in work at the Review and Herald Publishing House, both in Battle Creek and in Washington, D. C. The last two and one-half years he was practically confined to his bed on account of failing health. About January 22 he developed broncho-pneumonia, which terminated fatally in a few days. Through all of his weary months of bodily suffering, he maintained his courage, faith, and unwavering trust in the Lord and the speedy triumph of the third angel's message. He leaves one son, one daughter, and a faithful and devoted wife, who ministered to his every need and comfort day and night for more than two years.  
C. S. Longacre.

#### ELDER J. M. HOYT

Elder J. M. Hoyt, who has been connected with the work since 1908, died at Madison, Wis., Feb. 15, 1920, aged thirty-four years. The greater part of his life was spent in West Michigan. While attending the academy at Cedar Lake a deep spiritual impression was made upon him; and later, at Grand Rapids, Mich., he gave his heart to the Lord, and united with the Seventh-day Adventist Church.

In May, 1906, he was united in marriage to Miss Tina Jorgensen, who died in September, 1915. In 1908 he began work in the West Michigan Conference. His work was successful, and at the camp-meeting at Charlotte in 1911 he was ordained to the gospel ministry. For several years he served on the conference committee.

In the fall of 1917 he accepted a call to labor in the North Wisconsin Conference, and just before leaving for that field he was married to Miss Ruth Harlan. He located at Spooner, Wis., and last fall after the tent effort at Hudson, moved to that city to look after the interests of the work there.

After the Lake Union conference at Battle Creek, he visited a few of the churches in West Michigan, and upon arriving at his home in Hudson, took to his bed and was not able to do any more active work. The great burden upon his mind during his sickness was the little company at Hudson, and their spiritual welfare.

By his genial, kindly ways he won a large circle of friends. He was a strong believer in the value of Christian education, and was continually working for the interests of our schools. By his death North Wisconsin has lost a loyal minister and a good counselor, and the church a true-hearted supporter.

The funeral service was held at Greenville, Mich.  
J. J. Irwin.



WASHINGTON, D. C., APRIL 1, 1920

EDITOR FRANCIS McLELLAN WILCOX

 ASSOCIATE EDITORS  
 W. A. SPICER G. B. THOMPSON L. L. CAVINESS  
 C. P. BOLLMAN

 SPECIAL CONTRIBUTORS  
 A. G. DANIELLS L. R. CONRADI I. H. EVANS  
 W. T. KNOX J. L. SHAW E. E. ANDROSS

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

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

THE Year Book for 1920 is nearly through the press, and will soon be ready for distribution.

MAIL from the Far Eastern Division office reports that they are working on the statistical returns for 1919. "Our baptisms for 1919," we are told, "will probably exceed 1,200."

We learn from the General Conference that Elder C. E. Knight, superintendent of the East Caribbean Missions, has accepted the call of the European Council to go to Spain; also that Elder R. W. Parmele, of Florida, has accepted the call to the superintendency of the Central American Missions.

THIS week the General Conference Committee is holding meetings in Takoma Park, which are attended by union conference presidents and departmental members available. It had not been planned to call a Spring Council this year; but with home and mission field business accumulating, it was decided to call a limited Spring Council before the departure of a number of the committee for Europe.

THE itinerary of Elder A. G. Daniells during the last few weeks has been a strenuous one. Since his return with Elders W. T. Knox and W. A. Spicer from his European trip, he has visited union conference meetings in the Lake, Central, Pacific, North Pacific, and Columbia Unions, besides a number of centers of our work in various parts of the country. Elders W. T. Knox, L. A. Hansen, and R. D. Quinn accompanied him to some of these gatherings. One who feels that some of the journeys taken by our leading brethren are junketing trips, affording them much personal pleasure, would be sadly disillusioned if they were to accompany them on their rounds. A growing, progressive cause requires active superintendence. One great means for the unifying of this work through the years has been the labors of our faithful General Conference workers, who have carried to all parts of the field the

general plans for the prosecution of the work. May the Lord sustain our brethren as they journey by land and by sea, as did Paul and Barnabas, carrying the gospel message to earth's remotest bounds.

WE are sure that Elder C. W. Flaiz will appreciate the long-needed rest which comes from his relaxation of effort after eleven years of earnest labor in the North Pacific Union Conference. His worn condition made it necessary for the burdens of that union to be placed on other and stronger shoulders. Elder A. R. Ogden was called to take up the work. We earnestly hope that Brother Flaiz will be given strength and energy to continue in the work to which he has been so loyal for so many years. We feel confident that there is still much work for him to do.

### DEATH OF MRS. O. A. OLSEN

THE many friends of Sister O. A. Olsen will be pained to learn of her death, which occurred at Melrose, Mass., March 17. A funeral attended by her two sons, Alfred B. and Mahlon E. Olsen, was held at that place. Her remains were brought to Washington, and after a brief service on Sabbath afternoon, March 20, they were placed to rest by the side of her husband. This faithful couple rest in bright hope of glorious immortality. The angel of God marks their resting place, and they will be called forth to triumph with the message to which they devoted their lives.

### AN UNUSUAL EXPERIENCE

A FEW Sabbaths ago it was my privilege to meet with our church at Toledo, Ohio. Elder B. F. Kneeland, who is pastor of our church in that city, told me that after the sermon there would be a baptismal service. We are glad that baptisms are being frequently held in our churches everywhere, as the advent message is rapidly finding the honest-hearted both in city and country.

But this occasion differed from the usual service and was a unique one in my experience, though it doubtless is not so unusual in our large cities of cosmopolitan population.

As is usual, the candidates were examined before the rite was administered, but inasmuch as some of them did not understand the English sufficiently well, Elder Kneeland's questions were translated into Hungarian by Brother George Polinkas.

It was indeed interesting to hear the words of our English pastor translated into what sounded like meaningless words to most of us who were present, for the benefit of the candidates who were going forward in baptism.

As the questions were addressed to them in their native language, the eyes of the candidates lighted up with that firm determination to follow their Lord and Master which unites all Adventists together, without respect to what their nationality may be; and though we did not understand what was being said, it was plainly evident that the candidates were ready to follow their Saviour in this solemn rite.

It is our hope that such occasions as this may become frequent in the churches in our cities of large cosmopolitan population, and that many of the foreigners now found in America may hear the gospel message of the soon coming of Jesus, and that God may use them to bring a knowledge of that same blessed hope to those of other tongues, not alone in this country, but in other lands. And such will be our experience if we heed, as we are endeavoring to do, the words of counsel given us by God's chosen messengers:

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church."—*"Testimonies for the Church," Vol. VIII, p. 36.*

Some thought, years ago, that the only means by which our foreign mission work was to go to the fields abroad was by giving it to the foreigners in this country, who on their return would give it in their own native lands. This has not proved true, and it will doubtless be necessary to send still other workers out from the homeland to learn and master difficult languages in foreign fields. Still, a great supply of efficient workers for the lands which these foreign-speaking people represent will be afforded us from the rapidly increasing number of foreign-speaking Adventists in this country.

May the Lord bless the workers in this home foreign field, that the gospel may speedily be given to every kindred, tongue, and people.

### EUROPEAN RELIEF FUND

#### Donations Received to March 22, 1920

Previously reported	\$10,074.30
Della A. Bradley	5.00
Wm. J. Bradley	5.00
Mrs. E. W. Fleisher	5.00
Matilda Erickson	5.00
Leota Salter	5.00
Manchester (N. H.) church	15.00
E. M. Ball	5.00
Windham (Vt.) church	3.20
Miss Elizabeth Kehrein	10.00
Mrs. M. Anderson	2.00
Miss Alma Carlson	2.00
Mrs. Annie Wilson	.50
Miss Emma G. Reed	1.00
Massachusetts Conference, remitted	107.00
Eastern New York Conference, remitted	3.00
Greater New York Conference, remitted	20.00
Maine Conference, remitted	11.00
Central Union Conference, remitted	847.55
M. C. Whitmarsh	5.00
Mrs. R. M. Anders	1.00
Miss M. Binder	5.00
J. Sumner	5.00
F. Reynolds	5.00
Mrs. C. Crane	3.00
Francis Wheaton	10.00
Mrs. Geo. Behnfeldt	14.50
C. B. Gibson	2.00
Elizabeth Heltzman	5.00
Mr. Bryan	.25
Mrs. A. J. Bowman	2.00
Elder J. H. Behrens	5.00
R. W. Bickett	5.00
John G. Clause	1.00
Mrs. Edna Huggard	2.00
Mrs. Elizabeth Hayman	2.00
Amelia Jackels	1.00
Mattie Kraft	.25
Mrs. Amelia Matafen	2.00
Mrs. Mary Mefford	1.00
Mr. and Mrs. E. Mount	1.00

(Continued on page 30)