

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD



Vol. 97

Takoma Park, Washington, D. C., Thursday, November 4, 1920

No. 45

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

The Eternal Goodness



WHILE in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

* * * * *

I know not what the future hath
Of marvel or surprise.
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

* * * * *

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

— Whittier.



The Police and the Freedom of the Press

DURING the last few months in several large cities in the United States, there have been a number of instances where magazine colporteurs have been interfered with, or forbidden to pursue their rightful work of selling our publications on public thoroughfares. Because of such interference a number of these workers became discouraged, and a few dropped out of the work, with the result that our literature effort in the cities has been somewhat retarded. Much of this trouble comes from two sources, — a misunderstanding on the part of the police as to the nature of our work; and a failure on the part of our conference officials, to present properly the rights granted by the Supreme Court of the United States to publishers doing an interstate business. A few instances of experiences with the police and city officials will help our people in dealing with local cases, thus opening the way for the free circulation of our literature.

First, let us recognize the police of our cities as our friends. This country would be unsafe without these guardians of the law. Occasionally, through misunderstanding, an officer oversteps his vested authority; but in the main, any police officer will gladly help and protect any law-abiding citizen.

Second, it must be borne in mind, in the sale of magazines which are entered as second-class mail and granted special rights by the Post Office Department of the United States Government, that:

"Liberty of circulation is as essential to that freedom as liberty of publishing; indeed, without circulation, the publication would be of little value."

"It would follow, that is, with such a prohibition, the transportation in the mail would also be forbidden, the circulation of the documents would be destroyed, and a fatal blow given to the freedom of the press."

Mr. Justice Field gave the above opinion Ex. Parte Jackson, U. S. Reports, 96, pp. 733, 735.

Case 1.—In the heart of the city of Chicago is what is known as the "loop district," an area said to be the most congested district in the world. About the beginning of last summer, the police began to forbid the sale of publications within this "loop district," arresting many who attempted to pursue their work. The *Saturday Evening Post*, the *Salvation Army War Cry*, and all other publications were barred from this district, except as they might be obtained from stationary news stands. The *Watchman* and the *Signs of the Times* came under the ban, and our magazine colporteurs suffered much from arrest and annoyance. In this instance the district attorney was visited, and his counsel sought. In his opinion, as there was no law against selling magazines on the streets of Chicago, we were within our rights. He also held that the police department was not a legislative body, except for regulations governing traffic, and then only in subordination to interstate commerce rights; therefore the police could not be sustained in their action by any court. On this latter point the Supreme Court of the United States has handed down the following decision:

"It is of the last importance that the freedom of interstate commerce shall not be trammelled or burdened by local regulations, which under the guise of regulating local affairs, really burden rights secured by the Constitution and laws of the United States. While the general right of the States to regulate their strictly domestic affairs is fundamental in our constitutional system, and vital to the integrity and permanence of that system, that right must always be exerted in subordination to the granted or enumerated powers of the general Government, and not in hostility to rights secured by the Supreme Law of the land." — *216 U. S. Reports, 1, 37, 38.*

In spite of several favorable opinions, no one was found to test out the case until this summer, when one of the field secretaries for the *Watchman* entered the arena and canvassed thirty-seven policemen. A few sales were made, and in one or two instances an explanation of her work was demanded; but she was not interfered with, and her efforts were apparently successful in opening the way for the other magazine colporteurs to enter "the loop," where they are now favorably recognized by all the police.

Case 2.—The circumstances in New York City were somewhat different, yet the same principles applied. Our magazine colporteurs had been forbidden by the police to sell near the Grand Central station, the Pennsylvania station, and the South Ferry, which includes some of the most favorable territory in New York City. In company with the local conference home missionary secretary, the writer visited the office of the district attorney. Our case was presented for counsel, and the opinion received was identical with that received in the Chicago case. We were advised, however, to interview the attorneys for the city of New York. After much office visiting in New York City's magnificent Municipal Building, we found those persons whose duty it is to handle complaints of this character. Our mission was briefly explained, and copies of the *Watchman* and the *Signs of the Times* exhibited. We also referred to several decisions of the United States Supreme Court, particularly the paragraph previously quoted; and asked if the city of New York had any ordinance prohibiting the freedom of circulation of literature on the streets. We made it very plain that we considered the matter of police interference purely a misunderstanding on the part of the police in regard to the nature of our work.

No better co-operation or courtesy could have been shown us than that which we received in this office, and the following New York City ordinance made it clear to all that our magazine colporteurs were entitled to sell anywhere on the streets of the city. In fact, we were assured that if any opinion was sought by the police department or if any case came to court, everything would be in our favor.

"Article No. 10

"Code of Ordinances of the City of New York.

Adopted June 20, 1916.

Approved July 6, 1916.

Page No. 319.

"130 Definitions: Exceptions

"1. Definition: Any person hawking, peddling, vending, or selling merchandise in the streets of the city shall be classified as follows: A peddler using a horse and wagon, a peddler using a push cart, and a peddler personally carrying merchandise.

(City Ordinances No. 347) Amended by and effective December 28, 1915.

"11. Newspapers: *This article shall not apply in any way to the selling of newspapers or periodicals.*

(City Ordinances No. 347) Lifted from old Code No. 347."

Not content with this, we decided to write the police commissioner and state our case briefly, from the viewpoint of a misunderstanding, and further explain that many of our girls earn their scholarships through the sale of these magazines. We mentioned in particular the three districts where we had experienced trouble. The second day after this we asked the girls to visit again these formerly restricted districts. This they did, and so far as we know there has been no further interference. It was reported to the writer that the police headquarters notified all officers doing duty on these special territories not to interfere with the girls who were selling the *Watchman* and the *Signs of the Times*. Several cases were also reported where police officers went out of their way to say an encouraging word to our girls.

Case 3.—In Saginaw, Mich., the police had interfered so much that all magazine colporteurs were obliged to stop work. One of the field workers for the *Watchman* called on the city clerk, explained the nature of our work, and asked him if we were breaking any city ordinance. He stated that our girls had a perfect right to sell magazines on the streets, and told us to feel free to use his name and refer any case of annoyance to him. The girls started to work again, and referred one or two

(Continued on page 15)

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 97 NOVEMBER 4, 1920 No. 45

Issued every Thursday by the

Review & Herald Publishing Assn.
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year ---\$3.00 Three Years ---\$8.00
Two Years --- 5.50 Six Months --- 1.75

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent REVIVAL HOLY BIBLE IS THE FIELD OF THE WORLD HERALD And Sabbath

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., NOVEMBER 4, 1920

No. 45

Ruth and Naomi

TRUTH, oftentimes, is stranger than fiction, and in many life histories is seen more real romance than is depicted by the pen of the imaginative novelist. Thus it is in the beautiful story of Ruth and Naomi.

The recital begins at the little town of Bethlehem, afterward the birthplace of our Lord, in the land of Judah. There is a severe famine in the land. A man by the name of Elimelech, with his wife, Naomi, and their two sons, Mahlon and Chilion, emigrates to the land of Moab, to the southeast of Judah, there to find sustenance. At some time during this sojourn, probably in the early part, Elimelech dies. The two sons unite their life-interests with two Moabitish women; Chilion, the younger, marrying Orpah, and Mahlon wedding Ruth, the chief and central figure in the narrative.

Shortly after the death of the father—the head of the household—the two sons likewise die, and Orpah and Ruth are left widows, together with their aged mother-in-law. Upon Naomi the bereavement comes as a threefold portion. After the death of her husband she still had the comfort of children as her support; but now, with all gone, no wonder that her broken heart turns with longing to her early home, to find in association with her old-time friends the comfort denied by the land and friends of her adoption. Weeping for the last time over the tombs of her loved ones, with sorrowful heart she turns her face toward the western hills of Judah.

Shall she go alone? In the minds of Orpah and Ruth there is a question as to what is their duty to their aged mother, to whom they have become so greatly endeared by association and by their mutual affection. Can they leave their own blood relatives, their home, the gods of their fathers, and enter a strange land? Naomi, even in her great sense of loneliness, shows the unselfishness of her heart, softened and made tender by sorrow. She fears that if her daughters accompany her to the land of Israel, they may regret the step. With her larger experience, she counts the cost, the trial and hardship before them, and she tests their love by presenting to them the fact that there is no temporal advantage to be gained by them in husband or possessions.

Orpah hesitates. She has been moved by feeling and sentiment, and not by genuine love and depth of principle; but Ruth has counted the cost; she will renounce her gods, her home, her friends, her all, and henceforth serve only the God of Naomi. Orpah kisses her mother-in-law, and turns back again to the plains of Moab; but Ruth cleaves unto her.

Again Ruth's loyalty and strength of purpose are tested. "Behold," says Naomi, "thy sister-in-law is gone back unto her people, and unto her gods: re-

turn thou after thy sister-in-law." But Ruth said: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

Noble answer, showing strength of purpose, depth of devotion, unswerving friendship! When Naomi "saw that she was steadfastly minded to go with her, then she left speaking unto her." We must not understand that Naomi was indifferent to the companionship of Ruth. In her sore perplexity and loneliness she must certainly have appreciated such association; but she would guard Ruth against disappointment in the future by so sifting her purpose as to demonstrate its real strength and its actuating motive.

The return of Naomi to her native town was an occasion for considerable stir and excitement. "All the city was moved about them, and they said, Is this Naomi?" The depth of her sorrow is indicated by her answer: "Call me not Naomi [that is, pleasant], call me Mara [that is, bitter]: for the Almighty hath dealt very bitterly with me." It was evidently not lack of faith that prompted this expression, but the oppressive, bitter sorrow of the soul which uttered itself in this lament.

The straitened circumstances of Naomi and Ruth required that immediate efforts be put forth to gain a livelihood; for the inheritance at one time possessed by the family of Elimelech must have passed into the hands of others, and thus Naomi was left penniless in her own land.

The character of Ruth is again manifested in this experience. She goes into the harvest field of a wealthy man named Boaz, to glean behind his reapers. In this occupation her discreet, modest demeanor, her filial affection for Naomi in supporting her by daily toil, became the subject of general and favorable comment, and all the people came to regard her as a young woman of virtue and uncommon worth. Boaz takes notice of her spirit, and instructs the reapers to favor her efforts at gleaning; he also takes pains to provide for her temporal necessities, by directing her to share the common meal, eating and drinking with his other maidens. And Boaz said unto her: "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

That these comforting words of Boaz were not prompted by selfish motives, is indicated by his relation as employer to all engaged in his service. When he came from Bethlehem into his field, his salutation to the reapers was, "The Lord be with you," and they answered, "The Lord bless thee." A different relationship and a different feeling, truly, than ordinarily exists between employer and employees, especially in our own day, when the prophecy of God indicates, and the facts prove, that the laborer is ground down by the man of power and wealth. What a lesson is furnished by this kindly Christian courtesy existing between Boaz and his reapers!

Ruth soon learns from Naomi that Boaz is a near kinsman to her deceased husband. Naomi afterward proposes a plan to Ruth whereby she is to acquaint her employer with this fact, and learn from him if it is his purpose to fulfil the part of a kinsman toward her. The purpose of Boaz to do this had evidently not passed from his mind; for he assures Ruth of his intentions, according to the custom of the Israelites, to take her for his wife, purchasing back the inheritance of Chilion and Mahlon. But the priority of this privilege belongs to another kinsman, who is of closer relationship to the family of Elimelech than is Boaz, and this right Boaz first accords to him. He refuses, and the way is opened for Boaz to make Ruth, the Moabitess, his wife.

"Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman. So Boaz took Ruth, and she was his wife."

It is interesting to note in this connection that from this union sprang Obed, who became the father of Jesse and the grandfather of David, and of this line came Christ, the Saviour of men.

This is the story of the book of Ruth. Many are the lessons of practical value which may be gleaned from its perusal. The devotion of Ruth to Naomi, her husband's mother, at this time an old woman, whose life had been saddened by sorrow and bereavement, is indeed commendable. Her purpose to accompany her mother-in-law to her own land, to labor and toil with her, and to care for her until death should separate them, shows indeed the depth of a daughter's true love. And all this, together with her subsequent decorous, modest conduct, makes her an illustrious example of decorum to every young woman in every age.

The influences of evil today are rapidly lessening the regard of the young for the aged and the infirm, and even for their own parents. To many of the young the practical duties of life are becoming positively distasteful. It is considered the prerogative of the parents to toil and labor, and the privilege of the children to spend freely the remunerations of their toil.

The daughters may learn to play the piano, to sketch, to do fancy work, to entertain callers; but

to the mother, as many regard it, belongs the toil, the care, and the anxiety of the household duties. Nor are the children alone responsible for this estimate of the relative position of parents and children as held by many in the world today. While the parents have sought to give their children an education as pertaining to textbooks, the practical work which should have been connected with the theoretical has been strangely neglected. They have failed to teach their children that physical labor is a Godsend instead of a curse, and that all kinds of honest occupations are honorable.

The reward received by Ruth in forsaking the gods of Moab, and turning to worship the true God, proved a justification of her practical faith. He who waits to engage in God's service until some promise of temporal gain presents itself, is inspired at best only by selfish motives; but he who steps upon God's naked promises, demonstrates the loyalty of his love and the sincerity of his purpose; and although to that man there may appear many obstacles, and the road may seem dark before him, the end of the way will be lightened by the glory of God's precious presence and the sunshine of His favoring grace.

F. M. W.

* * *

The Plan of Redemption Vindicates the Creator

It is a mistake to think of the plan of redemption as something wholly for man's benefit. It is true the plan was instituted that man might be redeemed; but would not the sum total of human suffering have been much less had God seen fit to blot out in its infancy the guilty race? Yea, verily. But the destruction of the race would have been Satan's triumph. Nothing short of the salvation of man would vindicate the character and wisdom of the Creator. Either man must be restored, not only to the physical joys of Eden, but to the same moral plane occupied by him before the fall, or else "failure" must be written across God's plan for the creation of this earth as a home for free moral agents.

Because of this, the plan of redemption provides not only pardon but righteousness; and that not simply as something imputed to the believer, but as something actually inwrought into the life itself. This can be accomplished only by daily conformity to the divine law. Though reconciled to God by the death of Christ, it is by His life that we are saved; and not only by His life lived on earth nineteen hundred years ago, but by His life lived in us day by day. "I am crucified with Christ," says the apostle, "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Surely, then, the daily prayer of every believer should be, not in exact form but in purpose,

Lord, live in me today,
Help me to choose Thy way;
Transform my sinful heart,
Thy character impart
That men may see in me
A likeness, Lord, to Thee,
And Thy perfection praise
Through everlasting days.

C. P. B.

* * *

"O TASTE and see that the Lord is good."

"Fishers of Men"

E. HILLIARD

THE wise manner in which Christ dealt with those whom He called to service, excites our admiration and establishes our confidence in His ability to direct rightly those who submit to His leadings. Sometimes the battle with self rages so fiercely that faith fails, the victory is lost, and we are cast down, overwhelmed with sorrow.

Few indeed are the Bible characters who, under the pressure of adverse circumstances, did not yield to discouragement. The bold, sturdy prophet Elijah, whose prayers God had answered time and again, became discouraged, fled from the presence of his fellow men, lay down under a juniper tree, and prayed for death. But he was not forsaken by Heaven because his faith failed. He was fed by an angel, his faith was restored, and he is now enjoying the bliss of heaven. It is the joy of the holy angels to minister to those whose hearts are bleeding with sorrow.

One day while Christ was walking by the Sea of Galilee, He saw Peter and Andrew casting their nets into the sea, "for they were fishers." In a tone that thrilled their souls, Jesus said, "Follow Me, and I will make you fishers of men." Matt. 4:18, 19. The supreme moment in their lives had come. They were to cease their work for time, and begin labor for eternity.

When called, these rude fishermen were by no means prepared to fish for men. To cast the gospel net requires tact, skill, and hearts subdued with the love of God. Men are called that they may prepare before entering upon the sacred work. Jonah was called, but had to be sent to the bottom of the sea before he was prepared to warn the Ninevites. The Lord brought him forth with a thankful heart, and he exclaimed, "Salvation is of the Lord." Jonah 2:9.

The apostles whom Jesus called, had to be tested and tried, and many times they failed; but how kindly He dealt with them! He faithfully instructed them and patiently bore with their failures. It makes us blush with shame when we remember how harshly we have treated others under very slight provocation. While we are amazed at the lack of faith on the part of the apostles, we marvel at the wise and loving way in which Christ won their hearts and loyalty

After He had arisen from the dead and all except Thomas had seen Him twice, Peter became discouraged and said, "I go a fishing." And Jesus went "a fishing" too. While they fished for fish, He fished for them. He did not search for them in a vindictive spirit aroused by their unfaithfulness to the work to which He had called them. In the early morning the disappointed fishermen perceived the form of a man on the shore, but knew not that it was the One who had promised to make them "fishers of men." Presently the voice of Jesus sounded over the still waters of Galilee, "Children, have you any meat?" John 21:5. The disconsolate voices of the fruitless toilers came back, "No." How easily and justly He could have said to them, "Your failure is due to leaving your heaven-appointed work and running away from duty." But He who had just arisen from the dead used no such words to increase the depression of their burdened hearts. Why, oh, why is it that we are so destitute of that heaven-born love that never fails? Why are we so often inclined to take our fellow men by the throat, saying, "Pay me that thou owest," when we owe such a ponderous debt of gratitude to our Redeemer?

When those weary, hungry fishermen came to land, they found the morning meal prepared for them. Blessed Jesus! teacher, preacher, healer of broken hearts, and waiter upon human needs! When the saints surround His table in His kingdom, He will come forth and serve them. Luke 22:29, 30; 12:37.

After the morning repast Jesus commissioned Peter, and the others as well, to feed His sheep and lambs. From that time forward they were all loyal to their mission. It was love, tender and sweet—pure, ardent, untiring love—that won those discouraged workers to their appointed work. It is love that wins.

Today that same Jesus, in His infinite wisdom and love, is gently leading every one of His followers. The farmer, the mechanic, and every toiler needs the guiding hand of Him who filled the fisherman's net. Perchance some of us have been fishing on the wrong side of the boat. Has not the time come to cast the net on the other side of our frail bark, and listen to the voice from heaven, "Follow Me"?

"They Understood Not"

DANIEL H. KRESS

THERE is an interesting, instructive, and helpful lesson connected with the call of Moses to deliver Israel from the bondage of Egypt. To Abraham the Lord had said years before:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; . . . but in the fourth generation they shall come hither again." Gen. 15:13-16.

The time of deliverance drew near. The children of Israel were familiar with the promise made to Abraham, and they expected the deliverer soon to appear. Satan also knew that the time for the birth of that deliverer was near, and he intended to destroy him by destroying all the male children born to the Hebrews.

"The king of Egypt spake to the Hebrew midwives, . . . and he said, When ye do the office of a midwife to the Hebrew women, . . . if it be a son, then ye shall kill him." Ex. 1:15, 16.

At this period Moses was born, and his mother "hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him." Ex. 2:2-4.

The daughter of Pharaoh came down to the river-side, and walking along the river bank, she espied the little ark among the flags, and sent her maid to bring it. "When she had opened it, she saw the

child: and, behold, the babe wept. And she had compassion on him." Ex. 2:6. Then the sister of Moses stepped forward and said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Pharaoh's daughter said to her, "Go." Miriam went and called her mother. Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give thee thy wages." So "the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses." Ex. 2:7-10.

Moses was given every advantage of the schools of Egypt. He "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. But he had not forgotten his early training.

"When he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Acts 7:23-25.

The time of the promise had almost expired. Moses, knowing the promise made to Abraham and the remarkable providence in saving him when a mere infant, concluded that God had raised him up to be the deliverer of his people. This conviction deepened from day to day. When he defended the Hebrew and smote the Egyptian, he thought that his brethren would understand this; "but they understood not." Moses was disappointed. He understood not why they "understood not." But God understood. God knew that Moses was not yet pre-

pared to undertake this great task of leading Israel from the land of Egypt.

Fortunate it was for Moses that his brethren "understood not," and refused to recognize him as their leader. Moses was compelled to flee to the land of Midian, where for forty years he took care of his father-in-law's sheep. There he gained the experience he needed. There it was that the Lord appeared unto him, and said, "Now come, I will send thee into Egypt."

Moses was now prepared to accomplish his mission, although he felt unprepared, and so "this Moses," whom they had refused, saying, "Who made thee a ruler and a judge?" God sent "to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:34, 35.

It was the same Moses, and yet not the same. He was a changed man. From a warrior depending on the sword and on the arm of flesh for deliverance, he became the meekest man on earth, looking to God, and trusting in His mighty arm for deliverance.

Fortunate it was for Moses, and fortunate it was for his brethren that "they understood not," when first it dawned upon Moses that God had chosen him to deliver Israel.

In this there is a lesson that we may study with profit. Many a man has in the past undertaken a task to which he felt impressed that God had called him; but being wholly unprepared for it, his brethren failed to recognize his call. To him this may have appeared strange. But he needed an experience similar to that of Moses. When he had passed through the school of experience, then the same man, and yet not the same, became the man for the task.

The False and the True in Modern Science---No. 3

Some Geological Facts

GEORGE MCCREADY PRICE

COMPARATIVELY few persons have ever studied geology, and even fewer understand the real principles of the science. Most people know more or less about a few kinds of rocks; or they may have seen in some museum the skeletons of a number of strange, unearthly animals which have been dug up from the rocks. Most people have also become familiar with the idea, so persistently taught on every side, that these animals lived many millions of years ago, and practically everybody except Seventh-day Adventists believes that these animals did live actually many millions of years ago. Little children in the public schools are taught this as an actual fact.

Geology is admittedly a difficult subject. One of the reasons for this is, that it builds on the results of all the other sciences. A familiarity with at least the elements of physics, astronomy, chemistry, mineralogy, physical geography, botany, and zoology is necessary for any full understanding of geology; and the more of any or all of these sciences one knows, the better is his preparation for the study of geology.

An acquaintance with any of these sciences can be obtained only as a result of many years of study; still more is it necessary for one who hopes to attain to eminence in geology, to begin its study early in life and pursue it devotedly for the greater part of his lifetime. The result of all these conditions is that the young student usually begins the study of

geology too early in life to have had any adequate preparation for the work, and accordingly in his first studies he is much disposed to take things merely on the assertion of his instructors or of the books he may read. Such a beginner is unable to separate the facts of the science from mere hypotheses or theories; and while acquiring a general fund of knowledge of the facts, he also takes on a considerable load of mere theories. As this process and this method of study have gone on year after year, the science as ordinarily taught has become a strange mixture of fact and fiction, the latter being not only utterly contrary to the Bible, but also in many instances quite manifestly contrary to common sense and to the results obtained in the various other sciences.

For two generations or more the governments of all civilized countries have had large numbers of highly trained men organized into what are termed Geological Survey staffs. These men are employed at government expense to study the rocks in various parts of the country, and the results of their studies are published at government expense in the form of "Reports." Most of these geologists are hard-working men who wish to tell only the truth; but all their previous training has tended to impress upon their minds, with all the force of absolute fact, what are merely *theories* of the science. Thus these government reports have for all these years been equivalent

to a wholesale, official propaganda in favor of the evolution theory, carried on at government expense by the official and highly respected and well-salaried representatives of practically all the governments on earth.

But the great outstanding facts regarding the rocks are open to the observation of all; and thinking people want an explanation of them. The masses of sea shells found high on the tops of the mountains, the great beds of plant-remains found as seams of coal a half-mile down in the ground, or the huge carcasses of elephants, rhinoceroses, and other animals found in the ice away up near the North Pole, are facts which speak of former conditions vastly different from the conditions of sea and land and climate now prevailing. The whole earth is indeed a vast graveyard; its rocky tombstones contain inscriptions of the death and burial of countless myriads, written by nature herself in the very act of burying these remains, but these inscriptions can be deciphered only with painstaking care. Yet if they are correctly read, we must of necessity learn the secret of how these stupendous changes took place, and may possibly learn something of the conditions formerly prevailing.

In the words of Tennyson,

"There rolls the deep where grew the tree.
O earth, what changes hast thou seen!
There where the long street roars, hath been
The stillness of the central sea."

The words of William Cullen Bryant are even more true regarding the animals buried in the rocks than regarding the human beings that have since been buried, when he says that—

"All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

When and how were all these creatures buried? True, we find them in sandstone or limestone or shale, as the case may be, and we know that they must have been buried *by moving water*. But was it just the common everyday action of the streams and the seas which made these enormous deposits of rock? Did the great and remarkable changes of climate which they indicate take place in a slow, gradual way? Are similar changes continually taking place all around us, only so slowly as to be scarcely perceptible? Or was it possibly the flood which made these vast deposits of rock, burying these myriads in their stony graves, and changing the climate of the globe and the whole arrangement of the land and water?

If we say that common, everyday causes produced these changes, we shall have to allow many millions of years for the process, while if we assign the flood as the cause, we must suppose this universal deluge to have been a much more important event, and to have produced vastly greater changes, than has been generally supposed. These two alternative explanations of the facts of the rocks have been long before the world. The former explanation, which makes it a process of many millions of years, has been quite generally adopted, and has led to the popular teachings of geology and the widespread acceptance of the evolution doctrine. But the universal deluge as the cause of these changes would seem to be the more natural explanation, in the light of Bible narrative. Which explanation shall we adopt? Is there anything in the rocks themselves that can definitely set-

tle the matter in the one way or the other? If we study these things in a truly scientific manner, can we not be reasonably certain of our conclusions, and definitely settle these questions, just as a coroner's jury might settle once for all the cause and the manner of a certain person's death? In reality, geologists, or students of the rocks, are only coroners in a wider sense; for over every fossil bone or shell which they find in the rocks they must hold a *post mortem*, and decide as best they can how these creatures were buried; and a truly scientific study of these problems ought to be adequate to settle once for all these great problems regarding the past history of our earth.

In some instances, it is true, we require a very profound knowledge of many phases of nature in order to bring in a true verdict at the close of our *post mortem* investigation. But in studying such examples as the elephants found frozen in the ice of Arctic Siberia, it would seem that only one conclusion is possible. These animals are found frozen in the ice, with their flesh so well preserved that the dogs and wolves eat it greedily; and in several instances, companies of scientists have also had a meal from this ancient meat which has been kept in cold storage for so many centuries. Quite plainly these animals must have been frozen *almost immediately after they died*; and just as plainly we conclude that this could only have been done by a sudden and extreme change of the climate of the whole Arctic regions, perhaps of the whole globe.

For these animals are found in immense numbers over wide regions of country. They are thrifty looking, many of them larger and better developed than any elephants of India or Africa at the present time. Their stomachs are full of undigested food, showing, as one scientist expresses it, "that they were quietly feeding when the crisis came." There is not sufficient vegetation now in these regions to support even a musk ox or a reindeer, much less great herds of elephants; for these elephant remains are found in abundance much farther north than any land animals now exist.

That no slow or gradual, but a sudden and extensive, change of climate is here indicated, is as plain and inevitable a conclusion as would be a verdict of violent death if we found a dead man with several bullet holes through his head and body. In the words of Dana, the great geologist, the mild, summer-like climate which these animals were enjoying must have been "abruptly terminated," and must have become "suddenly extreme, as of a single winter's night." Other considerations show that this change of climate must have affected the whole world; and the conclusion is almost inevitable that this sudden change of climate must in some manner have been connected with the events of the deluge.

There are other considerations which seem to show just as plainly and conclusively that the events which took place in that olden time were sudden and in the nature of an awful catastrophe. For example, when we find fossils in the rocks, such as fishes, we usually find them in such great quantities—perhaps miles in extent, and packed in one on top of another through many feet of vertical measurement—that it is childish to think of any ordinary action of the elements as being the cause of these conditions. Our scientific knowledge of the world has settled it that only a few scattered fragments here and there are all that are

now being buried by our modern rivers or seas in any part of the world; whereas the fishes of which I have spoken are found by the billion, and in such a perfect state of preservation as to indicate that they were either buried alive, or at least before decomposition of the soft parts of their bodies had taken place.

Similar conditions are found in the case of many varieties of shellfish, in the case of the plant remains which have since been converted into coal, or even in the case of those gigantic monsters known as dinosaurs, whose huge mounted skeletons are the astonishment of all visitors to a natural history museum.

Other lines of evidence also tend to show that the causes which produced the death and burial of these various types of life, were sudden and violent in their action, and quite different, both in degree and in kind, from any causes now operating in our world. Indeed, almost every bed of sandstone or limestone or shale of the older rocks found anywhere throughout the world, contains within itself clear and unmistakable evidence that it was formed by the action of running water which was then operating in some

manner quite different from anything now going on anywhere on earth.

To sum it all up, we may say that the evidence is now abundant and conclusive that the rocks composing our mountain ranges and underlying our fields and forests, contain within their very structure tell-tale proofs that some sudden and awful catastrophe must have overtaken our world sometime in the long ago. The details of this evidence cannot be presented in this brief article; but they will be found in such works as "Fundamentals of Geology" and "Q. E. D., or, New Light on the Doctrine of Creation." In the light of modern discoveries the old theories of uniformity and evolution will not suffice. These theories have had a fair chance and an open field for over two generations, but they have become wholly inadequate as an explanation of the facts now known regarding the rocks in all parts of the world. In other words, evolutionary geology is seen to be bankrupt as a theory to account for the facts of the rocks; and the older theory of a universal deluge, which has been laid aside for over half a century, is now seen to be by far the best explanation after all.

"Yea, let God be true, but every man a liar." Rom. 3: 4.

Observations in Europe

LOUIS A. HANSEN

RAILROAD travel in Europe is rated as first, second, and third class. First class is about on an equality with American regular class, and is usually the only class that carries sleeping accommodations. Our workers almost invariably travel third class. With facilities considerably crippled and travel quite congested, one is counted fortunate to secure even a seat. To obtain this one generally must go to the station at starting points, an hour or so before the time for the train to leave, and even then one is not sure of finding a seat. So in traveling, our workers often have to stand in the narrow corridor crowded with other passengers and baggage.

The European Relief Fund which our American brethren are raising, is a great blessing to our people in the stricken countries. Hearty thanks were expressed by our brethren for this help. Careful thought is given to the distribution of the fund, that it may do as much good as possible. Our brethren say little of their sufferings, but can tell much in reply to questions. Those in some sections are even now enduring much privation.

In Germany we saw a number of our sisters who wore low shoes but no stockings, and brethren who wore no shirts. We learned this was not a matter of fashion, but of necessity, stockings and shirts being scarce. We saw no paper clothing, that we recognized; but we understood that much of the clothing our people were wearing was what they had on hand before the war. Many are wholly without underclothing. Prices of clothing are very high, even to the visitor who may have the advantage of the low money value of the mark.

To the people of Germany marks are marks. The present low rate of exchange works a hardship to them, and the same is true in other countries where the exchange rate is against them. Our people in

France feel it. With prices high and the value of money low, wages fall quite short of meeting all needs. Those in more favored lands, even where conditions are not the best, can hardly conceive how some of these people fare.

In all our meetings we heard good singing. Our brethren and sisters evidently realize the importance of spiritual songs as a part of worship; and their singing, whether by soloists, quartets, choirs, or congregations, is always wholly reverent and manifestly with preparation. It seemed in each place that the song services there were better than anywhere else; but which actually was best we could not say. A just comparison would be difficult, owing to the various national characteristics of the singers and the individual touch of the directors, all of whom were earnest in their work.

* * *

OUR PROVING

MAGGIE A. PULVOR

Not sitting in an easy chair
Beside a glowing hearth,
But out amid the battle's strife
Is where we prove our worth.

Not waiting in a shady nook
Beneath the quivering leaves,
But 'neath the harvest's burning sun
Is where we bind our sheaves.

Not where the quiet waters flow,
But on the stormy sea
Where souls are sinking in despair,
Our victories shall be.

Not those who choose the easy way
And all life's burdens shun;
But they who fight a valiant fight
Shall hear the words, "Well done."

Stoddard, Wis.

IN MISSION LANDS

Itinerating in the Philippine Islands

--- No. 3

O. F. SEVRENS

ON Monday we arose at dawn. Brother R. E. Hay had come up on a shorter trail from Baguio and met us in Bontoc. The trail was hot, as it was on the east side of a grassy mountain, following the valley of the Chico River. Far below we could see and hear the water tumbling along on its journey to the sea.

We made good time until we came to a place where the *cargadores* refused to go farther. No inducements could persuade them to go on. The only place to get others was a town on the other side of the valley. We left Brother Hay and Walter with one horse, and went on. We did not see them again till the next morning. After three hours' delay, Brother Hay, through the good services of the *presidente*, succeeded in getting *cargadores*. The Bontocs are not very friendly nor obliging. At the next settlement he again had to wait so late that he built a fire and camped by the trail. Walter, the Kalinga boy, was very much afraid because a town-mate who had passed by this village a few years ago had been killed. Even now, people will go from one town to another only in groups. Walter snuggled up close to Brother Hay. About midnight they were startled by lights, and saw two bushy-haired men gazing at them. The visitors turned out to be *cargadores*. Brother Hay told them to lie down and sleep till daybreak.

Meanwhile the rest of us reached a camp and waited for a long time. Brother Strahle and I went down to the near-by mountain stream and took a good bath. Finally we decided to go on, because it was getting late and we had no food.

We saw interesting contrivances to keep birds away from the ripening grain. In some cases a network of strips of flexible bamboo covered the field, and one piece was so arranged that when it was pulled, the entire network moved. This piece was attached to a weight which was placed in a rapid in the river, where it bounced about in the water and kept the device in continual motion to frighten the birds. Other fields had strips of wood which constantly hit against a piece of tin, the sound scaring away the ricebirds. In still other fields, chil-

dren stay in the field during the ripening of the harvest, and frighten away the pests.

It was a surprise to me that we passed so few people on the trails. Occasionally we met persons coming down with baskets of rice or bundles of *palay*. Up in this northern section the people do not come down to Bontoc very often. The Kalingas do most of their trading in Abra.

Just before dark we saw, across the river, high up on the bank, a town which according to our map should be Tinglayan. We called across. Yes, it was Tinglayan. Because it was nearly dark, Mrs. Sevrens quickly forded the river on the horse, and

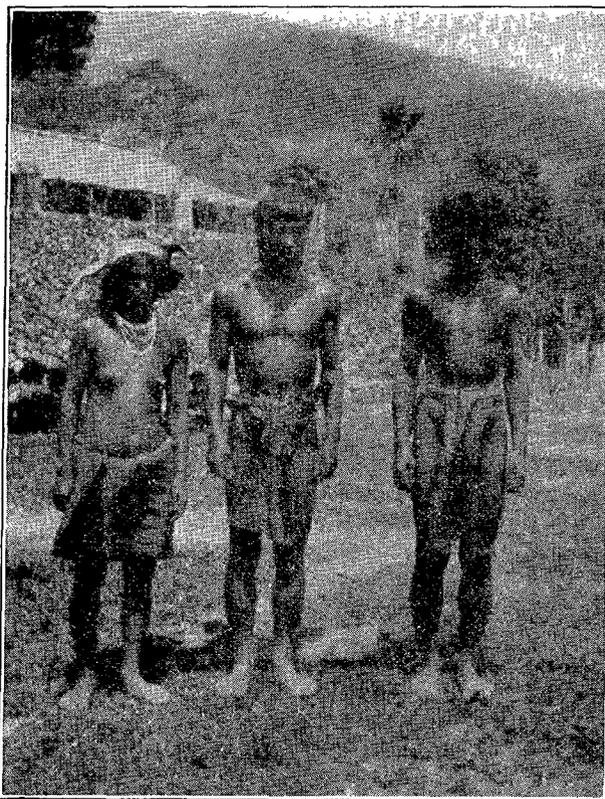
was soon back with the information that that was but one section of the town. The place where we were to stay was on our side, farther up the river.

The people of Tinglayan are very slender in build, quite different from the other Bontocs. All the men and boys have necklets and wristbands formed of heavy brass wire wound about the arms and necks. As we started on a crowd followed us. We could use only a few words, and they were all jabbering excitedly. Each one had a *bolo*, or native knife, fastened to his side. They guided us safely, however, to the house of a Christian Filipino, where a good supper was awaiting us.

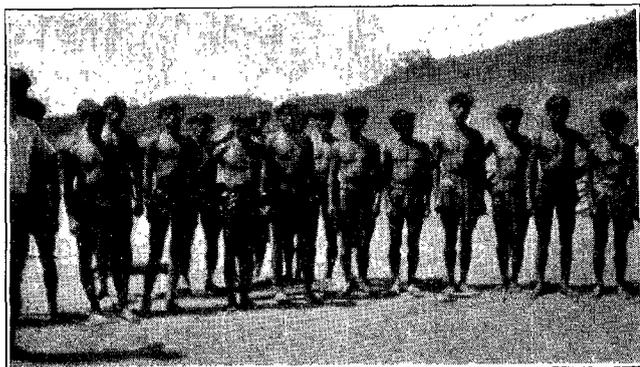
When we were eating breakfast the next morning, Brother Hay and Walter arrived. We went

on, forded a river, and about ten o'clock reached the border town, Bangad. Here again we found a distinctive dress. The women wear great pearl shell earrings, which rest on their shoulders. This time I remained with Walter to obtain new *cargadores*. The people had been vaccinated recently, and the doctor had gone away without leaving proper instruction for the care of the sores. As a result all the people had terrible sores, and many children had died.

The *presidente* could not get any one to go with us. Finally, the teacher sent some boys from the school. We left about one o'clock in the afternoon, taking a short cut across the mountain, instead of following the trail, and reached Luabuagan, the capital of Kalinga, about four o'clock. Those of the party who had followed the trail, arrived soon afterward. This trail is quite wide, and is supposed to be a road, but there are places where I preferred to walk rather than ride.



Kalinga Visitors. Note the Bushy Hair Conveniently Used as a Towel



Kalinga Men, Tall, Slender, and Clean

Here again, across the mountain from Bontoc, we saw a difference in the country. The land was richer and was covered with more luxuriant vegetation. We were welcomed at the house of the governor. Until two years ago an American was governor here. Governor Blanco is a splendid type of Filipino, and made us very comfortable. We could not persuade him to sit down and eat with us. We found good, substantial food all along the way, but were glad for some extras we had in our packs. We let Walter go to his home in a near-by town, and we took a constabulary escort to Balbalan, in the center of the province.

As we were going along, we were suddenly surprised by a man who sprang out from the side of the road. He proved to be a native by the name of Intay. He had been working in a sugar-cane clearing, and had recognized Brother Hay as the American he had seen in Abra the previous year in company with Elder Evans on the trip they made through the island. Brother Hay gave him a picture of himself, and he seemed much pleased with it. He gave us some sugar cane, and he and his father accompanied us down the mountain to the town and then to the school, where he wanted us to see his daughter. They also gave us a bamboo tube of *tagapulot*, a sort of thick molasses. We carried this to Balbalan, where it formed a welcome addition to our diet. On the way down the mountain, we stopped to see Intay's home and wife. With difficulty we refused an invitation to stay for dinner. Surely these people are kind and hospitable. Intay said that he was an *alsados*, one of the wild people of the mountain.

The Kalinga houses are well built. There is an opening opposite the doorway, and the bamboo floor is about three feet from the ground. The grounds about the houses are clean, as in Ifugao, a contrast to the filth in Bontoc.

The dress of the people differs from town to town. During our four days' stay in Balbalan we had a good opportunity to see representative people from all sections. Each town was helping to re-roof the central school at Luabuagan; so each sent its quota of men. One group was composed of stalwart, clean-looking young men, with milk-white teeth. They were absolutely devoid of any sort of ornament or tattooing. Another group had black teeth, the result of continual chewing of betel nuts. They wore bags made of red cloth hung about the neck and kept closed by means of little silver slip rings. The wealth of the individual is often indicated by the number of these rings. In these bags are carried little vials of lime powder, some betel nuts, a bag of matches or a "pinkey" (a sort of flint), a pipe, some tobacco, and silver coins.

Other natives from a northern town have queer tight-fitting bodices, gay in color, extending only to the breast. Tiny buttons crowd each other on the front, and long, tight sleeves almost impede the movements of the wearer. Another group had many strings of large, colored beads artistically matched, which formed a sort of collar about their necks. Still another had huge plugs of wood or designs in plugs of colored cotton thread thrust into slits in the lobes of the ears. There seemed to be as many varieties of dress as of towns. In fact it was possible to tell where each came from by the manner of dress.

Each group as it came in was checked by the secretary. They then went up the hill to a place where the timber had been cut and was drying. Each man carried one piece, or if a timber was heavy, two would carry it. The place to which this was to be carried was two days' journey. All seemed cheerful and willing to bear burdens, that their younger brothers or children might attend school. It is but a few years that the government has been able to conduct schools here in Kalinga. The leaven is working and the old superstitions and customs are passing.

We spent several days in this province, meeting and becoming acquainted with the people, and thoroughly enjoying our association with them. All too soon came the time of parting; for the opening of our training school at Manila made it necessary for us to start on the return journey.

* * *

First Fruits in New Guinea

OUR first Papuan convert was recently baptized in New Guinea. The one most faithful village family, with some twenty mission boys, and our own mission household, gathered on the banks of the stream and sang songs of praise and prayer. Then Mitieli, in impressive and well-expressed terms, told of our joy, of the joy of the angels, and of the joy of the church of God, that this one boy wished to wash and be clean of his old self, and become a new man in Christ Jesus.

Their white missionary in another dialect explained to a second group the meaning of the whole proceeding. And they, too, were urged to yield to the promptings of the Holy Spirit, and to follow Baigani's example. After Baigani had given his reasons for wishing to be baptized, showing true sincerity and intelligence on the subject, he pleaded with his friends to turn from their evil ways and seek life eternal.

Baigani rose from the waters of baptism with the new name Timothy, his own choice of a Christian name.—*Australasian Record*.



Kalinga Belles



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."

A STORY OF AFTER SCHOOL

O MOTHER, can't I have some cake?
Can't Johnnie have some pie?
Can't we come in—just us—and take
An apple by and by,
If we both wipe our feet off clean
The way you told us to?
And, if we run across Bill Green,
Can't Billy have one, too?

O mother, have you seen my hat,
The one I wear to play?
And, say, ma, where'd I put my bat
And ball the other day?
Can't Johnnie wear my other shoes
Till his own pair gets dry?
Do you care, mother, if we use
Your old broom by and by?

We want to use the broom to sweep
The home plate off, you see.
And, mother, we want you to keep
Our things for John and me
So we won't lose them when we play;
Our knife and marbles, too—
Won't you please put them all away,
Just as you always do?

If Billy Green should come and knock
At the back kitchen door,
Tell him we're in the vacant block
Right next to Johnson's store.
And let him have my other shoes—
My old ones—so's to play;
He can't play barefoot or we'll lose;
He's got to pitch today.

And would you care if Johnnie came
To supper when we're through?
If Bill should pitch a dandy game,
Can't I bring him home, too?
If Bill comes to the kitchen door,
Won't you give him some pie,
So he'll be strong and curve 'em more?
Thanks, ma! Good-by! Good-by!

—James W. Foley, in the *Youth's Companion*.

* * *

How to Make Sabbath Interesting for the Children

MRS. E. A. VON POHLE

VERY early in life the child can be taught to look forward to the Sabbath with much pleasure and to regard it as the best day of all the week. He should be taught that at least an hour before sunset on Friday afternoon, all toys must be put away, his bath taken, and everything in readiness for the Sabbath. If he is living in a place where an hour bell is rung, he will soon learn to take that as his signal that the Sabbath is approaching, and he must be ready for it.

And how the vesper service may be enjoyed! Music is like sunshine—a necessity. To give thanks in the glad hymn of praise for cherished blessings of the week that has passed, to send up on wings of song a prayer for strength,—this is what God's great gift of music should mean to us and to our

children. The youngest child should not be forgotten. Sing his favorite songs often.

The child should attend church regularly with his parents. He should be shown by example and by tactful precept that it is for his own good to go to church and to Sabbath school every Sabbath. Then he will not feel that he can choose to stay away if for any reason it happens that he is separated from his parents, as he will very likely do if he has been given the impression that he attends only to please his father and mother. Even the very young child will look forward with eager pleasure to the Sabbath day, especially if he occasionally hears a statement something like this, "I am glad this is the Sabbath, for I feel the need of a quiet hour in church." Or, "How much I enjoyed the services today!" Ask the child after the service what part he enjoyed most. Commend him for his good behaviour and his quietness.

Perhaps, to some, the matter of where the child sits in church seems unimportant, but if he is so far back that he cannot hear very well, nor see anything that is going on in front, he will become tired and restless, his interest in the church services will wane, and he will lose his desire to attend the meeting. The child should be taught that the most desirable seats in the church are those toward the front. If possible, always sit in the same place.

The time may come when your boy will not want to attend Sabbath school, but much can be done to make it interesting to him, especially if he has the right kind of teacher. The teacher should be one whom the boy will admire. An important qualification is that he love and understand boys.

No doubt some parents have found it a puzzle at times to know how to find employment for their children during the hours of the Sabbath. Tact is needed to devise interesting and instructive ways of occupying the young minds. Something should be planned in which the children will take special delight, and which will be regarded as a treat. Then the Sabbath will be considered the happiest time in all the week, instead of a long, dreary day when the giant "Don't" stalks grimly about.

Bible stories never fail to interest children. The Old Testament stories of heroes, the parables, and the stories of miracles will always be enjoyed if well told or carefully read. Pictures, paper-cutting, drawing, and clay-modeling may be used to illustrate the stories and to impress them upon the little minds.

Yes, it takes some unselfish effort on the part of the parents to make the Sabbath interesting for the little ones. That nap in the afternoon, for instance, may have to be given up. But it pays, and when we as parents are confronted with the question, "Where is the flock that was given thee, thy beautiful flock?"—may we all be able to answer with joy and gladness, "Behold, I and the children whom the Lord hath given me."



THE WORLD-WIDE FIELD



THE KANSAS CAMP-MEETING

THE annual gathering of the Kansas Conference convened this year in the city of Hutchinson, August 26 to September 6. The camp-meeting was held on the beautiful State fairgrounds. The citizens were very generous in their efforts to make the stay of our people as pleasant as possible, and the brethren and sisters greatly enjoyed the ten days of the meeting. Everything necessary for the comfort and convenience of the campers was provided. There was a large auditorium where the meetings were held, an excellent building to accommodate the young people's meetings, and a good cafeteria. A regular press building was devoted to the newspaper and advertising work. With the carefully arranged campus for the various tents, the whole presented a very attractive appearance.

In addition to these accommodations, the chamber of commerce provided, free of charge, in the heart of the city, a large convention hall capable of seating 3,500 people. This was used two Sunday evenings.

At the opening of the meeting, August 26, there were nearly two hundred family tents erected, and about seven hundred of our brethren were present to enjoy the feast of good things the Lord had for His people. One reason, doubtless, why a larger number of our people were not present at the opening of the meeting, was that the State had experienced some hard rains, and some of the brethren remained at home to take care of their crops. A little later several hundred more came, making in all about 1,200 of our people present. The weather was pleasant most of the time, and there was very little sickness among the campers.

The servants of the Lord gave the message with power and with the old advent ring. The hearty responses of the people indicated that they rejoiced in the glorious fundamentals of the precious third angel's message. All phases of the message were considered, and the brethren and sisters saw that the truths of the word and the instruction given through the spirit of prophecy confirming the message, are the same today as when they were given to this people nearly eighty years ago. They "thanked God, and took courage" because the waymarks indicate that we are on the right road to the kingdom, and that we are almost to the end of the journey.

Several revival services were conducted, and God's Spirit brought strong conviction to hearts. The last Sabbath of the meeting was set apart as a day of fasting and prayer. As God's people sought Him earnestly for victory over sin, for increased faith in His promises, and for power to live more godly lives, the Lord answered, and poured upon the people a large measure of His Spirit. Many broken and contrite hearts called on God for help, deliverance, and consecration. Heaven heard their earnest pleas, and answered them.

The young people were given special attention, and the Lord blessed the earnest efforts put forth. Interesting meetings were also held daily for the children.

The conference session was held during this gathering, and everything passed off harmoniously. Elder B. G. Wilkinson was unanimously elected president of the conference, and we believe that in his administrative work he has the fullest confidence of the believers and will build up the work in Kansas. It was voted to move the headquarters from Enterprise to Topeka.

During the camp-meeting a Field Day was held, and about two hundred sixty of our people took part. The General Conference brethren and the ministers also went out. It was a good day, and the people of the city manifested much interest in our work. The experiences related by our people at a meeting especially appointed, showed that they had received a great blessing. We believe that with many of our people in Kansas, this Field Day will prove to be the beginning of greater experiences in this kind of work. When the leaders take the lead, the people are sure to follow. The need of the hour in God's cause is for leaders who will, as wise generals, plan work for the people of God, and show them how to do it. There was gathered in that one day \$1,125 for missions.

Not only did all the departments of the work receive proper attention, but the branches which needed special help were strengthened. Before the camp-meeting Elder Wilkinson had raised in cash and pledges \$8,000 to assist in lifting the debt on the conference academy at Enterprise, and \$4,000 more was given to the fund at this meeting.

Special studies on the spirit of prophecy were held each morning at the early hour, and it was inspiring to see from five to seven hundred people present with their Bibles, studying the word of God. About one hundred sets of the Testimonies were sold, and about four thousands dollars' worth of books were disposed of during the meeting. This was by far the largest book sale ever effected at a camp-meeting in this conference.

There was a lively interest in the Sabbath school on the two Sabbaths of the meeting, and \$2,100 was received for missions. This amount included what was given by the German brethren. The largest amount given before was \$800.

On the last Sabbath afternoon of the meeting a call was made for foreign missions, and \$15,000 was raised for this purpose. The people were glad to contribute. We believe that more would have been given if conditions had been more favorable for moving the grain crop.

There has been an encouraging, progressive work going on during the first part of the year 1920, which it is hoped will continue through the entire year. The tithe increase during the first six

months of 1920 over the same period of 1919 was \$8,000, and the increase in foreign mission offerings during this same period was 50 per cent.

In addition to the local conference laborers, there were present Elders E. E. Andross, J. T. Boettcher, G. E. Nord, and the writer from the General Conference; Elders S. E. Wight, J. B. Blosser, and D. D. Rees from the union conference; Prof. F. R. Isaac, from the Clinton Theological Seminary, and Prof. C. L. Benson from Union College. Thirty-two persons were baptized.

There was a large attendance from the city at the two Sunday night meetings held in the large convention hall. The attendance was good also at the two stereopticon lectures given by Elder Andross on our world-wide work. The brethren went home with happy hearts, feeling that the Lord had refreshed them at this annual feast, and determining that from this time forward they would live up to all the light on the reforms which God has given this people to prepare them for the coming of the Lord. May God grant that this may be so. The new address of the Kansas Conference is 728 Kansas Ave., Topeka, Kans.

F. C. GILBERT.



THE CHESAPEAKE CONFERENCE AND CAMP-MEETING

THIS meeting was held in the city of Baltimore, September 2-12. The camp was pitched on a vacant lot in a quiet section of the city, and was surrounded by residences on all sides. The attendance from the city was fair, especially at the evening services.

About 350 persons occupied one hundred tents pitched on the ground; while those staying in near-by rooms and the members of the city churches, increased the Sabbath school attendance to 634.

Those assisting in the meeting, besides Elder F. H. Robbins and his good corps of union men, were Elders W. A. Spicer and J. L. Shaw, Prof. C. A. Russell, Dr. H. W. Miller, and the writer.

Throughout the entire meeting, the studies were designed to give a spiritual uplift and a broader view of the work of God. Thirty-nine were baptized at the close of the meeting. More than one thousand dollars in book sales was received at the bookstand.

The Washington Missionary College and the Review and Herald Publishing Association each had representatives at the meeting. Elder A. S. Booth was re-elected president, and there were but few changes in other offices.

At present the membership of the conference is 1,200. This shows that in the last four years the conference has doubled its membership. Four years ago the tithe was less than \$1,600. On the basis of the receipts for the first seven months, the present year's tithe will be more than \$50,000.

More than \$3,000 was raised for foreign missions at one meeting. There is

good prospect that the Sabbath school department in the conference will reach its goal of twenty-five cents a week per member, and that the whole conference will average more than fifty cents a week per member for missions.

The camp-meeting was a success, and the members went home with a determination to help forward the work in the home churches. If the work continues to grow as rapidly as in the last four years, this will soon be one of our strong conferences. May many be added to the faithful believers during the coming year. R. A. UNDERWOOD.

✻ ✻ ✻

COLORED CAMP-MEETINGS

ON my return from the Pacific Coast, I proceeded to visit our camp-meetings. The Oklahoma meeting was held at Oklahoma City, August 12-22. I was not privileged to attend that meeting, but the department was represented by Elder U. S. Willis, who reports a good meeting.

The Arkansas camp-meeting was held August 19-29 at Pine Bluff, in connection with the tent effort of Elder J. W. Allison, the evangelist for that conference. About seventy-five of our people were present from various parts of the State. Elders Allison and Thomas Murphy had charge of the meeting, and were assisted by other local helpers. The conference president, Elder J. I. Taylor, and his staff rendered good service; and Elder Willis and the writer were present most of the time, helping and advising.

From the above meeting I went to Waco, Tex., to attend the North Texas meeting, August 23-29. There Elder E. M. Gates, who had been conducting a tent effort in the city, arranged for the meeting to be held on the grounds where he had his tent. In spite of rainy weather and some delays, we had a good meeting.

On my return from Texas, I visited the church in Pittsburgh, Pa. Elder F. C. Phipps has been in charge there for a few months, and is doing an active work in that city. September 5, the closing night, I visited Elder Strachan's tent-meeting, where I saw a number of new Sabbath keepers who had been won by the effort. Elder Strachan was closing his meeting to make ready for the camp-meeting.

The Florida meeting was held September 2-12. A large delegation of believers and friends were present. Elder C. B. Stephenson, the president of the conference, with his staff, was present, attending to the business of the conference. The camp was in charge of H. N. Gemon, C. B. Stephenson, J. G. Thomas, and other conference workers, who did all they could to make the meeting profitable and pleasant for all. There were present from abroad, the union workers, and Elder W. E. Strother of the Georgia Conference.

The Carolina meeting convened at Fayetteville, N. C., September 16-26. In addition to the local and union representatives, Elder W. A. Spicer, secretary of the General Conference, was present part of three days, and did excellent service in setting forth this message and movement in its conquest of the world for Christ, and its final, glorious triumph.

The Alabama meeting was held in the outskirts of Birmingham, September 16-26. Elder T. S. Tate, Brother T. H. Allison, and Brother Wilson, and other workers in the conference had arranged for the meeting. The president of the conference, Elder J. F. Wright, with his staff, rendered reports and transacted the business of the conference. Those of the union conference who attended, gave valuable help. Those of the Negro Department present from other conferences were Elders J. G. Dasent, Randall Johnson, and J. H. Lawrence, the last being the union evangelist.

After this meeting, I went to Greenville, Miss., to attend the workers' meeting which was in session, September 22-26. There I found the ministers and workers gathered for a few days of prayer and study of the work in that difficult field. Elder W. R. Elliott, the president of the conference, and some of his coworkers were there to give instruction and counsel. Besides Brethren V. O. Cole and O. R. Staines, union representatives who attended this and other

effort conducted by Elder G. P. Rodgers of that city. The tent was well situated and the meetings were attended by hundreds who were interested. A large number are now obeying the truth and have united with the church as a result of this effort.

I did not attend the Cumberland and Chesapeake meetings, but the department was represented at both, and the meetings proved a great blessing to our people.

At all our meetings, our people gave themselves anew to the finishing of this message in all the world without delay, by dedicating themselves, their means, and their services to the work,—by raising their full quota for missions, by paying an honest tithe, and by laboring to bring others into the truth.

W. H. GREEN.

✻ ✻ ✻

PROGRESS OF THE FRENCH WORK

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee." This is the command given to



Attendants at the Colored Camp-Meeting, Atlanta, Ga.

meetings in the Southern Union Conference, Elder H. K. Christman of the Home Missionary Department of the General Conference, also rendered assistance at this and various other meetings in the union.

From Greenville I returned east, stopping over one night to visit and preach at our church at Greenwood, Miss., and then went on to Atlanta, Ga., for the closing days of the Georgia meeting, which was in session from September 23 to October 3. Here Elder G. E. Peters, union evangelist, with his coworkers, had been holding a very successful summer campaign on the campus of the Atlanta University. This campaign resulted in bringing into the truth more than eighty-five strong, faithful believers. Besides winning this number, he raised more than \$1,500, to finance the effort. The camp-meeting was attended by delegates and visitors from the churches throughout the State. In addition to Elder B. W. Spire, the president of the conference, and his staff, the union also was well represented, and Elder H. N. Gemon, of Florida, was present a few days. All these rendered valuable assistance, and helped to make the meeting a success.

In passing through Washington, D. C., several times last summer, I had opportunity to visit and to speak at the tent

God's people today. When the Spirit of God rests upon us, we are able to arise and shine, and a great work is accomplished. Our French people are beginning to realize this, and are giving themselves for service.

When I was asked to take charge of the French work, I felt very reluctant to accept the responsibility. Somehow this work has progressed rather slowly, and it required faith to take hold and look for much success. After careful study of the situation I have become convinced that there are certain things that must be done to bring results and to build up the work.

First, every French Seventh-day Adventist must be set to doing something for the advancement of the cause. We realize that in this plan there are great possibilities, especially in Canada, where conditions are such that the preacher cannot hold tent efforts without bitter opposition, and where there are so few workers for the French. This method has already brought results. We know of fourteen persons who have taken their stand for the truth since the first of January, as the result of the efforts of the laity. Not only can the French do a great work for their own people, but our English-speaking brethren and sisters also can greatly help by the use of our French literature.

Second, our French young people must be trained for work among those of their own nationality. In the past, these young people have been educated in English schools and have entered the English work to the neglect of the French. Now we have a strong French department in the school at Oshawa where we plan to have every French young person in training, and soon we shall have material upon which to draw for workers in the French field.

Third, we must strengthen our colporteur work. This is the one work, we believe, which will bring about a great awakening among the people, and we must press every available young man and young woman into this important branch of service. Wherever French-speaking Sabbath keepers are found, we must impress upon them the responsibility that rests upon them to labor for their people, and the great blessing that God has for those who engage in the circulation of literature.

Surely God had a purpose in bringing to the shores of this free land the French-speaking people, as well as all the other foreigners. We feel confident that some will be found among these people who will embrace the truth, and become strong factors in the finishing of the work, not only in this country, but in the regions beyond.

We are sincerely thankful to a watchful and loving heavenly Father that, though the work among the French is beset with trials and obstacles and many foes, it is not without fruit. Since the first of January, twenty-eight French-speaking people of whom we know have accepted the truth, and there may be others of whom we have not heard.

Today we desire to sound a note of advance and not of retreat. We believe God is about to do great things for us. Were we to contemplate what He has been anxious to do for us and through us, and how far we have come short of it, we would hide our faces with shame and fall before Him and plead His mercy.

With His promise to be with us even to the end, we look forward with great courage to the finishing of His work.

L. F. PASSEBOIS.

Educational Department

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

UNION COLLEGE

THE opening days at Union College are of special interest to me as a new member of the faculty of this institution. The stalwart young people who are coming to us from the wide-stretching farms and teeming cities of the Middle West, impress me with their earnestness, and their determination to make the most of themselves.

Our first Friday evening prayer and social meeting was one we shall long remember because of the sweet Christian spirit pervading the introductory talk and the numerous testimonies that followed. Students and teachers seemed one united body dedicated to the service

of God and the finishing of His work in the earth.

As the meeting neared its close, Prof. H. A. Morrison invited any who had not yet made a start in the Christian life to do so. In the course of a few quiet moments several responded to this appeal. Then the whole audience, teachers and students, solemnly dedicated themselves anew to the finishing of the work.

It was a beautiful scene, one to gladden the hearts of many loving fathers and mothers, as well as other friends of the cause of Christian education, who have made large personal sacrifices in order to build and equip this college. May we have the prayers of all that the earnest, quiet spirit which is manifest in these opening days, may continue with us through the year, and that we all, both teachers and students, may enjoy in an ever-increasing degree the presence and help of the Master.

M. E. OLSEN.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, November 6:
Siberian Union Mission

IN the territory formerly known as the Siberian Union Mission, our work is at present operated by our Russian brethren. We do not know much about conditions there now, but Siberia has been organized into a republic, and in a general way we have heard that our workers are meeting with good success and are able to carry on their missionary operations much more freely than was possible under the old régime.

Siberia has long been the home of most of the political exiles of Russia, and in addition to the political and religious exiles, large numbers of criminals were sent there; hence it might seem that the population of Siberia would not furnish the most promising material upon which to work. But we find in Siberia a large number of settlers who have gone there for the sake of exploiting the resources of the country. Many of the Siberian valleys and plains produce excellent wheat. The country is also rich in minerals, timber, and furs, and contains many possibilities for a great future.

The war did not make any change in the surface of the country, nor in the climate, nor in the dreary distances that have to be covered by our earnest missionaries; thousands of miles must be traversed by sled in that rigorous, semi-arctic clime. Nor did the war remove from Siberia its thousands upon thousands of heathen of the Turkish, Tartar, and Mongolian types, among them being the Kalmucks, Voguls, Ostiaks, Samoyedes, and many others, to whom we had no access before the overthrow of the Orthodox Greek Church, but to whom our message should now be brought.

Elder T. T. Babiceno, of the Atlantic Union Conference, has recently gone to

the Siberian field to assist in the work there, and it is hoped that ere long it will be possible to keep more closely in touch with our cause in Siberia.

Our people should not forget Christ's admonition, "Lift up your eyes, and look on the fields; for they are white already to harvest." Certainly in Siberia, so long the home of misery and wretchedness, are to be found many who will respond to the third angel's message.

During the late revolution a great many political exiles were returned to Russia, and among them a number of our workers who had previously been exiled from home and separated from those of like faith. The reunions thus brought about are a cause of great rejoicing, and are typical of the grand reunion when "from the east, and from the west, from the north, and from the south" the redeemed of earth shall be gathered around our heavenly Father's throne.

GUY DAIL.

* * *

SPECIAL PRAYER¹

Sunset Vespers, Sabbath, November 13:
Our Work and Workers in the
Abyssinian Mission

IN the year 1906, the Scandinavian Union Conference began preparations to open work in Abyssinia. Brethren Persson and Lindgren sailed for Suez and Massawa. They traveled by rail and cart to Asmara, in the Italian colony of Eritrea, where they secured a language teacher, expecting later to go on toward the Abyssinian border.

During 1914 the first fruits of their labors appeared in Abyssinia. Brother H. Steiner, then in charge of the Abyssinian Mission, had the privilege of baptizing five natives, some of them coming direct from the Abyssinian Church, while others were converted Jews or Falashas. Some time later it was possible to report the organization of eight churches around Gondar, and a school with a good enrolment. The mission farm was purchased from an Italian, and produces a good crop of wheat, which brings in a considerable sum of money when conditions are favorable.

During the war our missionaries were compelled to leave Abyssinia, and the station was taken in charge by an Italian gentleman, who has looked after its interests until now. The mission station is in need of repairs. Brother V. E. Toppenberg has recently left America to make the Abyssinian Mission his field of labor, and it is hoped that in the near future it may be possible to secure an entrance to Abyssinia proper. What is needed there now, is the gathering together of those who have been scattered and possibly have become discouraged, and a vigorous prosecution of the work.

The Scandinavian Union Conference has been granted this part of Africa as their special mission territory, and we are thankful to say that in Scandinavia itself there are a number of estimable young people preparing to enter the foreign work. Certainly there is reason for earnest, united prayer for the progress of the third angel's message in this promising field.

GUY DAIL.

¹ The special prayer subject for November 13 appears here because the next issue is the Week of Prayer number.

THE POLICE AND THE FREEDOM OF THE PRESS

(Continued from page 2)

officers to the city clerk, after which there was no further trouble. In fact, one officer who had given considerable trouble told a girl selling the *Watchman* to come later and he would buy a copy.

Case 4.—In Denver, Colo., some interference had occurred on four of the principal streets. In this case, the writer simply interviewed the city clerk, and ascertained that there was no city ordinance to prevent the sale of our literature anywhere on the streets; and in this case also, we were given permission to refer any case to the city clerk.

In all my experience I have found the city officials courteous and more than willing to lend their fullest co-operation. Even though I realized that the law was on our side, I always presented the matter from the viewpoint of a possible misunderstanding, and asked for counsel in the matter.

Our cities should be open to the free circulation of our literature, and our conference officials should give this matter their personal attention whenever similar cases are reported. In Chicago, Sunday is one of the best days for circulating our literature. Newspapers are sold on Sunday, and there can be no valid reason why religious publications should not be granted the same freedom of circulation. Exceptions to these principles are found in countries where national Sunday laws exist; but in the United States the freedom of the press is guaranteed by our Constitution.

C. E. HOOPER, *Cir. Mgr.*,
The Watchman Magazine.

Appointments and Notices

FRENCH EDITION OF "THE PRACTICAL GUIDE TO HEALTH"

One of the important achievements of the year is the publication of "The Practical Guide to Health" in the French language. This book has just come from the press of the International Branch. Field secretaries and colporteurs have been anxiously awaiting the completion of this work. Now that it is off the press and all advance orders filled, reports from the field indicate that a strong and aggressive campaign will at once begin in the sections where there are French-speaking people.

The French edition of "The Practical Guide" is uniform with the English. A few pages of highly technical matter, intended in the original especially for textbook purposes, have been omitted, thus making this edition one that will at once meet with popular favor. Those who have had to do with the translation and manufacture of the new edition are highly enthusiastic over it.

We trust that the readers of the *Review* will improve every opportunity to get this timely book into the hands of their French-speaking neighbors and friends.

International Branch P. P. Pub. Assn.

* * *

"PRESENT TRUTH" BOUND VOLUMES

The stock of the old bound volumes of "Present Truth," Nos. 1 to 48, is entirely exhausted. No more can be supplied at any price.

Bound volumes of the new 1920 series may be secured after Jan. 1, 1921. The price of this new series in bound volume form will probably be 50 cents.

The special October list supplies all numbers of the new 1920 series, Nos. 1 to 24, mailed weekly, for only 25 cents.

LOMA LINDA SANITARIUM AND HOSPITAL

The Loma Linda Nurses' Training School will receive applications for the course beginning Jan. 1, 1921. Nurses in training spend a portion of the time in the White Memorial Hospital, in Los Angeles. Write for information to Superintendent of Training School, Loma Linda, Calif.

* * *

CHANGE OF ADDRESS

The present address of Walter S. Mead, formerly in India, is now 78 Charles St., Springfield, Mass., or care of Springfield Republican.

* * *

OBITUARIES

Alger.—Mrs. Mary A. Alger was born in 1847, and died at Montague, Mass., Sept. 19, 1920. She was a faithful member of the church at Albany, N. Y., to the end of her life.
H. A. Vandeman.

Giouque.—Lucile Giouque, the infant daughter of Loyde and Rose Giouque, died at the age of five months and nineteen days, and was laid to rest by the side of her mother who fell asleep six weeks previously. The sorrowing relatives are comforted by the blessed hope of a soon-coming Saviour.
J. J. Marietta.

West.—Died Oct. 3, 1920, at her home in Waukon, Iowa, Mrs. Grace Arnold West. She was born in Allamakee County, Iowa, Dec. 25, 1880. Her marriage to Mr. John West occurred at Great Falls, Mont., in 1902. Three years ago she accepted the third angel's message, and united with the Seventh-day Adventist Church. Her husband and three of their four children, her parents, three sisters, and three brothers are left to mourn.

Albert F. Prieger.

THE FIGHT IS ON

Between the powers of good and of evil, between light and darkness, between truth and error. Never has the world faced such a flood of crime and deception as it is facing now.

The developments of Spiritualism in its modern setting are truly phenomenal, and should appeal to all lovers of truth to arouse and battle for the right. We should feel that it is our duty to show our deluded neighbors and friends, who are honestly led astray by the apparent manifestations, what these things mean.

The new booklet, "Modern Spiritualism: Its Character, Ancient Origin, and Recent Developments," is just the thing to use. It states the truth clearly, candidly. It can be easily read at one sitting. It is illustrated fittingly. Its Ouija board cover will arrest attention.

And last, but not least, the price is only 15 cents, and there is a liberal discount to agents.

Carry a few in your pocket. The price is very little, but the truth is great.

Order of your tract society. Quantity orders carry a good discount.

REVIEW AND HERALD PUBLISHING ASSOCIATION
NEW YORK, N. Y. TAKOMA PARK, WASHINGTON, D. C. SOUTH BEND, IND.



WASHINGTON, D. C., NOVEMBER 4, 1920

EDITOR - FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

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

ASSISTANT EDITOR - KENNETH L. GANT

SPECIAL CONTRIBUTORS

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

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

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

BROTHER J. A. P. GREEN, with his family, having just reached Mexico City from Guatemala, tells of their journey through from Guatemala City entirely by rail, the railroad having been completed between the two capitals. This greatly reduces the expense in traveling, and is a great saving of time.

Brother Green also passes on in this same letter the sad word, "We left our little Ruth in a tomb in Guatemala." He gives no particulars. All share in sympathy for these bereaved parents in this time of sorrow.

* *

THIS word from Elder E. R. Palmer, written October 22, while in attendance at the Publishing Convention and the Autumn Council, will be of interest to readers of the REVIEW, as the first word from these two important meetings:

"The Publishing Convention is by far the best one we have ever held. The Autumn Council itself opened night before last with reports and greetings, especially from across the seas, from Elders Conradi, Raft, Schubert, Drinhaus, Campbell, Olson, Read, and others. Yesterday the report of the Publishing Department was presented to the Council, and really served as the opening big gun of the conference. It was really a great day for the Publishing Department."

* *

WORD from T. T. Babienco, who recently accepted the call to enter Harbin, Manchuria, with the intention of later getting across into eastern Siberia, reports his safe arrival and gives a description of conditions as he found them. There are about twelve loyal believers left in Harbin. The city is very much congested, so that it was with difficulty that a place could be found in which to live. Three rooms were at last obtained for a monthly rental of \$100. The little company has no meeting place other than a room 14 x 16 feet in dimensions, in the house of one of the believers. About twenty-five meet here each Sabbath for worship. Conditions do not at present warrant the attempt to cross the border into Siberia. Efforts, therefore, will be made to establish a strong church in Harbin.

OUTGOING MISSIONARIES TO THE FAR EAST

ANOTHER company of missionary appointees, according to advertised sailing schedules, leave San Francisco October 30, on the S. S. "China," bound for various mission fields in the Orient.

Mr. and Mrs. M. M. Mattison and two children, after a few months' furlough, are returning to their field in India.

Mr. and Mrs. H. L. Shull, of Washington Missionary College, go to China for evangelistic work.

Mr. and Mrs. George J. Appel, of Walla Walla College and the Western Oregon Conference, go to China for evangelistic work.

Mr. and Mrs. G. E. Jones and child, of Quebec, Canadian Union, will enter Bengal, India, for evangelistic work.

Mr. and Mrs. O. R. Shreve, of Ooltewah, Tenn., Southeastern Union, go to China. Brother Shreve will superintend building operations for a time, and later will enter mission work.

Miss Lucy Andross, of California, will take charge of a school for the children of missionaries in Shanghai, China.

Miss Bessie Mount, of Chesapeake Conference, Columbia Union, goes as preceptress and teacher in the training school in Shanghai, China.

Mr. and Mrs. Benjamin F. Gregory and child, of the Central California Conference, Pacific Union, answer a call for a family to engage in teaching and evangelistic work in Chekiang, China.

Isaac V. Counsell, of the Iowa Conference, Northern Union, will enter Burma, India, as evangelist and pastor in Rangoon, where we have a church established.

The names of some of this company have long been upon the appointee list, waiting for permits to enter British territory.

* * *

THE AUTUMN COUNCIL

THE General Conference Committee Council convened in Indianapolis, Ind., October 21. All members of the committee in North America and several members from Europe are in attendance. Sitting with the committee and taking part in its discussions, are the presidents of local conferences in North America, representatives of colleges, publishing houses, and sanitariums, and other departmental workers, aggregating more than three hundred delegates and visitors.

The following program of work is being carried out:

DAILY PROGRAM

6:00 to 7:15 a. m.	Committee Work
8:00 to 9:15 a. m.	Devotional Hour
9:20 to 12:00 noon	Conference
1:00 to 2:30 p. m.	Committee
2:30 to 5:30 p. m.	Conference
6:15 to 7:15 p. m.	Committee
7:30 to 9:30 p. m.	Missionary Addresses

DEVOTIONAL HOURS

8:00 to 9:15 a. m.	
Thursday, October 21	A. G. Daniells Topic, "True Leadership"
Friday, October 22	E. E. Andross Topic, "Prayer and Missions"
Sunday, October 24	W. T. Knox Topic, "Religion in Business"
Monday, October 25	W. W. Prescott Topic, "The Power of the Word"
Tuesday, October 26	R. D. Quinn Topic, "The Apostolic Spirit"

Wednesday, October 27 S. N. Haskell
Topic, "The Importance of the Present Hour"

Thursday, October 28 R. A. Underwood
Topic, "Gifts of the Spirit"

Friday, October 29 G. B. Thompson
Topic, "Knowing God"

EVENING SERVICES

7:30 to 9:00 p. m.

Wednesday, October 20 A Symposium by
Representatives of the World-wide Work

Thursday, October 21 M. N. Campbell A. V. Olsen
Topics, "Gospel Work in Great Britain
and the Latin Union"

Friday, October 22 G. W. Schubert P. Drinhaus
Topics, "Gospel Work in Germany"

Saturday, October 23 L. R. Conradi
Topic, "What God Hath Wrought in Europe"

Sunday, October 24 L. H. Christian
Topic, "Europe's Call to America"

Monday, October 25 J. L. Shaw Charles Thompson
Topics, "The Neglected Continent"

Tuesday, October 26 J. C. Raft H. F. Schuberth
Topics, "Gospel Work in Scandinavia
and Germany"

Wednesday, October 27 M. E. Kern L. A. Hansen Guy Dail
Topics, "Educational and Medical Work
in Europe"

Thursday, October 28 B. P. Hoffman W. E. Howell
Topics, "Gospel Work in Japan and Christian
Education in South America"

Friday, October 29 L. H. Christian
Topic, "The Time, the Message,
and the Messenger"

SABBATH SERVICES

October 23, 11:00 a. m. W. A. Spicer
Topic, "Prophetic Picture of the
Closing Work"

October 23, 2:30 p. m. A. G. Daniells
Topic, "Signal Blessings Attending
Loyal Response to Urgent Mes-
sages Through the Spirit
of Prophecy"

October 30, 11:00 a. m. A. G. Daniells
Topic, "The Finishing of the Work"

October 30, 2:30 p. m. E. W. Farnsworth
Topic, "Abiding in Christ"

An excellent spirit is present in the meetings. Particularly are the morning devotional hours and the missionary addresses enjoyed by all. At the present writing but little general business has been transacted.

We shall present in an early number of the REVIEW a full report of the proceedings, with some of the addresses.

F. M. W.

* *

GENERAL CONFERENCE PUBLISHING DEPARTMENT READING COURSE

ARE you taking advantage of the 1920 General Conference Publishing Department Reading Course? If you have not already done so, secure these excellent books and begin the course at once.

The course consists of but three books this year; we have purposely made it short. The prices are as follows:

"Modern Heroes of the Mission Field"	\$1.00
"The Colporteur Evangelist"25
"Good Manners and Success"90

I have read these books, and heartily recommend them. When ordered together, the three can be obtained from your tract society for only \$1.85.

When you have finished the course, report to the General Conference Publishing Department, Takoma Park, Washington, D. C., and you will receive a certificate signed by the secretary of the Department. We invite all who wish to join us in reading these good books.

W. W. EASTMAN.