

The Advent Sabbath Review and Herald

Vol. 97

Takoma Park, Washington, D. C., Thursday, April 15, 1920

No. 16

THE GOSPEL TO ALL NATIONS

THE CHILD'S FACE

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There's nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of an innocent child.

The sinless lips half parted,
With breath as sweet as the air,
And the light that seems so glad to shine
In the gold of the sunny hair.

O little one, smile and bless me!
For somehow — I know not why —
I feel in my soul, when children smile,
That angels are passing by.

I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that sweeter world,
Like the dawn, are breaking through.

— Ernest Warburton Shurtleff.

The Glorious Consummation--- No. 7

Present World Conditions in Their Relation to the Coming of Christ

A LEAGUE OF NATIONS

WILL a league of nations prevent future wars and insure world peace and tranquillity? This is the fond hope of thousands. History records many such leagues. There have been *ententes* and alliances without number. These leagues, however, for the most part have been for offensive or defensive purposes. Individual nations have entered into them with the one object of better realizing their own national aspirations and purposes.

The dream of a United States of Europe was expressed by Victor Hugo, who as a deputy in the French Assembly in 1848 said:

"The French people have hewn from imperishable granite, and laid, in the center of the old monarchial continent, the first stone of the vast edifice which will some day be known as the United States of Europe."

A Parliament of Men

It remained for the terrible conflict which has just closed to awaken in the minds of many statesmen the need of some agreement or organization of the nations whereby duplication of the fearful slaughter and loss of both life and property of the last four years could be prevented in the future. It fell to President Wilson, as spokesman of this country, to give definite shape and form to the proposition.

The idea is a comprehensive one. In the words which Sir Oliver Lodge adopts from Tennyson, it embraces "the parliament of man, the federation of the world." Sir Oliver argues that, as the scientific world has shown the way to an intelligent internationalism in science, as there is no national boundary in the arts, so this idea of internationalism "must spread to commerce also, and then to politics; until gradually we approach the ideal—'the parliament of man, the federation of the world.'"

A Poetic Forecast

With almost prophetic vision, Lord Alfred Tennyson, in "Locksley Hall," speaks of the ideals for which thousands are laboring today:

"For I dipped into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rained a
ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing
warm,
With the standards of the peoples plunging through the
thunderstorm;

Till the war drum throbbed no longer, and the battle flags
were furled
In the parliament of man, the federation of the world."

Objects Sought

What are the special objects sought by the proposed league? This is well stated in the words of President Wilson:

"The establishment of an organization of peace which shall make it certain that the combined power of free nations will check every invasion of rights, and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit and by which every international readjustment that cannot be amicably agreed upon by the peoples directly concerned shall be sanctioned."

In this statement President Wilson expresses not alone the American idea of what should be embraced in the proposed league, but the sentiments of the Allied nations as well. Premier Lloyd George declares:

"A large number of small nations have been reborn in Europe, and these will require a league of nations to protect them against the covetousness of ambitious and grasping neighbors. In my judgment a league of nations is absolutely essential to permanent peace. We shall go to the peace conference to guarantee that a league of nations is a reality."

Essential to the World's Welfare

Many regard the establishment of a league as absolutely essential to the maintenance of the world's civilization. Mr. Philip Gibbs, of English newspaper fame, expresses this conviction in these words:

"If the League of Nations fails, as it may, because it is the most daring effort to lift the organization of human society to a higher plane of hope, and that is not easy of achievement, there is only one alternative. . . . What will happen if the League is not established with the impulse of the world's democracy behind it, is as clear as sunlight to discerning minds who are in touch with popular passion born out of the sufferings of the war. What will happen is the wild revolt of many peoples against their established forms of government in the mad hope that by anarchy they may gain freedom of their souls and bodies and of their unborn children to enjoy the fruits of labor in larger measure than now, and in safety against the devastating terrors of modern warfare."

Crucial Need of the Age

Dr. Frank Bohn, writing in the *New York Times* on "The Chaos in Europe," says of the demand for an international agreement:

"The crucial need of the age in which we live is the establishment of a league of nations on a democratic foundation. Without a practical administration of international affairs, wars and rumors of wars will continue without cessation. Militarism and a military servile state will be everywhere evolved. War will become a national industry of every people. Among the evolving, restless, but starving peoples of Central and Eastern Europe, repeated wars and rebellions may mean the extermination of whole nations. To me, an op-

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The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97

APRIL 15, 1920

No. 16

Issued every Thursday by the

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

TERMS: IN ADVANCE

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

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

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

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

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD HERALD And Sabbath

"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 15, 1920

No. 16

The Victory That Overcomes

THERE is but one "name under heaven given among men, whereby we must be saved." There is salvation in none other. There is but one road to heaven. Christ is the "way, the truth, and the life." There is but one door through which we may enter in. The Master says: "I am the door." Faith in this one and only Saviour which has been provided is the only means by which we may obtain overcoming victory. Faith in Christ's atoning sacrifice enables us to enter this door, to become new creatures in Christ Jesus, to experience the birth into the relation of sonship with God. It is this relation of sonship which will give to us victory in Christian experience. The apostle says:

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

How many times do we seek victory through our own efforts! We trust to the power of the will, to good resolutions, to environment, to association. These all are but broken reeds, which will only fail us as we turn to them for relief. No man in this world can be saved in the kingdom of God through the influences of civilization, through intellectualism, through good birth and breeding, through social or political position. The Croesus of wealth must come to Christ the same as the poor beggar. The intellectual genius must come in identically the same way as the poor, ignorant, uneducated savage. The king on his throne must find salvation the same as the humblest peasant in his kingdom. Where sin abounds God will make grace to abound much more. If one is weak through inherited tendencies, if he but places his will on the side of God's will and yields himself into the hands of his divine Master, to him will be given more grace, that he may triumph over sin. And "whosoever will" may come. The outcast of men, sunken in the pit of corruption, may cry out for deliverance and expect an answer in response as truly as though he were the one who is held in highest esteem by his fellows. Oh, the depths of the mercy and the goodness of God! His ways are unsearchable and his love unfathomable.

* * *

Some Will Heed

WHILE the Great War of 1914-18 was in progress, it was frequently and freely predicted that as a result of the war we would have a new, a sobered, a better, a chastened world. But evidences multiply upon every hand that the world has not been made better by her "baptism of blood," but rather worse.

During the war there was in almost every land governmental restriction affecting both food and raiment. This ought to have taught the people thrift, but the close of the war and the removal of the restrictions brought an unparalleled era of extravagance that is yet with us. The secular press has called attention to this in many ways and at frequent intervals, since the close of the war. Reporters, editors, cartoonists, moralists, and economists have all dealt with the subject, but without any considerable degree of success in effecting a reformation. March 29, the *Herald* of this city printed a short editorial, which we reproduce entire:

"The Folly and Criminality of Luxury

"Lisbon is in ruins, and the people dance in Paris," said Voltaire. Woe and pleasure, tragedy and frivolity, want and wantonness, are visible in the Europe of today, as in the great French realist's time. Mr. Davison, head of the International Red Cross, says that more people are dying now than during the war, and that unless something is done to fight the westward moving plague of typhus, the world will see a tragedy greater than that of the last five years, if such a thing be conceivable. Lacking adequate aid, 'the world will revolve around its axis quickly advancing toward utter perdition,' he says.

"These are not the words of a neurotic rhetorician raled by the fantasies of fear. They come from a former Wall Street broker. To whom do they apply with most searching power? To the wealthy, luxurious, extravagant, newly rich, who in Paris and in New York, in Germany and in Great Britain, in social circles high and low, go on throwing money around as if it were the final symbol of power. It is the group, wherever found, that has to be taught by those who know better, that the very lowest test of gentility is the costliness of raiment worn, and that plain living and high thinking are far better for the individual and society than the converse. It is with this teaching mission in view that one of the Rothschilds is now going about Paris arrayed in old clothes, to make his fellow citizens ashamed of their barbaric spending when the nation is facing so grave a pecuniary crisis and when so many of their countrymen are underfed."

Ostentation and extravagance are of course characteristic of the parvenu, but unfortunately they are by no means confined to the newly rich. The spirit seems to be in the very air. The reaction from the restrictions imposed by governmental authority during the war is pronounced everywhere. Gratification of appetite and pride of personal appearance are as characteristic of the age as they were of the days that were before the flood. Said the Saviour:

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

God is speaking in thunder tones. His Spirit is being withdrawn from the earth. Evil men and seducers are waxing worse and worse. "Perilous times" have come, and on every side we see those

who while making a profession of religion are in fact "lovers of pleasures more than lovers of God."

The world will not heed. Nominal professors will not heed, but there are some who will heed, and to them the Lord says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

How eminently fitting just now the words of the apostle, written for such a time as this:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

C. P. B.

The Glorious Consummation

(Continued from page 2)

ponent of the League of Nations is an enemy of civilization itself."

The Success of the Experiment

The actual success which will result from this plan will be determined for the most part by the concert of action which can be maintained among the nations composing the League. Whether the nations will be willing to subordinate national interest and aspiration to insure this success, is of course problematical.

Says Dr. E. J. Dillon, in the *Fortnightly Review*:

"The success of this dilliose experiment will depend upon the degree of mutual trust that prevails among the members of the association. Unless they lay aside mutual suspicion, they will never consent to cut down their armaments below the pre-war needs of national defense, to subordinate some, and sacrifice other national interests to those of the larger community, or to work together for supernatural aims."

If such movements were left to operate within the field of political activity, unencumbered by other alliances, we could indeed wish them Godspeed in the fullest realization of their hopes; for surely the settlement of international differences by arbitration is an object to be devoutly desired by every lover of peace.

Minimizing War

That any league of the nations will prove effectual in entirely preventing war we do not believe. Our reasons for this belief we have already given in preceding articles. But even if a league of nations shall not entirely prevent future war, undoubtedly great benefit will be derived from the minimization of hostilities.

And to the extent that a league accomplishes this result, to that extent, so long as it confines itself to the field of political activity, it is worthy of the earnest support of every lover of peace and liberty. The great God of heaven has not yet forsaken the earth. He still keeps account with the nations of men. His agents are still found in every walk of life, some of them occupying high positions in the state, placed there in the providence of Heaven to exert a restraining influence upon evil and to hold in check the forces of elemental fury which seek to undermine society, destroy government, and bring chaos and utter ruin into the world.

He who looks to human devisings for personal peace and rest will trust to broken reeds. Worldly

peace is dependent on favorable surroundings and environment. The peace which Christ desires to impart to his disciples is not restricted by physical limitations. It is oftentimes the sweetest and most serene in the midst of darkness and confusion, strife and commotion. For this peace of soul and quietness of heart every follower of the Master should seek.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:2, 3.

"Thou shalt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

Entangling Alliances

Unfortunately, in these peace movements religio-political reformers are quick to recognize opportunities and avenues whereby their propaganda may be advanced and their ideals realized. In such unholy alliances lies great danger to both the church and the state. That such an alliance will take place between some of these great international peace movements and these religio-political reformers, we sincerely believe. A strong element in the great Christian church will play a leading rôle in the peace moves of the future. Indeed, it is part of its definite policy to do this, as we shall see.

F. M. W.

* * *

Labor Troubles

WHILE the Great War has come to an end by the ratification of the Treaty of Peace by all the great powers except the United States, peace and tranquillity is far from prevalent throughout the world. Even in countries which are free from military conflicts, there are difficulties which seriously threaten the domestic welfare. We refer to labor troubles.

Germany has recently suffered from a general strike, invoked as a military measure against the Kapp régime. A general strike also in Denmark spread to the bricklayers, metal workers, bookbinders, and workmen in other trades. The railway men's union decided not to operate trains carrying troops. This general strike, called as a protest against the resignation of Premier Zahle, was called off April 4. In Italy a lockout was put into force March 31, against nearly 100,000 workmen in Rome, who for several days had been going to the shops and remaining there eight hours, but performing no work. In the United States, plans are being worked out for a national strike of 6,000,000 trade-unionists, "to head off a suspected move by employers in leading industries to abolish the eight-hour day," according to press reports.

Without entering into the merits of any of these labor troubles, it is well for us to remember the exhortation of the apostle James in view of last-day conditions:

"Be patient therefore, brethren, unto the coming of the Lord: . . . for the coming of the Lord draweth nigh."

L. L. C.

* * *

"If thou hast much, give plenteously; if thou hast little, do thy diligence, gladly to give of that little."

* * *

"THEY sat down at Thy feet; every one shall receive of thy words."

Monuments of Divine Grace

JOHN M. HOPKINS

"I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

"Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see."

"I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26: 15-18.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Ps. 40: 1-3.

"In all the ages of earth's sad, contradictory career, God has had his witnesses. In the physical earth, grass and flower, shrub and tree, valley and plain, hill and mountain, river and lake, sea and land, have borne witness to his knowledge, and skill, and goodness.

"The heavens above have borne witness to his power, his wisdom — his Godhead. Flaming orb and glittering star have with tongues of light declared the glory of God, and revealed to men the beauty of his handiwork.

"For centuries his blessed, living, written word has told the story of his creative and redeeming love, and earnestly entreated men to come to him and find righteousness, peace, and rest.

"Pre-eminently, there stands out through the ages the Faithful and True Witness, our Lord Jesus Christ, the Word of God incarnate, the Fulness of Jew and Gentile.

"Next to the divine Son . . . is the manifestation of the life of our Lord in men. God delights to take the imperfect human and make it to the praise of the glory of his grace. This he did in a supereminent way following the resurrection of our Lord. God's witness in apostle and evangelist was the witness of a regenerated, re-created, enlarged manhood. To the fisherman, to the scribe, to the student, to the physician, to the tentmaker, had been revealed visions of God; and these visions, in the power of Christ, made men who feared God, and did not tremble before the face of man — made men who molded subsequent ages."—*The Acts of the Apostles*, Preface.

Those men were saved to the uttermost, were monuments of divine grace. And by the same grace, creative-redemptive power of God in Christ Jesus, numbers untold, unknown, saved by him, have as verily been taken out of the "horrible pit," out of the "miry clay," and their feet have been set upon the Rock Christ Jesus; a "new song, . . . even praise unto our God," has been put into their mouth, and ever after they have lived in "newness of life," monuments to the power of God's salvation.

For many years my father was a Baptist minister, and I remember the following occurrence distinctly:

At a revival meeting conducted by him, one evening a man was led to give his heart to God. And so full and complete was the surrender, confession, forgiveness, and acceptance, that the following day the man loaded into his sleigh box numerous different

articles that he had stolen from the people in the community, and went from place to place, confessing his guilt and restoring the stolen articles, making all possible reparation. I knew this man about twenty-five years later. He was then an old man, but through all the years he had lived the Christian life, a monument to the saving grace and power of God in Christ Jesus — saved to the uttermost.

What a miracle of saving love and power was Mary Magdalene! Wholly given to sinfulness, so far as any human power alone was concerned she was hopelessly ruined. Yet the pitying heart of Jesus yearned for her rescue, for her salvation. No doubt, again and again he sought her out among the multitudes that thronged about him. Tenderly he pleaded with her to turn from sin, to seek a pure, holy, happy, useful life; and at last his pleading, the Spirit's pleading, the power of God, came into her soul. She was turned "from darkness to light," and from the "power of Satan unto God." So deep was her love and devotion, that she washed his feet with her tears of gratitude, and wiped them with the hair of her head. Ah! those words of her Lord, "Neither do I condemn thee: go, and sin no more," spoken so tenderly to her poor trembling heart in that hour of direst need and danger, brought her a new hope, a new life, a "new song" into her heart and to her lips. No wonder she broke the alabaster box of precious ointment and anointed her Lord for his burial! No wonder that she was one of the very last at the cross! No wonder that she was first at the tomb! No wonder that her name, "Mary," was the first word, the first human name, spoken by her Lord! And through all the centuries her redemption, her rescue, her uplift from a life of sin and shame, has been a monument, a beacon light, to thousands who have been wrecked along the shores of time.

"God's witness in apostle and evangelist was the witness of a regenerated, re-created, enlarged manhood." These noble words written by the publishers of the book, "The Acts of the Apostles," in the prefatory introduction. The thought they clothe is a grand, inspiring thought,—that the result, the fruit of the gospel of the grace of God, is an "enlarged manhood." And so it is; so it has always been; and so will it eternally be. Hundreds and thousands of men and women — men and women who had fallen as low as humanity can fall, have been sought out by the faithful followers of Jesus Christ; have been rescued from slums, from vice, from crime, from prison. The grace and power of God entered their hearts, their lives, their homes; and in their respective communities they have been living witnesses, noble monuments, of the salvation of God in Christ Jesus. In darkest lands, among cannibals, the love and power of God have converted cruel, bloodthirsty savages into kind, tender, pure-living men and women, followers of Christ and heirs of salvation.

An "enlarged manhood!" Yes; many who once were slaves to strong drink, passionate, licentious, have been touched by the saving, regenerating, re-creating grace of God, and ever after lived the lives of an "enlarged manhood"—enlarged morally, socially, spiritually, intellectually. They became better citizens, better husbands, better fathers, better neighbors — uplifted, exalted in all that is noble.

Yes; that is what God asks of you, my brother, and of you, my sister, to become a living witness just where you are,—a monument, an example, of the saving grace of the Lord Jesus, of what he longs to do for us all. As to the demoniac whom he had released from the “power of Satan,” Jesus would

say to us: “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” Mark 5:19.

Saved to the uttermost—be a monument for Christ.

Roseburg, Oreg.

Auditing

CLARENCE SANTEE

THERE is an intimation of careful searching for possible errors, mistakes, hidden discrepancies, and even false dealing, in the very word “auditing.” There is, however, a different sense in which the word is used. There is Christian auditing, to advance Christian faithfulness and individual efficiency.

From year to year we appoint an auditing committee to consider and deal with the accounts of all laborers, the amount of tithes in the treasury to be distributed, the needs of the Lord’s workmen, and appropriations for the work in other fields. As we look over these different items, we are impressed with the solemnity of the work committed to their hands.

The tithe is the Lord’s money. Lev. 27:30. It has been reserved by him for his laborers. Num. 18:21. The distribution of this sacred trust in a way to be blessed and approved of God, calls for the spirit of wisdom that can come only from him. But the responsibility does not rest alone with the auditors. When but about 60 per cent of the membership pay tithes into the Lord’s treasury, the auditors who have been called to audit the Lord’s funds, can close their task and with clean hands kneel and say, “Lord, we have audited the means thou hast given us. We have done the work thou wouldst have us perform. Bless thou this work and make it a blessing.” But *have they* audited the means he has given? He says, “Behold, I have given the children of Levi all the tenth in Israel.” Num. 18:21. The auditors have audited only the part of this amount that has come into the treasury. Where is the other 40 per cent? It has been hidden from the Lord by his people in their own stuff. As in the days of Achan, the Lord can say, “They . . . have also stolen, . . . and they have put it even among their own stuff.” Joshua 7:11. Achan’s sin brought weakness and defeat to all Israel.

These men who failed to bring in the tithes, caused the committee to audit but 60 per cent of the Lord’s portion, and as they attach their signatures to the auditor’s sheet, to be laid away for future reference, their report becomes a mute testimony to the diversion of the Lord’s portion which he had placed in the hands of the unfaithful steward.

When Ezra took the offerings and sacred vessels from Babylon, they were carefully guarded, and when they reached Jerusalem, it was said, “All the weight was written at that time.” Ezra 8:34, last part. The amount of the sacred treasure committed to each man was written down when he accepted the position of bearer, and when he reached the end of his journey, it was again weighed, that the accounts might be compared to see if all was there.

In the same way the Lord takes an exact account of the sacred treasure dedicated to his own work

when he places it in the hands of his people. “It is written;” and at the end of their journey it is again weighed and written. *The accounts must agree.* There are many who have accepted the call to leave Babylon and go up to Jerusalem. Each one has, in accepting the call, become a bearer of a certain portion of the Lord’s reserved treasure. What will be the answer of the one who has used it for himself on the way, when called again to have it weighed out and written? The last writing will be the eternal decision.

The auditor’s witness does not cease here. When a laborer’s needs have been carefully considered and the auditors have agreed upon the wage, a responsibility rests upon the laborer as to the part he, or she, has taken in the Lord’s work.

A laborer may accept gifts of considerable value in money or goods, and make no report of them. But you will say, “Should not a minister have the privilege of receiving gifts?” Certainly; if they are of only small value, they need no reporting. But if they are of real monetary value in the expenses of himself or his family, he should conscientiously report them, and if he is in actual need of this above the amount allowed him, the conference committee will usually grant it, and he will feel the blessing of freedom.

A minister received a valuable gift under the promise that he would not report it. The donor desired this. The minister said that from that day the power left him in his work. He had no freedom, and until he went to the man who made the gift, and was released from his rash promise, he was in darkness. When the gift was reported and his needs were considered, the committee freely allowed the gift besides his regular wage. In deciding his wage the auditors had set a gauge which his conscience must respect if he would remain free in God. The lay member who, through special regard or other cause, would urge the acceptance of unreported gifts of which auditors would know nothing, becomes a tempter who may cause the overthrow of one who, remaining free, might have been a means of saving many.

A faithful committee of auditors becomes the witness of condemnation to the one who returns not the tithe to God, and to the unfaithful to whom a portion may be paid. They also witness to the faithfulness of the soul who returns to God his own, and to the honesty of the laborer who, believing they were led of God, is content with his portion, and makes a full report.

* * *

“THE knowledge of the Holy is understanding:”
“acquaint now thyself with him.”

* * *

“CANST thou by searching find out God?”

Walking with God --- No. 2

JOHN N. LOUGHBOROUGH

"THE weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5.

Of man's condition in the conflict of life we read:

"This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan; and he has ever since been working in man to will and do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, his beloved Son, to become a sacrifice for sin, enables him to say, without violating one principle of his government, 'Yield yourself up to me; give me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of my good pleasure.'" — *Testimonies for the Church*, Vol. V, p. 515.

As the result of man's failure to accept such divine aid, note the situation of the whole world just before the flood:

"God saw that the wickedness of man was great in the earth, and that every imagination [Heb., "purposes and desires," margin] of the thoughts of his heart was only evil continually." Gen. 6: 5.

As the human heart is the propelling power of the life current in the body, and the mind the regulator of the course of the individual, we can see why the Bible writers called the mind the heart. Our Saviour said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15: 19, 20. In harmony with this are the words of Solomon: "As he thinketh in his heart ["as one that reckoneth within himself," R. V., margin], so is he" (Prov. 23: 7); and, as he afterward learned in his own experience: "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered" (Prov. 28: 26). Better would it have been for him had he lived his counsel through his own life: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23. David prayed, when realizing his own danger: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19: 14. And Jeremiah, after abundant opportunity to behold Satan's manipulation of human minds, was led of the Lord to say: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10.

On the matter of following God's leading, we have this excellent instruction:

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve him. You can give him your will. He will then work in you to will and do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon him, your thoughts will be in harmony with him." — *Steps to Christ*, p. 52.

Of God's original government in the universe we read:

"Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. . . .

"The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character." — *The Great Controversy*, p. 493.

This is in perfect accord with the statement of the apostle John:

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16.

He had before said to them:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17.

It was of the course of the great majority that Paul said:

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly [some translations read, "Whose God is their appetite"], . . . who mind earthly things." Phil. 3: 18, 19.

Of the plan for man's redemption from sin we read:

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 6: 25, R. V. It was an unfolding of the principles that from eternal ages had been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but he foresaw its existence, and made provision to meet the terrible emergency. So great was his love for the world, that he covenanted to give his only begotten Son, 'that whosoever believeth in him should not perish, but have everlasting life.' John 3: 16." — *The Desire of Ages*, p. 22.

Again we read:

"By his humanity, Christ touched humanity; by his divinity, he lays hold upon the throne of God. As the Son of man, he gave us an example of obedience; as the Son of God, he gives us power to obey. It was Christ who from the bush on Mt. Horeb spoke to Moses saying, I AM THAT I AM." — *Id.*, p. 24.

Of this love of God manifest to man, the apostle Paul said:

"When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 6-8.

In claiming the efficiency of this for himself, the apostle said:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

Now note the working of Satan, in the face of the provision and promise of salvation for those who would choose the right way, and accept his salvation. On this matter we have the following testimony:

"Since the announcement to the serpent in Eden, 'I will put enmity between thee and the woman, and between thy seed and her seed,' Satan had known that he did not hold absolute sway over the world. There was seen in men the work-

ing of a power that withstood his dominion. With intense interest he watched the sacrifices offered by Adam and his sons. In these ceremonies he discerned a symbol of communion between earth and heaven. He set himself to intercept this communion. He misrepresented God, and misinterpreted the rites that pointed to the Saviour. Men were led to fear God as one who delighted in their destruction. The sacrifices that should have revealed his love, were offered only to appease his wrath. Satan excited the evil passions of men, in order to fasten his rule upon them." — *The Desire of Ages*, p. 115.

Efficiency

KAY M. ADAMS

THE watchword of the world in these strenuous times is efficiency. The governments of earth strive to make every ounce of effort accomplish the greatest possible amount of work. The church of God is continually at war with the powers of darkness. It behooves her to be just as efficient in the use of her energies and powers.

The church has been likened to the human body. When some small part of the body becomes diseased, the efficiency of the whole is greatly impaired, and sometimes the body is rendered unfit for effort. Thus a corn, a felon, or an earache may render one unable to do his daily work. The diseased member, small though it may be, receives so much nerve force and blood, and demands so much attention from the mind, that no effort can be put forth for constructive

or creative work. Similarly, a disgruntled member of a church, by his faultfinding and criticisms, may so divert the energies of the pastor and other church workers that, in their effort to heal the sore in the church, no aggressive missionary work can be accomplished.

Church members who fancy that they have a grievance against some other member or against the entire church, should pause and consider well their course, ere they absorb and waste the energies of the church, thus impairing its evangelizing efficiency, and retarding the coming of the kingdom of God. Let all church members do what they can to keep the church body at its highest state of health and efficiency, so that it can throb with power, and rejoice "as a strong man to run a race."

Faith and Belief

FRANK D. STARR

WHAT is the difference between faith and belief? Investigation of the original from which these words come will show that both are from the same Greek word, in many New Testament scriptures. For instance, we read in 2 Thessalonians 2:13,

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

We have the same word here rendered "belief" that in James 1:6; 2:5, and many other passages is translated "faith."

"But let him ask in *faith*, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in *faith*, and heirs of the kingdom which he hath promised to them that love him?"

Perhaps we could not more easily inform ourselves on this interesting point than by reading James 2:14-20,

"What doth it profit, my brethren, though a man say he hath *faith*, and have not works? can *faith* save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so *faith*, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast *faith*, and I have works: show me thy *faith* without thy works, and I will show thee my *faith* by my works. Thou *believest* that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that *faith* without works is dead?"

Here we have the noun "faith" and the verb "believe" used in close connection with each other.

When the original is consulted, it will be discovered that in all these occurrences the two words are from the same Greek root. The Greek New Testament has but the one word for our two English words. I once asked Brother Valentiner, a most expert translator, "How do you, in translating into the German, distinguish between *faith* and *belief*?" The German has only one word (*glaube*) for our two words, the same as the Greek. His reply was: "I simply distinguish between a living faith and a dead faith." That is the best that can be done, not only in the German, but in any other language.

It is sometimes asserted that while devils believe, they do not have faith. They surely do not have "the faith of the saints;" but can they in any sense be said to have faith? Some information from a source none of us will question, will be helpful:

"Satan believes and trembles. He works. He knows his time is short, and he has come down in great power to do his evil works according to his faith. But God's professed people do not support their faith by their works. They believe in the shortness of time, yet grasp just as eagerly after this world's goods as though the world was to stand a thousand years as it now is." — *Testimonies for the Church*, Vol. II, p. 161.

"That which is eating out the vitals of God's people, is the love of money and friendship with the world. . . . They profess faith, but it is not a living faith, because it is not sustained by works. Faith without works is dead, being alone. Those who profess great faith, yet have not works, will not be saved by their faith. Satan believes the truth, and trembles; yet this kind of faith possesses no virtue. Many who have made a high profession of faith, are deficient in good works. If they should show their faith by their works, they could exert a powerful influence on the side of truth." — *Id.*, p. 657.

Most significant words of admonition are these, and they should make an impression on every heart. It will be noticed that it is the *kind* of faith that is condemned. The kind of faith that Satan and his followers have, has no virtue. There is another kind of faith—saving faith. Neither is the trouble with Satan that he is not earnest.

"If professed Christians were all sincere and earnest in their efforts to promote the glory of God, what a stir would be made in the enemy's ranks! Satan is earnest and sincere in his work. He does not want souls saved. He does not want his power upon them broken. Satan does not merely pretend. He is in earnest."—*Id.*, pp. 286, 287.

Some people ask, "What difference does it make what I do or believe so long as I am sincere?" Sincerity, to be of any value, must be "godly sincerity." 2 Cor. 1:12. "Faith apart from works" (R. V.) is dead. We want the other kind of faith—living faith, not disconnected from works. But works too may be dead.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Heb. 6:1.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:14.

Dead works are the works of the flesh, not the works of faith. Separated from each other, both faith and works are dead.

"When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly

distinct from faith. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that 'the devils also believe, and tremble;' but this is not faith. Where there is not only a belief in God's word, but a submission of the will to him; where the heart is yielded to him, the affections fixed upon him, there is faith,—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God."—"Steps to Christ," p. 68.

There is "a kind of belief" just as there is "a kind of faith." But dead faith does not count. The census enumerator does not count the man who died last night. He is a man, and yet he cannot be counted as a man because he is a dead man. So it is with dead faith or dead belief. The distinction between the genuine and the spurious must ever be borne in mind. Concerning the Jews, Paul said:

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

This is a good illustration of the difference between a nominal faith or belief and the genuine—a Jew in one sense, but not in the true sense.

"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39.

This is the true faith or belief.

Forest, Idaho.

Our Friend

J. M. COLE

"THIS is my Friend." Cant. 5:16. Of all the titles by which the worth of Jesus Christ is expressed, none is more endearing than the one that styles him "my Friend." This title defines his character by expressing the principle on which he wrought out his wonderful plan here on earth. In his life he gave practical demonstrations of true friendship, kindness, and sympathy for man in sin.

The Qualifications of Our Friend

Did you ever have fair-weather friends? Their friendship is hollow. They are as unsubstantial as a dream. They are as "this bruised reed, . . . on which if a man lean, it will go into his hand, and pierce it." 2 Kings 18:21. You can say to them, "Thou art weighed in the balances, and art found wanting." Dan. 5:27.

But "my friend" "loveth at all times." Prov. 17:17. And love always finds a way to reveal itself. Jesus is spoken of many times in the Scriptures as "the Friend" of man.

1. *He is a constant friend*, the "Friend that sticketh closer than a brother." Prov. 18:24.

2. *The tender-hearted Friend*: "He that toucheth you toucheth the apple of his eye." Zech. 2:8. Any wrong done to his people, he considers as done to himself. Acts 9:4, 5; Isa. 51:22, 23; Matt. 25:40.

3. *The faithful Friend*: He was faithful to his Father (Rev. 1:5) and faithful to his people. "If we are faithless, he abideth faithful; for he cannot deny himself." 2 Tim. 2:13, R. V.

4. *The Friend powerful to deliver in peril*: "All power is given unto me in heaven and in earth." Matt. 28:18. He can subdue his enemies. Phil. 3:21; Eph. 1:19.

5. *The rich Friend*: We read of "the unsearchable riches of Christ" (Eph. 3:8); of "the riches of his grace" (Eph. 1:7); and of "the riches of his goodness" (Rom. 2:4).

6. *The liberal Friend*: He "that giveth to all men liberally, and upbraideth not." James 1:5. "Ask," "seek," "knock," and "it shall be opened unto you." Luke 11:9.

7. *The unchangeable Friend, the Friend who never varies*: "With whom is no variableness, neither shadow of turning." James 1:17. "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8.

Man as a sinner needs such a friend. Mankind is in a state of guilt and ruin. Rom. 3:12-19. In our Friend is deliverance from destruction. Hosea 13:9. We are bankrupt: "Ye have sold yourselves for naught." Isa. 52:3. "He had not to pay" his Lord. Matt. 18:25. But our Friend came "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind," and "to set at liberty them that are bruised." Luke 4:18.

As Believers We Need This Friend

1. Jesus will be our friend and yokefellow, and will bear the burden of the load. Matt. 11:28-30.

2. Jesus will take his position between us and the enemy in all conflicts. (See Heb. 6:17, margin.)

"The battle is not yours, but God's." 2 Chron. 20:15.

3. In persecution, we need the counsel of our true Friend.

Infallible Proofs of Jesus' Friendship

His friendship is not mere profession and talk, but a living reality that is intensely practical. His friendship has been demonstrated by mighty deeds of love and mercy for suffering humanity. He himself said he was the sinners' friend. Matt. 11:19. If you are a sinner, then you have a friend. Our Friend receives sinners. Luke 15:2. Yes, more than that; he will become your "guest," and will take up his abode with you, and will work in you to will and to do of his good pleasure. Luke 19:7; John 14:23; Phil. 2:13. Is this not proof of his friendship?

My Friend became my substitute, took my place and suffered my penalty. "He was cut off out of the land of the living for the transgression of my people to whom the stroke was due." Isa. 53:8, A. R. V. He changed my prison garments (Zech. 3:3, 4), washed me clean (Rev. 1:5), and covered me with the garments of his own righteousness (Isa. 61:10). He then asked, "Who shall lay anything to the charge of God's elect?" Such tangible friendship makes believers "rejoice with joy unspeakable and full of glory." 1 Peter 1:8. (See also Isa. 52:9, 10.)

Look at the friendship of Jesus from another viewpoint. When our Friend found us, we were in abject spiritual poverty and clad in the filthy rags of our own righteousness. Isa. 64:6. We were homeless and without spiritual bread; sick and degraded by sin; weak and without strength to help ourselves; undone and lost. "None eye pitied thee,

to do any of these unto thee, . . . but thou wast cast out in the open field, to the loathing of thy person." Eze. 16:5. When our true Friend came, he did not pass by on the other side, or merely stop and say, "I'm sorry." Jesus did not leave us as he found us. Do you remember how he washed us in the fountain of his own life stream? He wrapped us in clean white linen, and gave us bread that the world knows not of. Yes, he supplied all our needs, and gave us a precious promise, that whatsoever we ask in his name, we shall receive. John 14:14.

For all this, gratitude and thanksgiving should spring up in our hearts. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Ps. 107:8. What better proof could we ask of the tangible friendship of Jesus than he has given? "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "When we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

"What shall I render unto the Lord for all his benefits toward me?" Ps. 116:12. The answer to this very important question is written clearly for us in the word: "Ye are my friends, if ye do whatsoever I command you." John 15:14. We may render to him, not merely head or lip service alone; our whole spirit, soul, and body, indeed, should be consecrated anew to him each day. Then some day we shall see our Friend face to face.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour [and Friend], be glory and majesty, dominion and power, both now and forever. Amen." Jude 24, 25.

"The Reign of Christ Is a Reign of Law"

W. W. FLETCHER

THE following is a quotation from a sermon preached by C. M. Gordon at a Church of Christ conference in Victoria, Australia, and published in the *Australian Christian* of June 4, 1908, a paper circulating among the members of the Church of Christ in the Australian Commonwealth and New Zealand:

"The reign of Christ is a reign of law. Law is an essential feature of all government, human and divine. The kingdom of our Master is entered by submission to law, and the enjoyment of its privileges is conditioned upon obedience to law. What mean, then, those scriptures which affirm that by deeds of the law shall no flesh be justified, and that Christ took the law out of the way, nailing it to the cross? From such passages, some have apparently derived the impression that Sinai, as symbolizing law, has disappeared as effectually as if some Hercules had plucked it up by the roots and hurled it into the midst of the sea, and that the reign of Christ is more a reign of license than of law. In other words, we are told that grace has supplanted law. This is not so. The Sinaitic covenant has been abolished only in its ceremonial and temporary features and as an experimental system of justification; its moral elements are incorporated and perpetuated in Christianity.

"The moral law, written on perishable tables of stone and confirmed by the thunders of Sinai, is now written on the imperishable tables of the heart and confirmed by the thunders of Calvary. The grace that came by Jesus Christ does not destroy the moral aspect of that law which was delivered to Israel through Moses, but fulfils it, reconfirms it, and re-

enforces it by new motives, sublimer sanctions, and added insistence. Therefore, no subject of the government of Christ dare continue in sin that grace may abound. Grace thunders against sin as loudly, or even more loudly, than does law.

"The difference between law and grace is this: The law has no mercy; grace has mercy. The law discovers the disease, but has no remedy. The law has no Saviour; grace provides the Saviour. 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' But let it never be forgotten that, while we cannot be saved by law without grace, no more can we be saved by grace without law; while we cannot be saved by morality without Christianity, no more can we be saved by Christianity without morality. In Christianity a wonderful thing has taken place: justice and mercy have celebrated their nuptials; law and grace have kissed each other; Sinai and Calvary have embraced each other."

* * *

THE excessive use being made of the ouija board, and also the dangers of its use, are indicated by a recent news item. One firm in Pittsburgh, Pa., reports the sale of 150,000 ouija boards during the last two years. From the Pacific Coast comes a report of seven women who have recently been made insane and committed to hospitals because of their use of this instrument. Such fascination attended the revelations made that they neither ate nor slept for many hours, finally becoming irrational.

OUTLINE BIBLE STUDIES

The Book of Deuteronomy

H. CAMDEN LACEY

DEUTERONOMY is a Greek word, and means "the second law." The book is so entitled because it contains a second statement of sundry statutes and commandments which were given to Israel in the wilderness, and which were recorded in Exodus, Leviticus, and Numbers.

But this book is far from being merely another and a fuller edition of the Mosaic code, or a bare, feelingless repetition of the moral and ceremonial legislation committed to the Hebrews. It is a moving and eloquent *recapitulation* by the aged Moses, in discourse, and song, and benediction, of the entire history of Israel from Egypt to the borders of Canaan, with special emphasis placed upon the various precepts promulgated at Mt. Sinai, stressing their spiritual character, and predicting the results that would inevitably follow the people's obedience or neglect. The book is, in fact, the warm-hearted and affectionate "valedictory" of the great Hebrew legislator, and might very appropriately be called "the book of Moses' farewell sermons," containing, as it does, his final appeals to the people, and a sublime ode, and prophetic blessing given to them just before his death.

This being its chief characteristic, Deuteronomy is one of the noblest books in all the Bible; it is written in a style of unusual oratorical beauty and power; it formed the model after which many of the later teachers patterned their appeals and expostulations; and it became ultimately, if we may judge from the repeated use which he made of its contents, the favorite book of our Lord, who found here not only the great secret of his own victory in the conflict with the tempter, but also the sublimest, most comprehensive and most spiritual statement in all the Scriptures, of what comprises man's moral duty toward God and toward his fellow man.

The dominant note sounding through the book of Deuteronomy is the tender note of *love*. The very word itself, which is almost unknown elsewhere in the Pentateuch, occurring only once in Exodus and twice in Leviticus, runs like a sweet refrain throughout the whole of Deuteronomy. That God loves man and has redeemed him, and that, in grateful return, man should love God and obey him, is in fact the supreme and eternal message of this book. This central conception determines, indeed, the three sections into which Deuteronomy is naturally divided, and it finds rich expression in certain gracious declarations made respectively at the heart of each of these three divisions.

The first section, which is signalized by the statement, "Because he loved, . . . therefore he . . . brought thee out," presents *God's love for man*, and is mainly *retrospective* in character. Deut. 1 to 27:10. The second section, marked by the appeal, "That thou mayest love the Lord thy God, . . . for he is thy life," enjoins *man's love for God*, and is chiefly *introspective* in nature. Deut. 27:11 to 31:13. The third section, which has for its keynote the affirmation, "Yea, he loved the people; . . . every one shall receive of thy words," presents again *God's love for man*, but this time in an aspect that is essentially *prospective* in its outlook. Deut. 31:14 to 34.

Examined a little more closely, each of these sections will be seen to be divided into two parts containing three further subdivisions apiece, the whole modeled after a symmetrical plan which comprises a *prelude*, an *address*, and an *issue*.

In the *prelude* to the first address, we are introduced to "all Israel" gathered, at the end of the forty years, "in the plain over against Zoph," the deep valley running north and south of the Dead Sea. In that great natural amphitheater, with the ten thousands of Israel assembled in solemn conclave before him, the "grand old man," whose "eye was not dim, nor his natural force abated," spoke out of a warm, full heart to the new generation that had arisen, and that was about to enter upon the deferred conquest and occupation of the Promised Land.

The address was an eloquent and impressive *review of the past history* of Israel. The speaker recounted the principal incidents of their journey from Mt. Sinai to the confines of Canaan; reminded them of how God had blessed them through their forty years' "walking through this great wilderness;" and recited the victories just gained by divine aid over the envious and hostile enemies who had attempted to block their way, as once more the children of Israel had pressed forward to the margin of the land. Nor did the sacred orator fail to emphasize the deepest conviction of his heart. He reminded his hearers that the Lord had borne them "as a man doth bear his son" in all the way they had taken until they had come to that place; and upon this manifestation of the fatherly care of God for them, he based an earnest and emphatic plea that they should not repeat the sins of their parents, but should keep diligently and lovingly all the divine statutes and judgments, and especially the *ten commandments*, which many of them in their infancy had heard spoken out of the midst of the fire. "Ye heard the voice of the words," urged the speaker, "but saw no similitude; only ye heard a voice." Thus did Moses seek to inculcate the great truths of the spirituality and sole deity of the Godhead; and with an earnest and emphatic warning of the suicidal consequences of disobedience, and with a sweet and gracious promise of divine mercy if they should repent and turn away from their iniquities, the great preacher brought to a close this first address. The immediate *issue* was the appointment of three cities of refuge, one in each of the three tribes that had settled in the territory which lies beyond the Jordan.

In the superscription to the *second address*, we find all Israel assembled again, this time "in the valley over against Beth-peor;" that is, in the glade that contained the heathen temple of Baal-peor, where, only a short time before, twenty-four thousand of the men of Israel, probably the last of the old generation, had committed abomination with the daughters of Moab, and had, as a divine punishment for their sin, been slaughtered by their brethren. The site was an impressive one for an address dealing mainly with a *résumé of laus* governing their conduct in Canaan, considered in its moral, ceremonial, and civil aspects.

THE BOOK of DEUTERONOMY: "RECAPITULATION"

A "Because He Loved, . . . Therefore He . . . Brought Thee Out"
GOD'S LOVE FOR MAN
RETROSPECTIVE 1 to 27: 10

B "That Thou Mayest Love the Lord Thy God, . . . for He Is Thy Life"
MAN'S LOVE FOR GOD
INTROSPECTIVE 27: 11 to 31: 13

C "Yea, He Loved the People; . . . Every One Shall Receive of Thy Words"
GOD'S LOVE FOR MAN
PROSPECTIVE 31: 14 to 34

<p>1. The Prelude. 1: 1-5. "In the plain over against Zuph."</p> <p>2. The First Address. 1: 6 to 4: 40. Review of Past History.</p> <p><i>a.</i> The Forty Years. 1: 6 to 3. "The Lord thy God bare thee, as a man doth bear his son."</p> <p><i>b.</i> The Resultant Duty. 4: 1-40. "Thou shalt keep therefore his statutes, and his commandments."</p> <p><i>c.</i> The Purpose of Love. 4: 40. "That thou mayest prolong thy days upon the land, which the Lord thy God giveth thee, forever."</p> <p>3. The Issue. 4: 41-43. Appointment of Three Cities of Refuge.</p>	<p>1. The Prelude. 4: 44-49. "In the valley over against Beth-peor."</p> <p>2. The Second Address. 5 to 26. Résumé of Laws.</p> <p><i>a.</i> The Moral Law. 5 to 11. "His covenant, . . . even ten commandments."</p> <p><i>b.</i> The Ceremonial Law. 12 to 18. "The statutes and judgments, which ye shall observe to do in the land."</p> <p><i>c.</i> The Civil Laws. 19 to 26: 18. "His commandments."</p> <p><i>d.</i> The Purpose of Love. 26: 19. "That thou mayest be a holy people unto the Lord thy God, as he hath spoken."</p> <p>3. The Issue. 27: 1-10. Inscription of the Law in Stone on Mt. Ebal.</p>	<p>1. The Prelude. 27: 11. "The same day."</p> <p>2. The Third Address. 27: 12 to 28. Rehearsal of Blessings and Curses:</p> <p><i>a.</i> The Curses for Disobedience. 27: 12-26. "Cursed be he that confirmeth not all the words of this law to do them."</p> <p><i>b.</i> The Blessings for Obedience. 28: 1-14. "Blessed shalt thou be in the city, and . . . in the field."</p> <p><i>c.</i> The Curses for Disobedience. 28: 15-68. "Cursed shalt thou be in the city, and . . . in the field."</p> <p><i>d.</i> The Plea of Love. "Jehovah will bring thee unto Egypt again with ships, . . . and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you."</p>	<p>1. The Prelude. 29: 1. "In the land of Moab."</p> <p>2. The Fourth Address. 29: 2 to 30. Repetition of the Covenant.</p> <p><i>a.</i> The Appeal to Israel. 29: 2-29. "Keep therefore the words of this covenant."</p> <p><i>b.</i> The Promise of Restoration to the Penitent. 30: 1-10. "The Lord thy God will turn thy captivity."</p> <p><i>c.</i> The Great Alternative. 30: 11-20. "Life and death, blessings and cursings."</p> <p><i>d.</i> The Plea of Love. "Therefore choose life." 30: 20.</p> <p>3. The Issue. 31: 1-13. Installation of Joshua as Moses' successor: and arrangement for septennial public reading of the law.</p>	<p>1. The Prelude. 31: 14-30. "In the tent of meeting."</p> <p>2. The Song of Moses. 32: 1 to 43. The Lord Our Rock.</p> <p><i>a.</i> Invocation. 32: 1, 2. To Heaven and Earth.</p> <p><i>b.</i> Jehovah's Perfections. 32: 3-14. "Is not he thy Father that hath bought thee?"</p> <p><i>c.</i> Jeshurun's Perversion. 32: 15-35. "Of the Rock that begat thee thou art unmindful."</p> <p><i>d.</i> The Promise of Love. 32: 36-43. "He . . . will be merciful unto his land, and to his people."</p> <p>3. The Issue. 32: 44-47. The song taught to Israel, with exhortation to obey all the law.</p>	<p>1. The Prelude. 32: 48-52. "On Mt. Nebo in the land of Moab."</p> <p>2. The Blessings of Moses. 33. The People His Jeshurun.</p> <p><i>a.</i> The Majesty and Mercy of the Lord. 33: 1-5. "He was king in Jeshurun."</p> <p><i>b.</i> The Blessings of the Twelve Tribes. 33: 6-25. "The precious things of heaven, . . . the precious things of the earth . . . and the good will of him that dwelt in the bush."</p> <p><i>c.</i> The Promise of Love. 33: 26-29. "There is none like unto God, O Jeshurun, who rideth upon the heavens for thy help." "Who is like unto thee, O people saved by the Lord!"</p> <p>3. The Issue. 34. The Death and Burial of Moses.</p>
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As a basis for their religious life, Moses rehearsed the ten commandments, making some slight alterations in the reasons given for their observance, especially in the fourth commandment. In Exodus 20, which contains the law as originally spoken by the voice of God, the reason assigned for the observance of the Sabbath was that it should be kept as a memorial of creation. That is the basal reason, reaching back to the beginning, and therefore binding on the whole human family as long as this earth shall last, which will be to all eternity. Isa. 66:22, 23. But a second reason, more in the nature of a *motive* assigned why that generation especially should keep this precept, was their now completed deliverance from the bondage of Egypt. This national emancipation, the benefits of which they were just beginning to realize, was, in fact, frequently urged by Moses as a motive for keeping various statutes of their legislative code; for, led of God as he was, Moses well knew the effect an appeal to the feelings of gratitude for a rich benefit recently received would have in deepening the intensity of a conviction of some duty that should be performed. See Deut. 15:15; 16:12; 24:17, 18, 22. Nor is this great principle without a present-day application. Christians should observe the seventh-day Sabbath, primarily, because it is a weekly reminder of the creative power of the Lord; but, as his blood-bought redeemed, they are under an added obligation to keep inviolate this holy day. Since He who created all things by the power of his word, has also, by his death, delivered us from the tyranny of Satan and the bondage of our own iniquities, therefore ought we to be the more ready to obey his expressed command to keep the Sabbath day holy.

The remainder of this great address which constitutes the bulk of the book, is a repetition, enforced by fervent warnings and rich promises, of various ceremonial and civil laws enjoined for Israel's observance when the people should at last inhabit their own country. It is impossible to enter here with any kind of detailed inspection, into the rich field of legislative wisdom thus made to regulate the religious, judicial, social, and individual lives of the children of God. Every essential interest is included, and the beneficent purpose of God revealed in these first two discourses of Moses is well indicated by the final words of each. The last words of the *review* of their past history are, "That thou mayest prolong thy days upon the land, which the Lord thy God giveth thee," and the concluding words of the *résumé* of laws are, "That thou mayest be a holy people unto the Lord thy God, as he hath spoken." If we combine the two, we shall discover the divine purpose of love for Israel to be that they should be a *holy people dwelling forever in the land of Canaan!*

The *issue* to this discourse was the command to inscribe eventually on Mt. Ebal, on a tablet of "great stones" plastered with plaster, "all the words of this law," doubtless the gist of all the requirements of the whole legislative code committed by Moses to Israel.

The *prelude* to the *third address* shows that "the same day," immediately following this long recitation of the laws, the great Lawgiver solemnly *rehearsed the blessings and curses* which the Levites were to pronounce as soon as the people had entered the land and the law had been inscribed on the sacred blocks. Then, while the whole multitude should stand, six tribes on Mt. Gerizim, and six on the op-

posite Mt. Ebal, the blessings for obedience were to be declared from the former and the curses for disobedience from the latter, and all the people were to say, Amen! Thus the dread alternative between observance and neglect of the divine commandments was placed in the most impressive manner before the whole nation.

It is wonderfully significant to note that the law was to be inscribed on Mt. Ebal, the mount of curses. In this way was indicated the gospel truth, emphasized later by the apostle Paul, that "as many as are of the works of the law are under the curse," and that the whole legislative system of Israel would work merely their condemnation, because they were "carnal, sold under sin." Being thus "kept under the law" they would be "shut up unto the faith which should afterward be revealed." "Wherefore," concludes the apostle, in his great epistle to the Galatians, "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." And is it not more than unusually significant that about fourteen centuries later, Jesus himself sat on Jacob's well, almost beneath the shadow of "this mountain,"—Mt. Gerizim, the mount of blessing,—unfolding to the woman of Samaria the gospel of the grace of God? "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." And then, in a wonderful promise that reached out and grasped every poor, needy soul from that time to the end of the world, no less than it did the sinful woman standing there before him, he said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:6-14. Thank God for the mount of blessing!

In reading the list of curses and blessings given by Moses, it is appalling to find that it is the curses which are repeated, while the blessings are named only once, and that while fourteen verses only are devoted to the blessings, about seventy are filled with the maledictions. More than that, eternal life is not included among the blessings for obedience, only temporal prosperity, national welfare and power! But the curses invoked on disobedience are disease of body, torment of soul, loss of property, war, famine, pestilence, national ruin, exile, and captivity. In no other way, perhaps, could the lesson be so effectively taught that "the law worketh wrath," and that, therefore, if a sinner is ever to be saved in the kingdom of God, it will be because he is saved by *grace*, through *faith*, and that not of himself; "*it is the gift of God.*" Eph. 2:8.

The fourth address was delivered "in the land of Moab," and consisted of a *repetition of the covenant*. After presenting to the people the strongest inducements to win their obedience, the great Lawgiver, in the name of God, renewed the covenant with that generation, this time singling out especially the individual, making it clear that the Lord does not overlook the man in the crowd, but that the great Heart Searcher picks out each soul that secretly resolves to do as he chooses and to follow the imaginations and devices of his own nature, and that "the Lord will not spare him," but will "blot out his name from under heaven." This inevitable punishment threatened against all secret sin gives tremendous force to the exhortation, "Keep therefore the words of this covenant, and do them, that ye may

prosper in all that ye do. Ye stand this day *all of you before the Lord your God.*"

But notwithstanding the utter desolation which their sin would entail, a merciful *promise of restoration* was made to them, if they should at any time repent. In these words (Deut. 30:1-10) is found infinite comfort for all penitent backsliders. No matter how desperate the condition into which sin may bring a tempted soul, forgiveness and restoration are proffered him in Christ Jesus. Return to God and he will turn to you. Obey him and he will graciously redeem his own child. It is remarkable that in these ten verses, Moses uses the expression, twelve times over, "*the Lord thy God,*" in the midst of an admonition to backsliders, showing that a temporary fall on the part of those who have entered into covenant relationship with him does not break the holy relationship which he has formed with his people. God is still the *Father* of the prodigal son, even while that son is feeding among the swine in an alien country, but the prodigal must come to himself and must return to his Father's home, if he would find restoration to sonship in the family. Then it is he receives immediately the kiss of reconciliation, and the robe, and the ring, and the shoes, and the fatted calf of an abundant welcome.

With marvelous eloquence the great preacher set before his hearers *the great alternative*, "Life and good, and death and evil." Said he: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: *therefore choose life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: *for he is thy life*, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. 30:19, 20. No greater plea of love than that can be made today!

The *issue* to this last discourse of Moses is his retirement from office as the leader of Israel, and the installation of Joshua, the son of Nun, as his successor; also a specific arrangement made for the solemn public reading of the law every seventh year; the year of release, when men, women, and children could all be free to come and listen to the requirements of the Lord.

The closing section of the book of Deuteronomy contains two of the noblest and most sublime and eloquent specimens of poetry to be found in all literature,—the song of Moses, and his final prophetic blessing. In the *prelude* to the former, we learn that the song was given by the Lord—through special inspiration—"in the tent of meeting," and that the aged leader was commanded to teach it to the children of Israel the same day, to serve as a standing witness for God and against sin. Its theme is "The Lord Our Rock;" and this is developed in four magnificent stanzas. The *Invocation* appeals to heaven and earth to witness the effect of the words of the song, which will fall on the heart as summer showers or dew on the tender herb and grass. The second stanza proclaims *Jehovah's Perfections* in rich and tender imagery, the spiritual value of which lies in the line, "Is not he *thy father* that hath bought thee?" and again in the exquisite simile, "As an eagle stirreth up her nest [on the edge of a cliff, when she is about to teach her little ones to fly, tossing them out over the precipice], fluttereth

over her young [as they tumble over and over to apparent destruction, but still make frantic efforts to keep up], spreadeth abroad her wings [often six feet in length from tip to tip], taketh them [catches the frightened eaglets on her own broad pinions before they reach the ground], beareth them on her wings [back to the nest in safety till it is time to give them another lesson in independent flying]: so the Lord alone did lead him;" that is, Israel. Deut. 32:11, 12. Neither Homer, nor Vergil, nor Dante, nor Milton, ever elaborated so exquisitely tender and beautiful a simile as that! The third stanza presents *Jeshurun's perversions*. And "*Jeshurun*" is God's pet name for his people, used here for the first time, and meaning "*my darling upright one.*" It has its correlative in the New Testament "*Abba,*" which is Aramaic, not strictly for *father*, but *papa*, a child's pet name for his father. Every heart should draw its own comfort from this marvelous revelation of divine grace. But the perverse ingratitude of this favored child of the Lord,—his own "*Jeshurun,*"—is shown in the fact, mournfully expressed by the sacred poet, "*Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.*" Then immediately the unrestrainable, fatherly heart of God breaks out in the great *promise of love*: He "*will be merciful unto his land, and to his people!*" The *issue* was the teaching of this sublime song that same day to Israel, with an urgent exhortation that they should obey all the law.

The final scene was laid at the foot of Mt. Nebo in the land of Moab. At the command of God, the faithful and tried servant of the Lord was about to go to his last rest, and the twelve tribes were all assembled in solemn order to witness his departure. As he passed the tribes one by one, Moses lifted up his hands and pronounced over them the rich and gracious benedictions recorded in this magnificent ode, known as "*The Blessing of Moses.*" Its theme is "*The People, God's Jeshurun,*" or "*Darling Upright.*" The opening stanza commemorates the majesty and mercy of the Lord, particularly as he had been manifested at Mt. Sinai. The succeeding verses specify the blessings that would enrich the twelve tribes severally, when they should occupy the land of their inheritance. Into the details of this prophetic benediction we cannot enter now; it must suffice merely to say that the eloquent language used in the blessing of Joseph applies in a measure to all Israel, and may serve as a fitting example of the loving favor shown to the whole people of God. In a bounteous and fertile land, the innumerable seed of Abraham would enjoy throughout their generations, "*the precious things of heaven, . . . and the precious things of the earth, . . . and [above all] the good will of him that dwelt in the bush.*" As a climax to all these infinite blessings is given the great *promise of love*: "*There is none like unto God, O Jeshurun, [observe how Moses loves to repeat this tender word!] who rideth upon the heavens for thy help!*" "*Who is like unto thee, O people saved by the Lord?*"

The *issue* is the *death and burial of Moses*. He laid down his life alone on the top of Mt. Nebo, after a vision of the land of promise. Deut. 34:5.

The Lord hid his grave, lest it should become the occasion of superstition and idolatry. Subsequently Michael, the Archangel, or Christ, raised him from the dead (Jude 9), and he appeared with Elijah on the mount of transfiguration in the Promised Land,

(Continued on page 22)

IN MISSION LANDS

Good News from a Far Country

ELMER E. ANDROSS

"BULAWAYO was formerly the capital of the Matabele. The site of the township of Bulawayo was selected in 1893, after the downfall of Lobengula, on a well-wooded undulating tract, about three miles from the old royal kraal, which was destroyed and replaced by Government House. The 'indaba' tree under which judgment was dispensed by Mosilikatze and Lobengula, has been left standing. From it the hill of Thabas Induna can be seen, where executions and suicides took place from time to time in accordance with the royal commands.

"Bulawayo is a Zulu word, which, literally translated, means 'the place of the killing;' the rendering of the name Mosilikatze, commander of the warriors who crossed the Transvaal to Matabeleland in 1837-38, is 'the pathway of blood.'"

Bulawayo has a population of perhaps 8,000, or possibly 10,000. It is a town of considerable importance. Besides being the center of a gold and coal mining district, it stands in the midst of a wide tract of grazing country. It is the most important railway center of Rhodesia, and the headquarters of the Rhodesia and Beira-Mashonaland Railways.

Twenty-seven miles from Bulawayo, on the summit of a hill of solid granite, in the Matoppo Hills, lies the body of the late Mr. Cecil Rhodes. From this point, known as the World's View, the scenery is very impressive. A little way from Mr. Rhodes' grave is the massive granite monument inside which lie the remains of Major Allan Wilson and his party, who fell on the Shangani River on Dec. 5, 1893. On a neighboring *kopje*, in a cave, is the grave of Mosilikatze.

The headquarters of the Zambesi Union Mission are at Bulawayo. Recently Elder C. A. Paap held a series of evangelistic meetings for the European population, with good results. He was assisted by Elders W. E. Straw and W. Hodgson, who are following up the interest. The prospect seems favorable for the establishment there of a strong center for our work.



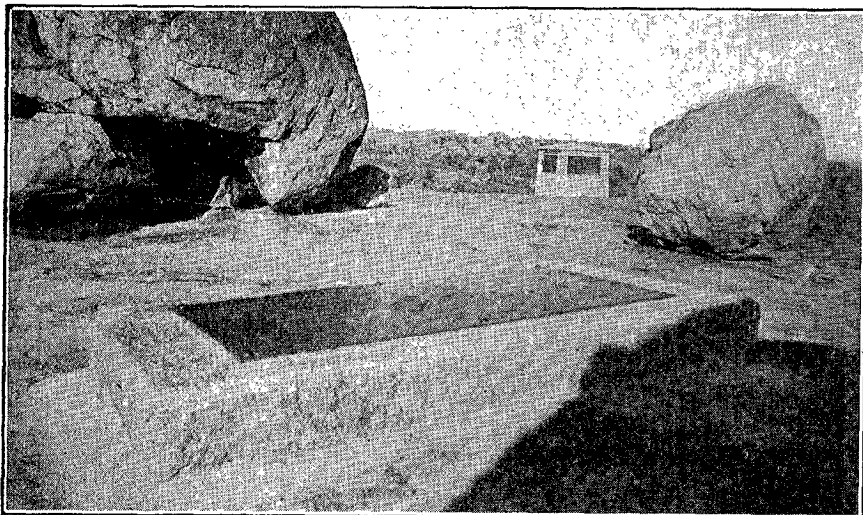
A BATANGA HUT, NORTHERN RHODESIA, AFRICA

The readers of the REVIEW will be interested in some extracts from a personal letter recently received from Elder Straw, superintendent of the Zambesi Union Mission.

"You remember the plan we had for Jim [Jim is one of our most trusted native evangelists] to move to Bulawayo to work among the natives here in town. He has been here for some time, and is doing a good work. Every Sabbath afternoon he has services, with from thirty to forty-five in attendance, and on Sundays the attendance is even larger. He has Bible studies every afternoon and evening, and has sold a great many books. Besides the regular public studies, he holds a great many studies with individuals. He has not been very well, but still the people come and get him out of bed to study with them. He says that many times he feels too ill to get up, but he always goes with them, and the Lord gives him strength for the time, so that he does not feel his sickness until afterward. He has symptoms of tuberculosis. The doctor has told him that he must give up his work. But Jim says, 'No; God led me here, and he will give me strength to do his work.' I wrote to our missionaries, explaining Jim's condition, and asking them to pray for him. They had special prayer for him, and he says he now has very little trouble with his chest. He believes God has heard our prayers. He was here for three months without going back to the mission to see his family, and the distance is only thirty miles. He

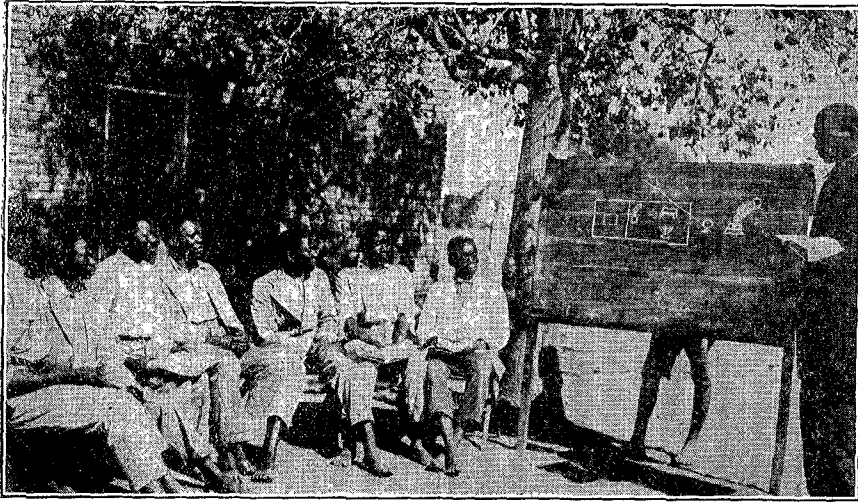
was too much interested to leave his work. He has no home of his own yet in Bulawayo, but is staying with friends. The other day he said to me, 'O *mfundisi* [teacher], I greatly enjoy my work. I do not care if my wife and children do not come here. I will stay and do God's work.' He persuaded a number of the people whom he had interested, to go out to Solusi with him for the latter part of the Week of Prayer, and while there five of them took their stand for the truth.

"We have been looking for a place which we could buy for Jim, so that he can move his family here. We have found one which we think will be suitable. There are two buildings, one a brick house of four rooms, which he could use for a dwelling, and the other an iron building twenty feet square, which we think he could use for a church. The price is £85. I wrote to our different missions about our need at



GRAVE OF HON. CECIL RHODES

Also Top of Monument of Major Allan Wilson and His Party.



JIM, A NATIVE EVANGELIST

Conducting a Bible Class at Solusi Mission, near Bulawayo, Southern Rhodesia, Africa.

twenty-five or thirty feet, and as the current is very swift through here, there is little opportunity for mosquitoes to breed. The place where the buildings will be erected, has a gradual rise of about 200 feet from the lower part of the farm and of about sixty or seventy-five feet from the falls. There is an excellent opportunity to irrigate the whole lower part of the farm, so that the missionaries could have fruit and vegetables the year round.

"Upon returning to the chief, we found him well pleased with the place we had selected, and he made a strong appeal to the magistrate to allow us to establish a mission there. When we arrived at Kawambwa on our return, we found the magistrate away. We took the matter up with his assistant, who was very friendly, and promised to place the matter before the magistrate upon his return. We believe the Lord led us on this trip, and trust that soon the way will be open

this place, asking them to raise what they could to assist us in purchasing it. They all seem willing to help. The gifts from the two stations which have thus far reported, amount to more than £25. This was largely raised among the natives themselves. As the union has agreed to pay half of the sum needed, we believe we shall have no difficulty in raising the necessary amount without calling upon the General Conference.

"No doubt it would interest you to learn something about our trip to Northeastern Rhodesia. We started on this trip early in September. We had the usual difficulty in securing carriers and in trying to get them to travel after we had secured them. If you have ever read the account of almost any missionary traveler, you will know something of the experience we passed through. We found quite a few tsetse flies between the Luapula River and Fort Roseberry, but practically none the other side. About thirty-five miles the other side of Fort Roseberry we stopped at a university mission, with Mr. Leeks in charge. We spent some little time with him, and he gave us good counsel in regard to the conditions in the country. We told him what section we planned to investigate, and he told us where we would find the officials, the kind of country we would pass through, about the distances, etc. We were then on our way to Mporokoso. We learned that we could take a road that would save us twenty miles or more, and on the way meet the magistrate of the district to which we planned to go. We were planning to follow his suggestion and go that way, but somehow, we do not know just why, we decided to go by the way of Kawambwa, at which place we stopped to see the magistrate, who gave us a hearty welcome and some information in regard to the country. As we were not planning to make application for a site in his territory, we took no special pains to inquire in regard to the prospects for opening work in his country, except in a general way.

"We then called upon the manager of the A. L. C. stores, who gave us further information in regard to the conditions throughout that country. [A. L. C. means African Lakes Corporation, which was organized for the purpose of introducing legitimate commerce into Africa. This proved to be a powerful auxiliary to the missionaries in their efforts to suppress the slave traffic in East Central Africa.] He told us that there was a big chief up near the Kalingwesi River, in whose territory there were no schools. We decided to visit this chief, to learn his attitude toward missions and what the conditions were within his territory. Upon meeting and interviewing him in regard to these things, we found him very desirous that a mission should be established among his people. We told him we would investigate the country further, and let him know what we would do. He sent his son with us to tell us about the country, etc. We went up the river several miles, and down the river. We learned that there were a great many mission stations up near the source of the river and on toward Lake Tanganyika. Had we gone the way we first planned, we would not have passed through this section and met this chief.

"We finally selected a site on the Kalingwesi River, about five and one-half miles from the new-made road between Mporokoso and Kawambwa. The site consists of about 1,000 acres, in a good, healthful locality, at an elevation of about 4,000 feet. At this place the river falls abruptly about

for us to begin work in this large unentered territory. But unless the General Conference sends us help, we shall be unable to do this. At the same time, we feel duty bound to do it, as we promised the chief that if the government officials would grant us a site, we would send some missionaries up there to begin work immediately after the rainy season.

"I am very glad the Council was so liberal in opening the territory for you to select workers, and I trust you will find some good ones for this place. Really, Elder Andross, our field is in desperate need of workers at the present time. Brother J. R. Campbell arrived in Africa some little time ago, but I understand he has taken up work in the Southern mission field. We need some one to take charge of Glendale, and we must have help for Tsungwesi, Somabula, Rusangu, Kongo Border, and Nyasaland, besides missionaries to open up the work in the Kongo and Northeastern Rhodesia. What will the General Conference be able to do for us in this matter? Shall we go on and open up these new fields, or must we re-trench our efforts?

"I trust you had a good time in the home field during the Week of Prayer, and that it will result in much good to the cause and to the people of God. We had some good meetings here in Bulawayo. The new believers were quite faithful in attending, and in taking part. I went out to Solusi the last part of the week, and we had some very good meetings there. There were sixteen new converts, and twenty-one who had given up the truth were reclaimed."

In a former letter Brother Straw speaks of a visit he had made in company with Brother F. R. Stockil to the Belgian Kongo for the purpose of securing a mission site in that great country, with its 16,000,000 natives, many of whom have never so much as heard the name of Jesus.

"We left the train at Bukama, the terminus of the railway, and went direct to Samba, the residence of the administrator of this district. He gave us a hearty welcome, providing us with a place to sleep, and inviting us over to take dinner and supper with him at his place. Fortunately the big chief happened to be there at that time. He was called in before the administrator and asked if he would like us to establish a mission among his people. He replied that he would, and that he would like it near his village. We studied the map with the administrator, who advised us to select a site near the chief, as it is a good country, away from other missions, well populated, with plenty of water, and high and healthful. The next day we started with the chief to his village, about twenty or twenty-five miles to the west. We then carefully looked the country over in every direction, and finally decided upon the place the chief first advised us to take. I will send you a sketch of the 1,000-acre site we selected. It is a beautiful place about 120 miles from Bukama, cornering on the main road the Belgians are making through the country, about five miles from Genge, the chief's village, and ten miles east of the Lomami River, on the Lulwelwe. The place has a gradual slope of one and one-fourth miles back from the river to the site for the mission buildings, 300 feet above the river, the altitude being 3,800 feet. There are three springs on the place, besides a beautiful ever-flowing stream which runs

down past the building site. This would supply the mission with plenty of good water and opportunity for irrigating all the gardens wanted, as is done at Malamulo. The soil is good, and there is plenty of wood for fire, besides fine straight timber for all the buildings needed. There is no tsetse fly, so cattle can live here, and we believe that with care they could be transported through the fly area and be kept on the mission. All the country for miles around is high plateau, healthful, with plenty of natives, and no other mission for 300 miles to the south, 250 miles to the west, 150 to 200 miles north, 100 miles northeast, and fifty miles southeast.

"You will remember, I think, that I told you that fourteen months ago when Brother Stockil and I were here, the officials at Bukama advised us to enter this section, telling us we would have it all to ourselves. At that time Brother Stockil and I had no authority from the union to select a site. We were told to investigate the country and learn the situation and opportunities for opening up work. This we did, and advised that a site be selected in these parts, as all seemed favorable. Well, I do not know that I need write you all that has happened, but we delayed entering, etc., etc. When we got here this year, we found that one of the sites we thought favorable, about thirty-five miles from Bukama, had been taken by a Protestant society, and that they had been in possession about three months. The other site we had in mind, about seventy miles away, was selected by the Catholics about a month ago. This has thrown us back farther from Bukama, but within twenty or twenty-five miles of the surveyed railway line, and opening upon a large area of country, much larger than either of these other societies have.

"Now this only illustrates how these other societies are pushing in to select mission sites in these parts, and if we do not act quickly, we shall find ourselves left out and the words in the Testimonies, 'The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances,' will be fulfilled, to our sorrow. It seems to me that some one should be delegated to look up a site early next year in the country of Kongola."

I had the privilege of visiting the Kongo, and am acquainted with the conditions prevailing in North-eastern Rhodesia. From my personal knowledge I am fully persuaded that Brother Straw is not urging too strongly that help be provided immediately, that we may press closely in the footsteps of our Great Leader, who has so evidently gone out before us in those fields, and has prepared the way for us to follow. It would be very unfortunate if we could not occupy the sites decided upon. We must fulfil our promises, both to the governments and to the native people. This cannot be done unless additional help is provided. Shall we not by the liberality of our offerings make it possible to do far more than now seems possible?

"A little while for winning souls to Jesus,
Ere we behold his glory face to face;
A little while for healing soul diseases,
By telling others of a Saviour's grace."

* * *

"SINCE the beginning of the world men have not perceived by the ear, neither hath the eye seen, what He hath prepared for him that waiteth for him."

* * *

"THEY shall see his face; and his name shall be in their foreheads."

From Our Mountain Church in Porto Rico

RAFAEL BRACERO

(Translated by C. E. Moon.)

THINKING that some of the experiences we have had in the Cayey church would be of interest to our brethren in other parts of the world, I write these lines. Of the seven churches in Porto Rico, the only mountain church is that situated in Cayey. The rest are in the coast towns.

The year 1919 was replete with agreeable experiences. There is much I might say, but I am sure it would tire the reader, so I will limit myself to only a few points. On one of the trips which I took to visit the mountain people, I was accompanied to her own home by one of our sisters in the faith. I was presented to her aged parents, who live in a small hut built of palm bark. I found them, although very poor, to be noble-hearted people. The sister introduced me as her pastor, and the aged couple received me joyfully.

I passed the day with these aged people, reading, singing hymns, and talking to them about Jesus. I left some papers for their son to read, who was absent at the time of my visit, but who was the only one in the family that knew how to read.

The following Sabbath I noticed a strange young man timidly walk into the church and sit down near some other young people. After a short time in came the sister whom I have mentioned, with the old mother. Since that day the mother and son have been faithful in attendance at the services of the church, notwithstanding rainy Sabbaths and the condition of the roads, so cut up by bullock carts that it was necessary to wade through the mud. Today the mother is a baptized member of our church, and her son is preparing to follow in her steps.

On another Sabbath morning there entered the Sabbath school a young man with an old lady leaning on his arm, which indicated that no doubt she was his mother. They listened attentively to the lesson, and I exchanged a few words with them as they departed from the church.



CHURCH AT CAYEY

The Identification Arrows Point out Rafael Bracero and His Wife Seated, and the Interested Young Man Referred to Standing in the Doorway.

The old lady gave me her address, and spoke of the joy it had given her to hear the explanation of the lesson. This woman lived on another mountain, still higher than that on which the first sister lived. The following Sabbath she came, and the next, and so became a faithful attendant at the church services. One Sabbath she asked for baptism, as did the first sister.

I, with some of the other brethren, went one day to visit her and we were all astonished at the great distance she was coming to attend Sabbath school and church. Now she lives here in town, and is a faithful member of the church; it is said of her, "She does not miss one service." She is also faithful in giving offerings and in paying tithe, which she gets by saving from her family ration of food a part for the Lord each day, until she saves from twenty to twenty-five cents a week to bring into the Lord's house as his part from their scanty store. On the thirteenth Sabbath she surprised us by bringing in an offering of two dollars for missions.

A young man became interested and came often to study with me in the closed church building. At last he left for Rio Piedras, where his wife lived. There he was baptized, and came back again, giving a ringing testimony to all his old friends regarding his faith. He has received scoffing and criticism with joy, for he says he has found the hidden treasure. In a short time we got word that his wife, a sincere, intelligent little woman, had also been baptized at Rio Piedras. A little later his mother, a most sincere Christian character, asked to be baptized in the church, where her family and all her relatives could witness her open profession of this faith. These believers have passed through some very sore trials, but are as firm as granite.

The brethren here are all faithful in church services, and are always ready to co-operate in every good work to hasten the glad tidings of salvation to all parts of the world—"to every nation, and kindred, and tongue, and people." Also they have a great interest in keeping the church clean and neat, and in growing a very good church garden, where they also have potted plants, which they change about to give a fresh appearance to the church on the Sabbath for the benefit of its visitors and worshipers. The church is not kept in order by a hired janitor but by the brethren, all taking turns, even those who have had good educational advantages freely taking part. All have learned from Jesus the great lesson that to be humble, to be sincere and pure, is one of life's greatest lessons.

* * *

Literature Work in Japan

B. P. HOFFMAN

THIS year has seen an unprecedented growth in our literature work in Japan. It is carried on chiefly by colporteurs who give their whole time to the sale of our books and periodicals, but to quite an extent the church members also improve their spare moments in preaching the gospel through circulating our literature.

The direct result of this scattering of the printed page in homes, by the wayside, in public conveyances, and in waiting-rooms throughout the empire, is seen in requests which come to our mission headquarters from many readers that they be taught further regarding the things they have read. Many of the

letters breathe a genuine longing after that which alone can give satisfaction and peace to sin-wearied hearts. This longing, if cherished, will bring the soul into the realization of its hopes. But how we do feel the lack of workers to send to the inquirers! With many of them we can only keep in touch through correspondence, trying to give them more light, and praying meanwhile that their hearts may be kept open and receptive until more workers shall arrive to join us in reaping the harvest.

Tokio.

* * *

The Night Watch in China

O. B. KUHN

THE newcomer to the interior of China meets many strange and interesting customs. One of these is the night watch. It would seem that the sounding of a gong and the clapping of dry bones every hour and a half along the street at night when people have retired to rest and sleep, is out of place, unnecessary, and useless. But the Chinese do not so regard it, and to them it is an indispensable comfort.

The Chinese as a people fear and dread many things, both real and unreal. Their religion is one of fear. They fear heaven and earth, gods, devils, men, and spirits. Nearly all burn lights all night in their sleeping-room. The husband will shout to the wife, the mother to the children, the boys and girls to each other and to the parents.

The deathlike stillness of night, to the Westerner so desirable for sleep, is to the slaves of a superstitious religion almost unbearable. At night the thieves break in and steal, and enemies set fire to the houses. It is at night that the spirits visit the homes and examine the words and actions of the day, and the gods sit in judgment.

To the trembling person in bed, aroused from his troubled slumber by fearful dreams, dreading the retribution of the gods, the hatred of the devils, and the revenge of enemies, the soft, musical sounding of the gong, and the sharp, decisive noise of the clappers, is both comforting and assuring. The night watch not only marks off the long, dreary hours of the night, but also frightens away bad spirits, frustrates the designs of evil men, and presents an offering to the gods.

These faithful watchers of the night are provided for the people mostly by the Buddhist priests, but in many places these watchmen are employed by the merchants' guild or by the officials.

As the Westerner gradually experiences a fuller sympathy with the people, the sound of the gongs and clappers of the night watchers, like the other music of the land, not only becomes not unpleasant, but also not altogether undesirable.

In such an environment how beautiful are the words of the psalmist, "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." "He giveth his beloved sleep." As a rule the Chinese do not have wholesome rest at night. Not until they become Christians do many of them enjoy the benefits of the sleeping hours, and experience peace and rest.

Changsha.

* * *

"WHO knoweth not in all these that the hand of the Lord hath wrought?"



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."

HE UNDERSTANDS

We do not know why Marah's waters flow
Before the place where Elim's palm trees grow
To cool the desert sands,
Nor why when Canaan looks so sweet and fair,
Strong, deadly foes are waiting everywhere,
But then *God* understands.

We cannot see why Jacob, all night long,
Must hold his feeble arm against the strong
To get his high demands,
Nor why e'en now some souls in anguish plead
When God is waiting to supply each need;
But then *he* understands.

We can but wonder why some lives are bound
With chains of steel, nor hear a sweeter sound
Than toil's severe commands,
While time makes melody for other ears,
As perfect as the music of the spheres;
But then *he* understands.

There must be purpose in our pain and strife,
And when rue mingles with the wine of life,
If we are in his hands;
So when we cannot conquer with the strong,
We need not with the vanquished suffer wrong,
Because *he* understands.

Sometimes I look upon the glowing west,
And think I see some shining mountain crest
In distant Eden lands;
And grateful for the way my feet have trod,
I care not which the path, if close to God,
Because *he* understands.

—Myra Goodwin Plantz.

* * *

Grow Old Gracefully

MRS. A. N. LOPER

ON the seventieth birthday of Julia Ward Howe, Oliver Wendell Holmes expressed this beautiful sentiment: "To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old." And Bonstetten speaks truthfully when he says: "To resist with success the frigidity of old age, one must combine the body, the mind, and the heart; to keep these in parallel vigor, one must exercise, study, and love."

Elderly people whose lives reflect the image of the divine, who enjoy busying themselves with appropriate employment, who believe they are still capable of study, and who never forget that they were once young in years, and are still young in heart, are truly a comfort to the world. Their lives are beautiful; and as the shadows lengthen, they have the sweet assurance that after sunset comes the dawn of eternal day. These dispense good cheer along the path of life. They have learned in whatsoever state they are, "therewith to be content," knowing that "godliness with contentment is great gain." And those who are associated with them have the privilege of learning beautiful lessons of faith and trust and love.

The Christian religion is the sunshine of the world. It is the essence of all true happiness, peace, and contentment. It is the embodiment of every well-grounded hope, every true purpose, every good effort. When one is tossed upon the sea of life, it serves "as an anchor of the soul, both sure and steadfast."

It is possible for human souls to approach the angelic in disposition. It is possible to cherish such a vision of higher Christian service as to recognize that a loving heavenly Father presides over all the affairs of life; and to be grateful for whatever comes, knowing full well that he will permit nothing to befall his trusting children that is not for their good or the good of some one within the sphere of their influence.

Little children turn to smiling faces as flowers to the sun. Christian grandparents who are "seventy years young" are the ideal of grandchildren, and their influence has a telling effect upon those of younger years.

But many parents who profess to be followers of the Light of the world, are too gloomy to reflect heaven's sunshine. They are unhappy and discontented, and so keep others uncomfortable. They grumble and find fault, and their fermented dispositions become more and more sour as time goes on. The children of such homes are to be pitied; after a few years they drift out into the world, with a very unpromising future before them. And oh, the density of the shades of life's evening-time for fathers and mothers who continue to pursue an ungodly course—angry clouds, with no soft colorings of peace, gratitude, and joyous anticipation, revealing to others the skilful pencilings of the Master Artist!

Children receive impressions that are very lasting from being associated with those who profess, but do not possess Christianity. It was not genuine religion, but the lack of it, which caused the remark to be made concerning a certain professed Christian, "I did not know that religion could make any one so hateful." There is a valuable lesson in the familiar story of the little girl who said pitifully, "Poor donkey, you must be religious, because you have a long face just like grandpa's."

A "long face," discontent, is the accompaniment of a selfish disposition. A chronic grumbler is a chronic self-lover; he thinks more of his own comfort than he does of anybody else's in the world. He has never learned by blessed experience the joy of yielding cheerfully his preferences for the sake of making others happy. He considers himself just as good as other people who do not seem to have such trying experiences as come to him. He cannot see why he should not have just as pleasant a time (with all his selfishness) as true Christians, who have learned to smile through tears. He imagines that people slight him, that he fails to receive his just due from the church and the world in general.

Old age brings out in intensified form the habits of younger years. One who has cherished ill feelings, who has not practised keeping busy along right lines during youth and middle life, finds in old age that time drags heavily unless he is provided with entertainment.

There are aged people who have been accustomed to lead such strenuous lives that it is almost impossible to persuade them to cease attempting to do the amount of work they could once do easily, and attempt only that which their strength now warrants, and which will add to their comfort and happiness. But old people who do not enjoy exercise, reading, and study, miss much of the real sunshine which rightfully belongs to life's western slope.

It is possible for parents to make life unpleasant for their children with whom they live, by pressing their ideas upon them as if they were infallible; as if children of mature judgment should follow such dictates whether they think best to do so or not. It is possible for children to be tyrannical to parents, to take no special pains to acquiesce in their wishes when they can easily do so and thereby increase their happiness. But there is such a thing as living with people who are really disagreeable, and being true to what is right.

We read in the Holy Word: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

How little we know by experience of what the apostle Paul endured! How easy it is to chafe at little things! It is not pleasant to minister to one who grumbles and complains. It is a test of one's Christianity to be ministered unto by one whose service is given grudgingly and in an unpleasant manner. But it is possible to live in the Light of Israel's tents while dwelling very near the darkness of Egypt. It is the Christian's privilege to live in the Master's presence, to commune so intimately with him as to find the key to every problem which must be solved. It is marvelous how God can keep all bitterness out of the heart, how he can keep the mind in perfect peace through all the experiences of life. The hair may become white, the step tottering, and the voice feeble; but the soul that walks with God has a happy heart and a cheerful countenance. And one of the most entrancing scenes of hope that ever come within the range of mortal vision is a beautiful sunset on the extreme horizon of life — "the end of a perfect day."

* * *

When Sacrifices Cease to Be Sacrifices

D. H. KRESS

MANY parents feel they are making personal sacrifices in order that their children may have the advantages of a Christian education in our schools. If only they can have the joy and satisfaction later in life of seeing those for whom they have made these personal sacrifices engaged in God's work, they will cease to be regarded as sacrifices. The following incident will possibly make this a little clearer:

In one of the States of the South there is a school for the white people who live in the mountains. Some visitors passing by one day, saw up on the top of one of the mountains, an old mountain woman —

a white woman — out in the yard. They asked her what she was doing. She said, "I am cooking my dinner."

They said, "Why don't you cook it on the stove?"

She replied, "I don't have a stove."

When they asked her why she had no stove, she said, "It went into Bill's head."

They asked her, "How is that?"

She replied, "I will tell you. My boy, Bill, came to me one day and said, 'Ma, I want to go to that college at the foot of the mountain.'

"I said, 'Bill, I can't send you; I haven't any money.'

"He said, 'Ma, I want to go anyway.'

"I told him to catch the calf. Then I put him astride it, and told him to go and tell the president that he wanted to l'arn up that calf. He went to the president and told him that he had come to get an education and that he wanted to l'arn up the calf.

"The president said, 'Well, you take that calf over to the barn, and I will give you a note to the matron, and we will let you come and see what you can do.'

"When the calf was l'arned up, he sent home and told me he wanted more money. I thought of the cookstove, so I sold the cookstove and sent the money to Bill, and that is how the cookstove got into Bill's head."

This was her simple story.

The day finally came for Bill to be graduated. As he stood on the platform delivering his oration, his eye kept wandering down to the place in the audience where an old woman sat with tears trickling down her face. It seemed to give him inspiration. When the diplomas were delivered to the class, he marched straight down from the platform with his diploma and put it into the old woman's lap. "Mother," said he, — and how much that meant, — "this is not my diploma; this is your diploma." To that dear old mother how light appeared all personal sacrifice which had made possible her son's college course. It was her boy who had been graduated with honors that day. But the joy of this mother was nothing compared to the joy felt by parents who, after having made personal sacrifices, later have the satisfaction of seeing their boys and girls going about as soul-winners.

Boys and girls for whom these sacrifices have been made will share with parents their final reward. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

Out West, a mother, after listening to a stirring address on foreign missions by one of our ministers, was found weeping. The great need of the foreign field appealed to her heart. She felt that what she could give and do to aid the work was a mere pittance, and she was sad and discouraged. In speaking to her and trying to comfort her, the minister finally inquired her name. When her name was given, he said, "Are you the mother of Dr. —?"

"Yes," she replied.

He found she was the mother of one of our leading missionaries abroad, a man who under God was doing a remarkable work as physician and evangelist in winning souls. He then said to her, "Mother, cheer up; you have sacrificed to train your boy for service; you are entitled to some of the stars he will win." Then, if not now, personal sacrifices made by parents to help their boys and girls, or neigh-

bors' boys and girls, to obtain a fitness for service, no longer will be considered as sacrifices. For the joy of souls redeemed that was set before him, Jesus "endured the cross."

* * *

The Stitch Club

"I HATE it! mean old thing! and I just *can't* do it." Rachel burst into tears and stamped her small foot wrathfully as a third knot came into her thread, while she attempted with moist little fingers to draw a squeaking needle through the muslin.

"Come here, dear, and let me see what the trouble is." Mrs. Hurley restrained the smile that lurked about the corners of her mouth as she took the sheet on her lap and noticed the soiled, tear-stained hem to which clung a coarse needle and a coarser thread.

"Let me give you a brand-new needle, with finer cotton, Rachel. Those small fingers would appreciate a bit of soap and water, and then you will find your work will go more easily.

"Now you have things better adjusted. Go slowly, and take small stitches, dear."

A long interval ensued. Then a stifled sob sounded through the room, and the maternal glance rested furtively on the small curly head bent so low over the detested seam.

"Do you know, Rachel, of any nice little girl who would like to join the 'Stitch Club'?" This was the inspiration of the moment. "If you did not dislike sewing so much, you might be invited to join."

"The Stitch Club, mother?" Rachel's face was alert with interest. The tears were surreptitiously removed. "Who belongs? What do they do?"

"Ten little girls will compose the club." Mrs. Hurley was slowly jotting down names as she replied. "One of them is your friend Gladys Barker. She is a neat sewer and a most persevering child."

"And what is the club for, mother?" The little fingers were carefully at work by this time, and the serenity of the young face was restored.

"Why, they are going to sew for the crippled children at Sedley Hospital. They will meet once or twice a week and sew for an hour. I expect to have one of the meetings here next Monday. Perhaps they would like some light refreshment when they finish work—probably ice cream and cake."

A little figure glided softly to the desk. An up-turned face with big appealing eyes sought the attention of the speaker.

"Mother, do you think I could belong to that 'Stitch Club'? I would try hard every day to do my best, if I only could. Please, mother."

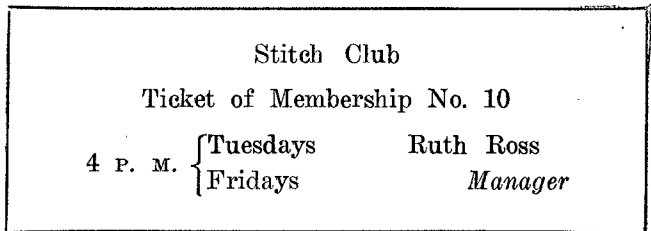
"Well, let me see. I have the list of members here. It does need one more to complete the ten. The leader is to be a high school girl," another inspiration of the moment. "I might show her your work at the end of this week and ask if she would accept you for a member. How would you like that?"

"Very much, mother, thank you; and I will try to do my work lots better."

The little figure withdrew to the chair by the window, and silence reigned for a full half hour, broken only by the sound of Mrs. Hurley's pen. Then permission was given Rachel to put aside her work and run off to play.

By the end of the week Mrs. Hurley had consummated with satisfaction the plans for the Stitch Club, which had germinated in her brain so suddenly as she watched the unhappy struggles of her child and determined to help her to help herself.

It was with anxious face that the little girl consigned her work to her mother's hands one morning near the end of the week, to pass under the inspection of Ruth Ross, who was to be the director of the club, and later her delight knew no bounds when she received this formal card of admission:



After that happy moment Mrs. Hurley never found the daily sewing hour for Rachel a trial.—*Nettie Lounsbury Curtis.*

* * *

"Teddy"

BABY JOHN stood up in his immaculate and most approved white crib, peering through the bars at mother. His sturdy, plump, straight little legs supported his equally straight, plump little body as only well-nourished and well-developed little legs could do.

He was watching mother prepare that jolly, happy, splashy game that he believed to have been devised for his especial enjoyment, and which always came at this precise hour every morning. As she poured the water into his little tub, he bounced up and down upon the bed springs and emitted squeals which one could scarcely believe came from such a tiny throat.

Mother was a graduate of one of the most progressive schools. She had taken an unusual interest in the study of baby culture, and, unlike most timid young mothers, had scarcely been able to wait until the doctor had been willing to dismiss the nurse that she herself might assume full charge of the wee bit of pinkness. And she had proved herself quite worthy of the charge. John, Jr., had learned to sleep, to eat, to laugh, to cry, and to tip the scales at exactly the correct figure, upon a schedule that would have satisfied the most critical of baby culturists.

After his bath, which was of exactly the right temperature, and his sterilized bottle of Pasteurized milk, he was buttoned into his white coat, tied into his soft silk cap, and placed in his roomy, comfortable, and daintily equipped perambulator. Another happy time for baby: he was nearly a year old, and had graduated from his early morning nap. Instead, he was placed for an hour upon the cool, shady veranda, where he might watch the neighbor-children romp and play and hear them shout.

But before being wheeled out, there was something he wanted; "Ted-Ted-Ted," he demanded.

After going through the rooms in a cursory search his mother asked, "Mary, have you seen the baby's Teddy?"

"Sure I did, ma'am, when I was sweeping the front porch this morning. I'll fetch it," and Mary

proceeded to "fetch it" from the hammock where she had placed it. "Sh-h, ye' brat!" and the neighbor's black puppy scuttled down the steps as Mary stooped to pick the Teddy bear from his wake. He had dragged it from the hammock and had found it a most interesting playfellow.

Earlier in the morning, as Teddy had basked in the sun, numerous flies had joyously feasted upon several spots of dried, sweetish milk which had spilled upon him when Baby John had pulled the nipple from his bottle the day before.

When Mary brought him his beloved plaything, John reached his chubby hands out in delight at sight of it. He held it close in his arms and against his pink, soft cheek, cooing to it. Grandfather had brought the big bear to him when he was a tiny morsel three weeks old, no bigger than Teddy himself.

John was teething, and it was not long till he had reduced his fresh white cap ties to that soggy, wilted state most approved of by babyhood. Then he looked about for something else to chew. The nearest thing was Teddy's hind paw, and he soon had that chewed and sucked into a soggy lump.

On a morning some time later the scene in the nursery was very different. Instead of the plump, rosy John dancing in his crib, a quiet, wan little figure, so unlike the other that one could scarcely believe it to be the same, lay still in the bed. Instead of mother preparing the jolly, splashy bath, a quiet, capable nurse stood near by, getting in readiness a pan of cool water to sponge the fevered little body.

For many days it was a hard, pitiful fight, but Baby John's excellent constitution stood the test, and finally he seemed to be coming back home instead of each day going farther and farther away.

Several weeks later, when mother was again in full charge of the little convalescent, the doctor came to call. The roses were gradually creeping back into the pale little cheeks, and Baby John was beginning to look quite like himself. However, he was still confined to his bed, and had taken but little interest in anything, so when he suddenly began to demand, "Ted-Ted-Ted," Matilda was delighted. Begging to be excused, she hurriedly went to a large basket of toys which had stood forlornly in a corner of the living-room these many weeks, and brought forth Teddy.

John's face brightened with delight at sight of him, and he held out eager little hands. But something in the face of the doctor caused Matilda to pause abruptly upon the threshold. "Do you mean you let your child play with that filthy thing? Now I see. Now I understand. I have wondered many times just how your carefully protected baby contracted cholera infantum." What else the doctor said may best remain unwritten. Suffice it to say, it was a sad and wet-eyed Matilda who emerged from the nursery some half hour later. She carried somewhat gingerly in her hand the much beloved Teddy, and made her way straight to the furnace-room.

A few days after this episode, Matilda sat in the nursery making buttonholes in a diminutive "romper" dress, even much smaller than John's tiny ones. It was for Jimmy,— "Dimmy," as John had christened him,— a plump, baby-shaped dolly of celluloid which Matilda had taken pains to get quite strong enough to defy sharp little teeth, that

baby might not bite off fingers and toes and risk choking upon them. Jimmy was to have several dresses, some of the brightest hue, some to match John's own, which Matilda knew would please him very much. In that way he might have a fresh one quickly buttoned on when he appeared soiled, and his others could be dropped down the chute to return from the laundry a few days later as fresh and clean as baby's own little clothes.

Not the least of Jimmy's charms was that he could enjoy John's daily bath with him, and incidentally be benefited thereby.—*Josephine McNulty Spencer (adapted).*

The Book of Deuteronomy

(Continued from page 14)

talking with Jesus in gracious intimacy about the decease which our Lord was to "accomplish at Jerusalem." Luke 9:28-36. Was not *that* a far greater privilege than to have gone in with Israel into Canaan at the time of the conquest, as the aged leader so yearningly desired? It is best at all times to acquiesce in the divine will, even when it seems most of all to thwart our most cherished hopes and plans. For God always provides "some better thing" for his saints, and every renunciation for him will receive its abundant compensation, either here or hereafter.

In conclusion it must be said that no outline of the book of Deuteronomy can do any justice to its peerless value. It must be read, and read attentively, at a single sitting, with a clear head and a warm heart beating with the love of God, to appreciate its full rhetorical beauty and spiritual power. A distinguished professor of literature once devoted four days to the consecutive reading, in their originals, of an oration of Demosthenes, one of Cicero, and one of Burke, and of the book of Deuteronomy. And he left it as his deliberate and mature judgment that on every point of oratorical merit and excellence, the Greek, the Roman, and the Englishman must all yield the palm to the Hebrew! In this verdict we gladly concur, not only from the literary viewpoint, wherein the merits of this wonderful book are superb, but more also because of the supreme and superlative value of its spiritual contents. No wonder it was our Lord's favorite book! Presenting little of historic incident, covering only one month in time, and that the last of Moses' life on earth, this book abounds with the richest revelation of the tender, strong, yearning, compassionate, self-forgetting, self-sacrificing love of God for his wayward children. Despite our many failures, the Lord is ever our "Abba," and we are his own "Jeshurun"! In the sunshine of this sweet revelation of grace let us all continually bask in sacred delight! If we will immerse our hearts in the book of Deuteronomy, we shall find ourselves divinely constrained to say of its contents, "Thy words were found, and I did eat them; and *thy word was unto me the joy and rejoicing of mine heart:* for I am called by thy name, O Lord God of hosts." Jer. 15:16.

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"THE power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments; and all that has been about him of soft and gentle, and pure and penitent, and good, speaks to him forever out of his English Bible."



THE WORLD-WIDE FIELD



THE WORK IS GOING FORWARD

NOT many articles are sent to the REVIEW from the Bureau of Home Missions. Our laborers are scattered. Some do not understand the English language, and others hesitate to write. We are, however, receiving many letters and reports that show how God is blessing the work. One of the leading features of our work is the circulation of literature. Last summer one of our canvassers, Brother F. M. Larson, of the Hutchinson Theological Seminary, felt called upon to sell "The Great Controversy" among the Finns of Minnesota. "*Soumalainen Kirja*" were the only Finnish words he knew, and yet he sold 150 copies of that good book. God was with him, because the people needed the message. The colporteur simply went among them, handed each one he met the book, and said, "*Soumalainen Kirja*," meaning a Finnish book, and the work was done. The Pacific Press is planning to publish "Our Day" in Finnish. It is now being translated by Dr. Vasenius, and will be ready in August. We hope many of our colporteurs will take this book to the Finns. One of the Crisis Series, called the "World's Hope," is also being printed in Finnish.

To sell or give away literature among these strangers is not in vain, as the following incident from one of our Russian ministers in Canada, Brother M. S. Kritsky, will show:

"Next Sunday I am going to start a new effort among the Ruthenians. Some came over and pleaded that I should come. On one occasion a party had been playing cards. A man came in who was reading the 'World's Hope' in the Ruthenian language. He found a few verses in the Bible, and told them it was a sin to play cards as they did. This man was a Ruthenian Roman Catholic. Well, while the man was talking, one of their party took the cards and threw them away. Being frightened, this man left them, but his brother remained to watch the results. Those who were playing cards began to exclaim, 'What is this man doing with us? What sort of book has he?' Well, to make the long story short, they are now calling for help. We need more Ruthenian workers."

Saskatchewan is the greatest language area in North America. Among our faithful laborers is Brother Theo Diminyatz, who is laboring for the Rumanians, Serbians, Hungarians, etc. Concerning his work during 1919 he writes as follows:

"On the first day of November we had the privilege of baptizing two more candidates, which makes twenty baptized since Jan. 26, 1919. Now I am sure it will interest you to know what nationality these people belong to. Eleven are Rumanians, one is a German, and eight are Hungarians. I had the privilege of learning Hungarian while in the old country. These are the first fruits among many thousands of Hungarians in Canada. We sent two of the young men to our schools,—one to Battleford Academy and one to the Swedish Semi-

nary,—hoping and praying that the Lord would fit them to take the truth to their people. They all love the truth and are willing to support the cause. One brother alone gave almost \$200 in tithes from his daily labor in the city. Last Sunday evening we began our first meeting in a Rumanian hall, which we secured to hold meetings in this winter, as our church building is too small for public lectures. To our surprise our hall was almost filled. More than 400 people were present that evening. We took up a collection and received more than \$14, which is far above our general expenses."

In Western Canada we have recently begun a telling work among the Ruthenians, or Ukrainians, as they prefer to be called. There are more than 300,000 of them in Canada. Thousands of them are leaving the Greek Church, and not a few are well disposed toward the truth. A native brother, who has been working among them in Alberta, was arrested some time ago, because he asked a question of the priest in the Catholic Church. Our brother had evidently acquired new courage since he became an Adventist, and was not intimidated by the priest. When the case came up in court, the Seventh-day Adventist was released. Brother Peter Yakavenko is now working among this people, and God is blessing him. They organized a Ukrainian church of more than forty members this fall, the first Ukrainian church in America. These people are very poor. Elder H. H. Humann writes that he has had to help them get seed wheat and other necessities of life. There have been several years of crop failure. They live in little new huts, which to many of our brethren would seem cold and cheerless, but they are a God-fearing people, and make excellent Seventh-day Adventists.

Elder S. G. Burley, who has begun the Russian work in Chicago, is having excellent success. He reports as follows:

"We were planning to organize a church of twelve or fifteen members before the close of the year, but later we thought it would be better to establish more fully those who have accepted the Sabbath truth. The enemy has been working, but we are glad that two of the three that he discouraged have returned to the fold. We are still praying for the others to return. Our meetings continue, with good success. During the month of November we received a donation of \$30 to help pay the expenses, and during December we received \$37.

"Our meetings are attended by very good members of another church, although their minister is working to prejudice their minds against the truth. We have been successful in reaching a number of Russellites, and showing them the fallacy of the future probation theory. Those who have accepted the truth are firm. We are glad that the Russian Bible worker is back. She is doing good work, visiting the people in their homes. At present time Brother Kubrock is canvassing among the Russians, and we

pray that he may have success, not only in selling books, but in interesting many in the truth. We also have eighteen Russian students at the Broadview Theological Seminary. A number of these students are not believers as yet, but we are working for their salvation there."

Our Home Missions laborers are not down-hearted. While they have to search for the lost under trying conditions, and while the work often seems difficult and slow, they take courage as they see people accept the blessed message of salvation. L. H. CHRISTIAN.

* * *

REPORT OF THE GERMAN DEPARTMENT

BEFORE the Lord Jesus Christ left this earth, he gave to his church the great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The threefold message of Revelation 14 is included in the commission of Christ, and because of this, we as a people believe that every nationality must hear the good news of the Lord's return.

The work among the German-speaking people in North America dates back into the early eighties, when Elders H. Shultz and L. R. Conradi and the Shrock brothers began to preach in the Dakotas, Kansas, and Minnesota. Later, Elder W. B. Hill, an American by birth, learned the language well enough to preach in it. The Lord surely blessed his servants, and churches were organized wherever the truth was presented. About that time it was felt that something should be done to train young men for work among the Germans. Thus a department was opened in the Battle Creek College under the direction of Prof. August Kunz, a very able instructor. Most of the young men who were enrolled in this department became laborers. In 1889 a Bible institute was held in Milwaukee, with L. R. Conradi in charge. From that time forward the work began to grow more rapidly than ever before. At first the workers were largely employed by the General Conference, but later the local conference took charge of the workers. When Union College was founded, it was planned that it should have a regular German department. This department was well received by the denomination. It grew to such an extent that a separate school seemed to be needed, and in 1909 the Clinton Theological Seminary was opened. Though the enrolment was small at first, we have this year 220 students, with a very prosperous normal department of more than fifty children and young people under the eighth grade. Elders G. F. Haffner and G. A. Grauer did much toward developing the school and the churches.

Since the printing of our literature has been done by the Pacific Press Publishing Association, greater strides have been made in the sale of our books and papers. Last year we printed one edition of "World's Hope" of 25,000 copies. No one thought it possible to sell such a large number in one year. At the North Dakota camp-meeting alone we sold 14,000 copies. Our *Hausfreund* subscription list is nearing 10,000, if it has not reached it by this time. Our people are giving hundreds of dollars toward the literature fund. We are sending papers to any whose name and address we may secure.

We have thirty ordained ministers in the field, a number of superannuated ministers, ten licensed ministers, and about ten Bible workers. These workers reported 502 baptisms during 1919.

It might be of interest to learn how much the churches are doing. Although a few of the reports from the churches have not yet been received, the most of them are in, and we can give a fair report.

Tithe	\$180,354.60
Sabbath school donations	35,201.65
Harvest Ingathering	14,514.34
Annual Offering	34,319.13
Miscellaneous offerings	15,405.78
Total	\$279,795.78
Amount per capita	55.36

When all the reports have been made, we shall have more than \$300,000, all told.

Though we baptized 502 members last year, our church membership will be smaller than it was one year ago. This is due to the fact that the conferences are very careful to keep their membership lists revised on account of the per capita offering.

Our tithe, per capita, amounted to \$35.68; our offerings, to \$99,440.50, or \$19.67 per capita. Our present membership is 5,054, or 226 less than in 1918. A great many have moved to California. As they have not taken out their church letters yet, they are uncounted; the home church will not count them, and the other church will not, of course, until they have joined.

We are doing work in some of the large cities of the East and in some of those in the West. In Brooklyn our church membership is 309. The old church there was too small, so the brethren are building a new church, which will cost about \$75,000. The church gave \$25,000 of this amount. Last year forty-five persons were baptized there. This is a wonderful harvest. When the new church is completed, they expect to do much more.

In one of his reports Elder B. E. Miller says: "The Lord has greatly blessed us in winning souls, and in the general development and growth of the Brooklyn German church. We have been very much perplexed during the last two years on account of not being able to find a place large enough in which to hold lectures and Sabbath meetings. Our old church building is too small. Many times we have crowded nearly five hundred people into our church building, which has a seating capacity of 180."

The tithe which this church paid into the conference amounted to \$16,961.55. I believe money is well spent in supplying them with a church building.

Elder D. N. Wall, who works in The Bronx, in one of his reports, says:

"We are situated in the largest German city in the world. There are more German-speaking people in New York City than in any other city in America, and not only that, but the number of Germans in this city of ours even exceeds the population of Berlin and Hamburg. This places before us the greatness of the task to which God has called us. We are very glad the war is over. In the providence of God the Germans must have an opportunity to hear the message for our day.

"While ours is one of the smaller departments, it is not sickly, which is evident from its steady growth in membership and funds, which, proportionately, compare quite favorably with the other departments. As may be seen from the treasurer's report, we have the largest per capita tithe for 1919, it being \$115.98. During 1919 forty-four new members have been added to the church."

This congregation also pleads for a new church building. When we started out in this work, we had no idea that it would outgrow all our plans and expectations. When the German work started in New York, Brooklyn, and Chicago, we thought we had room enough for all who would ever accept the truth. But we are glad to be happily disappointed. Let the good work go on until the Lord comes.

The city of Chicago also has two churches, but only one church building. This was dedicated free from debt in February. Elder J. H. Miller, with his staff of Bible workers, has done a good work in Chicago. But the work has only made a beginning.

We have a fine congregation of 101 members in Philadelphia. Their public meetings are better attended this year than ever before. Their little church building is too small.

Elder P. F. Richard has charge of the work in Jersey City, N. J. The believers here have no place which they can call their own. They conduct all their meetings in a hall. The proprietor does not even permit them to put up a sign, and yet the strangers come from all over the country.

Our work is in a similar condition in Pittsburgh. Our people have been deprived of their place of worship in a hall. They do not know where to go next. They must receive help from somewhere.

Good work is going on in Milwaukee, Sheboygan, St. Louis, Denver, Detroit, Buffalo, Baltimore, and other cities.

In North Dakota five German churches were organized during 1919. Our workers have more than they can do.

In Saskatchewan we have met with good success in raising up a new church of about forty members.

Our seminary had twenty-five colporteurs out last year, and about twelve sisters selling magazines. Iowa and Minnesota, which have had no German worker for a number of years, now have one each. Minnesota is asking for another one. We are glad of this.

The six graduates who leave the school this year have each had two and three places offered them. We are planning to let the General Conference Mission Board have two couples for foreign

fields. These young people have been spoken to, and are glad to go.

Our seminary was dedicated free from debt this year. At the same time, a new normal building which had been erected, was also dedicated.

We are very thankful to our heavenly Father for his kind protection over us during the last few years. In many respects they were not pleasant ones, but our God had his hand over us, and we praise his name for his goodness.

What we need is more workers who have the cause of their Master at heart. We could place many more than we have. We must not neglect the work in the cities. These places must have help.

The workers feel very grateful that they could have an institute of their own. We hope to have another in two years, if the General Conference thinks best to let us have it.

The workers are all loyal to the cause, and pledge their aid to help finish the work in this generation.

J. T. BOETTCHER.

* * *
LOUISVILLE, KY.

DESPITE the fact that the writer has been ill for some time, the interest has grown in Louisville. After we had used the largest theater in the city a few times, and had enjoyed a good attendance and excellent attention, we turned to a centrally located hall, where we could draw from the down-town masses. The audience has been growing continually, and many not of our faith are helping us to attract the people.

One hopeful sign is that the Catholics are coming freely; we have already baptized two Catholics. One very sincere gentleman came to me, saying that he greatly disliked going to the confessional, and wished to ascertain if it was strictly necessary that he confess to men. When I read to him about our High Priest, in Hebrews 4, he interrupted me, asking who this High Priest is, and also where this throne of grace is to be found. I then assured him that Jesus is our only high priest, and that any place where he may kneel to pray and confess his sins to Jesus, is the throne of grace. He went away with a very happy face, to return again to hear more. Surely we who have the greater light have much to be thankful for.

Quite a sensation has been caused by a lecture I gave on Spiritualism and the ouija board. The city papers reported it, and a wide interest followed. I was called upon by an editor to prove that the ouija board is a tool of the devil; and my answer was printed in full in the *Courier-Journal*. The papers have been very friendly to us, and as a result the minds of the people have been directed to our work and the third angel's message.

A number of new Sabbath keepers have joined us in our Sabbath services, and we are all of good courage.

C. A. HANSEN.

* * *

THE beauty of our faith is that it can be successfully lived. It works, and it works better than anything else offered.—*Charles Reynolds Brown.*

Missionary Volunteer Department

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

WOULD you like to help the Jamaican young people build up a good library? If you have back Reading Course books which you do not care to keep, you may have this privilege. Send to the Missionary Volunteer Department, Takoma Park, D. C., and we will see that they are sent to the proper persons in Jamaica.

* * *

OUR MOTTO, AIM, AND PLEDGE

OUR Missionary Volunteers have chosen for their motto that which is the governing principle in every Christian life: "The love of Christ constraineth us." Before any effective service can be done, there must come the consciousness of one's own acceptance with God. The love of Christ must first be apprehended; for this, in the final analysis, is the basis of salvation. It is the knowledge of this love that brings the honest soul in glad humility and penitence to the Saviour for pardon and acceptance; he sees himself as he is, helpless, wretched, sinful, and unworthy of the least of Heaven's bounties; and were it not for the tender compassion of Jesus, he would be plunged into the deepest despair. But with the vision of his own unworthiness he catches a glimpse of the matchless love of Jesus; and what rejoicing floods the heart and mind! Then how precious to this believer is the all-sufficient atonement made upon Calvary, made to cover his past evils, made by the love of Jesus! His trusting heart whispers to itself: "I have been in galling bondage to sin and death, held by the cruel hand of Satan; Jesus saw me when helpless, and set me free, paying my ransom and offering me all the richest gifts of heaven. He really loves me tenderly, and longs to give me all; I cannot, I will not, refuse him what he desires." Thus the love of Christ breaks down all the barriers of sin, and leads the penitent, trusting soul out into joyful acceptance of Jesus. How his heart sings with rapture as he realizes that God has snatched him from the quicksands of worldly allurements and has raised him to Christian victory and service!

The love of Christ, which saves the believer from a world of wretchedness, becomes more precious than any other known thing. It has a controlling influence over every act of life. One would not be able to oppose his bosom friend from whom he had just received a priceless gift; no more can the Christian go counter to the will of Christ. Christ's love becomes a compelling power. Paul sums it up in the motto: "The love of Christ constraineth us."

The aim of our Volunteers is expressed in the slogan: "The advent message to all the world in this generation." Having been born of the Spirit, and having partaken of the divine nature, it is but natural that the Missionary Volunteer should follow in the footsteps of the Master in giving the gospel to the world. The Saviour's concern for the world becomes his. The

Lord would not stay in the courts of glory and receive the homage of the heavenly host while mankind wandered in a dark world as sheep without a shepherd. Laying aside his glory, he who received the worship and adoration of the inhabitants of unfallen worlds, came to earth to be servant to the lowliest mortal. His chief glory in the hereafter will be the saints saved by his sacrifice and suffering. To show that the Master will be satisfied with the souls that shall be saved, Isaiah says, "He shall see of the travail of his soul, and shall be satisfied." Isa. 53: 11.

This same willingness to give, even though suffering be involved, will be shared by every follower of Christ. The Christian will not shrink from anything, however difficult, provided it be the will of the God of heaven. Certainly it is no small thing to carry an unpopular message to 1,500,000,000 people or more in the brief space of a lifetime. But this is surely Heaven's program, and much of it will have to be accomplished by our youth, and that against opposition from without the church, as well as against a withering lethargy within. When ever did such a task lie before any body of people? The call of the hour is to more holy, consecrated service under the blood-stained banner of our Captain, Jesus. It is not a call to march to the sound of sweetest music; it is not to parade before admiring spectators on every hand. It is rather the hand-to-hand fighting in the first-line trenches. Instead of receiving praise, there may be scorn and ridicule. Such a condition furnishes a mighty appeal for youth of sound principle who will welcome difficulties and fight their way to victory, men and women who will be as true to conviction as is the needle to the pole. A powerful challenge is thrown out to every Seventh-day Adventist youth to stand like Daniel and Joseph. The eternal God has shown us that the work of the gospel is to close in this generation. God is looking to the Volunteers to take a leading part. The challenge must be accepted. Standing on his promises, actuated by his Spirit, supplied by his power, let it be said by every Volunteer, "The gospel shall go to all the world in this generation."

The pledge of the young people's movement has been shaped by the motto and the aim. Appreciating God's love for the race of rebels, and knowing the program for the last generation, we feel that each must do his utmost, as did the pioneers of our movement. Therefore the pledge reads: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others, and to finish the work of the gospel in all the world." This implies that every day intense activity should mark the course of every person,—activity in devotional exercises, as reading the Bible and communion with the blessed Christ; activity in distributing literature, or giving Bible studies, or visiting the sick, or whatever work can be done. Of Christ it is said that he went about doing good. He made it his business to help the poor and unfortunate, and to set men free from the grinding load of sin. This is the business of the youth today; and what blessedness there is in

the pursuit of such a mission! Thus the pledge understood in its broadest sense indicates an intention to live a life of loyal service to Christ, and to do all the good that lies within one's power to accomplish.

JOSEPH PHILLIPS.

* * *

SUMMER OPPORTUNITIES

ANY man or woman finds many things to regret as he looks back over his life, but perhaps the one most common to all is the times of wavering, the periods of "let down," in the Christian experience of each. Those who have kept young in heart, who can again live the days of childhood and youth, perhaps realize more keenly than others the time lost in an "up-and-down" experience during that period. They wonder if it might not have been possible for them to be farther toward the goal set by the apostle Paul when he says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

Parents and teachers and other Junior workers, the boys and girls around us may be passing through such an experience year by year, spiritually dwarfed because of the unsteadiness of their purposes. Are we doing all we can to help them on and up?

The world cannot stand much longer, and it is dangerous to allow our boys and girls to dally with a halfway experience. When the Lord comes, he will find some children ready to meet him, some who have even taken a leading part in preparing the way for their loved King. Will the boys and girls we know and love be among that company? If not, may not our condemnation be great as we face the King of kings?

Summer is a hard time in the spiritual experience of the Juniors. School is out, the regular Missionary Volunteer activities in many places are interrupted, and the spirit of vacation takes hold of every one. It is one of the best times for one of those let-down experiences. Is not there some one who will take up the burden of working with and for the Juniors? Churches often appoint some one, but sometimes it is neglected. In which class is your church? If the latter, you are responsible for the neglect as much as any one else, and will you not work and pray until the condition is changed?

A Missionary Volunteer meeting, although not a substitute for efforts in winning children to Christ, may be a great help. The writer well remembers when but a nominal Christian, how she became interested in a Missionary Volunteer Society. Gradually her eyes were opened to the joy of service and the opportunities of a dedicated life, until she was led to a complete surrender. There is in her heart a peculiar love for those meetings of her youth and a deep gratitude to the minister who fostered it and encouraged its feeble life. May not we live so that some one will hold us in beloved memory because we strengthened a Junior Missionary Volunteer Society?

To the parents who live in isolated places, I would like to suggest that you

encourage your boys and girls to join the conference Junior Missionary Volunteer Society. To do this, send their names and addresses to the Missionary Volunteer conference secretary at the headquarters of your local conference. If you do not know where to address such a letter, send it to the Missionary Volunteer Department, Takoma Park, D. C., and it will be sent to its proper destination. HARRIET HOLT.

Publishing Department

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

GOD'S GOAL FOR THE BOOK WORK

God has a goal for the book work in connection with this message. It is that the printed page should go to "every nation, and kindred, and tongue, and people;" for it is to go as far as the message is to go. It is to cover the territory in a very short time, and that time is getting shorter every passing month. The Lord by his Spirit is working to accomplish his goal. He is moving on the hearts of the people to desire the books that have in them light on the great world problems. He is moving on hearts who know present truth, and is giving them a burden to leave their farms, workshops, and various business occupations, to carry the books to the waiting people. The work is growing, for he has said by his servant, "It is to be revived and carried forward with increasing success." That word came about twenty years ago, when the work was at a very low ebb. Soon new life was seen, and since then the work has been continually growing year by year.

Therefore, as we watch the various fields, until the work is finished we should expect to see greater heights attained. Our plans should be in keeping with the purposes of God. We should be alert to catch the first indication when any are impressed to enter the work, and get in touch with them. We should be diligent in training and helping all who do enter it, so that all may make a success. We should grasp the possibilities of the work by faith, and suppress all doubtings in our own hearts. We should never allow so-called "difficulties" to have any place in our hearts or plans. "Speak unto the children of Israel, that they go forward," are the words we should have on our lips as leaders of the hosts of God's army. In this way we shall meet the mind of God as to the goal he has set, and it will be reached on time.

Setting Goals Too Low

It was God's plan that Israel should multiply and drive out the heathen from the land he had promised to Abraham and his seed. When Joash, the king of Israel, came to visit the aged prophet Elisha, who was sick and expecting to die, the prophet took a bow and arrows and asked the king to assist him in shooting out of the window toward Syria. And he said to the king: "The

arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." 2 Kings 13: 17-19.

Here we see that it was God's purpose (goal) to completely destroy Syria, and he had made plain to the king what his purpose was, but the king's vision of that was limited, so he only smote the ground "thrice," and then stopped. Here is an important lesson. Anything short of a finished work comes short of God's goal. Any narrowing down because of difficulties would be limiting his power.

There is always danger, when we set a goal which we expect to reach, that it will be too low, for our faith may not grasp the possibilities under God.



General Birdwood receiving a copy of "Christ's Object Lessons," Mentioned in H. G. Franks' article last week.

The end will come suddenly, we are told, for "he will finish the work." It would be too bad if at such a time as that we should be found with a narrow vision of what might be done, and be satisfied with reaching a goal of our own which comes short of what God would have it. The wrath of the prophet against the king of Israel is recorded for us as an indication of how God would regard our lack of faith. J. B. BLOSSER.

* * *

NOTHING is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will enable the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.—"The Ministry of Healing," p. 512.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, April 17: Our Work and Workers in the Southern Field

NONE of our workers in any part of the world have greater perplexities to meet, or more hardships to endure, than those who are blazing the trail for truth in the Southland. In a special sense, the South constitutes the layman's mission field, for the greatest need exists there of a demonstration of practical godliness, to transform the lives and the homes of those living in extreme poverty and ignorance. Many a page might be written about the heroic men and women who have left pleasant surroundings to settle in some secluded spot in the South,

and have plodded on without appreciation from men and with little sympathy and encouragement, but whose faithful seed sowing has been noted by the Lord of the vineyard. Results are becoming more and more apparent in the many schools here and there dotting the rural districts, and a wonderful growth has marked the evangelistic work, the medical work, the publishing work, and the educational work throughout the entire Southern States during the last few years.

Pray for the workers who are standing at their posts of duty. Pray for the young men and women who are emerging from darkness into the light—to the place where responsibilities as laborers for God in their native country and in the regions beyond may be placed upon them. Pray for those who are wrestling with conviction—with the feeling that they should dedicate their lives to service in this field. Pray for a true sense of personal responsibility. The instruction from the servant of the Lord, which has been many times repeated, is, "Let Sabbath-keeping families move to the South, and live out the truth before those who know it not."—"Testimonies for the Church," Vol. VII, p. 227.

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THE SERVICE OF LEADERSHIP

EVERY work ever accomplished, whether good or evil, has had its leader; and without a leader, no work was ever finished. Jesus Christ himself is the divine Leader of all the saints, the great Captain of all the angelic hosts of heaven.

News and Miscellany

Notes and clippings from the daily and weekly press

The principle of leadership is to multiply the acts of one person, so that relatively much more may be accomplished. Therefore, a person who, by his inspiration, initiative, co-operation, and instruction, sets others to thinking and acting along his own line of endeavor, is accomplishing the work of leadership.

Some persons are capable of leading thousands; some may lead only hundreds; others only tens; and there are still others who may be able to lead only one. Howbeit, the feeblest effort of leadership is productive of results, and is cumulative to the extent that one brings its influence to bear on others.

Leadership is born of observation and inspiration, and develops rapidly with experience. No man ever became a leader by just thinking about it, or by wishing for such a personality; it takes action. And the man who does things will always find followers, and hence subjects to train.

The world today presents no higher calling, no greater opportunity, and no grander reward, than leadership to help finish the gospel to all the world in this generation. Never in the annals of world history has the way been so providentially prepared for quick results. While some may turn a deaf ear to the invitation, on the other hand, there are tens of thousands whose "Macedonian cry" still beats on the air unanswered.

Upon the youth the burden of this great undertaking now rests. From this "flower of the flock" must come evangelists, missionaries, colporteurs, nurses, teachers, and leaders for every branch of Christian service. And upon this army of leaders must rest the solemn trusteeship of handling millions of dollars.

Has every young man and woman pondered and prayed, and fully considered the great need, the urgent call, and his or her relationship to it? Are such making the necessary preparation—now? Are such prepared to prove his or her stewardship for the Master? Verily, these are solemn questions, freighted with grave responsibility, that await a sincere answer.

"The Lord has a place for every one in his great plan. . . . Supposing that the talent is small, God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do."—*Testimonies for the Church*, Vol. IX, p. 37.

"Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go into the highways and hedges, and begin to work for God."—*Id.*, Vol. VII, p. 281.

C. E. HOOPER.

* * *

"DEAR teacher, some one's watching you;
A child's bright eyes see all you do.
That hat you wear looms up in view;
The dress he criticizes, too;
The style in which you do your hair,
Your manner sitting in the chair,
The gentle voice, the smile, the frown,
Just how and when you go to town,
The song you sing, the way you walk,
The laugh, the joke, and how you talk,
The prayer you make, the way you read,—
Of all you do he takes much heed.
So be careful what you do,
For some one's ever watching you."

— Joseph Barcroft, of England, a Cambridge scientist, recently spent six days in a hermetically sealed glass case, supplied with the quantity of oxygen required by aviators at high altitudes. The case was seven feet high and ten feet wide and was furnished with a bed, a chair, and a table. Barcroft spent his time doing scientific work and sleeping. Occasionally he took exercise riding a stationary bicycle affixed to the foot of his bed. Although nitrogen was continually introduced into his glass chamber, the air became more and more void of oxygen, until it finally approximated that of 15,000 feet altitude. At that juncture Barcroft began to suffer from vomiting fits, lost his appetite, and was unable to sleep. When released, the scientist said he felt badly shaken up by his experience, but gratified at the technical results. Relays of university undergraduates mounted guard in front of the case while Barcroft was inside, to prevent tampering.

— An American daily newspaper printed in the English language has made its appearance in the ancient city of Jerusalem. The first issue of the *Jerusalem News* appeared Dec. 9, 1919, the second anniversary of the taking of Jerusalem by the British forces. There were six and a half columns of news and one and a half columns of local advertising. "The time is very propitious" states the editor. "The need for accurate telegraphic news of the world is very apparent here in Jerusalem, which is itself a world center. Preparations are under way for Great Britain to accept the mandate over Palestine, and the growing English-speaking community needs a mouthpiece."

— One of the best-known of all the pests of the farm, the Jimson weed, has stepped forward at the call of the nation's need. Before the war we depended on Germany for our atropine used for enlarging the pupil of the eye, and when the supply was cut off, the drug went to \$50 an ounce. A chemical company found that atropine could be extracted from the Jimson weed, and it is now being cultivated in Marion County, Indiana. A crop of a million pounds is expected this year.

— The honor of starting the first woman's bank in the United States, perhaps in the world, goes to Clarksville, Tenn. This is a bank by women and for women, and its official name, as set forth in the articles of incorporation, is "The First Woman's Bank of Tennessee." The new bank has already done some good business. The president is Mrs. J. F. Bunyon, and the cashier is Mrs. Matt Lyle.

— Recently there was put into operation in the Philadelphia navy yard a crane which cost the Government about \$1,000,000, and which is the largest of its type in America. Its height is more than 245 feet, or about that of an eighteen-story building. It will be used to place turrets and ordnance on the battleships in the yard.

— Figures recently made public by the War Department show that the danger incurred by aviators is three times as great as that incurred by the fighting forces generally. During the war there were 236 American aviators killed in fight, while 296 were killed in accidents.

— Mr. Roger W. Babson, of Wellesley Hills, Mass., a financial expert, who sends out letters to business houses throughout the country reporting on the business condition of the world, said recently: "The need of the hour is not more legislation. The need of the hour is more religion everywhere, from the halls of Congress to the factories, mines, stores, fields, and forests. It is one thing to talk about plans and policies, but to plan policies without religious motives is to make a watch without a spring or a body without the breath of life."

— Kansas, which has long been leading in the fight against the saloon, and which inaugurated State prohibition many years ago, is now becoming interested in a crusade against the cigarette. A strong organization, in which the names of leading men appear, has taken up this issue, and it is to be hoped that they will be successful in stemming the tide in one State at least. The increase in the use of tobacco during recent years is little short of appalling. The money expended is enormous, but the injury that it works on the small boys of our country cannot be estimated.

— Herbert Asquith, former British premier and acknowledged head of the British Liberal party, has been re-elected to the House of Commons as representative from the ancient Scottish burgh of Paisley. His election was somewhat of a surprise, as it was thought that both the government candidate and the standard bearer of the trade-unions were strong in the district. His vigorous opposition to the Lloyd-George government policy in Ireland, however, brought many of the old-line home-rule Irish to his side; and this, together with the vote of the women who blamed the labor party as being chiefly responsible for the high cost of living, won for him his triumph.

— An enterprising contractor in California is demonstrating to the whole country that instead of a shortage of building material we have a plentiful supply of the very best. The name of the material is adobe, or, plain English, mud. It should be mixed with straw as a binder. A clay soil with an absence of sand or gravel is the kind needed. Buildings more than 100 years old, still in a good state of preservation, attest the permanency of the material. But many improvements have been made in the finishing and sanitation, so that dampness no longer troubles. A "magic white city" of 250 houses is being erected at the southern edge of Los Angeles, and people are watching it with keen interest. The builder's claim is that the houses are everlasting, that they are soundproof and fireproof, and that they cost no more than wood, if as much. Similar houses are being built in England, where the scarcity and high cost of wood, brick, stone, and other materials has forced people to go back to first principles.

— A new union, the first of the kind in the world, to be known as the National Clerical Union, is being organized in London by Rev. C. Lloyd Evans. The object of the union will be to obtain a living wage for clergymen, and will advocate pensions for ministers retiring at the age of seventy.

— Being underweight is less dangerous than being overweight, according to H. W. Butholpt, a statistician of life insurance companies. Other interesting facts shown by Mr. Butholpt's figures are as follows: Farmers live longer than city dwellers. High nervous strain has not increased this country's death rate as much as Great Britain's. The most healthful section of the United States is in the Middle West; the most unhealthful, the extreme South.

— Hardly does one place boast of the tallest smokestack in the world, when a taller one is built at another place. Japan boasted of one 570 feet high, and then Tacoma, Wash., built one with a height of 573 feet. But now the record has gone to Anaconda, Mont., where a stack rises 585 feet, and has an inside diameter of sixty feet at the top. One wonders as to the purpose of such enormous stacks. A draft must be created and the smelter gases disposed of. But besides that, the stack does reclamation work. From the metallurgical smoke are reclaimed gold, silver, copper, and arsenic, which would otherwise be wasted. It has been estimated that a stack in Arizona throws away 1,800 tons of copper a year.

— In a four-to-three decision, March 1, the Supreme Court refused to dissolve the United States Steel Corporation and its numerous subsidiaries, comprising the so-called "steel trust." The majority opinion was sustained by Chief Justices White, McKenna, Holmes, Van Devanter. Justice Day, who gave the minority opinion, was joined by Pitney and Clarke. Justices McReynolds and Brandeis took no part because they had expressed opinions regarding this legislation before having been appointed to the bench. The decision was a complete victory for the steel corporation and its 180 subsidiaries, said to compose the world's greatest industrial combination, with assets of more than \$2,000,000,000.

Appointments and Notices

REQUESTS FOR PRAYER

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

A Montana sister requests prayer for the conversion of her husband, two brothers, and a sister, who believe the truth but do not see the necessity of observing the true Sabbath.

A brother writing from Vermont, asks prayer for healing.

A sister in Kansas asks prayer for the conversion of her husband, and for her own healing.

From California comes this request: "Please pray for the conversion of my husband and youngest son."

"Please pray for the conversion of my daughter and her husband," writes an anxious parent from Oklahoma.

"I ask you to unite with me in praying that I may be healed if it is the Lord's will," writes a Delaware sister.

An aged brother and sister in Arkansas desire prayer for healing from rheumatism; also for the conversion of their two sons.

A reader in Pennsylvania asks prayer for the restoration to health of her sister, who has been a great sufferer for some time.

Writing from Pennsylvania, a sister asks prayer for the restoration of her mother's health, and for the conversion of her father and brother.

The following request comes from a mother in Idaho: "Please pray for my only son and his wife, who are drifting away from God."

* * *

ADDRESSES WANTED

The church in Boulder, Colo., is anxious to learn the whereabouts of the following members: Mrs. Alice Herard, Mrs. G. A. Sandborn, Mrs. Mabel McKibbin, Mr. Hugo Scott, Mrs. Sarah Haggerty, Mrs. Gaynelle Link Jones, Mrs. Amelia Chenberg, Mr. C. F. Elliott, Mr. Harold McClain, Miss Maud Demming, Miss Lydia Lilyegreen, Mrs. L. R. Vauters. Address the church clerk, Mrs. F. W. Alcorn, 415 Maxwell Ave., Boulder, Colo.

* * *

PUBLICATIONS WANTED

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

Mrs. C. C. Greenhill, Route 3, Hillsboro, Tex.

Mrs. H. J. Groves, 18 Tallman St., Bath, Maine. Signs, Instructor, and Little Friend.

C. A. Johnson, 334 South 10th St., Lincoln, Nebr. Instructor, Life and Health, Signs, weekly and monthly.

J. L. Martin, 1513 Seventh Ave. N., Birmingham, Ala., is very desirous of purchasing a set of large prophetic charts. The manufacture of these charts has been discontinued, and he is willing to pay cash for them.

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COUNTRY-LIFE NUMBER

The May Watchman Magazine takes a plunge into the cityward tide and does valiant service in stemming the onrush. The editor, in a pictorially treated center page, takes a solid stand on the road to town, and flashes an arresting signal that it is

Time to Turn

"Every Man with His Feet upon the Soil," by Edward A. Sutherland, a stanch pioneer of sensible back-to-the-land moves. "Pitch Your Tent Away from Sodom," by Sydney A. Smith. A bundle of human energy, tact, and resourcefulness, who tackled a losing proposition on a college

farm, made it pay handsomely, and so added to its magnetic power that students from the city decide to live in the country. — This man, in this article, speaks what is in his heart.

"Make a Tryst with Out of Doors," by Arthur W. Herr, M. D. An ardent nature lover tugs at our winter coat sleeves, and supplies us with buttonhole bouquets of wood violets.

In this number are also to be found an unusually large array of trenchant articles: "Discovering the Source" (third in the series on Socialism), by George McCready Price and Robert B. Thurber; "Mithraism, the Mysterious," Leon L. Caviness; "Does



God Send Sickness?" Louis A. Hansen; "As It Was in the Days of Lot," Horace G. Franks; "In Face of China's Need," Adelaide B. Evans; "The Wage and the Gift," Walter S. Chapman; "All We Like Sheep," Dores Eugene Robinson; "The Food That Feeds," H. S. Anderson; "Dives and Lazarus," William H. Branson; "You Could Do It, Women, if You Would," Martha E. Warner; "The Protestant Foundation," George B. Thompson; "We Shall Be Changed," Mrs. J. C. Brower; "No Man Lives to Himself," Floyd Bralliar; "Trials and Struggles of Protestantism in Hungary," John F. Huenergardt.

The numerous photographs and drawings, in seasonal colors, and the special departments of "News Interpreted," "Little Talks," "Let Us Repeat," and "Trumpet Blasts," all are equally attractive and vital.

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THE MAY "SIGNS MAGAZINE"

The Signs Magazine had had a greater circulation the first four months of the year 1920 than ever before in its history; and the numerous letters of appreciation and inquiry concerning the message it represents, received by us, indicate that it has a place, and is fulfilling its mission in taking the truth for this time to the world. Its success is due to its covers and to its articles, and for May we can present an issue which is in no way inferior to its predecessors. Its cover is seasonal, carrying a message of the springtime and a call to the worship of Jehovah, the Creator of the great out of doors. Its twelve articles are:

"Shall We Postpone Christ's Coming?" by Phil. C. Hayward. Is Christ's coming before or after the millennium, and will the world make itself ready for the King, or will the King hew out his own kingdom?

"Partners — Higher Criticism and Bolshevism," by George McCready Price. An indictment of "liberal theology," showing that its teaching directly contributes to the lawlessness of the times.

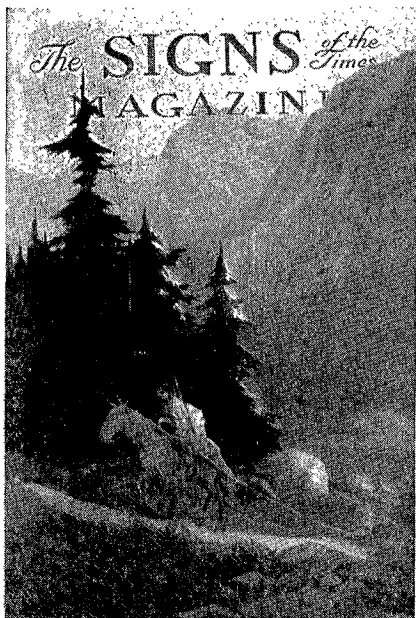
"Eat, Drink, and Be Merry, for Tomorrow We —," by Kay M. Adams. In its orgy of extravagance and wantonness the world is virtually repeating the statement of Louis XV of France, "After us the deluge."

"A Church Trust Forming," by Charles S. Longacre. It tells the story of the

movement of twenty-two Protestant denominations toward a solid organic merger, a trust which the Sherman antitrust law cannot touch.

"That Great Spiritual Revival," by Orva Lee Ice. A review of the prophecies that the war would bring a spiritual rebirth to the world, and the real effects on religion produced by the war.

"Who Is a Seventh-day Adventist, and What Does He Believe?" by F. W. Stray. Not considered strictly from a denominational viewpoint, but a resume of the Bible's teaching for this time on the two salient points, the Sabbath and the Second Advent.



"The Evolution of a Watch," by Meade MacGuire. Elder MacGuire tells in his easy conversational way of a chat with a young man who disbelieved the Bible account of creation, and of his subsequent conversion.

"Praying Off the Mortgage," by George B. Thompson. Another of Elder Thompson's heart-reaching lessons on prayer.

"Worry—a World Disease," by William G. Wirth. Pointing to a full confidence and trust in God, the remedy for anxiety.

"The Vision of the Seers," by Arthur W. Spalding. Seventh in his series, "The Kingdom of Love."

"Mother," by Charles E. Weniger. In commemoration of Mother's Day, the second Sunday in May.

"Are You a Consistent Teetotaler?" by A. N. Donaldson, M. D. Are we consistent in denying to others the use of whisky and beer, when we are coffee toppers?

An editorial, "In the Wake of Spiritualism," tells of the dangers to the mental and spiritual natures to which dabblers in Spiritualism are liable.

The May Signs Magazine is one that you yourself will want to read, and then you will want your friends and neighbors to see it, for it is a magazine with a message.



NURSES' TRAINING SCHOOL AT BOULDER

The next training class for nurses at the Boulder-Colorado Sanitarium, which will open Sept. 1, 1920, is now being made up. A complete three years' course is offered which meets all the requirements of the Colorado State Board of Health. Boulder is a good place in which to get your training for service in medical missionary work. Write for information and application blank to Superintendent of Nurses, Boulder-Colorado Sanitarium, Boulder, Colo.



WESTERN OREGON CONFERENCE

Notice is hereby given that a special session of the Western Oregon Conference is to be held in the Portland Central church, Portland, Oreg., April 20 and 21, 1920, to consider and pass upon the tender of the Portland Sanitarium to the Western Oregon Conference by the North

Pacific Union Conference, and to transact such other business as the constituency may see fit. Opening meeting is called at 10 a. m., April 20, 1920.

H. W. Cottrell, Pres.
C. E. Olcott, Sec.



WESTERN OREGON CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given of a special session of the Western Oregon Conference Association of Seventh-day Adventists, to be held at Portland Central church, Portland, Oreg., at 2:30 p. m., Tuesday, April 20, 1920, for the consideration of the acceptance of the Portland Sanitarium as tendered by the North Pacific Union Conference, and to transact such other business as it may elect. The constituency of this body is composed of the delegates to the Western Oregon Conference.

H. W. Cottrell,
B. J. Cady,
E. H. Emmerson,
J. F. Beatty,
John H. Hartog,
Board of Trustees.



NURSES' TRAINING SCHOOL, MADISON, WIS.

The Madison (Wis.) Sanitarium starts its next nurses' training class Aug. 4, 1920. It can take about thirty young people for this class. Earnest Christian young men and women desiring this course that they may be qualified to do efficient medical missionary work, should send in their application at once. Address Dr. Olive Ingersoll, Madison Sanitarium, Madison, Wis.



NURSES' TRAINING SCHOOL

The Kansas Sanitarium Nurses' Training School will receive applications for the course beginning July 1, 1920. There will be opportunity for about thirty earnest, consecrated young people to prepare for the Master's service and the world's greatest need today. The training school meets all the requirements of the Kansas State Board of Health. Send for application blanks now. Address Superintendent of Training School, Kansas Sanitarium, Wichita, Kans.

OBITUARIES

MRS. JENNIE N. OLSEN

Mrs. Jennie N. Olsen, the eldest daughter in a family of twelve, was born in the year 1843 at Sogndal, a quiet little village nestling at the base of wooded mountains on the west coast of Norway. She was brought up somewhat strictly in the Lutheran faith. At the age of eighteen she came to the United States, whither an older brother and other relatives had preceded her, and located at Whitewater, in southern Wisconsin. A severe illness brought with it a realizing sense of the transitory character of this life, and a desire for higher things; and after her recovery she made the acquaintance of a group of earnest, devout people who were Methodists, and became one of their number. She was a class leader in the Methodist Church when Elder Isaac Sanborn visited Whitewater and held a series of meetings. The Sabbath truth at once became very clear to her. She was baptized by Elder Sanborn when twenty years of age, on the same day as Elder J. G. Matteson, the pioneer in our work among the Scandinavians.

About two years later she was united in marriage with O. A. Olsen. When their first child was nine months old, Brother Olsen entered the employ of the Wisconsin Conference as tent master for Elders Sanborn and Downer, and from that time on till his death, about forty-five years later, he gave himself unreservedly to the work of the ministry. During all these years his wife stood nobly by his side, doing her part to make his work a success by her sympathy and encouragement, and by giv-

ing undivided attention to the management of the home and the bringing up of the children. There were four of these, all sons. One died in early childhood, the result of an accident; a second son died at the age of eleven, while the family was living in Norway, to which country Elder Olsen had been called in 1886.

Elder Olsen's work, especially in the early days, often called for long periods of absence from home. Houses were inconveniently arranged in those days, and help was very scarce. It was in these days of hard work and some privation that Mrs. Olsen, one very hot summer, suffered a sunstroke, followed by a nervous breakdown from which she never fully recovered. However, she went on quietly and cheerfully, doing her life-work to the best of her ability, and especially devoting herself to the care of her children.

After the death of Elder Olsen in 1915, Mrs. Olsen made her home in Takoma Park, D. C., where the younger of her two sons was teaching in Washington Missionary College. In the fall of 1918 she suffered a severe attack of influenza, which left her very weak. By the early summer of 1919 it had become evident that she could not safely live by herself any longer, but needed the quiet and comfort and skilled medical attention that could be had only in one of our sanitariums. Accordingly, last June she was taken to Melrose, Mass., where she remained until her death, enjoying the quiet, restful atmosphere and the kindly ministrations of the physicians and nurses. She seemed to gain for a time, but about the middle of August, the disease—a digestive disorder of long standing—took a sudden turn for the worse, and only the most skillful medical attention and the most careful nursing saved her life. From that time her condition varied somewhat from day to day, but was never otherwise than critical. She suffered considerable pain, but it was patiently and cheerfully borne.

Mrs. Olsen continued to the last to take a deep interest in the progress of the message, to which, equally with her husband, she had devoted the best energies of a long life. Until the last few months she read the Review and Herald through every week. She was also a diligent reader of our denominational books, especially the works of Sister White. Her hope continued firm to the end. She often expressed her longing for the soon return of the Saviour. When the pain was most severe, she longed for rest, but submitted herself cheerfully to the Father's will.

She leaves to mourn their loss three brothers, two sisters, two sons, four grandsons, and four granddaughters.

A simple service, in charge of the writer, was conducted at the sanitarium in Melrose, after which the body was taken to Washington, D. C., where Sister Olsen was laid to rest by the side of her husband, in Rock Creek Cemetery. Elders F. M. Wilcox and W. A. Spicer officiated in the brief service at the grave.

D. H. Kress.

Harris.—Evelyn Rosalie Harris, infant daughter of Elder and Mrs. W. J. Harris, was born at Hinsdale, Ill., Sept. 29, 1919, and died Feb. 14, 1920. The sorrowing parents, who are on their way to labor in China, are comforted by the hope of a soon-coming Saviour. O. F. Gaylord.

McConley.—Mrs. Permelia E. McConley died March 11, 1920, at the home of her daughter, in Crandon, Wis. She was born in Wilmington, N. Y., July 24, 1832. In 1887, while living in Wisconsin, she accepted the third angel's message, and continued to be a firm believer in its truths till the end of her life. Three sons and three daughters survive.

Mrs. F. J. Marks.

Spence.—J. Walter Spence was born in Nevada, Mo., March 20, 1886. After finishing high school he attended Union College, at College View, Neb., and later took a business training. In 1919 his health failed, and he was obliged to resign his work in Washington, D. C., and return to the West. A surgical operation failed to prolong his life, and he fell asleep Oct. 11, 1919. While not identified with us by church membership, the deceased was reared in a knowledge of present truth, and believed its teachings. Several weeks before his death, he expressed a desire to live for Christ. C. J. Foote.

Hall.—John Frederick Hall was born in Sweden, July 18, 1854, and died at Cassadaga, N. Y., Feb. 18, 1920. His wife, three sons, and three daughters mourn, but have the comforting assurance that he sleeps in Jesus. Claude E. Eldridge.

Carney.—Raymond Carney, a member of the Seventh-day Adventist church at Kilmarnock, Va., fell asleep Feb. 20, 1920. He is survived by his wife, two small children, his father, and several brothers and sisters. F. A. Harter.

Boyd.—Harriet Helen Anderson was born in Denmark, May 10, 1886. She was married to Ernest Cook Boyd in 1908. Her death occurred at Lake City, Minn., Feb. 16, 1920. Her husband, one daughter, her parents, and one brother survive. Stemple White.

Hankenson.—Minnie Anderson was born at Lake City, Minn., June 27, 1891. She was baptized in 1909. Her marriage to Ralph Hankenson occurred Sept. 3, 1915. She died in Minneapolis, Minn., Feb. 4, 1920. Her husband, parents, and one brother are left to mourn. Stemple White.

Randall.—Eleanor Pollard was born in Mukwonago, Wis., March 8, 1845. She was married to William G. Randall in 1867, and the year following heard and accepted the third angel's message. Her death occurred at the home of her daughter in Hinsdale, Ill., Jan. 24, 1920. Seven of her eight children mourn. J. G. Lamson.

Edgar.—Lucy Schabbe was born Dec. 26, 1860. In 1887 she was married to Robert Edgar. She accepted the third angel's message in 1913, and to the end of her life remained faithful to the Lord and ever ready to do her part in advancing his work. Her death occurred at Battle Creek, Mich., Feb. 13, 1920. One daughter survives. W. J. Blake.

Grieger.—Susan S. Miller was born in Beaver Dam, Wis., May 15, 1862. She was married to Ernest Grieger in Livingston, Mont., April 22, 1891. The light of present truth came to her and her husband in 1903, and they were both baptized. Her death occurred in Great Falls, Mont., Feb. 17, 1920. Two children survive. J. T. Jacobs.

Grantham.—Ella Shirley Grantham was born in Russiaville, Ind., Oct. 25, 1855, and died in New Orleans, La., Feb. 25, 1920. She is survived by four sons, one daughter, two sisters, and one brother. Sister Grantham was a member of the New Orleans Seventh-day Adventist church, and sleeps in hope of a part in the first resurrection. T. G. Bunch.

Rice.—Mabel A. Preston was born in Eaton County, Michigan, Feb. 27, 1839. She was married to Nelson Rice, of Hinsdale, Mich. Some twenty-five years ago the light of present truth came to her, and she accepted it, remaining faithful to the end of her life. She suffered patiently for two years, finally falling asleep in Charlotte, Mich., Feb. 7, 1920. Her five children mourn. W. J. Blake.

Hornaday.—Mary Hovnaday was born near Plainfield, Ind., in 1841, and died at her home in Battle Creek, Mich., Feb. 20, 1920. She is survived by one brother, William T. Hornaday, of New York. In 1864 she heard and accepted the third angel's message, and was a pioneer of Adventism in the State of Iowa. She came to Battle Creek about the time the college was beginning its work, and became one of its first students. Through all the years she remained faithful to the truths which she held dearer than life itself. W. J. Blake.

Hawkesley.—Mrs. Joan Amelia Meleen-Hawkesley, eldest daughter of Elder and Mrs. C. Meleen, was born at Pittsfield, Pa., June 11, 1888, and died of pneumonia at South Lancaster, Mass., Feb. 6, 1920. September 8, 1917, she was married to Mr. Joseph Hawkesley, a member of the industrial faculty of Lancaster Junior College, and since that time they have resided in South Lancaster. Her husband, father, mother, seven sisters, and two brothers survive. These sorrowing relatives are comforted by the hope of the glad reunion soon to come. M. E. Olsen.

Jobes.—Mrs. William Jobes was born in Surrey, England, June 15, 1831. Her family moved to America when she was only three years old, and in 1855 she was united in marriage to William Jobes. Thirty-six years ago she accepted the third angel's message, and was a faithful member of the Seventh-day Adventist Church until called by death. She fell asleep at the home of her son in Fredonia, N. Y., Nov. 4, 1919. W. F. Schwartz.

Buck.—Richard H. Buck was born near Logansport, Ind., April 27, 1851. He was married to Miss Lucretia Monroe in 1874. About twenty-eight years ago he united with the Seventh-day Adventist church at Antigo, Wis., of which he remained a faithful member until the end of his life. He died at Antigo, Wis., Feb. 20, 1920. His second wife, to whom he was married in 1908, and eight children survive. N. C. Petersen.

Dunlap.—William Dunlap was born March 8, 1831, in Ohio County, West Virginia. He was married to Miss Abbie Dickenson in 1856. For the last twenty-eight years Brother and Sister Dunlap lived in California, where they did much for the advancement of the third angel's message. Our brother died suddenly at the home of his son, Dr. H. M. Dunlap, in Battle Creek, Mich., Feb. 25, 1920. W. J. Blake.

Hillsinger.—James Lorenzo Hillsinger was born in Fayette County, Iowa, Oct. 24, 1853. He was married to Miss Melvina C. Thompson Jan. 1, 1878. Seven years ago he heard and accepted the third angel's message, remaining faithful until his death. He fell asleep at his farm home near Waucoma, Iowa, Feb. 22, 1920. His wife, one son, and one brother survive. Albert F. Prieger.

Chaffee.—Marvin M. Chaffee was born in Bradford County, Pennsylvania, Oct. 10, 1865, and died in Colorado Springs, Colo., Feb. 11, 1920. He accepted the Sabbath truth when a young man, and for about twenty years was a member of the Colorado Springs Seventh-day Adventist church. His wife, his father, and two sisters mourn, but they sorrow in hope. B. B. Nofstger.

Osborn.—Mary Jane Osborn was born in Helena, Ark., March 18, 1855, and died Feb. 27, 1920. She accepted the third angel's message last April, and though unable, because of poor health, to attend church services regularly, was always willing to do what she could for her Saviour. She is survived by her mother, one sister, and two brothers. T. B. Buckner.

Wyant.—Ida Agnes Shepard was born in Oshkosh, Wis., Nov. 14, 1862. October 11, 1883, she was married to H. M. Wyant. Five years ago Sister Wyant united with the Seventh-day Adventist Church and remained faithful until her death, which occurred at Gleason, Wis., Jan. 26, 1920. Her husband and their nine children mourn. N. C. Petersen.

Scarborough.—Sarah E. Colburn was born in Perry County, Alabama, June 4, 1851. She was married to Jephtha P. Scarborough May 20, 1869. In 1898 she heard and accepted the third angel's message, remaining faithful until her death, which occurred at Keene, Texas, Feb. 13, 1920. Nine of her twelve children survive. M. M. Mattison.

Eisenhour.—Mrs. Sarah M. Eisenhour was born in Onondaga County, N. Y., and died in Pemberville, Ohio, Jan. 21, 1920, aged eighty-five years. For the last thirty-four years of her life she was a faithful member of the Seventh-day Adventist Church. Five of her six children mourn, but they sorrow in hope. B. F. Kneeland.

Pitsley.—Mrs. Canadis Pitsley was born in Crawford County, Pennsylvania, Dec. 23, 1847, and died at the home of her sister, in Cranesville, Pa., Jan. 10, 1920. She was a widow and had buried her only son. Sister Pitsley was a member of the Seventh-day Adventist Church for thirty years, and sleeps in Jesus. W. F. Schwartz.

Thompson.—Grace Ives Thompson died at Otsego, Mich., Feb. 25, 1920, aged 87 years. She embraced the third angel's message seven years ago, and her faith remained firm to the end. M. C. Gullid.

Shoemaker.—Chester Shoemaker died at Waynesburg, Ky., Feb. 25, 1920, aged eleven years. He fell asleep trusting in the Saviour whom he loved, and the sorrowing parents are comforted by the resurrection hope. R. I. Keate.

Barrington.—Elizabeth Eilene Barrington was born at Tenge, England, June 3, 1899, and died at the Alberta Sanitarium, Calgary, Alberta, Canada, Feb. 14, 1920. She came to Canada sixteen years ago, and accepted present truth eleven years later. She sleeps in the blessed hope of a part in the first resurrection. Her parents and several brothers and sisters mourn. Clifton L. Taylor.

Hurlburt.—Laura D. Babcock was born in Dane County, Wisconsin, June 16, 1851. She was married to William Hurlburt, March 4, 1870. Four years later she united with the Seventh-day Adventist Church, remaining a faithful member until her death. She fell asleep at the home of her daughter in Eleva, Wis., Jan. 10, 1920. Her husband and six of their ten children survive. P. M. Hanson.

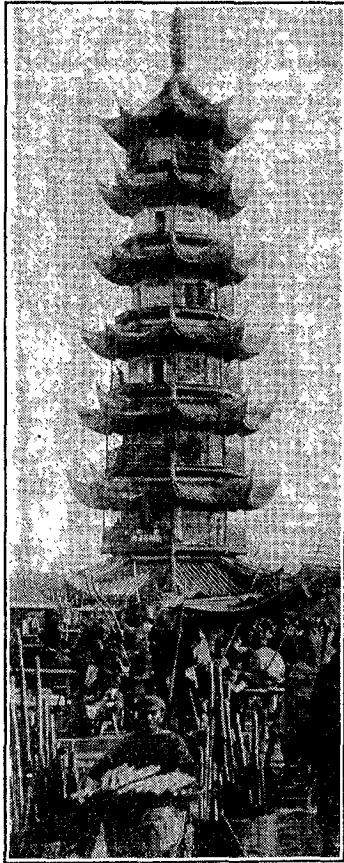
Wood.—Frank Edson Wood was born in Monroe, Wis., Jan. 20, 1864, and died Jan. 5, 1920, at the Paradise Valley Sanitarium, National City, Calif. About eighteen years ago Brother Wood was stricken with paralysis, and from that time until the end of his life was an invalid. He was an earnest Christian, and sleeps in hope of a part in the first resurrection. Three sisters and one brother mourn. J. A. Burden.

Carpenter.—Faye Conard was born near Vancouver, Wash., May 17, 1883. She received her education in Walla Walla College, and was connected with educational work for several years. In 1910 she was united in marriage to Roy Carpenter, who, with their two children, one sister, and two brothers, is left to mourn the death of his loved one. She fell asleep at her home in Walla Walla, Wash., Feb. 18, 1920. W. H. Thurston.

Hunt.—Moses Hunt was born in Kentucky, in December, 1842. He was married to Miss Elizabeth Wheeler in Iowa in 1864, and the family moved West in 1873, settling soon after near Pomeroy, Wash. Forty-two years ago he accepted the faith held by this people, under the labors of Elder I. D. Van Horn, and united with the Seventh-day Adventist Church. He remained faithful until his death, which occurred at College Place, Wash., Feb. 7, 1920. His wife and one son survive. L. A. Gibson.

Parrish.—M. Caroline Parrish was born in Buffalo, N. Y., March 22, 1895. At the age of thirteen she was baptized and united with the Seventh-day Adventist Church. It was her plan to be a church school teacher, and she spent a number of years in preparation for this work. But she was not strong, and several times was obliged to give up her studies because of poor health. When her health finally failed, she had nearly completed the normal course at Washington Missionary College. For a time she rejoiced in the hope of recovery and planned for the future, but the Lord willed it otherwise; and she fell asleep Jan. 20, 1920, trusting to the very end in the Redeemer she loved, and fully expecting a home in the earth made new. F. H. Parrish.

Jump.—Howard M. Jump was born in West Vermilion, Ohio, March 28, 1867, and died on Kellys Island, Feb. 21, 1920. Left fatherless at the age of ten years, he struggled for an education, and finally was graduated from the Toledo Medical College in 1895. In 1903 he accepted the Sabbath truth, and served the Ohio Conference as a minister, and as medical missionary secretary of the conference. In the fall of 1917 he settled on Kellys Island; and while engaging in private practice, was active in missionary work. During 1918 he battled almost single-handed with the influenza epidemic, losing only one case out of 300. He had organized a prosperous Sabbath school on the island, and was calling for conference workers to come and establish a church, when stricken by the disease which caused his death. He is survived by his wife, one daughter, his mother, and one brother, but they sorrow in hope. B. F. Kneeland.



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WASHINGTON, D. C., APRIL 15, 1920

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At the recent council in India six young men were ordained to the ministry: F. H. Loashy, F. A. Wyman, R. A. Beckner, Floyd W. Smith, H. L. Peden, E. B. Hare.

* *

RESPONDING to an invitation from the Scandinavian Union Conference, Elder Lewis Johnson, of the North Pacific Union, is sailing for Europe to attend the series of annual and general meetings appointed in Denmark, Norway, Sweden, and Finland. He expects to return to America in the early autumn.

* *

ANOTHER group of missionaries are this week on their way toward the Far East, having been booked to sail from San Francisco April 10, by the S. S. "Nile." They are Elder and Mrs. W. J. Harris, of the Chicago Conference, bound for China; Elder W. B. and Mrs. Ammundsen, of Walla Walla College and the Upper Columbia Conference, who go to the Philippines; and T. A. and Mrs. Shaw and children, of Battle Creek, who respond to a call to join the Shanghai Sanitarium staff.

* *

LAST week Elder L. H. Christian, one of the vice-presidents of the General Conference, accompanied by Mrs. Christian and their daughters, was booked to sail from New York for Copenhagen, Denmark. Elder Christian's work in the field and in administrative service these many years has made him well known to our people in all parts of America. More recently he has been in charge of the Bureau of Home Missions, which fosters the work among those in this country who speak other tongues than the English. Our prayers go with him as he, with his family, responds to the call to make Europe his field of labor, as associate vice-president for the European Division. Brother Steen Rasmussen and family, of the Pacific Press International Branch, were also among those who sailed for Europe last week, Brother Rasmussen having been called to engage in departmental work in the Scandinavian Union Conference. We shall miss these workers on this side of the Atlantic, but willingly give them to needy Europe.

GOOD news comes regarding the publishing work in Japan. Superintendent B. P. Hoffman writes that in 1919 nine months' sales of their magazine exceeded the sales of several years in the past. He says: "The three books we have put out have sold well. The result is that, as never before, we receive constant calls for the living preacher."

* *

OUR COLLEGE MISSIONARY NUMBER

WE have received many kind words of appreciation from our readers with reference to the special numbers of the REVIEW which we have issued from time to time. These special issues have contained much valuable information, and we are sure they will be treasured as souvenirs in many homes. We are pleased to announce that we have made arrangements to issue another special number in June,—a number dealing with the relation of our colleges to the great world field.

There is no instrumentality in connection with this movement that has contributed more to the extension of the gospel message than have our Christian schools. From them have gone out scores of devoted men and women, some of whom have sacrificed their lives on foreign shores for the promulgation of the gospel message. These are but the advance guards of hundreds of others who will follow in their steps. Our schools are awakening to the demands which these times make upon them, to the demands of this movement, and are definitely arranging to give to our boys and girls a preparation which will make them, as never before, efficient, practical workers in connection with this movement. We shall have the pleasure in our College Missionary number of presenting what our schools have done and are doing in assisting in this worldwide work. The following program has been arranged for this special number:

OUTLINE OF COLLEGE MISSIONARY NUMBER OF THE "REVIEW"

To Be Issued June 1, 1920

1. "The Gospel of the Kingdom," E. E. Andross.
2. "The Great World Field," L. L. Caviness.
3. "The Place of Our Schools in the Second Advent Movement," O. M. John.
4. "Our Young People and the World's Crisis," M. E. Kern.
5. "Concrete Calls from the Field," W. A. Spicer.
6. "What My School Has Done and Is Doing to Answer the Calls from the Field," Senior and Junior College Presidents.
7. Lists of Students Who Have Gone Out from Each School, with Occupation and Field.
8. "The Finishing of the Work," G. B. Thompson.
9. Illustrations: Mission Groups of Students from Each School—Those Definitely Preparing for Foreign Service.

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* *

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V. E. Whitters	20.00
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