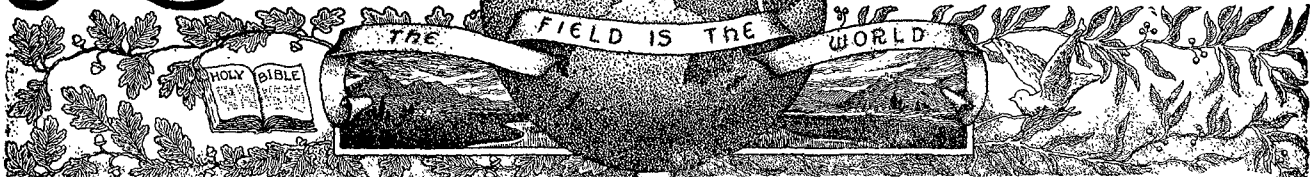


The Advent Review and Sabbath Herald

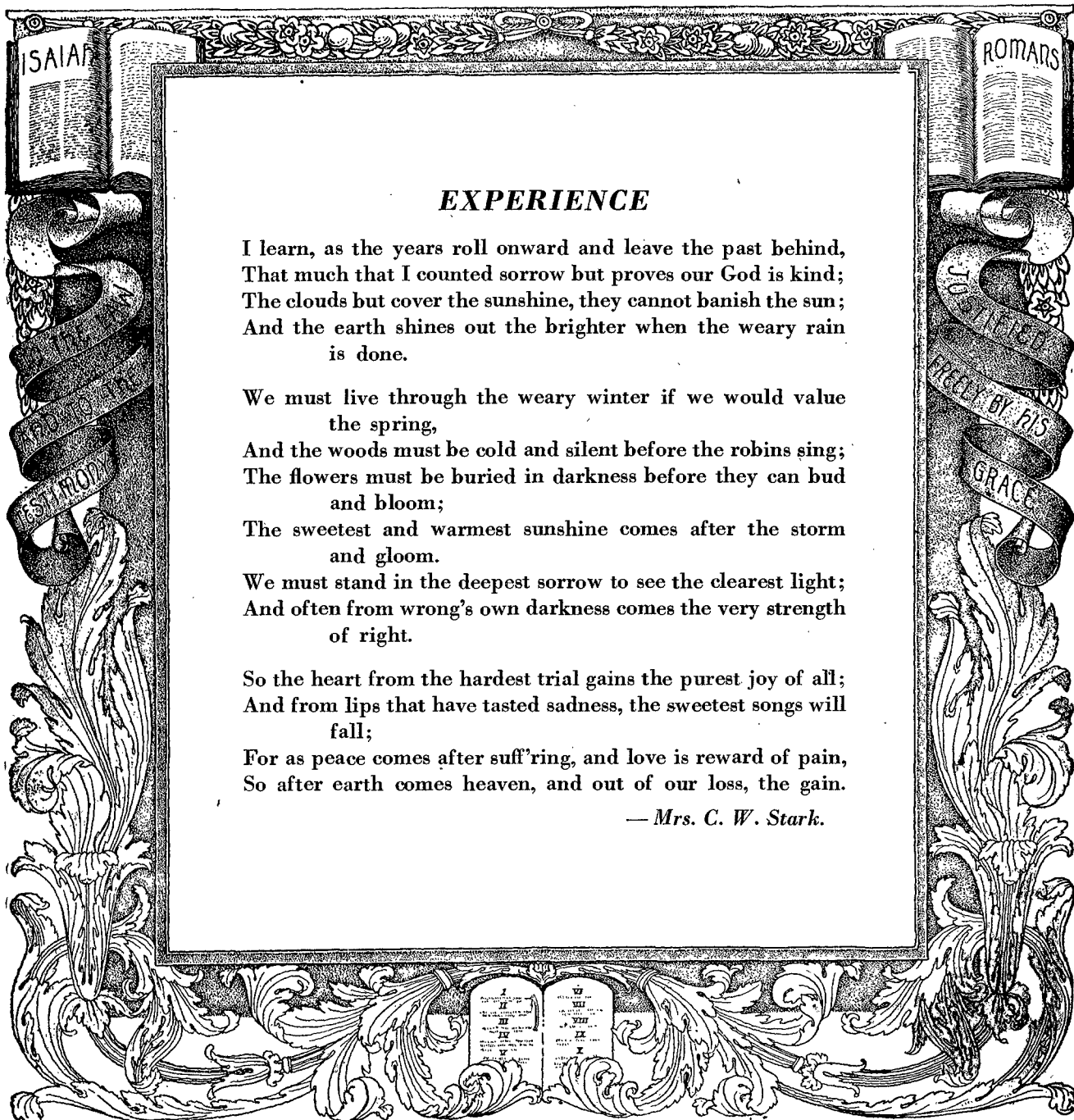


Vol. 97

Takoma Park, Washington, D. C., Thursday, June 24, 1920

No. 26

THE GOSPEL TO ALL NATIONS



EXPERIENCE

I learn, as the years roll onward and leave the past behind,
That much that I counted sorrow but proves our God is kind;
The clouds but cover the sunshine, they cannot banish the sun;
And the earth shines out the brighter when the weary rain
is done.

We must live through the weary winter if we would value
the spring,
And the woods must be cold and silent before the robins sing;
The flowers must be buried in darkness before they can bud
and bloom;

The sweetest and warmest sunshine comes after the storm
and gloom.

We must stand in the deepest sorrow to see the clearest light;
And often from wrong's own darkness comes the very strength
of right.

So the heart from the hardest trial gains the purest joy of all;
And from lips that have tasted sadness, the sweetest songs will
fall;

For as peace comes after suff'ring, and love is reward of pain,
So after earth comes heaven, and out of our loss, the gain.

— Mrs. C. W. Stark.

A Southern Trip

It was my privilege to enjoy, this spring, one of the most pleasant trips I have ever taken, and in a part of the country I had not previously had the opportunity of visiting. After attending the Home Missionary Convention at Columbus, Ohio, and spending a few days at the Columbia Union Conference session, I took the evening train to Nashville.

Nashville Publishing House

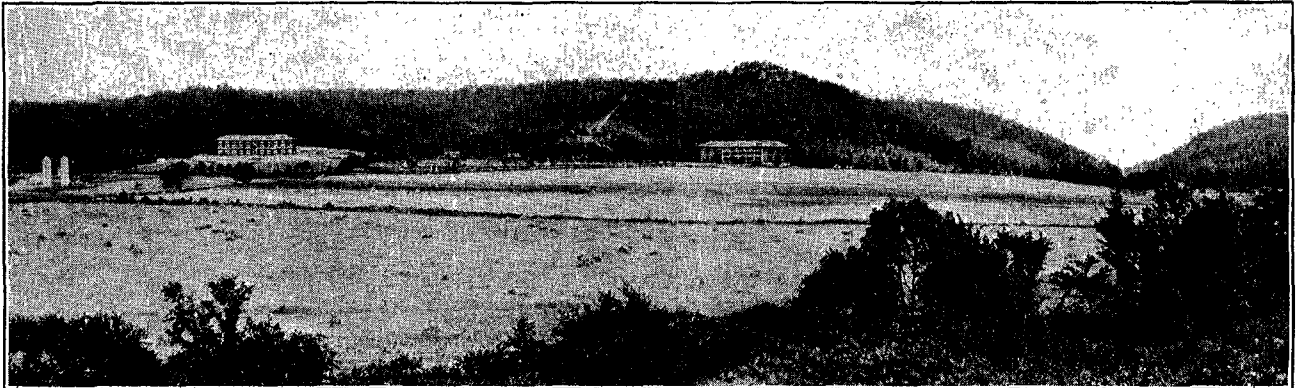
The editor of the *Watchman*, A. W. Spalding, kindly met me at the train and took me out to the office. The plant is located north of Nashville, away out in the suburbs. It was a pleasure to be greeted by R. L. Pierce, manager, and by other friends whom I had previously known.

In going through the office one could not but be impressed with the amount of work being done in a comparatively small space. With a plant considerably smaller than either the *Review and Herald* or the *Pacific Press*, last year's business was even more

stands for the older type of education for the white people in the South.

One interesting feature of Vanderbilt University is the requirement that all first-year boys live in Kissam Hall, a dormitory for young men in which there is no preceptor at all. This dormitory is also provided with a culinary department, where the first-year students are required to take their meals. Young women of the first year are placed in private residences near the campus. After the first year, young men can continue to reside in Kissam Hall, or find rooms for themselves elsewhere. Though this first-year dormitory is one of the most recent buildings on the campus, it shows greater signs of wear than most of the other buildings. Evidently this plan of housing young men without a preceptor does not tend to preserve university property.

At a short distance from the campus of the Vanderbilt University are located the buildings of the



SOUTHERN JUNIOR COLLEGE

Front View of the Two Dormitories; Silos at the Left Show Present Location of the Barn.

in amount of total sales than that of the *Review and Herald* office.

The growth of the work in this Southern house has been so great that it has been necessary to put on a large addition, and this was in process of construction at the time of my visit. Still further extension is talked of, to provide for editorial rooms.

The employees of the institution are greatly interested in the plan for mission extension work to be done by our various publishing houses. Being asked to speak to them in chapel, I presented the situation in the very needy field of the Latin Union, which has been assigned to the Southern Publishing Association as one of the fields in which it is to foster the publishing work. After the services, many expressed interest in the field discussed, and we trust we may have both men and means for our publishing work in Southwestern Europe, and that our publishing house in the Latin Union may be put on a better basis than it has yet had.

Nashville is not only an interesting place from the standpoint of our own work, but it has a number of interesting institutions which it was my privilege to visit while in that city; among them are Fiske University, Vanderbilt University, and Peabody Institute. Each of these is quite typical in its way. Fiske represents the intellectual work being done for the Negroes, as Tuskegee represents the industrial. Vanderbilt is typical of the Southern schools fostered by the beneficence of rich men, and which

Peabody Institute. The plan for this institution, when it is fully carried out, will give it a number of other magnificent buildings in addition to those it now has. It has not been my privilege to visit a better equipped or more modern institution than Peabody. With its magnificent library building and

(Continued on page 16)

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

JUNE 24, 1920

No. 26

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The Advent And Sabbath **REVIEW HERALD**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., JUNE 24, 1920

No. 26

Incidents in European Travel--- No. 2

As we steamed up the narrow neck of the Skager Rack at the head of which Christiania is located, and the lights of the city came into view, many hearts thrilled and many faces lighted up with expectant hope of the happy reunion; for our arrival at this port meant home-coming to many of our associates. The majority of the passengers were visiting Scandinavia after an absence of a number of years. They were to greet parents, brothers, sisters, old-time friends from whom they had long been separated. Many expected relatives to meet them at the wharf.

Our minds turned from this scene to the heavenly home, to the time when Jesus returns to take his children to the mansions he is preparing for them. What a reunion will then take place! From the east, from the west, from the north and the south, will come the redeemed of all the ages to meet and greet their Lord and one another. The lights of the eternal city may be descried by faith. The way-marks indicate that the haven which lies just ahead is almost reached. Let every heart rejoice in the blessed prospect.

At Christiania

Early Wednesday morning Brother A. G. Christiansen, manager of the Scandinavian Publishing House, Brother Erik Arnesen, editor of the *Evangeliets Sendebud*, and Brother C. M. Scott, superintendent of the Christiania Health Home, met us at the wharf and gave us a cordial welcome. Two weeks before this they had made reservations for us on the railroad running to Copenhagen. By their kindly aid we transferred our baggage, purchased tickets, and then proceeded to the Swedish Consulate to secure permission to cross Sweden into Denmark. This obtained, we returned to the headquarters at 74 Akersgaten, where we were refreshed with a bath, and then sat down to a good, wholesome dinner. The food had a different flavor from that of our sea food, and once more put our stomachs into good humor with the rest of our bodies.

We were greatly pleased with the short visit we were able to make to our publishing house. While small compared with our great American establishments, it is nevertheless doing a great work. Thousands of pages of publications are going out to earth's multitudes, carrying a knowledge of the message for this time. God has abundantly blessed the publishing work in Scandinavia, bringing it through severe trials, years ago, when it had to be afforded strong financial assistance, as many of our readers will remember, to a strong, dominating position in our work in Northern Europe at the present time.

The treatment-rooms operated for both men and women, under the direction of Brother Scott, are doing excellent work, and enjoying a very liberal patronage.

As the Norwegian Conference will be held later at Christiania, and we shall then have a longer time to become acquainted with the Norwegian work, we will not say more at the present time.

Our train left Christiania at five o'clock, landing us in Copenhagen the next day about noon. The delegates to the ministerial convention were already assembling, and were looking forward to a good and enjoyable meeting.

F. M. W.

* * *

Standing By

WE would like to pass on to the believers at home, and those abroad, the words of cheer which conference presidents send in to the General Conference office as they deal with calls for recruits for the mission fields.

We will give extracts from one or two letters just in. Would gladly give the names of the writers, if it would not look like suggesting that these only were replying in such terms of devotion to the work in the far fields. If we began to report in full, we should have to begin with the old schoolroom enumeration: Maine, New Hampshire, Vermont, Massachusetts, etc., on to California.

Writing in May concerning two or three workers who have accepted calls, one president says:

"Our policy in this conference is that when an individual is called to a foreign field through the regular channel, and he is convicted that he should go and is able to pass the medical examination, we bid him Godspeed and do our best to fill his place.

"We believe that the harder it is to give a man up for a needy foreign field and the keener the sacrifice that it brings to us, the greater the blessing that we have a right to expect from God in the management of our conference work.

"Any man you need for a foreign field from —, be free to make it known to us, and you will find us co-operating with you to the limit, by the help of the Lord."

Another conference president says in reply to a call for a colporteur and his wife who is a Bible worker:

"I do not know how we shall fill the places made vacant by these two dear workers, but we are glad to give you our best."

A union president, writing a few days ago concerning recent calls, said:

"I am getting so now I wonder every day what my mail is going to bring from your office, and whom you are going to ask for; but then, we are all of good courage out here, and we are not going to find fault because you take our good men. We are simply going to work the harder to raise up others."

Stand by the conferences at the home base, brethren and sisters, strengthening the hands of the workers and increasing the resources; for the conferences at the home base are the stakes from which the cords must be let out to the ends of the earth. The message of God is, "Spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. 54:2, 3.

W. A. S.

* * *

Rome's Opportunity

FOR years Seventh-day Adventists have held and taught that according to Bible prophecy the Papacy will be so fully restored to influence and power in the world as to say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

But except in this country, until recently there has been little to show how the tide that has long been rising higher and higher against the Papacy might be turned in favor of the Roman hierarchy.

Rome's opportunity has been found, however, in the rise and development of Bolshevism. This has alarmed rulers and statesmen everywhere. Indeed, every conservative element has stood aghast at the rapid progress of this new phase of radicalism. The question has been, How can this rising tide not alone of revolution but of Red anarchy be stayed? The Catholic Church has for years claimed that she alone was fitted for such work, and now it is announced that the "Catholic parties of European countries are organizing into a 'Catholic International party'" "to combat the social anarchy of Bolshevism by a program of social reform."

According to the *Literary Digest*, the Boston *Transcript* is inclined to think that this new organization may well prove the most formidable foe of Bolshevism. And doubtless it will. The *Transcript* says:

"The proposed international organization of Catholics is in spirit conservative. It demands the preservation of the existing social order and existing institutions. It seeks their preservation, not by a policy of reactionism, but by a recognition that the ills in the body politic of Europe today can be cured only by political measures that are liberal and progressive.

"The guiding influence in the new movement appears to be the Italian Catholic People's party, whose phenomenal rise to power is one of the outstanding events in contemporary Italian history. A few years ago the Catholic party in Italy numbered but a score of members in the Chamber of Deputies at Rome. In the elections of last November it sent 102 representatives to the Chamber of Deputies, and now ranks as regards numbers as the second political party in Italy, yielding only to the Italian Socialists in membership. The Italian Catholic party is pledged to the defense of the existing social order against Bolshevik onslaughts. It aims at the economic reconstruction of the country by sane and rational methods. It has adopted a comprehensive platform of social progress, in order that the people may enjoy a better standard of living. The party stands for law and order, against the excesses of revolutionary Socialism. And because it stands for these things it has won to its allegiance a host of followers from all elements of Italian life. So strong, indeed, has the Catholic People's party become that Italian political life may be said to be dominated by two parties—the Catholics and the Socialists.

"An expansion into other countries of the same movement from which the Catholic party in Italy has been born is therefore a momentous event. It is evidence that Europe is proceeding to organize against the peril of Bolshevik domination. The effect of this movement in Germany and Austria should prove even greater than in the Entente countries. For both Germany and Austria are proving fertile soil for Bolshevism, and the Bolshevik tide in them can only be combated by a powerful organization, with a program sufficiently liberal to attract the progressive elements, such as is offered by the Italian

Catholics. It is too early to predict what will be the ultimate effects of the international Catholic movement, but one thing is certain: it will be a relentless and untiring foe of the spirit of Bolshevism."

Other influences may contribute something toward the rehabilitation of the Papacy, but it would seem that this movement which is already under way will be sufficient of itself to accomplish all in that direction that is required to fulfil the prophecy completely and speedily. Governments everywhere are sorely pressed by the Red terror, and will welcome help from any quarter, and especially so if it promises practical results. And if in this thing rulers sacrifice a measure of their own independence for the sake of a longer lease of power, it will not be the first time that such a thing has occurred. If the Pope can control the people, he can also rule the kings, or, for that matter, congresses and presidents.

C. P. B.

* * *

Serious Times Ahead

IT is not too much to say that the whole world is fast being seized in the clutches of a great famine. Even America, which has been giving of her great store to feed a starving world, finds that her products fail to supply the needs of her own household. We have preached about the famines of India and China, and pointed to them as a fulfilment of the prediction of Christ, "there shall be famines, and pestilences," little realizing that even greater disaster was soon to threaten our own country.

First, there is a lack of labor to bring from the land what normally it would produce if properly farmed. The allurements of the city, together with the high wages offered there, call the sons and daughters of the country from their appointed tasks. An editor in the *Washington Herald* of May 28, speaking of congregating in the large cities, calls it an infectious fever:

"The fever of urbanity infects thousands of former owners of farms, tenants, and laborers; and while mouths to eat multiply, stout arms to plow, sow, and harvest diminish. Nor does rectification of a disturbed balance by use of farm machinery prove effective."

The *Washington Post*, June 2, records the following concerning a Senate debate on agricultural dangers:

"By men who are accustomed to weigh their words and who spoke with knowledge and by the card, the prediction was freely made that, unless a speedy change for the better takes place, a real food shortage may be expected in the near future, and that many people will go hungry in what hitherto has been a land of plenty and even of superabundance.

"Among the salient points developed was the tendency alike of farmers and farm hands to leave the country for the city. A recent survey of 3,775 holdings in the State of New York showed a decrease of 3 per cent of farmers and of 17 per cent of hired laborers, a ratio which, if, as is believed, it holds good for the whole State, means that 35,000 men have yielded to the city's lure. The same conditions exist in the Middle West, the food center of the world. In Iowa, for example, the figures show that not more than one third of the farm boys who were in the army have gone back to the farms."

But one of the greatest things that threaten food supply, as well as other products, is the increase of crop pests. A few years ago the farmer hardly knew what it was to need to spray his orchard or garden, but now every class of crop appears to have its own peculiar foe in the insect world. Besides the well-known pests which are increasing every year, there are two new enemies which are fast becoming no-

torious, one of our corn crop and the other of our cotton crop.

In the shipping of broom corn from Europe to this country during the war, there was imported the European corn borer, which is spreading at a rapid rate and playing havoc with one of America's greatest food supplies. A writer in the *Scientific American* of April 10, speaks thus about it:

"Corn growers of the country are much disturbed over the possible spread of the European corn borer, which has already become a formidable crop pest in Massachusetts and New York. . . .

"The European borer has been the most objectionable pest which has attacked not only corn but also millet, hops, and hemp through Europe and Asia, where these crops are grown. As a consequence of the heavy toll . . . overseas, it is stigmatized as being one of the most injurious plant plagues ever introduced to America."

Although cotton is not a food product, it is one of America's greatest sources of wealth. In discussing the different crop enemies, the *Washington Post* brings to our attention the pink bollworm:

"The most dangerous of all is a newcomer, the pink bollworm. Destructive as is the boll weevil, if you were artful enough you might circumvent him by forestalling him, and thereby save at least a certain proportion of your cotton crop; but once the pink bollworm gets into action, the case is hopeless; his presence means neither bolls nor blooms. He threatens the whole cotton production of the United States, and indirectly the cotton industry of the world. He is such a potential agent of destruction that there is at this moment serious question of quarantining the rest of the country against the States of Louisiana and Texas in order to prevent him from spreading, and that no smaller a sum than \$588,560 has been set aside for his eradication."

The difficulty is not only a shortage of foodstuff, but the demoralized condition of both interstate and international transportation, together with threatening labor troubles, is also alarming. Imagine what it would mean to the large cities of our land if, in addition to high prices, there should come a universal strike. Is it liable to happen? Yes! People have almost stopped asking, "Will it come?" and ask instead, "When will it come?" Present conditions should be a warning, like the armies round about Jerusalem, for an exodus from the large cities. Soon it will not only be an embargo on freight that will hinder moving, but it will be almost impossible to get out save to walk out.

These ominous conditions help us to realize what the Saviour meant when he said, "These are the beginning of sorrows." Surely the Lord cannot delay his coming much longer, but will soon return to redeem his faithful children. So may God help us to take the warnings these conditions bring, and strengthen us for the last great crisis.

K. L. G.

* * *

"Dancing on a Volcano"

UNDER the above heading, the following appeared as the leading editorial in the *Washington Herald* of June 2:

"Wordsworth wrote of a human creature so devoid of fineness of soul that he

'would weep and botanize
Upon his mother's grave.'

There are men who would make profit out of the sale of family heirlooms. Some in recent times have merchandised in the love letters of their eminent parents.

"This is apropos of nothing more than the terrible fact that France is finding the first waves of tourists to visit the

Great War's battlegrounds, dancing when they should be weeping, and turning their pilgrimages into mingled joy-fests and curiosity 'rubbering.' Or, to put it in terms of General Tabousi's appeal to the French press, 'This ground, so drenched with noble blood, is a place where tears should fall and heads be uncovered, and not for thoughtless people. It is a place of pilgrimage, not pleasure.'

"But the revel on the top of Hartmann's-Weiderkopf, where 2,000 French and 3,000 Germans fell dead, is symbolic, not abnormal. Europe, and the United States also, to a considerable extent, has no reverence commensurate with the tragedy of the military conflict or the ironic comedy of reconstruction. 'Governments' set the pace of extravagance, lust for possessions, and febrile handling of the destinies of peoples; and the people say 'Amen,' and do likewise. Officials of the International Red Cross and of the League of Nations who have come back to us, are shocked by what they see and hear, and limn the picture as it is for the Demos that apparently likes things as they are. We prate noble sentiments on Decoration Day, but we practise sordid ones the day after. So our tourists' share in the desecration of the battlefields abroad is not surprising.

"Meantime, as the king of Naples was once told by an honest friend, 'We are dancing on a volcano.' It is straight logic. Irreverence is the mother of revolution. You dance on fields where sacrifice has been made to save you, and sooner or later you dangle on ropes noosed by those who first pillage and then kill you."

The very fact that a conservatively conducted secular newspaper feels impressed to say such things, shows conclusively that the times in which we are living, as Abraham Lincoln once said of political affairs, "are strangely out of joint."

Now a prominent Frenchman appeals to the French press to cry out against the commercializing of the fields where men died for their country. Thoughtless tourists, with no higher purpose than the gratification of careless curiosity, make merry where only two years ago thousands of men were pouring out their lifeblood in defense of what they believed was the sacred cause of liberty. This was true even of the rank and file of the German army, and was eminently true of the Frenchmen who died defending their native land. But to this the average tourist gives little thought.

This is not to say that these sight-seers are worse or more calloused than their fellow men. They have simply caught the spirit of the times. Very soon after the signing of the armistice of Nov. 11, 1918, Paris, London, and New York were reported as being given up to great excesses in eating, drinking, and general pleasure seeking. It was a regrettable reaction from conditions imposed by the Great War.

The whole world lacks balance. And the excesses into which men and women plunge are simply a sign of the times.

"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.

The concluding paragraph of the *Herald* editorial touches a different but not less serious phase of the present situation. Mighty forces are gathering behind established usages, like pent-up water behind a leaking dam. But as James tells us in his general epistle (James 5:1-8), these forces will ere long break forth in mighty and terrible power, and the cities will witness dreadful scenes. The thing for us, who see these things in the light of prophecy, to do is to hold ourselves aloof, not only from participation in them, but from their spirit, which is the spirit of the days before the flood.

C. P. B.

Standing with God

IRWIN H. EVANS

OFTEN the Christian feels that he alone is standing for right and justice; and that because he is in the minority, wrong will triumph, and righteousness and justice will be dethroned. Elijah felt so when he fled from the wrath of Jezebel, but he was mistaken. Sometimes we even hear professed Christians claiming that their own brethren are combined against them, that committees are prejudiced, that a little group of men have such power that injustice is done, and that the work of the church can never succeed.

Such persons generally do little worrying about their own standing ground, they do not look closely into their motives to see whether personal preference and self-interest control; but because they feel wronged, or in some particular have not had their own way, they spend their time condemning what others have done. If they continue, they soon find themselves losing faith in the message.

The text that reminds us, "If God be for us, who can be against us?" (Rom. 8:31) should certainly help us not to worry about what others do. Our great concern should be to know that God is for us, that he is our leader, teacher, counselor, and judge. If he stands with us, there is no need for anxiety, no reasonable ground for fear, no just cause for fretting because others do not please us. We must not forget that God is right, and that right will ultimately prevail. Our great concern should be to know for a certainty that we are on his side, and that therefore God is with us.

Nor must we claim too much for our conscience; for the admonition, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25), is as true today as when the wise man wrote it. Because we are conscientious, is no surety that we are right. To be right, we must stand with God. Ofttimes, but not always, this means standing alone, as far as men are concerned. It means seeking the right way, finding out where God is; then standing with him.

Even zeal in God's work is not enough for the Christian to have. Jehu had zeal, and perished; Saul had zeal, and lost his kingdom. Many professed Christians have had great zeal for hunting down heretics and causing them to be put to death; they have been zealots for God and toiled unceasingly to enlarge the church, yet their end will be condemnation.

When a child of faith in meekness seeks God in order that he may stand under his banner and wage his warfare, his eye is on his Master and not on his brethren. He knows that he is on the winning side, because he stands with God.

Right will prevail, though long delayed,
"Twill ever triumph in the end;
Though hurt, assaulted, and betrayed,
"Tis false to none, nor foe nor friend.

Right will prevail, for God is right;
It knows no hidden, devious way:
Its face is ever toward the light,
It turns the darkness into day.

Right will prevail, though ages cry
Against its preachment and its faith;
Eternity will clear the sky,
And prove what is, is what Right saith.

Right will prevail in heaven and earth,
Though generations come and go,
And see Wrong glorified with mirth
By mammon's minions here below.

Right will prevail, and Wrong must yield;
The sweep of time stands but for light;
Though Wrong may glory on the field,
"Tis but a conquered foe to Right.

We must seek only the right way. Majorities are not proof of rightness, neither are minorities; but God is with every man who stands for right, and to stand with God should be our chief endeavor and our constant prayer.

"I Cannot Come Down,"

JOHN M. HOPKINS

"It came to pass when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages of the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Neh. 6:1-3.

All Bible readers know the occasion on which this scripture was given. Almost one hundred fifty years before, as recorded in 2 Chronicles 36, Nebuchadnezzar had taken Jerusalem, burnt the palaces and the house of God, broken down the wall, and carried the inhabitants to Babylon. Now the time had come to restore and rebuild Jerusalem.

The prophet Daniel, while himself a captive in Babylon, had prophetically said concerning this work, "The street shall be built again, and the wall,

even in troublous times." Dan. 9:25. For an account of the literal fulfilment of this prophecy, see Nehemiah 4, 5, and 6. It was at this time, under this stress and trouble, that Sanballat and his associates, in opposing the work of repair, sent to Nehemiah the message quoted above.

Nehemiah knew the Lord had called and commissioned him to do that special work. He fully realized the sacredness and importance of his mission, and all the artfulness, scheming, annoyance, and hindrance caused by his enemies could not deter him from the strict, faithful performance of duty.

It was an exalted work. Not even the noble king occupied a position more exalted than did Nehemiah in restoring the worship of God. He was a man of God, called of God to perform that most important service; and nobly and well did he answer Sanballat and Tobias: "I am doing a great work, so that I

cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Would that every one whom God has called, were as true and faithful to his trust as was that tried man of God. No influence, no false ambition, no earthly consideration, should ever be allowed to interfere with the work of God.

We are not called upon to go to Jerusalem, as was Nehemiah; but we are called of God to do a work no less important. Under God we are called to the work of preparing a people, loyal and true to the commandments of God, who will enter, not the earthly Jerusalem, but the city of God in heaven. No higher, no more exalted work was ever intrusted to man; and when called to engage in some other occupation, however remunerative, however promising the prospect, by whomsoever made, like the noble Nehemiah let us say, "I am doing a great work, so that I cannot come down."

In Philippians 3:14 the Christian's mission is called "the high calling of God in Christ Jesus." In Hebrews 3:1 it is referred to as "the heavenly calling." It matters not what may be your lot or position in the cause of God, you are in the employ of the King of kings, the most honorable service given to man, and there is no forsaking of it for wealth, for worldly fame, or for position. You cannot afford to do it; you "cannot come down."

Another thought we wish to emphasize is this: we "cannot come down" to anything that savors in the least of that which is unchristlike. We "can-

not come down" to anything that savors of resentment, of bitterness, of retaliation. We "cannot come down" by compromising dignity or manhood. Whatever the provocation, we cannot afford to lower the standard. This does not imply self-conceit or bigotry — far from it! but it does mean that we cannot afford to come down to be anything that would make us the less a clean-cut lady or gentleman. You may be poor, you may have to wear overalls or a calico dress to church, but nevertheless you are a "child of the King," made in the image of God; and if your heart and soul are true and pure in the sight of the Lord, you are a prince or a princess. And you can say to every suggestion to evil, "I cannot come down." You may have severe and bitter trials, you may suffer remorse and grief, you may have to stand or walk alone; but still you can hold up your head, and advance like a conqueror.

God has wonderfully provided ways by which all may find a place and a part in his work, and all should feel the responsibility, and like faithful Nehemiah of old, realize that it is "a great work." The enemy has Sanballats and Tobias all around us. They are continually making suggestions to the servants of the Lord, and trying to do them "mischief," as Sanballat so often endeavored to do; but to each and all we must say, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I come down to you?" Faithfulness, consecration, fidelity — make these your standard.

Where Is Our Citizenship?

MRS. E. M. PEEBLES

THERE are two kingdoms. One is the kingdom of sin, of darkness, and of death, ruled over by that great rebel leader, Satan; the other is the kingdom of righteousness, of peace, and of eternal life with God. By birth, man is a captive, a citizen of the kingdom of sin. He who by intrigue took the world captive is man's king, and in him there is nothing before the race but eternal death. However, man's case is not hopeless. When there was no eye to pity and no arm to save, there was One who pitied, whose arm reached out to save, and who at infinite cost paid the price to open the way back to the kingdom of righteousness. All the way along he sent his ambassadors, who, taught by the Holy Spirit, pointed the way back to the rightful ruler, and in the fulness of times, the Prince himself came to show more clearly what was expected of those who should become citizens of his kingdom.

Being born into the kingdom of sin, man's natural inclinations are all after the order of that kingdom; but these inclinations must all be changed when his citizenship is transferred. There must not be found one trace of the old desires; there must not be so much as a "spot, or wrinkle, or any such thing."

Even earthly governments require as much as this in accepting one from a foreign country. He must be naturalized; otherwise he would be a dangerous element, and might breed rebellion, causing national troubles. Soldiers are required to wear a certain uniform provided by the country which they serve. How would a commander of a regiment feel if his soldiers appeared with a mixture of dress, perhaps

half of them wearing the very same style and color as that worn by the enemy? He would be exceedingly angry, and justly so, because there would be no excuse for such carelessness. Is our heavenly King any less particular? Nay verily!

There was in Achan's possession that which was the secret of Israel's defeat. And what was it? Only a pretty Babylonish garment and a bit of gold and silver. Our King is very particular as to the uniform his people wear. He commands that they dress in modest apparel:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, . . . even the ornament of a meek and quiet spirit which is in the sight of God of great price." 1 Peter 3: 3, 4.

One sometimes wonders if that Babylonish garment resembled those worn nowadays, which are so low at the top, so high at the bottom, so thin, and so scant around that they fail entirely of meeting God's plan when, after the fall, he provided raiment for man's needs, which was for both warmth and covering. It was at least very displeasing to God that clothing from the enemy should be found in the possession of one of his professed people. In the writings of the spirit of prophecy, there is explicit instruction in regard to dress. We learn that it is wrong to wear needless ornaments of bows and ribbons. It is vanity. "Whatsoever is not of faith is sin." It betrays a weak mind. If we knew that Jesus would come tomorrow, how would we feel about the style of dress which he would find in our wardrobe?

Then again, there is the language, and the habits and customs. By noticing these in a person, one can tell to what nation he belongs. Unconsciously to himself one betrays his nationality. Just so the citizens of the country ruled by Satan, betray themselves by their careless, irreverent manner and their slangy conversation. They are at home here on earth. All their hopes and desires are centered here. They live only for self and the present. On the contrary, those who have become naturalized to that heavenly country, show by their quiet dignity that they are children of God. They speak another language, even the language of Canaan. Theirs is a phraseology almost unknown to the worldling. They talk of One who can forgive sin and cleanse from all iniquity. They never tire of talking of that city whose builder and maker is God, where the streets are paved with gold, and the Lamb is the light thereof. They confess that they are pilgrims and strangers here, looking for that blessed hope, the glorious appearing of him to whom they have sworn allegiance. Their aims and aspirations are all for the future, and for the upbuilding of the heavenly kingdom, and they are willing to lay down their lives for the same. Self and self-seeking are not a part of their character. Their language is pure because the Master said:

"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 5:37; 12:36.

And last, but not least, there is the music of the two countries. What a contrast! That of this world is like chaff to the wheat, and some of the latest is not worthy of the name "chaff."

O what can be done to save the dear young people from this untoward generation? Satan has indeed come in like a flood. We must lift up a standard against him. What wisdom is needed now by the leaders in the remnant church, especially where our young people are gathered in large companies! The last conflict between the forces of good and evil is now on. There is no question as to which will conquer.

The question now is, Who will maintain his allegiance to God? O for the heavenly anointing! O for "the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," how "that in the dispensation of the fulness of times he will gather together in one all things in Christ, . . . that we should be to the praise of his glory, who first trusted in Christ."

It is our Lord who has obtained the inheritance for us, even eternal life with him. Shall we, then, be ashamed to wear his uniform or to speak the language of his country, or to sing the sweet songs of Zion? The time past should suffice when we walked according to the course of this world, according to the spirit that now worketh in the children of disobedience. It was enough.

We ought to study this precious Ephesian letter. We are fellow citizens with the saints and of the household of God. We are built upon a solid foundation, Jesus Christ being the chief corner-stone. O precious Redeemer, we will never be ashamed to wear thy uniform, since thou didst wear for us the seamless dress and the crown of thorns!

Under Grace

FRANK D. STARR

MORE than thirty years ago, Elders A. O. Tait, G. B. Thompson, and I were holding tent meetings in a village where one of the local congregations was without a pastor. When we were in the midst of the Sabbath question, a clergyman from another State, in quest of the vacant pulpit, arrived. He attended a few of our meetings, and then announced that he would speak on this question that was so disturbing the minds of the people. The meeting in the tent was omitted on that occasion, that all might go to the church so long unoccupied, and listen to the new minister. The congregation thought this would be a good test for the prospective pastor. If he could convincingly explain Sunday observance, it would show him to be the man for the place.

With a rapid flow of words, loud, vigorous tones, and mighty gesticulations, the speaker denounced the decalogue and the observance of the Sabbath, using as his slogan, or rallying cry, "I am not under the law, but under grace." He seemed determined that all should comprehend and remember at least this emphatic declaration: "I am not under the law, but under grace." The church authorities, now satisfied that a competent shepherd had been found, secured the antinomian orator.

Not long after, he married the daughter of one of the church officials, and things progressed well until one morning there arrived from the State from which the new pastor had come only a few months

before, two officers of the law in search of the preacher, as he was wanted in his former home where he had left a wife and two children. His bold assertion, "I am not under the law, but under grace," was not forgotten.

"Be not deceived: evil communications corrupt good manners." 1 Cor. 15:33. What more pernicious teaching can be suggested than the doctrine that God has rendered the immutable decalogue null and void? To teach that the moral law is not now in force must have an immoral influence on both teacher and those who are taught.

This matter of being not under law, but under grace, seems to be sadly misunderstood by many. When this unfortunate pastor was arrested, he was under the law; but if some officer of the law had released him and set him free, he would then have been under grace, from a civil standpoint. Had he been thus set free, would he then disregard the law because he was under grace, and say, "I am not now under the law, so I can go and marry still another woman"?

"Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15. "Sin is the transgression of the law." 1 John 3:4. The Sabbath commandment is a part of that law, and its violation can bring only eternal disgrace to the person who presumptuously breaks it and teaches others to do so. Matt. 5:19.

OUTLINE BIBLE STUDIES

The First Book of Samuel

H. CAMDEN LACEY

THE first book of Samuel bears as an alternative caption, the title, "The First Book of the Kings." This is in reality a more appropriate name, for the death of Samuel is recorded in the twenty-fifth chapter, so that the latter portion of the book at least could not have been the work of that renowned judge and prophet. Furthermore, the bulk of the narrative deals with the histories of Saul and David, the first two kings of Israel; Saul, a magnificent specimen of humanity, who might fitly be characterized as a "man after the people's own heart;" David, a youthful keeper of sheep, "withal of a beautiful countenance, and goodly to look to," concerning whom one of King Saul's courtiers said in admiring commendation, "Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, . . . and the Lord is with him;" and of whom divine inspiration itself could testify later, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Acts 13:22. Presenting thus the memoirs of these first two celebrated monarchs of Israel, the alternative heading should undoubtedly be adopted, and the book be therefore entitled, as it is in the Septuagint and the Vulgate, "The First Book of the Kings."

The aim of this treatise is to show how the government of Israel altered from that of a loosely organized congeries of tribes into a well-settled and consolidated hereditary monarchy. The key word of the book may therefore well be given as *transmutation*.

The history of this epochal change in the constitution of the people of God gathers about the life careers of four eminent personages. The first section of the book (1 Sam. 1 to 4) presents us with *Eli the judge*, the appalling *weakness* of whose rule is revealed in the impotent words addressed to his wicked sons, "Why do ye these things?" The second section (1 Sam. 5 to 10) tells the story of *Samuel the seer*, and shows us a judge in many respects the very antithesis of his predecessor, a man of great *strength* of character, who stamped with the impress of his own personal greatness the whole subsequent course of Israel's history, a maker of kings, and the founder of the whole prophetic order; one whose power had its hidden spring in his attitude toward God, which he ever maintained throughout life, and which found first expression in those simple yet sublime words whispered when a child, "Speak; for thy servant heareth."

The third division (1 Sam. 11 to 15) sketches *Saul the sovereign*; and we see in the career of this kingly personality, whose splendor seemed to fascinate at first all his friends, the unfolding of a ghastly tragedy and the downward steps in the most awful *failure* in life and service recorded anywhere in all the Hebrew Scriptures. In this section Saul appears before us as *the Judas of the Old Testament*, and we read the secret of his direful fate in the half lie sullenly uttered at the crisis of his career, "I feared the people, and obeyed their voice."

Lastly, the book closes with a portraiture of *David the king*, God's king-elect for his own people, a shep-

herd in the pasture lands, a champion in the trench, a courtier in the palace, an outlaw in exile, a monarch on the throne; and in all these variform experiences, the "sweet singer of Israel," whose wonderful *success* in serving his own generation by the will of God was due to an abiding trust in the Lord, which inspired the ringing challenge hurled out as he leaped to meet his advancing and threatening foe, the giant Goliath, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

Any elaboration of the wonderfully interesting incidents recorded in this first book of Samuel is impossible for lack of space. Besides, it is quite unnecessary to recite them, partly because they are familiar to all readers of the Bible from their earliest childhood, and partly because the accompanying diagram, which has been made unusually minute for that express purpose, will serve well enough to bring to mind these picturesque and vivid incidents, and also to indicate something of the line of thought running through them. Suffice it, then, merely to point out in this sweeping bird's-eye view a few of the leading lessons linked naturally with the names of the four chief personages whose characters and careers are featured so faithfully in this book.

Eli, who was high priest as well as judge,—an unusual combination of offices under the theocracy which did not commonly unite the sacerdotal and military or judicial functions,—was a man of piety, but singularly indolent in temper. Amiable and feeble, lacking perhaps in personal courage, and certainly devoid of any burning zeal for the glory of God, this aged judge seemed to be quite incapable of coping with the increasing corruption of the times. His own sons, too, associates in the priesthood, desecrated with impunity their sacred office, and set a scandalous example of rapacity and licentiousness, robbing forcibly the worshipers at the altar of sacrifice, and enticing into sin the women that did service at the entrance of the tent of meeting. Instead of severely reprimanding these wicked youth and depositing them from their holy office, instead of even punishing them with death if they proved to be unrepentant and incorrigible, as was commanded under the law, Eli was satisfied to voice a mild rebuke, with the result that Hophni and Phinehas plunged headlong into a reckless and unrestrained course of debauchery and crime. "Like priest, like people." It was not long before the nation at large became infected with similar vileness. Riot and profligacy were rampant everywhere; the tabernacle worship was more and more neglected; idolatry triumphed; until at last the judgment of God fell on the guilty race, in the defeat of the armies of Israel by the Philistines at Ebenezer, the slaughter of Hophni and Phinehas, the capture of the ark of God, and the death of Eli himself, who, when he heard the melancholy news, fell back from his high seat at the entrance to the tabernacle; and so broke his neck and died. An appallingly sad lesson on the evils of an ill-regulated home!

The succeeding and last judge of Israel, Samuel, was, as we have already observed, a man of a totally

The FIRST BOOK of SAMUEL: "TRANSMUTATION"

A. *Eli the Judge*

"Why Do Ye Such Things?"

WEAKNESS 1 to 4

1. The Ministration at Shiloh. 1-3.
 - a. The Yearly Visit of Elkanah and His Wives. 1:1-8.
 - b. The Prayer of Hannah. 1:9-18.
 - c. The Birth and Dedication of Samuel. 1:19-28.
 - d. Hannah's Pæan of Praise. 2:1-10.
 - e. The Vileness of Eli's Sons. 2:11-22.
 - f. Eli's Fruitless Protest. 2:23-25.
 - g. The Curse on Eli's House. 2:26-36.
 - h. The Call of Samuel. 3:1-18.
 - i. Samuel's Establishment as a Prophet. 3:19-21.
2. The Defeat at Ebenezer. 4:1-11a.
 - a. Israel Slain.
 - b. The Ark Captured.
3. The Doom of Eli's House. 4:11b-22.
 - a. His Sons.
 - b. Himself.
 - c. His Daughter-in-law.

B. *Samuel the Seer*

"Speak; for Thy Servant Heareth"

STRENGTH 5 to 10

1. The Ark of God. 5 to 7: 2.
 - a. In Dagon's Temple.
 - b. In Ekron.
 - c. In Beth-shemesh.
 - d. In Kirjath-jearim.
2. The Judgeship of Samuel. 7:3-17.
 - a. Israel's Repentance at Mizpeh.
 - b. The Philistine's Defeat at Ebenezer.
 - c. Samuel's Judicial Activity at Ramah.
3. The Change to a Monarchy. 8 to 10.
 - a. The Misgovernment of Samuel's Sons. 8:1-3.
 - b. The Clamor for a King. 8:4-22.
 - c. The Man after the People's Heart. 9.
 - d. Saul Privately Anointed at Ramah. 10.
 - e. Saul Publicly Installed at Mizpeh.

C. *Saul the Sovereign*

"I Feared the People, and Obeyed Their Voice"

FAILURE 11 to 15

1. The Establishment of Saul as King. 11 and 12.
 - a. His Defeat of the Ammonites.
 - b. His Confirmation at Gilgal.
 - c. The Abdication of Samuel as Judge.
2. Saul's Successes in War. 13 to 15: 9.
 - a. Over the Philistines. 13 and 14.
 - (1) His Rash Sacrifice. 13.
 - (2) Jonathan's Victory. 14.
 - (3) Saul's Rash Vow.
 - b. Over the Amalekites. 15:1-9.
 - (1) His Rebellious Sparing of Agag.
3. His Rejection as King. 15:10-35.
 - a. The Lord's Word to Samuel.
 - b. Samuel's Message to Saul.
 - c. Saul's Unavailing Remorse.

D. *David the King*

"I Come to Thee in the Name of the Lord of Hosts, the God of the Armies of Israel"

SUCCESS 16 to 31

1. The Selection of the New King. 16.
2. The Slaying of Goliath. 17.
3. The Friendship of Jonathan. 18.
4. The Persecutions of Saul. 19 to 27.
 - a. Attempts to Slay David. 19; Psalms 11 and 59.
 - b. The Covenant with Jonathan. 20.
 - c. David's Flight to Ahimelech. 21.
 - d. David Feigns Madness in Gath. Psalms 56 and 34.
 - e. The Flight to the Cave of Adullam. 22; Psalms 142.
 - f. David's Wanderings to Mizpeh and Hareth.
 - g. Slaughter of the Priests at Nob. Psalms 17, 35, 52, 64, 109, 140.
 - h. David Defeats the Philistines. 23; Psalms 31.
 - i. David's Wanderings and Wars. 23-27; Psalms 54, 57, 58, 63, 141.
5. Saul and the Witch at Endor. 28.
6. David Dismissed by the Philistines. 29.
7. David Conquers the Amalekites. 30.
8. Saul's Suicide on Mt. Gilboa. 31.

different type of mind. From his infancy onward to old age a somewhat severe character marked this stern Nazarite's ministry. We see it in the message of doom pronounced upon the high priest and his family; in his protestation of the "manner of the king" when Israel clamored for one, that they might be like "all the nations;" in his denunciation of the people for their ingratitude, and his terrifying them with thunder in the harvest time; in his seizing a sword from a bystanding soldier, and with his own arm hewing Agag in pieces before the Lord; in his final repudiation of Saul as king, and his stern refusal to see him again until the day of his death.

And yet there is a gentler side to this otherwise austere prophet's nature. As a child, "Samuel feared to show Eli the vision;" and in old age, although he persisted in his determination not to interview the rejected king, we read, in immediate connection, the touching words, "Nevertheless Samuel mourned for Saul." And that the ministry of this seer of God was, like that of the apostle Paul, not only moved by the terror of the Lord but also constrained by the love of Christ, is easily discernible in the comforting words spoken to the repentant people when they confessed that they had added unto all their sins this evil in asking for a king,—words that still bring cheer and hope to every penitent and contrite heart:

"Fear not: ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." 1 Sam. 12: 20-25.

After reading the life of this severe yet tender-hearted servant of the Lord,—the greatest man save Moses that appeared in Israel till the days of John the Baptist, a patriot, a statesman, an educator, an upright judge, a preacher of righteousness, a seer of visions, a maker of kings, the illustrious founder of that long line of prophets which includes an Isaiah, an Ezekiel, and a Daniel,—after seeing his noble character revealed in all these diverse activities, it is painful to learn that he, too, failed signally in the training and education of his children. He seems to have made exactly the opposite mistake to that made by Eli, his forerunner. Eli's rule had been too lax and ease-loving and indulgent; Samuel's was too severe and repressive. A Nazarite himself from his birth, this remarkable man may have sought to impose his own austerity on his sons. The honorable poverty of their father's household may most likely have tempted Joel and Abiah to covet the wealth and luxury that befitted naturally their station in life. At any rate, we read that when Samuel was old and had made his sons judges over Israel, they "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." And so the elders of Israel came together at Ramah with the request that Samuel appoint them a king to judge them like all the nations; and the grand old man, who well knew the guilt of the two youths, after prayer to God, granted them their request.

How little room there is for any soul to criticize another! "There is none good but one, that is, God." "The very fault which Samuel had been moved to re-

buke in Eli was repeated later in his own home. What divine wisdom is needed in the upbringing of a child, what tact and care, what gentle firmness and unflinching self-control, what infinite patience, forbearance, and love! Who is sufficient for these things? One has said, "It is the nicest work ever assumed by men and women to deal with youthful minds." All parents should heed well the lessons revealed in the tragic failures in the families of the godly Eli and Samuel.

The melancholy history of Saul exhibits a character that fascinates us with its mingled grandeur and folly. Here is a man of splendid physique, prepossessing in appearance, and generous and modest in spirit, with a "new heart" divinely given him, thus offering high hopes of a bright and successful career as the king of Israel. At first he acquits himself nobly, bravely putting his life in jeopardy, and rescuing, with a certain courageous impetuosity, the city of Jabesh-Gilead, which had been surrounded by the Ammonites. The upshot was that the nation, with few dissenting voices, confirmed him enthusiastically in the kingdom. To his opponents the young monarch bore himself with royal magnanimity.

But this dawn of fair promise was soon darkened by the gathering clouds of his own perverse behavior. His rash sacrifice in the absence of Samuel, and his equally rash curse; his guilty sparing of King Agag and the best of the sheep and oxen, in direct contravention of the divine command to "utterly destroy them all;" his cowardly shrinking from an encounter with Goliath, whom he almost equaled in stature; his peevish jealousy of the youthful and victorious champion David, and his cruel persecution of the young hero; his restlessness, capriciousness, and tyranny; his barbarous massacre of the priests and people at Nob; his repeated confessions of injustice when a gleam of better feeling seemed for a moment to shoot across his dark soul, only to leave him in a deeper blackness than before; his final drop beneath the last remnant of self-respect, when, in violation of his own previous enactments, he had recourse for help to the witch of Endor, and his resultant hopeless suicide on Mt. Gilboa,—these are the successive steps in the decline and fall of a man who, having been elevated to the summit of worldly grandeur, cast off the fear of God, and gradually became the slave of jealousy and duplicity, and the victim of a most malignant and diabolical temper. A very sad history is this; but it has been often duplicated in life on a lower plane, when a career opening with rich promise has been at last ruined by a perverse and wilful spirit. In human experience, as in nature, there are gentle declivities, down which, if one permit himself to roll very far, he may suddenly fall over an unseen precipice, and so dash himself to pieces at the bottom!

In striking contrast with the envious and moody Saul is the generous spirit of Jonathan, the crown prince. In his case appears another illustration of that strange phenomenon occasionally seen in family life, the marked disparity in character between a father and his son, only in this instance the situation is reversed from that of Eli and Samuel. Here a bad father is the parent of a good and noble son. Indeed, it is difficult to find any flaw whatever in the open and noble conduct of Jonathan, who was a brave and intrepid warrior, a sincere and steady friend of David whose advancement he of all men

(Continued on page 21)

IN MISSION LANDS

The East Bengal Meeting

J. E. FULTON

THE annual meeting of the East Bengal Mission in northeast India, was held at Gopalganj, February 27 to March 1. There were about 125 of our Bengali Sabbath keepers in attendance. Many others desired to attend, but found it difficult to reach the meeting. Many who came made sacrifices to attend. Generally speaking, our people in East Bengal are poor, and this last year has been an especially hard one. One of the most violent cyclones known in the history of the country wrought great devastation. The homes of most of our people were wrecked; and in some cases other property, such as crops, was destroyed.

Fortunately there were no deaths among our own people, although the toll of death among the millions living along the canals and the lower reaches of the Ganges, will never be known. For many weeks bodies were seen floating about, upon which dogs and vultures were preying. The writer witnessed a body on the river bank being devoured by a dog, while circling around were a dozen ugly vultures waiting their turn.

It was inspiring to meet our earnest company of Indian believers. All seemed to take a deep interest

in the gospel lessons that were presented and which resulted in further establishing these good brethren and sisters in the faith. We feel confident that they returned to their homes with better courage to face the trials and difficulties of life.

Although the people are poor, yet they came to the meeting with a desire to help advance the cause of the coming kingdom, and from their slender means one hundred eighty rupees were given in cash and pledges for the advancement of the work. The writer



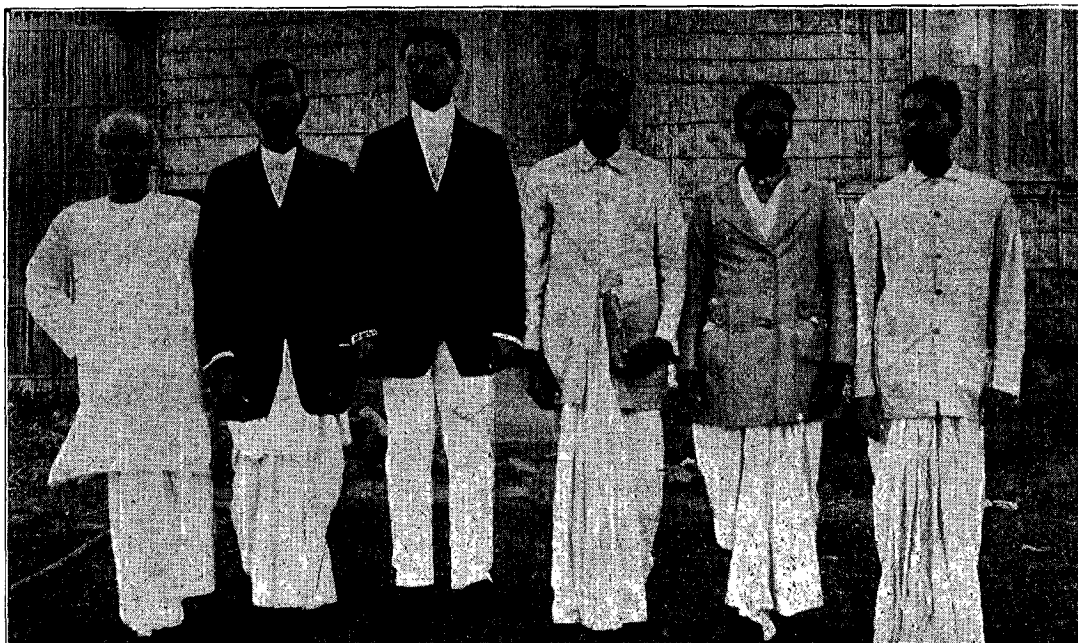
GATHERING OF SABBATH KEEPERS AT GOPALGANJ, EAST BENGAL

was touched by a visit to the little hut where one of these donors lived. He is a fisherman with a small family. During the cyclone his house was blown away, so that not a fragment could be found. Being a poor man and unable to build, he borrowed bits of thatch and a few timbers to make his family a shelter; and yet when the poor man heard about the cause and its advancement, he felt his responsibility to help support it, giving seven rupees as his offering.

Our people in the homeland have little idea of the poverty in India. While it is a fact that some who

profess the faith do not seem to catch the spirit of sacrifice, we are glad to mention cases like this where, even in their poverty, they regard it a privilege to do something for the cause of Christ.

In the homeland many spend much in needless adornment and for many changes of apparel, but here our poor people can



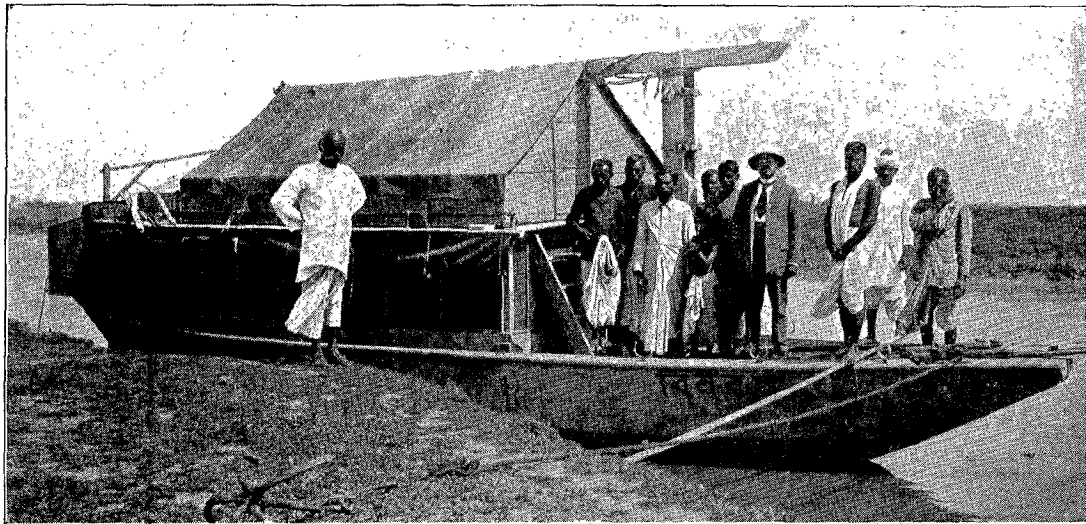
PASTOR MOOKERJEE AND HIS FEW WORKERS

scarcely afford a change of clothing, and some do not have means sufficient to keep themselves decently clad. If money so freely spent in the homeland for luxuries and needless things, could be turned into the mission treasury, much more could be used toward helping bring the truth before the millions of needy souls here and in other parts of India.

At the close of the meeting in East Bengal, sixteen were buried in baptism, thus acknowledging their Lord. Numbers of others are learning the way and hope to follow soon.

The membership in East Bengal in 1919 was sixty-six, and in 1920 one hundred nine, showing an increase of forty-three. In 1919 there were three or-

died. The writer saw the house where he had lived. Our workers are in constant danger. Other more favored lands have many workers along all lines, and facilities are liberally supplied. We plead now on behalf of East Bengal. Gopalganj, the headquarters of our mission in East Bengal, is in a strategic position. It is on one of the rivers, or canals, connected with the lower reaches of the sacred Ganges. There are many, many of these canals, and all along the banks are thousands and ten thousands of villages teeming with their millions of inhabitants. Elder Mookerjee visits these villages in a house-boat. Certainly we can say that "the harvest truly is great, but the laborers are few."



"THE CANAL FRIEND"
Our Mission House-Boat, East Bengal

We should be glad to ask many to join in praying that laborers may be sent into this needy and most promising field.

* * *

Tsungwesi Mission

ELNORA JEWELL

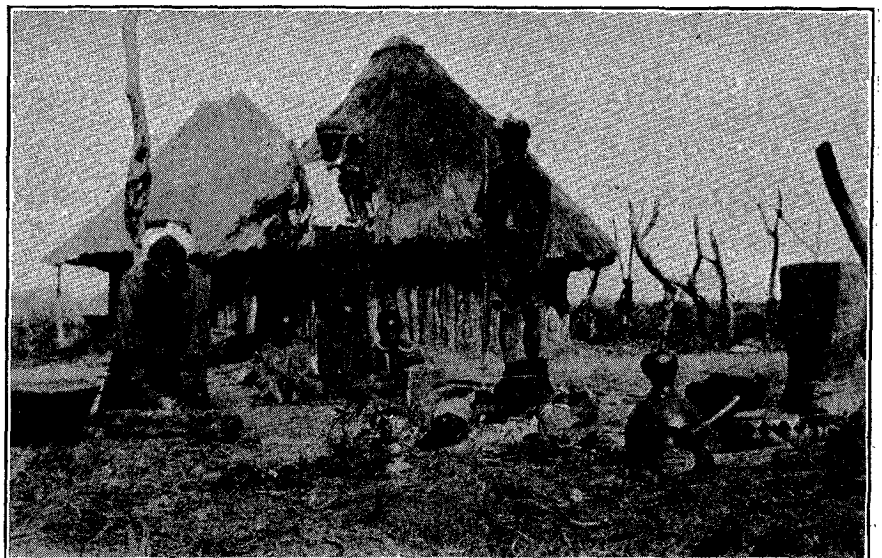
BROTHER M. C. STURDEVANT, before leaving Tsungwesi, tried to establish some outschools, but failed. He

ganized churches; in 1920 there were four, and another one ready for organization.

It will be a matter of encouragement to our brethren in the homeland to know that in this one mission there are forty villages where we have representatives. Some of these have scarcely had any labor as yet. Calls from the distant villages are coming in constantly, but we have so few ministers or workers of any kind that it seems nothing can be done in many cases but to wait. The opportunities are unprecedented in the history of our work in India. Elder L. G. Mookerjee, who is superintendent of this mission, has but a few Indian assistants, and some of these are not experienced. He tells me that he must often turn a deaf ear to earnest calls because there is no one to send. Just think of the situation! Twenty-five million people, one ordained minister and a few helpers, and yet with an interest on every hand! At the present writing we have not even a home for our worker. Elder Mookerjee is living on a house-boat. The chapel was wrecked in the cyclone, and has been temporarily rebuilt. We have no school. Although East Bengal is a hotbed of cholera, plague, and influenza, the mission has no nurse, no doctor, no treatment-rooms. It is in this district where Brother J. C. Little sickened with cholera and

told us that it would be impossible to have out-schools here, and that we must have a large school at the main station. Later, calls came for schools from about sixty miles away. Mr. Jewell sought to open these schools, but was finally refused. Since that time we have let the matter rest. Recently we succeeded in opening one outschool with fifty-two pupils. We believe the Lord is opening the way for others now. The native commissioner is very friendly to us.

The superstition of heathenism is terrible here. It seems very hard for the natives to get free from it. A boy asked one day: "What is it when your



A TYPICAL NATIVE HUT
One Part Is the Kitchen and the Other the Sleeping-room.

leg swells? Then you go to a witch doctor who cuts the leg and finds two kernels of corn in it. After he removes them, the leg gets well."

One morning a short time ago, one of the girls came over to our house. She said the witches had been after her during the night. They had pulled her blanket off. She had a mark on her face where the witch had scratched her. She said she caught its finger. Mr. Jewell asked her what the witch looked like. She replied that she did not dare to look at it, that if she did she would die. They are very superstitious, and imagination no doubt plays a large part in the little happenings; still, I am sure Satan uses his power as well. We try to teach them that Christ has conquered Satan, and that if they will believe in him and trust him he will protect them.

Last Sabbath, just as the bell rang for Sabbath school, a boy came to tell us that his sister was very ill. He had been at the mission the day before. I then gave him some remedies, but they had not helped her. We felt that we ought to go and see her, although she was four miles from the mission. As Mr. Jewell and I were alone on the mission at the time, we could not both leave the church services, so I decided to go. I went on muleback, as there was no road. Two of our faithful girls went with me. The country at this season of the year is beautiful. We had only a footpath to follow, which led through deep ravines. We passed several native gardens.

We found the girl lying outside on a mat. Soon after we reached the place, it began to rain very hard, so we had to go inside. The houses are round huts made by putting poles in the ground, close together, in the form of a circle. Then they cover these with *dager*, and put on a thatched roof.

The furnishings of this house consisted of a fireplace in the center of the floor, made of three stones; a bucket made out of a large gourd; a clay pot; and a reed mat for the bed. They put the bottom part of a broken clay pot on the stones, with water for the fomentations. We were there about three hours. My girls sang "Jesus loves me" for the old people, and we told them the story of Jesus' love. Truly the work is great. We reached home about five o'clock in the afternoon.

Our crops are very good this year. The mealies will be ready to harvest the last of next month (March). We have an enrolment of seventy in our school. We have several fine boys who will be ready to go out as outschool teachers as soon as we can establish the schools.



Photo by R. A. Beckner

"Jungle Express Unlimited." Four of Our Workers on a Trip Among the Chin Villages.

A Sabbath in the Jungle

R. A. BECKNER

WE have had breakfast, studied the Sabbath school lesson for the day, had another study, and now the sun is sinking behind the Arrakan Yoma at the end of the Sabbath, at about the same time he must be wishing good morning to the Sabbath keepers of the Atlantic States. No doubt he comes peeping over the freshly fallen snow of last night, or perhaps his face is hidden by the whirling snow of a real old New England storm [written while winter was on in New England].



F. B. Jewell and a Native Chief

Yesterday I was in a village where every night herds of from twenty to thirty-five wild elephants come down out of the hills and destroy the rice fields. I tried to get a picture, but they would not oblige me by coming down in the daylight. However, I did get a chance to see a wild peacock come down to the edge of the field and dance while his less gaudy consorts came out one or two at a time till there were a dozen or fifteen feeding about.

Today I have been spending the Sabbath with Aung Zone and his wife, our first Chin Sabbath keepers. He is a school-teacher, and conducts his school in a combined school and dwelling house, which the villagers have built for him. The only wood about it is in the posts, so there is plenty of ventilation through the bamboo floor. In fact, you can see what is going on under the house, except where there is a mat, or where I have my bedding spread out on the floor. I usually take a camp cot when I go by cart, but the road is not yet open to this village, and feeling sorry for the men who carry my things on a yoke, I left the cot behind. We had to walk along the ridge between the ricefields, which averages six inches to a foot in width and is usually formed of chunks of dried mud at this time of the year. Before the rain stops, the mud is very bad, and one almost needs webfeet to get about.

Mah Yone, the teacher's wife, is getting the dinner on the table, which is small and round and about nine inches high. I shall soon sit by it and eat rice and curry with my fingers, just as they do, only more awkwardly. The rice is in a big soup plate.

The people here live on two meals a day, the first one being served anywhere from 9:30 to 12 o'clock, and the second one from 5 to 7 o'clock in the evening. Sometimes they eat a plantain or two, or any fruit they may have, early in the morning when they first get up. They eat rice at every meal; and if they do not have it, they have not had a meal. They do not ask, "Have you been to breakfast, dinner, or supper?" as the case may be; but, "Have you eaten rice?" And instead of asking, "What have you had for dinner?" they ask, "With what did you eat [it]?" And the "with what" may be meat, chicken, vegetable, egg, or fish curry; dried fish, *ngapi* (a fish paste that takes a place far ahead of the strongest cheese), plain oil or salt, depending on the time of the year, the distance from a market, and the financial standing of the eater.

When I am visiting in their villages, at the first meal I eat anything they set before me, so long as it is clean, and after that I make suggestions according to their circumstances. They are the most hospitable people you will meet, and when they see that you are willing to eat what they have to offer, they are willing and glad to prepare anything for you that they can.

Tomorrow I am going to a Chin village about five miles west of where Mah Yone lives. This place is sixty or seventy miles distant from the Arrakan side of the mountains. Here they want a village school opened. I want to investigate a little more. Where we shall get the 150 to 250 rupees needed for the first year I do not know. I think we can secure a man for teacher.

Henzada.

* * *

A Faithful Indian Tithe Payer

J. E. FULTON

WHEN one of our Indian brethren in East Bengal had been taught his responsibility to God in the matter of tithing, he decided to follow as nearly as he could the Bible plan. He had a small grove of coconut trees, and as he had read in the Bible that every tenth sheep which "passed under the rod" was marked as the Lord's tithe, he thought he should mark every tenth tree, and he did so. But in making the count, he found that one of the trees which was thus devoted to the Lord was barren. It had never yielded any coconuts, and he felt it was not right to give this to the Lord, and so he sought to make a change on the Lord's behalf; but then he saw that other poor-bearing trees seemed to come at the tenth count. He at last decided that as he had started honestly at the beginning, he would go on through the grove, and whether good or bad, leave every tenth tree to the Lord. When his marking was finished, there was found this one barren tree only, and so he prayed that, although the tree had never before yielded fruit, it might now bear; and strange as it may seem, the next year this tree began to bear, and it is now the best bearing tree in all the grove of coconuts. Some Hindus, learning of this, said God must bless tithing.

Another brother would not touch his own crop of rice until the portion that he gave as tithe was sold. He felt that his own nine tenths should not be used until the Lord had had his portion. He even bought some rice from the market while waiting for the tithe portion to be sold.

Some of these brethren take their tithe receipts given them by the missionaries, and use them as bookmarks in their Bibles. We wish that everywhere throughout the world there might be this sacred regard for tithing. Certainly the blessing which God has promised, would fall upon his people.

* * *

Ingathering for Missions in Manchuria

C. L. BUTTERFIELD

A TEACHER from the mission school at Soonan, Chosen, went to the old Korean city of Weiju, overlooking the Yalu River, the boundary between Chosen and Manchuria. In two days he collected harvest ingathering funds from the inhabitants of the place to the amount of 264 yen (\$132). One man gave twenty yen (\$10); twenty people gave ten yen each, and many gave smaller amounts.

Although the donors had not accepted Christianity, they had experienced its blessings, and gave for its propagation among their own people. Thus we see God is touching the hearts of men and women all over the world to respond to the needs of the hour and give, that "the gospel of the kingdom" may be quickly preached to all nations.

Seoul, Chosen.

* * *

DON'T WORRY SO

DON'T flurry so. Just wait, keep cool.

Your plans are all upset?

Ah, well, the world whirls on by rule,

And things will straighten yet;

Your flurry and your fret and fuss

Just make things hard for all of us.

Don't worry so. It's sad of course,

But you and I, and all,

Must with the better take the worse,

And jump up when we fall.

Oh, never mind what's going to be,

Today's enough for you and me.

— Alice Allen.

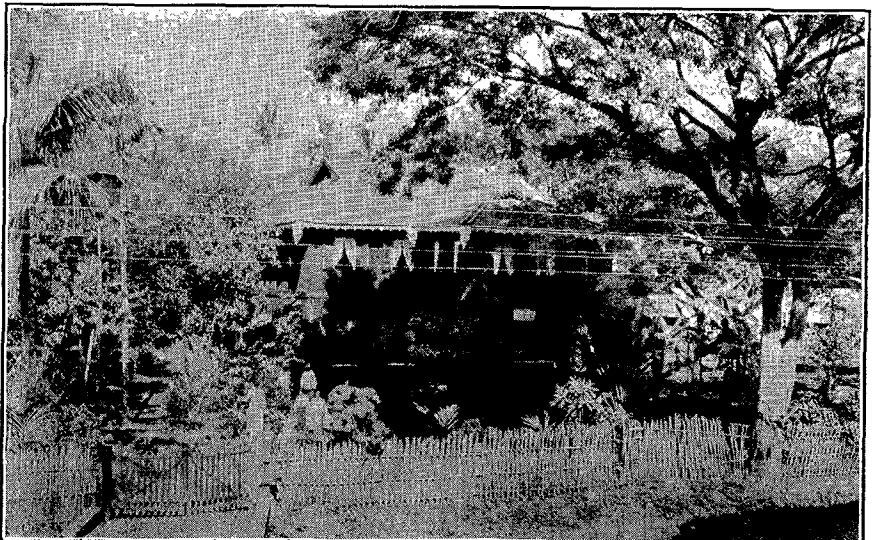


Photo by R. A. Beckner

House Occupied by Mr. and Mrs. R. A. Beckner at Henzada, Burma



Old Mansion

West Hall

Dining Hall

Butler Hall
OAKWOOD JUNIOR COLLEGE

A Southern Trip

(Continued from page 2)

buildings for the various manual arts, it is surely a great credit to the progressiveness of education in the South.

Madison Agricultural and Industrial Institute

While visiting in Nashville, I took the opportunity of visiting our rural training school at Madison. This institution is located north of Nashville and out in the country. As one approaches it, it resembles a small village of cottages. The plan of the managers of this institution is to house as well as train young people in as nearly as possible homelike conditions. There are, therefore, only one or two large buildings; one that serves as dining-hall, with sleeping-rooms in the second story, and another where the classes recite. The sanitarium, which is near by, really resembles a number of cottages connected by small porches. The school and sanitarium are located on a plot of over 500 acres, and with a barn well stocked with domestic animals it affords a splendid institution for practical education. I was sorry not to have had the privilege of attending classes, but the class work had been discontinued temporarily because of the epidemic of influenza.

I was interested in visiting also the food factory, which has now been moved to and connected with the school. Though my visit was short, I was impressed with the fact that Madison is well equipped and qualified for doing the work it is specifically intended for—the training of workers for the rural work in the South.

Oakwood Junior College

Leaving Nashville in company with Brother A. W. Spalding, I traveled south to our school for the colored people, near Huntsville, Ala. We were met at the station and taken out by automobile over roads that were very muddy, due to a recent rain.

The Oakwood Junior College is well located for giving industrial education, situated as it is on a

tract of 972 acres. The institution is, however, in need of more buildings, especially for dormitory purposes. In connection with the school there is a small sanitarium, the head nurse of which serves as a teacher in the school.

The bright, eager faces of the colored young men and women in attendance at this college, give assurance that the need of workers for their race will be to an extent supplied; for in this line of work, as in every other, are opportunities which are greater than we have workers to fill.

Southern Junior College

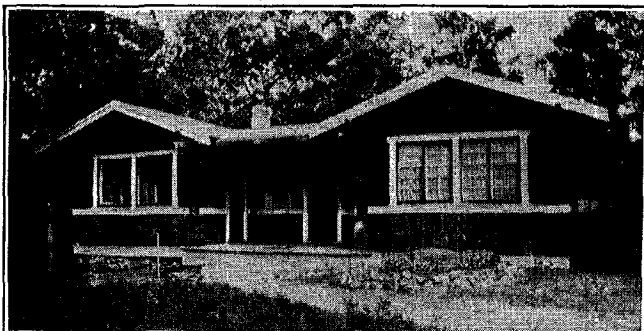
Leaving Huntsville at midnight, we went to our Southern Junior College by way of Chattanooga, stopping at this place a few hours to see historical places, such as Missionary Ridge, Lookout Mountain, and Chickamauga Park. Going on to the college, our train stopped at a flag station at the very corner of the college grounds, which covers 435 acres, including practically all the good land in the valley between two hills. On the property there is a good stone quarry and a spring from which water is pumped into a tank on the mountain side, supplying the school buildings.

Two dormitories, one for the young women and one for the young men, have been finished, and it is planned to start work on the administration building in the near future. It is probably already begun. A large dairy barn has been erected, and also another barn for housing the farm implements. The industrial features of the school are especially strong, though the intellectual are not neglected.

The location of this school is surely ideal. It is conveniently located on two lines of the Southern Railroad, yet out in the country, away from the city and its temptations. Our people here do not mean to make the mistake that has been made in many other places, of selling college property to persons who wish to build near the school. They wish to keep the school property intact, so that no settlement will grow up around them.

We were interested in a plan for teaching young men (and young ladies too) how to use tools. A series of twelve articles, involving every principle of carpentry, has been prepared, the student making each one in turn, the most simple first, and gradually the more complicated.

In the farm work also the project plan is employed. Each student takes some part which he carries on for his own business. For example, he may take a certain section of ground and raise broom corn; harvest the broom corn and make it into brooms, paying the school for the land, and such other things as he may need. Careful accounts are



Sanitarium Cottage at Mount Pisgah Institute



Hall
S, HUNTSVILLE, ALA.

Oak Lawn

Water Tower

Sanitarium.

kept in connection with these projects, therefore offering training in practical bookkeeping.

We remained at Ooltewah over the Sabbath, and met with the students and such of the neighbors as came in from the country round about. A good spirit is prevalent among the students, and a live interest is manifested in foreign missions. Surely this school should, under the blessing of God, be instrumental in training a large number of efficient workers for the finishing of the third angel's message.

Mount Pisgah Institute

Mount Pisgah Agricultural and Industrial Institute has been recognized as the training school for rural work in the Southeastern Union. Inasmuch as its principal, Eugene Waller, was a friend and former student of mine, I was especially glad to be able to visit the school.

It is located ten or twelve miles out from Asheville, N. C. Here Professor Waller met us with his automobile, and took us out to his place, over excellent asphalt roads the first half of the way, and rather rough roads the other half. Perhaps the road made an undue impression upon my mind, but almost any one would feel that way while riding in an automobile swaying from side to side as if it were about to turn over. However, Professor Waller assured us that in the near future the road is to be macadamized up to the side road that leads to his place.

The Institute is situated on a beautiful tract of land stretching from the valley up to almost the top of the neighboring mountain. The improvements are a sawmill, a barn, a shed, and an old barn remodeled into a school building. The farmhouse which was on the place when it was first purchased, burned down, and now a neat, well-arranged dining-hall occupies the site. The school is filled to its present capacity, and it is planned to build a small sanitarium on the knoll overlooking the valley, to make room for more medical work to be done in connection with the school. There are a number of teachers' cottages; an especially neat one is occupied by the teacher of carpentry, which he himself built. Of course some things about the institution are primitive, but the plan seems to be constantly improving.

Homeward Bound

Before starting homeward we visited our church in Asheville, and the neighboring parsonage, as well as some of the interesting spots in that famous summer resort. We also visited Hendersonville, another resort, and went out into the country a few miles where Brother Baxter Owen lives, hard by the cottage on the side of the mountain where A. W. Spalding lived while preparing matter for his book, "The Men of the Mountains." We also visited Naples,

the place where Dr. Stokes, formerly of the Kansas Sanitarium, is planning to build a private sanitarium back in the woods, on the side of the mountain, in a lovely, quiet spot. With this as my last impression, I returned to Asheville, where I took the train for Washington, D. C.

I found it good to be home again, and back at the old Review and Herald office, to which I returned with new zeal because of the pleasant change afforded by this very enjoyable trip. My heart will be with those in each field of the Southland, where our publishing and educational work is developing so rapidly. I feel certain that great things lie before us in this part of the United States, much greater, perhaps, than we have even dreamed. In some respects, the most sanguine hopes of the brethren of the South have been realized already in the tremendous sale of literature which has taken place there these last years. Publishing house representatives and field men with whom I spoke, all seem to feel that the best days in this field are yet ahead. May the Lord bless the workers, and speedily bring the knowledge of the third angel's message to every honest soul in that region, as well as everywhere throughout the world.

L. L. C.

* * *

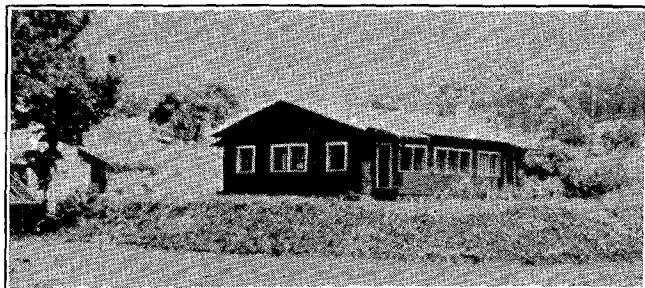
GOD CARES¹

God cares!
How sweet the strain!
My aching heart and weary brain
Are rested by the sweet refrain—
He cares, our Father cares!

God cares!
Oh, sing the song
In lonely spot, amid the throng;
'Twill make the way less hard and long—
He cares, our Father cares!

God cares!
The words so sweet
My lips and life shall e'er repeat,
My burdens all left at his feet—
God cares, he always cares!

¹This poem is published in postcard form, by the author, Helen Annis Casterline, Dansville, N. Y.



Dining Hall at Mount Pisgah Institute



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."

WASHING DISHES

Our Polly goes a-fishing, be the weather what it may,
Not less than twice, and often thrice, on every holiday;
She always starts right after meals, and singing merrily,
She fishes and she fishes in her little Soapy Sea.

She'll catch the best pink china cups and play that they are
trout,
And when she drops her line again she'll draw spoon minnows
out;
The plates, of course, are flounders (so round and flat, you
know),
The kitchen knives are hungry sharks, out watching for a foe.

Each saucepan is a polliwog, with handle for a tail,
And—"There she blows"—the frying pan! how very like
a whale!

There's nothing left—pour out the sea, and put the fish away,
All high and dry and waiting to be caught another day.

—Hannah G. Fernald.

* * *

On the Training of a Father¹

DR. DAVID STARR JORDAN

Chancellor Leland Stanford Junior University

FATHERS are quite as hard to train as boys, and from experience all along the line, I have come to the conclusion that fathers and boys alike will mostly go their own way, in the long run getting "what is coming to them."

But it is in the power of the father to help a boy realize his best instead of his worst tendencies and possibilities. To this end, a father should be sympathetic and patient, helping the development of whatever natural taste or genius a boy may have. Virtue is never negative, and a boy is held from idleness or vice by giving him something better to work at. If a boy has a real love for some study or for some worthy line of work, encourage that. It marks the way out from temptation. A boy needs in his development sympathy rather than financial help. His ideals need strengthening, not his purse. To have money to burn will ruin all those who burn it. It is hard to bring up a boy who is rich and knows that whatever he wants is his for the asking. He is likely to be content with what money can buy, and it cannot buy much that is worth having. It can help in many things, but mere aid is not the thing itself.

The father can promote the plain virtues of sobriety, honesty, tolerance, and kindness. The most effective way of teaching these virtues is to illustrate them in himself—to show how righteousness looks when it is lived. Occasionally a father successfully proves his point by becoming the horrible example, but that is not the best way. Right living can be most effectively taught, not by precept but by practice. And remember always that right living is a positive thing. It is not secured by inhibitions. "Don't, don't, don't" never leads to anything worth while. Instead of saying to boys: "Keep off the

grass;" "Keep out of the dirt;" "Keep away from the slums," indicate better places to go: "This way to citizenship; this way to science, to art; to a worthy profession."

It is worth while to remember that the boy is the germ of what the man is to be. You cannot change his nature much, but you can develop the best in him till it overshadows the worst. The life of a man at forty will be what was in his heart at twenty-one.

And a father may say to his boys something like this, which in one way or another I have said to thousands of boys in this and other countries:

"Your first duty in life is toward your *after-self*. So live that your after-self—the man you ought to be—may in his time be possible and actual.

"Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself.

"What will you leave for him?"

"Will it be a body unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, boy, let him come as a man among men in his time?"

"Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with the devil grass we call wild oats?"

"Will you let him come, taking your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own?"

"Or will you fling it all away, decreeing, wanton-like, that the man you might have been shall never be?"

"This is your problem in life—the problem vastly more important to you than any or all others. How will you meet it, as a man or as a fool? It is your problem today and every day, and the hour of your choice is the crisis in your history."

* * *

Mother o' Mine

THERE are two mothers from the Far West on this railway train, and both are fortunate. One is dead, her body in the baggage car; the other sits in the reservation across the aisle. I know a great deal about these mothers, although I have never spoken a word to either of them.

The one in the baggage car left her home in the East thirty years ago. She was a widow with an only child, a son, who now is sixty and is on the train. He talks much, and is clearly impressed that his words mark him as a man of parts and of rare filial distinction.

It must be difficult for one to measure the reaction which one produces on other folks. Perhaps no self-deception is greater, the trouble being that one thinks

¹ Prepared for the Department of the Interior, Bureau of Education, by the National Kindergarten Association, New York City.

that all people have the same perspective and the same standards of value. Men's eyes may indeed look out upon the identical world, but back of every pair of eyes is a conditioning complexity made up of heredity, temperament, education, and a thousand other factors, big and little. He is an unusual man who can put himself into the place of another and look out of his windows.

Now I do not think that this voluble son who is so fond of himself is less than a wretch. His mother sold her property and placed the money at his use. For three decades she lived in his home, was servant, nurse of his children, the patient, dependable servitor of the household. She cost him a lot of money, he said; but he did not begrudge it because she paid for her keep; they never needed hired help until she became sick about six months ago. The children, five of them, always liked her; and Jim, who is rich, sent her a hundred-dollar Liberty Bond last Christmas. It came mighty near getting away, for she wanted to spend it on some good-for-nothing nieces who had foolish notions about education. But she did not, and it will help pay for the funeral. The man did not care for the money, only the principle of the thing; he had plenty, eight houses in the city and two sizable ranches well located.

Not a tear, not a tremor in his voice — a Pharisee, a wretch, a mean man. The mother in the baggage car is fortunate.

The little woman across the aisle is seventy-eight, the mother of eight children, of whom six are living. Her husband has been gone ten years, and since his death she has lived with a son in the old home, and with the other children as she wished. She is now going to Frank's for the winter; he lives in a warmer climate, and has a steam-heated room for her. A daughter is accompanying her, to see that she gets through with safety and comfort. I am sure she will. She is well clothed, and the meals are brought to her seat. They are good meals, just what she wants, and the daughter reads the daily papers to her. Just now they are laughing together over a ridiculously funny tale in a magazine.

The daughter explains it all to us. The children are married; none are rich, but every one wants mother, "she is such a comfort." And as she goes from home to home, recalling the old days, she collects a debt which each child owes, and increases the indebtedness every moment of her stay.

The person, come to mid-life, who can think of mother without having something take place in the heart, is to be pitied. There are mothers less worthy than their offspring, but they still are mothers, and that carries its significant obligation. Young children are as selfish as brute beasts; they take and take. It's according to nature and necessity. They must take for the simple reason that they have nothing except a receiving capacity. Henry Ward Beecher confessed that all he brought into this world was "the power of suction." Yet selfish babes do give something in return. At your peril tell any mother that her baby is an unmitigated parasite. She knows better; and most fathers do. But a mother's love is the only passion on earth which does not ask anything in return.

A baby in the home is an alchemist, changing a lot of crude ore into fine gold. It transforms a man's habits, makes him a patron of the savings bank, sends him on travels to the land of dreams, changes the tone of his voice, and may even cause

him to become worthy of his baby's mother. Any baby with a fair chance is a revolutionist; it will overthrow the established domestic government, and set up a monarchy. It rules until the next baby comes, when the erstwhile king is deposed to the place of prime minister.

But when a child comes to manhood and has experienced home-making and parenthood, with all the tugs that go with them, he ought to use memory and heart; he ought to realize what happened when he was a babe.

"How sharper than a serpent's tooth
It is to have a thankless child!"

A parent may be able to live without gratitude — wistfully, with a yearning wonder in his eyes, as though he had been struck a blow; but the grown child cannot get on unless he takes his adult years and brings them back in tender recognition to the lives which gave him being. He cannot get on otherwise, as witness the man yonder. He took, and when the time came for giving, he did not give. He took, and because he did not give, he carried with him the selfishness of babyhood. It coarsened and hardened. He missed the fine chivalry of a strong son who is devoted to his mother. He has failed of the graces which mark the gentleman. A great segment of his nature has atrophied; the fairest room in the house has been closed, and he lives contented in the kitchen and basement. His satisfactions of life are base and sensual. I see it easily; but if he had been a dutiful son, I would not have seen it, for it would not have been there. I would have seen what I see in the daughter of the other woman — contentment, cheerfulness, refinement, delicacy, all of the satisfactions of an unapproachable soul.

Possibly it is Dickens who says that it must certainly be somewhere written that the virtues of mothers as well as the sins of the fathers shall occasionally be visited on their children. Great persons bear testimony that they became only what their mothers were before them. As Raphael's Madonnas are but the fixed projections of a mother's love, so the careers of true distinction are but the prolonged shadows of exalted mothers. "On the blue mountains of our dim childhood, toward which we ever turn and look, stand the mothers who marked out to us from thence our life."

The exception proves the rule; for here is this crude man saying that his mother was a wonderful woman, a Christian, wise and generous — yes, "the best mother in the world." Later he may get beneath his words. Maybe she was too near him, too much like the air and water, to be valued; and tomorrow he will learn the worth of what has passed from his life.

One has friends, true and steady as a star; the days would be bitter days without them. One has love of wife and children, beautiful and tender and constant; and there could be no deep joy without it. But there is a quality in a mother's love which is unique and matchless and indefinable. It is because we know it is everlasting. I have seen mothers look for the first time on their babes, and their eyes have alarmed me with their outpoured passion of love — a pledge to the babe that whatever its years might hold, whatever it might become or do, here is a soul and life which, without reservation whatsoever, will cling to it and suffer for it forever. And I have seen mothers pass away surrounded by

grown sons and daughters, and in their eyes was the same look of yearning, inexhaustible love. I cannot understand it, because I am a man; but I can still feel the love that gave me birth and nurture, even though she has been dead these many years.—*Carl Gregg Doney, President Willamette University.*

* * *

Prepare Now for Fall Blossoms

MANY summer flowers hold on till frost, if kept under cultivation and not allowed to be choked with grass. The dead flowers must be kept cut off so that new ones may take their place, and the ground about them must be given a thorough working occasionally if you would keep them in continued bloom.

It is wisdom to plant several kinds of annuals in porch boxes which will be protected by the eaves of the house. In this way I have flowers after the blossoms in the garden are frost-killed. The seed should be planted in May so that the full blooming season will not be reached too early in the summer.

While a few of the hardy summer flowers may be helped to bloom all through the fall, there are several late-blooming plants which will not mature before September, such as the hardy chrysanthemum, dahlia, and cosmos.

For many years the chrysanthemum was the queen of autumn gardens, but of late years the dahlia has made such brilliant advances that it is now truly the most satisfying of all fall flowers. It is very easy to cultivate, coming from seeds, cuttings, or roots. Seeds, though producing beautiful flowers, seldom come true, so roots or cuttings are the surest means of getting pure stock. Many experienced gardeners prefer green plants to dormant roots. Seeds planted in May will produce large flowers by fall, as will roots or cuttings.

In planting the roots, a single tuber will produce a strong plant, provided it has two or more eyes. It is important that the roots be divided each year, as they multiply very fast and will deteriorate if not given room to expand. Dahlias should be planted in the open ground the last of May or the first of June. This shortens the growing season before blooming time and produces more blossoms. Dahlias are not particular as to soil, but thrive in heavy loam and sand if they are well fed and cultivated. They love the air and sunshine, and should be planted where they will receive both. Well-rotted stable manure is the best fertilizer, but bone meal is a good substitute if the other is not available. Dig into the ground deep, and work the fertilizer well into the soil.

Dahlias do best in beds planted to themselves, though they can be made to bloom successfully if planted as a background to beds of shorter stemmed flowers. Dahlias are not graceful plants; therefore if your space is limited, it may be an advantage for beauty's sake to plant other flowers in the same beds with them.

Place the roots three inches apart and plant them four inches deep. When the shoots appear, remove all but two or three of the strongest. There is a difference of opinion as to whether to tie the plants to stakes or not; but if stakes are used, have them tall and strong, and tie up the branches as they grow, with cotton strings, broad enough not to cut the stems. In dry weather dahlias must be watered, not sprinkled. Two or three times a week give a

copious supply of water directly around the roots. When dry enough, the ground should be stirred to prevent baking. Lawn clippings are fine as a mulch, and can be spread over the bed to the depth of one or two inches to hold the moisture in the ground. When the plants begin to show buds in the fall, a stimulant should be applied. Use bone meal and nitrate of soda, mixing four parts of bone meal to one of nitrate of soda; spread a handful around each plant every two weeks. This will greatly improve the size, quality, and color of the blossoms.

It is almost impossible to keep up with the varieties of dahlias, as new ones are developed each year, and many others lost. This is due to the popularity of seedlings, which possess some of the qualities of the parent stock but are never just the same. This also accounts for the many new names in the catalogues, as each grower wishes to present something exclusively his own. Following are a few names that are found in most catalogues:

Souvenir de Gustave Douzen—Immense flowers, pure red.

Le Grand Manitou—Large, white striped with violet, sometimes solid violet.

Geisha—Rich combination of scarlet and gold, with yellow center.

Salome—Lovely shade of apricot.

Hortulanus Fiet—The most delicate shade of shrimp pink, tipped with gold.

Yellow Colosse—Perfect form; pure primrose yellow.

Souvenir de Masadidik—An ideal peony dahlia, light salmon-orange.

A small town garden grew one hundred dahlias from seed and yielded fifty dollars in blossoms. This is a suggestion to those who might wish to make money out of flower culture.

Either chrysanthemums have lost much of their fine appearance and hardiness, lessening their value for the garden border, or the wonderful show flowers of the florists overshadow them to such an extent that we do not hold them in regard as formerly. But the fact that they withstand the frost and are the very last flowers to leave the garden, should make us determined to rehabilitate them in our affections and make an effort to improve their quality by cultivation.

We can always improve the quality of our flowers by proper feeding and pruning. If one prefers size to quantity, pick off buds as they appear, leaving only a few to develop. The most common are white, but they are to be found in tones ranging from red to mahogany, clear yellow to orange, and rose to purest pink. There are varieties that have the tiniest blossoms, and the little button kinds, all in autumnal colors, that gleam out among the dying branches of the summer flowers.

Hardy chrysanthemums can be bought from florists or nurseries, but an inexpensive way is to get a large clump from a garden—perhaps from a neighbor. A clump divided will make several plants that can be set out in May or June in the open ground, and they will grow at once. Also they will easily come from cuttings, which can be made from the tender wood and rooted in sand. These will grow fast enough to bloom in the fall. The plants should be given care during the summer and not be permitted to be crowded out by other flowers; they should be pinched back occasionally to produce new branches. A larger bush is made in this way and more flowers

produced. Chrysanthemums will grow in any good garden soil, but a tablespoonful of nitrate of soda worked into the ground near the roots will quicken the growth and produce finer flowers. After planting, keep the ground loose and free from weeds by occasional stirrings. After this the only worry will be visits of the aphides, both green and brown. Should they infest the plants, dust with snuff or spray with some decoction of tobacco.

Among the lesser fall bloomers, which will make effective groups of color, are the Michaelmas daisies (hardy aster). They are little better than weeds in their original state, and grow as vigorously, so if you are fortunate enough to secure a bush you can have a whole hedge in a short time. They are to be found in many localities, and have only to be brought into the garden and acclimated to be considered a thing of beauty, when on their native heath, they are hardly noticed. In a small garden, one or two bushes will be enough. The foliage is very pretty, and is not objectionable in the fence corner or border during the summer. The aster pays well for the space granted it when other flowers are gone.

Last year I planted the vivid gold Klondike cosmos instead of the paler shades, and with wonderful success. While they do not last well when cut, the plants made a brave showing in the garden after all the other hardy flowers had died. They require no cultivation, and a ten-cent package of seed will plant a ten-foot row.

Like the blessings that are appreciated as they take their flight, fall flowers are the best beloved.

—Elsie Morris, in *Today's Housewife*.

* * *

WANTED!

WANTED—young Christians who're willing to fight,
Clad in God's armor, with swords gleaming bright.

Wanted—young Christians whom no foe can affright,
To join in the ranks of our King.

Wanted—young Christians who'll enter the fight,
Noble young Christians who'll dare to do right;
Stalwart young Christians who'll strive with their might
To further the cause of our King.

Wanted—young Christians who're always true blue,
Who always are willing to side with the few.
Come on, young friends, for our Leader needs you
To fight in the ranks of our King.

Wanted—young Christians who're healthy and strong,
Who never will shrink, though the battle be long,
But fight 'neath the banner of truth against wrong
For the sake of their Master and King.

Wanted—young Christians for Jesus to go,
Gallant young Christians who'll face any foe,
Earnest young Christians with their hearts all aglow,
To enlist and fight for the King.

Wanted—young Christians who'll stand firm and fast,
Plucky young Christians who'll stand to the last.
Wanted—young Christians, till the battle is past,
And vict'ry is claimed for our King.

Wanted—young Christians to give up their all;
Brave young Christians to respond to the call
To go and rescue the wounded who fall,
And bring them to Jesus our King.

Wanted—young Christians when the battle is done;
Wanted—young Christians when the vict'ry is won,
To step from the ranks and receive the "Well done"
From the lips of Jesus our King.

—Adapted.

The First Book of Samuel

(Continued from page 11)

had most to fear, and yet whom he loved with a wonderful love, "passing the love of women." The friendship of David and Jonathan was very beautiful and touching and has become for all time the supreme model of a true, pure, unselfish, generous, brotherly friendship.

In David we see a star of the first magnitude, whose brilliance was a wonderful foregleaming of Him who said, "I am the root and the offspring of David, and the bright and morning star." As his life is presented to us in full in the second book of Samuel, in First Chronicles, and in the Psalms; and as we shall consider him in closer detail when we come to the study of these books, it is unnecessary to say more of him here. In passing, let it be simply noted that it is as king-elect we view him in this book, anointed privately by Samuel, slaying Goliath, playing before Saul, fleeing in peril for his life to the Philistines, gathering about him a band of outlaws whom he quickly subdued to order and to allegiance to himself, sparing the king, living a life of hardship and affliction that suggests the rejection and humiliation of the Son of David before he was exalted. In all his checkered experiences this man of God was being prepared for the higher trust soon to be conferred upon him, patient, generous, persevering, skilful, ready for emergencies, magnanimous,—the master spirit of his time.

Only the outward life of this remarkable servant of the Lord is presented in the historical books of the Old Testament. In his psalms David has frankly revealed his whole heart. They are inspired poems, devotional in character, many of them containing striking prophetic passages, but all of them arising more or less directly out of the experiences of his own life. Hence it becomes of unusual interest to read them in their ascertained historical setting.

Without being too dogmatic as to the accuracy of their assignment, it will be found that a new and most revealing light will be thrown upon both the history and the Psalms if they are read in their mutual interconnection, as indicated in the accompanying diagram.

The full value of this so-called "first book of Samuel" will then appear in a clearer light. It will be seen that the ultimate purpose of God in the establishment of his government upon the earth could be executed only through a man whose heart was perfect toward him, and who, despite the checkered nature of his earthly experiences, was ever loyal to his Lord, and so an illuminative type of the greater *Man, Christ Jesus*. What David was enabled to accomplish in symbol and foreshadowing, the Son of David shall do in ultimate and glorious reality.

* * *

MIDSUMMER

THE world is in its splendor of a lavish, fair outflowing,
And in the idle valleys the dreams are thick and sweet,
While every wind from golden west and purple south is showering
The petals of the roses all about our gypsy feet.

In every glen and dingle, in every poppied meadow,
Is upgathered all the ripeness and the sweetness of the year;
All the hills are drunk with sunshine, all the wood ways
pranked with shadow.

O, the best that ever artist limned or poet sung is here!

—L. M. Montgomery, in *Outing Magazine*.



THE WORLD-WIDE FIELD



THE KANSAS WORKERS' MEETING

ONE of the most spiritual and enthusiastic meetings the writer has had the privilege of attending so far this year was the Kansas workers' meeting, which convened at Topeka, April 5-8. Practically all the workers were present, and entered heartily into the task of laying plans to solve the problems confronting them in that great State. Within the bounds of the Sunflower State reside approximately one fiftieth of the constituency of this denomination. With its 3,000 members and 800 young people, 400 of whom are above the eighth grade, it is indeed a great field of opportunity.

Elder B. G. Wilkinson, the president, brings to this field the valuable experience that is his, which has extended over a period of years, the last ten of which were spent in the Columbia Union. He has associated with him a loyal corps of workers, and the lively way in which affairs moved off in this meeting encourages us to believe that there are bright days ahead for the work in that field. Results are obtained with greater difficulty in these territories of magnificent distances than in some fields. Elder Wilkinson said that at times he has spent three nights on a train and then worked in the daytime. But for the care and support of our heavenly Father, surely our workers could not stand up under such a strenuous program.

The Departments

Interesting reports were rendered by the departments. Brother F. I. Mohr, of the tract society, rendered a brief but interesting report. Sister Faye Eagle rendered an excellent Sabbath school report, and Dr. F. C. Dean, the medical secretary, told of the prosperous condition of the sanitarium at Wichita.

Educational and Young People's Work

Sister Ernestine Hochshorner, the educational secretary, and Brother W. E. Neff, the Young People's Missionary Volunteer secretary, gave most interesting and profitable reports concerning the work of the church schools and that of the young people's societies. Sister Hochshorner made a very earnest plea that more attention be given to building up the church schools and that the needs of the teacher be more carefully studied. Her earnest words met with a ready response in the hearts of the workers, and many words of appreciation were spoken of the work being done by the church school teachers in Kansas.

Brother Neff gave the following interesting comparative report of six churches in the conference, three of which have had church schools and young people's societies, and three of which have had none. Care was exercised to select churches of about the same membership and, as nearly as possible, churches that have the same advantages in crop and stock raising. This report is for the fourth quarter of 1919.

Churches Having No Church Schools and No Missionary Volunteer Societies

Membership	Tithe	Total Tithe and Offerings for All Purposes
64	\$653.37	\$1,168.05
52	305.90	594.85
35	137.24	332.36
151	\$1,096.51	\$2,095.26

Churches Having Church Schools and Missionary Volunteer Societies

Membership	Tithe	Total Tithe and Offerings for All Purposes
71	\$1,055.81	\$1,864.45
65	2,441.89	3,324.06
22	989.08	1,462.25
158	\$4,486.78	\$6,650.76

The difference in membership in these two groups is only seven, but the tithe of the church school and Missionary Volunteer group is more than four times as much for the same period as that of the other, and the total offering is more than three times as much for the same period. This striking comparative report indicates that the blessing of Heaven in a special way rests upon the churches that plan to save the children and youth.

Surely there is no greater work than that of training our children in the right way, for they are the hope of the church. Great responsibility rests upon the teachers in these schools. These are days of great temptation to our faithful teachers, as well as to other workers in the movement. Wages in the world are high, and when we are struggling to make our smaller pay reach the high prices, we are sometimes tempted to take up more remunerative work; but let us remember the lesson to be learned by comparing the above groups of churches. There is a God in heaven who has appointed us our places in this great work, and who will reward us sufficiently here to live, and in the world to come give us that which is beyond anything that we can either ask or think.

Home Missionary Department

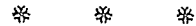
Brother W. F. Surber, the home missionary secretary, is thoroughly interested in his work, and plans were laid for a rapid development of the laymen's missionary movement in Kansas. All entered enthusiastically into a discussion of how quickly to organize and train the rank and file of the membership, that they may rise up and with the workers and church officers finish the work. Resolutions were unanimously adopted urging that immediate steps be taken to organize every church in the conference; that regular monthly field days be observed in all churches; that weekly meetings of the missionary societies be conducted in all churches; and in order that the church elders might be able to cooperate intelligently in this campaign, it was voted that at the earliest possible date the church elders should be called together for the purpose of studying how to make each of these churches a real missionary center.

Special Help Rendered

Prof. C. L. Benson, dean of Union College, and Prof. D. D. Rees, educational and young people's secretary of the Central Union, rendered special help in connection with the meeting. Brother Ernest Lloyd, of the Pacific Press, stayed a few hours to tell us about the progress being made in the special *Sigms* campaign.

The meeting was such as will long be remembered by those who had the privilege of attending. The plans enthusiastically adopted in this meeting will undoubtedly mean a new era in the history of the work in that field. May Heaven's richest blessings rest upon the officers, workers, and laymen of the Kansas Conference.

C. V. LEACH.



GLEANINGS FROM THE FIELD

A NEW Sabbath school has been organized at Maricopa, central California

ELDER A. L. MILLER reports the baptism of seven persons at Ottumwa, Iowa.

SIXTEEN new believers were baptized at Rochester, N. Y., on a recent Sabbath.

ELDER A. F. PRIEGER reports the baptism of three persons at Cedar Rapids, Iowa.

TEN young people, students in the Mount Vernon (Ohio) Academy, were baptized recently.

THIRTEEN new members have been added to the North Philadelphia (Pa.) church by baptism.

NINETEEN new believers were recently received into the Springfield (Mo.) church by baptism.

TWELVE persons were baptized by Elder N. S. Ashton, at Bowling Green, Ohio, a few weeks ago.

ELEVEN persons were baptized a few weeks ago in Chicago, Ill., uniting with the 46th Street church.

Two new Sabbath schools were organized recently in the Northern New England Conference, one at Franklin, N. H., and another at Amherst.

AS the result of meetings conducted in Paterson, N. J., by Elder O. O. Bernstein, eighteen have signed the covenant, and a number of others are studying, preparatory to taking this step.

ON Sabbath, May 1, Elder E. F. Collier baptized seven persons, who united the same day with the First Church at Wilmington, Del. This is a total of thirty that have been added to this church since Elder Collier came to Wilmington a year ago.

EASTERN NEW YORK is to have an academy. It will be located at Clinton, about nine miles from Utica. The school farm of eighty-five acres is in a splendid state of cultivation. A strong faculty has been secured, and plans are being laid for opening school in the fall.

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
MATILDA ERICKSON ANDROSS, Asst. Secretary
MEADE MACGUIRE }
C. A. RUSSELL } - - - - - Field Secretaries
J. F. SIMON }

THE PRESENT WORLD OUTLOOK

NEVER before in the history of this world have there been such tremendous consolidations and federations of religious organizations, as have taken place during the last year. A new interchurch organization has been formed under the name, "The United Churches of Christ in America," and another, "Interchurch World Movement." The aim of these organizations is ultimately to form an "organic union" of all the "evangelical churches in the world." Some thirty Protestant denominations have already signified their intention of uniting with the "World League of Religions."

One of the reasons given by the Interchurch Movement for a national and international consolidation of religious forces under the leadership of "a Supreme Council" is "to secure better Sunday observance through national and State laws." Another reason given for creating this great ecclesiastical combination is to bring influence to bear upon State legislatures and the Federal Congress concerning certain reform measures which are fostered by the churches composing this union. In our judgment, there is considerable danger in a mighty church federation which aims to bring about social and political reforms through the organized and concerted influence and force of overwhelming numbers. When church organizations combine for the purpose of establishing a preponderance of influence to overawe the minority and to compel political recognition and legal sanction concerning religious mandates on the part of civil authorities, it is high time that the friends of human rights and religious freedom sound a warning note. The outlook is ominous.

The United States Senate saw this danger when it reported adversely on the first Sunday bill introduced into the Senate and fostered by a large number of churches, in 1829. The Senate Report reads:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

We need not fear any longer the tyrannies of kings; as John Fiske says, "They have come to be as spooks and bogies of the nursery." But our grav-

est dangers are the new and mighty combinations of power which are ostensibly working along laudable lines but which do not know how to apply the power. The danger lies in the temptation to abuse the power when opposition presents itself.

The history of other nations in the past, affords striking illustrations of the abuse of power when presumptuous and arrogant ecclesiastical combinations operated upon the political institutions of the land and compelled all citizens to conform to the rules of the church ritual under duress of civil law. The thirteenth chapter of the book of Revelation, under the symbol of "the beast" power, outlines a life-and-death struggle of twelve centuries between an all-powerful church and "the martyrs of Jesus." This persecuting church had arrogated to itself all power and authority in heaven, earth, and hell, and the super-head of this great ecclesiastical machine wore a triple crown, signifying that he was supreme and absolute monarch of all souls in all three places. The time came when that power was sent into captivity and robbed of its temporal dominions.

But the same chapter informs us that after "the beast" is sent into captivity at the end of 1260 years of supremacy, another power is to arise, known as "the image to the beast," which is to exercise "all the power of the first beast before him, . . . whose deadly wound was healed."

In this mighty world-wide combination of the Protestant churches, we can readily see how the latter part of the thirteenth chapter of the book of Revelation may meet a literal fulfillment, if this "World League of Religions" joins hands with the civil rulers to Christianize the world by carnal means and civil laws.

As we see this great church power growing and operating upon our political institutions, and encroaching upon the rights of the individual conscience, while fostering Sunday laws and other religious measures, what is our duty relative to such a movement? Shall we throw up our hands in despair and say: "Who is able to make war with him?"

In the Scriptures we are exhorted to meet this great issue and to warn the whole world against the worship of the beast, and his image and the reception of the mark of the beast. The *Liberty* magazine is boldly sounding a warning message and is pointing out the danger signals all along the way. Those who are reading the regular issues of *Liberty* are well informed and amply warned as to what is coming.

Every young people's society should be a booster for *Liberty*. They should place a copy in every public library, church library, and school library, also organize a *Liberty* magazine club to sell at least fifty copies each quarter. A bundle of fifty copies of any issue will be mailed to each Missionary Volunteer Society for three dollars.

The *Liberty* magazine now retails at fifteen cents a copy. If four or more subscriptions are sent in at one time, the magazine can be obtained at twenty-five cents for each individual subscription, to separate addresses. The Religious Liberty Department depends upon every Missionary Volunteer to do his duty in the great cause of religious

freedom, and to assist in the circulation of the message-filled magazine — *Liberty*. Let us uphold the standard of freedom by organizing a *Liberty* club now — pledging ourselves to take and dispose of fifty copies each quarter.

C. S. LONGACRE,
Sec. of Rel. Lib. Dept. of Gen. Conf.

Home Missionary Department

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

ANIMATED FIGURES

We present to the readers of the REVIEW the report of the layman's missionary movement for the first quarter of 1920. We invite you to give careful study to this report, for these figures represent the work of more than 22,000 laymen throughout North America, and the result is 609 new converts to the message.

Six New Churches of One Hundred Members Each

We would emphasize the fact that as a result of the work done by home missionary workers in their own neighborhoods, 609 souls came into the message — enough converts to organize six new churches of one hundred members each. The spirit of prophecy urges that "wherever we see work waiting to be done, we are to take it up and do it, constantly looking to Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus." — "Testimonies for the Church," Vol. IX, p. 32. This report proves that when effort is put forth, souls are won to the truth.

Reporting Membership

It is encouraging to note that there is a slight gain this quarter in the number of members reporting. We are glad to see this gain, for it indicates that more of our people are awaking and arising to the great opportunity of the church in this hour. Why should not our lay workers in this movement report their efforts and results just as do our conference workers? Had our conferences no reporting system, we should know little or nothing about this world movement. But for the reporting system and the faithfulness of the 22,000 workers, we should know little or nothing of what this layman's missionary movement is accomplishing. We should not know if our efforts were worth while or not. But from this report we know that the efforts of the laymen do bring results, and we are encouraged to go on.

The Hope of the Church

The hope of the church will be realized in this generation, and in connection with a great forward movement on the part of all God's people. "There is work for every pair of hands to do." God has appointed to every man his work, and as every man takes hold of the work in his appointed place, God pours out upon his people the latter rain.

Comparative Summary of Home Missionary Work in North America by Unions, for Quarters Ending Mar. 31, 1920, and Mar. 31, 1919

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
Atlantic																				
1920	8,771	1,645	5,278	1,882	15,603	4,995	4,105	50,480	110,354	23,219	4,464	7,988	40,115	15,925	4,129	4,340	2,475	106	\$1,575.77	34
1919	8,503	1,319	5,389	1,962	22,021	4,015	3,298	64,192	80,199	26,067	4,603	6,103	62,159	11,637	3,531	2,559	1,162	49	2,989.89	30
Central *																				
1920	11,468	1,291	3,485	1,419	9,319	5,564	1,732	8,005	79,685	4,875	6,445	2,761	21,619	11,072	3,172	6,933	1,063	78	1,732.24	25
1919	10,724	2,977	5,925	2,536	10,843	2,859	3,958	14,580	741,266	7,129	6,520	2,435	25,642	34,920	4,971	5,209	1,774	144	1,391.29	28
Columbia																				
1920	10,904	3,397	7,746	3,869	16,677	5,656	2,507	45,797	124,197	19,607	5,617	6,748	37,481	26,056	5,262	7,749	2,970	102	3,801.29	79
1919	10,399	2,690	6,376	2,800	15,722	5,096	3,005	56,806	98,306	16,066	6,482	13,677	81,005	18,497	14,087	5,918	1,994	242	2,048.97	160
Eastern Canadian																				
1920	1,578	166	377	138	588	171	102	2,287	4,656	5,084	242	54	22,068	1,041	210	217	136	2	74.38	..
1919	1,484	266	603	297	1,341	318	187	5,741	7,434	1,606	523	41	10,319	1,669	310	279	157	3	52.27	9
Lake																				
1920	13,948	5,487	8,616	3,575	21,279	6,853	3,547	43,670	168,435	21,855	9,547	3,781	42,020	48,984	7,881	8,407	3,753	118	3,908.10	116
1919	13,702	4,758	9,556	3,324	26,890	7,605	4,368	37,469	206,501	10,693	11,051	2,514	92,220	32,178	7,514	5,808	2,133	114	1,938.36	98
Northern																				
1920	8,606	2,393	3,835	1,858	5,571	1,860	2,055	14,660	85,441	5,145	4,241	1,541	42,568	15,350	3,407	1,636	3,106	79	2,730.61	55
1919	8,216	2,139	3,905	2,355	6,425	3,668	13,550	14,929	68,365	14,000	4,827	2,154	41,274	14,697	3,496	1,968	851	..	2,104.29	71
North Pacific †																				
1920	11,131	486	2,230	972	5,728	858	2,294	12,254	72,378	2,338	1,576	137	10,754	8,290	1,556	1,591	557	18	1,152.25	9
1919	11,005	813	1,534	613	4,330	957	589	3,580	31,107	2,553	1,748	409	7,140	4,752	1,228	1,247	465	90	519.99	9
Pacific																				
1920	13,753	3,069	5,384	2,118	12,831	3,928	3,450	31,465	177,039	5,475	5,545	5,403	78,333	18,831	5,110	3,555	1,972	79	4,207.18	148
1919	13,803	1,004	3,005	1,102	6,539	1,779	3,008	9,026	89,274	2,900	4,223	2,178	38,613	7,879	2,648	1,528	1,164	126	2,637.27	60
Southeastern																				
1920	5,057	1,367	2,698	1,431	7,611	2,642	610	8,690	29,394	3,419	2,358	1,160	8,693	8,893	1,761	2,204	809	23	890.31	60
1919	4,412	1,668	2,279	1,397	8,777	3,112	605	21,127	61,933	12,206	3,655	1,946	12,211	13,628	1,617	3,296	1,429	118	690.74	51
Southern ‡																				
1920	3,673	1,711	6,043	4,115	14,097	5,287	748	18,091	102,462	13,266	3,466	1,651	18,507	13,039	2,926	2,970	1,435	326	1,789.99	71
1919	3,417	635	999	753	2,166	1,080	1,869	2,464	5,179	1,838	2,873	1,501	4,664	2,820	2,175	3,601	740	381	87.88	36
Southwestern ||																				
1920	4,542	625	1,767	922	3,132	998	1,064	4,171	45,864	3,993	1,202	466	9,340	3,974	894	490	267	14	656.89	8
1919	4,506	655	924	383	2,254	1,008	142	1,837	12,520	1,530	1,366	183	3,051	3,389	828	1,431	446	49	157.02	9
Western Canadian																				
1920	3,219	692	1,762	684	3,875	1,332	362	4,730	50,521	1,754	981	681	13,063	2,851	614	314	213	9	992.30	4
1919	2,969	495	1,369	512	2,332	845	320	2,298	17,227	1,039	995	479	21,023	2,686	283	449	154	..	294.70	2
Totals, 1920	96,650	22,329	49,221	22,483	116,311	40,144	22,576	244,300	1,050,426	110,030	45,684	32,371	344,561	174,306	36,922	40,406	18,756	954	\$23,511.81	609
Totals, 1919	94,440	19,419	41,864	18,498	109,640	33,242	34,899	234,049	1,419,311	97,625	48,881	40,620	491,371	148,452	42,688	30,734	12,469	1,326	17,139.22	563
Gain	2,210	3,910	7,357	3,985	6,671	6,902	.....	10,251	.....	12,405	.....	.....	.....	25,854	.....	9,672	6,287	.....	6,372.59	46
Loss	.....	.....	.....	.....	.....	.....	12,323	.....	368,885	.....	3,197	8,249	146,810	.....	5,766	.....	.....	372	.....	..

Reporting membership, 1920, 23 per cent.

Reporting membership, 1919, 20½ per cent.

* For fourth quarter, 1919. No report received for first quarter, 1920.

† Three conferences only reporting; two of these conferences include reports for fourth quarter, 1919, and first quarter, 1920.

‡ Entire report includes fourth quarter, 1919, and first quarter, 1920.

|| Three conferences only reporting, and all for fourth quarter, 1919. No report received for first quarter, 1920.

Summary of Home Missionary Reports Received from Foreign Fields for the Year 1919

FIELD	Highest Membership Any Quarter	Largest No. Reporting Any Quarter	Letters Written	Letters Received	Missionary Visits	Bible Readings or Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
Australasian Union †	7,164	11,887	5,278	54,977	6,690	844	119,508	191,847	4,273	6,472	2,121	136,167	60,168	1,194	1,515	8,953	60	\$15,592.83	28	
British Union †	3,613	4,803	1,688	8,688	2,016	203	134,088	22,329	2,098	2,583	1,940	87,036	12,599	1,104	1,515	639	16	68.78	42	
Chosen Union *	928	87	39	1,485	322	5	27	88	163	147	7,909	74	74	.....	.....	.....	28	16.77	33
South African Union †	2,492	2,712	1,080	26,999	4,794	4,727	18,291	47,285	5,705	843	8,138	98,126	5,498	1,402	2,565	3,075	23	615.61	88	
Malaysian Union *	321	200	50	195	21	150	93	103	80	9,728	41	16,040	115	11	3	.....	.....	.....	.....
Philippine Union †	1,500	900	950	1,732	2,300	360	2,800	1,900	2,030	1,500	900	18,000	2,570	390	2,353	418	.....	105.00	133
Latin Union (Spain) *	162	80	215	1,173	769	35	1,003	1,125	57	92	118	1,526	383	.....	274	125	.....	.....	8
South Asian Division:																				
India †	732	542	171	1,155	541	176	1,280	4,072	264	250	127	1,766	413	.....	.....	.....	100	.....	3
South American Division:																				
Austral Union †	2,504	2,421	1,244	6,932	4,949	940	78,031	43,332	2,551	2,448	2,932	28,183	5,641	1,949	6,116	2,359	165	857.84	62	
Brazilian Union †	2,030	870	508	7,426	6,241	365	21,069	1,829	1,448	954	780	3,505	1,380	441	593	693	6	124.59	73	
N. Brazil Union †	905	228	293	3,351	3,040	113	18,915	634	188	247	416	5,012	212	72	212	245	47	3.19	20	
Inca Union †	2,219	614	250	6,415	1,083	338	2,352	1,727	672	214	536	5,769	2,244	193	1,116	1,469	10	47.07	114	
South Caribbean Conference †	1,381	1,439	875	11,156	3,569	105	4,919	4,167	2,280	1,220	1,177	3,384	13,012	875	1,841	1,285	82	102.42	95	
West Caribbean Conference †	816	762	409	5,339	2,423	82	7,110	5,714	1,827	847	667	6,566	4,098	731	1,007	528	.....	444.94	12
Miscellaneous Missions:																				
Bahamas †	22	142	90	48	55	.....	3	145	31	23	20	10	103	23	90	23	.....	.....	.....
Bermuda †	50	47	10	103	29	12	8	325	46	51	3	5	35	2	48	.....	.....	.....	.....
Guatemala †	22	8	11	703	444	1	167	112	.....	55	.....	222	263	8	127	117	.....	8.00	.....
Hawaii †	224	1,468	158	3,663	1,180	60	1,987	4,439	1,295	253	.....	8,250	1,076	1,270	92	34	.....	142.55	34
Haiti †	541	286	989	8,560	7,973	28	1,899	2,691	562	961	496	817	9,786	348	4,707	820	8	187.23	45	
Honduras *	300	82	22	860	6	.....	68	593	133	10	4	29	183	94	62	28	.....	55.10	.....
Porto Rico †	352	2,700	2,193	16,162	15,165	474	2,236	10,322	1,708	1,166	4,195	32,473	13,501	825	474	3,921	51	148.28	15	
Totals	.....	33,018	16,070	166,310	69,610	9,018	405,854	344,834	27,411	30,064	24,671	465,995	133,517	143,275	23,195	19,332	474	\$18,607.44	717

"When the church accepts its God-given work, the promise is, 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.' Christ is our righteousness; he goes before us in this work, and the glory of the Lord follows. All that heaven contains is awaiting the draft of every soul who will labor in Christ's lines. As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven." — *Id.*, Vol. VI, pp. 267, 268.

C. V. LEACH.



AROUND THE WORLD

THE third angel's message is to be preached to "every nation, and kindred, and tongue, and people;" and when Jesus comes, there will be found souls waiting for him among all peoples of the earth. Should Jesus come today, there would be a happy meeting, as the saved of the nations would arise to greet him in the air. These honest-hearted souls are scattered over the earth that, in God's providence, they may witness to the saving power of the gospel of Jesus Christ.

Waiting and Working

These faithful ones are not only waiting for their Lord's return, but they are working to the end that the day may be hastened, as the accompanying report from the foreign fields for 1919 will show. Please note that out of a membership of 28,273 in the fields reporting, 5,140 reported. Thus their reporting membership is 18 per cent. This is 5 per cent less than the reporting membership of this country, which, considering the conditions existing in foreign fields, is very good. Some of the fields have made an especially good showing. The Malaysian Union reports 62 per cent of the members at work; the Philippine Union, 60 per cent; Haiti, 53 per cent; West Caribbean Conference, 50 per cent; Porto Rico, 47 per cent; Hawaii, 45 per cent. Note also that the missionary endeavor of these laymen in foreign fields has not been in vain. The number of conversions reported as a result of their work is 717.

We are much encouraged by these reports, and anticipate that they are the beginning of a great laymen's missionary movement around the world.

In this connection we wish to express our appreciation of the co-operation of the home missionary secretaries in these fields who are carrying forward this work. Many of these men not only carry two or three lines of departmental work, but all the different lines that are being encouraged. May the Lord raise up workers, and put it into the hearts of his people to provide the means to

* One quarter. † Two quarters. ‡ Three quarters. § Four quarters.

finish the work quickly in the world field.

Need of Our Churches

The great need of our churches is pointed out in Volume IX, page 117:

"That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church, talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."

C. V. LEACH.

* * *

SPECIAL PRAYER

Sunset Vespers, Sabbath, June 26: Colored Schools at Home and in Mission Lands

It is appropriate that we place on our prayer list the interests of the institutions devoted to the training of young people to carry the gospel to the colored race at home and abroad. The financial support which on this date has been passed on through the channel of the Sabbath schools will be greatly augmented by a strong volume of prayer ascending from Sabbath-keeping homes at the closing Sabbath hour.

Pray for the work at Oakwood Junior College, situated near Huntsville, Ala. This is the only advanced school we have for the colored people, and it is destined to do a great work in training men and women to labor among the 12,000,000 Negroes in this country. Since its establishment in 1895, this school has made steady advancement, and its work has been of a strong, uplifting character. The special providence of God has been manifested in many times of perplexity and emergency, and the Spirit of the Lord has led many young people to its doors, blessed them in their studies, and guided them on out into needy fields. The young people of the colored race show great determination to get an education, and they endure hardships and overcome difficulties which many white workers never experience. They are persevering in their efforts to carry the gospel into the homes of their own people. Our offering will help to provide the additional facilities which are so greatly needed; our prayers will strengthen the workers.

Remember also in special prayer the West Indian Training School, at Mandeville, Jamaica, in charge of Prof. and Mrs. C. B. Hughes, who recently severed their connection with the Battleford Academy, Saskatchewan, Canada, to devote their lives to this needy field. They report that "our young people in this place have the same eager desire for training for God's service that our young people in other places have. As there has been no school in this field, there is great lack of trained laborers which only the school can supply." The director of education in Jamaica, when told of the principles and plans of our school, expressed his appreciation by saying: "That is real missionary work of the kind that Jamaica very much needs. I shall watch with much inter-

est the development of your school." Pray that this school may be a beacon light for the truth, and that God's prospering hand will rest upon teachers and students.

Prayerful interest should also extend to the outschools of Africa, which have proved to be the most effective means of reaching the natives. There are a large number of these schools in Africa, and the following paragraph, written by Elder E. E. Andross, who has recently visited them, gives us a mental peep into one of them: "In establishing these outschools, the consent of the native chief and the British educational commissioner is first obtained. Then a central location that will accommodate several villages is chosen; a rudely constructed building made of poles, plastered with mud, and covered with a grass-thatched roof, is hastily erected; and school is begun. Children, young people, and parents (often mothers with babies on their backs) sit together on poles supported by forked stakes driven into the ground, and seem perfectly contented. All the furnishings are of the most primitive type, but the results of the work done are usually the most gratifying. The word of God daily studied and portions of it committed to memory by the students, adds its force to the other mighty agencies all working to one end. . . . It was my privilege to assist in the baptism of 132 persons who had come from the gross darkness of Africa's heathenism, the outschool being the chief human agency employed in their conversion." Let all remember our faithful missionary teachers in these African outschools.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOHN - - - - - Assistant Secretary
SARAH E. PECK, Asst. Elementary Education

SCHOOL NOTES IN SOUTH AMERICA

In company with Elder Charles Thompson and Prof. J. L. Shaw, I left Cristobal, Canal Zone, on the S. S. "Aysen," February 16, for Valparaiso. The only unusual occurrence before our first stop in Peru, was, for me, the "thrill" of crossing for the first time that imaginary line running due west from Quito, Ecuador, known to us boys from childhood as the equator. How hot I expected it to be, and yet how cool and pleasant it was! It was hotter crossing the Gulf of Mexico. The reason is not hard to find. The Antarctic current sweeps up into equatorial regions not far off the west coast of South America and tempers the heat as the Gulf Stream tempers the cold for the British Isles and Norway.

Our ship was scheduled to stop at Buenaventura in Colombia, Guayaquil in Ecuador, and Payta in Peru, but owing to quarantine for yellow fever, we passed them by. On entering our cabin in Cristobal, we read a notice on the wall to search the corners of our stateroom for mosquitoes that might be hiding there to give us a yellow fever greeting. We found none, and were glad our boat did not stop at the infected ports.

Our first stop was at Etén, Peru, to take on 500 tons of sugar. Our next was at Pimentel for a like purpose. Between these ports we saw the sister ship to the "Aysen" fast on the rocks with her "back broken," as the sailors say, where she went on the rocks last May. We next stopped at Salavery, Peru, which is the port to Truxillo, a city of some 20,000 inhabitants, a little farther inland. We did not go ashore, but at Salavery we met our first South American Seventh-day Adventist, the first fruit of our first school in South America, in the person of Brother Ignacio Kalbermatter, a preacher who was holding an effort in Truxillo alone, preaching every night. He was formerly a student in our Argentine school in Camarero. He came on board to visit us, bringing with him one of his converts, Brother Eugenio Rodriguez.

To one who was on a thirty-four days' journey, chiefly on an educational mission to the "Continent of Opportunity," it was indeed gratifying to see this fruitage in laborer and labor of our oldest and hitherto largest school in this vast field. It is an earnest of more and better things to come. Without the school to establish and develop the work of the preacher, much of the potential fruit of his labor is lost. This is especially true of the mission field, where the laborers are few and the believers much scattered and little visited. At the present writing (April 12) I have seen but little of this great continent — two weeks at Buenos Aires, four days in Camarero, four days in Alto Paraná on the border of Paraguay, and four days in Porto Alegre, Brazil. We are now sailing south on Lago dos Patos, the inland bay stretching south to the city of Rio Grande, in the province of Rio Grande do Sul on a five days' voyage to Rio de Janeiro. But little as I have yet seen, I have seen enough raw material in young people where I have been, to man the work in Spanish South America amply for a long time to come if it were only developed.

In Lima, Peru

The first place we went ashore was at Callao, the port of Lima. As our boat was to stop twenty-four hours, we were met by Elder L. D. Minner, one of our evangelists in Spanish for Peru, and went with him by train to Lima, the present headquarters of the mission, met the church in the evening, and remained till next day. The workers live in the suburb of Miraflores, about twenty-five minutes out of the city. Across the street from their homes, our eyes rested on the first school building of our own we were to see. It borders on the sidewalk in the manner of South American homes and public buildings, with a wall on the outside and a *patio* in the rear. It was vacation time, and the teachers were gone, but we visited the schoolrooms, dormitory facilities, and workshop, all in the same building. While inadequate, it serves for a beginning. The leaders are already searching for a site in the country. Land is hard to get because of its being owned chiefly in large estates by the few. But there is some excellent soil and beautiful sites between Lima and Callao. We saw corn growing in fields, as fine looking as in Iowa or Illinois. Surely a place will soon open for a location suit-

able for the education of our promising young people there.

The school has suffered hardship from the long sickness of Brother H. B. Lundquist, who had it in charge. Brother J. M. Howell came down and completed the year's work. We were glad to meet Brother Lundquist at the Buenos Aires meeting, much improved in health, and gladder still to see his good courage and his departure for Lima to open the school for the new year beginning in April. Let all who read these notes, pray for the continued improvement of Brother Lundquist's health, and for the success of Elder E. F. Peterson and his associates in finding a more suitable location for the school. The hearts of these brethren are wrapped up in their work, and their wives are standing nobly by them, as they all battle on under severe limitations to push forward the work of the message in needy Peru.

W. E. HOWELL.

Appointments and Notices

CAMP-MEETINGS FOR 1920

- Atlantic Union Conference**
 - Southern New England, Norwich, Conn. ----- June 17-27
 - Massachusetts, South Lancaster ----- June 24 to July 4
 - Eastern New York, Clinton ----- Aug. 12-22
 - Northern New England, Franklin, N. H. ----- Aug. 19-29
 - Maine ----- Aug. 26 to Sept. 5
 - Western New York ----- Sept. 2-12
- Central Union Conference**
 - Colorado, Denver ----- June 17-27
 - Wyoming, Crawford, Nebr. ----- June 24 to July 4
 - Inter-Mountain, Grand Junction, Colo. ----- July 1-11
 - Missouri, Clinton ----- Aug. 19-29
 - Kansas ----- Aug. 26 to Sept. 4
 - Nebraska, Lincoln ----- Sept. 2-12
- Columbia Union Conference**
 - West Pennsylvania, Indiana ----- June 17-27
 - New Jersey, Trenton ----- June 24 to July 4
 - Ohio, Mount Vernon ----- Aug. 12-22
 - Eastern Pennsylvania ----- Aug. 19-29
 - Chesapeake ----- Sept. 2-12
 - District of Columbia ----- Sept. 3-12
- Eastern Canadian Union Conference**
 - Quebec, Waterloo ----- June 24 to July 4
- Lake Union Conference**
 - North Wisconsin, Ashland, ----- June 17-27
 - South Wisconsin, Madison ----- June 24 to July 4
 - Chicago ----- Aug. 13-21
 - West Michigan ----- Aug. 19-29
 - North Michigan ----- Aug. 26 to Sept. 5
 - Illinois ----- Sept. 2-12
- Northern Union Conference**
 - Iowa, Nevada ----- Aug. 19-29
- North Pacific Union Conference**
 - Western Washington, Auburn ----- June 17-27
 - Southern Idaho, Caldwell, June 24 to July 4
- Pacific Union Conference**
 - Northern California, Lodi, July 22 to Aug. 1
 - California, Oakland ----- Aug. 5-15
 - Southeastern California, San Diego, ----- Aug. 12-22
 - Southern California, Los Angeles ----- Aug. 25 to Sept. 5
- Southern Union Conference**
 - Tennessee River, Nashville ----- Aug. 19-29
 - Alabama ----- Aug. 26 to Sept. 5
 - Mississippi ----- Sept. 2-12
 - Louisiana ----- Sept. 9-19
- Southeastern Union Conference**
 - Georgia, Atlanta ----- Aug. 5-15
 - Cumberland ----- Aug. 12-22
 - Carolina, Charlotte, N. C. ----- Aug. 19-29
 - Florida, Orlando ----- Sept. 2-12

Southwestern Union Conference

- South Texas, Houston -- July 22 to Aug. 1
- Arkansas, Little Rock -- July 29 to Aug. 8
- North Texas, Alvarado ----- Aug. 5-15
- Oklahoma, Oklahoma City ---- Aug. 12-22
- Texico, Clovis, N. Mex., Aug. 26 to Sept. 5

Western Canadian Union Conference

- Manitoba, Winnipeg ---- June 24 to July 4
- Saskatchewan, Saskatoon ----- July 1-11
- Alberta ----- July 15-25

Meetings for the Colored People

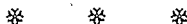
- Kentucky, Greenwood Park, Louisville, ----- June 17-27
- Tennessee River ----- June 25 to July 4
- Florida, Orlando ----- Sept. 2-12
- Carolina ----- Sept. 16-26
- Mississippi ----- Sept. 17-26
- Alabama ----- Sept. 17-26
- Louisiana ----- Sept. 24 to Oct. 3
- Georgia, Atlanta ----- Sept. 30 to Oct. 10



WEST PENNSYLVANIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the West Pennsylvania Association of Seventh-day Adventists will hold a business session in connection with the annual camp-meeting, in Indiana, Pa., June 17-27, 1920. The first meeting of the session will convene at 10 a. m., Monday, June 21, 1920. The meeting is called for the purpose of electing officers for the ensuing term and to transact such other business as may properly come before the association.

R. S. Lindsay, Pres.
J. S. Neely, Sec.



THE MANITOBA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fifteenth (second biennial) session of the Manitoba Conference of Seventh-day Adventists will convene from June 24 to July 4, 1920, in the city of Winnipeg, province of Manitoba. The first meeting is called for Friday, June 25, at 9:15 in the morning. Conference officers for the ensuing term will be elected, and such other business transacted as may properly come before this body. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every seven of its members.

Geo. H. Skinner, Pres.
Geo. R. Soper, Sec.



ALBERTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The fourteenth session of the Alberta Conference Association of Seventh-day Adventists will convene on the camp-ground, corner of Sixth Avenue and 16th St. northwest, Calgary, Alberta, at 11 o'clock a. m., Monday, July 19, 1920, to elect officers for the ensuing term and to transact such other business as may properly come before the association. Amendment to by-laws will be asked for.

A. J. Haysmer, Pres.
J. M. A. LeMarquand, Sec.



NORTHERN CALIFORNIA CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

Notice is hereby given that the regular meeting of the Northern California Conference Association of the Seventh-day Adventists will be held in connection with the camp-meeting, at Lodi, Calif., on the Lodi Academy campus, July 22 to Aug. 1, 1920. The first session will convene at 10 a. m., July 26, 1920. All delegates to the Northern California Conference are delegates of the association. The election of a board of directors for the ensuing term, the advisability of amending the by-laws, and such other business as it may be necessary or proper for the welfare of the corporation to transact, will come before the members of the association.

Clarence Santee, Pres.
William Voth, Sec.

ALBERTA CONFERENCE

The thirteenth session of the Alberta Conference of Seventh-day Adventists (the second biennial session) will be held in connection with the annual camp-meeting at Calgary, Alberta, July 15-25, 1920, for the election of officers and the transaction of any other business that may properly come before the constituency. The first meeting will be called Friday, July 16, at 11 o'clock a. m.

A. J. Haysmer, Pres.
J. M. A. LeMarquand, Sec.



REQUESTS FOR PRAYER

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

A crippled Ohio sister desires prayer for healing.

A friend in Martinsburg, W. Va., asks prayer for healing.

Writing from Manitoba, a sister asks prayer for healing.

A sister, writing from California, asks prayer for healing.

"Please pray for the conversion of my husband," writes an Iowa sister.

A sister who gives no address asks prayer for the conversion of her family.

A sister desires prayer for healing from a cancer which has troubled her for nine years.

An Iowa reader requests prayer for the healing and conversion of a friend who is seriously ill.

"I am very ill, and ask the prayers of God's people for my recovery," writes a Texas sister.

"Please pray for my healing from heart and lung trouble," is the request of an Idaho brother.

A friend who gives neither name nor address requests prayer for healing from various infirmities.

"Please pray that I may be healed from eczema," is the request of a friend who gives no address.

A sister writing from the District of Columbia, asks prayer for the healing of her stepson, whose lungs are affected.

A California sister desires prayer for the healing of her daughter from a throat trouble which is rapidly growing worse.

An aged friend in Washington asks prayer for a daughter who has drifted away from the truth of God, and for his own healing.

A Pennsylvania sister writes: "I am just passing through a trial of unusual severity, and ask your prayers that I may prove faithful."

From Ravenswood, W. Va., comes the request that prayer be offered for a young man who seems to be losing interest in the Lord's work.

A father and mother in Bermuda desire prayer for the healing of their little son, who has been a cripple from birth, and whose intellect is impaired.

"Will you not join me in prayer for the conversion of a family who are much interested in present truth?" is the request from a Virginia sister.

An aged brother, troubled with a weak heart, resulting from influenza, and afflicted with other infirmities, asks prayer for strength to engage in canvassing work the coming summer.

"PRESENT TRUTH"

Number 11, 1920 Series

This issue of Present Truth is entitled "Plain Truths Plainly Told," and was written by H. L. Hastings. The general theme reaches from Eden to Eden, and is treated under the following divisions, with the Bible proof given first, and then statements of eminent Christian writers and preachers on each subject are quoted:

Man's Eden Home

The world, with all that it contained, as originally created by God, was very good.

The Loss Through Sin

The earth and its creatures were, in consequence of man's transgression, subjected to the curse, and to a state of sorrow, vanity, and death.

The Lost Dominion to Be Restored

There is yet to be a very glorious condition of affairs on earth, when sin shall cease and sorrow shall have an end, and the glory of God shall be revealed.

The World Not to Be Converted

This world will never be converted to God by the preaching of the gospel, but will continue perverse and ungodly, persecuting the people of God till Christ shall come again the second time.

To Be Purified by Fire

This earth is destined to be melted and purified by fire, which shall consume the works of man.

The Earth Made New

The earth is to be restored, renewed, regenerated, and made glorious by the power of God.

The Promise to Abraham

The promise of a heavenly country made to Abraham and his seed has never been fulfilled, nor will it be until the restoration of the earth and the resurrection of the just.

Christ's Kingdom

The God of heaven shall establish an everlasting kingdom on the earth, in which Christ shall reign forever with his saints.

The Eternal Home on This Earth

The everlasting inheritance and eternal home of the saints is to be, not in heaven, but on the renewed earth.

The Eternal Reward Not Given at Death

Therefore the saints do not obtain their rewards and crowns and glory in heaven at death, but at the coming and kingdom of the Redeemer.

The Hope of the Church

Therefore the coming of Christ in glory, and the resurrection, is the only hope of the church, and should ever be looked for and desired by the people of God.

The Time Is at Hand

This issue of Present Truth embodies the foundation principles of the entire message due the world at the present time, and it is presented in such a clear, convincing way it cannot fail to lead every sincere truth seeker who reads it, to a settled conviction upon the great theme of the soon-coming kingdom. It is an excellent number to use in a one-delivery or in miscellaneous missionary work.

The Twelfth Issue

Number 12, "What Must I Do to Be Saved?" is also ready to mail, and while it, by its title, seems to be disconnected from any doctrinal message teaching, it gives one of the best studies on the claims of the law we have in print. No sincere person can cast the law aside after considering it in connection with God's great plan of salvation, as presented in this issue. All the new series, from 1 to 12, can now be had in any quantity at any time. ALL ORDERS SHOULD BE SENT REGULARLY THROUGH THE TRACT SOCIETIES.

THE LATEST LIST OF "PRESENT TRUTH"**PUBLISHED SUBJECTS IN SERIAL FORM****New Series Up to September 1**

1. Bible Inspiration.
2. The Origin of Sin.
3. The Sure Word of Prophecy.
4. Daniel 2.
5. Gospel of the Kingdom.
6. Second Advent of Christ.
7. Signs of the Times.
8. Increase of Knowledge.
9. What Do These Things Mean? (Are World Conditions Fulfilling Prophecy?)
10. (a) The Millennium.
11. (a) Plain Truths Plainly Told. (End of World Events.)
12. (a) What Must I Do to Be Saved? (Obedience to God.)
13. (a) Daniel 7. (Ready July 1.)
14. Perpetuity of the Law. (Ready July 15.)
15. The Bible Sabbath. (Ready August 1.)
16. Who Changed the Sabbath? (Ready August 15.)

Old Series

10. (b) The Papacy.
11. (b) The 2300 Days.
12. (b) The Sanctuary.
13. (b) The Judgment.
17. Revelation 14.
28. Prophecy Fulfilled and Fulfilling (for old No. 18).
19. Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
24. The Conflict Ended.
31. The Sabbath. (Second Presentation.)
33. The World War.
34. After the War, What?
35. Armageddon.
36. A Summary of All.
37. Permanent Peace Outlook.
38. The Definite Seventh Day.
39. The Millennial Dawn Theory.
40. The Resurrection.
41. The Menace of Bolshevism.
43. Angels: Their Origin and Work.
44. Is There Life Beyond the Grave?
45. Fundamentals of the Christian Faith.
46. The Final Judgment.
47. Objections to the Bible Sabbath.
48. The World Outlook.

Note that duplicate Numbers 10b, 11b, 12b, and 13b are still in the old series, but these and all the other old series may be had in bulk until they are republished in the new series.

OBITUARIES

Lockwood.—Mrs. Chloe Lockwood was born May 12, 1838. She was a Christian from childhood, and as the result of Bible study, began to observe the seventh-day Sabbath ten years before she knew of a Seventh-day Adventist. When the light of present truth came to her, she fully accepted the third angel's message, and was faithful until her death, which occurred April 3, 1920. She is survived by four sons and six daughters. F. H. Robbins.

Shelley.—Emma Shelley was born in Kansas, Aug. 11, 1886, and died April 9, 1920, at her home in Twin Falls, Idaho. Her husband and one son are left to mourn. Sister Shelley united with the Seventh-day Adventist Church more than a year ago, and sleeps in hope of a part in the first resurrection. F. D. Wagner.

Lashier.—Catherine Matilda Barrie was born in Henderson, N. Y., Nov. 13, 1831. She was married to H. F. Lashier in 1855, and five years later they both accepted the third angel's message in Minnesota. Her death occurred at Lebanon, Oreg., April 9, 1920. Two sons, two daughters, and one adopted daughter survive. B. J. Cady.

Jones.—Mrs. Milton Jones, of Louisville, Ky., died at the general hospital, after a prolonged illness. She sleeps in hope of a part in the first resurrection. Her husband survives. C. A. Hansen.

Guenther.—Wilton Carl, infant son of Carl and Lavina V. Guenther, was born April 28, 1920, and died the day following. G. L. West.

Benz.—Mrs. Minnie Benz died in Elgin, Ill., March 9, 1920. She was born in Madison, Wis., March 12, 1864. Two sons mourn. She sleeps in hope, awaiting the call of the Life-giver. N. R. Nelson.

Guenther.—Lavina V. Guenther died in Coudersport, Pa., May 6, 1920, aged nineteen years. She was a firm believer in the truths held by this people, and sleeps in hope. Her husband, parents, and two brothers survive. G. L. West.

Fullbright.—Marxy Lenora Love was born Jan. 10, 1886. She was married to Berry Fullbright, Dec. 24, 1903. Her death occurred March 21, 1920. Her husband and five children are left to mourn, but they sorrow in hope. N. R. Hickman.

Grey.—William A. Grey was born in Binghamton, N. Y., May 30, 1854, and died near Modesto, Calif., Sept. 29, 1919. He accepted the third angel's message twenty-nine years ago in Minnesota, and fell asleep in the assurance of a part in the first resurrection. * * *

Musto.—Mrs. Edna Musto was born near Millport, Pa., July 12, 1893, and died April 9, 1920. She is survived by her husband, two children, parents, three brothers, and three sisters. The bereaved relatives sorrow in hope of the resurrection morning soon to dawn. G. L. West.

Holtz.—Died April 19, 1920, at Colorado Springs, Colo., Ernest Holtz, aged fifty years. The immediate relatives left to mourn are his wife and a brother. He was born in Dubuque, Iowa. The deceased was a member of the West Denver Seventh-day Adventist church, and rests in hope of soon meeting the Life-giver.

F. M. Corbaley.

Staal.—Christian Staal was born in Denmark, June 3, 1838. He came to this country about fifty years ago, and lived first in Iowa, where the third angel's message came to him in 1876. The last twenty-seven years of his life were spent in California, and his death occurred near Fresno, April 6, 1920. His wife, four daughters, and one son mourn, but they sorrow in hope. E. L. Neff.

McCurdy.—Nora Ellen Durbin was born May 5, 1887, in Fayette County, Illinois. She was married to Oscar N. McCurdy Sept. 15, 1909. In March, 1918, she accepted the third angel's message. Her death occurred at her home in Kansas City, Mo., April 9, 1920. Her husband, four small children, the father, four sisters, and two brothers mourn, but not as those who have no hope. Mae Durbin.

Travis.—William Allen Travis was born near Mount Zion, Ill., Feb. 22, 1831. In 1856 he was united in marriage to Mrs. Elizabeth Borher, and to them were born nine children. He accepted the third angel's message at Pana, Ill., in 1907, and united with the Seventh-day Adventist Church, remaining faithful to the end of his life. He fell asleep at Decatur, Ill., April 30, 1920. H. H. Hicks.

Wade.—Died at her home in Central Point, Oreg., April 12, 1920, Mrs. Rosannah McCadley Wade, aged eighty-four years. She has been a resident of Jackson County for more than half a century, having crossed the plains by ox team to California in 1858, and ten years later moved to Oregon. Eight years ago she accepted the third angel's message, uniting with the church at Medford, Oreg., and ever remaining true and loyal. A. V. Rhoads.

Pearce.—October Tola Ebe Pearce was born in Sisson, Calif., Oct. 26, 1893. Early in life she went to Medford, Oreg., and at the age of fifteen became a member of the Seventh-day Adventist church at that place. Her marriage to E. H. Pearce took place at Jacksonville, Oreg., May 5, 1918. With a prayer on her lips she fell asleep April 21, 1920, and rests in the hope of meeting the Life-giver when he comes to claim his own. A. V. Rhoads.

Thennes.—Marian Thennes was born in Norway, Jan. 4, 1844, and died at the home of her granddaughter in Cedar Rapids, Iowa. She was a faithful member of the Norwegian Seventh-day Adventist church of Chicago, Ill., and sleeps in hope. Her husband and one son mourn.
N. R. Nelson.

Bennett.—Leah Belle Bennett was born in Wenatchee, Wash. Later the family moved to Medford, Oreg., where her life came to an end, her age being sixteen years. During her illness she made her peace with God, and sleeps in hope of a part in the first resurrection.
A. V. Rhoads.

Peterson.—Mrs. Torine Peterson was born in Flekkefjord, Norway, Feb. 17, 1834. She accepted the third angel's message and united with the Norwegian Seventh-day Adventist church in Chicago, Ill., in 1899. She remained faithful to the end of her life, her death occurring in Chicago.
N. R. Nelson.

Bartlett.—Mary Annie Bartlett was born in West Virginia, March 31, 1859. She was married to A. J. Bartlett in 1882, and two years later heard and accepted the third angel's message, remaining faithful to the end of her life. She fell asleep April 6, 1920. Two sons, one sister, a half brother, and a half sister survive.
* * *

Manley.—Mrs. Esther Gibbs Manley died at the home of her daughter in Montour Falls, N. Y., May 2, 1920, aged eighty-one years. She fell asleep trusting in the Saviour whom she had devotedly loved and served. Four daughters and two sons survive. She was buried from the home where she had spent most of her life, in Nelson, Pa.
R. B. Clapp.

Rowe.—Mary E. Kime was born May 15, 1857. She was married to J. J. Rowe Sept. 19, 1878. In 1881 the light of the third angel's message came to her, and at the time of her death, which occurred Jan. 8, 1920, she was a member of the Seventh-day Adventist church at Banners Elk, N. C. She is survived by her husband, two sons, and three daughters.
W. M. Baird.

Davis.—Alta L. Van Horn Davis was born in Marion, Iowa, Sept. 30, 1867, and died at Fallon, Nev., May 1, 1920. In 1886 she accepted the third angel's message, since which time she has been a charter member of four churches, one in Kansas, one in Oregon, and two in California. Her husband and five of her seven children were at her bedside when she fell asleep. She rests in hope of a part in the first resurrection.
M. A. Hollister.

Leffler.—William Leffler was born in Stockholm, Sweden, Jan. 26, 1855. He came to this country in 1883, and settled with his family in Wright County, Minnesota, where a little later he heard and accepted the third angel's message. From that time until his death, which occurred at the home of his son in Des Moines, Iowa, he lived a consistent, devoted Christian life, and sleeps in hope of a part in the first resurrection. Five children mourn.
J. Hoffman.

Weed.—Edna Edwina Richmond was born in Le Roy, N. Y., Sept. 14, 1847. During her childhood the family moved to Michigan, where she spent the remainder of her life. She was married in 1866 to Benjamin F. Weed. From a child she was a believer in the truths held by Seventh-day Adventists, and now she sleeps in Jesus. Her death occurred at Battle Creek, Mich., April 3, 1920. Her husband, six children, and one brother mourn, but they sorrow in hope.
Arthur E. Serns.

Sinclair.—Artie Missue Rebecca West was born in New Vienna, Ohio, Aug. 2, 1862. She was married to Charles B. Sinclair in 1879, and about thirty-five years ago they moved to Coffee County, Kansas, where Sister Sinclair heard and accepted the third angel's message. Later she united with the church at Thayer, Kans., where she held membership at the time of her death, April 15, 1920. She is survived by her husband, two sons, and four daughters; they sorrow, but in hope of the resurrection morning soon to dawn.
W. L. Nott.

Elwell.—Rachel Foster was born at Paris, Ill., Feb. 21, 1830. In 1851 she was united in marriage to James M. Elwell. They settled in Grant County, making a home in what was then undeveloped forest. About the year 1864 Sister Elwell accepted the third angel's message, and remained faithful to the day of her death. During the first months of the Great War, Sister Elwell, then living with her daughter in Ghent, Belgium, endured many trials and hardships. Her death occurred at the home of her daughter in London, Oct. 24, 1919. She was the mother of nine children, six of whom survive.
F. C. Bailey.

Cadwallader.—Reese H. Cadwallader was born in Illinois, and fell asleep at Battle Creek, Mich., April 10, 1920, aged seventy years. He was married to Sadie Pawl, and to them were born four children. He accepted the third angel's message at Creston, Iowa, and resigned from his position as traveling auditor of the C. B. & Q. Railroad, with which organization he had been connected for twenty-seven years. Twenty years ago he came to Battle Creek, and about five years later married Mrs. Orpha Driscoll, who, with a son and daughter, is left to mourn.
A. E. Serns.

Sims.—Louisa Sims was born at Apple-dore, County of Kent, England, and died in Milwaukee, Wis., May 1, 1920, aged one hundred years and four months. She came to Milwaukee when there were but three or four houses in the settlement, and watched the city grow to its present size. At the age of thirteen she saw the stars fall. Thirty-one years ago she accepted the third angel's message, which she faithfully believed and followed to the end of her life. She sleeps in hope of a part in the first resurrection.
M. C. Guild.

Jensen.—George Mark Jensen was born in Pennsylvania, Jan. 13, 1859, and died at Hayward, Minn., Dec. 2, 1919. He was married to Sophie Marie Hansen in 1881, and this companion, with their three children, is left to mourn, as are also six sisters, three brothers, and his aged parents. The deceased was reared in a knowledge of the third angel's message, united with the church at the age of thirty-two, and remained a loyal, faithful member until his death.
W. H. Clark.

Neal.—Sedilia J. Raumaker was born in Iowa, June 20, 1869. She was married to J. Sylvester Neal Dec. 13, 1886. They lived for a time in Kansas and Oregon, but later settled at Fort Morgan, Colo., where Mrs. Neal was buried, her death occurring at Loveland, Colo., March 2, 1920. Five of their nine children mourn, but they sorrow in hope. The deceased was for many years a devoted member of the Seventh-day Adventist Church, and sleeps in Jesus.
E. E. Farnsworth.

Wright.—Edmund A. Wright was born in Theresa, N. Y., Sept. 11, 1838. In 1867 he was married to Maria L. Whipple, and to them were born five children, all but one dying in infancy. For more than sixty years he was a firm believer in the third angel's message, and he fell asleep at the home of his daughter, March 1, 1920, in hope of a part in the first resurrection.
J. M. and Laura Moore.

Hargis.—Mary Bettie Hargis was born at Republican Grove, Va., forty-three years ago, and died March 3, 1920. She is survived by her husband and ten children. Four years ago Sister Hargis accepted present truth, in which faith and hope she died. Her sorrowing family look forward to a reunion on the resurrection morning.
L. O. Gordon.

Fries.—Thomas Jefferson Fries was born in Mauch Chunk, Pa., Aug. 25, 1835. He fell asleep in San Francisco, Calif., April 26, 1920. Four sons survive, one of whom is president of the Western New York Conference. The deceased accepted the third angel's message a number of years ago, and remained faithful to the end of his life.
Elmer H. Adams.

Saunders.—William Wallace Saunders was born in the State of Washington, Aug. 11, 1865, and died at Oakland, Calif., April 24, 1920. He accepted the third angel's message in the early seventies, and was a faithful member of the Healdsburg church at the time of his death. He sleeps in hope.
Elmer H. Adams.

Bowman.—Duiguid Bowman was born in Columbus, Ohio, Jan. 3, 1838, and fell asleep at Battle Creek, Mich., April 4, 1920, in hope of a part in the first resurrection. Interment took place in his home city, Columbus.
A. N. Durrant.

Oliver.—John Henry Oliver, a native of Louisiana, died in Oakland, Calif., March 10, 1920. He lived in California sixty-two years of his life, and in 1906 accepted the third angel's message, remaining faithful to the end. He sleeps in hope of a part in the first resurrection.
Elmer H. Adams.

Thompson.—William H. Thompson was born in Ontario, N. Y., June 11, 1842, and died in Toledo, Ohio, April 16, 1920. He was loved and respected by a large circle of friends. He leaves two daughters, Mrs. Minnie Frederick, of Cleveland, and Gussie Thompson, of Toledo. Words of comfort were spoken by the writer.
B. F. Kneeland.

Pryor.—Emmeline Brooks Pryor was born in New York State, Sept. 15, 1845. She died at the home of her daughter in Muskegon, Okla., May 2, 1920. Two sons and five daughters are left to mourn. The deceased accepted the third angel's message about thirty years ago, and fell asleep in hope of a home in the earth made new.
Robert W. Leach.

Long.—Florence Emma Long was born Jan. 4, 1902, and fell asleep in Jesus Feb. 19, 1920. All her life was spent in North Vernon, Ind. She was baptized in 1919, uniting with the Seventh-day Adventist church in her home town. During the last three weeks of her life the Lord came very near to her, and she fell asleep in hope of eternal life.
W. A. Young.

Thompson.—Fred J. Thompson was born in Lyman, N. H., Aug. 8, 1884, and died in Belt, Mont., March 19, 1920. He is survived by his wife and three children, his father, three sisters, and one brother. The deceased accepted the third angel's message about two years ago, and from that time until his death lived a consistent Christian life.
J. T. Jacobs.

Byrun.—Parlee Cuzzort was born in Indiana, Feb. 4, 1873. She was married to Chauncey Byrun at Rupert, Idaho, Oct. 25, 1913. About twenty years ago she united with the Florence (Colo.) Seventh-day Adventist church, and remained faithful to her vows until the end of her life. Her death occurred at her home in Paul, Idaho, March 11, 1920.
J. W. Norwood.

Ratliff.—Eli Ratliff was born April 29, 1847, near Wabash, Ind., and died at Kansas City, Feb. 13, 1920. He is survived by his wife and daughter and other relatives. Brother Ratliff accepted the third angel's message some years ago, becoming a charter member of the Seventh-day Adventist church at Iola, Kans. He sleeps in "the blessed hope."
R. B. Stauffer.

Mott.—Grace M. Mott was born at Cleveland, Ohio, July 19, 1872. She was married to Frelon A. Mott at Chicago, Ill., in 1900. Nearly twenty years ago she accepted present truth, and was a faithful worker in the North Shore Chicago church, where she held membership. Her death occurred Dec. 28, 1919. She is survived by her husband, her daughter, and other relatives.
Milton H. St. John.

Brown.—Benjamin F. Brown was born in Perry County, Indiana, March 19, 1903, and died in Battle Creek, Mich., Feb. 8, 1920. His parents, five brothers, and four sisters mourn, but not without hope. The deceased was trained in our church school, and always attended Sabbath services, though he was not yet a church member. We feel confident that he sleeps at peace with God.
W. A. Young.

Yearam.—Hodji Yearam was born in Turkey, of Armenian parentage, in 1841. He accepted the third angel's message in 1874, and ten years later received baptism by Elder A. C. Bourdeau, and came to America in 1885. His one great desire was to return to his native land as a missionary, but this hope was never realized. He fell asleep in Oakland, Calif., May 1, 1920, trusting implicitly in the Saviour whom he had loved and served.
Elmer H. Adams.

Wesner.—Ralph Lewis Wesner was born in Perry, Okla., Aug. 8, 1906. He was drowned near Stockton, Calif., in the Stockton Canal, March 21, 1920. Although only thirteen years of age, he was a skilled machinist. Ralph was a bright, cheerful, obedient boy, and the bereaved parents look forward with eager hope to the glad reunion day soon to dawn.

Clarence Santee.

Richmond.—Caroline L. Drake was born in New York, Feb. 28, 1834. During her childhood the family moved to Michigan, settling in Clinton County. There she was married to Harmon L. Richmond in 1850. She was a faithful member of the Seventh-day Adventist Church practically all her life. She fell asleep at her home in St. Johns, Mich., May 9, 1920. One daughter survives.

Edwin R. Thiele.

Binkley.—De Ette Marie Payne was born Oct. 15, 1885, at Dodge City, Kans. At the age of ten, while living in Battle Creek, Mich., she united with the Seventh-day Adventist Church, of which she remained a faithful member to the end of her life. Her marriage to H. R. Binkley took place in 1911. She fell asleep in Jesus, April 24, 1920, at Nashville, Tenn. Her husband, two sons, her parents, and one brother survive.

O. R. Staines.

Combs.—Anna Rebecca Combs was born at Luray, Va., fifty-nine years ago. She united with the Seventh-day Adventist church in Baltimore, Md., about thirty years ago, and took up the canvassing work. About twenty-four years ago she came to Washington, D. C., transferring her church membership to this place. She began a nurses' training course in one of the city hospitals, and later completed her work in Battle Creek, Mich. For years she did successful work in the national capital, but failing health compelled her to seek medical help for herself, and she finally fell asleep at the Washington Sanitarium, Takoma Park, D. C., Feb. 16, 1920. The sorrowing relatives are comforted by the hope of a soon-coming Saviour.

* * *

Scazighini.—Peter Scazighini was born in Switzerland, May 11, 1838. During his youth he went to Australia, but later returned to his native land, and in 1866 came to the United States, settling in California. In 1879 he was married to Miss E. U. Mullenix, and to them were born five children. Brother Scazighini united with the Seventh-day Adventist Church several years before his marriage, and remained a faithful member until his death, which occurred at his home near Grangeville, Calif., May 18, 1920. His companion and four children survive.

F. E. Brown.

Shaffer.—Perry E. Shaffer was born in Illinois. He united with the Seventh-day Adventist church at Falls City, Nebr., in 1905. His death occurred at Long Beach, Calif., March 16, 1920, at the age of fifty-four years. His wife and four children mourn. Brother Shaffer fell asleep hoping for a part in the first resurrection.

George A. Snyder.

Olson.—Nettie N. Olson was born in Denmark in 1869, and died in Los Angeles, Calif., Jan. 31, 1920. The deceased was a faithful member of the Seventh-day Adventist Church, and fell asleep rejoicing in the hope of a part in the first resurrection. Her husband, mother, and three brothers survive.

George A. Snyder.

Ausherman.—Rachel May Bandy was born in Missouri, Sept. 3, 1888. She was married to David Ausherman, Jan. 1, 1908, and to them were born four children. She accepted the third angel's message in 1917, and lived a devoted Christian life. Her death occurred at Milton, Oreg., Feb. 20, 1920. She sleeps in hope of a part in the first resurrection.

C. A. Burman.

Martin.—Cora McLeroy Martin was born Nov. 15, 1875, and died at her home near Madisonville, Ky., May 16, 1920. About a year ago, through the reading of "Bible Readings," she was led to accept present truth. Her husband, one daughter, and five sons, with brothers and sisters and many friends, are left to mourn.

C. C. Webster.

Spanos.—Annie Haines Spanos was born in Trail, Okla., July 1, 1895. She united with the Seventh-day Adventist church at Sandpoint, Idaho, in August, 1917, and was a member of this church at the time of her death, which occurred May 5, 1920, at Colburn, Idaho. She is survived by her husband, two children, her parents, and six brothers.

E. H. Swanson.

Borden.—James C. Borden was born in Allen County, Indiana, Nov. 10, 1840, and died at his home near Brainerd, Minn., May 11, 1920. He came to Minnesota as a young man, and was one of the pioneer settlers in the central part of the State. He married Miss Jennie Healey. Brother Borden accepted the third angel's message forty-five years ago, and became a charter member of the Brainerd Seventh-day Adventist church. He died trusting in the Saviour, whom he had loved and served. His wife and three children, with three children of a sister, to whom he was a foster father, are left to mourn.

E. L. Sheldon.

Keiser.—Orpha Dill Johnson was born near Alvordton, Ohio, Nov. 12, 1861. She was married to William H. Keiser, Nov. 21, 1880, who, with one of their four children, is left to mourn her death, which occurred at the family home in Alvordton, May 19, 1920. The deceased lived a faithful, consistent Christian life, and was a member of the Seventh-day Adventist church at Prattville, Mich. She sleeps in hope of a part in the first resurrection.

Edwin R. Thiele.

Wilson.—Lew Almond Wilson was born in Mills County, Iowa, June 15, 1859. The family moved to Washington in 1868. He was married to Miss Emma Crawford in 1884. To this union one son was born. From the day of Brother Wilson's conversion in 1894 until his death, which occurred May 15, 1920, he lived a devoted Christian life, working faithfully and unselfishly for the salvation of others. He sleeps in hope of a part in the first resurrection. The bereaved family and friends sorrow in hope.

William M. Cubley.



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Within a few months we expect to begin to publish a series of articles on this subject by Prof. George McCready Price. These will be written in plain, simple language, free from technical terms, and will be valuable, as they will present in a forceful manner the danger of accepting the theories of evolution.

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

HOPING to reach the camp-meeting held early this month in Honduras, R. R. Sweany, of the Southwestern Junior College, sailed from New Orleans for La Ceiba, Honduras, having accepted appointment as field missionary secretary of the Honduras Mission.

* *

EARLY in June Werner Lager, of the Clinton Theological Seminary, sailed from New York for Europe, en route to Switzerland, his former home. Brother Lager accepted the message in this country, and has been attending school in Clinton. He expects to engage in the work in Southern Europe.

* *

WHILE arranging for transportation to Sweden, Elder and Mrs. J. E. Anderson, of Cuba, with their little girl, have been spending a few days in Washington. In connection with a change from Cuba, where they have spent many years in service, Elder Anderson is improving the opportunity to visit his home people in Sweden.

* *

STILL we wait to get into correspondence with the conferences in Russia. Some time ago the General Conference endeavored to reply to the letter from the Middle Russian Conference, headquarters in Moscow, which was printed in the REVIEW, but the correspondence was returned, marked "Service suspended." This accounts, of course, for the failure to receive any word from the conference workers in even more remote parts of that country. Let us continue to pray for the work and workers in that needy field.

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We have been glad to greet in Washington Elder and Mrs. John H. Boehm, who have been laboring the last seven years in Brazil, and who are to spend a little time in the West attending to some business matters requiring Elder Boehm's presence, also taking a furlough rest which our medical advisers here counsel them to take before returning to Brazil. Elder Boehm was the first appointee to go out to the mission fields from the Clinton Theological Seminary.

THROUGH letters from Elders F. M. Wilcox and A. G. Daniells we learn that after the general meeting in Scandinavia, our American brethren divided forces. Elders M. E. Kern, L. R. Conradi, Lewis Johnson, Steen Rasmussen, and L. H. Christian left Monday, May 24, to attend meetings in Sweden, and later in Finland and Norway. Elder and Mrs. A. G. Daniells; L. A. Hansen, F. M. Wilcox, and A. V. Olson sailed May 26 from Bergen, Norway, en route to Switzerland via England, hoping to visit several points in the Latin Union before the institute which will precede the union meeting. Elder Daniells says of the Scandinavian meeting:

"We had a delightful and we believe most profitable time in Denmark. Our workers' meeting opened on time in Copenhagen. We used our church for the day meetings, and a large hall in the heart of the city for the evening services. The ministerial institute was attended by 130 workers. They came from Norway, Denmark, Sweden, Finland, Italy, and the Faroe Islands, and also from the Lapland portion of Norway. This was the largest gathering of workers ever brought together in Scandinavia, and it was the first time they had all been together since the institute held here in 1913. The cause has made substantial progress in this union. Elder J. C. Raft was re-elected at the recent conference. As you will see by the reports, we plan for a strong, solid advance. We united the small, weak conferences into one strong conference in each country. We emphasized the department plans, and launched them in each conference. This met with hearty approval from all."

Of Elder Daniells' plans subsequent to the French Conference he says:

"At the close of the French Conference, June 27, Lewis Christian and I leave for Serbia, Rumania, Hungary, Czecho-Slovakia, and Germany. It is planned to hold a workers' meeting at Friedensau, July 20-27. Elder Conradi estimates that at least 500 or 600 workers can be gathered from the three German unions. When this meeting closes, we are to spend a day at each of the following centers: Berlin, Hamburg, Düsseldorf, and Munich. Then will come the European Council in Switzerland, August 5-15. Our British meetings begin August 19 and close September 10. Then we are off for New York, where we should arrive somewhere between the 20th and the 30th of September.

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ARIZONA CONFERENCE AND CAMP-MEETING

THE annual camp-meeting of the Arizona Conference was held in Phoenix, May 20-30. The camp was conveniently located in the edge of the city. Aside from one visitation of wind, accompanied by hail and rain, we were blessed with good weather.

There was a good attendance of our people, and an excellent spirit prevailed throughout the meeting. A hearty response was made to the spiritual instruction, and a number of the young people gave their hearts to the Lord.

The first Sabbath, after a talk concerning the financial needs of our foreign work, more than \$4,000 was pledged to the work in the mission fields. The

conference is not giving money alone, but workers as well. Prof. and Mrs. V. E. Hendershot, who had charge of the intermediate school last year, left during the meeting, preparatory to sailing to Singapore. LeRoy Shinn and his wife left for China, E. C. Boger and his wife to take up work in the North Pacific Union, and C. F. Innis, to work in the Central California Conference. The force of conference workers, however, has been strengthened by the arrival of some new help. Prof. K. M. Adams, who with his wife was present at the meeting, will take the principalship of the school the coming year. Elder R. L. Benton and his family were also present. Brother Benton will take up evangelistic work in Phoenix.

The regular session of the conference was held in connection with the camp-meeting, and was marked with an excellent spirit of unity and brotherly love. Elder A. R. Sandborn was unanimously re-elected president, and R. E. Kalfus secretary and treasurer. The reports rendered by the president and the various departmental secretaries showed encouraging progress. Plans were laid for aggressive work in the various departments for the coming year.

There has also been growth along financial lines. Last year the conference exceeded its quota for missions; and this year it is expected that the tithe will reach at least \$20,000.

One of the main questions before the conference was the establishment of the new academy. A plot of ground has been secured just outside the city limits, and the erection of two dormitories has already begun. It is hoped that they will be completed in time for the opening of school. More than \$3,000 was pledged for this school.

Before the conference began, a council consisting of the representatives of the Home Missions Bureau, the Southwestern and Pacific Union Conferences, and others, met and gave very careful consideration to the starting of educational work for the large numbers of Spanish-speaking people who live along the Mexican border. It was decided to establish a Spanish department in the Phoenix school, with well-qualified teachers. One of the dormitories will be erected with this end in view. It is hoped that this will be a strong department, and that a large number of Spanish students will be present the coming year to receive instruction which will qualify them to work among their own people. This school when finished will cost approximately \$40,000.

At this meeting Brethren L. B. Ragsdale and H. Lyle Wallace were ordained to the gospel ministry. Six were baptized at the close of the meeting.

Brethren J. W. Christian, J. A. Stevens, F. E. Painter, W. W. Ruble, Henry Brown, J. E. Bond, Dr. Julia White, and the writer were present, and shared with the local conference workers in the burdens and blessings of the meeting.

The people of the city seemed friendly toward our work. Many of them attended the evening services and some have begun to keep the Sabbath.

The people of the Arizona Conference are a loyal, sacrificing people, and are greatly encouraged by the progress of the work. We believe this coming year will be one of progress in this conference. G. B. THOMPSON.