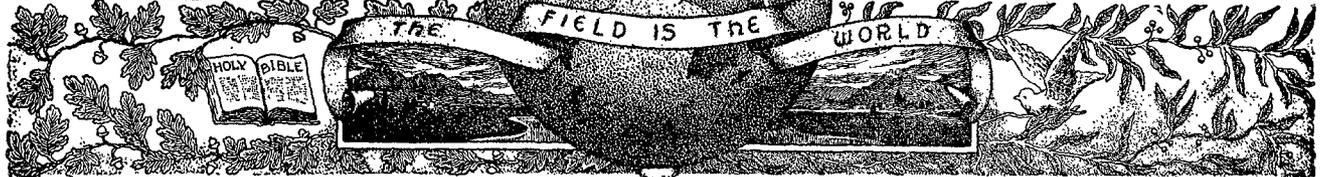


The Advent Review and Sabbath Ferald

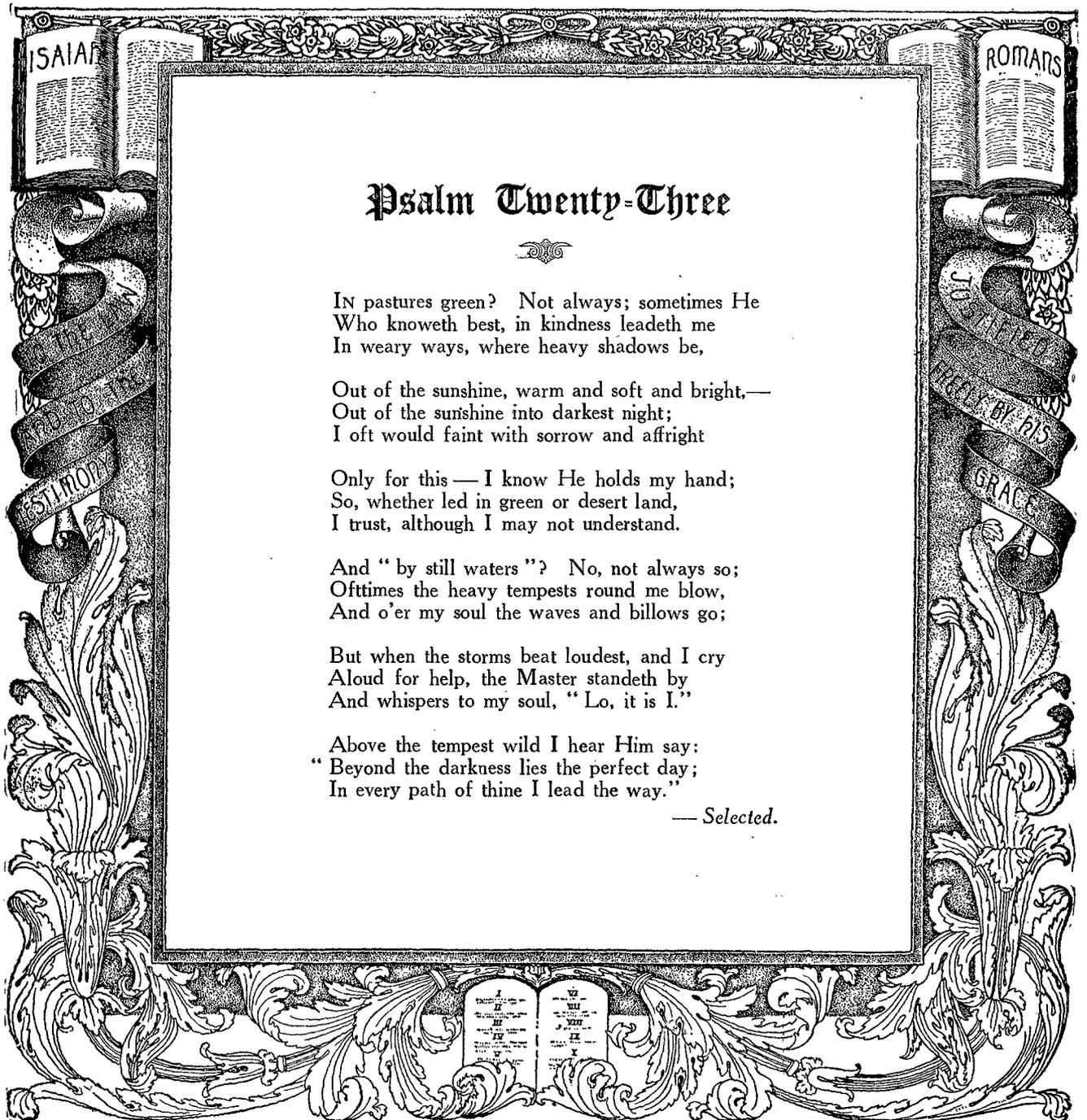


Vol. 97

Takoma Park, Washington, D. C., Thursday, October 28, 1920

No. 44

THE GOSPEL TO ALL NATIONS



Psalm Twenty-Three



IN pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be,

Out of the sunshine, warm and soft and bright,—
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright

Only for this — I know He holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

And "by still waters"? No, not always so;
Oftimes the heavy tempests round me blow,
And o'er my soul the waves and billows go;

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say:
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."

— Selected.

Work in Miscellaneous Languages¹

QUITE a large number of foreign-language-speaking men and women have been baptized and added to the churches during the second quarter of this year. The tithes and offerings have also increased, the title amounting to more than \$12 a member for the quarter.

Italian

The truth is making greater progress among the Italian people than among those of any other nationality. We now have Italian churches in Brooklyn, Philadelphia, Chicago, Milwaukee, and Denver. The church in Chicago is, in one sense, a mother to each of these other churches, because all the workers who started them came from the Chicago church. We are glad to report that the church in Philadelphia, even though it is small, has made a good beginning and gives promise of growth in the future. This is also true of the churches in Brooklyn and Denver. The writer has just visited the Italian church in Milwaukee, Wis., and found indications of progress there. During this last quarter, four have been baptized, and nine more are ready for baptism.

Notwithstanding the fact that Elder R. Calderone is away on a visit to Italy and the work in Chicago is in the hands of his co-workers, we see that it is going forward, and by the time he returns, a number will be ready for baptism.

In this connection, I wish to insert a report of work done in one of the cities of Italy by a young Italian woman who accepted the truth some time ago in Chicago, but who had to return to Italy before she could be baptized.

"About four years ago a young woman with her mother and little sister came a few evenings to the Italian church on Erie Street, Chicago. Sister Rizzo gave them a few Bible studies at their home, but before they had studied the whole truth, they left for Italy, and Sister Rizzo continued to give them studies by mail. The young woman was converted, and contrary to the wishes of her parents, began to keep the Sabbath. She also began to talk to others and to study with them. A year ago she wrote that another woman was keeping the Sabbath, and a little later a man who was the father of nine children, joined them in Sabbath keeping.

"Then an intelligent young man, Felice di Gerlando, was converted, and began to preach the truth with his whole heart and soul. The result was that the priests were stirred, and after he had confronted them in a few open meetings, about three fourths of the 18,000 inhabitants of the town showed that they were sympathetic with the truth, and began to inquire concerning our faith. So he thought it necessary to hire a hall and hold lectures. He promised to devote his life to the Master's service. As D'Annunzio said, 'Fiume or death,' so he said, 'The gospel of Christ or death.'

"He hired a hall, but the priests succeeded in frightening the owner, so consent was withdrawn. But in his most recent letter he said that the mayor of the town had provided a hall for them, and they were waiting for Elder Calderone. The people were inquiring when the meetings would begin, and wished to

attend. These young people are especially looking forward to the time when they will have the privilege of baptism. So we see how God works in these days."

This shows how the Lord is going before us and opening the way in other lands, through the work done for the foreigners in this country. May the Lord help us to work harder here, so that many such earnest workers may return to their own people and take the truth to them.

Rumanian

The work among the Rumanians is not very extensive as yet, but it is on the increase. Brother Kraineau, who is conducting a tent effort in Aurora, Ind., reports a good interest there. The Rumanian work in Ohio is making encouraging progress. Just recently a corner lot in the city of Warren has been purchased and paid for by the company there, for the purpose of erecting a church building. We certainly appreciate the earnestness manifested. According to what Elder Klepe and the members of the church say, they will have their church erected this year, and will soon have one hundred members in Warren. This is their goal for the next two years. May the Lord help them to reach it. In Gary, Ind., although many of our Rumanian brethren have moved away, we still have a little company who are actively distributing literature, and thus are helping to win others of their people to the truth.

Serbian

About a year and a half ago we started work among the Serbians in the city of Akron, Ohio. At first it was hard work, but by and by a few here and there began to accept the message, so that now we have a church of twenty-six members, nearly all men. When all these members, with their large families, are present on the Sabbath, they have seventy-five in the little room where they meet. Soon they will have another baptism of four or five; so we see that the Lord is working among them. Soon they, too, will wish either to purchase or to erect a house of worship to the honor of God. The spirit among these people is really very encouraging. They are earnest and active, and honest in returning to the Lord His own.

Czecho-Slovakian

The work among the Czecho-Slovaks is also advancing. The workers in Chicago and Cleveland are making steady progress. In New Jersey we have two of these churches, one in Irvington and the other in Perth Amboy. The latter was organized about a year ago. The church members here, also, are erecting a house of worship. These foreign people are not accustomed to worshiping in a storeroom. To them their religion and their worship are too sacred even to think of worshiping for any length of time in a room not dedicated to God, and so they are not slow in securing a place which to their minds is suitable and appropriate for their worship.

Polish

Our work among the Poles is the hardest of all, especially in the city of Chicago. Yet the work must be done. We are beginning to find openings after

many years of hard toil, and we believe that by the grace of God there will be more of these openings, and that when they do come, they will come rapidly. In New Jersey the work among these people is gaining in favor. We have an organized church of Polish people in Burlington, and a company started in Passaic. May God help us by giving us special wisdom to work among the Poles.

Russian

Elder S. G. Burley, who has been working hard for a year and a half in the city of Chicago, has finally succeeded in organizing our first Russian church there, with a membership of twenty. Before long he will have another baptism. In New York City and in Newark, N. J., we have made a small beginning among the Russians. There are about six in the truth in Newark. In New York there are many interested. Elder Babienko, who was called to Manchuria, had been working there. We shall endeavor to place another Russian worker there as soon as possible, to continue the work laid down by Brother Babienko.

Hungarian

This work is also somewhat backward, especially in Chicago. In New York several were baptized recently, and in Bridgeport and Norwalk, Conn., a number are interested. We are anxious to establish a large church in New York, for there is the largest population of these people.

Our Foreign School

The prospects are bright for a good attendance in the foreign department at the Swedish Theological Seminary this fall. A large number of young people have handed in their names, who desire to receive a training for work among their people here or abroad, as the Lord may decide. Some of these young people have means, but others have not, and yet they must not be kept out of school for lack of means. The work is pressing hard. The calls are coming in from many places in this country, as well as from foreign lands, for workers to come immediately; hence we must not only encourage, but we must help, many of these promising young people to go to school.

Bible Workers

We are glad to report that some of our American Bible workers are becoming interested in this polyglot work, and are consecrating themselves to work for some of these nationalities until Jesus comes. Our experience has been that successful Bible workers of American, Scandinavian, or German descent, when consecrated to this work, can do well in disseminating the truth among these people. Of course, they have to learn a language, but what better work can they do than this service for foreigners? Think of the 150,000,000 Russians, nearly 50,000,000 Italians, 35,000,000 Poles, 10,000,000 Czecho-Slovaks, 12,000,000 Jugo-Slavs, 10,000,000 Rumanians, and 7,000,000 Hungarians, among whom so little has been done! In Italy, as well as in Russia and Poland, hardly anything has yet been done. Should not this great need appeal to many a worker to devote himself to the study of the language of one of these nationalities, and thus prepare for effective labor in the language of his choice?

J. H. SCHILLING.

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

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No. 44

"Do You Something Need?"

BECAUSE of a severe cold, I was spending several days in our sanitarium at Skodsborg, Denmark. I was among friends, but unable to understand the strange jargon of speech around me. I felt like "a stranger in a strange land." I was having a little glimpse of the feelings of many of our missionaries who go to heathen lands, and of the foreigners who come to American shores.

The Sabbath came, but I was confined to my room, and so was denied the privilege of attending the church services. Outside it was dismal and rainy. The prospect for a pleasant Sabbath was not promising. Suddenly there was a knock at my door. I opened it, and before me stood a ruddy-faced Danish young man, a nurse at the sanitarium. "Do you something need?" he asked, as he smiled at me cheerily. "Yes," I said, "I need fellowship, conversation, books, and papers in my own language — anything proper for the Sabbath hours, to break the dull monotony of this gloomy day."

My companion spent a pleasant hour with me, cheering me with his own good cheer, and amusing me the while with his efforts to understand my English and make me understand his. But the heart understanding was perfect. We were brethren serving the same Christ, inspired with the same hope.

And this oneness in Christ constitutes, after all, the great bond of union between believers of every tongue. Christ's love outflowing from the heart will make a way of access and communication beyond the power of formal speech.

This young man, although a total stranger to me, had taken note of my loneliness, and sought to give me what comfort he was able. He was a real missionary.

F. M. W.

* * *

Unsearchable Riches

THE apostle Paul tells us that he was called to preach to the Gentiles the "unsearchable riches of Christ." Eph. 3: 8. Unsearchable riches! Man can place an estimate upon the riches of earth and compute their value, but not so with the riches revealed in the gospel of Christ. Gold hidden in the almost inaccessible recesses of the mountains has been discovered, and eager multitudes in quest of the ore have dug the precious metal from mines until the supply was exhausted and the place abandoned. Rare gems have been found in the earth; but the mines have been emptied of their treasures, and where the hum of work and business was once heard, there reigns comparative silence and solitude. Men have drilled into the earth, and there has gushed from seemingly inexhaustible reservoirs, oil for the

service of man; but time passes, and the abundance diminishes.

Not so with the gospel. It is an inexhaustible fountain of life. When the thirst of millions has been satisfied, the supply is just as abundant as before. For millenniums of time the lost sons and daughters of Adam have drunk from this perennial fountain of life; but the fulness is as great as at the beginning, and the last sinner who comes to drink will find it an abundant stream.

Are you a sinner, lost and undone? Have you been tempted by the enemy to believe that because of your sins you are beyond hope, and have you felt discouraged and forsaken? If so, take heart. The fountain of life is within your reach. This fountain was opened "for sin and for uncleanness." Zech. 13:1. Its cleansing stream gushes forth as abundant as upon the day it was opened. O that we might indeed comprehend "the riches of His glory," and in fulness of faith come to Him today and drink!

"I heard the voice of Jesus say,
 'Behold, I freely give
 The living water; thirsty one,
 Stoop down, and drink, and live!'
 I came to Jesus, and I drank
 Of that life-giving stream;
 My thirst was quenched, my soul revived,
 And now I live in Him."

G. B. T.

* * *

A Disregard for Law

A SPIRIT of lawlessness is invading the world, preparing men's hearts for the great final rejection of the law of God, against which Satan has been warring ever since sin entered heaven. From the smallest child in the nursery to the greatest nations of earth there is a disregard for law. It is the spirit of the age, and with the oncoming generation, many of whom have known no discipline in the home and very little in the school, comes a real menace to the world's law and order.

Men are fast coming to know no law save their own desires, and they are willing to disregard all else that they may satisfy the carnal cravings of their human hearts. If they see a chance to make money, they throw aside all commercial law; if they decide to strike for higher wages, they strike, regardless of any previous agreement; if they wish to drink, they scoff at nation-wide prohibition, and consider it their personal right to get liquor in any underhanded way possible. If a nation wishes to war, it disregards treaties and compacts, and makes this desire known by an invasion of another's territory. If church members wish to indulge in the ways of the world, they lay aside the law of God

and the admonitions of the church in order to obey the cravings of their own lusts.

One writer, condemning the cancellation of orders on the part of manufacturers and wholesalers to escape losses, says:

"If an order for goods becomes merely a memorandum of possible acceptance of the same; and if there is nothing like willingness to share risks on the part of all concerned in trade, then it will become apparent in commerce, as in diplomacy, that the sense of honor has declined, and that the 'scrap of paper' theory of solemn pledges is growing apace in this country."

The editor of the *Washington Herald*, in the issue of September 23, well asks the question, "Shall we laugh at law?" and goes on to say:

"The public tendency to make light of violations of the prohibition law is deplorable. It is in the last analysis a species of anarchism flourishing among the very classes that are loudest in their denunciation of anarchists.

"No regulation of individual conduct in the interest of the general good — and that is the purpose of all law — was ever put on the statute books after more careful and prolonged discussion, and after so many cautious and partial experiments, as this prohibition law."

From these conditions we can see the way being prepared for the forming of the "image" of the power which Paul calls the "mystery of lawlessness." 2 Thess. 2:7, R. V.

K. L. G.

* * *

The Basis of Faith

To the Christian the basis of faith is the word of God. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But back of this must be a conviction that there is a God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

Observe that this scripture speaks of two things, — "that He is," and "that He is a rewarder." Hence he who comes to God must believe, not in the god of the pantheist, — a natural essence or force, pervading all things, — but in a personal, all-powerful Being, having intelligent supervision of His own creation, disposed to and having power to confer blessing upon those who especially seek Him. Such is the God of the Bible, but not the god of the pantheist nor of the deist.

As the basis of faith in such a God — a supreme, personal, benevolent Being, the Creator and Upholder of all things — that Being himself appeals primarily to two things, namely, to the creation itself, and to demonstrated ability to reveal future events.

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:25, 26.

"Remember this, and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:8-10.

A failure to learn even from the first of these, namely, from creation itself, that there is a God, leaves men without excuse. The apostle says:

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For

the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:18-20.

Here it may be asked, Does not this make reason the basis of faith? Certainly it does; but faith, while always reasonable and only reasonable, from this point onward, while never contradicting reason, far transcends human understanding. Having accepted the reasonable major premise that there is a personal, benevolent God who has revealed Himself not only in nature but in human speech, it follows that not human wisdom, but revelation, becomes the basis of our further faith; and we believe what God says, whether we can understand it or not.

God is infinite, while we are finite; and as it is impossible for the finite, or limited, ever to contain or comprehend the infinite, or unlimited, we cannot hope ever to know all that God knows or to understand all that He comprehends.

The idea of continued life in a future state was anciently accepted as a reasonable deduction from the phenomena of nature; hence the pagan doctrine of natural, inherent immortality. But faith, transcending reason, and guided by divine revelation, builds its hope of life beyond the grave wholly upon a resurrection from the dead, or in other words, upon a new creation, wherein, by the mighty power of God, the dead shall live again. Referring to this, the psalmist says, "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Ps. 102:18.

Something cannot spring from nothing. We exist, the universe exists, therefore there must have been, and there must still be, a great first cause. That first cause is God. Reason may arrive at this point, but beyond it faith must be our guiding star. Divine revelation must henceforth be our chart to lead us into truth, and to enable us to achieve victories far beyond and above anything offered by merely human wisdom, however profound. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

C. P. B.

* * *

"CONSIDER the wondrous works of God," "He that is perfect in knowledge."

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The False and the True in Modern Science---No. 2

The Modern Apostasy

GEORGE MCCREADY PRICE

WHEN this reform movement arose, some three quarters of a century ago, the great majority of people believed in the Bible as the word of God. All questions of morals or religion were settled by comparison with this book as the great and supreme guide of human life. Its record of the beginnings of things was held to be reliable and authentic; its account of the fall of man, the universal deluge, and the confusion of tongues, was looked upon as true history; and all ideas of ethics, sociology, or even politics, were discussed in the light of these great waymarks along the pathway of history. All doctrines were settled, all questions of right and wrong were decided, and all problems relating to the individual, the family, or public life, were solved by an appeal to that collection of writings which was universally held to be a true revelation of the will of our Creator.

But now many for whom we labor, take what the Bible says at more or less discount, if indeed they consider its declarations worthy of any consideration whatever. In the great majority of instances it is not sufficient to convince a person that the seventh day is the Sabbath according to the Bible, but we must also convince him that the Bible record regarding the origin of the Sabbath is something more than a mere record of the strivings of a Semitic people who had an extraordinary capacity for high and noble thoughts. For if a man believes that life has existed on the globe for a hundred million years, and that the human race itself has been evolved from the lower forms of animal life; in short, if he does not believe that there ever was a real creation at some definite time in the past, how can we expect him to observe a memorial of that event, which in his view never occurred?

In reality, we have in these very facts an explanation of one of the difficulties of convincing people of the truths which we believe. For not only is the Sabbath meaningless to an evolutionist, or to a believer in the ordinary teachings of geology, but how can we hope to impress one with the imminence of the events predicted in the last chapters of the Bible, when he has lost all confidence in the history recorded in the first chapters of the Bible? In short, we are constantly impressed with the apostle Peter's accuracy in describing the people of the last days as scoffing at the prediction of the second coming of Christ, because they declare that "since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4. And the apostle says that these scoffers talk thus because they "wilfully forget" that the world was once destroyed by the waters of a flood, and that the same God who once destroyed it in this way, is waiting only for the fulness of time to destroy it the second time by fire. (See 2 Peter 3:3-10.)

It is the teachings of modern science that have chiefly contributed to bring about this great change in the opinions of thousands in the rank and file of the people. For two generations, the educational systems of all civilized countries have taught that the world is many millions of years old; and while not all educators have agreed that man has grown up from the apes by a biological evolution, yet no mod-

ernly educated man (unless he has found the real truth in geology) for a moment believes, literally and exactly as it reads, the record in Genesis regarding the origin of things.

But the doctrine of the fall of man is just as essentially a part of the Christian religion as is the doctrine of Christ's mediatorial work. As Blatchford, the English socialist, expresses it:

"But—no Adam, no fall; no fall, no atonement; no atonement, no Saviour. Accepting evolution, how can we believe in a fall? When did man fall? Was it before he ceased to be a monkey, or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a fall, why should there be any atonement?"

This expression of Blatchford's is no stronger than the logic of the case demands. Indeed, the history of modern apostasy shows conclusively that when men lose their faith in a real creation, the next step is to deny the reality of the fall, and then to deny the reality of, and the necessity for, the atonement. The average modern man is simply following out the logical consequences of his major premise. And as the result of such teachings for more than half a century, the rising generation has never been taught the great truths lying at the foundation of the Christian religion. We are accustomed to calling "heathen" those who have not from their youth up known the truths of the fall and the atonement; but on this basis we are surrounded on every side, even in America and in Europe, by people who are just as truly heathen in their beliefs as are the people of India or China. And our efforts for them can never be completely successful until we grasp the reality of this condition, and work for them as we would for heathen in any other part of the world.

It is not suitable, in such an article as this, to go into the history of the development of the evolution doctrine. However, it may be noted in passing that the first wrong method was introduced in the early days of geology, when it was quietly assumed that there never was a great universal deluge, but that the changes recorded in the rocks came about in the long ago by the quiet, orderly action of the elements, similar to the changes now taking place all around us. In this way, the long-drawn-out ages of geology, with which the world is now so familiar, were built up by hasty speculators and treated as actual fact. The next step in the history of this false system of science was made by Charles Darwin, who undertook to show how one kind of plant or animal might possibly grow and develop into another and distinct type of life. In other words, the "ages" of geology plus Darwinism equal evolution, the latter term being used for the larger aspects of the theory which seeks to show how all forms of life have grown up in a natural way, without any real creation.

But it is a curious fact that many people who believe in the evolution doctrine, stop abruptly and refuse to believe in it as applied to the origin of man. Even Alfred Russel Wallace, the co-inventor with Charles Darwin of the evolution theory, halted his scheme of evolution when it came to man; and taught that while man possibly derived his bodily

form from the apes, yet even here a special providence had intervened to form a brain and a hand and many other organs which man could never have inherited from the lower animals. Many modern scholars are so far inconsistent as to believe in evolution for all the lower forms of life, and yet to say that man was formed in some way which was an exception to the general rule.

However, these inconsistencies need not concern us here. It is sufficient for our purpose to note that, as the result of the widespread acceptance of these false teachings of science, the people have almost universally departed from the simple faith of our forefathers concerning the origin of our world; and very few of them believe in the first chapters of the Bible in the common-sense way, just as they are written.

But there are many times seven thousand who have not willingly bowed the knee to this modern Baal. These persons are quite decided in their acceptance of the Bible as the real word of God, and equally decided in their repudiation of the doctrine of the ape-origin of man. But they find themselves

more or less in the fog when they have to deal with such subjects as geology or the details of the relation between science and religion. They feel the need of a better way of handling the matter than the customary attempts to "harmonize" the teachings of geology with Genesis, yet they do not know of any better way. It has been the experience of the writer that when the recent discoveries in geology are placed before them,—discoveries which confirm so fully the record of a universal deluge, and which thus put out of consideration the ordinary scheme of evolution,—these friends of the Bible very eagerly welcome the new light, and are glad of a basis for accepting the whole Bible in the old-fashioned way.

I am convinced that we have here a door of opportunity standing wide open, which we would do well to enter. For I believe that, rightly used, the more complete knowledge of this subject will serve a very useful purpose in securing the attention of many people who are in very truth "the salt of the earth," because they are standing as best they know for the Bible, the whole Bible, and nothing but the Bible, as the supreme guide of human conduct.

The Last Battle

F. D. WAGNER

"THE last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of Jehovah." —*The Great Controversy*, p. 582.

Notice, it is "the last great conflict," "the final struggle," that "we are now entering." This was written nearly fifty years ago, but we are now facing the issue as we have never faced it before; we are soon to be plunged into the midst of it and to experience its reality.

It is the final conflict of "the long-standing controversy concerning the law of God." Of how long standing is the conflict? The same author tells us that when Satan was cast out of heaven, he "boldly avowed his contempt for the Creator's law, . . . and declared that it was his purpose to secure the abolition of law." —*Id.*, p. 499. The narrative continues:

"The same spirit that prompted rebellion in heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts." —*Id.*, p. 500.

In these words we have clearly set before us the line of battle in the spiritual conflict that has raged between the forces of truth and those of error since the rebellion in heaven, and have the issue plainly stated. We are told that the mark of distinction between God's people and the world, is loyalty to the law of God; and that Satan will attempt to break down the restraints of the law. But his efforts do not stop here; for we are further told:

"Satan's agents are constantly working under his direction to establish his authority and build up his kingdom in opposition to the government of God." —*Id.*, p. 507.

Again, in speaking of the Papacy as being a compromise between paganism and Christianity, the author says that it is "a monument of his [Satan's]

efforts to seat himself upon the throne to rule the earth according to his will." —*Id.*, p. 50.

From these statements it is clear that Satan attempts to establish his authority above God's authority, to seat himself upon the throne, to rule the earth according to his will.

"No error accepted by the Christian world strikes more boldly against the authority of heaven . . . than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men." —*Id.*, p. 584.

In this final conflict we need not be in doubt as to the side on which the true people of God will be found. In Revelation 12:17 we are told that the devil is wroth with the church, and is to make war on the last of her members, because they are loyal to the authority of God and keep His law. This loyalty to the government of heaven will incur the wrath of Satan in a war in which he will bring to bear all the forces that he has ever used in the long-standing conflict.

Among these forces are the nations of earth, for we are warned:

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false Sabbath." —*Id.*, p. 604.

We should not allow ourselves to be deceived as to what is before us. We may be called upon to emulate the faith and courage of Daniel in the lions' den and the three Hebrews in the fiery furnace. The God of heaven can deliver us if we trust him as they did, and we shall be better able to exercise faith if we are fully aware of the nature of the crisis and the principles involved. The three Hebrews did not exercise blind obstinacy, but rather stood on principles well understood by them; and we today should take our stand in the same enlightened way.

But let us go back to the statement that the powers of earth will unite to war against those who keep

the commandments of God. This indicates that the powers of earth will unite (note the word "unite") to enforce some mandate contrary to the commandments of God. The powers of earth will decree that all "shall conform to the customs of the church by the observance of the false Sabbath." In other words, we shall see the nations of earth espousing the cause of religion and becoming tools in the hands of Satan to enforce religious observance. They will engage in the final religious controversy in which loyalty to the true Sabbath will be the issue.

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration."—*Id.*, p. 615.

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction."—*Id.*, p. 635.

From these quotations it is plain that the nations of earth are to take sides in a world-wide religious movement for Sunday legislation, and commandment keepers will be the only persons who will not yield.

We have seen movement after movement develop. We have watched force after force added to these movements until we have thought the end was in sight. We saw the churches of America unite in 1905 for the avowed purpose of bringing pressure to bear on the legislative bodies of the land. But these movements, broad and effective as they seemed to be, have confined their purposes within the limits of one nation, while the prophecies call for a movement with a world-wide objective, to be consummated simultaneously throughout Christendom.

Dr. Samuel Zane Batten, of Philadelphia, recently said:

"We must organize the international life of the world on a Christian basis; that is the work before the church and the world now."

We note that Dr. Batten sees the necessity of having the church and the world work together.

Dr. W. M. Rochester, of Toronto, Canada, secretary of the Lord's Day Alliance of Canada, in his report of the World's Commission on the Lord's Day, held out as the sore need of the world the holy day instead of the holiday, and said:

"The first great task subsequent to the war is to restore the Lord's day to its proper place in the life of the people."

Dr. Harry L. Bolby, secretary of the Lord's Day Alliance of the United States, has said:

"The battleground of the churches during the next ten years will be on the field of the Christian Sabbath."

Dr. Rochester, in another speech, insisted that since they were dealing with world-wide problems, they must likewise work for an international defense of the Sabbath (Sunday). "We must resist," said he, "the secularization of Sunday;" adding, "We have a right to *compel* nonbelievers to observe the Sabbath [Sunday]." (Italics ours.)

And Dr. R. C. Wylie, LL. D., of Pittsburgh, declared that "since Christ is the King of all the nations, therefore the *nations* ought to honor Him by proper legislation to protect the day set apart in His honor." (Note "nations," not "nation.")

These expressions from men who are prominent in the movement for an alliance of religion with politics, show the spirit of the age, and indicate that the consolidation and concentration of the forces mentioned in the above extracts from the Testimonies may be accomplished sooner than we have been expecting.

Notes from Wesley's Diary --- No. 5

H. M. S. RICHARDS

THE true people of God have in all ages been lovers of God's written word, and have made it the rule and found it the comfort of their earthly lives. Not only did the Waldenses and other Bible lovers in the Middle Ages carry about as a precious treasure the word of life; but late discoveries, especially in Egypt, have shown us that in the days immediately following the apostles, people who believed in Jesus were diligent Bible readers, and possessed the word of God in essentially the form in which we have it today. They had small pocket editions of the Bible or the New Testament, which have been brought to light in the last few years, still showing the marks of usage. Nevertheless some even in those days, were not content to follow a plain "Thus saith the Lord," but chose rather to listen to some inner light or knowledge. They called themselves "Gnostics," or "Knowists," saying that their personal knowledge was more spiritual than the written word.

The world today is full of sects and "isms" based on this fundamental human folly. John Wesley also met them in his day, and denounced them. For instance, we read in Volume I of his Diary:

"Monday 13. I returned to Oxford, and on Wednesday rode to Bristol. My brother, I found, was already gone to Wales; so that I came just in season; and that indeed on another account also; for a spirit of enthusiasm was break-

ing in upon many, who charged their own imaginations on the will of God, and that not written, but impressed on their hearts. If these impressions be received as the rule of action instead of the written word, I know nothing so wicked or absurd that we may fall into, and that without remedy."

And this is true. When we meet the supreme tests of the days before us, only the written word can be our guide. "It is written" will be our safeguard.

* * *

THE MISSIONARIES' PLEA

WILL you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in vision we behold the crown
Upon His brow who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

— Friends' Missionary Advocate.

IN MISSION LANDS

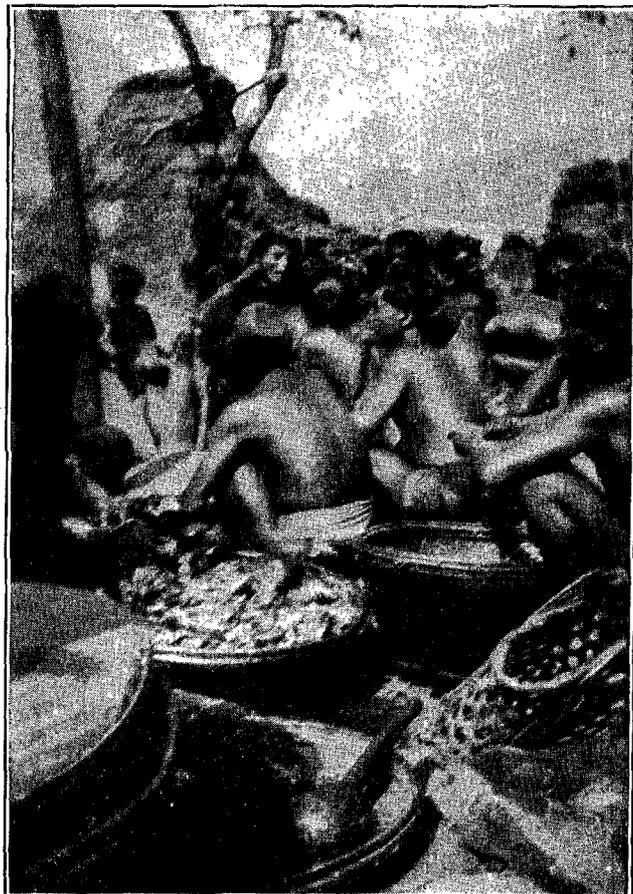
Itinerating in the Philippine Islands

--- No. 2

O. F. SEVRENS

ON Thursday we tried to make a two days' trip in one. Toward dark we were still far from our destination. Brother Strahle went ahead to find the house of a school-teacher, where we were to stay. Weary and worn, we went on through the rice fields. We could see lights down in the valley, but our flash light was broken, and so we had to travel in the dark. At last a light came near, and a brown-skinned man carrying a bunch of runo stalks appeared. He kindly led us some distance and gave us his light, but would not go farther. Soon we met some schoolboys who had been sent to find us. They were clad only in G strings, but could talk to us in English. They led us down through a water ditch, and over stones and dikes, for there was no road leading to the town where we were to stay. The school-teacher gave us the best he had — an egg and some rice each for supper, and a bed of grass reeds. Our *cargadores* arrived at midnight. We did not expect to see them till morning, but were grateful for the warmth of the blankets they brought.

For a long time I sat up and talked with those who came to see us. Many old legends were told, some of which bore a close resemblance to the Bible history of times before the flood. One man had several strings of gilt beads — heirlooms — about his neck. Each of these strings was valued at two carabaos, or 200 pesos. The average wealth per capita



Preparing for the Feast in Bontoc

for Ifugao is 500 pesos, though some of the people are very poor.

An Ifugao house consists of a single room set up on four posts, and having a low, overhanging thatched roof. The space under the floor, which is about five feet above the ground, is nicely paved with stones. Here are stone mortars where the rice is pounded out. The walls are not perpendicular, but slope outward from the bottom. The door is small, and is the only opening. The inside is dark, and one must stay inside several minutes before objects can be distinguished. There is an open fire in the center, and the smoke escapes as best it can. The only furniture is a shelf or two for pots and the few other possessions. Very simple indeed is the life of these people, whose customs are so interesting to one visiting them.

The next morning we climbed up to a pass and went over into another valley. There were still rice terraces, but not so extensive as before. Along the edges of the dikes were bushes with brilliant red foliage. These are planted for use in certain religious ceremonies. We were informed that 10,000 members of this tribe had died during the influenza epidemic.

The Catholics have a mission station in Kiangan, the capital, but have not had much success. A worker of a Protestant mission was planning to open a mission school in another town, and had entered the field just ahead of us.

We spent the night at the constabulary station in Banaue. From Banaue, where we met the colonel inspector of the constabulary, we went to Bontoc, in his company. He told us much that was interesting and helpful.

During the day, Mrs. Sevrens rode part of the time in a chair tied to two poles and carried on the shoulders of four men. She said it was "condensed misery." This was caused not so much by the riding as by the perilous position, especially when the carriers swung out over the edge of a precipice. When we reached the top of Poli's Pass, which is the highest mountain in Luzon, we sent the chair back.

We were very much disappointed in not getting more pictures on this trip. For months there had been a shortage in films here. We had our pictures taken on the summit, however, and spent the afternoon in descending the mountain.

We were in Bontoc now. We could see a difference in the richness of the soil. We also noticed that the people were as surprisingly dirty as the Ifugaos were clean. The boys, men, and women, with long, uncombed hair and dirty, smoky skin, were all repulsive looking. The Bontoc houses rest on the ground, and have side walls only halfway up. One end is entirely boxed in. The parents sleep in this place, closing the little door tight to keep out cold as well as enemies. Sometimes there is a little room up under the grass roof, which is reached by a ladder from the dirt floor. The older children sleep in dormitories. The one for the boys is called the *pabafunan*, and the one for the girls, the *olag*. Every house has a stone-walled pit about four feet deep and six feet square, which is the home of the



Rain Dance in Bontoc, Pabafunan in the Background

family pet, the pig, an indispensable member of the household. By the side of the house and protected from the rain by the overhanging eaves, are often seen huge box-like coffins. These are made by the owners for the time when they may be needed. They are hollowed out of logs.

A native town is divided into sections, each section composed of a clan or family having its own *pabafunan* and *olag*. These dormitories are low, stone-walled, grass-roofed huts, perhaps twenty feet long, six feet wide, and four feet high, having but one narrow opening which barely admits the body. Inside this are slabs of wood on which the children sleep. Usually an open fire serves instead of a blanket as protection from the cold.

We spent the night in the *presidentia*, or government building, at Talubin. It was most interesting. The colonel ordered the policemen around, and sent for the *presidente*. One of the policemen was a veritable clown. He had on a helmet, and stood with mouth and eyes wide open, trying to grasp what was happening. About dark the *presidente* came, in the native dress, with a miniature straw hat fastened on the back of his head,— a distinctive type of adornment found only in the Bontoc province,— and the crowning glory, a pair of spectacles! The colonel told him he could not go to bed until our horses had food and we were provided with eggs for breakfast.

As the *presidente* stood there gesticulating to his henchmen, one to go for eggs, another for *palay* (food for horses), the silhouette formed against the light of a bonfire was certainly a rare sight. We slept on the policemen's cots, having had a good supper given us by the Ifugao wife of an American professor in the University of the Philippines. She lives in Ifugao, but has taken on civilized ways.

The next day, just before noon, we arrived in the capital. Bontoc has two sections, the old native town, as dirty now as it was hundreds of years ago, just a jumble of houses with no streets; and the modern town, built since the American occupation. Here we indulged in the luxury of a hot bath.

We had heard *ganzas*, or native gongs, sounding when we were crossing the river, and were told that a native dance was being held; so after dinner we set out for the native section. For eight days there had been a continuous dance for rain, and this was the last day. In an open place near the boys' dormitory was a ring of moving figures circling round and round, keeping time to the rhythmical beating of the gongs which were carried by several of the dancers. Men danced in the middle, and women slowly balanced themselves on the toes with arms outstretched and their bodies swathed in blankets. The men circled in and out of the center. There were two groups dancing near each other.

Sitting in a circle were a group of dirty, wrinkled old men who were chanting a medley. It was a recital of their brave deeds, and each tried to outdo the others. In the center was an earthen jar filled with *basi*, a fermented drink made from rice. One old man had drunk too much, and getting excited arose occasionally and hit a companion.

Many of these old men were head-hunters in days gone by. Now they have ceased, but say that by and by the government will get tired of ruling up in the mountains, and then they can do as they please. The old men have almost unlimited power. They are the judges, and always claim a good share of the property under dispute. As the younger ones submit to the rule of the older, they look forward to the time when they shall be the "big men."

A community feast was to be held at sunset. Rice had been cooked with blood, and pigs, cut up in small pieces, filled many large baskets. One small basket of food had been placed near the doorway for an offering to the spirit. These poor people live in constant fear of offending some spirit. The dancing ceased and the gongs were put away in basket-like bags. The women from all over town, many of whom had done their share of dancing or propitiation previously, came with baskets of white rice on their heads.

Neither the government nor the missions seem to have been able to do much for this tribe, who appear to be the lowest of all the mountain tribes. Yet the Anglican mission has done wonders with many of the younger people.

Maurice and Mariano, our boys in Manila, came from Bontoc. They had been living about four or five years with mission workers when they came to us last year. There is certainly fine material to be found sometimes under the least promising exterior. Both of these boys are doing well. They have been baptized and wish to become workers.

(To be concluded)

* * *

An Unusual Witness to the True God

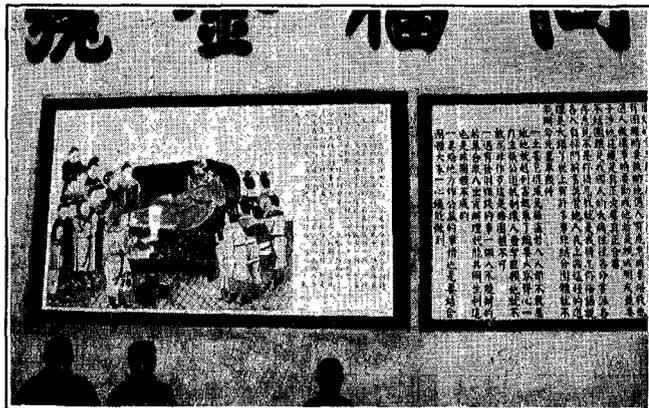
O. B. KUHN

GENERAL FENG, converted to Christianity through medical missionary work, is a member of the Methodist Mission. With headquarters at Chang Deh, a city of about three hundred thousand, he rules the densely populated Fu district of Chang Deh.

The general believes in practical Christianity, and is an earnest worker for the soldiers and people under his direction and care. Five hundred of his soldiers have been baptized, and many of the people



Poli's Pass, Between Ifugao and Bontoc



Painting on Wall Along Public Street in Chang Deh, Illustrating the Importance of Home Instruction

have been turned from idolatry. Thousands of others have been influenced to live better lives, and large numbers have been brought to a knowledge of Christianity.

Schools and meeting houses have been built for the soldiers and officers and their wives, homes provided for orphans and outcasts, hospitals established for the sick, and employment supplied for the idle. No beggars are seen on the streets of Chang Deh. Men in special uniform daily search the city for the poor and needy, the sick and unfortunate.

Several beautiful memorials to the true God and houses for worship have been built in different parts of the city. Various inscriptions are carved on these memorials. On the one in the accompanying picture are two Scripture texts and two sayings from Chinese sages, one on each side of the obelisk. One of the Bible verses is, "And they shall be all taught of God," and the corresponding quotation from the sages, engraved on the opposite side of the obelisk is, "Though a man has sinned, he still may learn of God." The other scripture is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and the Chinese proverb agreeing with it reads, "The worshiper of God must be sincere and of a single purpose." On the house of worship are three characters, "*Hsi Sin So*," which means, "Cleanse heart place."

The magistrate of Changsha also is a Christian. On the walls of his headquarters have been printed colored pictures illustrating different crimes and vices, and their consequences to the individual and his family. In the courtyard, a day and a night school for adults is established, where instruction is given in the common branches of learning. The people are also taught lessons from the Bible. Tracts are given away, and the Christian religion is explained.

On the walls along the streets are painted large, colored illustrations with written explanations, or instruction without pictures, teaching the people many things of practical benefit to them. Some of the subjects noted were: "Have Faith in the Christian Religion," "Importance of Home Training," "Need of Industry," "Health and Hygiene," "Wickedness and Worthlessness of Idolatry," "The Cigarette and Liquor Evils," "Opium Habit," "Salvation from Sin," "Early Rising," "Diligence," "Economy," "Danger of Idleness," "Citizenship," "Value of Education." Scores of others were seen at a distance, but not examined. There are hundreds of such pictures on the walls all over the city.

In the magistrate's courtyard and on the streets, thousands of persons daily receive help and enlight-

enment. The influence of Christianity is being felt, and will result in a harvest of souls for the kingdom of God.

Changsha.

* * *

A Letter from Alaska

IN reply to a letter of inquiry in regard to what is being accomplished in giving the third angel's message in Alaska, Brother F. A. Lashier writes from Sitka:

"Your letter requesting me to send a report of work being done in this field, was forwarded to me from Juneau some weeks ago. I have delayed replying, thinking that possibly something of interest would develop here in connection with our work among the native Indians, but just now I am at a loss to know what to write.

"In the past, most of the work has been carried on in behalf of the whites, while very little has been done for the natives. Of course there have been some visible results among the whites. A few faithful ones in different places are endeavoring to live true Christian lives, but as a whole, the people seem very indifferent to the gospel message.

"However, since coming to Sitka our efforts are directed largely to the natives. There is quite a large native population here, and as a rule I believe they have reached a higher degree of civilization and education than most of the natives in the settlements throughout the territory.

"At present we are holding four meetings each week with them, and they often remark how much they appreciate our efforts in their behalf. Several have expressed a willingness to keep the commandments, but as yet I fear they do not realize the true importance of obeying. They are very child-like, and it will take time to change their religious views.

"Our meetings were closed three weeks on account of the 'flu.' While there were about three hundred cases all told among the whites and natives, only a few deaths resulted. We are thankful to God for this providence. We had the privilege of ministering to some extent to the needs of the sick, and I hope that some barriers were thus broken down.

"We solicit the prayers of the brethren in behalf of this needy and difficult field."



Memorial to God, Erected by General Feng at Chang Deh



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."

NO OCCUPATION

SHE rises up at break of day,
And through her tasks she races;
She cooks the meals as best she may,
And scrubs the children's faces,
While schoolbooks, lunches, ribbons, too,
All need consideration,
And yet the census man insists
She has "no occupation."

When breakfast dishes all are done,
She bakes a pudding, maybe;
She cleans the rooms up one by one,
With one eye watching baby;
The mending pile she then attacks,
By way of variation,
And yet the census man insists
She has "no occupation."

She irons for a little while,
Then presses pants for daddy;
She welcomes with a cheery smile
Returning lass and laddie.
A hearty dinner next she cooks
(No time for relaxation),
And yet the census man insists
She has "no occupation."

For lessons that the children learn
The evening scarce is ample.
To "mother dear" they always turn
For help with each example.
In grammar and geography
She finds her relaxation,
And yet the census man insists
She has "no occupation."

—Elsie Duncan Yale,
in *Woman's Home Companion*.



When Your Children Quarrel

UTHAI V. WILCOX

CHILDREN cannot be expected to play together always without little disturbances due to selfishness, jealousy, and temper. In many cases the better way is to let them settle their trifling differences among themselves. However, much of the more pronounced quarreling would never take place if parents would teach respect for property rights in regard to their children's playthings.

A child very early develops a sense of ownership. This sense should be respected and wisely encouraged. It is all too easy for a mother to compel an older child to give a plaything to a younger one who cries for it. Of course the crying annoys the mother; and without thinking, she generally insists that the older one give up the plaything in order to have peace. Sometimes the older child resents the interference, sometimes not. In either case, his sense of justice and right is offended, and there is sure to be trouble later.

Boys and girls—your boy and your girl—are often quick to resent injustice and will remember it long. Parents should strive to be absolutely fair, even in the little things. If Johnny or Alice does not understand your motive, it would be time well

spent to take a few moments to explain just why you are doing thus and so. The children may not understand all the finely expressed ideas, but they will love and respect you more because of your appeal to their sense of justice.



Thoughts for Consideration

*MRS. IVA F. CADY

Do you act as though a man has committed an unpardonable sin when he differs from you in opinion? He is accountable to God for his opinion, not to you. You are not to be conscience for the other man. "Be not wise in your own conceits." Rom. 12:16. (See also Prov. 26:12.)

Do you enter hastily into an argument and persist in trying to have the last word? Perhaps the other man thinks he knows what he is talking about, and it may be that he does know. "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame." Prov. 25:8.

Do you ever see that you have made a mistake? If so, do you acknowledge it? David, a man after God's own heart, acknowledged his sin. Saul tried to excuse his disobedience by laying the blame on others.

Do you like to be the center of attraction? or can you be happy in seeing the other man exalted while you are slighted? The Pharisees loved "the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt. 23:6, 7. They were called hypocrites by our Saviour. He humbled himself. (See Phil. 2:3-8.)

Do you monopolize the conversation when you have an opportunity? Others also have thoughts that they would like to express. Give them an opportunity. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10:19.

Do you flatter those in high position with the sole object of gaining personal advantage? "If ye have respect to persons, ye commit sin." James 2:9. "To have respect of persons is not good: for for a piece of bread that man will transgress." Prov. 28:21.

Do you break in on a man like a clap of thunder because he happens to say something with which you, at first thought, do not agree? Better heed the admonition to be "swift to hear, slow to speak." James 1:19. "As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." Prov. 26:21.

Do you lose your temper upon slight provocation? If so, you lack in charity, for "charity . . . is not easily provoked." 1 Cor. 13:4, 5. "Let every man be . . . slow to wrath: for the wrath of man worketh not the righteousness of God." James 1:19, 20.

When your friends call, do you ever invite them to engage with you in a season of prayer, or do you spend the whole time in idle gossip and jesting? The servant of the Lord has said that we do too much talking and not enough praying. We can give definite assistance in the Lord's work by prayer, for "the effectual fervent prayer of a righteous man availeth much." James 5:16.

Are you telling Brother A the unfavorable things that Brother B says about him? If so, you are not a peacemaker, but are widening the breach between them and adding fuel to the fire. "Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth." Prov. 26:20.

* * *

A Bad Place for Children

Lot was a great cattle raiser, and when contentions arose between his herdsmen and those of Abraham, and Abraham gave him his choice to go where he pleased, he "pitched his tent toward Sodom." Doubtless his herds, browsing amid the well-watered pastures of the plain, grew fat and sleek; and no doubt there was an abundant market for cattle in Sodom, which was given to luxury, and was noted for its "pride, fulness of bread, and abundance of idleness."

Sodom may have been a very good place for the cattle business, but it proved to be a very bad place to bring up children. Lot may have made money on his cattle, but he lost on his children. He was a "just" and influential man, who sat at the gate of the city as a judge; but his children learned the ways of Sodom, mingled in the vices around them, and when judgment came, some of them refused to hear the words of warning, and others showed by their conduct the deadly influence of the atmosphere of the cities of the plain.

Frugality, uprightness, and industry naturally end in wealth, and doubtless Lot was prosperous. He probably lived on a prominent street,—so prominent that the drunken hoodlums of Sodom knew just where to find him; he probably had a fine house,—so fine that his wife could not bear to abandon her home without looking back. But with all the advantages that Sodom afforded, it was still a very bad place to bring up a family.

There are persons who are deciding today where their homes shall be. They are taking into account opportunities for employment, business advantages, facilities for transportation, educational considerations, religious privileges, and all the various elements which go to make life worth living and existence enjoyable in this world. They are thinking where they might take comfort, amass wealth, secure office, enjoy good health, speculate in real estate, and become rich and prosperous. One thing they will do well to consider, and that is just what Lot seemed to forget,—the moral character of their surroundings, without which life itself has very little value. Sodom may have been a good place to make money; it was a very poor place to train up children. Part of the children of Lot perished in the judgment of the city; the rest of them live only in history which commemorates their shame, and in a prosperity sunk in vice, idolatry, and iniquity.

Good friend, do not pitch your tent toward Sodom. The cattle business is not the only business worth thinking of. A man is better than a sheep; children

are worth more than beeves and bullocks; and when God rains fire and brimstone from heaven, what is real estate worth in Sodom? Abraham's tent is safer than Lot's mansion; and the patriarch talking with God, and commanding his household to keep the way of the Lord, is more to be envied than Lot, surrounded by the wealth and luxury of the city, but losing everything in its overthrow.—*H. L. Hastings.*

* * *

Storm Fear

WHEN my mother was a child, her terror, and that of her little sisters and mother, during a severe thunder storm, was pitiful. She remembers from her earliest childhood how her mother gathered her children about her, sometimes on the bed, covering them with a feather bed to hide the flashes of lightning and to deaden the crashes of thunder. It was always a time of terror. But never can I remember seeing a look of fear on my mother's face during a storm. We lived on the frontier, and even when one of our not uncommon cyclones was raging, she showed no fear. However, there *was* a look on my mother's face which was there only when we were having a severe storm. It was not until I was grown that I learned the marvelous self-control practised in order that her children might be unafraid of storms.

Often in my childhood has my mother sought to quiet us when we grew hilarious with glee as the severity of the storm increased, and always, when we asked her why and sought to interpret the strained look on her face, we were reminded that there might be many people out in the storm, and others not so well sheltered as we were. That thought would quiet us. Well I remember my youngest brother's delight at the vivid flashes of lightning and the terrific crashes of thunder. As a lad of seven or eight years, more than once we had to hold him by force to keep him from rushing out into the storm in his enjoyment of the battle of the elements.

However, when I grew into my teens I began to realize the fear that lay at the bottom of my mother's self-control, and to be somewhat afraid of storms myself. I never admitted the fact to any one, and as I studied the cause of storms in my school work and thought of my mother's talks on God's care for us, and realized how harmless thunder is, and that it is called the voice of God, I soon conquered my fear. Now, when a thunder storm arises, I am not afraid; it seems to bring God nearer; and if God wills storms, then storms are my choice.

My own little laddie exhibits not the slightest trace of fear during such a storm. I have taught him from earliest childhood as much about the cause of storms as he could comprehend, and have told him various little storm stories, such as Indian tales of the origin of thunder, laughing with him over the queer beliefs of people on that subject. His play is absolutely uninterrupted by a storm, and although I move away from the window or from any metal, as a common-sense precaution, there is no fear in my heart.

I am persuaded that all children are naturally unafraid of storms until they realize their elders' fear, and that all children can be taught to be fearless of thunder and lightning.—*Mrs. J. H. W., in Today's Housewife.*



THE WORLD-WIDE FIELD



THE TEXICO CONFERENCE AND CAMP-MEETING

THE Texico Conference and camp-meeting were held in Clovis, N. Mex., August 25 to September 5. The Texico Conference is in the southwestern desert portion of the United States. It comprises the State of New Mexico and one hundred counties of western Texas. This is a conference of "magnificent distances." Territorially, it is the largest conference in the United States; numerically, it is one of the smallest, having at the present time a membership of less than four hundred. The population of this conference is estimated at 1,250,000, of whom 650,000 speak the Spanish language.

During the drouths of recent years nearly four hundred, or about one-half the former membership of the Texico Conference, moved to California and other places. However, a change for the better has taken place during the last two years. There has been an abundance of rain, and as a result the conference has become more prosperous in every way. The tithe paid into the conference during the two years ending December 31, 1919, was \$24,954.16. In 1919, the Texico Conference exceeded its quota for foreign missions by more than \$1,200; and the reports for the first eight months of 1920 show that the members have paid the equivalent of fifty cents a week per member.

From the president's report I quote the following, in reference to the REVIEW AND HERALD.

"Those who read the REVIEW constantly are among the most firm, faithful, and happy believers in this great world movement. They are to be counted upon in every crisis, and are steadfast in every regular duty to the cause of God.

"We are proud to say that 195 of our people in this little conference are at the present time subscribers for the REVIEW. This makes our per cent of subscriptions higher than that of any other conference in the world. We have eighty subscriptions more than our goal requires,—an excess of 69 per cent. In this, I believe, is the secret of the faithfulness of our people in this scattered field."

The book sales during the first seven months of the present year exceeded those of the entire twelve months of last year, by nearly \$5,000.

The biennial session of the conference was held in connection with the camp-meeting. Elder H. M. J. Richards was unanimously elected president of the conference. All the other officers were re-elected, and there were no changes made in the conference committee. God has greatly blessed the efforts of Elder Richards and those associated with him during the last two years.

It was indeed a pleasure to the writer to be with Elder Richards and the large company who attended this camp-meeting. More than \$4,000 was raised in cash and pledges for foreign missions, and about \$2,500 for city campaign and other work.

Elder F. C. Gilbert's one day with us was greatly appreciated. This was the only General Conference help that we had during this meeting. Elder J. H. N. Tindall, Dr. Mary McReynolds, the writer, and the union departmental secretaries assisted Elder Richards and the local workers in the services.

God's Spirit was manifested in a marked manner, especially on the two Sabbaths. A good interest in the meetings was manifested by the citizens of Clovis.

M. LUKENS.

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SOUTHERN CALIFORNIA CONFERENCE

THE Southern California camp-meeting and annual conference were held in Los Angeles, from August 25 to September 5. Approximately 3,500 of our people were in attendance at the camp-meeting—the largest attendance the conference has had since its separation from the Southeastern Conference. There were 360 family tents, besides a number of large meeting tents.

Elder M. M. Hare, the president of the conference, was ill during the first part of the meeting, but was able to attend some of the meetings toward the close. Elder Hare plans to enter another branch of work, and so declined to have his name considered for the presidency of the conference for another term. Elder W. M. Adams was elected as his successor. The other conference officials remained practically the same as before.

The camp-meeting services were very practical, and the spiritual instruction was highly appreciated by the people. Many testified to the spiritual uplift they received. The Sabbath meetings were characterized by a movement toward deeper consecration, and on the last Sabbath there were fifty-seven who gave their hearts to the Lord for the first time and took their stand for the truth. Sixteen were baptized during the camp-meeting, and a large number returned to their home churches to receive baptism there. The revival spirit frequently manifested itself at the evening services. The Spirit of God and the reception of His power for service was the keynote of all the discourses. Christ and Him crucified, and Christ in the believer as the hope of glory, were themes which met with a ready response.

Every department of work was ably represented by earnest leaders who received the eager co-operation of our people. A large amount of literature was sold. The people were wide awake to every issue and responded nobly to every call.

The Sabbath school offerings in cash and pledges for the two Sabbaths amounted to \$4,327, while the foreign mission offerings in cash and pledges amounted to \$10,157, making a total of \$14,484 given to foreign missions. The conference will be able to raise its fifty cents a week per member without any difficulty. There was a marked increase

in tithes and offerings last year over the previous year. The conference voted to hold its business sessions biennially hereafter.

Elder J. W. Christian and his force of union departmental workers rendered valuable assistance, and their counsel was highly appreciated. Other visiting brethren who assisted in the services were Elders J. O. Corliss; J. Ernest Bond, in charge of the Spanish work; G. A. Grauer, in charge of the German work; B. L. House, Bible teacher of Pacific Union College; and the host.

The people returned to their homes greatly refreshed and encouraged by the feast of good things they had enjoyed and by the inspiration gathered in their association with each other, and determined to work and lift together until the harvest sheaves are gathered in.

The writer very much enjoyed this, his first privilege of attending the California camp-meetings. He met old acquaintances from practically every State in the Union and from Canada. California is a great, cosmopolitan State, with exceptional privileges and blessings.

C. S. LONGACRE.

Religious Liberty Department

C. S. LONGACRE - - - - - Secretary
W. F. MARTIN - - - - - Field Sec. for West

PRESENT ISSUES AND OPPORTUNITIES

THE latter part of the year 1920 marks the three-hundredth anniversary of two important historical events indicative of the spirit which led to the founding of the Republic of the United States of America. One of these events is the signing of the "Mayflower" compact and the landing of the Pilgrims; the other is the meeting of the first American legislative assembly at James City (Jamestown), Va. These events are to be commemorated by elaborate programs consisting of appropriate tableaux, pageants, plays, recitations, ceremonials, and music, which have been prepared by the Community Service (Incorporated), 1 Madison Ave., New York, for use in schools, churches, clubs, and general community groups throughout the United States and her territories.

President Wilson has designated November 17-25 as the week especially set apart for the purpose of commemorating these two events which mean so much to every American. More than seventy of the largest cities in the United States have already signified their intention of celebrating them with elaborate programs and demonstrations, and many smaller communities are planning similar demonstrations for the week which is to mark the tercentenary national celebration. The North and the South share equal honors in the three-hundredth anniversary of these important events in American history.

Having known for some time that this year, and the week of November 17-25 in particular, would be dedicated to the nation-wide celebration of these events, the Religious Liberty Association gathered together some very valuable and appropriate information for publication in the *Liberty* magazine for the fourth quarter of 1920. A beautifully-colored picture of the "Mayflower," anchored safe in the harbor near Plymouth Rock, its rigging covered with ice and snow, constitutes the design on the front cover; and a photogravure of Thomas Jefferson, the author of the Declaration of Independence, is found on the back cover. The frontispiece is a picture of the "Forefathers' Monument," at Plymouth, Mass.

The articles in the magazine are as follows:

- "They Built Better than They Knew."
- "Virginia the First State to Disestablish Religion."
- "Roger Williams, the First Great American."
- "Webster's Bicentennial Oration on Landing of the Pilgrims."
- "True Americans and American Principles."
- "Religious Liberty Imperiled—The Issue in Michigan."
- "Righteousness by Legislation."
- "Is It Not Wholly Un-American?"
- "Fanaticism Versus Christianity."
- "Eternal Vigilance the Price of Liberty."
- "A Mad World."
- "Notable Statesmanlike Sentiments."
- "What Spirit?" (in photographic letter).
- "Salem Witchcraft."
- "Some of the Peculiar Blue Laws of Puritan New England."
- "The Origin of the Idea of Personal Rights."
- "Mayflower Year."
- "Sentenced to State Prison."

Some of the illustrations in the magazine are from rare etchings of colonial scenery and times, making on the whole a most attractive and valuable combination. If our people and magazine sellers will embrace the opportunity offered during the week of November 17-25, when the whole nation is astir with pageants, celebrations, and patriotic demonstrations, they can readily sell thousands of this attractive and interesting "Mayflower" number of the *Liberty* magazine. Will not our home missionary societies and our people generally take advantage of this occasion, and make November 17-25 a week during which they shall put forth special efforts to get this number of the magazine, setting forth the principles of religious liberty as we understand them, into the hands of as many people as possible?

An Appeal to Our People in Michigan

Our people in Michigan should take special notice of the fact that an excellent article on the Anti-Parochial School Amendment issue has been written by Elder S. B. Horton and printed in this number of the *Liberty* magazine, to be used for campaign purposes just before the November election, when the people of Michigan are to vote either to close or not to close all church schools in that State. Certainly every Seventh-day Adventist ought to do what he can to help enlighten the public mind upon this issue.

I am confident that any person who reads the article, "Religious Liberty Imperiled—The Issue in Michigan," will vote against the amendment which is to be submitted to the voters of

Michigan. In this fight for our liberties we have the co-operation of Lutherans, Dutch Reformers, Episcopalians, and Catholics, for all these religious societies are conducting parochial schools where religious instruction is imparted. We should not only enlighten the public mind concerning this un-American measure which encroaches upon the constitutional guaranties of religious liberty, but we should cast our votes or ballots against the amendment which has been submitted to the citizens of Michigan.

Sister White, in speaking of our responsibility when great moral issues arise, says:

"Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?"

"The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, 'No compromise, and no cessation of our efforts till the victory is gained.'—*Review and Herald, Nov. 8, 1881, pp. 289, 290.*

If it is right and obligatory for us to vote for the prohibition of the liquor traffic, it must be equally obligatory for us to vote against any measure that would deprive us of our constitutional guaranty of religious liberty, and thus stay the oppressor's hand by peaceful means as long as possible. In fact, this is evident from the above

quotation: "Every voter has some voice in determining what laws shall control the nation." Some "consider themselves free from all responsibility in the matter. This cannot be." This is not "politics," but "individual responsibility."

Let us sow the seed "like the leaves of autumn." This figure of speech was used by Sister White, when she wrote concerning the necessity of scattering literature in behalf of liberty of conscience and the struggle for religious freedom.

Let all our people rise to the occasion, and embrace these opportunities which a divine Providence places before us to make His truth known when the people are aroused concerning these questions. Let us take the *Liberty* magazine to the people, and call their attention to the articles which deal with these stirring issues, and we shall find ready and willing purchasers and readers.

A bundle of fifty copies of the magazine can be obtained by mail for \$3. It sells for fifteen cents a copy. Send orders at once, and help maintain the cause of freedom in our favored land—America.

C. S. LONGACRE.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, October 30:
Our Work in Europe

REPORTS by letter from Europe, and the individual reports of those who have returned from recent tours in the European field, give assurance that a mighty work of reconstruction is going forward in the advancement of the third angel's message on that continent, and that the brethren and sisters there of like precious faith are rallying to the standard with new courage and energy. Difficulties and hardships unknown in the homeland are bravely met, overcome, or endured, and the mighty power of God is working a transformation which will finish the gospel message in that part of the field according to the schedule of the divine plan.

A worker writes: "We have a responsive field and a willing people who are taking hold in an inspiring way. A good work has been done over here, but efforts have been somewhat scattered, and the people seem greatly pleased over the idea of having the work unified. Pray that the Lord may bless the steps taken for strengthening the work, and give to it the vitalizing power and force of the Holy Spirit."



Fort Worth Branch of the Southern Publishing Assn.

THE FORT WORTH BRANCH

Southern Publishing Association

ON June 1 the branch of the Southern Publishing Association at Fort Worth, Tex., moved from their old quarters at 411-413 West Railroad Ave., to their new home, 112-114 St. Louis Ave. The building is a one-story brick structure, 45 x 100 feet. It contains a business office, a private office, and a large sales-room. The stockroom and shipping-room, 45 x 75 feet, has ample shelving and cupboards. It has a deck 12 x 55 feet, designed for storage.

This branch office was opened Jan. 1, 1905, by Brother R. L. Pierce, now general manager of the Southern Publishing Association, Nashville, Tenn. On April 9, 1909, a fire occurred, which destroyed the records, but beginning with April, 1909, the sales by years are as follows:

1909	\$61,058.88
1910	70,575.07
1911	86,002.10
1912	91,944.23
1913	91,891.51
1914	83,005.67
1915	52,693.65

1916	86,741.54
1917	148,630.37
1918	138,760.25
1919	176,836.05
Total	\$1,088,139.32

From the above figures it will be seen that the sales for the last eleven years have amounted to more than one million dollars.

The outlook in the Southwest is encouraging. Our sales for nine months of 1920 total \$179,296. This amount is \$29,292.95 more than was sold during the same length of time last year. We believe our goal of \$200,000 for 1920 will be reached.

This union holds the world record for orders taken during the Big Week in July. Brother H. C. Brown, of south Texas, took orders during that week for \$1,500 worth of literature.

We thank God for His blessing. The many books sold in our field are bearing fruit. Pray for the work and workers in the Southwestern Union Conference.

H. R. GAY.

* * *

NOVEMBER SIGNS MAGAZINE

"The New Paganism"

In the November *Signs Magazine*, Dr. L. A. Reed calls attention to the fulfilment of prophecy in some of the conditions of the day, in a manner that is both striking and convincing.

Other Leading Articles

- "The Day of the Lord," W. G. Wirth.
- "The Fascinating Story of the Book," G. W. Rine.

- "Does God Give the Sinner a Fair Chance?" R. B. Thurber.
- "The Puritans — Persecuted, Yet Intolerant," C. S. Longacre. (This is the Puritan tercentenary number of the *Signs Magazine*.)
- "Death — Friend or Enemy?" Richard F. Farley.

- "The Lode-Star of the Centuries," F. A. Spearing.
- "World Conditions," Elmer L. Cardey.
- "Ingersoll's Gospel of Despair," L. H. Christian.
- "Yis-da-e-ne-thic Will Come," Orno Follett.

Editorials on Current Events

English Labor Troubles; A Greater Steel Strike Predicted; John Spargo's Prophecy of the Future; The Church as Arbitrator and Judge of Strikes; Do Politics and Religion Mix?

Thirty-six pages of the *Signs Magazine* heaped up, pressed down, and running over with the third angel's message, for you and your neighbors. Order early from your tract society.



And Still Others You Will Wish to Read

- "Discouragement a Curable Disease," Ella M. Robinson.
- "Lessons from Plymouth Rock," Mahlon E. Olsen.
- "The Tales of Rocks and Bones," Horace G. Franks.

Appointments and Notices

The first biennial session of the Chicago Conference Association of Seventh-day Adventists will be held in connection with the first biennial session of the Chicago Conference of Seventh-day Adventists, to be held in the Humboldt Park church, 2914 West North Ave., Chicago, November 3-7. The first meeting of the association will be held Friday, November 5, at 10:30 a. m.

A. J. Clark, Pres.
J. C. Holden, Sec.

* * *

ADDRESS WANTED

Information concerning the whereabouts of Mr. C. A. Beeson is desired by T. F. Soule, Troutdale, Ore.

The Doctrine of Christ

By W. W. PRESCOTT

THIS book was first issued in two parts. Part I is out of print at the present time. Recently the two parts have been revised by the author, and issued in one book bound in a neat cloth binding.

An effort has been made in these lessons to present the gospel as the good news concerning Christ, the Son of God. This good news relates to such questions as these: Who is Christ? What has he done for us? What is he now doing for us? What will he do for us? How shall we avail ourselves of the benefits of his work? How shall we be able to live the victorious life? The notes on the lessons are quite full, and contain many helpful expositions of Scripture. Those who desire to study the threefold message in a new setting, with Christ as the center of all truth, will find help in this book.

304 pages, price, \$1.

Order of Your Tract Society

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

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

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

MISS MIGNON BERGSTROM, from the Glendale (Calif.) Sanitarium, is booked to leave New York, October 30, on the S. S. "Vauban," for Buenos Aires, South America. Miss Bergstrom answers a call of the River Plate Sanitarium for a lady head nurse.

* *

RETURNING to the West Indies, M. B. and Mrs. Butterfield, accompanied by their daughter, sailed from New York, October 19, for Kingston, Jamaica. Brother and Sister Butterfield labored successfully for several years in the South Caribbean Conference. After spending a year on furlough, recuperating his health, Brother Butterfield has responded to the invitation to connect with the large church at Kingston in pastoral and evangelistic work.

* *

Good news comes from Elder O. E. Reinke, of Russia, who sends a letter and a report for the Autumn Council, through Elders Christian and Raft, who have recently visited Riga, on the Baltic. He reports that Elder Daniel Isaac, for whose safety we have had grave fears for years, is well and engaged continually in the work. The East Russian Union Conference session was held in June, and every effort is being made to keep all lines of work going forward. We thank God for this word, after so long a silence.

* *

A CABLE brings news of the sudden death of Mrs. Edith E. Bruce, of India. Sister Bruce went to India in 1908, at first doing medical and Bible work in Calcutta. Later she was in charge of the school for the missionaries' children in Mussoorie. After a furlough in America, during which time she was preceptress at the Washington Missionary College, Mrs. Bruce returned to India as Bible worker in the city of Bombay. She longed to labor again in India, where her work had been so abundantly blessed in years past. We join the many sorrowing friends both in India and America. She rests in hope from her labors, and her works do follow her.

BROTHER S. A. NAGEL writes from Waichow, China:

"DEAR BRETHREN: You will be interested in the progress of the message among the Hakkas. In my eleven years' experience in South China I have never seen the time when the calls to hear the truth were so many and so urgent as now. I cannot but feel that God is going to make a short work of warning these as yet unnumbered millions.

"Last week I baptized seventy-five, making 168 baptized thus far this year. Our native workers are doing better work than ever before. Just at present Kwangtung is at war with the province to the north (Fukien), and many of the cities of this Hakka field are in the war area. Pray that God may not allow our work to be hindered by this civil strife.

"We were getting ready to leave for a three months' trip over this territory when the war suddenly came on. The soldiers having gone, the robber bands are very busy, and many of our brethren have suffered at their hands. Conditions everywhere indicate that our time for quiet labor will not be long. May God help us all to grow in faith, and labor while the day lasts."

* *

HARVEST INGATHERING ECHOES FROM THE FIELD

"THE Ingathering work is exceeding our expectations," writes the Eastern Canadian Union home missionary secretary, and then gives the following inspiring report:

"Newfoundland clear on Ingathering quota one week ago (September 29). This is the second conference in Eastern Canada to report success, as the Quebec Conference several weeks ago sent in the news of having reached its goal.

"The Halifax church, with a membership of fifty, set a goal of \$1,400 — \$28 per capita. More than thirty members took part in the Field Day effort, and \$700 is already in hand. This church is not doing a one-sided work by any means. It is erecting the largest church building in the union, maintaining a church school, and selling from 1,200 to 1,800 magazines a month.

"In Sydney Mines we have a live church of ten members who have determined on a goal of \$600 — \$60 per capita. They have about \$300 collected to date.

"The church at Moncton consists of thirty-three members, and their goal is \$26 per capita, or \$800 for the church. They have already about \$200, and are just beginning their Field Day effort. In one day, two of the sisters in this church gathered \$126; it was pay day for the railroad employees, and they stood at the gate leading from the pay office and received contributions as the men passed out.

"We are working hard, and praying for the success of the work in all its branches."

Another union secretary, who writes of the bright prospects before the Harvest Ingathering effort in his field, adds: "My wife went out for two hours and collected \$15.75. This was her first attempt at such work. Soon afterward, she went out again, and in a little while collected \$15."

The rumors of incoming reports are beginning to reach our office. Throughout the world the movement is on, and the blessing of God is everywhere attending the workers. The waters are troubled, and just now is the time to step into the pool of service and receive the blessing which will impart strength and vigor to "fight the good fight of faith," and "lay hold on eternal life." 1 Tim. 6: 12. C. V. LEACH.

* *

A PLEA FROM SUMATRA

ALL the East is open to the preaching of the gospel. Everywhere the call is for men. There is one great, universal cry: "Send us help." I quote an appeal that was presented to the Malaysian Union Conference from Ernest Leomban Tobing, in Sumatra. It was addressed to Elder F. A. Detamore, and truly it is a Macedonian cry if ever one was uttered from the heart of man.

"DEAR MINISTER: I and my family are all well, and we hope that you are in the same condition. I wish to thank you for the truth that you have taught me, and I am thankful to the Lord that He gave me a chance to study His word. And I ask you to pray for me without ceasing so that I may stand steadfast in the Lord, so that I may not deny our Lord.

"If you are willing to hear my request, come over to Tarotoeng to baptize me. I long to be baptized now, therefore I pray you earnestly to come and baptize me. Now I wish you to understand that I am not able to preach much to the people, for I am but a foolish man, and also because I don't have anything to certify me that I have studied the Bible. I have received the tract which you have sent me, that is, 'Tiga Belas Peladjaran.' I ask you, if possible, to send me at least two times in the month. I have studied them, and had great lessons from them. But my heart does not stand so firmly as I ought, because I was not baptized yet; therefore,

"Come over and baptize me,
Come over and baptize me,
Come over and baptize me,
And this is my prayer."

I. H. EVANS.

* *

A TRIBUTE

FROM Mrs. I. H. Evans comes the following tribute to the service rendered in China by Mrs. J. P. Anderson during her fifteen years of faithful missionary activity in that field:

"Probably no greater single loss has come to our work in China than comes with the sickness and death of this worker. She has labored untiringly, mastered three dialects, and in faithfulness and diligence has been an example to every one in this field. Her heart was in China, and it is fitting that she should sleep here. I am sure that the prayers of the brethren at home will be with Brother Anderson and his two little girls who are left motherless by this bereavement."

* *

TWENTY new believers were recently baptized at Barstow, Calif., seven of whom united with the German church,