

The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, April 8, 1920

No. 15

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

DAY SONG

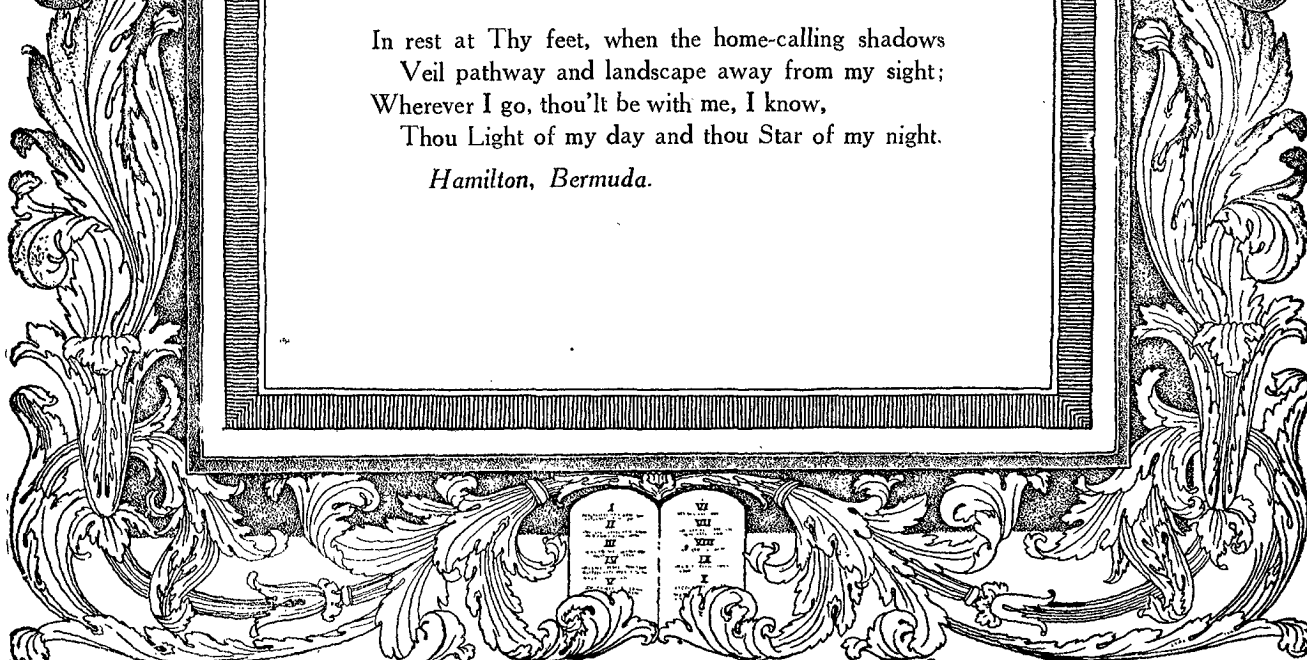
EUGENE ROWELL

Low at Thy feet in the gladness of morning
To offer my praises with bird and with bee,
Close, close would I press till the holy-hemmed dress
Brings healing and comfort and promise to me.

Still at Thy feet when the prayer-hush of noonday
Enfolds in rapt silence cloud, valley, and hill,
In peace I abide until strength is supplied
Through all the long gloaming to follow thy will.

In rest at Thy feet, when the home-calling shadows
Veil pathway and landscape away from my sight;
Wherever I go, thou'lt be with me, I know,
Thou Light of my day and thou Star of my night.

Hamilton, Bermuda.



The Glorious Consummation --- No. 6

Present World Conditions in Their Relation to the Coming of Christ

SPIRITISM

MODERN Spiritism stands before the world today as one of the most remarkable religious movements of the last century. Attended by many startling phenomena, it has spread from its humble beginning in 1848 until now it numbers its believers by the millions. All classes are represented in its following. Men of letters and of science, lawyers, physicians, and even ministers of the gospel, are believers in its claims.

When modern Spiritism first began its manifestations, it was the butt of ridicule and contempt in practically every social circle. Its influence on the minds of men was practically negligible. It had but an insignificant following. But even in those days it was predicted that the time would come when this teaching would assume such proportions and gain such influence that it would become unpopular to speak against it, and even be considered blasphemous to do so.

Fascinating Power of Spiritism

We are rapidly reaching the time just mentioned. A great wave of Spiritism is now sweeping over the world. The editor of the *Sunday School Times* declares:

"Spiritism—less correctly called Spiritualism—is getting a strangle hold on the world again. And when the world runs after a popular falsehood, there are always many professing members of the Christian church, and even real Christians, who run after it too. Both the world and the church today are fascinated by Spiritism as probably never before in all history."

Of its popularity Mr. Stephen Leacock, in *Maclean's Magazine*, says:

"The whole civilized world today (I leave out Germany and Turkey) seems to be passing through a wave of Spiritism—much as our globe is said to plunge every now and then through the nebulous tail of a lost comet. The thing is everywhere. It fills our magazines. It runs riot in our newspapers. We are back again, though we do not admit it, in the days of the astrologers. We keep away from the old words and the ancient terms. We speak of séances and mediums and psychic telepathy. We do not care to talk of witches and wizards. But it is all one and the same thing."

The Psychology of the Movement

There is a psychological reason for this. The sorrow and suffering entailed by the Great War, and by the pestilences which have followed in its wake, are largely responsible for the increased impetus given this movement. Thousands of parents who have been bereft of children, sisters who have lost brothers, wives who have been parted from husbands, are suffering the sorrow and agony of enforced separation. What would they not give for one word from these who were dearer to them than life itself? The realization of this hope is promised by modern Spiritism. It professes to be able to establish communication between the living and the dead, to bring back the spirits of the departed. Taking advantage of the sorrow-stricken world, it plays upon the superstition and credulity of heart-broken men and women. It touches them at their weakest point, and seeks to gain access to their souls through this avenue of easiest approach. As a result thousands are seeking relief and comfort in the spiritistic séance. Public demonstrations are

being given, and these are attended by thousands of earnest seekers.

The Classification of Spiritism

What is its rank and classification among the religious movements of the present day? May we believe its teachings and accept its representations? The foundation stone of this great system is belief in the immortality of the soul. Its mission, as stated in its literature and expressed by its leading exponents, is to convince the world that the dead are conscious, and that they have power to communicate with the living. Does this belief have a basis in the Scriptures of Truth? Does Spiritism bear the divine credentials? It requires only a casual examination of the Bible to demonstrate that the fundamental claim of this great system is wholly without divine warrant or authority.

The Nature of Man

In this life man possesses a mortal, dying nature. Note the following propositions which the Scriptures sustain:

1. God only has immortality. 1 Tim. 6:15, 16.
2. Immortality is brought to light through the gospel, and consequently will be bestowed only on those who accept the gospel. 2 Tim. 1:10.
3. Immortality, instead of being possessed by man at the present time, is set before him as a condition to be sought after. Rom. 2:6, 7.
4. Immortality is not bestowed upon any class of men in this life or at death, but is to be given to the righteous at the second coming of Christ. 1 Cor. 15:51-55.

Condition of Man in Death

When man dies, instead of going to heaven or to hell, or to some intermediate place, he passes into a condition of unconscious sleep, with the grave as his house. The Scriptures plainly declare that the dead remain in an unconscious state till the day of resurrection.

1. During this period they neither love, nor hate, nor envy. Eccl. 9:5, 6.

(Continued on page 5)

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

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., APRIL 8, 1920

No. 15

Do You Enjoy a Christian Experience?

ARE you serving Christ from sense of fear, or because of your great love for him? Do you pray to him to appease his wrath, or because you love this spiritual communion? The Scriptures represent Christ as sustaining many beautiful tender relationships to his children. He is designated by such titles as Father, Elder Brother, Friend, Comforter. Do you know him in these relationships? Is he indeed a father to you? Do you count him as your chiefest friend, and hold with him that fellowship and communion which exists between intimate friends? Is he your comforter? Do you know his comfort in sorrow, in distress, in life's trials?

It is only as you know Christ in these tender relationships that you can indeed joy and rejoice in his service. Then you will labor for him, not from sense of duty, but because the love of Christ constrains you, even as it constrained the apostle Paul. Then you will obey his requirements not as stern, inexorable laws, but because you will be able to say with the psalmist, "O how love I thy law! it is my meditation all the day." Then you will pray, not as a Christian duty, but as a blessed privilege, because you love to commune with the One who has entered into your life more fully than any other.

This experience will bring into your life the fruits of the Spirit, represented in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If indeed to any of us the service of Christ is one of mere form, of stern necessity, let us seek that renewed consecration, that surrender of heart, that giving up of our way and acceptance of his, which will enable him to come in and work in our hearts his work of grace, filling us with his own blessed Spirit and impressing upon us the seal of his righteousness. There are depths and joys and rich mines of Christian experience to which we have not yet attained. Let us seek for these as for hidden treasure.

* * *

The Calendar, the Week, and the Sabbath

A CORRESPONDENT writing from one of the Pacific Coast States says that it is claimed there that when the change in the calendar was made, the 3d of September became the 13th, and at the same time the seventh day of the week became the first; therefore, Sunday is the original seventh day enjoined by the fourth commandment.

Of course the claim is absurd, but merely to say that it is absurd proves nothing, therefore we will state the facts briefly, that our readers may be able

to give them to any who may be troubled in any degree by the wild statement that the change of the calendar from Old Style to New Style made a change also in the names and numbers of the days of the week, so that the first became the seventh and the seventh the first.

Our week is known as the "free week," because it is absolutely independent of the month. The Babylonians and some other peoples had formerly a week that was tied to the month, which was lunar. This was never the case, however, with the Bible week, the week of the Hebrews. They had lunar months, but not lunar weeks, hence their annual festivals, like our own Fourth of July, Christmas, etc., occurred sometimes upon one day of the week and sometimes upon another, but always upon the same day of the month.

The Julian calendar, adopted in the first century before Christ, was eleven minutes and fourteen seconds too long. In the course of a few centuries this difference amounted to ten days, and the spring equinox, which, when the Julian calendar was adopted, occurred on the 21st of March,—just as it does now,—then fell upon the 11th of that month.

Some adjustment was necessary, and in March, 1582, Pope Gregory XIII issued a "brief" ordering that the 5th of the following October be reckoned the 15th. This was accordingly done in Rome, Spain, Portugal, and in parts of Italy outside of Rome. The new calendar was adopted by the Catholic states of Germany the following year, but the Old Style was retained in England until 1752, when by royal decree the 3d of September became the 14th. Russia still uses the Julian calendar, but has the same numbering of the days of the week as other nations. In this respect there is not, and never has been, any difference between the Russians and other peoples, for the very simple reason that the Gregorian calendar never had, and was never designed to have, any connection with the free running week, which has come down to us unchanged, so far as any one knows, from the creation of the world and from the Creator's rest upon the first seventh day of mundane time.

These facts can be verified by any encyclopedia. We have gleaned them from the eleventh edition of the Britannica, which, under the article "Calendar," says this concerning the origin and antiquity of the week:

"WEEK.—The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability." C. P. B.

"Outsiders"

THERE is a word which one frequently hears from some well-meaning members of our church, whose use might well be discontinued. If the users of the word could only realize the self-satisfied, Pharisaical attitude that it seems to imply on their part, they would surely eliminate it entirely from their religious vocabulary. We refer to the word "outsiders," which is inelegantly applied to those not of our faith.

Recently, in a public meeting at which some not of our faith were present, this usage was logically carried to the limit, and one of the speakers referred to the doing of missionary work for "outsiders and insiders." I could not but think how self-centered Adventists must have seemed to the non-Adventists present.

Then, too, there is something offensive about the word "outsider." How would you feel if some one should call you an "outsider"? If you were not accustomed to such use of the word, you would surely be offended. Even if you did understand that the user meant to imply no more than that you were not a member of his church, you would not find yourself drawn toward him or his church.

Paraphrasing the golden rule, "We should speak of others as we would have them speak of us." And we should recall also the divinely given advice to be wise as serpents and harmless as doves. Let us avoid even the appearance of a Laodicean state of self-satisfaction, by ceasing to apply the epithet "outsiders" to those who are not members of our church.

Some expressions, such as "our friends," "our neighbors," or simply "those not of our faith," can well be substituted.

L. L. C.

* * *

Before Our Eyes

WHO is not daily impressed with the swift passing of events significant as showing fulfilling prophecy? The stage is surely being set for the last scenes among the nations.

In the Near East it seems that every day's events tend to align forces in such a way that but a few touches, when the time comes, may easily precipitate the events that European statesmanship and Moslem tradition have so long looked forward to.

In the East forces are gathering in quite a new way, preparatory to bringing East and West into closer contact and into new rivalries of interest.

The "time-honored storm center" of the eastern Mediterranean, which is to be the central stage of the last great struggle, is passing through the most eventful changes of our time.

As never before, we are warned by the swift progress of events to pray and work to do our part. We must pray and work to get this message somehow into these regions now in so disturbed and complicated a situation that we can scarcely speak or write with prudence of the difficulties in the way of missionary entrance. Never were national rivalries so tense, and never was it more difficult for those in the field to know how, or from what base, to press in the workers. We are realizing more and more the force of the word given a few years ago:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything

will be placed to obstruct the way."—*Testimonies for the Church,* Vol. VI, p. 22.

This we experience increasingly in many parts of the world.

In various parts of this country the hearts of workers and students are stirred to answer the call of the Moslem fields, toward which international interest is now especially turned. The Mission Board rejoices in this spirit to volunteer; and while watching to find the ways of approach, cheers these workers on into the conference service here as preparation for the same soul-winning service in the most difficult of fields, that are practically untouched.

But every condition in the world emphasizes the call to prayer. We are not mere spectators of the unfolding Eastern Question as it relates to prophecy. We have a work of our own to do in connection with it. The message of Revelation 14 is to be carried through these and all lands before the final crisis.

Plainly, with national feeling over the world embittered as never before, the hand of God is holding in check the universal whirlwind of strife in order that the gospel may go into these regions now unworked. Every time we think of the strain and stress in the world, it should set us praying and working for these unreached, and as yet unapproached, millions.

"Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers."—*Id.*, p. 61.

W. A. S.

* * *

The Christ of Yesterday Forgotten

"NEVERTHELESS when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

The question asked in this text is a strong way of stating the fact that when the Lord returns, faith will have gone from the earth, save only among his chosen few. Already the world is fast forgetting God and is plunging headlong into eternal ruin. It has taken off the great headlight of divine inspiration and is dashing into the midnight darkness of materialism. The family altar has been dropped from the home, the churches are empty, and the schools are permeated with evolution and materialism. Many longing souls search in vain for the Christ of yesterday; as Mary stood by the empty sepulcher weeping because they had taken away her Lord, so also the soul in need today sobs out the same words, "They have taken away my Lord, and I know not where they have laid him." There has been put in his stead the historic Christ, whom the present generation is taught to reverence only as a moral reformer and the product of social evolution. Churches generally of today are destitute of the spirit, while souls are perishing without hope. Organization and the raising of money is resorted to, to make up the lack, but it is all an empty form. An editor of a recent religious magazine makes the following statement:

"In the sky of modern Protestantism a portentous cloud rises above the horizon, showing the pride of *big money*, *mighty organization*, and *low spirituality*. This cloud is already larger than a man's hand."—*Christian Workers' Magazine*, March, 1920.

We might put with this 2 Timothy 3:5:

"Having a form of godliness, but denying the power thereof: from such turn away."

The most appalling thing about it all is that the situation is getting worse instead of better. The on-coming generation knows less and cares less about God than the present one. "Are American children heathen?" is a startling question asked by a recent writer in the *Ladies' Home Journal*, in commenting on the fact that in the United States twelve million out of twenty-five million children under twelve years of age are absolutely without religious instruction of any kind, either in the home or at Sunday school. If such children were in the mission field we would call them heathen.

But where do we find these children? The same writer says again:

"Religiously neglected children are not all in our slums. They live on our best avenues. Fearing that to force children to a knowledge of religion may turn them against it in later life, is not working out the way easy, indifferent parents think it necessarily should."—*Family Altar, January, 1920.*

The *Expositor and Current Anecdotes*, of February, in speaking on the same subject, gives the following:

"The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above ten years of age; second, there is an army of fifty-eight million people who are not identified with any church, Jewish, Catholic, or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

"If these armies should form in double column, three feet apart, they would reach one and one-half times around the globe at the equator. If they should march in review before the President of the United States, starting on the day of his inauguration, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and eight months to pass the President.

"Those three armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American should rush to arms and wage three great campaigns—a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nurture of childhood."—*Page 460.*

This is a mighty challenge to Seventh-day Adventists, who have the message of God for the hour, and who know that these conditions are outstanding signs of Christ's soon return. We do not have great numbers, wealth, or fame, but we can say with Peter (Acts 3:6), "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

K. L. G.

The Glorious Consummation

(Continued from page 2)

2. They have no knowledge of anything that takes place on this earth. Job 14:20, 21.

3. They are incapable of exercising any thought whatsoever. Ps. 146:3, 4.

4. There will come a time in God's providence, in the day of resurrection, when the dead, both righteous and wicked, shall be awakened out of their sleep, each class to receive its merited reward. John 5:28, 29.

In the light of these statements of Scripture, it is clearly evident that the claim of Spiritism that the dead have power to communicate with the living, has no foundation in the word of God. This, at the outset, stamps this great movement as at variance with the standard of truth.

The True Basis of Spiritism

But if the dead are unconscious, and thus unable to communicate with the living, on what basis shall we account for the supernatural phenomena attending the manifestations of this spiritistic movement?

From the comparison of the great fundamental doctrine of Spiritism with the Scriptures, it is not difficult to determine its classification. It is the modern manifestation of the great principle of evil which for long ages has sought to enthrall the minds of men. It is the working of Satan and his angels, who, because of sin, were cast out of heaven to this earth. Rev. 12:7-9.

At the beginning of its work centuries ago, the same as at the present time, Spiritism heralded as its mission to men the proclamation of the doctrine that death ushers man into a higher state of existence. When God announced to our first parents in the garden of Eden that if they transgressed, they should "surely die," the serpent declared, "Ye shall not surely die: . . . ye shall be as gods, knowing good and evil." Gen. 3:4, 5. From this first recorded falsehood, Spiritism has grown. Through all the centuries since the fall, we can trace its serpentine path in the religions of the pagan world.

Ancient Spiritism

Under the guise of necromancy,—which Webster defines as "pretended communication with the spirits of the dead,"—sorcery, witchcraft, magic, consulting with familiar spirits, and the like, it was represented among the heathen nations of the ancient world, and had standing even in the courts of kings. (See Dan. 2:2.)

It led to ancestor worship, hero worship, and to the deification of the dead. Later, when the Christian church had lost its purity, and had become corrupted with the principles and practices of heathenism, it was incorporated into the Christian faith. Many have unconsciously held beliefs regarding the dead which were in reality the doctrines of Spiritism. Harriet Beecher Stowe voiced her sentiments in the following couplet:

"It is a beautiful belief that ever round our head
Are hovering, on viewless wings, the spirits of the dead."

Against this great evil system the prophets of God in every age have sounded earnest warning. The practice of these mystic arts was declared to be an abomination, and was prohibited among the children of Israel. The practice of witchcraft was punishable with death. Deut. 18:9-12; Ex. 22:18.

The Subject of Prophecy

Modern Spiritism, moreover, is a subject of prophecy. Christ foresaw that in the last days its influence would become so potent for evil that special warning would be needed for the protection of his disciples. In his letter to Timothy the apostle Paul writes: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. In the thirteenth chapter of Revelation, Spiritism is represented as a miracle-working power which by its wonders would deceive those that dwell on the earth, leading them to unite in opposing God and fighting his truth. Verses 13, 14.

Deceiving the Nations of Men

In Revelation 16:13, 14, this same agency is again represented. In this scripture it is plainly declared to be the working of the spirits of devils, who go

out to the kings of the earth and of the whole world, performing miracles to deceive and ensnare their votaries.

The movement of modern Spiritism answers fully to this prophetic delineation. It is fast doing the work which the prophecy declared it would accomplish. In its modern manifestations, it is a last-day development, an indication that we are living in the closing days of earth's history.

Appeal to Human Emotion

And by what more effective means could Spiritism accomplish its work than through the appeal it makes to the fears and the fancies, the affections and afflictions, of the human family? Every home has lost some loved one. Satan and the hosts of fallen angels under his command are well acquainted with the characteristics of the departed. They are able to personate the form and features. They can speak in the same tone of voice. Knowing every incident in the life of the dead, they can speak of the secrets which existed between the departed and his friends. By these means they present evidence which appeals to every natural sense. It was in this manner that Satan deceived Saul, the king of Israel, in personating Samuel the prophet. 1 Sam. 28: 6-14.

The God of all comfort has something better for a sorrowing world than the comfort which personating demons may impart. Christ, the Life-giver, is the hope of the grief-stricken and sorrowing. He himself passed through the gates of death and came forth a triumphant conqueror, bringing with him the keys of the grave. He declares: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." In the glad resurrection morning he will unlock the doors of death and will bring forth to glorious unending life his sleeping children. To that glad hour let every mourner look forward with joyful hope.

Honest People Deceived

Spiritism is ensnaring thousands at the present time. Many of these are excellent people, who unwittingly have been led into this great error. These need to have pointed out to them the dangers and deceptive delusions into which they have fallen. They will gladly welcome enlightenment.

What relation shall we sustain toward this great delusion? The apostle John exhorts us:

"Believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world." 1 John 4: 1.

By what shall we try the spirits? To this answers the word of the prophet:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

By this supreme test Spiritism is found wanting. It stands revealed in its true character as unscriptural and anti-Christian, as the work of the great deceiver and adversary of souls rather than the work of any agency that is interested in the welfare of man either in this world or in the world to come.

Christ alone is the one source of life set forth in the word of God. He is "the way, the truth, and

the life." In him alone we have "promise of the life that now is, and of that which is to come." Our only safety is in following where he leads, in believing his word and obeying its instructions. His Spirit never leads contrary to his word. The Spirit and the word agree. The word must constitute the final test of every doctrine and of every experience. Its authority to the believer will be supreme as against human judgment and reasoning, as against the sight of the eyes and the hearing of the ears. In this unconditional acceptance of divine revelation only will the Christian be safe from the deceptive snares of Satan.

F. M. W.

GLADLY ONWARD

J. M. HOPKINS

"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21.

LET me know that I am walking
In the steps my Leader trod;
"Straight" and "narrow" though the pathway,
'Tis the way that leads to God.

Burdens may be hard to carry,
Thorns may sometimes wound my feet,
Griefs and pains may cast their shadows,
Sometimes there may be defeat;

Still, if I may feel his presence
Close beside me day by day;
Know that he will surely lead me,
That my steps shall never stray;

Gladly then I'll onward journey,
Gladly meet the world's cold frown,
Gladly drink the cup he giveth,
Till I hear the glad "Well done."

* * *

Joys and Trials

W. F. MARTIN

"WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 6, 7.

Not long ago the writer sat in a large meeting, listening to a good minister as he was preaching. During the discourse a remark was made that set in motion a train of thought. His mind ran back over the days gone by. Taking out a notebook, the following was penned as experiences of the past, and the lesson learned:

"My life has been composed of sunshine and shadow, of light and darkness. There have come to me joys and sorrows, anticipations and disappointments. I have realized the fulfillment of my desires, and have tasted the bitterness of defeat. I have had overcoming power and have been compelled to suffer the humiliation that comes from yielding to temptation. I have had days of rejoicing, when all was fair and pleasant. I have gone down into the valley, where the overhanging fog hid away the sun. After all of this, I must say, the last, the most profitable experience, that which has brought to me the most lasting results for good, has been the day of trial, disappointment, and bitter defeat. This has taught me compassion for my fellow men, and has sent me to the secret place, where with scalding tears and on bended knee, I have become better acquainted with Him who sits on the mercy-seat. It was there I received grace and power and wisdom for the days to come."

* * *

THOSE best can bear reproof who merit praise.
—Pope.

"It Is the Last Time"

WALTER S. CHAPMAN

THE period of time covered by the prophecy of Revelation 14:6-10 is evidently a very extended one. It begins with the calling out of a people to carry the gospel in its fulness—the gospel of the kingdom—to all the world, and to announce the solemn fact that God is sitting in judgment deciding the cases of all those who have ever called upon him for salvation. The investigative judgment, as it has been named, began in 1844, the message concerning which marks the beginning of the fulfillment of Revelation 14.

At this time the people whom God was trusting with this service had their attention called to a personal message to them found recorded in Revelation 3:14-22, known as the Laodicean message:

"I was shown that the testimony to the Laodiceans applies to God's people at the present time [1859]. . . . I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."—*Testimonies for the Church,* Vol. I, p. 186.

In other words, this is a message calculated through its instruction to fit for the duties that were to devolve upon them, the people so called out. The result is now seen in the hundreds of missionaries and their assistants who are actively engaged all over the world proclaiming the warning of a soon-coming Saviour.

This army of workers, John states, will be commandment keepers, having the faith of Jesus. Rev. 14:12. This doctrine of righteousness imparted by God and not imputed because of works, is evidently another lesson in addition to the ones taught by the Laodicean message, and one designed to further prepare the people to give the message to the whole world. Revelation 14.

Twenty-seven years ago the instruction came to us to prepare for this work and to take part in the closing work of warning the world against the aims of the Papacy:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—*Mrs. E. G. White, in the Review and Herald,* Nov. 22, 1892.

The giving of these messages of Revelation 14 seems to be cumulative in character and intensity. The first is to be delivered with a "loud" voice, and to be presented to all peoples. The second, which is to go to the apostate churches, is to be delivered by a messenger of such power that the earth is lightened with his glory. Rev. 18:1. It is, in fact, a repetition of the message given in 1844, but with an added statement concerning the corruption that had since crept into the apostate churches. Referring to Revelation 18:1, 2, 4, the servant of the Lord makes use of these words:

"This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844."—*The Great Controversy,* p. 603.

The third messenger comes boldly assailing some malefic power that is to fall especially beneath God's wrath, and that is to arise while the people of God are engaged in their work of warning the world of its doom.

The messengers, in their delivery, evidently overlap—the messages blending, as it were, one into the other. The warning of the judgment day of God is still being proclaimed when the message to the apostate churches is being delivered, and the two are still being heard when the third angel utters his fearful words.

The warning to the churches, then, began with the preaching of righteousness by faith, as this work, the Lord says, was the beginning of that glory which was to accompany the second angel and which was to enlighten the whole earth. So, according to the prophecy, this glory is to appear upon, and remain with, the people of God as they proclaim the third angel's message; and, their work ended, it will remain with them as they pass through the time of trouble. At the beginning of this great trial of faith the latter rain will descend upon them:

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

It is evident from the foregoing that the great glory that floods the earth during the giving of the warning to the churches (the preaching of righteousness by faith being the beginning) continues with the faithful workers and surrounds them as they give the final warning against the beast and his image. For this work a special strengthening from heaven is given; and as the time of trouble opens and the plagues perform the fearful part assigned them, and as the combined messages advance into the giving of the terrible warning that God's judgments are about to be poured out upon the earth, evidently the wrath of the people is roused to such a pitch that if God does not intervene, the messengers will not be able to finish the work; so the latter rain descends to strengthen them and revive their courage.

While the powers of evil are working in malice and wrath, passing laws that, if enforced, would render it impossible for Sabbath keepers to live, probation ends and the wrath of man is halted. Michael stands up; the priestly garments are laid aside; God, in a voice that strikes terror to the soul of every sinner, pronounces the work of salvation finished; the latter rain descends upon the faithful workers, strengthening them to pass through the time of trouble ahead of them, without an intercessor with God, and the seal of God is placed upon their foreheads, insuring them a part and place in the kingdom of God.

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received the 'latter rain,' the refreshing from the presence of the Lord, and they are prepared for the trying hour before them. . . . An angel returning from the earth announces that his work

is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, 'It is done.' . . . Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. . . . When he leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor."—*The Great Controversy*, pp. 613, 614.

The company who finally triumph and obtain salvation, will be those who seek pardon for sin through repentance and confession, and whose sins go beforehand unto judgment,—whose sins are considered by God, and pardoned and blotted out before probation ends. But there will be others—and many of them professing Sabbath keepers—who

will fail to take up this work of preparation in time. Of these it is said:

"Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."—*Id.*, p. 620.

And it would have been such an easy task to obtain pardon and a place with the glorified throng who will sweep through the gates singing the song of Moses and of the Lamb. Just the service of a day is all that God asks—from day to day as your strength may be. He does not crowd nor ask you to try to be a saint. No matter what the yesterday may have been, with its possible failures, or what the morrow may be, with its lack of faith, rest in God today; ask to be his child just for the day, and then watch what will happen. Try it.

Walking With God---No. 1

JOHN M. LOUGHBOROUGH

"ENOCH walked with God: and he was not; for God took him." Gen. 5: 24.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Heb. 11: 5.

"Be ye therefore followers of God, as dear children." Eph. 5: 1.

Not long since, I read of a little boy who, while walking behind his father, said in his childish way, "Papa, look out where you step, for I am following in your tracks." Though only childish prattle, it led that father to serious meditation. "I must indeed be careful in all my deportment," thought he, "for that boy will imitate what he sees in me."

"Be ye therefore followers of God, as dear children." There is no danger to us in following our Leader—God. The danger rests with the followers. As the loving child takes the steps he sees his father take, so we must bear in mind the steps marked out for us, even as expressed by Peter: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21.

In our Sabbath school a few weeks ago, during the review, the question of following Christ incidentally came up. One pupil in the class, in a somewhat doleful strain asked, "Suppose we do not succeed in keeping up with him?" No reply was made, but I imagined at the time that the questioner had in mind, though it was not expressed, "What then?" I said to myself, "Perhaps, like Peter when Christ was being hurried to his trial by the mob,—the zealous Peter, who was so certain a few hours before that he would go with Christ 'into prison, and to death,' yet who found his own strength failing as he 'followed afar off' (Luke 22: 54),—the questioner in the Sabbath school might be of the number who trust simply in their own strength, instead of in that which the Lord has provided for them who believe." The question has, however, led me to quite a thorough study of the helps the Lord has provided, and has resulted in this collection of Scriptural and Testimony instruction on the subject of following God.

It is very evident that some persons make no greater progress because they are relying simply upon their own strength, instead of availing them-

selves of the power divine which the Lord has promised, in response to entire submission and faith in him. Moses realized the danger of trusting in self, as he gave his last testimony to Israel. If success should attend their efforts, they might forget the Lord their God, and say in their heart, "My power and the might of mine hand hath gotten me this wealth." Deut. 8: 14-17.

After Adam and Eve had sinned, the Lord referred to the conflict that would arise between mankind and Satan, as well as to Satan's final overthrow by Christ, the promised Restorer, in these words addressed to the serpent—Satan:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15.

Christ's church is spoken of as "his body," "his flesh," and "his bones." Eph. 5: 30. What is done in malice to his people he recognizes as done to him, the Head.

Some persons claim from the words respecting the enmity between Satan and the seed of the woman, that they mean that at the creation of man the Lord placed in him an inclination to follow that which is right.

On the enmity mentioned in Genesis 3: 15, we note the following:

"This enmity is supernaturally put, and not naturally entertained. When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan. . . . It is the grace that Christ implants in the soul that creates the enmity against Satan. Without this grace, man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper."—*Mrs. E. G. White, in Review and Herald, July 18, 1882.*

In the command to walk with God, we are not left simply to our own resources, but divine aid has been abundantly provided. The Lord says this through Solomon:

"I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance." Prov. 8: 20, 21.

What is embraced in that final inheritance promised?—That spoken of by Christ as he comes in the clouds:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

It is the earth freed from all the effects of the curse; restored, the whole of it, to the beautiful Eden, with the New Jerusalem upon it as its capital, that city for which Abraham looked, "A city which hath foundations, whose builder and maker is God." Heb. 11:10. As described in Revelation, the city is to be 375 miles in length and 375 miles in breadth, with walls of jasper, foundations (really, base moldings) of precious stones, and with twelve gates, each gate of a different shade of pearl. Its streets are to be of pure gold. It will contain the river of life, and the "tree of life, whose fruit perpetuates immortality." The inhabitants will know no sorrow, pain, nor death. They will dwell forever with the angels, and the ambition of each will be to bring happiness to all those with whom he is associated.

When those who have a knowledge of all this, and the assurance of divine aid to obtain it, turn from it to the follies of this world, taking carnal pleasure in the theater, the dance, and the moving picture shows, and say, "I am indifferent to the heavenly way; I do not expect to be saved," to me their attitude is more foolish than was that of the man in Bunyan's parable, who was digging in the mud with his muckrake, hoping to find a little piece of gold, when hanging above his head, within his reach if he would only look up and grasp it, was a golden crown, decked with all the precious jewels. The man with the muckrake might have been ignorant of the treasure above him; but when those who *know* of the inestimable prize which is promised, turn from it indifferently to pursue the follies of this world, expecting only oblivion as the result, surely the best illustration of their course would be that of little children trying to catch the rainbow colors on soap bubbles blown in the sunshine.

Loyalty to Our King

JOHN M. HOPKINS

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1: 17.

"Just and true are thy ways, thou King of saints." Rev. 15: 3.

In all earthly warfare it is loyalty on the part of all that make victory possible. Is there not a lesson for the people of God, subjects of the "King of saints," in this? We believe there is. While we are in the world, we must be true and loyal to every requirement of civil law that does not conflict with the requirements of our heavenly King. This the word of God enjoins. (See Matt. 22:21; Rom. 13: 1-7; 1 Peter 2:13-17.) And obedience and loyalty to proper civil law, inasmuch as it is enjoined by the Lord, constitutes no small part of our allegiance to him. Were it not for civil regulations, there could be no order; no progress; no educational advantages; no public highways; no efficient sanitary conditions; no healthful society regulations; no safety for virtue, chastity, life, or property. Everything would be in a chaotic, anarchistic condition. The stranger would oppress and overcome and rob the weaker. The sanctity of home would be destroyed, and untamed, uncontrolled passion would ruin all.

So if there is a people in the world who are called upon by the King of heaven to be true to righteous civil enactments, it is that people who profess to be followers of Jesus Christ, who himself was obedient to every righteous law. It is reasonable; it is just; God commands it.

But there have been instances when, and where, loyalty to earthly governments would constitute disloyalty to God. In such cases allegiance to God requires obedience to the law of God. Instance the case of the three noble Hebrews at the court of Babylon. Well did those loyal, God-fearing young men understand the command of God forbidding the worship of idols: "Thou shalt not bow down thyself to them, nor serve them." And when Nebuchadnezzar commanded them to fall down and worship the golden image, they, in obedience and loyalty to their God, answered and said to the king:

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3: 16-18.

And in recognition of their faithfulness and loyalty to God, One like "the Son of God" (verse 25) personally stood by them and protected them; and upon their bodies "the fire had no power, nor was a hair of their head singed, neither were their coats changed," nor had "the smell of fire . . . passed on them" (verse 27).

With such a remarkable example as this, and that, too, recorded in the Bible, one would suppose that Christians would never resort to compulsory measures to secure obedience to enactments, either human or divine. Yet history is replete with such unholy procedures.

Did those three men do right? Every sane person, every Christian, will say they did.

Another instance is the case of the noble young Hebrew:

"Because an excellent spirit was in him," "the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Dan. 6: 3-5.

Ah, yes! they knew of Daniel's faithfulness in prayer—that three times every day he knelt and prayed and gave thanks before his God. Loyalty to Jehovah was the sole charge that those envious, intriguing rulers could prefer against him. He refused to obey the mandate of the king; and again the Lord most signally manifested his approval. Because his servant did not yield obedience to "the law of the Medes and Persians, which altereth not," he gave absolute protection to him among the fierce, ravenous lions, and allowed Daniel's enemies to be destroyed "or ever they came at the bottom of the den."

The same lesson is forcefully taught in the cases of Peter and the other apostles, who were strictly forbidden by the Jewish rulers to preach the gospel. They "laid their hands on the apostles, and put them in the common prison. . . . Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5.

The marvelous success that attended the preaching of Peter and John so greatly offended the rulers that "they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4.

No less does the record of Paul and Silas in the sixteenth chapter of Acts proclaim the monstrous wrong in the use of force in religious matters.

Indeed, the history of the church of Christ through the years has been written with the blood of martyrs who have died for their loyalty to their God. Men, rulers, ecclesiastics, misguided and blinded by worldliness, having lost the power to convert men through the gospel, have resorted to the force of

civil law to compel them to live that life which it was utterly impossible for them to live while in an unregenerate state,—by the force of pain have made hypocrites of them.

Such was not the spirit of Paul:

"Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

"Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." 2 Cor. 1:24.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

And that alone can save. The civil law may punish, may kill, but only the precious blood of Calvary can wash away sin, can make men and women new creatures in Christ Jesus. Faith in the cross of Christ is the supreme proof of loyalty to our King, as the cross of Christ is the supreme proof of his love and loyalty to man. For it is by the cross, and the cross only, that we are reconciled to God, turned from a life of transgression and rebellion to a life of obedience and loyalty. Praise the Lord for the cross!

"Faith of our fathers! holy faith!

We will be true to thee till death!"

Roseburg, Oreg.

The Whole Church at Work

STEMPLE WHITE

THE Lord has given "to every man his work." Mark 13:34. To those who faithfully discharge their responsibilities, he will say at his coming, not "Well said," but "Well done." Matt. 25:21. He will personally reward "every man according as his work shall be." Rev. 22:12. Our measure of joy in the world to come will be in proportion to our service here as soul-winners and brother-keepers. 1 Thess. 2:19, 20.

"God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time."—*"Testimonies for the Church," Vol. IX, p. 30.*

The church is likened to the "body" of which Christ is the "head." "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. 12:12. It is only "by the Holy Ghost" (verse 3) that a sinner can first confess Christ. Then "by one Spirit are we all baptized into one body." Verse 13. "The manifestation of the Spirit is given to every man" in the body. Verse 7. "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." Verse 11. "There are diversities of operations, but it is the same God which worketh all in all." Verse 6. So then, *every member* in the church body has some particular spiritual gift.

Special spiritual gifts which God set in the church "for the edifying of the body of Christ" are also mentioned in Ephesians 4:11-15. The New Testament in Modern Speech renders the passage thus:

"He himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip his people for the work of serving."

Then, in order that the whole church may be fully equipped for service, to the extent that every spirit-

ual gift in the body is harmoniously serving, it is imperative that the leaders who have special gifts not only continue to use them, but also wisely plan to organize and use all members of the body, not expecting the hand to do the work of the foot, but encouraging each to find his part and improve his gift in finishing the work.

The ministers are likened to shepherds (Eze. 34:1-3), to watchmen (Eze. 3:17), to captains (2 Sam. 5:1, 2), and to overseers (Acts 20:28). These very terms suggest organization and proper enlistment of every lay member in watchful, prayerful, careful, regular, continuous service. Nothing can possibly take the place of a Spirit-filled servant of the Lord standing before a public audience and personally preaching Jesus Christ. But the world can never be warned by this alone. The Lord's ambassadors are too few. By the printing press, sermons and articles in the form of books, pamphlets, periodicals, papers, tracts, etc., can be carried to the whole world in many languages, and by this means thousands who never see the living preacher, may be saved,—saved as effectually as if their knowledge of the way of salvation had come by word of mouth; for it is not the messenger, but the *message* from heaven, that counts. So, while those who give all their time to the work of God, who are supported by the Lord's tithe, should not hold themselves to the eight-hour shift, but should improve to the limit of efficiency their special spiritual gifts to the glory of God, there should and must also be organized into working bands from among the laity those who will cheerfully give a part of their time, at least, to the improvement of their gifts in the distribution of literature, the selling of books and periodicals, the giving of Bible studies, and in visiting the sick.



BIBLE STUDIES



Where Are the Dead?

CALVIN P. BOLLMAN

WHEN such texts as Psalms 146:3, 4, and Ecclesiastes 9:5, 6, are presented, showing that the dead are unconscious and therefore know nothing of what is taking place upon earth, some are wont to say, "This all sounds very well and seems quite reasonable, but did not the Saviour promise the thief on the cross that he (the thief) should be with him (the Saviour) in Paradise the very day upon which the promise was made?" Let us see.

Bearing in mind the exhortation and statement of Psalms 146:3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," and remembering also the equally positive declaration of Ecclesiastes 9:5, 6, let us read Luke 23:43 as rendered by Rotherham in his critically emphasized New Testament:

"Jesus said unto him, Verily, to thee I say, this day, with me shalt thou be in the Paradise."

Professor Rotherham explains in a footnote that his rendering leaves each reader free "to determine whether the words 'this day' should be joined to the former part of the sentence, or with the latter part." In summarizing the argument in favor of placing the comma after instead of before "today," the same critic says further that the Greek *semeron*, rendered "this day," "does not always stand first in the clause to which it belongs; that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words it qualifies; that it is far from meaningless if regarded as belonging to the opening words of asservation." He then gives this as a reasonable paraphrase of our Lord's reply to the thief: "Thou dost ask to be remembered then; verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer." "Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then."

This is not only a reasonable view, but it is a beautiful one. The thief did not ask a merely temporal benefit; he did not ask for deliverance from the terrible plight into which his crimes had brought him: his petition involved the forgiveness of sin and the gift of everlasting life. While rigidly holding himself aloof from even the appearance of seeking temporal, political power, Christ had repeatedly spoken of a kingdom and had held himself as a king. After his apprehension, when asked directly by Pilate concerning his kingship, Jesus answered, "My kingdom is not of this world. . . . Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." John 18:36, 37.

Our Lord thus affirmed before the Roman governor that which he publicly taught when, as recorded in Luke 19:12, he likened himself to "a cer-

tain nobleman" who "went into a far country to receive for himself a kingdom, and to return."

Indeed, at every step, not only the understanding and expectation of the Jews concerning the Messiah, but the teaching of the Lord himself, fully warranted all men in regarding the promised Saviour as a Prince who was in the future to receive a kingdom.

It is of course impossible to tell just how much the penitent thief knew of the nature of our Lord's kingdom. He assuredly knew, however, that it was not temporal, but eternal. He must therefore have understood as applying to it such promises as that recorded in Psalms 89:35-37.

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Believing such promises, and believing, too, that they were to be literally fulfilled in Jesus of Nazareth, that he was at some time to take the throne of David, the thief put forth his petition, "Lord, remember me *when thou comest into thy kingdom.*"

The circumstances show how sublime was the faith of this penitent thief. Instead of being hailed as a deliverer at his first advent, Jesus "came unto his own, and his own received him not." Instead of receiving the homage of the people, the Saviour's ears were rudely greeted by the cruel cry, "Away with him, away with him!" "Crucify him, crucify him!" Instead of wearing a royal diadem and wielding a kingly scepter, there was pressed upon his brow a crown of thorns, and in his hand was placed a reed with which he was later smitten upon the head by his persecutors. Instead of ascending a royal throne, he was nailed to the shameful cross. Instead of being hailed as their promised Deliverer, the taunting words were jeeringly flung in his teeth, "He saved others; himself he cannot save." Instead of gracing a kingly palace, he was in a few brief hours to sleep in a rock-hewn tomb.

And yet, seeing and knowing all this,—yea, more, feeling as no one at this distance in point of time can possibly feel, the awful horror of it all, and knowing that his own hours were numbered,—the faith of this penitent thief grasped, if not in those precise words, yet no less really, the divine promise, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Appropriating the promise of a future life by a resurrection from the dead, he cried, "Lord, remember me when thou comest into thy kingdom."

And Jesus, recognizing the wonderful faith of this truly penitent man, gave him the fitting answer, "Verily I say unto thee today, Thou shalt be with me in Paradise." That is to say, though present appearances are all against such a possibility; dying as I am upon the cross; despised as I

am of men and apparently forsaken of God, nevertheless, today, under these forbidding circumstances, I promise that thou shalt be with me in Paradise. Truly, sublime faith was here instantly recognized and as instantly met by a most glorious promise.

The parable of the rich man and Lazarus recorded in Luke 16, is sometimes appealed to in support of the view that the dead are in an under, or nether, world, where they consciously await the final judgment. This view of the underworld is not, however, a Christian but a pagan conception derived probably from the ancient Egyptians, one of whose gods the dreadful Maat, or Two Truths, sat in the underworld to judge all the dead.

From the Egyptians, and possibly also from the Babylonians, who had similar ideas, this conception of the place of the dead was communicated to other peoples something as the myth of Santa Claus, originating probably among the tribes of Northern Europe, eventually become world-wide. Of course everybody, excepting very young children, knows that Santa Claus is only an imaginary being, and yet in common speech, even among adults, he is spoken of as a real person. In like manner St. Peter is frequently referred to as keeping the gate of heaven and admitting or turning away whom he will, though as a matter of fact not even the Roman Catholics believe that Peter actually and physically keeps the gate.

The fat, good-natured, jolly Santa Claus, with his sleighbells and toys, is merely a personification of that trait of human nature that finds expression in the giving of gifts at Christmas time. In like manner St. Peter, as the keeper of the gate of heaven, is simply the personification of the power claimed by some to have been given by Christ to his church. To speak of either one of these personifications is not to even imply belief in his existence, or that he discharges the function attributed to him. Similarly one may refer to the Egyptian or Babylonian myth of the place of the dead merely as an illustration without in the least degree even implying his acceptance of the popular conception of that place or state. And this is just what the Saviour did. The Jews thought that the possession of riches showed the favor of God. On this very occasion the Pharisees, who were covetous, derided Christ for his teaching. He very adroitly and effectively rebuked them by means of this pagan conception of the place of the dead, which the Jews had to some extent modified and adopted. Jesus assigned the poor man to "Abraham's bosom," the place of favor and blessing where the Pharisees would have placed the rich man, and consigned Dives to the place of torment, the fate the Jews would have allotted to Lazarus simply because of his poverty.

The parable of the rich man and Lazarus proves nothing as to Christ's knowledge of the state or place of the dead, but does show that he dissented *in toto* from the view of the Pharisees that rich men were accepted with God, merely or even in slight degree because they were rich, and that poor men were rejected of him because of their poverty.

It is a fixed principle of Biblical interpretation that no doctrine can be built upon a parable, or allegory. The true Bible student will seek to find the harmony between different texts bearing upon the same subject, not to array one text or set of texts against other statements of the divine word. He will let Scripture explain Scripture, with the

result that the Bible will be found to be consistent with itself, and in essential things easy to be understood. So that "if any man will [or willeth to] do his will, he shall know of the doctrine." John 7:17. Truly, as has been beautifully expressed,

"God's way is a good way!
No other way so kind."

And is it not true that belief in natural, or inherent, immortality is due not to a well-nigh universal recognition of a great truth, as certain pagan philosophers taught, but to an unwillingness on the part of fallen human beings to trust their future entirely to a resurrection, dependent upon the creative power of God? This power it has been Satan's work during all the centuries of sin to obscure; and now in the end of the world, he is leading many everywhere to deny it altogether, declaring creation a myth and the resurrection of the dead an impossibility. But God forbid that such views should prevail. Yea, in the words of the great apostle to the Gentiles, "Let God be true, but every man a liar." "What is the chaff to the wheat? saith the Lord."

Unconscious Influence

D. H. KRESS

EVERY one exerts an unconscious influence. Each one has a following. He is saying by what he *does*, "As you see me do, so do ye." It is, in fact, not what we say, but what we do, that influences other lives for good or ill. Few possess a positive and commanding influence, but the unconscious influence none can escape.

Jesus recognized the fact that the Gentiles exercised authority one over the other; "but," said he, "it shall not be so among you;" "all ye are brethren." This was as much as to say, "You are to teach by example; your authority lies in the life you live. Not in what you say, but in what you do, lies your power. Jesus came, not to preach, but to *live* the life he desired others to live. He "went about doing good;" and to his disciples he said, "Follow me."

He lived for thirty years what he taught and continued to live for three years. He taught by example. One example is worth a thousand precepts. There were many teachers before Christ's advent. They said, and did not; therefore they lacked authority. Jesus "began both to *do* and teach." He first did and then taught, therefore he taught "as one having authority, and not as the scribes."

The life we live in private determines our authority in public. The life is the light of men. Ultimately it will be seen that only the unconscious influence exerted by what we are, rather than by what we say, tells on others and exerts a transforming influence on their lives.

* * *

"SOME of us prize very highly a quality that we imagine is firmness, and are inclined to be boastful that, when we take a stand, nobody can persuade us to give up our opinion. Friends, nine tenths of the ultra-firm people are simply shockingly and abominably mulish. They want their own way. Obstinacy and firmness have little in common. The first is a sign of weakness, the second, a mark of power."

IN MISSION LANDS

The Pioneer School Year at Ladysmith, South Africa

J. I. ROBISON

THE South African Training School has just completed its first year of work. It has been a pioneer year indeed; but pioneer experiences, although hard for the time, are looked back upon as privileges; and all our teachers and students this first year are glad to be counted among the pioneers.

We began school this year with the school family housed in tents and sod outbuildings. We conducted our class work in the unfinished dining-room, using our serving-room for dining purposes. All our water, both for domestic purposes and building operations, had to be hauled from the river in barrels by ox sled. Our only means of conveyance was a small surrey, and it took more than three hours to drive to town. We brought our students out at the opening of school in an ox wagon. The twenty-mile trip took all day, but to the students coming to the new school, of which they had heard so much, such a ride was a picnic, and part of the pleasures of pioneering.

As the school year progressed, some of our crude conditions began to improve. We soon had our girls housed in their dormitory, all snug and warm. Our boys, for this first year, have lived in sod buildings; and although their quarters have not been very comfortable, there were no complaints that ever came to our ears. After a few months our water plant was installed, and we had water piped to different parts of the campus from the large tank. An engine and pump supply the tank from the river. None of us were sorry to see the last of the barrels and the ox sled, I am sure. A little later we all welcomed the arrival of two motor cars,—a small military truck and a touring car,—and as a result our three-hour trip to Ladysmith has been cut down to one hour.

It will not be long until our other dormitory is completed, thus giving comfortable quarters for all our students the coming year, and also additional classroom space. As teachers we shall greatly appreciate this. Last year we had to teach three or four classes at the same time in the large dining-room. It was much like Sabbath school work.

By the end of next year we hope to have our school building completed, and then these pioneer days will be but another chapter in the history of our educational work.

Our total enrolment this year has been thirty-six, and would have been larger had we been able to accommodate more. There has been a fine spirit of loyalty among the students, and the Spirit of God has done its work among them. Fourteen followed their Lord in baptism a few days before school closed.

Looking into the future, we see bright prospects before the South African Training School. This is our only training center for white workers in this great African field. The great unentered fields stretching away to the north of us, are appealing in plaintive tones for the saving gospel story. It is

here our colonial young people are to be trained as workers for these whitening fields. Experience has proved that our colonial young people, when trained, make excellent workers, having many advantages over imported workers. They all understand the Dutch language, widely spoken in South Africa, and many of them know one or more of the native dialects, having learned them in childhood. They also are nearer home at the time of their furlough, and so are absent from their field for only a few months. They are also acquainted with the country, its climate, its customs, and its methods of farming. So when these young people have had a training for the work, I am sure these great fields north of us can largely be manned by them. They love God's message for this time, and are looking forward to its final triumph, when we all shall sing the song of victory on the sea of glass.

Ladysmith.

* * *

The Feet Bringing Good Tidings

S. E. JACKSON

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

Doubtless all who read this little article will have read this text many times, and yet perhaps, with the writer, they may not have seen all there is in it. Recently a little incident occurred which impressed it indelibly upon my mind.

Elder R. E. Hay had called a union meeting of the Candon, Amarau, and Suriwan churches. If we should inscribe a triangle, Candon would be situated at the apex, with Amarau and Suriwan at the base angles. It had been raining excessively, thus hindering the mails, so it was necessary to send a couple of the young ministers from Candon about two days before the meeting began, to notify the brethren in the churches. The road from Amarau to Suriwan and back to Candon is nothing but a trail, winding its way along the bank of the river, over the mountain, down into valleys, and up again over a low range of mountains. The brethren had been in institute for six weeks, and their muscles were not hardened for such a trip. The weather was excessively hot, and when they returned Friday afternoon just a little before Sabbath, they certainly showed signs of fatigue.

The next day in the testimony meeting they told of their talk by the way, of how tired they were, and how sharp the stones were, and how the whole trip seemed almost wasted. However, as they came to the homes of the brethren and were welcomed and found them glad to accompany them to the meeting, and after they had attended a few of the services and listened to the good testimonies that the brethren and sisters gave, their fatigue was all gone. They had forgotten all about the sharp stones and steep hills, and only this beautiful scripture was left in their minds. They had brought good tidings of good to the brethren in the *barrios*, who had not been visited by a worker for a long time; and as

they listened to the words of the brethren, they certainly felt assured that they had been publishing salvation. They could indeed glorify God, and their testimony to us was, "Thy God reigneth."

Manila.

* * *

Secret Disciples in India

J. E. FULTON

It has recently come to light that in India there is a large class of secret disciples, about 25,000, of whom 700 are *sanyasis*, or priests. They claim that they are following the Saviour's commission in being fishers of men, and think in doing so it is necessary to thus keep out of sight. It is said they have a secret sign of recognition. They claim that they can exert a wider influence and disarm prejudice by keeping out of sight; and, moreover, it is said that Christianity is regarded by them as a pearl not to be cast before swine, but to be conveyed to worthy individuals, whom their secret religious teachers can, it is said, easily recognize.

It is a matter of history that during the Roman persecutions some of the early Christians were at first only secretly known, and recognized each other by the sign of a fish. But when the time of test came, and they were required to deny their Master or suffer death, they chose the latter, and sealed their faith with their blood. It is to be hoped that many of India's secret disciples will have the courage to confess their Master.

Commissioner Booth-Tucker, who has been till recently the head of the Salvation Army in India, states that there are from fifty to sixty million people in India who would like to become Christians, and who would do so if it were not for the fearful boycott they would suffer on account of caste conditions, which would render them workless, homeless, and breadless. There is perhaps no country in the world where the difficulties are greater for the one who would embrace Christianity, and the mild nature of the inhabitants makes it very hard for them to break away from these old customs. No wonder, then, that we find secret disciples. Many expect to come out some day and openly confess the faith of the world's Redeemer. People of Western lands can hardly appreciate the viewpoint of these people, and we should not judge them too unkindly.

Let us remember that in Palestine and other Eastern lands, in Bible times, there were many who be-

lieved in Jesus, but because of the Pharisees they did not confess him lest they should be put out of the synagogue. We remember also that Nicodemus came secretly to Jesus, and that both he and Joseph of Arimathea remained secret disciples of the Lord until the tragedy of the cross influenced them to take a bolder stand. No doubt they lost much, and the cause lost much, by their timidity and hesitancy. So in India today. God grant that greater faith and courage may be given to many who know the truth and have a love for it, but who are hedged about by family traditions, caste prejudices, and the many formidable barriers.

Lucknow.

* * *

Paraguay, South America

SANTIAGO MANGOLD

UNDER the leadership of Brother Mateo Leites, the work in the city of Asuncion, where he is laboring as a nurse, and where he has made many friends, is developing well. More than a year ago a humble cobbler was baptized there, who, after his conversion, began to work in the suburbs with our good missionary paper, *El Atalaya*. Through this work a man became interested in the truth, and he in turn interested some of his relatives and neighbors. About two months ago I had the privilege of baptizing seven earnest believers. A few days ago I received a letter from Brother Leites requesting that I come and baptize as many more.

For more than eighteen years work has been conducted in this city from time to time, but with very meager results; those who did accept the truth usually soon left the city, thus affording small encouragement. But, thank the Lord, the doors are now wider open than ever. When Brother Leites held meetings outside the city limits, the people complained, and induced the police to prohibit them. Then Brother Leites presented the matter before some of the city officials to whom he had given treatment, and who knew and esteemed him. The police who had prohibited the meetings immediately received orders not only not to molest them, but, on the contrary, to do all possible to protect them against disturbance. We see how God is helping the brethren who are faithfully working, and we also see that the Lord is gathering out a people for his name in these last days, to be prepared for his coming. We trust that the readers of the REVIEW will continue to remember in their prayers the workers in this field.

* * *

I FOLLOW my Bible in all things, both great and small.

My only rule for doing a thing is plain Scripture.

I try every church and every doctrine by the Bible.

I am determined to do the work of Him that sent me.

While we do live, let us live in earnest.—
Wesley.



BAPTISM AT SAN JAVIER, MISIONES, ALTO PARANA MISSION

Finding Believers in Japan

B. P. HOFFMAN

ASIDE from the natural curiosity and interest awakened by strange sights and unaccustomed sounds, that which most engages the attention of the average tourist or casual observer in Japan, is the progress made in material things and the great changes wrought in this country by commercial contact with the West. But he whose eye is accustomed to the workings of the Invisible One, can discern still greater and more far-reaching wonders taking place.

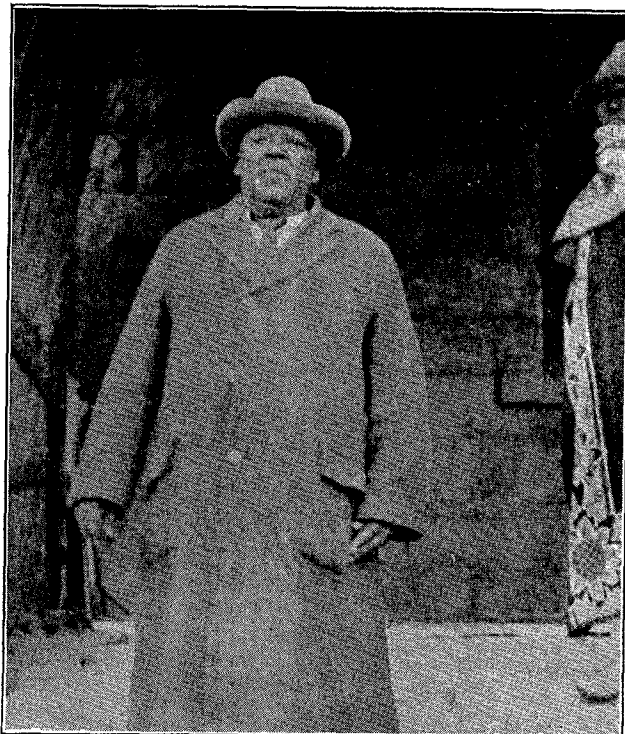
The continued preaching of the truths of the gospel, the wide circulation of the Bible and thousands of pages of other Christian literature, and the undeniably converted lives are doing the unflinching work of the leaven hidden in the meal. While the influence of the leaven on the whole lump is unmistakably evident in the thought and life of the whole nation, it is the individual experience of those who are finding Christ as their personal Saviour that gives greatest cause for courage to the missionary who is in touch with God's purposes; and this, too, provides the greatest evidence of the coming kingdom.

I mention a few of the many with whom I came in personal contact while itinerating in the southern part of Japan recently.

In one town, a man engaged in a prosperous business, with several of his employees, had made his decision to follow Jesus. They had given liberally of their time and means to get a strong soul-winning work started there. To this place also a young woman, employed in the post office in a country town, came to be baptized. She had learned the true way through reading our monthly magazine, and had also awakened in the hearts of a number of her neighbors a desire to learn the truth.

An elderly lady who had been told by her physician that she had an incurable malady, with only six months or a year to live, came, and despite the inclement weather, begged that she might be baptized at that time, in the sea, as at a later opportunity she might be unable to receive the rite. Every day she is able, finds her going from house to house with tracts and papers to impart to others the knowledge that has given her joy and peace even in the hour of great trial.

A young man who has recently accepted the truth, notwithstanding opposition and persecution because of his belief, gave a striking testimony, telling of his determination henceforth to give his life to the work of saving others. Wherever I stopped, I found new ones who witnessed to the fact that they had been delivered from bondage to the powers of darkness, and were at present rejoicing in Christ. At one place was a young man whose awakening powers had been cleansed and consecrated by contact with the power that is from above; and again there was an old man of the samurai class of feudal days in Japan, who, though eighty years old and nearing the grave, was young in spirit, and in his newly awakened love for his Master spoke of new conquests to make before his earthly career should end. I visited one young lady on her deathbed. Though expecting the end hourly, she counted herself most fortunate in having found the Giver of eternal life, and could testify of her absolute confidence in him, even in the valley of shadows. In an out-of-the-way seaside village I found one who first heard the gospel of



CHIEF JONATHAN, BASUTOLAND

See article by Elder E. E. Andross, in the REVIEW of March 4.

salvation some years ago in a city tent effort we were holding in another part of the empire. He had just recently accepted the proffered salvation through faith in Jesus' name.

Thus they come from almost every calling and walk of life, not in any great mass movement, but one by one, being won through the "foolishness of preaching." And they become God's obedient children, looking for the blessed hope and the glorious and literal appearing of their personal Friend and Saviour.

Tokio.

* * *

DO WE LIVE IT?

PEARL WAGGONER HOWARD

We know he is coming — we read and believe it;
Earth's signs and the Bible agree.
We sing it and teach it — and yet, do we *live* it,
That those all about us may see?

We talk it — but do our lives show we are caring
For this truth we're claiming to know?
Or do they show that, like the world, we're preparing
For long years ahead yet below?

We know he is coming, and make the confession
That truly his coming is nigh;
But ah, of what good is a mere word profession
If actions our teachings belie?

Oh, let us be earnest! We know he is nearing —
Our Maker, our Saviour, our King;
But only to those who have loved his appearing
Salvation his coming can bring.

Quito, Ecuador, South America.

* * *

A SAINT is a sinful man who has set holiness before him.

Faith is the dynamic of life; the rushing force in motion.

The man that links his life with God shall do exploits.

Be more concerned about making a life than making a living.—*Ralph Morphet.*



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."

ONLY A FATHER

ONLY a father, with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and to hear his voice.

Only a father of a brood of four.
One of ten million men or more
Plodding along in the daily strife,
Bearing the whips and scorns of life,
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a father, neither rich nor proud,
Merely one of the surging crowd;
Toiling, striving from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.

Only a father, but he gives his all
To smooth the way for his children small;
Doing with courage stern and grim
The deeds that his father did for him.
This is the line that for him I pen—
Only a father, but the best of men.

— Selected.

* * *

Obedience¹

MARY E. DOZIER

THE question of obedience to the laws of the home, and to those of the community, confronts each individual. Some pass it lightly by, giving it little thought, and less observance, but not so the thoughtful parent or teacher to whom the care of children is intrusted.

Obedience should underlie the life of each of us; it is essential to happiness. Only as we learn to listen and obey are we fitted to take our rightful place in society. We must obey the laws of nature if we would be healthy, the laws of home and community if we would be worthy members of each group; and above all, there must be obedience to the moral law.

Since obedience is such an important factor in each life, how can we best teach it to the child without destroying his individuality?

Many mothers admit their inability to obtain obedience, and teachers are often asked, "How do you make him obey? he does not mind me at all." A dreadful confession, but since it is made, let us try to help these mothers.

First let us ask a few questions:

1. Do you govern your child by love or by fear?
2. Are you honest with him?
3. Are your demands reasonable, and do you explain why you make certain requirements?
4. Do you talk indiscreetly before your child and admit your inability to control him?

5. Do you require prompt obedience, or do you tolerate disobedience and belated performance of duty?

These questions are all involved in obedience.

In dealing with children we should give the reasons for our conduct, if possible. Of course there are some things which cannot be explained, and we should frankly admit it; there are others which we cannot explain to young children, and we should promise to do so when they are older.

A spiritual question which was rather complex to explain to little children, arose one day in a class. The teacher left the problem and asked these questions:

"How did God make the great oak tree come out of a tiny acorn? Do you see how he did it? Did he really do it?"

There was no doubt about the latter question, for the children had often pulled up the tiny oaks and found the acorn from which the root and tree had sprouted.

"Well," said the teacher, "there are some things we know are true, but we can't explain them, can we?"

A few days later another problem arose. The teacher made the best explanation possible, then added, "Some things are hard to explain, aren't they?"

Smilingly one little girl looked up and remarked, "Just like the acorn and the tree; we can't tell how God did it, but we know it is true."

In this way questioning obedience will, if properly and lovingly dealt with, become confident, trustful obedience.

Obedience is subjection to rightful control at all times and in all places.

Yet many parents are satisfied with only occasional obedience. One day a mother expects immediate response to her request, while a little later she waits indefinitely for obedience. At still another time, if she is busy at some household duty or neighborly conversation, she entirely forgets her request. What happens? The child under such conditions proceeds to decide matters for himself, and his motto becomes, "With mother, obey when it is convenient." The example of such a child will soon demoralize the children of the whole neighborhood.

Last, but perhaps of greatest concern to parents, is the advice to settle with disobedience at the time; tally today's books today, unless some act requires a future opportunity for correction. Just here let us add one more word on this important subject. Study your child and his disposition; suit your corrections to him, and to the particular act in question. A certain punishment may suit one child and work ruin in the life of another.

Perhaps the thought contained in the following verses by an unknown writer may help the mother to see her life-work a little more clearly:

¹ From "Suggestions for Mothers," issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West Fortieth St., New York.

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded at my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore,
And I could change it nevermore."

* * *

Children Who Know Little or Nothing About Bible Characters

WALTER L. BURGAN

It is a sad commentary on the home, especially a Seventh-day Adventist home, to learn, upon questioning children as to their knowledge of Bible characters, that there has been something lacking in heeding the admonition to "train up a child in the way he should go."

Nothing is more disappointing than to learn, through questioning the children,—Seventh-day Adventist children,—that some know little or nothing about such characters as Joseph, Moses, Daniel, Elijah, Joshua, Jeremiah, the three Hebrew children, Peter, Stephen, John, Paul, and other notables, the record of whose lives has been given that children might be taught principles that will make them candidates for the eternal kingdom.

A visiting playmate was recently invited to stay for evening worship in a Seventh-day Adventist home. One of the children requested the father to ask questions concerning men and women of the Bible. The little folks in the home had been well drilled in Bible biography, and the ignorance of the little visitor, whose parents are also believers in the third angel's message, was amazing to the older members of the household.

The question that naturally comes to the mind is: How many Seventh-day Adventist homes throughout the world have a similar experience? How many children are there, who are not being made acquainted with the Bible characters, and taught the lessons concerning these characters that God would have them taught, that they may be able to resist the many snares of Satan as they grow older?

There is ample instruction in the Bible, and in the writings of the spirit of prophecy, which, if heeded, would forestall many a heartache that must come to the parents who have neglected to train their children properly.

There are numerous illustrations in the Bible concerning children who were instructed in the Scriptures, and the beautiful lives they led for Christ and for the good of others, when they entered upon life's duties for themselves.

"From a child, Timothy knew the Scriptures; and this knowledge was a safeguard to him against the evil influences surrounding him, and the temptation to choose pleasure and selfish gratification before duty. Such a safeguard all our children need; and it should be a part of the work of parents and of Christ's ambassadors to see that the children are properly instructed in the word of God."—*Testimonies for the Church*, Vol. IV, p. 398.

What is more thrilling to a child's steadily expanding mind, and at the same time more inspiring, than a recital of the experience of the three Hebrew children, who emerged from the fiery furnace without even the smell of smoke on their clothes, even though the furnace had been heated seven times hotter than usual? And then, after telling the story, the child should be impressed with the power of God that was exercised in behalf of those three men, and taught that this same power is for them today.

The story of Daniel in the lions' den, with those hungry beasts completely subdued by the power of God; the mighty power that attended Moses as the leader of the hosts of Israel out of Egypt, and their wanderings in the wilderness; the story of Jonah and the big fish; Joseph's slavery in Egypt, and his subsequent rise to power in that great kingdom because of his unswerving allegiance to God's commandments; Elijah's experiences in the days of Ahab; and the experiences of such New Testament characters as Peter and his miraculous deliveries from prison; Paul's resuscitation after being dragged out of the city and left for dead; and the many miracles performed by Christ in turning water into wine, healing the sick, cleansing the lepers, raising the dead, etc., never grow old, but always arouse deep thoughts in the minds of the child that help as he takes on life's responsibilities.

"Let not parents forget the great mission field that lies before them in the home. In the children committed to her every mother has a sacred charge from God. 'Take this son, this daughter,' God says, 'and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.' The light and glory that shine from the throne of God rest upon the faithful mother as she tries to educate her children to resist the influence of evil."—*Id.*, Vol. IX, p. 37.

* * *

What Shall We Read?

MRS. FRANCES HEADEN

WE read for profit and pleasure, but the situation is ideal when we can combine the two. Unfortunately, many people talk much and say little; and thus it is with writers. Sometimes a whole column could be expressed better in a few terse sentences. The gist of the thought is lost in excess verbiage. How different is God's word! There we often find in one short verse a volume.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and . . . that day come upon you unawares." Luke 21:34. This generation is the one to whom this message is addressed, and "the night is far spent" indeed. Rom. 13:12. Here there is a two-fold meaning attached to eating and drinking, and the spiritual is the deeper lesson—the surcharging of the heart. Eating and drinking are necessary to the maintenance of life, but overeating of even healthful foods is decidedly harmful. The lesson is: If we imbibe the intoxicating doctrines of present-day philosophies that, to the carnal mind, are pleasing sophistries, our spiritual perceptions will be dulled, as the drunkard's faculties are benumbed by drink. The reading to excess of even good books, papers, and magazines causes one to become surfeited. The facts become jumbled together, and the memory proves to be a veritable grab bag when we

search for a fact or an illustration. In need, we are apt to find that our brain is like that proverbially congested storage-room, the attic, with its disorderly contents piled to the ceiling.

Jesus learned "to refuse the evil, and choose the good." Isa. 7:15. The physical control of appetite was typical of him in partaking of spiritual food also. The rabbinical commentaries, ponderous tomes in whose labyrinths the priests of his time were spiritually entangled, were no snare to him. He chose God's word as his study, and followed the injunction, "Consider what I say" (2 Tim. 2:7), which Paul later gave to Timothy.

In the strenuous whirl of the present day each one has only a certain time to give to daily reading. How do we spend these precious moments? You may have a limited time in which to eat your dinner, but you do not overload your stomach without properly chewing the food, for you know that the result would be indigestion, and thus the body would not get proper nourishment. In reading, select a "balanced ration" according to your needs. Partake of this daily bread diligently and joyously, knowing that it will afford you growth. But "seek ye first the kingdom of God, and his righteousness." Matt. 6:33. His word—the Bible—should come first. Learn something from it each day. Learn to put first things first in your reading as well as in the other walks of life, and "hold fast that which is good" (1 Thess. 5:21), remembering that the Lord says, "The words that I speak unto you . . . are life" (John 6:63).

* * *

The Child's First Bible

"THERE'S only one thing more," said Mrs. Allen, as she consulted her shopping list. "Dorothy wants a Bible for a birthday present. An inexpensive one will do just as well, of course, until she is older."

"May I tell you a story?" asked Mrs. Foster. "When my daughter Gladys was ten years old her grandmother gave her a Bible for a Christmas present. The gift was so attractively bound that I thought of asking Gladys to lay it aside for a year or two, and carry a cheaper Bible to Sunday school; but somehow I neglected to do so. One Sunday afternoon several months later Gladys came to me in great distress. 'O mother,' she cried, 'I've lost my precious, precious Bible!' I put the baby in his crib and joined in the search. When at last we found the lost treasure, my daughter gathered it to her breast.

"Now I can mark another love verse," she said rapturously as she opened a box of crayons. "Mr. Rollins explained it to us in church. I've got thirty already." And she turned to the fifteenth chapter of St. John and placed a red dot beside the 'love verse'—the text of the morning's sermon.

"What are the blue dots for?" I asked as she turned several leaves.

"O, those are the prayer verses," was the quick reply, "and the bright orange ones are the faith verses, and, O mother, there's your favorite verse marked with a yellow star." I took the Bible and read, "When thou passest through the waters, I will be with thee," and I well remembered the hour when I repeated those words to Gladys. My mother was seriously ill at the time. "And there's Mr. Rollins' favorite verse," the child went on, "and my Sun-

day school teacher's, and Aunt Ellen's, and grandmother's—and here is mine!" she finished triumphantly as she turned to the beautiful words, "Suffer little children."

"As I felt the touch of the soft leather and noticed the quality of the paper, I was grateful to the wise grandmother who chose a Bible that would stand many years of constant usage. No other Bible would ever mean so much to my daughter as the one with which she was growing up."

"How many things there are for mothers to learn!" said Mrs. Allen softly. "We will select Dorothy's birthday present together."—*Selected.*

* * *

The Little Refinements

Too few mothers realize how easily most very young children acquire good manners. All of us have seen children who have no consideration whatever for the feelings of others; they will stumble over a visitor's feet, or stand on her best gown, and all with no word of rebuke from mother, who thinks, perhaps, that they are "too little to know any better."

A dear friend of mine has two babies, one a girl of nine months, the other a two-year-old boy. She is a busy woman, who does all her own work, besides caring for the children and doing all their washing, yet she is never too hurried to stop and correct the little son, gently but firmly, for any breach of true politeness. From the time he could walk he was taught to run to the door and open it for a caller, pull forward a chair, and ask her to sit down, and then help mother to entertain her, in his own simple way. Almost the first words he learned were "'scush me," which applied especially to hurting an animal or toy, or stepping on other people's toes. He holds his pudgy hand over his mouth if he sneezes or coughs, and is never allowed to omit "pleash" and "t'ank 'ou" in their proper places. He is taught that to hurt any one's feelings in any way is to be very, very naughty. Of his own accord he invariably accompanies his handshake with a cordial "Gome 'gain," when the caller takes her departure.

This same mother tries always to keep a fresh handkerchief in the small apron pocket, so that the boy will not acquire the disgusting habit of picking his nose with his fingers, a thing the majority of children seem to do quite shamelessly—and who can blame them?

The principle, of course, is to teach a little child simply those courtesies, those little niceties, which affect the comfort of others, since the basis of all good manners is unselfishness and thoughtfulness. And no matter how busy or poor one may be, this much is always within one's reach.

One day I happened to dine at the home of a couple who are considered wretchedly poor by the world, but who are rich, in their own esteem, through the possession of eight children. We sat down in a crowded kitchen to a plain country meal, set out on a faded red tablecloth, yet never have I seen more polished table manners. Nothing was spilled or slopped over; forks and knives were handled correctly and with consummate ease; the youngsters were quiet and thoughtful of the comfort of the unexpected guest. It was a revelation to me. After the meal was over, I asked the busy mother how she managed it.

"I teach them so from the very first," she said simply, "I tell them that no one knows how high

they may rise in life, and that if they occupy prominent positions I do not wish to be ashamed of them, in any way. It is easier to train little ones in good behavior, I think, because they are more imitative than older children."

When quite a child myself, I heard a friend giving a lesson to her little daughter, which I have never forgotten. A small boy was showing Dorothy his bicycle, and she was rather unappreciative. The mother drew her to one side.

"Show an interest in it, Dorothy. Always, no matter what else you do, take a real interest in the things that interest others."

If these little things — and always with the thought that you desire not merely surface refinement, but the true heart kindness and consideration for others — are absorbed by a child from the beginning, he is unconsciously well-bred as he grows older; he is much less apt to feel at a loss when he goes into the world.

This reminds me of another woman, the mother of three fine sons. She was unhappily married, and as she grew older, became listless — indifferent to the finer side of life, content to let things take their course. Her boys were never taught to be gentlemanly. One of them has told me that the hardest thing he had to learn as he grew to manhood, was the simple act of raising his hat to a lady; he knew it was the "correct thing," but he felt so foolish, so awkward and unnatural, he said. And it was not because the mother did not know; she just did not realize that it made much difference, and perhaps didn't really care.

We have so much to learn after babyhood is passed that it seems a pity to have to do our "back" lessons in the after-days, when life is becoming so complex to us anyway.

We can't teach a child a lifetime lesson in a day or a week or a month, but we can sow the seed over and over again, and sometime the little cultures will spring up unexpectedly. Of course, if we would have our children courteous, we must be so ourselves. If father and mother grow careless toward each other, who is there left to guide? And life in the home may be made such a wonderfully beautiful thing with a little "taking thought." — *Thyrza V. Hawley, in American Motherhood.*

* * *

Why Bother About the First Teeth?

So many parents think that because the first set of teeth are not permanent, it is not necessary to take good care of them. "They've got to fall out soon," they argue, "and so what does it matter?"

Therefore, these same parents do not trouble to see that the youngsters use their toothbrushes regularly, and that their teeth are "stopped" if they start to decay.

The truth of the matter is that the care of the first teeth really matters very much indeed. Under the first set the second set of teeth are sprouting. Neglect to the first teeth can do serious damage to the second teeth which are growing underneath them. Decay in the milk teeth may infect the second set in the gums under them.

Not only should the first teeth be cared for in order that the second ones may not be infected, but also they should be cared for, so that they last as long as possible. The longer the first teeth can be kept in the jaws the better; if they come out too early the full

development of the jaws is interfered with, and the permanent teeth may be crowded in the gums and overlap one another. And who will say that teeth which overlap are not ugly? Aside from that, they are likely to decay while the owner is young.

Give your child's second teeth a fair chance of becoming beautiful by seeing to it that his first teeth are properly cared for.

* * *

The Finger-Sucking Habit

THE lessons learned in the school of experience are very serious ones sometimes. It proved so to one young mother, and so for the sake of others I am going to recite her lesson.

She was a delicate and frail little body to begin with, and her baby — the first — was a nervous, restless child. To make matters worse, he went through all the uncertainties of changing food and other consequent troubles, which only helped to augment his natural weakness.

So he cried and cried — cried until the young father was almost glad when it was time to go to the office, cried until the tired little mother cried too.

There seemed to be no apparent trouble, but the doctor was called, nevertheless. He said, "Colic — lots of babies have it;" but hot-water bags, hot flannels, and all the known agencies for the relief of that supreme tormentor of babykind were tried, to no avail.

One day while the mother was kneeling by the crib rubbing the babe's back (he was fretting), she slipped his thumb into his mouth. He quieted instantly.

Of course she had been warned about the unsanitary disease-carrying, mouth-disfiguring pacifier, and would have none of them. To be honest, she had been tempted several times to get one! But the baby's thumb — she never connected the two as a means toward the same end. And O, how he did enjoy that thumb! Enjoyed it so much that before long it was not necessary for the mother to put it into his mouth; he did it himself.

"It is such a little thing, — this sucking-finger habit, — and it is such a comfort. I can break him of it any time," she argued.

But the child was not strong, and he continued to fret — also to suck his thumb. One year went by, two years, and on till he was old enough to go to kindergarten. "Now," said she, "I will break John of that habit." She tried, but did not succeed; she doubled her efforts, and still did not succeed. She had reckoned without counting the cost.

Then she argued, reasoned, scolded, bandaged, used quinine washes — everything, but habit, even in a six-year-old boy, is an obstinate force.

The child was not weak-minded, as some might surmise, far from it, for he tried to overcome the fault — tried hard, but often after hours of self-mastery, in an unconscious moment of play or study, in would go that finger.

Not until after a battle of two years did that mother succeed — not until after adenoids had formed in the nasal passage and the tonsils had become enlarged from saliva secretions.

It was a little thing in the first place, you see, but one of those little things that so often grow into a serious big thing before it is controlled. — *Blanche Young McNeal.*

* * *

"HAPPY is the man that findeth wisdom."

The Family Physician

Free Consultation for the Readers of the "Review."
Address inquiries to Dr. J. W. Hopkins, Sanitarium,
Takoma Park, Washington, D. C.

Question.—What is the best way to lose flesh?

Answer.—Use no sugar, sweets, butter, cream, or other fat foods. Be very sparing in the use of bread, eating one slice or less at a meal. Use potatoes not oftener than three times a week. Make your variety at different meals, and eat less, about half or two thirds of what you usually do. Exercise according to your ability. Drink water in moderation. Have a pair of scales in your bathroom, and endeavor to arrange your diet, exercise, etc., so that you will lose one or two pounds a week.

Ques.—Please give instruction as to how to apply a cold wet-sheet pack.

Ans.—For the pack, a rubber sheet or newspapers are first placed on the bed, and over this two blankets. A sheet is then wrung out of cold water and placed on the blankets. The patient, without his clothes, is laid on the sheet, and all surfaces of the body are covered by placing folds of the sheet between the lower extremities, and between the arms and the body. It is then tucked well in around the neck and feet, and the blankets are also folded in closely, so as to prevent the exit or entrance of air. A cold compress is applied to the head and neck. This treatment should be continued from fifteen minutes to a half hour, and will lower the temperature, relieve nervousness, and produce sleep. If the temperature is very high, the cold sheet may be renewed every five or ten minutes, and chilling may be prevented by friction with the hand outside the sheet. The patient may be taken from the pack with dry rubbing or tepid sponging.

Ques.—What is the cause of somnambulism, and what treatment do you recommend?

Ans.—Somnambulism, or walking in one's sleep, is caused by unhygienic surroundings, errors in diet, especially at night, and by nervous troubles generally. The treatment is to correct the cause, strengthen the nervous system, and avoid errors in diet, such as overeating at night, eating of indigestible foods, or of a large variety at supper. It is also necessary to get into a more healthful locality, to obtain more fresh air, and to secure better sleeping conditions.

Ques.—What causes hiccough? Give treatment.

Ans.—Hiccough is caused by a spasm of the diaphragm. As it may be caused by nephritis, etc., it should be carefully treated. Clearing the stomach by a Seidlitz powder in hot water, followed by one or two drops of oil of peppermint on a lump of sugar, will, as a rule, stop this troublesome condition. Washing out the stomach, swallowing bits of ice, ice bag over the stomach, and holding the breath may be tried.

Ques.—Is it wise to have the hair clipped short after one has had typhoid fever or pneumonia, if the hair comes out more than usual?

Ans.—Such treatment, accompanied by a thorough cleansing of the scalp with a mild soap, followed by massage of the scalp, is a very good means of restoring the hair.

Ques.—How much aspirin should I use and how often should I take it for headache?

Ans.—We advise that you do not take any aspirin, but that you relieve the headaches by other means. Take no drugs of any kind, unless prescribed for you by your physician. Aspirin is acetyl-salicylic acid, and if there is any excuse for using it, it would perhaps be in headaches of a rheumatic nature. Headache powders should be avoided, and the pains relieved by the use of warm foot baths, hot and cold fomentations to the head and face, fomentations to the spine, or by cleansing the gastrointestinal tract by means of suitable laxatives and enemas. The eyes should be examined and eyestrain corrected, and if the individual is tired and weak, the general health should be built up. By all means find and remove the cause of the headache.

Ques.—What is the best preventive for influenza?

Ans.—Deep breathing and cold bathing, especially cold sponge bath to the chest and body.

Ques.—Are fruits harmful in rheumatism?

Ans.—No. Citrous fruits—oranges, limes, lemons, and grapefruit—are excellent for rheumatism. Those containing oxalic acid, as rhubarb and tomatoes, should not be taken, but those first mentioned, with apples, grapes, pears, prunes, etc., are excellent.

Ques.—What is the difference between neuralgia and neuritis, and what is the cause of each?

Ans.—Neuritis is inflammation of the nerve, while neuralgia is a painful condition of the nerve without inflammation. Neuritis is caused by exposure; by some infectious disease, as typhoid fever; by pressure, as by an impacted colon or pelvic tumor, as in the case of sciatic neuritis; or by blows; while neuralgia is caused by depreciated condition of the blood, due to faulty elimination, bad teeth, stomach trouble, etc.

* * *

Thrift Suggestions

This and That

OIL of lavender is a great freshener. A few drops on the bookshelves will overcome the musty smell that may arise in long spells of wet weather.

A SMALL wire hairbrush will free the carpet sweeper brush of hair, lint, threads, and string.

* * *

WOULD you know the baby's skies?
Baby's skies are mother's eyes.
Mother's eyes and smile together
Make the baby's pleasant weather.

Mother, keep your eyes from tears,
Keep your heart from foolish fears,
Keep your lips from dull complaining,
Lest the baby think 'tis raining.

—Mary C. Bartlett.

* * *

"NOTHING else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—"Testimonies for the Church," Vol. VI, p. 42.



EASTERN CANADIAN UNION CONFERENCE

THE quadrennial conference of the Eastern Canadian Union was held in the comfortable and commodious church on Awde Street, Toronto, Ontario, March 12-21. The weather was somewhat wintry, yet all were made comfortable. A good cafeteria was conducted in the church basement by Elder and Mrs. F. W. Paap, which contributed much to the success of the meeting.

Most of the workers in the field were present, and the reports rendered showed an encouraging progress in all departments of the work. The membership of this union has practically doubled during the last five years, and the increase in tithes and offerings has been very encouraging. More than 40 per cent of the mission offerings have been raised by means of the Harvest Ingathering work. The average mission offering per capita a week for the union last year was 38 cents. The Newfoundland Mission field averaged 64 cents a week per capita.

The establishment of a printing house in this field by the Review and Herald Publishing Association, at an expenditure of nearly a quarter of a million dollars, marks a new era in the work of this union, and has brought renewed courage and rejoicing to our people who have so loyally stood by the work in Canada. The fullest co-operation was manifested by the representatives from all parts of the field, and plans were laid looking toward the harnessing of all their resources for the circulation of the literature which shall come from the presses. There is no better field for the sale of our literature than in Canada, and openings are presenting themselves for the circulation of the printed page in all parts of this vast dominion. Recently tract societies have been established in each conference.

Elder A. V. Olson, who has borne the responsibilities and burdens of the work so successfully for a number of years closed his work in this field at this meeting, and Elder F. W. Stray was unanimously elected to the presidency of the union. Brother Olson's faithful, earnest work has greatly endeared him to the believers in the union, and they were sorry to have him leave the field, yet they willingly released him and his family as a contribution to the needy field of Southwestern Europe, to which he will sail in a few days. Brother Stray was warmly welcomed to the field and given every assurance of the most loyal co-operation in carrying forward the work. The Lord greatly blessed him during the work of the conference, and gave him the hearts of all his brethren.

The last day of the meeting was given over to the dedication of the new college building at Oshawa. We found the college filled to overflowing with an earnest class of young people whom the faculty are endeavoring to train the best they know how for service in the work in Canada or elsewhere, as the providence of God may indicate. The new

buildings that have been put up recently, are much-needed additions to the school. The new college building that was dedicated, will cost, when finished, about \$35,000. Four new bungalows have been built, also a fine barn costing \$6,000.

During the last four years the school has paid off about \$9,000 indebtedness, and has added to its investments about \$75,000. The present indebtedness of the school is about \$20,000.

The dedicatory service was a blessed occasion, and one that brought good cheer and hope to the work in Canada. Nearly all the delegates to the union conference were present. At the close of the dedicatory service, six faithful laborers in this field, were ordained to the sacred work of the gospel ministry, — Prof. A. J. Olson, N. H. Saunders, E. M. Fishell, C. H. Castle, H. J. Capman, and O. D. Cardey. The Lord manifested his approval by his presence on this solemn occasion. When the publishing house, which will be erected near the school, is completed, this will be among the strongest centers of our work.

Elders J. S. James, L. A. Hansen, C. V. Leach, C. A. Russell, Brother E. L. Richmond, and the writer attended this meeting, and shared with the union and local conference laborers in the burdens and blessings of the conference. Truly it was a good meeting. Many stated that it was the best meeting they had ever attended. The blessing of the Lord was with us from the beginning till the end. The utmost unity was manifested throughout the conference in all of its deliberations. A portion of the daily program was devoted to Bible study, and the evening services to preaching. These hours of devotion were well attended, and the Spirit of God was present as a searcher of hearts, and the spiritual life of all was deepened. This conference brought new courage and hope to all our hearts, and brightened the outlook for a speedy triumph of the work in the Dominion of Canada.

G. B. THOMPSON.

* * *

EVANGELISTIC WORK IN THE SOUTHEASTERN UNION

"THEY rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts 14: 27.

It is a good thing to tell of the victories that the God of heaven has gained for us. Thinking it would be of interest to the readers of the REVIEW to learn how God is working for us in the South, I send a brief report of my work as union evangelist in the Southeastern Union Conference during the last year and a half. During this time I have held three large city efforts,—in Knoxville, Tenn.; Orlando, Fla.; and Charlotte, N. C.

The Knoxville Effort

As the result of the effort conducted in Knoxville during the summer of 1918, fifty-two members were added to the church. The Knoxville church contrib-

uted \$303.50 toward the effort, while the tent meeting donations amounted to \$418.17, making the total donations \$721.67. The total expenses of the effort amounted to \$647.97, thus leaving a balance of \$73.70 in excess of all the expenses of the tent effort.

It was my privilege a few days ago to hold several more meetings in Knoxville, and I find there is still a live interest in that city. The church was crowded at every service I held, which indicates that Knoxville is still a promising field for further work.

The Orlando Effort

During the spring of 1919 it was my privilege to conduct an effort in the beautiful city of Orlando, Fla. As the result of this effort fifty-nine members were added to the church. The total expense of this effort—excepting the paid sermon reports—amounted to \$625.40. The total donations received during the effort amounted to \$663.

The Charlotte Effort

Charlotte, N. C., has probably proved to be the hardest field for evangelistic work in this union conference; that is, the hardest field in which our people have attempted to labor. Two large efforts had been conducted in Charlotte prior to the union tent effort of 1919, but nothing much was accomplished by them. We feel very thankful to our heavenly Father that as the result of the tent effort held there last summer we have been able to organize a church of eighty members, fifty-five of whom joined on profession of faith. We have a good live Sabbath school, of more than 100 members, and we have set our Sabbath school goal for missions for 1920 at \$1,000. The church has been organized into missionary bands, with leaders over each band, for the purpose of scattering *Present Truth* over the city like leaves of autumn. About \$9,000 has already been raised toward the erection of a church building, and a beautiful lot in a good location has been purchased.

The total expenses of this Charlotte effort—exclusive of paid newspaper articles—amounted to \$1,006.70. The total donations amounted to \$768.79.

Besides these three efforts, it was my privilege to hold a ten-day meeting in Columbia, S. C., which resulted in an addition of several persons to the church who had been undecided ever since I held a tent effort in that city during the summer of 1916.

We recognize that first, last, and all the time, whatever success comes to us in this evangelistic work, it is the direct result of the blessing of God, and not because of anything we ourselves have done.

It is with thanksgiving and praise to my heavenly Father that I am able to report that during the year and six months I have been in this union evangelistic work, it has been my privilege to extend the right hand of fellowship to 183 new members as the result of the efforts put forth during this time.

J. L. SHULER.

COLUMBIA UNION CONFERENCE¹

THE following facts and figures, showing the rapid progress of the work in this union, are highly encouraging:

The union was organized in 1907.

The membership in 1907 was 5,717; the third quarter of 1919 it was 10,886; increase, 5,169.

The gifts to missions in 1907 amounted to \$14,439.26; in 1919, to \$191,801.42, a sum more than twelve times greater than was given in 1907.

The tithe per capita in 1907 was \$11.81; in 1919, \$43.38; quadrupled in the twelve years.

The total tithe in 1907 amounted to \$71,621.01; in 1919, to \$416,711.70; nearly six times as great.

The Sabbath school offerings in 1907 amounted to \$6,633.05; in 1919, to \$90,451.83; nearly fourteen times as great.

The Thirteenth Sabbath Offerings in September, 1912, amounted to \$1,375.76; in December, 1919, to \$11,773.87.

The Harvest Ingathering for 1919 amounted to \$64,717.42.

The book sales for 1908 amounted to \$44,839.22; for 1919, to \$351,255.21.

1919 Gains over 1918

Mission funds, \$41,708.02; Sabbath school offerings, \$24,381.47; Harvest Ingathering, \$23,169.33; tithe, \$80,671.70; book sales, \$106,729.36.

Mission goal for 1920, \$263,406.

Book sales' goal for 1920, \$430,000.

As we look into the future our courage is good. We do not forget that our Leader opened the Red Sea for his people, threw down the walls of Jericho, and brought deliverance to Israel. We have faith that he will not fail to lead the Israel of today.

Realizing the nearness of the end and the fearful issue which the world faces, it is certainly high time to proclaim the unvarnished truths of the Bible everywhere. Surely we need the Spirit of God to come upon us as it came upon Elijah. The world should be enlightened as to the sins of Babylon, the terrible result of a union of church and state, and the inroads of Spiritualism. It is only the third angel's message that will unmask these deceptions and stir the people to a realization of their duty. A certain class of people talk about a "set time" for God to work. Every believer in present truth knows that now is the "set time" for God to pour out his Holy Spirit and quickly finish his work.

* * *

SPEEDING ONWARD

THE spirit of prophecy has told us that before the end comes, leading men of the world will have an opportunity to hear the last message of mercy; and we have already proved the accuracy of that statement. This, however, implies that a responsibility rests upon the shoulders of those bearing the third angel's message, and we should seize every opportunity to bring the message before the princes and lords of the earth.

Warburton, the home of our Australian publishing house, is one of the prettiest spots in Victoria, and has often been visited by well-known Australian people.

It is not very often, however, that it is honored by a visit from such a celebrated personage as Gen. Sir William Birdwood, Bart. The visit of the famous general in connection with the O'Shannasse Water Scheme, from which Melbourne obtains part of its water supply, was kept very quiet, and very few people knew that General Birdwood would be motoring through Warburton, past the Signs of the Times office on Sunday, February 1. However, the Signs Company had its flag flying, although there was no public reception given to the "Soul of Anzac." On Monday morning the suggestion was made that on his return trip, sometime that day, the distinguished visitor should be given one of our books as a small memento of his trip through Warburton, and accordingly inquiries were at once made as to the time when the general would be motoring through, and a "Christ's Object Lessons," bound in limp leather, was sent into the bindery to have the general's name blocked at the foot of the front cover. But in less than a quarter of an hour from our decision to present General Birdwood with this book, we received an urgent message that he would be passing along the aqueduct about ten minutes later. As the general had been informed by telephone that we wished to make him a presentation, and further, as he had consented on the condition that there was to be no ceremony, we were compelled to do something without much delay.

Accordingly, Brother Johanson, who was unable to go himself, asked Brother A. G. Miller and the writer to take the book up to the water channel and present it to him with the compliments of the Signs Publishing Company. We decided to ask the office photographer to accompany us, and within the specified time we were at the appointed place waiting to give the general his book, but *without* his name blocked in, having previously made up our minds that after presenting it to him we would ask for it back again in order that we might suitably inscribe it, promising to post it to Melbourne that evening.

After a short wait on our part, the general and his staff, occupying four automobiles, drove up. The party at once alighted, and the writer, who had been asked to accept the privilege and honor of presenting the book, commenced to make his little speech. But the general had made up his mind that there would be no speech making, and hence there was none, the ceremony turning into a brief, informal chat with General Birdwood and the members of the Metropolitan Board of Works. General Birdwood asked us many questions about our work here, our settlement, the numbers living here, who we were, where we came from, and why we were what we were. He seemed to be under the impression that we were all Englishmen, and so I surprised him by telling him that the only Englishman on the settlement was myself. From the site we had chosen for the presentation, away up on the mountain side, the general could look down into the valley and see the Signs factory nestling among the trees on the river front, while one of his party pointed out to him the "splendid sanitarium," over on his left. After a stay of about ten minutes, during which time the general and his companions chatted

with us very informally, and asked us many questions, the party drove away, not, however, before we had secured a photograph of the general, a few of his friends, and the representatives of the Signs Company. This photograph, showing the general with "Christ's Object Lessons" in his hand, will appear in next week's issue.

It certainly is a good thing to get our literature into the hands of leading men and women, and also to give as much information as possible as to what we believe and why we believe it.

In conclusion, we might mention that at the bottom of the box in which we sent General Birdwood his souvenir of Warburton,—in the form of a beautiful book, printed and bound "in the Australian bush,"—we placed a copy of "The World War," with the hope that the general might see something in that splendid little volume that will attract his attention. He certainly does not believe that this recent war is the last great war, for he has been bringing down upon his head much criticism during the past few days by his references in his public speeches to "the next great war," which he says is not very far off.

From the general we later received the following kind acknowledgment:

"Australian Imperial Force,
Defense Department.

"Melbourne, 6th February, 1920.

"Dear Sirs: Thank you very much for your letter, and for sending me your gift copy of 'Christ's Object Lessons,' which I am so glad to have, and which will always serve as a valued memento of my trip to your beautiful district and the kind welcome I received there. I should like to congratulate you on its excellent and artistic production, of which I feel you may rightly be proud.

"Thank you also for the photograph [of the presentation] and the volume, 'The World War,' which you also inclosed. I fear that at present I have no time whatever for reading, but I look forward to going through these two books when an opportunity occurs.

"With kind regards and good wishes,

"Yours sincerely,

"[Signed] William Birdwood."

Thus it is that even in our small way we can call to the attention of great people, facts concerning this world and its future. We trust that the prayers of God's people will accompany this message of truth which has been sent to one of Britain's leading generals, and that his mind may be led to consider the great controversy between Christ and Satan.

H. G. FRANKS.

* * *

ALONE! Alone! We long in vain
For sympathy to ease our pain;
For some heart that can understand.
But no! How wisely God has planned
To keep life's center and its throne
Reserved to him, and him alone:

We turn to God, and, seeking, find
What friends, however good and kind,
Gave not. He understands and feels;
He every bleeding heart would heal;
The realm we occupied alone
He fills. Our lives to him are known.

— Grace Howe Burby.

* * *

"To everything there is a season."

¹ Extract from the report of Elder F. H. Robbins at the recent Columbia Union Conference meeting.

Missionary Volunteer Department

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

THE next general Standard of Attainment test comes in May. How many young people in your church will take it in one or two subjects? All, old and young, are invited to become Members of Attainment, but the young are especially to use this means of becoming more efficient in soul-winning work.

* * *

EVERY church school teacher should be thinking about the welfare of the Junior Society during the summer. If the church has not made arrangements for the society during the summer, it may be because the officers are counting on the teacher's doing it. Possibly they are not familiar with the following recommendation made by the Missionary Volunteer workers assembled in a General Council:

"We recommend, That in every church where there is a church school, an assistant Junior superintendent [for each school society] be chosen by the church at the annual church election, for a term of one year, this assistant to be associated with the teacher during the school year, and to act as superintendent during the summer vacation."

* * *

SOMETHING FOR EVERY MISSIONARY VOLUNTEER SOCIETY

THE raising, equipping, training, transporting, provisioning, and directing of the American army in the late war was perhaps the greatest achievement of its kind in human history. To do this, a great organization was quickly perfected. The United States was districted and subdistricted, and officers were appointed over these divisions to assist in carrying out the plans of the Government. From Washington many bulletins and military orders were sent out to divisional officers. These instructions were in turn sent on to underofficers, who were to see that the instructions were carried out.

Suppose, after much labor at headquarters to reach decisions and perfect plans for carrying into effect the selective service law, for instance, the bulletins of instruction had never reached the officers in the local community who were to select the soldiers for the army. The whole enterprise would have been a failure.

I am thinking about another army. In the book "Education" we read: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message . . . might be carried to the whole world!" The denomination has laid plans for mobilizing and training this army. We have our organization perfected; and we publish a bulletin which is supposed to go into the hands of every Missionary Volunteer officer, giving outlines and plans for the work, and the programs of the societies.

But suppose the *Church Officers' Gazette* does not reach the officers of the local society, and the plans of the denomination are not carried out. Our young people cease to be a united army.

We become confused and do not coordinate in our efforts. Another word from the spirit of prophecy says: "We have an army of youth who can do much if properly directed and encouraged." The *Church Officers' Gazette* is one of our chief means of giving this proper direction and encouragement. Surely the local society officers should all have it.

Some conferences are sending the *Gazette* to every society free of charge. This is an excellent plan and insures every one's getting it. If this is not the plan in your conference, by all means secure this necessary help for your work. It is perfectly proper for the church to supply the elder, church missionary secretary, and Missionary Volunteer leader and secretary with the *Gazette* out of the church expense fund. Or the Missionary Volunteer Society can supply it to its officers. Whatever the plan may be, by all means get the *Gazette*—and use it. M. E. KERN.

* * *

OUR JUNIOR WORK IN THE CHURCH SCHOOL

"If ye know these things, happy are ye if ye do them." John 13:17. Here we find the Great Teacher himself expressing the great pedagogical principle that every impression in order to be fruitful must find expression—emotion transformed into motion. Through the process of instruction, we stir the emotions and arouse the feeling life of the child. The emotions are intended by God to manifest themselves in action. Whenever they do not do so, sentimentalism is the result. We recognize this to be the consequence of novel reading and theatergoing.

There is danger that we as Christian teachers may develop our students into mere religious sentimentalists. One of the agencies which in God's providence has been provided for making this necessary connection between feeling and action is the Junior Missionary Volunteer Society. Through this instrumentality we enable our children to experience in their lives that happiness which comes from doing what they know.

How long could we as grown people have a living Christian experience if we did not do something to help others? I well remember when the truth came to me at nineteen years of age, when I was a public school teacher. I received a real blessing in telling every one of my friends about it. A little later, when I entered one of our schools, and at first felt that I was there to receive and not to give, I lost, for a while, that joy of service.

A successful Junior Volunteer Society must be a live working society, where every child does something. A good motto to be kept in sight is "Others," or "Something done for some one every day." When the children watch for opportunities to help others, they are led to study the life of the One who gave his life in service.

The prayer band should be organized in each society, and the children should be taught to make definite requests in prayer. A number of years ago a few little girls whose ages were from nine to eleven, were organized into a prayer band. This band had regular meetings and prayed for definite things. They had a young lady from the academy as

their Sabbath school teacher. She told the little girls that at the close of the month she would have to return home. They learned in some way that she was going home because she had no money.

Three of these girls talked the matter over, and decided they would meet twice every day, and ask the Lord to send money, so that their teacher could stay in school. She began to pack her trunk, when the girls told her not to pack it because Jesus would send her money. She packed her trunk and was to take the train on Sunday, but the little girls still prayed and said she would not go. Some who knew what was taking place wondered what the result would be to the faith of the girls. On Sabbath afternoon a letter came from an entirely unexpected source, bringing money to keep the Sabbath school teacher in school the remainder of the year. These girls are grown to womanhood now, and still believe in definite answers to prayer.

The Morning Watch verses should be memorized by the Juniors, as they memorize so easily at that age, and remember what they memorize so much more easily than what they learn later in life.

The Bible Year and the Reading Courses are important in developing a love for good literature. So often boys and girls of the early adolescent period have begun to form a habit of reading books that are not helpful to them. The Junior Standard of Attainment also fills an important place in the Junior program.

A church school should have at least one set of the books in each Reading Course; and by reading a little to the children from them, and often calling on a child who has been reading, to tell something he has read, an interest may be aroused that will induce a large number of the children to finish the course.

One little girl who read the books and received her certificate was so interested that within the next year she read all the courses that had been given and received her certificates.

A boy who had been reading Wild-West stories and every exciting thing he could get hold of, had by the last of January of this year read both Junior and Senior courses, and now says he is going to read all the back courses. It may take some time and effort to arouse the interest, but it will pay manyfold by what it puts into the lives of the children.

I consider the other activities in the Junior work really more important than the program, but we could not long keep up the work without a well-organized society and programs. The meetings should be held regularly, and should be alive and interesting. If the children are made to feel that they, with the teacher as helper, are responsible for the meetings, they take more interest than they do if the teacher carries the whole burden. Instructions for preparation of the programs are found in the *Church Officers' Gazette*. The children who are to take part should be encouraged to prepare carefully. Often a story should be studied until it can be told and not read.

Plans for carrying on missionary work may form a part of the program. An oral report of work done, in which the child may be encouraged to give little incidents in connection with his work, adds variety. Occasionally the children

may be allowed to tell how they earn their money for missions. A goal should be set for the society, and for each child, and the field to which their donations go may be studied.

As the school year draws to a close, the teacher should see that satisfactory arrangements are made for the Junior work during the summer. A society should not be allowed to die at the close of the school year.

Mrs. C. M. SORENSON.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, April 10: Scattered Believers in Europe

In a certain sense the history of God's people in the Dark Ages has recently been repeated in the experience of our brethren and sisters scattered throughout Europe, the result being that many are separated from family and friends, slain, wounded, homeless, and forced to endure cold, famine, and deprivation of the most severe nature. For months during the war all communication was suspended, and it was with no little concern, at the cessation of hostilities, that earnest efforts were made to reach every station where our people were located.

But the cheering report is received: "In the midst of all this ruin and desolation our people and our institutions stand like a shining oasis in the desert. God's hand has been over them. With the exception of Russia and Turkey, all phases of our work in all parts of Europe have withstood the shock well. There has been no retreat. The conferences are all here, and making advancement, and our work generally has been enlarged during the terrible crisis. This is surely the Lord's doing, and it is marvelous to behold."

The 45,000 believers in Europe today are possessed with the same conviction that has laid hold of the hearts of our people in other lands—that this time of comparative peace, "the little lull," is a signal to us to give ourselves as never before to the work of carrying the message to the people ere the last great storm shall break; and to us comes the request, "Ye also helping together by prayer for us." Pray especially for the believers in Russia, from whom, except in the Balkan States, nothing direct has been heard for months. Pray for the company of workers soon to sail from this country to attend general meetings throughout Europe from May until September, that they may reach appointments safely and be able greatly to strengthen the work and encourage our brethren and sisters.

* * *

QUALIFICATIONS OF LEADERSHIP

I WILL repeat the statement made in my previous article, that "the greatest hindrance to the work of finishing the gospel is lack of consecrated leadership." Leadership in God's work is born of a

deep conviction that God has a definite plan for one's life, which, if carried out, will lead to the largest service of which one is capable. Thus, conceding that a person has discovered the possibilities of his life in the cause of God, let us turn our attention to the development of that life, remembering that true and successful leadership lies more in proper training than in heritage.

The first essential in Christian leadership I would call to mind is *vision*. The needs of the field; one's relationship to those needs; its possibilities; its developed and undeveloped resources,—these require analysis, both synthetic and analytic.

It seems to me that the next requisite is *experience*; for real leadership requires a knowledge of processes as well as results. No person can successfully train another who has not had an experience in the thing himself. There is nothing that more surely convinces another of the fact that *it can be done* than to prove one's own experience by the actual doing of that very thing.

Next I would list *co-operation*. Many a person fails as a leader because he cannot impart his experience to others. The mere fact that a person can make a record for himself is no sign of real leadership. A person's record is too often a stumblingblock rather than a help in the successful training of others, especially of the uninitiated. Neither does human talent all lie in the same direction. The processes by which one may have achieved success are by no means the alpha and omega for another person. So, I would endeavor to help a person analyze his particular work, his tangible assets, the task to be accomplished, and finally help him to arrange a general work-plan to follow. Never supplant local leadership; develop it. It is certainly not co-operation to leave a person feeling that he is smaller because of your counsel. Always make him feel in his own eyes and in the eyes of others greater in purpose and experience because of your help and encouragement. Believe in people. Tell them so. Teach them to think and plan for themselves, and by the same general process by which you have helped them, teach them to help others. Study the plans of other leaders and their relationship to your own work. Remember first, last, and always, that co-operation begets co-operation.

The next link in the development of leadership I would call *system*. The beautiful part of God's universal plan is that it is based on clearly defined lines—a perfect system. Therefore, be businesslike; locate definite responsibilities, report all essential activities. No successful business runs without records, and in God's work method is just as necessary.

The last, but perhaps the greatest essential to Christian leadership, is a *consecrated life*. This calls for much prayer, Bible study, and all one's personal service. The Bible clearly states, "Ye are the light of the world;" "Go ye into all the world;" and "Whatever ye do, do all to the glory of God." No other plan has ever been devised for saving ourselves or others. This proclamation, together with this commission and the kind of service required, is to every man, woman, and child that has laid his life on the altar of service.

"It is not learned, eloquent speakers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.'"—*Testimonies for the Church*, Vol IX, p. 36.

C. E. HOOPER.

* * *

A NEW HARVEST INGATHERING RECORD

IT will be of interest to the readers of the REVIEW to learn what two church schools of the South did in the Harvest Ingathering campaign last fall.

At the General Conference Home Missionary convention at Washington, D. C., last fall, Brother Butler, from Canada, mentioned that the children up there had used a box in their Harvest Ingathering work, and upon my return to Atlanta, I prepared a box and presented the plan to the Atlanta church school. They accepted it with enthusiasm, and the first time they went down into the business section, one night after the Sabbath, they gathered in \$40. Most of the work was done on Saturday nights on the streets, in the restaurants, and in hotel lobbies. The brethren and sisters in the church helped to chaperon the children, and Mrs. K. R. Haughey, the young people's secretary of the Georgia Conference, rendered valuable help in the campaign.

When the campaign closed, the school had to its credit \$707. Of this amount, seven children gathered in \$573.82, as follows: Lorraine Locken, twelve years old, \$203; Josephine Austelle, fourteen years old, \$171; Marguerite Austelle, aged twelve, \$66.22; Carmen Neall, ten years old, \$50; Ruth Deyo, fourteen years of age, \$30; Maud Deyo, twelve years old, \$30; Harry Wilson Potter, aged eleven, \$23.60.

The Atlanta church had never before reached its goal in the Harvest Ingathering, but this time they raised \$717.67 in excess of it. The efforts of the children gave the church a new incentive to work. Soliciting gifts for missions with the box, seemed to possess a charm for some of the older members of the church as well as for the children. One sister in the Atlanta church gathered \$50 by the use of the box, and a sister in another church in the same conference gathered in \$464 in the same way, but most of her work was done in small towns reached by automobile.

The Knoxville church school, in the Cumberland Conference, also made a new record in the Harvest Ingathering campaign. This school worked under difficulties, as the city court has made a ruling prohibiting children's soliciting on the streets, except by special permission, and then only on the side streets of the city. But in the face of these hindrances, the school gathered in \$677.17 for missions by the use of the boxes.

One trip was made by automobile with five children. We visited seven towns during the week when the coal and light restriction was on, and, although it also rained nearly all the week, the children brought back \$300 for missions. It is to be regretted that the picture of this school met with an accident and cannot be replaced, for I am sure the read-

ers of the REVIEW would like to see the faces of all these enthusiastic little missionary workers. Some of them were only seven and eight years old.

The children of this union gathered \$2,800 for missions with the boxes during the campaign just closed, which is \$200 more than the whole union gathered in the 1916 campaign. The goal for this year is \$5,000 for the children, and it will be easily reached if the children are properly directed.

During the campaign, many of the children had very interesting experiences in talking the truth to the people. Not one case came to my notice of any serious soliciting resulting from the children's soliciting on the streets or any other place. However, I think that special precautions should be taken to safeguard every child that goes out. It is best for each child to have a chaperon. I helped my own girl part of the time to reach her goal, and on Thanksgiving Day she gathered \$50 in her box, in pennies, nickels, dimes, quarters, and half dollars. She found the men very courteous and willing to give. Her speech was brief. She only said: "Pardon me, sir, won't you please make me a gift for mission work, and I will give you this paper, which tells you all about where your gift will go." The day she gathered in \$50, she used only thirty-six papers. The most she gathered in the shortest period of time was on this day, when she collected \$18.35 in two and one-half hours. Quite a few of the children received dollar gifts, but she received only one dollar gift in the \$203 she collected.

It was interesting to see how animated the children were when they counted the money which, as they said, they had gathered for Jesus. There is little danger of our losing our children to the truth if they are properly directed in missionary work for the Lord. There is more danger of losing them through inactivity. If their energies are properly directed, our children can do a great work for the Lord.

Before the work of the Lord closes, the children are to have an important part in it. "When heavenly intelligencies see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work." — "Testimonies for the Church," Vol. VI, p. 203. J. B. LOCKEN.

* * *

PRACTICAL HOME MISSIONARY WORK

SPEAKING of Christian help work, if this is not the genuine article, will some one please tell us what is? Here is a mother as full of duties and cares as seldom falls to a mother's lot, and yet she finds time to help her neighbors and to study lessons that make her help more efficient. Listen to her experience in her own words:

"My experience in studying the first aid lessons has been very enjoyable, though I have been obliged to study under the greatest difficulties. I have

had to sew and read at the same time, or do some other task and study at the same time. For months I have had no time at all for special study, or rather no special time for study. My little daughter would hear me 'say my lessons' while we washed the dishes together. However, I have enjoyed them, and they have been a real help to me and to others. I have been enabled by these lessons to help my neighbors. One lady came very near choking to death on a piece of meat, which she had attempted to swallow the night before she came to me, and it had stuck in her throat. She had tried about all ordinary methods, but at last became desperate and came to me. (There is no doctor in the place.) She was barely able to tell me her trouble. I at once turned her upside down and patted her back. After I had set her in a chair again, the piece of meat dislodged itself.

"I extracted a crochet hook from a woman's hand, where it had punctured a vein, and she hasn't even a scar to show where the wound was. I have treated several boils, abscesses, burns, cuts, scrapes, sprains, strains, coughs, and colds, and also a bad case of diarrhea and a touch of pneumonia.

"I mention these things, hoping they may encourage you to feel that in spite of my lack of time the Lord has used me and the little Red Cross First Aid Textbook to help succor those in pain and distress when it has been impossible to secure the services of a physician.

"I may add that I am nurse and home-keeper for an invalid, besides caring for myself and child; and for the past several months I have had the care of a State girl, whom I boarded free to help her through a good school and give her a chance in life."

The mother who writes thus has just finished the First Aid Course of the Fireside Correspondence School and has received her certificate for the satisfactory completion of the twenty lessons comprising the course. We have also a shorter and simpler course of only ten lessons, called Home Nursing and Simple Treatments, which is designed to help mothers in the home care of the sick and in neighborhood missionary work. And for those who want a full course in nursing but are unable to spend three years at one of our sanitariums, we have arranged for the complete course of the Chautauqua School of Nursing, to be pursued at home through correspondence. Then, there is our course on how to compile and give Bible readings.

All these studies are excellent to prepare people, whether mothers or not, for home and neighborhood missionary work. We shall be glad to give full information upon any or all of the foregoing subjects, and cordially invite those interested to write to the following address:

C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, D. C.

* * *

Good manners are good, but sometimes they are only in form. The best manners come out of a heart of love. Hence some who are not very familiar with formal etiquette may be among the best-mannered people in the world.—*Baptist Boys and Girls.*

Publishing Department

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

COLPORTEUR WORK IN THE HERMIT REPUBLIC (BOLIVIA)

WE now have in Bolivia three student colporteurs. Two working in the city of La Paz, have already sold enough for their scholarships. Brother Diaz came first, and worked the best business section, with excellent success, selling "Heralds of the Morning" (in Spanish) to the *prefecto* of the department of La Paz, the president of the *municipalidad*, some bank presidents, and a large number of the leading business men. But he wished to go to a lower altitude, so we sent him to Cochabamba before the city was thoroughly worked.

We felt that some of the leading men of the republic would be neglected if the work were not continued. Just at that time, Brother Lorange Pohle came home from Chile, where he had been for nearly four years; and though he had not had much experience as a colporteur, he was anxious to see these leading men; so we set him at work, and he has been very successful.

The names of the men who had already purchased were obtained, and plans were laid to go to the higher officials. It was the writer's privilege to accompany Brother Pohle when he visited some of these persons. The first person we went to see was the president. It took us several days to get into his presence; but when we were admitted, I told him what we were doing in the book work in Bolivia and in the world. He seemed very much interested in our work, and he is anxious to have us start work for the Indians; for he knows of our work at Lake Titicaca. Then Brother Pohle showed him the book, "Heralds of the Morning," and received his order for two copies. The next person we visited was Caroli, archbishop of Tiro. He is the *internuncio apostolico* in Bolivia.

Brother Pohle has now 150 names on his list—the ex-president, all the president's cabinet, and almost all the senators that were in the city at that time. Besides the archbishop and the bishop, the Catholic Seminary* (a college for boys) and two monasteries have bought the book for their libraries.

We called on the minister of instruction, who seemed to like the book, but said he would like to look it over before ordering. We replied that we had one with us, and that he could have that. He took it and paid for it, telling us to call on him when we made our delivery, as he might want some more. Well, we went to see him at that time, but found him busy in a council, so we showed our book to the secretary. He said that he knew the book, and called another man who had charge of the buying of books. He looked it over, said he knew it, then turned back to the names in the back of the prospectus and wrote "Minister of Instruction," and asked, "Where do you write the number you want?" Then he put down "20," saying at the same time, "We will take at least that many this time, but will want more."

We are thankful that the Lord is inclining the hearts of these men toward his truth. Pray that they may read God's word in these books, and turn to him and be saved with us in the kingdom.
L. G. BEANS.

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OUR FEBRUARY SUMMARY

IN presenting our summary for the second month of the year to the readers of the REVIEW, we are again encouraged at the gain shown. Although not so large as we might hope for, still, considering the excellent figure for February one year ago,—\$114,848.45,—it seems to us we have reason to praise our heavenly Father that an advance of 20 per cent has been made.

For some reason, quite a number of our foreign fields did not reach us with their reports in time for publication. This shows a small loss for those fields outside of North America, and reduces our total gain for world-wide sales.

The summary will be found worthy of careful study. We hope our brethren and sisters throughout the world are forming the habit of studying the summary from month to month. From now on, the figures will grow larger as the reports appear. We are encouraged to believe that our colporteurs throughout the world are remembered at the family altars of our praying people everywhere. Let us continue our fervent petitions to the end that the present year may result in large numbers of people embracing the truth through the printed page distributed by the colporteur.

W. W. EASTMAN.

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THE COLPORTEUR WORK BEARS FRUIT

THE following experience comes to us from Northern Wisconsin, and furnishes a beautiful illustration of the way in which the Lord works through the consecrated colporteur to bring his message home to the hearts of those who are seeking light. We give the story as told by Brother C. R. Morris, the field missionary secretary of that conference:

"I learned of a very interesting experience on my way to Ashland, and will try to relate it as nearly as possible as it was told to me.

"I became acquainted with a family who had accepted the truth a short time before through reading 'Daniel and the Revelation.' The family were Catholics. The mother had longed for a Bible in the home, and was very desirous of getting the book. She asked the priest for a Bible, but instead of a Bible he sold her 'Faith of Our Fathers.' The lady was not satisfied with the book, and talked to her daughter in regard to the matter. The daughter later purchased from one of our colporteurs what she thought to be a Bible. Her mother at first was disappointed that she did not secure a Bible, but decided to read the book, and as she read the good book, 'Daniel and the Revelation,' she began to understand its precious truths and to observe the Sabbath.

"This lady thought that she was the only one in the whole world who was keeping the Sabbath. One day a young woman called at her house to canvass her for a book. The lady did not seem

COLPORTEURS' SUMMARY FOR FEBRUARY, 1920

UNION	Agents		BOOKS		PERIODICALS		
	Hours	Value 1920	Value 1919	No. Copies	Value 1920	Value 1919	
ATLANTIC							
E. New York	12	668	\$ 1338.64	\$ 409.20	1706	\$ 294.40	\$ 381.00
Greater New York	26	714	2619.78	1275.96	5816	967.40	943.65
Maine	14	749	1243.85	2340.80	460	114.00	132.75
Massachusetts	9	476	1816.30	2134.35	1621	281.65	539.10
N. New England	7	4	905.55	1333.60	81	18.65	44.40
S. New England	12	872	1251.90	1057.50	1350	235.00	276.45
W. New York	8	422	1234.35	3472.30	1596	269.40	515.25
Totals	88	3905	10410.37	12023.71	12630	2180.50	2832.60
CENTRAL							
Inter-Mountain	3	82	167.25	158.65	55	10.75	4.20
Colorado	5	97	101.55	262.35	1091	227.15	99.30
Kansas	5	184	220.50	596.50	577	121.55	224.25
Missouri	12	1080	1879.25	810.75	2898	451.70	337.80
Nebraska	2	219	709.60	441.10	391	68.65	91.65
Wyoming	2	196	421.95	.....	30	7.00	19.50
Totals	29	1858	3500.10	2269.35	5042	886.80	776.70
COLUMBIA							
Chesapeake	14	797	1893.61	1088.30	3561	579.75	154.95
District of Columbia	7	203	1329.98	2217.70	580	144.50	73.50
E. Pennsylvania	8	467	1084.95	2282.75	1936	311.60	199.05
New Jersey	8	.....	1489.15	2546.50	2386	380.40	331.50
Ohio	15	1411	2915.95	2140.40	4286	751.20	555.00
Virginia	12	888	3099.55	1114.00	401	100.15	55.50
W. Pennsylvania	16	735	1577.95	1564.70	1729	344.35	446.85
West Virginia	16	1241	4713.54	2581.80	75	13.75	37.50
Totals	96	5792	18104.68	15336.15	14954	2625.70	1853.85
EASTERN CANADIAN							
Maritime	7	116	289.00	290.00	475	103.75	143.40
Ontario	3	289	973.95	211.05	790	173.50	327.45
Quebec	..	..	.....	.....	..	.....	30.00
Newfoundland	..	..	.....	.....	..	.....	.....
Totals	10	405	1262.95	501.05	1265	277.25	500.85
LAKE							
Chicago	6	151	259.00	1100.35	7940	1306.00	1174.50
E. Michigan	7	368	1052.35	1067.15	575	136.25	108.60
Illinois	23	1971	3336.25	971.50	267	58.15	125.25
Indiana	16	1234	2550.10	2083.85	847	177.05	153.15
N. Michigan	2	68	101.90	791.05	88	15.70	22.50
N. Wisconsin	10	1079	2269.04	579.65	202	37.80	28.50
S. Wisconsin	3	191	272.75	58.50	1994	331.80	170.25
W. Michigan	..	.....	.....	1283.10	1392	306.30	82.05
Totals	67	5062	9841.89	7935.15	13305	2369.05	1864.80
NORTHERN							
Iowa	5	628	1354.70	422.35	1073	216.05	128.25
Minnesota	3	498	1037.05	601.40	986	173.90	219.75
North Dakota	..	.....	.....	821.15	2695	408.25	21.00
South Dakota	2	448	1330.25	.....	50	11.40	8.55
Totals	10	1574	3722.00	1844.90	4804	809.60	377.55
NORTH PACIFIC *							
Montana	..	.....	.....	.....	195	41.75	206.25
S. Idaho	..	.....	.....	.....	110	26.50	45.00
S. Oregon	..	.....	.....	.....	45	10.25	29.25
Upper Columbia	5	240	453.50	.....	460	89.00	61.50
W. Oregon	8	1989	4623.94	.....	261	56.65	245.25
W. Washington	8	1411	3340.92	.....	1844	406.60	358.95
Totals	21	3640	8418.36	.....	2915	630.75	946.20
PACIFIC							
Arizona	6	236	863.00	370.95	585	140.75	132.75
California	7	723	906.80	514.82	917	166.55	513.90
Central California	3	413	1108.75	458.35	167	35.05	37.80
N. California-Nevada	2	209	333.95	729.45	103	36.95	93.00
S. California	6	505	1373.50	700.35	1132	237.30	660.00
S. E. California	2	164	835.45	352.80	200	37.50	63.00
Utah	..	.....	.....	.....	.....	.....	.....
Totals	26	2250	5471.45	3126.72	3164	654.10	1500.45
SOUTHEASTERN							
Carolina	22	1954	8496.30	6212.00	377	91.15	38.10
Cumberland	10	1004	3255.05	2232.15	160	39.00	218.25
Florida	12	919	1696.65	2116.75	285	65.25	88.50
Georgia	18	1667	5255.92	6044.10	841	204.65	78.60
Totals	62	5544	18703.92	16605.00	1663	400.05	423.45
SOUTHERN							
Alabama	10	267	1797.45	419.60	225	46.25	91.50
Kentucky	16	1715	4329.70	3613.35	415	73.25	65.25
Louisiana	17	1312	3579.30	478.90	25	6.25	105.00
Mississippi	11	857	2554.90	2036.10	25	6.25	3.75
Tennessee River	14	1982	3035.10	1931.50	856	214.00	108.75
Totals	68	6133	15296.45	8479.45	1546	346.00	374.25
SOUTHWESTERN							
Arkansas	11	779	1866.55	2138.30	50	12.50	1.50
N. Texas	7	420	1216.00	895.50	2205	330.75	44.70
Oklahoma	28	1487	5294.76	1342.40	232	40.80	138.75
S. Texas	11	945	2360.25	1649.10	775	173.75	249.00
Texas	1	40	86.00	460.30	75	18.75	17.25
Totals	58	3671	10823.56	6485.60	3337	626.55	451.20
WESTERN CANADIAN							
Alberta	1	60	187.00	.....	201	42.65	51.00
British Columbia	2	25	83.30	.....	302	50.30	50.85
Manitoba	2	166	206.80	.....	180	32.00	99.75
Saskatchewan	4	164	378.50	.....	608	118.70	40.80
Totals	9	415	855.60	.....	1291	243.65	242.40
Foreign and miscellaneous	..	.....	.....	.....	3777	928.25	909.75
Mailing lists	..	.....	.....	.....	16344	3427.30	2733.90

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	..	..	\$.....	\$8400.51	.....	\$.....	\$1459.98
British	52	3148	4125.15	2573.42	134347	6310.61	4074.20
Scandinavian	72	8345	9784.30	5709.24	23644	1954.23	316.88
Latin	16	988	427.40	1375.29	6619	245.16	302.30
South African *	27	2028	7436.88	2091.24	9312	832.45	1118.20
Hawaiian	..	.....	.....	619.75	.....	.....	62.00
Korean	..	.....	.....	37.91	.....	.....	214.85
Japan	..	.....	342.95	.....	9093	455.35	.....
East China *	3	511	417.00	.....	408	67.00	.....
Central China	17	1445	568.50	.....	12096	504.00	.....
South China	..	.....	.....	725.04	.....	.....	353.60
North China	..	.....	.....	1540.50	.....	.....	693.60
Manchurian *	3	491	120.69	.....	10692	445.60	.....
Malaysian	..	.....	.....	1163.12	.....	.....	.....
Salvador *	2	150	203.24	219.00	.....	6.57	.....
Jamaica	4	226	270.24	365.70	.....	.....	.....
West Caribbean	..	.....	.....	684.00	.....	.....	260.20
Cuban	9	254	1033.30	2052.30	.....	.....	.....
Venezuela	6	268	899.60	352.20	.....	.....	.....
Mexican *	2	384	97.89	60.50	2868	237.08	98.17
Brazilian *	36	7417	6251.69	5633.81	.....	604.96	807.16
Inca	..	.....	.....	260.55	.....	.....	24.80
Austral	..	.....	.....	6177.29	.....	.....	348.80
Foreign totals	249	25655	31787.83	40041.37	209079	11663.01	10134.74
North Amer. totals	544	40249	106411.33	74807.08	786037	16405.55	15787.95
Grand totals	793	65904	\$138199.16	\$114848.45	295116	\$28068.56	\$25922.69

* Two months.
† Beginning with February, 1920, the *Watchman Magazine* is figured on the 25-cent basis.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1919, 182,192 copies, value \$9,935.07; Jan., 1920, 190,870 copies, value \$9,628.57. Feb., 1919, 196,795 copies, value \$10,134.74; Feb., 1920, 209,079 copies, value \$11,663.01.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

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

COMPARATIVE BOOK SUMMARY

	1915	1916	1917	1918	1919	1920
January	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40
February	47943.61	74298.80	82346.89	74560.50	114848.45	138199.16
March	72414.23	92431.51	100551.86	112583.10	171406.11	
April	78974.96	94066.35	103042.73	128480.24	251307.66	
May	107987.69	106602.30	136453.74	160112.53	244584.54	
June	151199.10	174415.86	237914.24	276413.96	381166.58	
July	170546.02	192033.15	265004.04	332262.65	531282.95	
August	119773.18	143185.26	203010.57	207615.34	343739.50	
September	78364.70	96001.88	172855.15	137462.98	231475.12	
October	76102.53	85128.41	116501.72	133893.11	199530.88	
November	69680.16	86248.56	107545.23	101093.49	173967.04	
December	69145.88	71060.56	87121.50	117592.42	131193.54	
Totals	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	

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

to be much interested, and said she had one that just about covered everything. The colporteur was desirous of seeing the book, and as soon as she saw it, asked where she had purchased it. The lady told her that her daughter had bought it from a colporteur. To the colporteur's delight it was one of the books that she herself had sold. Now you may be sure there was a happy meeting, as the lady was glad to find some one who believed as she did. There were five in all who accepted the truth, the mother, the father, then the son and two daughters. They are all loyal Seventh-day Adventists. They are now conducting a Sabbath school of about twenty-three members.

"As I visited this home and heard those young people singing the songs of Zion, I thought of this faithful colporteur, and the stars that will be in her crown to shine through the endless ages of eternity." W. W. EASTMAN.

* * *

"WHEN thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

WHAT A BUSY MOTHER DID IN ONE YEAR

In a letter received from Ina Carter, the wife of R. M. Carter, union field missionary secretary of the Brazilian Union, she tells of the good work being done there by the colporteurs. After speaking of her husband's being away in a distant part of the union encouraging and helping the colporteurs, and of his efforts to help the lady colporteurs, she incidentally speaks of her own work as follows:

"Perhaps you will be interested in what a busy mother did in the canvassing work last year. I sold during 1919, in 99 days — 270 hours — \$1,038.11 [Brazilian currency] worth of literature, mostly Portuguese *Signs*, on the same streets where I have now been canvassing for two years. Many are now ready for Bible studies, praise the Lord! This work has been accomplished among the better class in Sao Paulo."

W. W. EASTMAN.

* * *

THE wise use of money is all the advantage there is in having money.— *Benjamin Franklin.*

The Gospel Ministry

THE MINISTER GOD'S MOUTHPIECE

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33: 7-9.

The true minister is God's mouthpiece, passing on to the people the message he has received. He is a man with a message, but not his own message. He is only a messenger, or message carrier, whose duty it is to deliver to others what has been delivered to him. Under no circumstances has he a right to withhold or alter the message; and if he does such a presumptuous act, he will be held strictly accountable for the consequences.

The apostle Paul points out the minister's accountability in 2 Corinthians 5: 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." He represents Christ and his court in a world in rebellion against the government of heaven. The position of ambassador is one of peculiar honor, yet one of heavy responsibility, especially during a crisis when the relations of the two nations are strained or broken. He is placed in the foreign land only as a representative, a minister, a mouthpiece, of the homeland. He is the spokesman for his government, and is duty bound to deliver the very message received. He keeps in constant communication with his government, and never acts on important questions without instruction. If he should dare to assume the responsibility of changing or keeping back any part of the message, he would be recalled as unworthy of his trust. He must not allow the friendship and good will of the people and nation where he resides to influence him one iota in his work as ambassador. His first and whole duty is loyalty to the homeland. Even during a crisis, he must not permit his desire to effect a reconciliation, to cause him to modify or in any way tamper with the message or ultimatum intrusted to him for delivery. If he does his whole duty, even though contrary to his own judgment, the government that appointed him is responsible for all the consequences; but if he is unfaithful, he will be held individually responsible for the results of his presumptuous act.

The same is true of the gospel minister. If he delivers the message unchanged, the responsibility for the consequences rests with God; while if he tempers it to suit the whims of the people, to keep their good will and friendship, he will be held accountable for any loss resulting from his unfaithfulness.

The greatest temptation that comes to any minister is to alter or withhold what

God gives him to deliver, and many yield to temptation. The fact that we are given God's final message to the world, containing some of the most solemn warnings and cutting denunciations ever delivered through human instruments, does not free Seventh-day Adventist ministers from this temptation common to all ambassadors.

With our commission comes the command, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1. This is our duty, even though the people, and too often our own members, take offense at the revelation, and say in words and actions, "Speak unto us smooth things."

In view of the impending judgment, when we must answer for our own ambassadorship, we are commanded to "preach the word;" not our word, but God's word. Go, "reprove, rebuke, exhort with all long-suffering and doctrine," even if the majority will not endure the message because of ears itching for something more pleasing to their carnal natures. Of course, the message should not be given in a scolding, dictatorial manner, but with love, tact, and long-suffering,—in the spirit in which Christ, our example, gave even his most scathing rebukes to the hypocritical scribes and Pharisees. We should always shun rash statements, and be careful lest we say, "Thus saith the Lord," when the Lord has not spoken. We should do all in our power to gain the favor of the people if we can do so without losing the favor of God. We should make every effort to please the people, but not at the expense of displeasing God. We are to please the Lord first, then as many of the people as possible. No minister can be faithful to his high calling and please all, even of his own people. The testimony that "everybody likes him" and "he hasn't an enemy" is not necessarily a recommendation.

The Bible record of God's faithful messengers does not indicate that they always received the good will of all to whom the message was delivered. Moses, realizing the responsibility of being a mouthpiece for Jehovah, tried to be excused, but after accepting the office, he was a true messenger between God and a rebellious nation, and during more than one crisis stood alone in the midst of the murmuring multitude who unjustly blamed God's spokesman for all their supposed difficulties. Moses spoke once without authority; and as punishment, was denied the privilege of entering the Promised Land. He repented, however, and was not barred from the heavenly Canaan. The same merciful God will pardon us if we, as ambassadors, have spoken unadvisedly with our lips.

When the prophet Micaiah was instructed to give King Ahab and King Jehoshaphat the same promise of a successful military campaign that had been given by other prophets, he bravely answered, "As the Lord liveth, what the Lord saith unto me, that will I speak." God's cause needs more Micaiahs today, who will refuse to yield to the increasing demand for smooth things.

Though Jeremiah begged to be excused, even pleading his youth, he was appointed ambassador, with the instruc-

tion, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." Then the Lord put forth his hand, and touched his mouth, and said, "Behold, I have put my words in thy mouth." Jer. 1: 7-9. Whether the message to be delivered was to an angry king or to a rebellious nation, not even the pit, the dungeon, or threat of death could swerve him from his integrity to his God.

Christ, as special ambassador of the Father in this world, although he was the Son of God, never acted or spoke without instruction from the Ruler of the universe. He was only twelve years of age when he said to his mother, "Wist ye not that I must be about my Father's business?" He had visited this rebellious world on business and neither Satan nor his legions of warriors could swerve him from duty. He was mocked, derided, and rejected by his own people. His messages from the God they professed to serve so enraged them that they cried for his blood, and murdered their own Messiah. His messages often offended his own disciples, who were tempted to forsake his cause. With the prayer to his Father, "Not my will, but thine, be done," he went on through tears and bloody sweat to Calvary, where, with his dying breath, he cried, "It is finished."

After Paul's conversion he was commissioned to "bear" Christ's "name before the Gentiles, and kings, and the children of Israel." Through all the hardship and persecutions that came to him as a result of his work, he was ever faithful in the discharge of duty. He bravely faced the same tribunal and mob that condemned and crucified his Master. He stood before the Roman governor, Felix, and King Agrippa, and although a prisoner in chains, delivered a message that made them tremble. He was not intimidated by the scourging and stocks at Philippi, the mockings at Athens, the mob at Ephesus, or the apostasy in Asia Minor. He unflinchingly stood before the terrible Nero and delivered to that tyrant a message from a judge and a court that will call Nero to account.

When Paul met the elders of the Ephesus church, as he thought for the last time, he reminded them of how faithfully he had warned them of approaching dangers from within and without, and that he had not shunned to declare unto them the whole counsel of God, keeping back nothing that was profitable to them. He never forgot that "woe is unto me, if I preach not the gospel!" The same woe is upon us today if we are negligent of our duty. We may preach nothing but the truth, and at the same time be untrue to our calling by keeping back instruction or messages most needed by the church, and thus shun to declare the whole counsel of God. The church needs the truth, the whole truth, and nothing but the truth. Luther said, in speaking of the Reformation, "I set the word of God to running in the earth, and kingdoms fell, and thrones trembled." The word has lost none of its power, and it alone can finish the Reformation.

What is needed in the ministry today is a return to the preaching of the quick and powerful word, untampered by high-

sounding phrases, modern undignified questionable methods, and amusing and sensational stories to tickle the ear or work upon the emotions. God's naked word will produce more lasting emotions, and to prick the heart by the point of the two-edged sword of the Spirit is far more beneficial than to tickle the ear by an often questionable story.

The United States Government offered John Mott the honored position of ambassador to England. He refused, saying, "I have a better position." When asked what it was, he answered, "Ambassador of the kingdom of God." What greater honor could be bestowed upon mortal man? What higher position could we hold? But in proportion to the greatness of the kingdom we represent, is our responsibility,—the reward, if faithful; and the fearful doom, if untrue.

As God's watchmen during these perilous times, when the world is facing its greatest crisis and the church is surrounded by its greatest danger because of the last onslaughts of a desperate enemy, may the Lord, who appointed us ambassadors of his kingdom, give us the integrity of Job, the meekness of Moses, the perseverance of Jeremiah, the dignity and wisdom of Daniel, and the courage and boldness of Paul, that we may wisely and fearlessly deliver the message of Christ to the church and to the world. T. G. BUNCH.

Religious Liberty Department

C. S. LONGACRE - - - - - Secretary

USE THE NEWSPAPERS TO COMBAT RELIGIOUS LEGISLATION

THE power wielded by the newspapers of the land is illustrated by the following experiences:

At the time of one of the Sunday-law campaigns in Utah, I prepared copy for three newspapers,—one morning paper, edited by a Catholic; and two evening papers, one edited by the Mormons and the other by the Gentiles, so-called. The morning paper failed to print my copy, for obvious reasons. The Mormon paper never permitted it to appear until an editorial appeared with it, but gave me liberal space of from a half to three quarters of a column.

I found the editor of the other paper very favorably disposed. Recognizing the principles involved in the question of religious legislation, he invited me to bring in such information as I had relating to that subject, or, if I chose, to sit at his desk and write. He promised me editorial space. When the articles appeared, they were in long primer type. Every article I wrote for him appeared, and was often strengthened by editorial utterances of his own, appearing in the same issue.

People throughout the State, I learned, were talking about the editorials in the evening newspaper, and as a result of the public sentiment created, three Sunday bills were defeated in the legislature that year. Every man with whom I had occasion to discuss the subject said he recognized the principles set forth in

the editorials. It did not even become necessary for me to appear before the committee.

In Carson City, Nev., a Sunday bill appeared in the Senate chamber. I immediately prepared a typewritten article for the next morning's issue of the Reno newspaper. The bill was to have been considered in committee the next day, hence the need of swift action. I took the morning train for Carson City, after purchasing the morning paper, and soon located my article. I discovered that a number of legislators were aboard the train, on their way to the capital, and were discussing the opposition which had suddenly developed from some unexpected source, against the Sunday bill. As these men, one after another, boarded the train, their colleagues called their attention to the article against the Sunday-closing measure.

When the father of the bill came aboard, he was greeted by a number of legislators, who, speaking in almost the same breath, called his attention to the item, and informed him that he had placed himself in an unpleasant predicament. Remarks were bandied back and forth across the coach.

Arriving at Carson City, I introduced myself to the senator who was sponsor for the bill. He asked my name a second time, and then said, "O, you are the writer of that article which appeared in the paper this morning." I told him I would have to plead guilty. He said he did not know the bill contained the "teeth" it did.

I found him a fair-minded, honest man, and I learned that all but two of the members of the committee to which the bill was sent, were opposed to it. I also discovered, when the proponents of the bill came forward to discuss the matter, that some of the State senators were not only familiar with the articles which had appeared against the bill in the Nevada papers, but that they had also read the articles appearing in Southern California newspapers concerning the Sunday law campaign in progress there, and that the articles published against enforced Sunday closing in Southern California, as well as those which appeared in the Nevada papers, had had a very salutary effect, since they had opened to the minds of these men the evils of religious legislation. Their clear views of the whole situation were strengthened by information they obtained through the magazine *Liberty*, as well as through the little tracts printed for the purpose of combating Sunday laws, which I placed in the hands of every legislator in the capital.

The result was that on the last hour of the last session of that legislature, the Sunday bill went to rest, as all Sunday bills should.

I am a firm believer in newspaper publicity, and appreciate very highly the efforts of the publicity department, not only of our union, but of the General Conference. I hope that our workers will make use of every opportunity which comes to them of writing for the public press, both in connection with their regular work and with special campaigns such as those for teaching religion in the public schools and other religious legislation.

M. A. HOLLISTER.

* * *

WE are members one of another.

News and Miscellany

Notes and clippings from the daily and weekly press

— Census officials predict that the figures of the 1920 census will show that New York has displaced London as the world's largest city. The figures give the metropolitan district a total population of about 8,500,000, as compared with the estimate of 7,000,000 for the metropolitan district of London. The metropolitan district of New York includes Jersey City, Hoboken, Bayonne, New York, Passaic, Paterson and Elizabeth, Mount Vernon, New Rochelle and other sections of Westchester County, N. Y., and a portion of Long Island and Connecticut. The metropolitan district of the British capital includes similar territory outside the limits of the city proper.

— The legal name of the nation's capital is "The District of Columbia," and when the President signs documents, he has to affix the words, "Done in the District of Columbia," instead of "Done in the City of Washington." To remedy this a bill has been introduced in the Senate to make the City of Washington co-extensive with the District of Columbia, and thus restore the name of the city as the legal name of the capital. Not long ago it was discovered that the city of Washington had no legal existence whatever, as the name had been abolished by law many years ago.

— The residents of American Falls, Idaho, are preparing to move, as their city is scheduled to be soon at the bottom of a lake. A dam one mile long is to be built across the Snake River, and a lake, or reservoir, seventy miles in extent, is to be created, at a cost of \$15,000,000. This is to be one of the greatest irrigation projects ever undertaken, and when completed, the stored waters will reclaim 1,000,000 acres of desert. A new and model city will be built for the ejected inhabitants.

— Up to a recent date there have been published in the *Congressional Record* during the present Congress 29 poems, 70 magazine articles, 54 editorials, 26 speeches by outsiders, 169 letters, and 723 telegrams. This extra matter annually swells the Government printing bill many thousands of dollars. Representative Walsh, of Massachusetts, has started a fight to eliminate a large part of it.

— After having filled the office of president of Cornell University for nearly twenty-eight years, Dr. Jacob Gould Schurman tendered his resignation in order to be free for other duties. Dr. Schurman has always held that the chief executive of a great institution should not hold the position more than twenty-five or thirty years.

— War-time restrictions on travel to Great Britain, in effect since 1914, have been removed. Passports may now be viséed in a few minutes, where heretofore it required a notice of from three to ten days. It is no longer necessary for the traveler to show that he is on a business or emergency trip.

— One firm in Pittsburgh has sold an average of 1,500 ouija boards a week for the last two years.

— The governments of France and Italy are preparing to dig a tunnel under Mt. Blanc in order to form a direct connecting link between the two countries. The project has been under consideration for some time, but not until lately was any provision made for actually beginning the work.

— Newspaper men in Spain are no longer required to work on Sundays. A royal order has been declared forbidding any papers' being published or sold between noon Sunday and noon Monday, while press messages by telegraph or telephone are prohibited between six A. M. Sunday and six A. M. Monday.

— A German physician has reported that a potato diet in cases of dropsy gives excellent results, much superior to those obtained with drugs, and in some instances succeeding where drugs have availed nothing. It was demonstrated by a Danish doctor several years ago that such a diet enables the body quickly to dispose of acid poisons.

— Completion of the record of the casualties of the American expeditionary forces in the World War has been announced by Adjutant General Harris. No further additions or corrections are anticipated. The record is: Killed in action, 34,844; died of wounds, 13,960; died of disease, 23,738; died from accidents and other causes, 5,102; wounded in action (over 85 per cent returning to duty), 215,423.

— Three ambitious Connecticut young men wanted a college education above everything else. They lacked the ready cash for paying tuition, board, etc.; but being resourceful youths, when the time came to start, each packed up a flock of hens and betook himself confidently to college. The boys cared for their birds at odd times, and the latter repaid them by laying eggs, which, when sold, brought them sufficient money to meet all their expenses. One poultryman-student's flock netted him \$285. Verily, "where there's a will there's a way."

— After lying abandoned for twenty years on a reef in the Straits of Magellan, the "Andrina," an English-built sailing vessel, was recently raised from the mud, water, and sand after four months' work and loaded with wool for New York. With her spars covered with snow and looking like the ghost of a ship, the "Andrina" brought her cargo, worth \$1,500,000, safely to port. The voyage of 9,000 miles was made in ninety-two days, and the old boat seems to have years of usefulness ahead of her, for the hull was found in a remarkable state of preservation.

— One of the last acts of Secretary of the Treasury Glass, before taking his seat in the Senate, was to order the adoption of a new systematic series of designs for our currency. Each bill of a given denomination will always bear the portrait of the same man. This will tend to head off the schemes of counterfeiters, who will take a \$2 bill, for instance, and "raise" it to a \$20. The denominational portraits prescribed for the future, some of which are now in use, are: \$1, Washington; \$2, Jefferson; \$5, Lincoln; \$10, Jackson; \$20, Cleveland; \$50, Grant; \$100, Franklin; \$500, Marshall; \$1,000, Hamilton; and \$10,000, Chase.

—The loss of life in the World War was about ten times that of the American Civil War, but the number of men engaged was more than seventeen times as great.

—Sixty-three out of every hundred students in the University of Kentucky, are working their own way. Twenty-seven of them receive no outside aid whatever.

—The famous Bowery Mission in New York, on a recent cold night, had but one lodger. It formerly accommodated hundreds on such nights. The reason given is that prohibition is destroying its business.

—Cairo and Cape Town, representing the extremes of the African continent, have been linked by an air service. This means that time required to traverse the continent, which was from ten to twelve weeks, has been reduced to less than a week.

—In Central Africa is a tribe whose language cannot be written or recorded. Communications is carried on entirely by grunts and queer guttural noises. It is said that no one has ever discovered a means of interpreting these sounds into letters or signs.

—While the House of Representatives is quite concerned about matters of economy, an attempt to stop the distribution of garden seeds by members met with signal failure. By a vote of 130 to 71 an appropriation of \$239,000 was made for this purpose.

—As ordered by the Interstate Commerce Commission, beginning March 1, all railroads are now paid for carrying the mails on the basis of the space taken up, instead of by weight, as formerly. The new rates are made to date back to Nov. 1, 1916, with an increase of 25 per cent, dating from Jan. 1, 1918.

—The Pennsylvania Railroad is planning to run its trains between Philadelphia and New York under the daylight-saving schedule. This is done in order to have the trains conform with the daylight-saving ordinances of those two cities. The new system becomes effective the last Sunday in March and continues until the last Sunday in October.

—It is reported that a black Spanish hen owned by James Blanchard, of Dayville, Conn., has just departed this life at the ripe age of 32 years. She probably held the record for longevity among barnyard fowls. She had been a prize winner when young, when all her feathers were black. At fifteen years her plumage turned white, as a result of age and trouble.

—A Pittsburger has harked back to a primitive but romantic mode of travel in going from Pittsburgh to New Orleans by canoe. The canoeist is F. C. Denninger. His trip down the Allegheny, Ohio, and Mississippi Rivers took fifty-four days. The distance covered was about 2,200 miles. Many early pioneers took the same trip in flatboats laden with furs or other articles of commerce. Arrived in New Orleans, they sold their flatboats for what they would bring, and worked their way back home as best they might with the proceeds of their sales concealed about them.

—The once-powerful Ottoman Empire has been greatly reduced by the Allied Supreme Council through its decision so to restrict Turkey's future frontiers that they will contain a population of only 6,000,000—less than the population of Greater New York—as compared with Turkey's pre-war population of 30,000,000. Territorially, the Turkish sway, formerly extending from the Danube to the Red Sea, is now limited to a small corner of Anatolia. At the same time the sultan, titular successor to Mohammed the prophet, will exercise his caliphate from a circumscribed area in and around Constantinople, under the perpetual menace of British, French, and Italian naval guns. The warships that are left to the Ottomans will either be scrapped or apportioned among the Allies. Only a few revenue cutters will be allowed to fly the crescent. Turkey's monetary indemnity has not yet been fixed. A commission will investigate the Ottoman finances, and its report will be made the basis of financial reparation.

—The purchase by the Fords of the minority shares of stock in the Ford Motor Company has relieved Henry Ford and his son Edsel of any restraint in disposing of the profits of the company. Since 1914 some \$100,000,000 has been distributed in one way or another to the employees. A bonus of about \$10,000,000 has now been given to the 90,000 employees, in sums from \$50 to \$270, the largest shares going to the men longest in service and drawing the largest pay. Accompanying the gift is a suggestion that as much as one third of pay and bonus may be paid into the company for investment certificates, which will be allotted regularly up to that amount. These securities will bear interest at 6 per cent, and may have, as the directors decide, additional dividends allotted.

—The 28,000,000 miles of telephone wires in the United States belong to 53,200 systems. These lines employ 262,000 persons, all but 90,000 of whom are women. Wages amount to about \$175,000,000 annually, and the plants and equipment approach one and a half billion dollars in value. Four fifths of the systems are controlled by the Bell company. In all, some 22,000,000,000 talks were carried on over the phone in 1917.

—According to the report of the State tax commission, the total assessed value of the real and personal property in New York State is considerably in excess of \$13,000,000,000. Real estate was assessed over \$12,700,000,000, and personal property other than bank stock at about \$450,000,000. This great State, therefore, has more wealth than many of the small nations.

—Mrs. Yone Suzuki, of Japan, is the richest woman in the world. It is estimated that she made from \$150,000,000 to \$200,000,000 during the war, with her shipping line and factories. Her companies have branch offices in all the large ports of the world.

—The Y. W. C. A. has developed a splendid work for Negro girls. Fifty centers have been established among Negro women. The membership is now more than 12,000, and it is estimated that more than 35,000 have been helped to higher ideals.

OBITUARIES

Anderson.—Charles Anderson was born in Columbus, Ohio, June 17, 1889, and died at the home of his parents in Columbus, Jan. 27, 1920, just two months after the death of his wife. He was a faithful member of the Seventh-day Adventist church at Elyria, Ohio. Four children, his parents, and three sisters survive.

R. S. Lindsay.

Anderson.—Bertha Anderson was born Sept. 22, 1890, and died at Mount Vernon, Ohio, Nov. 27, 1919. In 1916 she united with the Seventh-day Adventist church at Elyria, Ohio, remaining faithful to the end of her life. The sorrowing relatives and friends are comforted by the hope of a resurrection morning soon to dawn.

R. S. Lindsay.

Mead.—Laura Grimley was born in St. Charles, Mich., Feb. 10, 1890. She was married to Ray Mead in 1907. Sister Mead united with the Seventh-day Adventist Church at the age of fifteen years. Her death occurred March 7, 1920. Awaiting her resurrection are her husband, her two children, her mother, and one brother.

E. I. Beebe.

McNeal.—Henry Clay McNeal was born in Scioto County, Ohio, Jan. 29, 1852. He was married to Miss Serepta Osborne. About forty-five years ago he accepted the third angel's message, and became a charter member of the Wheelersburg church. He died at his home near Amelia, Ohio, March 1, 1920. His companion, two daughters, and one son survive.

J. H. Behrens.

Grimley.—Van Grimley was born at Jackson, Mich., Oct. 13, 1853. His marriage to Ella McKay took place June 1, 1876, and they made their home in St. Charles, Mich. He united with the Seventh-day Adventist Church in 1915, and fell asleep March 6, 1920, hoping for a part in the first resurrection. He is survived by his wife, one son, one brother, and one sister.

E. I. Beebe.

Balard.—Ida Nichols was born near Chalk Level, Mo., Aug. 24, 1895. She was married to W. E. Balard in 1917. Her death occurred Jan. 23, 1920. Her husband had died just one year and five days previously. A little son, Earl Leroy, fifteen months old, was thus bereft, but he passed away one month and sixteen days after his mother's death. They sleep at the Landaker church, near Lowry City, Mo.

D. U. Hale.

Johnson.—George Anders Johnson was born in Helsingborg, Sweden, March 10, 1845. In 1869 he came to this country, settling first in Illinois, and later in Nebraska. In 1871 he was married to Miss Tillie Nelson. He accepted the third angel's message in 1888, and remained faithful to the end of his life. In 1904 Brother Johnson settled in Mountain View, Calif., where he fell asleep Feb. 27, 1920. Four daughters survive.

A. O. Tait.

Spruce.—Hannah Elizabeth Blaker was born in Alderville, Ontario, Canada, Jan. 16, 1888. The family moved to Zeba, Mich., in 1892, and here she accepted the third angel's message in 1912, and was united in marriage to Jerry Spruce in 1917. Her death occurred Feb. 15, 1920. She is survived by her husband, two baby daughters, her parents, two sisters, and two brothers, but they sorrow in hope of her resurrection to eternal life.

Bryan D. Robison.

Stewart.—Miss Mary Herr was born at Sharpsburg, Pa., Jan. 6, 1832. She was married to Dr. Stewart May 16, 1850, and they came to Moline, Ill., in 1871. After the death of her husband she continued much of the philanthropic work which they had carried on together, and it was through her generosity that the Tri-City Sanitarium was established. In this institution Sister Stewart spent the last two years of her life, her death occurring Feb. 28, 1920. One sister and one half-brother survive.

O. M. Kittle.

Jones.—Lena Jones was born in Craven County, near Newbern, N. C., April 17, 1879. She accepted the third angel's message in 1911, and remained faithful until her death, which occurred Feb. 25, 1920. Her husband and daughter, with her mother, are left to mourn, but not without hope.
B. W. Abney.

Penke.—Miss Malinda Penke died at the home of her parents in Bedford, Mich., Feb. 18, 1920. She is survived by five sisters and four brothers. Early in life the deceased united with the Seventh-day Adventist Church, and remained faithful until called by death. We believe that she sleeps in Jesus.
W. J. Blake.

Beaumont.—Carrie L. Beaumont was born in Bellevue, Mich., July 3, 1843. Nearly fifty years ago she heard and accepted the third angel's message, and never wearied of helping to promulgate its truths. She was a true Christian. Her death occurred at Pontiac, Mich., March 1, 1920. One of her five children, and one sister mourn.
Mrs. D. E. Dean.

Lenz.—John Laurence Lenz was born in Crescent City, Calif., Oct. 9, 1893. He was married to Miss Aretta Gray in 1913. In the fall of 1916 he heard and accepted the third angel's message, remaining faithful until his death, which occurred Feb. 21, 1920. His wife and two children mourn, but they are comforted by the hope of a resurrection morning soon to dawn.
Mrs. O. M. Rice.

Bates.—Philinda Rawlins was born in St. Lawrence County, N. Y., Sept. 26, 1841, and died at her home in Jo Daviess County, Illinois, Feb. 28, 1920. Most of her life was spent in the State of Illinois. She was married to Hiram N. Bates in 1858. Reared in a Seventh-day Adventist home, she was faithful from childhood to the end of her life. Two sons and one daughter mourn.
L. M. Bates.

Heald.—James D. Heald was born in Temple, N. H., June 8, 1830. His early manhood was spent in Virginia City, Mont., and there he accepted the third angel's message, uniting with the Seventh-day Adventist church upon his return to the East. He fell asleep at Windham, N. H., Feb. 17, 1920, hoping for a part in the first resurrection. He is survived by his wife and one sister.
Augusta W. Heald.

Vann.—Robert Furman Vann was born in Fairfield County, South Carolina, Jan. 29, 1879. In 1906 he was married to Miss Daisy Parker. Four years ago he heard and accepted the third angel's message, and at the time of his death he was a member of our conference committee. He died in Columbia, S. C., Feb. 20, 1920. His wife and four children, mother, and one brother mourn, but they sorrow in hope.
J. W. MacNeil.

Kinney.—Eunice Dutton Kelley was born in Winnipeg, Manitoba, Canada, Sept. 22, 1885. She was converted and baptized while attending Union College (Nebr.) 1901-03, and became an active worker in the home church upon her return to Canada. She was married to Mr. Kinney Sept. 12, 1907. Her death occurred Feb. 2, 1920. She is survived by her husband, one son and one daughter, her mother, and one sister. She sleeps in hope of a part in the first resurrection.
Geo. H. Skinner.

Appointments and Notices

TO THOSE WHO KNEW PIONEERS IN OUR MESSAGE

To illustrate a stereopticon lecture on the early history of the advent message in the South, I am wanting photographs of Elders E. B. Lane, S. Osborne, Orlando Soule, R. M. Kilgore, C. O. Taylor, G. W. Colcord, A. Barry, and others of those days; also any groups or scenes of early times. Any one who has such photographs will confer a great favor by writing me and arranging for their loan or purchase. Address, A. W. Spalding, Southern Publishing Association, Nashville, Tenn.



"LIBERTY," SECOND QUARTER

This number of *Liberty* is now ready. It is a good number to give a wide circulation.

"Another Sunday Bill in Congress" is the title of the article which tells the story of the latest attempt of the Pastors' Federation of Washington, supported and aided by the Lord's Day Alliance of the United States, to commit Congress to religious legislation. This is a most drastic Sunday-observance bill for the District of Columbia, which it is claimed will later become a Federal Sunday law for the whole nation. This article in *Liberty* ought to be read in every part of the nation, that the constituents of the various Congressmen may know the character of this bill and give counsel for its defeat.

"A Great Religious Trust and One of its Chief Objects" is a report of

the Interchurch Council held at Philadelphia, Pa., February 4-6, to which council twenty-two Protestant denominations sent delegates. The plans of this council are far-reaching, as they have appointed a supreme council having executive powers "in directing the operations of all the churches in their missionary activities, in educational and inspirational work in the fields of evangelism, social service, and religious education."

Mrs. Della Post, who was arrested for breaking the Sunday-law statutes of North Carolina, has been acquitted by a jury. The history of this case, with the arguments of Judge Cyrus Simmons, are given in this issue.

"A Referendum on the Ten Commandments" is the language used by one who attacked the recent law enacted in New York State giving the people of that State local option in the matter of Sunday sports. In commenting upon the statement, our managing editor states plainly the principles of religious liberty which should govern all actions of the State in such matters.

The above-mentioned articles are only a few of the many good things which appear in this number of *Liberty*. It is a good live issue, and one which we believe our people will desire to give a wide circulation.

Liberty can be sent to five or more different persons for a year direct from the office of publication, for 25 cents for each subscription. Single copies of this issue will be mailed to names and addresses furnished us, for 7 cents each, provided more than five names are sent. Prices for this number, in bulk, are:

5 to 40 copies 7 cents each
50 or more copies 6 cents each

Send orders to your conference tract society.

There is great activity just now in the ranks of those who are demanding more and still more rigid Sunday laws, and there certainly ought to be greater activity than ever before on our part.

"GOSPEL ORDER"

A Brief Outline of the Bible Principles of Organization

By W. A. Spicer

The Divine Principle of Organization
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A Glimpse of the Work under the Apostle Paul's Oversight
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REVIEW & HERALD PUBLISHING ASSN.

New York City Takoma Park, D. C. South Bend, Ind.



WASHINGTON, D. C., APRIL 8, 1920

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

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

THE Spring Council is finishing up its work just as we go to press. It is impossible at the present moment to give any report of its actions, but we hope to do so in the near future.

* *

NORTH AMERICAN NEGRO DEPARTMENT CONVENTION

ALL who are planning to attend the North American Negro Convention, which is to be held at Nashville, Tenn., April 7-14, 1920, are requested to arrive April 6, to be present at the formal meeting to be held at 8 p. m. of that day.

W. H. GREEN, Sec.

* *

EUROPEAN RELIEF FUND

Donations Received to March 29, 1920

Previously reported	\$14,395.93
Fred C. Hughes	45.00
Mrs. Anna Larson	5.00
Thea Mickelsen	5.00
A sister and her daughter	15.00
J. P. Connell	2.00
H. E. Dickinson	10.00
Friends	2.00
Agnes L. Johnson	5.00
Mrs. A. P. Heacock	2.00
Mrs. H. B. Miller	10.00
Methuselah Jones	2.00
Mrs. J. O. Miller	5.00
Newhome (N. Dak.) church	58.70
Wm. Unruh	5.00
Wm. S. Hope	5.00
W. A. Hayward and wife	15.00
Mrs. Jessie I. Hogan	5.00
Starr Bunby	10.00
Mrs. A. E. Beard	5.00
Total	\$14,607.63

* *

PLAGUES MENACE THE WORLD

THERE is a very real danger threatening the world, and it is in some ways more difficult to meet than the war itself. Speaking of this, Henry P. Davison, head of the American Red Cross, is quoted as saying:

"No matter how many treaties are signed or not signed, world peace will

remain unestablished until Central Europe and the Near East are thoroughly cleansed and disinfected.

"Ninety-nine per cent of the peoples of the world do not care an iota about the signature or ratification of treaties, but care immensely for their safety from the scourges now sweeping Eastern Europe and Asia, and which constitute the mightiest danger to all humanity since the deluge.

Says America Is Unsafe

"America is just as unsafe as Europe from typhus and the white plague now spreading over the world with lightning rapidity.

"Two million three hundred thousand infected Russian refugees are now pressing against Western Europe's borders in their mad rush westward in the hope of escaping death under the most horrible condition.

"A ship carrying two full-fledged generals, seven brigadier generals, twenty-four colonels, and 700 troops from Russia is even now roving the Mediterranean, rejected at every port like a hopeless pilgrim unable to land her cargo. The ultimate end of this modern phantom ship cannot be foretold. Conditions as bad as in Russia prevail in Hungary, Serbia, Austria, Montenegro, Turkey, and Syria, and throughout the Near East. Poland is especially severely stricken.

Whole Population Dying

"More people are daily dying now than during the war. Whole populations are being wiped out. The germs pass from one country to another, owing to the lack of sanitary devices. The American, British, and Italian Red Cross organizations are doing their very best, but it is impossible to combat this immense danger by private means. It is a matter to be handled by the governments. They handled the war, and this is worse than war.

"Unless quick relief is provided, the world will see a tragedy greater than that of the last five years. Montenegro, for instance, with its population of 430,000, has only four doctors, no hospital supplies, and no medicines. The same applies to the whole of Eastern Europe.

"The International Red Cross League finds itself unable to relieve the situation unless the governments decide to contribute. Food must be sent immediately, as well as hospital supplies, soap, and clothing."

* *

SHOULD ADVENTISTS MAKE PLANS?

EVERY successful business man makes plans for some time in advance. A business conducted with plans for only a few days ahead, would never succeed. The ambitious young man decides what he will be; but he does not reach that goal at once. He must climb the ladder of his ambition rung by rung, and he must make carefully considered, far-seeing plans if he is to attain the top. The young man with no plans, who is waiting to see what will turn up, never amounts to very much. It is a mere chance if he is prepared to seize the opportunity if it does present itself.

If an Adventist is engaged in business, it is certainly right for him to de-

sire success. It is not wrong for Adventist young men to be ambitious. "God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out."—"Patriarchs and Prophets," p. 602. But success often requires the making of plans for years in advance.

Some have thought that it is wrong for an Adventist to make plans for the future; that in doing so he is putting off the Lord's coming. But is this necessarily true? The Christian is a steward, and has been told to possess till Christ comes; he has been given talents which he is to increase by use. If he begins to smite his fellow servants and to eat and drink with the drunken, one can know that he has said in his heart, "My Lord delayeth his coming." On the other hand, if he carefully plans ahead, that he may accomplish all that it is possible for him, under God, to do, he is a diligent servant. The apostle James does not say that we should not plan ahead. We should make plans, and even tell of them, but with the qualifying phrase "if God will."

The lack of foresight on the part of some has brought our cause into ridicule, and has caused the loss of many who should have been trained for positions of importance in our denominational work. Some parents, from a conscientious fear that if they made such plans they might seem to be putting off the coming of the Lord, have failed to plan for the education of their children. Many young people have failed to get an adequate preparation because, under an honest conviction of the shortness of time, they have not remained in school long enough to get the necessary training for efficiency. Christ did not rush prematurely into his own work. Only three of his thirty-three years were spent in public service. Moses had a long training, even after he understood that God was to deliver Israel by him. Paul spent seven years in the desert of Arabia, even though the gospel was to be preached to all the world in his day.

Let us, then, plan wisely and well for ourselves and for the cause of truth. Let our plans for God and his service be as carefully and thoroughly made to advance his work as are the business man's plans for success for himself.

L. L. C.

* *

APPRECIATION OF WORKERS

WHILE conferences and institutions are releasing workers to go to the fields, all will read with interest what the fields say of these recruits. A letter just in from Elder J. E. Fulton, of the South Asia Division, tells the General Conference:

"Again I want to express how greatly cheered we have been by the presence of the band of young men and women you have been able to select for us. We feel that great credit is due our institutions from which a number of them have come. We welcome them all so heartily, and constantly pray that they may be kept in health and good courage."