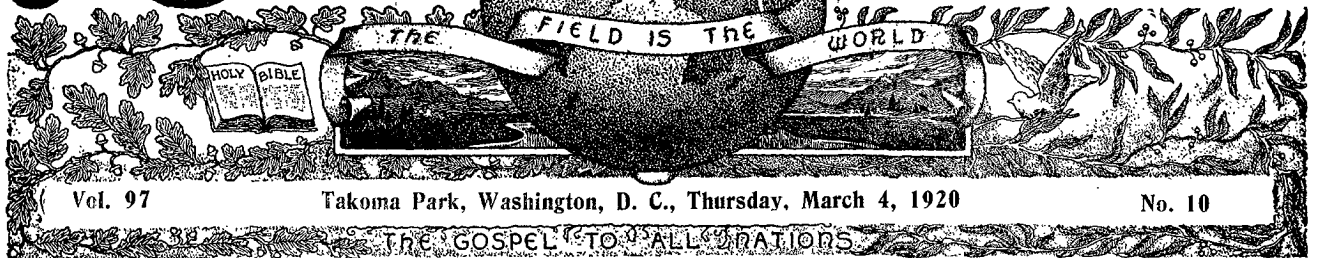


The Advent Review and Sabbath Herald



Trust

EUGENE C. ROWELL

I fell, all wearied, fast asleep
At twilight's early close.
Still as a river, broad and deep,
Flowed on my calm repose.
The winds rose high, the storm beat wild
Against my windowpane;
But not till moist-eyed morning smiled
Did I know there'd been rain.

So give me, Lord, thy perfect rest
Amid all doubts and fears,
The fevered toil, the fruitless quest,
The pain and loss of years.
May these all be as storms that die
Before the morning's gleam,
Nor break the peace wherein I lie
With boundless Love my dream.

Hamilton, Bermuda.

The Glorious Consummation---No. 1

Present World Conditions in Their Relation to the Final Transformation

AN ANOMALOUS SITUATION

THIS is a fateful hour. It is an hour of great opportunity and of great danger, and an hour of solemn responsibility because of the opportunity and because of the danger. Whether we consider it in its political, social, economic, or religious aspects, the present time finds no counterpart in history. Mr. Baker, Secretary of War, says:

"We, it chanced, who occupy this planet today have come upon tremendous times. . . . The waste and destruction which have gone on in the world will leave reconstruction to be done. There will be before us the task of holding the mental and moral balance of the world straight until this reconstruction can be done, and until civilization can struggle to its feet and learn to walk again, and start off for the high goal it has sought."

A Changed World

The Great War ushered us into a changed world—a world of new hopes and ambitions, of new plans and purposes, of new ideals and standards. And withal, it is a nervous, highly wrought world. Anomalous conditions exist. Racial rivalries are more intensified than ever before, class distinctions more marked, the struggle for existence more strenuous.

Stable government is seriously threatened by radical malcontents. Cross-currents of motive and impulse create treacherous eddies and dangerous whirlpools. High ideals clash with sordid purposes. Gaunt hunger in the hovel looks with covetous eyes on the abundance of the palace. Selfish ambition envies the success of every competitor, and hatred weakens moral fiber on every hand.

The Brink of a Precipice

There is a striking apostasy in the religious world, a marked departure from the old-time faith of the fathers, a lessening of social restraints, a repudiation of moral obligations. It is a mad, money-and-pleasure-loving world, a world forgetting God and forsaking truth and virtue. The future appears dark and uncertain.

To ignore the situation will not change it. It must be recognized and a remedy sought. Mr. Alfred Noyes declares:

"Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness, and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice."

Many Promised Panaceas

Many are seeking remedies for the world ills, and some claim to have discovered potent panaceas. Socialism promises relief for the evils of the state and society. A league of nations, many fondly believe, will insure national and international tranquillity. Spiritism claims to have opened a door of hope in establishing communication with the dead. A great union of Christendom is believed by many to be indicated by the necessities of the situation. Men of lofty purpose and high ideals in both state and church circles are endeavoring to stem the rising tide of evil and find a remedy to meet the situation.

Many are inquiring in the words of a noted newspaper writer:

"What portends this turbulence of our time, which has swept around the earth like a seismic current? With so much

that was for ages accepted going now into the scrap heap, are we to discard also the teachings of our mothers and of the Book they taught us to revere? Is a new philosophy of life, a new creed of religion, to be forged in the day's superheated furnace of unrest? Shall we look for a herald of a better social order who will bear in his hand a different code of laws for the regulation of man's relationships with man, and with the Unseen?"

What of the Future?

What may we hope for the future? What will be the end of present world conditions? What mean the continued preparations for war? What portends the low rumbling of social discontent which we hear on every side? the class wars which exist? the elements of disintegration which are honeycombing the state, the church, and the family relationship—the three most stable institutions of mankind? Do these conditions presage ill for the future? or are they necessary processes in the period of evolution and re-establishment following the political, social, industrial, and religious upheaval caused by the Great War?

We may be assured that human philosophy will furnish no answer to these inquiries. It is not in man to sweep back the curtain of the future and reveal to us the outcome of the strange mysterious influences now operating among men. But God has not left the world in darkness regarding these vital questions. His word contains the answer sought today by thousands of anxious hearts.

"The Morning Cometh"

And that word holds for us a message of comfort. Heaven has a remedy for the ills of earth. The outlook may appear dark and forbidding, but the uplook is bright with promise. A star of hope illumines the sky of earth's dark night. A reign of righteousness is soon to be ushered in, and present-day conditions are but the harbingers of that new era. To him devoid of understanding of the word and ways of God the conditions in the world at the present time speak with confused sound. To the student of prophecy, dark and sorrowful as the picture is, it heralds a brighter day.

The anomalous situation which exists affords no cause for pessimism. It may occasion regret and

(Continued on page 21)

The Advent Review and Sabbath Herald

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

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

VOL. 97

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

No. 10

Is Christ Your Life?

WHICH life are you living — the old life of sin or the new life in Christ? Is your experience represented by the apostle when he said:

"That which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Rom. 7: 15-23, A. R. V.

And do you cry out in agony of soul, as did Paul, "Wretched man that I am! who shall deliver me out of the body of this death"?

The apostle found deliverance. When he realized that through no power or genius or might of his own could he effect deliverance, that his own strivings only sank him deeper in the pit of moral degradation, and that Christ must step in to save him even from himself, it was then that he saw the door of hope in his divine Saviour. Looking to Christ, he became changed. He saw in contrast the beauty of holiness and the ugliness of sin. He saw himself the servant of sin. He accepted Christ as his only way of escape. He cast his helpless soul at the feet of a compassionate Saviour, crying out, as did Peter, "Lord, save me!"

Christ responded to his call. He reached down and drew him out of the mire, set his feet upon the rock, anointed his eyes that he might see, changed his heart's affections, and gave to his tongue a new song, even praise unto his gracious Redeemer. Then the apostle cried in exultation:

"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 1-4, A. R. V.

This experience of the apostle may be the experience of the disciple today. The victory gained by Paul may be our victory. The way is the way of the cross — the way of confession and renunciation of sin, the way of consecration for service. Christ invites his children to walk this path in the twentieth century, even as they did in apostolic days.

Is Christ your life? If so, then your experience is one of confiding trust, abiding joy, and progressive victory.

Increasing Interest in Spiritualism

Most of our readers are well aware of the fact that Sir Oliver Lodge, a prominent exponent of Spiritualism, is touring the United States, giving lectures on his investigations concerning psychic phenomena. He is giving these lectures under the auspices of a lecture course bureau, and the lectures naturally are paid lectures.

Recently Sir Oliver delivered two lectures in Washington, the second of which was on the topic, "Proofs of Survival." A description of this lecture will be of interest to REVIEW readers, as it is doubtless typical of similar lectures given these days in many other cities. Long before the time for the beginning of the lecture, people began to crowd into the building, so that ten or fifteen minutes before the hour, it was impossible to get any but expensive seats or standing room. Even the latter sold for \$1.10. Many, without question, had to be turned away, because there was no room. This eagerness to attend a spiritualistic lecture is highly significant of the great wave of Spiritualism which is sweeping over the country.

The address of Sir Oliver Lodge was very scholarly and scientific, and would be quite convincing to any who did not have the Bible explanation of the state of the dead.

Rehearsing his own experience in coming to his present belief in the reality of communications between the living and the dead, the lecturer told how he had been changed from a materialistic agnostic to a believer in inspiration and prayer. This change from skepticism to belief, he said, was the result of his scientific investigation of psychic phenomena.

His first introduction to this form of research was when he made the acquaintance of Mr. Myers and Mr. Gurney, who were gathering data for a book which they published under the title of "Phantasms of the Living."

In this publication were included many verified cases in which, at the time of death, a vision of the dying one had appeared to some relative. For example, in several cases there had appeared to relatives of seamen the dripping figure of the friend who, as they learned later, had perished by drowning. In one case, which Sir Oliver Lodge presented, a mother had had a vision of the dripping figure of her son, and felt certain he had perished on the high seas. Six months later, however, he turned up, safe and sound, to the great rejoicing of his friends, who welcomed him as one returned from the dead. When his mother told him of this vision, he inquired the time at which she had seen the vision. Upon learning the time, he told her that it was the very day when he

had almost died; he had been in the water so long that he was with difficulty resuscitated. The explanation which Myers and Gurney at that time made of this phantasm, was that it was the result of telepathic communication between the dying, but not yet dead, friend and the relative who saw the vision. Thus Sir Oliver Lodge became thoroughly convinced of the reality and probability of telepathic communication between the living.

The next logical step, Sir Oliver contended, was that if the mind can communicate with mind by purely psychic means, the deceased should be able to communicate with those still in the body, or communicate with one another by this same means.

For a long time, however, the lecturer said he had questioned the spiritualistic hypothesis, feeling that possibly telepathy between living persons might explain the phenomena; but after much experimentation with Mrs. Piper, and others, he felt that every hypothesis failed, save one—the hypothesis of Spiritualism, that the dead communicate with the living.

A strikingly religious air was given to the lecture by the fact that all through his lecture, while not quoting texts as proofs, Sir Oliver wove in many Scriptural phrases.

He said that many object to the triviality of the messages that come through Spiritualist mediums. This, he contended, was not a fair criticism, for the spirits of the deceased must give proof of their identity, and this proof is the more positive when it calls attention to some trivial incident known only to the deceased and the bereaved friends or relatives.

With the Scriptures informing us that "the dead know not anything," and that communications which pretend to come from the dead come from lying spirits (evil angels), it is not difficult for us to understand how these points of identity in the spiritualistic messages are given. Granting the reality of the existence of evil spirits, of which the Bible tells us, it is not difficult for us to see how they could speak of little instances in the lives of the deceased, which would serve to deceive the bereaved ones and friends into thinking that the sender of the message was really their deceased friend or relative.

Another new, and to most persons convincing, evidence of identity, coming in many instances from men who died in the great World War, is found in what are called book tests. The message comes to the bereaved father and mother, telling them to take the seventh book, say, on the second shelf, on the left-hand side. Perhaps this book is a book of fiction, and the mother, turning to the specified page, finds this: "My dear mother, how I wish I were near you, so that I could help you." This convinces the mother of the genuineness of the communications.

These book tests, according to Sir Oliver Lodge, indicate that those who have passed on, are able to read the pages of even closed books. From the Bible standpoint, is it too much to suppose that the evil spirits have this power which Spiritualists attribute to their dead friends?

Still another means by which the identity of the relative can be confirmed is by means of "posthumous" letters. A living man writes a letter and puts it under lock and key, then after his death he sends through a spiritualistic medium the content of the letter, which is verified by competent investigators, who open the letter written by the man before his death.

The lecturer said that Myers contended that this was not an adequate proof of identity, and after his

death there occurred an episode which proved the truth of his statement.

A member of the Society of Psychical Research had, like many others, written such a letter. Messages reported to come from Mr. Myers through mediums in different parts of the world, were sent in by mediums, as they were directed, to the headquarters of the Society of Psychical Research in England. All these messages contained something about "seven;" as, "the seven lamps of architecture," or "the seven-branched candlestick," or "seventy times seven," etc.

The mediums, of course, did not know what the meaning of these seemingly nonsensical messages was; neither at the headquarters of the Society of Psychical Research could they make out what they meant, but they noticed the recurrence of the number "seven."

When the afore-mentioned member of the society heard of these messages, he came in very excitedly, and said, "Why, this is my posthumous letter," and, taking witnesses, he went and brought the letter out. It read something like this:

"It may seem childish, and I might hesitate to tell my friends, but I have always been obsessed by the number 'seven.' When I reach the other side, I shall try to get back a message containing this number, as a sign of identity. I cannot, probably, get through the number 'seven' alone, but shall try to send something like 'seven lamps of architecture,' or 'seven-branched candlestick,' or 'seventy times seven,' or something of that kind."

So here was a case where a letter written by a man and placed under lock and key, not to be read until after his death, was read and the contents communicated to the Society of Psychical Research by mediums in different parts of the world. But the man who had written the letter was not yet dead! This, according to Sir Oliver Lodge, proved the ability of the departed to read letters which were under lock and key. To us there is another explanation, and that is that the evil spirits either read this letter when the man was writing it, or afterward, as the case might be, and communicated the contents of the same to these mediums. Again, the explanation which accords with the Scripture is really more reasonable than the spiritualistic explanation.

There was one other kind of proof which was presented in the lecture; this was that of the messages from Myers given in fragments to different mediums all over the world. These fragments meant nothing to the mediums who received them, but when the fragments were collected at the headquarters of the Society of Psychical Research, the meaning became plain. This method was one which Sir Oliver Lodge said Mr. Myers had invented after his decease, as a means to eliminate the possibility that the information contained in the messages had been received by telepathic communications between living persons.

Another means to the same end was the obtaining of information from the medium concerning events that had occurred in the lives of relatives of the receiver of the messages, before the receiver was old enough to remember, or even before he was born. All these things proved to Sir Oliver Lodge's satisfaction that the information, which on investigation proved true, had not been received through means of telepathic communications from the mind of any living person.

In this we may agree with him; but we need not believe with Sir Oliver Lodge that the information comes from the dead, when the Scripture says, "The dead know not anything," and that the dead have no more part in anything done under the sun. Again

the Scriptural explanation is adequate, that the information communicated is from evil spirits, who pretend to be the spirits of the dead.

There are three main points to notice in connection with this lecture: First, that the prediction which we received a long time ago through the spirit of prophecy, that interest in Spiritualism would grow, has been fulfilled. Second, that Spiritualism is becoming very respectable, as is manifest by both the character of the Spiritualistic speaker and the class of people who come out to hear him. The other prediction by the spirit of prophecy, that it would take on a religious attitude, is strikingly shown in the religious tone of this Spiritualist's lecture, which, at times, almost approximated a sermon, though the lecturer disclaimed any desire to preach. His statement that investigation of spiritualistic phenomena had transformed him from a skeptic to a believer in prayer and inspiration, was intended, doubtless, to suggest to the church members present, a new means of converting skeptical scientists to faith in religion.

It is high time for us again to take a firm hold on the Scriptural truths of the state of the dead, and be in a position to help those who are being misled by this delusive system of Spiritualism. It helps not at all, however, to attack Spiritualism either by ridicule or by denial of the reality of its phenomena. The best way is for us to present the Bible truths, and the honest Spiritualist will be led by his convictions to see the adequacy of the Bible explanation of the phenomena which has so misled him.

L. L. C.

* * *

The Response of the Conferences

THE General Conference office has been too busy these days to give out much information concerning recruits for the mission fields. It has been keeping in touch with conferences and workers for the fields.

The interest of the conferences in foreign missions is no new thing. All along they have given workers and have labored to raise the amount of gifts higher and higher through the years. But in these times there is a new energy in the response of the conferences, marking a new time in our missionary history. It means everything in the hastening of the work to all lands.

From the Atlantic to the Pacific the conferences send such words as these: "Any worker we have;" "We are ready to give up any one for the needier fields;" "All we have is surrendered;" "We hold nothing back from the mission fields;" "All of us are subject to God's call;" "We will do everything we can to help."

These uniform responses come from small as well as large conferences. And when the action of the General Conference Committee has presented invitations to conferences, they have sent such words as these: "We don't know just how to supply the place, but if the worker accepts, we will do our best;" "We will not say no;" "You are getting one of our best."

So the word comes, from east and west, and north and south. Writing from the West after attending a few union conferences, Elder A. G. Daniells said the other day:

"I find increasing interest in the great foreign mission enterprise. Really, conference officers, ministers, and people are as thoroughly alive to the needs of the great mission fields as they are to the work at home."

In the General Conference office we have been really surprised to see how the South has been able to respond with workers—the South that once had so few. That field has grown into strength these years. God bless the South, that is giving up its young laborers for all the far fields!

When this winter's list is made up, it will be interesting to give the number from the different unions who have accepted calls to the mission fields.

The recruits are giving themselves and their all to this service. Surely the churches are following on closely with the weekly gifts for missions, gifts that are depended on to send and keep these recruits for 1920, and to maintain the work already begun in the growing fields.

And let the young people from our schools press into the conference service to fill the places of those going on to the far fields.

W. A. S.

* * *

God's Memorial

IN many places where in the King James, or common, version of our English Bibles we have "Lord" in small capitals, in the Revised Version, as also in the original Hebrew, the name "Jehovah" appears.

Now "Jehovah," according to Robinson, signifies "the Self-existent, he who gives being and existence to others." Smith says: "He that is, the Being whose chief attribute is eternal existence."

The thought is the same in both definitions. Being distinguished by "self-existence," or as Smith puts it, by "eternal existence," it necessarily follows that he is the creator of everything outside of himself. As he only is self-existent, all things else exist by him, and this truth is bound up or implied in the name "Jehovah." It is this fact that gives special significance to Psalms 135:13, A. R. V.:

"Thy name, O Jehovah, endureth forever; thy memorial name, O Jehovah, throughout all generations."

This same association of ideas, namely, of self-existence as to himself and as creator of all things outside of himself, is very prominent in Psalms 111:2-4, A. R. V.:

"The works of Jehovah are great, sought out of all them that have pleasure therein. His work is honor and majesty; and his righteousness endureth forever. He hath made his wonderful works to be remembered: Jehovah is gracious and merciful."

And here we find a very close connection between the Creator's "memorial name," Jehovah, and the Sabbath, the divinely appointed memorial of the work of creation, and of Jehovah's rest at the close of creation week. In Ezekiel 20:11, 12, A. R. V., we read concerning Israel:

"I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them."

In other words, by means of the Sabbath his people might ever keep Jehovah in mind as the self-existent one, the creator of all things, the searcher of hearts, the transformer of lives, the Saviour of men.

And so we have first of all the name "Jehovah," meaning the "self-existent one," and as such necessarily the creator of all things else; and coupled with that name, the memorial of the exercise of the power implied by the name, that in the presence of these two witnesses, God's name and the work of his hands, man might never forget the author of his being, the source of all his blessing.

C. P. B.

Victory

VICTORY! What indescribable struggles to secure it the world has seen throughout the ages! Armies have faced each other on the field of carnage, and as the terrible implements of death have thinned the ranks, re-enforcements have stepped in unflinchingly, buoyed up by the hope that victory would finally crown them. For victory the human heart longs.

Victory! Do you have it in your Christian experience? As you go about the manifold duties of life and struggle with the power of temptation, are you daily conscious of victory? You long for it; you pray for it; but do you have it? Can you say at the close of life's battle each day, "I was a victor today"? Or are you conscious in your heart that, with all the light of truth for these last days that has shone upon your pathway, you are vanquished by the enemy, that you are really a slave to sin?

Sin! what is sin? "O," you say, "sin is 'the transgression of the law.'" Very true. This states the principle. Let us apply this principle, and consider a few things within the realm of our consciousness.

The wise man says, "The thought of foolishness is sin." Prov. 24:9. Have you victory over this, or do you love to listen to foolish talk, to tell foolish stories, to read foolish things? If so, you need help.

The Master tells us that the impure look is sin. Matt. 5:27, 28. Is your mind pure, or do you revel in impure, unchaste imaginations, and conceal lust in your heart? If so, you are cherishing sin; you are not a victor.

The Master tells us that to harbor hatred in the heart is sin. Matt. 5:21, 22. One who does this is called a murderer. 1 John 3:15. Have you victory on this point, or are you daily cherishing hatred in your heart against some one? Are there those in the church you do not like? Do you say wicked things about them? Do you mutter insinuations concerning them? Is there some old grudge in your heart from which you have never been delivered? If so, you are a sinner, and not a victor through Christ. Strange that we should eclipse our hope of heaven for the satisfaction of hating somebody. Sin cannot always be hidden. Some day it will find us out. Num. 32:23.

All unrighteousness is sin. Impatience is sin. Have you victory on this point, or do you get angry when your will is crossed, when your taste is offended, your opinions disregarded, and you do not have your own way? Have you victory over your temper and your tongue, or are you peevish and cross? Do you say sharp, cutting things in the family, and wound with unkind words those with whom you live? If so, you are a sinner, and not a triumphant Christian.

If the gospel cannot save us from those things that have been revealed to us as sin, it is a failure. But there is no failure with God. Christ came to save his people from their sins. The gospel is the "power of God unto salvation." Rom. 1:16.

Because we do not believe that he can save us from these things, he does not do it. Read with a believing heart these triumphant words of the great apostle:

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14.

Did you get the point as you read those words? Observe, first, *that victory over sin is a gift*. "Thanks be to God, which giveth us the victory."

You cannot earn it, nor secure it by fighting the enemy in your own strength. Good resolutions will not bring it. It is a gift, and we shall never have victory over sin till we take the gift of victory. We must take it by faith, and thank God that we have it; then, that very hour, we have victory. Here is where we oftentimes fail. We are trying to fight it out with the devil, and thus be our own savior, instead of taking the victory of faith.

Observe, second, that this daily victory comes through Christ. He, and he alone, is the "Victory of Israel." 1 Sam. 15:29, margin. In our flesh, clothed with our weakness, he met the powers of darkness, and conquered. Read this record of the ruin which he wrought to the principalities of darkness:

"You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

Victory comes by enthroning in the mind—the heart—the Lord Jesus. By faith Christ dwells in our hearts. Eph. 3:17. This is not a figment of the imagination, or a figure of speech, but a living, blessed reality. The mystery of the gospel is "Christ in you, the hope of glory." Col. 1:27. This experience does not come to us by mental understanding or argument, but by faith, by simply believing what God says. The difficulty lies only in its simplicity.

Bless the Lord, there is victory for every child of God! It comes not through long-drawn-out, persistent warfare, not by fighting, but by the surrender of faith. Once we enthrone Christ, who has all power in heaven and in earth, in the heart, and allow him to fight our battles for us, we can each day be victorious; not in ourselves, but in him. Faith is the victory.

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Let us come to Jesus with a sincere, believing heart, and know the blessedness of victory. G. B. T.

* * *

THE Roman Catholics in the United States Senate, according to the *Western Watchman*, number nine, or one nineteenth of the Senate body. There is a larger percentage in the House of Representatives. The Roman Catholic members there number forty-five out of a total of 440, or about one tenth of the membership.

According to this same authority, the Vatican has representatives from the following countries:

"And now as the tocsin of peace is sounding, it is interesting for us to take stock of the condition of the Holy See in the world of diplomacy. At the present hour the following countries have ambassadors or ministers at Rome representing their interests by the throne of Benedict XV: The Argentine, Austria, Bavaria, Belgium, Bolivia, Brazil, Chile, Peru, Colombia, S. Dominique, Ecuador, Great Britain, Haiti, Monaco, Holland, Portugal, Prussia, Russia, and Spain.

"And the Supreme Pontiff has either nuncios, internuncios, or envoys extraordinary at the capitals of the Argentine, Austria, Bavaria, Belgium, Bolivia, Brazil, Chile, Colombia, Costa Rica, Nicaragua, Honduras, Haiti, Holland, Luxemburg, Peru, Portugal, Salvador, Spain, and Venezuela. So that few parts of the world can claim to be better informed than the strip of ground called the Leonine City on the other side of the Tiber."

Bible Synonyms

FRANK D. STARR

A SYNONYM is defined to be "one of two or more words in the same language which are the precise equivalents of each other," or nearly so.

In a number of instances we find in our translation of the Bible a variety of words that come from the same original term and must consequently in these cases mean the same thing. For example, in John 8:13, 14, 17, 18, we read:

"The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Here we have the words "record," "testimony," and "witness." It would naturally be supposed that these three words come from three distinct words in the original. But such is not the case; all three are translated from the same Greek term, *μαρτυρία*.

In Romans 4:3-5, 22-24, occurs this very precious and encouraging information:

"But what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

"And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

Here we have the three words, "counted," "reckoned," "imputed." The first two are very familiar terms. But "imputed" is not much used. What is the meaning of this word?

Instead of getting into a theological discussion and a "strife about words" to determine this point, we will simply refer to the original and get the only true and satisfactory explanation; and there we find that "counted," "reckoned," and "imputed" are all translated from the same identical Greek word. So no fine distinction can be drawn in explaining these three terms.

In Joel 3:2, 9-12, this proclamation is found:

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

Here we find the terms, "nations," "Gentiles," and "heathen," all taken from the same ancient word. Some persons boast of being "Gentiles," but would feel quite resentful at being called "heathen," but the two words have the same origin as far as the Scriptures are concerned. Some love to speak of the "Gentile Sabbath," but what they call the Gentile Sabbath is simply the heathen Sunday. In Joel 2:17 we find this same Greek word, *ἐθνη*, in the Septuagint:

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people,

O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

In this verse the word "heathen" occurs once, and the word "people" twice. In the second occurrence of the word "people," the Septuagint uses the term translated "heathen" in the same verse, but gives the word meaning "people" in the first instance, where it of course refers to God's people.

So we have the words "Gentiles," "heathen," "nations," and "people" coming from the same original word and referring to the same class. In the redeemed state, when all from among these Gentiles, or heathen, who will accept Christ have been gathered out from earth's inhabitants, they will constitute the nations of the saved, to dwell in the city of God.

"The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Rev. 21:24.

The same use of these synonyms will be noticed in the words of our Saviour in Matthew 6:7, 32; Luke 12:30:

"When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

"For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things."

In these references, "heathen," "Gentiles," "nations," are all from the same original word.

In Revelation 13:12-14 we find the terms, "before" and "in the sight of," both taken from the same word *ἐνώπιον*:

"He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast; whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

In Revelation 14:10, as well as in Acts 27:35, the same Greek word is translated by the phrase, "in the presence of." It is very evident, therefore, that the word "before" in Revelation 13:12 is an adverb of place and not of time.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

Some have taught from this verse that we should confess our *faults* only, not our sins, to our fellow men, making a distinction between faults and sins, our sins of course to be confessed to God. When we observe that the original word here translated "faults" is the very same word translated "sins" in such passages as Ephesians 1:7; 2:5, the argument loses its force at once:

"In whom [Jesus Christ] we have redemption through his blood, the forgiveness of sins."

"Even when we were dead in sins, [God] hath quickened us together with Christ."

The question arises concerning the distinction between the words "sanctification" and "holiness," as found in the Bible. The query is easily answered by observing that the two words come from the same word in the original. Take such passages, for in-

stance, as 1 Thessalonians 4:7; Hebrews 12:14; Romans 6:19, 22, where the word "holiness" occurs:

"God hath not called us unto uncleanness, but unto holiness."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

"Yield your members servants to righteousness unto holiness." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The word which in these instances is translated "holiness" is the same word as that rendered "sanctification" in such texts as the following: 1 Corinthians 1:30; 1 Thessalonians 4:3, the latter of which reads as follows:

"This is the will of God, even your sanctification, that ye should abstain from fornication."

Evidently no distinction should be made between these words as found in the Scriptures. We notice the use of the word "remission," as found in Acts 2:38; 10:43.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

What is the relation of this word to the one more frequently used, as in Acts 5:31 — "forgiveness"?

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Peter used the same word in all these instances, so the meaning is the same whether the word "remis-

sion" or "forgiveness" is used. When John quoted the words of Jesus, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:23), he used the same word he did when he wrote this encouraging assurance, "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:12). To make the matter still more interesting and clear we call attention to Deuteronomy 15:1, 2:

"At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release."

In the Septuagint the word here rendered "release" is from the word translated "forgiveness" and "remission" in so many instances. Every seventh year was to be a year of forgiveness. The people had a practical example of the lesson our Saviour gave when he taught them to pray, "Forgive us our debts, as we forgive our debtors;" for the forgiving of debts was an established arrangement under the former dispensation. The Greek word used is defined by Liddell and Scott: "A discharge from the obligations of a bond." Well might the psalmist exultingly exclaim, "Thou hast loosed my bonds." Ps. 116:16.

In many instances the Revised Version uses but one word instead of two or three allied words. For example, in John 8:13-18, it uses the one word "witness" in place of "witness," "record," and "testimony," as found in the Authorized Version.

The "Midnight Cry" of the Second Angel's Message

Its Relation to the "Loud Cry" of the Third Angel's Message

ASA T. ROBINSON

In the twenty-fourth chapter of Matthew, in answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" the Saviour clearly outlined a series of events reaching to the time of the last generation.

The parable of the ten virgins, given in the first part of the twenty-fifth chapter of Matthew, is a prophetic description of those who expected the Lord to come, first in the spring of 1844, and then in the autumn of that year. The ten virgins represent the people who went forth, confidently expecting to meet their returning Lord in the spring of 1844, which was the end of the Jewish year 1843. The five foolish virgins who took no oil with their lamps, represent the class of believers to whom the truth was simply a theory. Doubtless they believed it as fully, and could present the arguments in favor of it as clearly, as the wise virgins, who represent the class to whom the truth is an experience in the life. The tarrying time represents the period of time between the spring and the autumn of 1844.

"Our calculation of the prophetic time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 B. C., the 2300 years of Daniel 8:14 were supposed to terminate with 1843. Accordingly we looked to

the end of this year [the Jewish year 1843 — spring of 1844] for the coming of the Lord. We were sadly disappointed when the year entirely passed away, and the Saviour had not come."—"Life Sketches," pp. 57, 58.

It has been the privilege of the writer to talk with some of those who passed through that wonderful experience, among them Brother William Farnsworth, of Washington, N. H.; Brother L. Hastings, of New Ipswich, N. H.; and Sister Nancy Collins, of New Bedford, Mass. While these pioneers, advanced in age, could not remember many things of more recent date, they would talk for hours about those early advent days, and their faces would light up with joy, as they seemed to live over again those early advent experiences. I was impressed that the midnight cry experience had a very definite place in the great Advent Movement, and as I have since studied the writings of some of those connected with the movement, I am impressed that the midnight cry clearly has a relation to the loud cry of the third angel's message, and that there is a lesson in it for us in these days.

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet him!'

"This was the midnight cry, which was to give power to the second angel's message. . . . It went from city to city, and from village to village, until the waiting people of God were fully aroused. . . . A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. . . . God's people were then accepted of him. Jesus looked upon them with pleasure, for his image was reflected in them."—*Early Writings*, pp. 238, 239.

It should be noted that the time of this movement was "near the close of the second angel's message." The object of this movement was "to give power to the second angel's message." It is stated that "a mighty work was accomplished by the midnight cry." We are told that "God's people were then accepted of him," and that "Jesus looked upon them with pleasure, for his image was reflected in them."

"After the passing away of 1843,—the Jewish year [which was in the spring of 1844],—the great body of the Adventists settled down in the belief that we could henceforth reckon on particular times with no degree of positiveness. . . . In other words, they thought he might come any day, or that his coming might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Saviour said it would be: 'While the Bridegroom tarried, they all slumbered and slept.'"—*The Great Second Advent Movement*, p. 157.

After the passing of the time in the spring of 1844, it was ascertained by the advent believers that the decree did not go forth till near the close of the year 457 B. C., and therefore would not terminate until near the close of 1844.

"As early as May, 1843, Brother Miller had called our attention to the seventh month of the Jewish sacred year. . . . Brother S. S. Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it did occur, must occur on the tenth day of the seventh month. . . . This he preached . . . during the summer; and while many embraced his views, yet no particular manifestation of its effects was seen until about July."—*Id.*, pp. 157, 158.

It will be noted in this quotation that while the tenth-day-of-the-seventh-month view was preached during the early part of the summer of 1844, "no great manifestation of its effects was seen until about July."

"About the middle of July [midnight of the tarrying time] the blessing of God in reclaiming backsliders began to attend the proclamation of the time. . . . There was a sudden awakening out of sleep, as was predicted: 'Then all those virgins arose, and trimmed their lamps.' . . . These movements were in different parts of New England, and distinct from one another. . . . At the Exeter [N. H.] camp-meeting, all these influences met, mingled into one great movement, and rapidly spread through all the advent bands in the land."—*Id.*, p. 159.

It has already been noted that as the result of the midnight cry movement, which was "near the close of the second angel's message," "a mighty work was accomplished," "God's people were then accepted of him," and "Jesus looked upon them with pleasure, for his image was reflected in them." As the result of that mighty movement God's people were prepared to meet the Saviour.

"I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, east up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble."—*Early Writings*, p. 14.

It will be noticed from this quotation that the midnight cry movement is represented as a light set up at the beginning of the path, and that the holy city

was at the farther end of the path, and that the light represented by the midnight cry was to shine "all along the path." As the midnight cry was to give power to the second angel's message, joining that message near its close, so the loud cry is to join the third angel's message near its close, to give power and force to this message.

"Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory."

"The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry."—*Id.*, p. 277.

As the midnight cry prepared the people of God to meet their Lord, so the loud cry of the third angel is to prepare a people to meet the Lord.

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." "The people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united fearlessly to proclaim the third angel's message."—*Ibid.*

* * *

Overcoming

MRS. A. S. DOCKHAM

It is only by overcoming every sin, through the Lord Jesus Christ, that we shall ever have the privilege of wearing a crown of life and walking the streets of gold in the city of God. In the hurry and rush of these busy days one is liable to grow careless, and fail to take time for calm, serious meditation on his relation to the things of eternity.

As parents, we are anxious to have our children live up to our ideals for them. Frequently we punish them for failing to do this. Our heavenly Father has a high ideal for each one of us; but he is very patient when we fail and fall. How can we expect our children to be overcomers when we ourselves do not strive to this end? How often we yield to temptation! In dealing with my children I have many times put myself under condemnation and conviction.

If I give way to impatience and speak fretfully, should I be surprised if my child displays the same unpleasant spirit toward disagreeable experiences which come to him? Where is the justice in punishing a child for doing the very things we ourselves do? Shall we not, as parents, resolve to gain the complete victory over sin in our lives, and then let this leavening influence work in the lives of our children?

"To him that overcometh," wonderful promises are made. In fact, all the promises in the Good Book are for overcomers only, for "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17), and "the wages of sin is death" (Rom. 6:23).

Let us remember that Christ was tempted in *all* points like as we are, and that *without sin*. He gained the victory for us, and through him we may become conquerors, for he has promised that he will never leave nor forsake us. Then let us claim the victory today.

* * *

Lost time is never found again, and time enough always proves little enough.—*Benjamin Franklin*.

* * *

"It's never too late to mend; but don't put it off till you forget how."

The BOOK of EXODUS: "EMIGRATION"

A "Now . . . a New King" SUBJUGATION 1 to 5	B "Then the Lord" LIBERATION 6 to 18	C "There Israel" ORGANIZATION 19 to 40	
<p>1. Of Israel in Egypt. 1: 1-7. Growth of the Nation. "Exceeding Mighty."</p> <p>2. By Pharaoh (Rameses II). 1: 8-22. Oppression of the People. "Bitter with Hard Bondage."</p> <p>3. Except Moses (Son of Amram). 2: 5. a. His Birth (Jochebed). 2: 1-4. b. His Preservation and Adoption (Mer-en-mut-Nefer-ari). 2: 5-10. c. His Flight into Midian (Jethro). 2: 11-25. d. His Call of God. Five Difficulties Removed. 3: 1 to 4: 17. e. His Obedience. 4: 18-21.</p> <p>4. By Pharaoh (Seti Menephthah II). 5. "Bricks Without Straw."</p>	<p>1. Of Moses. "Mercy." 6: 1 to 7: 7. a. Self-Revelation of the Lord. Four "I Am;" Five "I Have;" Seven "I Will." b. The Lord's Charge; Moses' Fear. 6: 10-13. Parenthesis: Genealogies of Moses and Aaron. 6: 14-27. c. The Lord's Charge; Moses' Faith. 6: 28 to 7: 7.</p> <p>2. Except Pharaoh (Seti Menephthah II). "Judgment." 7: 8 to 11: 10. a. Personal. The History of a Hardened Heart. b. National. The Plaguing of a Perverted People.</p> <p>3. Of Israel. "Salvation." 12 to 18. a. The Passover. (1) The Blood of the Lamb: Justification. 12: 11-13. (2) The Consecration of the First-born: Sanctifica- tion. 13: 12. (3) The Crossing of the Jordan: Glorification. 15: 16. b. The Song of Moses. 15: 1-21. c. The "Pilgrims' Progress." 15: 22 to 18. (1) The Manna. 16. (2) The Rock. 17. (3) The Visit of Jethro. 18.</p>	<p>1. "The First Covenant." 19 and 20. a. Grace. The Divine Overtures. 19: 1-6. The People's Answer. 19: 7, 8. The First Lesson: Exclusion. 19: 9-25. b. Law. The Divine Oracles. 20: 1-17. The People's Answer. 20: 18-21. The Second Lesson: Accept- ance. 20: 22-26.</p> <p>2. "Ordinances." 21 to 24. a. Civil Statutes. (1) Of the Person. 21: 1-32. (2) Of Property. 21: 33 to 22: 15. (3) Of the State. 22: 16 to 23: 19. b. The Angel Promised. 23: 20-33. c. Ceremonial Ratification of Cov- enant. 24.</p>	<p>3. "A Worldly Sanctuary." 25 to 40. a. Instruction. 25 to 31. "After the Pattern." The True Tabernacle.</p> <p>b. Interlude. 32 to 34. "The People's Sin;" "Calves of Gold;" 3,000 Slain.</p> <p>c. Construction. 35 to 39: 33. "As the Lord Commanded Moses."</p> <p>d. Consecration. 39: 34 to 40. "The Glory of the Lord Filled the Tabernacle."</p>

OUTLINE BIBLE STUDIES

The Book of Exodus

H. CAMDEN LACEY

EXODUS means "emigration," a going out. This second book of Moses records the departure of the Israelites from Egypt, with the various incidents preceding and following that memorable journey. The history is closely linked with that of Genesis, beginning with the death of Joseph, and continuing the narrative of Israel's experiences through the time of their enslavement by the new Pharaoh, until they were miraculously delivered by the Lord, and brought to their encampment at Sinai, where they received the divine laws that were to regulate their national life. One cardinal distinction between the two books is this: Genesis begins with universal history, tapering down gradually to the minute biographies of Abraham, Isaac, Jacob, and Joseph; Exodus, on the other hand, deals exclusively with the history of "the nation" of Israel, the only biographical sketch being that of the life of her great legislator, Moses.

This book, like its predecessor, divides itself naturally into three well-defined sections, marked off by the occurrence of three significant phrases found respectively near the beginning of each of these divisions. The phrases are: "Now . . . a new king" (Ex. 1:8), "Then the Lord" (Ex. 6:1), and "There Israel" (Ex. 19:2); and the three parts thus made in the book of Exodus contain severally the story of the *subjugation* of the children of Israel to the "new king . . . which knew not Joseph" (Exodus 1 to 5); the record of their *liberation* from "the land of Egypt, from the house of bondage," by the mighty power of Jehovah working through his servant Moses (Exodus 6 to 18); and, finally, a sketch of the *organization* of the nation of Israel at Sinai, where God entered into covenant relation with his people, wedding them to himself in the holy bonds of spiritual matrimony, and giving them, as a token and pledge of his abiding presence with them, "the tabernacle of the tent of the congregation," or, as it should be rendered, "the dwelling place of the *tent of meeting*," that is, the meeting between God and man. Minute specifications governing the construction of this "worldly sanctuary" which gloriously prefigured in its smallest details the great things of Christ's salvation, terminate this third section of the wonderful book of Exodus. Exodus 19 to 40.

Examining more closely the first division, we find the descendants of the twelve sons of Jacob increasing abundantly and multiplying, rapidly growing into a nation, "exceeding mighty," so that the land of Egypt was filled with them. Ex. 1:7. The Pharaoh who had befriended Joseph, probably the shepherd-king Apepi, of the twelfth dynasty, had long been dead; and there had succeeded to the throne the various warlike and brilliant monarchs bearing the names of Thothmes and Amenhotep, of the eighteenth dynasty, who had extended their dominion over Assyria and Babylon on the east, and over Ethiopia on the south, and had made Egypt, for once in her history, mistress of the Mediterranean. Then followed the nineteenth dynasty, with its Seti and Rameses, great warriors whose utmost exploits, however, served only to defend the empire won by Thothmes III, for Egypt was now becoming grievously threatened on every side, and her power, together with her art, was showing visible symptoms of decline. One of these

kings, Rameses II, is almost certainly the "Pharaoh of the oppression."

Haunted by the fear of a disintegrating empire, and seeing the peril of an alien people multiplying within his very borders who might, according to his own words, in some crisis of war, "join also unto our enemies and fight against us, and so get them up out of the land," he adopted the "wise" policy of crushing the Hebrew race, first, by making their lives "bitter with hard bondage" in building the great store-cities, "Pithom, and Raamses, and On" (Septuagint); and then when that scheme failed to check their growth, by decreeing the slaughter of all the male children born.

The dramatic story of Moses is told us at this juncture. We read of his *birth* in the tribe of Levi, of the godly parents, Amram and Jochebed (Heb. 11:23); of his remarkable *preservation* in an ark of bulrushes; and of his *adoption* by "Mer-en-mut-Neferari," the beautiful and accomplished daughter, and also the favorite wife, of the great Rameses II; for such alliances of consanguinity were thought in ancient days to preserve the purity of the blood.

Incidentally we learn from the pretty story of the finding of Moses, the oft-times superlative value of apparent trifles. For the most important event by far that happened that day under the whole heavens was not the military exploits of some successful Egyptian general, but the crying of a little baby boy in the face of a compassionate woman! And it is no exaggeration to say today that the tide of all subsequent human history has been turned by the tears of a Hebrew foundling rescued from the bosom of the Nile.

Moses was educated at the court of Pharaoh, where he remained until he was forty years old, developing into a man "mighty in words and in deeds." We read of his ill-starred effort to redeem his own people in the power of the flesh, followed by his precipitate flight into the land of Midian, where he found asylum with Reuel, or Jethro, "priest of Midian," whose daughter Zipporah he married, and whose flocks he faithfully tended, for another forty years.

The workers in God's cause whose education is taken in the universities of the world, must correct the errors of their earlier training by a long "divinity course" alone with him! And so finally there came, at the burning bush, the call of God to leadership in the redemption of his people. But the erstwhile self-confident and impulsive Moses had become "very meek, above all the men which were upon the face of the earth." Diffident now, and timid, shrinking even from the task imposed, he presented to the Lord some of the difficulties which, he felt, stood in the way of his filling that high position. And very tenderly and graciously the Lord answered the misgivings of his servant, touching his capability, his authority with the people, their responsiveness to his mission, and his own fading knowledge of the Egyptian tongue, until finally when Moses still hesitated in reluctance to obey despite all the gracious assurances of divine help in his need, "the anger of the Lord was kindled against Moses." Ex. 4:14.

Humility is a lovely grace, but a persistent refusal to take up work which God assigns is not a sign of true humility. And so his brother Aaron was given as an assistant, and Moses finally yielded his assent,

and went in to Pharaoh, now Seti Menephthah II, a seventieth son of the great Rameses, with the peremptory demand, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord; that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Thus the great conflict opened between the God of Israel and the proud and haughty king of Egypt; with the first result issuing in increasing the burdens of captivity: there was to be no minishing of "the tale," but now they must make bricks without straw!

In the experience of God's people, the darkest hour is ever before a glorious dawn. Hence we read immediately: "*Then the Lord said unto Moses, Now shalt thou see what I will do;*" and there follows the thrilling story of the liberation of the Hebrew race. Exodus 6 to 18. It is a wondrous record, unparalleled in sacred or profane history, of combined mercy and judgment, and salvation,—mercy to Moses, judgment upon Pharaoh, and salvation for the people of Israel.

In his majestic self-revelation to Moses, the Lord made a fourfold affirmation of the divine character, a fivefold declaration of his past gracious dealings with his people, and a sevenfold promise of their future redemption. "I am JEHOVAH" is repeated four times, a wonderful name, expressive, not alone of eternity and immutability, but also of faithfulness and adherence to past promises. To the patriarchs, God had revealed himself as "El-Shaddai," the "Almighty God" in guidance and provision; now he was to be manifested to Israel as "Jehovah," one who faithfully keeps his word and fulfils his promises. With reference to his past dealings with the people he said: "I appeared," "I was not known," "I have established my covenant," "I have also heard," "I have remembered my covenant." Now he was to accomplish an immediate and glorious deliverance of his suffering people in an *exodus* that would be for all future times a marvelously significant type of spiritual experience: "I will bring you out," "I will rid you of," "I will redeem you," "I will take you to me," "I will be to you a God," "I will bring you into the land," "I will give it you." What a revelation is there here of the gospel of the grace of God!

Then comes the Lord's charge to Moses, demanding from Pharaoh the instant release of Israel. And Moses is afraid,—not now of the people and the many difficulties, but of his own "uncircumcised lips," a gracious fear which God's servants have always felt in the presence of his call to service. At this juncture is given the genealogy of Moses and Aaron, showing that they were in the fourth generation of Israel's predicted servitude as made to Abraham (Gen. 15:16), and thus authenticating their right to leadership in the national enterprise. So the charge is repeated, with assurances of divine co-operation, and, in faith Moses and Aaron obeyed.

Then follows the record of the divine dealings with a rebellious king and nation in "judgment." Ex. 1:8 to 11:10. It is a wonderfully significant record, first, of the "history of a hardened heart," and secondly, of the "plaguing of a perverted people." The Revised Version needs to be consulted continually in the reading of this section, and it will be seen that Pharaoh, first of all, *hardened his own heart* six times in succession; and that it was after he had thus shown his determined obstinacy, and wilful, persistent rebellion, that *the Lord hardened Pharaoh's heart!* And the Lord did that just *six times!* This is ever the method of God's

dealings with a human soul. He leaves every one free at first to exercise his own liberty of choice; but when a man has clearly indicated the bent of his intention to surrender to God, or to defy him, God does not remain inactive in the matter. He definitely interposes, and seals for eternity that man's choice and final destiny. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "But rebellion is as the sin of witchcraft, and *stubbornness* is as iniquity and idolatry." 1 Sam. 15:23. "There is a sin unto death" (1 John 5:17): may God save us all from committing it, and from repeating in our lives the awful experience of the "hardened" Pharaoh!

Parallel with this terrible story runs the record of the plagues in Egypt. The divine inflictions, ten in number, all fell on objects that the Egyptians worshiped, thus serving to answer Pharaoh's insolent question, "Who is Jehovah? . . . I know not Jehovah!" and to show the infinite superiority of the Lord of Israel to "all the gods of Egypt." Ex. 12:12. Space forbids our here going into detail, further than to say that it was the sacred Nile, personified as Osiris, that was turned into blood, the emblem of the evil god Typhon: that it was a nation that venerated animal forms—frogs and cattle and, most shameful of all, the "dung beetle," of which their most sacred symbol was the scarabæus—that was plagued with frogs, and murrain, and hailstorms, and swarms of disgusting vermin; that it was a people who worshiped the sun and called their monarch "Pharaoh" (son of the sun) that sat in darkness for three days! The decisive blow was that of death, not sparing the first-born of Pharaoh himself; and so at last, but all too late for their own benefit, the pride of Pharaoh and the Egyptians was broken, and there arose "a great cry" in the land. "And the Egyptians were urgent upon the people [of Israel], that they might send them out of the land in haste; for they said, We be all dead men." And so the great deliverance was accomplished, and Israel went out free.

In narrating the *salvation* of Israel from the land of Egypt and the house of bondage, emphasis is placed upon the observance of that celebrated feast, the Pass-over, which was to be to them not only a national birthday introducing a new era, sacred as well as civil, but also for all subsequent ages a striking type of spiritual experiences. 1 Cor. 10:11. Hence the very word "Pass-over" is found used with an important triple significance. It occurs, first, in connection with the blood of the paschal lamb sprinkled on the two side posts and on the upper doorposts of the houses. Said the Lord, "When I see the blood, *I will pass over you,*" a beautiful type of the soul's *justification!* Then we read, touching the consecration of all the first-born to the Lord, both man and beast: "Thou shalt set apart [Hebrew, "cause to *pass over*"] unto the Lord all that openeth the matrix; . . . the males shall be the Lord's." That stands for *sanctification*, the setting apart of ourselves and our all to him who has so graciously redeemed us. Finally, with reference to the crossing of the Jordan into the Promised Land, we read: "Till the people *pass over*, O Lord, till the people *pass over*, which thou hast purchased," a still more wonderful type of the ultimate *glorification* of the saints when God shall bring them in, and plant them in the mountain of their inheritance.

The "Song of Moses" is a rapturous psalm of praise, celebrating, in three stanzas with progressive movement of thought, the deliverance at the Red Sea. The

144,000 are to sing the Song of Moses and the Lamb when they stand together on the sea of glass, the harps of God in their hands, hymning their final victory over "the beast and his image." In this song all praise is ascribed to the Lord; there is nothing to glorify self. How happy would we be, if, even now, we could enter more fully into this spirit, and praise God thus!

The "pilgrims' progress" now properly begins, with the Lord going before them in a pillar of cloud by day and a pillar of fire by night. For their sustenance in the wilderness the manna falls daily, save only on the Sabbath, which was thus divinely restored to a people who had been for 215 years in Egypt, and during the latter part in a state of slavery. Now the creation Sabbath is miraculously renewed, and the nation of Israel is gradually trained in its observance. When the people chided with Moses at Rephidim, living water was provided for them from the smitten rock, "and that rock was Christ." Thus Christ and the Sabbath were wonderfully made known to the people of God as they started on their pilgrimage journey.

The third section of the book of Exodus shows us Israel encamped at Mt. Sinai. Exodus 19 to 40. It is the record of the *organization* of the nation of Israel preparatory to their entrance into the Promised Land, where they were to find, first, their home, and, secondly, their headquarters, whence they were finally to evangelize the world. And so they were made the honored trustees of the oracles of God, the chief of the many advantages which the apostle Paul assigns to the Jew. Rom. 3:1, 2. The heart of this whole section is found in chapters 19 and 20, where we see the Lord, seeking to make the first covenant, moving in *grace* with the divine overtures of blessing, but receiving so light-hearted and superficial an answer that he was compelled to teach them *exclusion* as the first lesson! Then we see God moving in *law*, making known in terrific majesty the divine oracles, and then receiving the people's awe-smitten reply, upon which the Lord immediately taught them the second lesson, that of *acceptance*!

The entire incident, as recorded, needs careful study; but above all, the most prayerful and thoughtful attention should be given to that wonderful code of laws known as the ten commandments, which are the transcript of the divine character, the very foundation of the government of God, the standard of righteousness, and the law by which we shall all be judged. The moral law begins and ends in the *thought*, but involves both our *words* and our *deeds*. The spiritual value of these ten great commandments, when wrought out by divine grace in the life-experience, may be thus briefly summarized as positive precepts:

1. Worship God exclusively.
2. Worship him spiritually.
3. Reverence him in your words.
4. Reverence him on his day.
5. Reverence him in every form of sacred authority.
6. Be kind.
7. Be pure.
8. Be honest.
9. Be truthful.
10. Be content.

Here is the "perfect law of liberty," the continuer wherein, we are divinely told, "shall be blessed in his doing." James 1:25, margin. Every Christian should be able to say, in deepest sincerity, and with a most implicit heart-trust in Jesus, the only Saviour,

"I will run the way of thy commandments, *when thou shalt enlarge my heart.*" Ps. 119:32.

Various civil statutes of the person, of property, and of the state, later amplified in Leviticus and Deuteronomy, occupy chapters 21 to 23, followed by the precious promise of the Angel's presence with Israel in their journeyings. The record of the ratification of that first covenant closes this subdivision.

The final portion of the book deals with the construction and dedication of the earthly sanctuary. This tabernacle, with its varied services, was a divinely inspired picture book of the person and work of Jesus Christ, our Sacrifice and High Priest in the heavenly sanctuary. Hence the oft-repeated instruction that it was to be made "after the pattern" shown in the mount, which pattern, the epistle to the Hebrews tells us, was the "true tabernacle," which the Lord pitched, not man, eternal in the heavens, where Christ, our High Priest, now ministers for his saints. The whole structure and its services, in minutest detail, are redolent of the Lord Jesus and his mediatorial work for man, and should be devoutly and prayerfully studied in connection with its divinely given commentary,—the epistle to the Hebrews.

Exodus is thus a book of *redemption*,—redemption begun but not yet completed. It records the emergence of "the nation" from the bondage of Egypt and the first steps in her immigration to the Promised Land. The whole story possesses a rich spiritual value to the people of God for this time, for "all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11, margin. In these days in which we live, the Lord is setting "his hand again the *second time* to recover the remnant of his people, which shall be left, from Assyria [the land of oppression], and from Egypt [the land of darkness], and . . . from the islands of the sea," and "from the four corners of the earth," providing for them "a highway [the law of God. Ex. 16:4], like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:11, 12, 16. And so the Lord has revived in our midst the spirit of prophecy (Hosea 12:13), restored to us the seventh-day Sabbath, and revealed himself to us in all the glory of his grace.

The principal lesson taught by the whole record is that, despite man's utter failures, God ever moves on in infinite patience and loving-kindness toward the great consummation on which his heart is set,—the ultimate and eternal *redemption* of his people.

* * *

CLOSE TO THEE

MRS. BEATRICE DE WEESE

O FATHER, keep me close to thee;
Without thy help I feel so small.
My heart is prone to turn aside;
Oh, keep me, Father, lest I fall.

Help me today to be more true,
More zealous in my work for Thee;
Oh, grant that mid all work I do
I time may take thy love to see.

With grievous doubts so oft I stray,
So often do I turn aside;
Help me to know that thou art near,
And that with me thou wilt abide.

O Father, hear thou this my prayer.
My feeble light so dimly shines;
Master, keep thou me today;
Oh, let me feel my hand in thine.

IN MISSION LANDS

The North China Union Mission

I. H. EVANS

THE first conference session of the North China Union Mission was held at Tsinanfu, Shantung, in a rented building, September 18-24. All the workers, only about thirty in number, were present. The usual routine of business was discussed for the education and training of the believers present, as many even of the workers had never attended such a meeting before. In addition to the business sessions held, five Bible studies were given daily. A good interest was manifested in all the meetings. Brethren O. A. Hall and Frederick Lee and the writer were present from outside the mission.

This great field, with its three provinces,—Shansi, with a population of 12,000,000; Chihli, with 21,000,000; and Shantung, with 39,000,000,—has only three foreign workers. The populations given are those estimated by Dr. Richards in 1902; probably a conservative estimate at the present time would place the total population of the three provinces in this union mission at not less than 80,000,000. The area of this territory is about the same as that of the State of Texas, comprising more than 250,000 square miles. In it is some of China's richest mining territory. Dr. Richards, speaking of Shansi, says: "Minerals are the great wealth of Shansi. They consist especially of pit coal and iron. No part of the world is perhaps so rich in coal fields." It is from Shansi that the best bankers of China come. Nearly all the commerce of south Mongolia is carried on by Shansi men, whose operations in commerce and finance often extend as far westward as Tibet. This province is connected with the capital by a railway, but so far we have not been able to put into the province even one worker, either native or foreign.

In one sense, Chihli is the most important province in all China; it is in this province that the capital of the country, Peking, is situated. Many considerations urge that a strong effort be carried on here. In 1918 Elder R. F. Cottrell was placed in this field, in charge of the work in Peking, and began active work in the fall of that year. In February, 1919, he was called to a position as Bible teacher in the Shanghai Missionary College, and owing to this call and the serious condition of his health, he did not return to Peking after the Spring Council in Shanghai. At this time Brother H. M. Blunden was asked to take the superintendency of the North China Union Mission, with headquarters in Peking, and to carry on an active effort there. Hardly had he entered upon his duties when his health failed, and he returned to Australia on furlough.

But in spite of these and other distressing circumstances, we have a good start, with a new church of twenty-two members, and many who are interested in the message. At this meeting Elder Frederick Lee was appointed superintendent of the North China Union Mission, and was asked to give personal supervision to the work in Peking. We earnestly hope that he will be blessed in raising up a large constituency in this important place.

This is the only work that we have in this great province; it seems indeed like a small work for this

time, with world events showing the end so near. It is as if we had one small church, with two workers, in all the United States west of the Mississippi River; or one small church and two workers for the population of the Southern and Southeastern Union Conferences, with the States of Virginia, West Virginia, and Maryland, and the District of Columbia added. Yet in this province we have made a beginning, for which we take heart and thank God.

The province of Shantung is the most densely populated in all China; it is estimated that its population exceeds 684 persons to the square mile. It has a salubrious climate, with dry air and much sunshine, and is called the health resort of China. The 39,000,000 people of this province have not had an opportunity to hear the message, for the work here is only in its infancy. Here we have two foreign workers, with their families,—Brethren J. G. White and George Hemelovsky, and a population equal to that of all the territory in the United States and Canada west of a parallel drawn through Chicago from Mexico on the south to the north pole. It takes some measure of faith to believe that this small beginning means that the message will go to this vast number of people. Only in God can this great work be accomplished.

But our meeting was full of faith in what God can do. Our Chinese workers, young in the truth, saw with our eyes what this work must grow into, and they pledged themselves to help reach these vast multitudes. It seems a strange vision to those who hear for the first time our plans for carrying on this world-wide work; but when they study what God has wrought, and learn that he does not depend on one agency alone, but utilizes all things to work his will, then their faith can see how this great work can be accomplished. Human reason staggers at the problem; faith says, "It can, and will be done." So our Chinese workers respond to the call of the work to be done; their eyes moisten, and their hearts heave with sighs as they think in terms of world conquest. Were ever soldiers more heroic, did the army of any great commander ever view with more faith and enthusiasm the conquests before them, than these brave soldiers of the cross who pledge their worldly goods, their strength, and their lives for the prosecution of this great work?

Truly one's faith grows as he meets with the new-born souls in Christ, and sees their hearts responding to the message for these last days. More and more this great work will be wrought by faith, and not by mere numbers of human leadership. Christ must become the courage and the faith of the remnant people. Here in China we have opportunity to work, incentive beyond comparison to work, results that follow earnest work—everything to incite faith and courage. As the magnitude of the work presses upon us, we must turn from man to God, and trust his power to make up our lack.

* * *

"WHAT we are, and where we are, is God's providential arrangement,—God's doing, though it may be man's misdoing; and the manly and wise way is to look your disadvantages in the face, and see what can be made out of them."

On to Ecuador

ELLIS P. HOWARD

AFTER a pleasant voyage of eight days from Molendo, Peru, during which we spent one night with the brethren in Lima, we arrived at Guayaquil, the port of Ecuador, November 2. Guayaquil is a city of more than 80,000 inhabitants, spread out along the Guayas River, about seventy miles from the ocean. The river is very swift and deep and wide, permitting the ocean steamers to anchor at Guayaquil.

This place has always been noted for its yellow fever. At the present time, however, there is not a case of yellow fever here. Dr. Gorgas, who, in 1901, succeeded in exterminating in Havana, Cuba, the *stegomyia mosquito*, which carries the yellow fever, and who later made the Panama Canal Zone a healthful place in which to live, has also, with his collaborators, been conducting a campaign in Guayaquil against this same mosquito. Apparently, they have succeeded, and we trust the results will be permanent.

Guayaquil is the seaport through which pass all the imports and exports of Ecuador. It is fast becoming modern in many ways. There is quite a contrast between the new part of the city and the old. The city has electric street-car lines, also many mule cars. The streets are wide in the new part of town, and asphalt pavement is rapidly replacing the old rough stones. In the late afternoon, when the people go out for pleasure and for fresh air, the many automobiles passing in the best-paved street make it seem like some prominent avenue in a city at home.

One can buy here almost anything that he needs. The prices do not seem exorbitant either. Tropical fruits are plentiful and quite cheap, also all kinds of dried legumes; and many vegetables are obtainable at reasonable prices.

The winter season here is placed in the same months in which it occurs in the United States, though Guayaquil is situated about three degrees south of the equator. This seems strange to us. It is also the hottest season of the year, and also the rainy season, the same as in Peru, where the same time is called summer.

Our time has been well occupied the past week. It was announced in the paper that we had come to Ecuador as educationalists. Consequently we have had calls from two teachers and from a prominent lady doctor. We also had the privilege of visiting many other people. In this time we have learned a great deal about Guayaquil and its needs, also considerable about the Indians of the province of Oriente.

Two families of Protestant missionaries live here. One of them has spent twenty years in this place. The other family has lived here and in the interior about eighteen years. However, while these people are respected and have labored earnestly and hard, apparently there are no results. We cannot but admire their perseverance and courage.

The lady doctor who visited us at our hotel, hoped we would settle here and teach and work. She feels deeply the need of instruction and uplift work among the women and girls. She longs to see established here by some one capable, classes in hygiene, domestic science,—as cooking, simple sewing, housekeeping,—physical culture, etc. And the need certainly is great. She asked us to write to our people to see if some could not be interested to come and undertake such classes, they themselves settling in a fit place and making it

clean and attractive, as an object lesson. This lady is anxious to help in such an effort by her influence or in any way she can. It does seem that this open door might result in getting the truth to the people, who seem impervious to any other method of reaching them.

There are more than a million Indians in Ecuador. The majority of these are mestizos—part Indian and part Spanish. But there are more than 200,000 pure-blood independent Indians. They are heathen in every sense of the word. The majority of these live in the province of Oriente, along the branches of the upper Amazon. Practically nothing has been done for these Indians by any Protestant denomination. Some of these tribes are very intelligent and proud, and up to the present time have successfully resisted an armed invasion of their territory; neither will they accept the Roman Catholic faith; only a few on the outskirts have done so.

We are very glad indeed to have had the privilege of laboring among the Indians in the Lake Titicaca Mission for between three and four years. The Lord has wonderfully blessed us. We believe that he is leading us here to establish a work among these uncivilized peoples. It may not be an easy task to begin our work among them. The work at first may advance quite slowly. However, these savages are responsive to good treatment, and when they have their ills cared for, and their children really taught something, and they see that we love them, and learn that a Saviour has died for them, surely success will be ours. We count on nothing but success, for there is really no failure in the Lord's work, and the glory will all belong to the Lord.

We plan to visit these people just as soon as possible. We know nothing yet as to where we shall settle, nor among which tribe. We shall no doubt spend some time in Quito studying the situation, and make some trips to the interior. May the Lord lead and guide in this work, that no mistakes may be made, and that a great work may be quickly accomplished to the glory of God. We want the prayers of all our people, that the Lord may especially bless and help us.

* * *

Telina Station, Solomon Islands

LILLIAN NICHOLSON

WE closed school for the nutting season last week. All our young people were sorry to have it close, and had no desire to go to their homes. In fact, most of them are still here; they are waiting for their people to call them for a special day of nutting. A number are making their home here.

We are glad to see the progress that they are making spiritually. As soon as they come in, they catch the spirit of throwing their influence on the side of right. Ten are now prepared for baptism and are awaiting this ordinance. Last Sabbath evening six others signified their desire to join a new class. One of these is a man of some age. He has had a hard fight to put away some habits, but has had the victory for some time. Three other men about his age are ready to take final studies, but say they would rather defer baptism till they have a better general Bible knowledge.

Our enrolment has gradually increased to fifty-four. Before the close of school, three new girls came to live in the house, making ten in all, although the girls' portion of the home was very cramped.

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A young widow also has come to join our mission family, but she lives with a married friend here.

This increase in attendance is very encouraging, considering that it was brought about wholly through native effort. When we took charge of the school, our students voluntarily came and told us that it was their intention to secure fourteen new members, thus bringing the attendance up to fifty. They were gratified with their success when their aim was more than reached. Already they have been canvassing for next year, and say that if all come who have promised, we shall have seventy here. Naturally, therefore, we are looking forward with interest to the new year.

When we found these young people so interested in working for others, we started young people's meetings, letting them conduct the meeting. They are much interested in it, and the reporting of work seems to them especially interesting. They do a great amount of Christian help work, and are also busy making articles for sale. We suggested earning the money for an organ for the church, and they liked this idea, but a few wanted to get a bell first, so they finally decided to work for both. We have more than £3 worth of goods on hand already, although there are not many things that these people can make.

Some are beginning to have faith in prayer. A baby was sick some miles away, and they came to us for medicine. I explained that the baby must be with me for a while if I were really to help it. However, they did not bring it, as it was very ill with fever, and I asked about it. The brother replied, "Saivi went there on Wednesday and held worship and prayed for the child, and it is well. If he had not prayed for it, it could not have lived."

Quite recently two of our boys were very sick, and old spirit men said that they saw one of their very bad spirits around them in each case while they were not on mission property; but when they came here, they got well. They say, "O, if they had not been on the mission they could not have lived, for every one else has died who was sick like that."

Kiota and Taruteko have a dear little son, about two months old. It is considered that a child cannot live unless certain incantations are made and the aid of the spirits invoked; but this theory has been proved false. He was named Samuel, because he was born on the Sabbath when the lesson about Samuel was taught.

* * *

Won by Reading Our Chinese Paper -- The "Signs"

NATHAN BREWER

I HAVE just returned from a trip with Brother O. A. Hall and Sister B. Miller through the province of Kiangsu. It was at I Hsing that we met with two or three families who have read themselves into this truth. This is the story of the one there who first became interested, as he told it to me:

"Last of July, 1916, a colporteur came to I Hsing and canvassed the surrounding territory. I was living at I Hsing at this time, but my father was living at Yang Shang Djen. One day this colporteur called on my father and wanted him to subscribe for the Chinese *Signs* at that time. My father was not a Christian, but subscribed for it because he thought the cover and the pictures were good, and the price not high. The paper came monthly. It contained the doctrine of Jesus, and as he had never heard of him and did not have a Bible, it was



COMPANY STUDYING THE TRUTH AT I Hsing

very hard for him to understand what was meant in the paper. However, he would place it upon a shelf when it came, and save it.

"I was at this time working for the Standard Oil Company, and was a member of a Protestant church, although I knew practically nothing in the Bible except John 3:16.

"One day I went over to see my parents at Yang Shang Djen, which is twenty-one miles from I Hsing. I saw a copy of the *Signs* on the shelf, and began to read it. I noticed an article on the Sabbath question. It was written by one of our Chinese evangelists. As I read it, I said to myself, 'Do the Christian church disagree among themselves on religious subjects?' I read this article very thoroughly, and it said that the seventh day is the Sabbath. I thought it very strange, because that Sunday was the Sabbath. I believed in the Bible, but had never looked into this question for myself, so did not know which day was right.

"There was another article on 'Man Cannot Change God's Law,' by O. A. Hall. It was then I learned that men had tried to change the Sabbath. It seemed very clearly stated, and I believed it was true. I began to suspect that the Sunday that I was keeping was not right.

"When I returned to I Hsing I went over to the pastor and asked him about the Sabbath. He answered me, saying, 'In Old Testament times they observed the Sabbath, or the seventh day, but in the New Testament times we observe Sunday in order to commemorate the Lord's resurrection.' As I did not know what was right, I could not say anything.

"The next month brought another copy of the *Signs of the Times*, and there was another article on the law. The more I read the more I understood, and the more I was troubled.



MR. HU'S FATHER AND MOTHER

The Father Is the Man Who Subscribed for the "Signs"

Again I went to the pastor. This time he said: 'O, there is a Sabbath-day church, which has as its main theme the observance of the Sabbath. As I see it, it is like this: Every church has its special doctrines, and the Sabbath-day church [meaning the Seventh-day Adventist] are strong on the Sabbath. Really both days are right. You pray about it.'

"When I heard him say that both days were right, I thought he must be wrong, as two different days could not be right. I made up my mind to study this question until I thoroughly understood it. As the preacher had not cleared it up, I began to do as he had told me to do—to pray about it.

"I prayed every day that the Lord would show me the light on this question, and after many days the light came in the form of a book. On the back of one of the *Signs* there was an advertisement for Chinese 'Bible Readings.' I was influenced to get this book. I wrote to a friend of mine in Shanghai, and asked him to go to the Seventh-day Adventist publishing house and buy two copies of this book for me. One copy I gave to the pastor.

"After he had studied it, he said, 'The seventh day is the true Sabbath, and Sunday is wrong.' I told him that since he knew that Sunday was wrong he ought to change. But he said, 'My church will not change, and I do not have the power to change my church.'

"I then made up my mind to study the Bible from 'Bible Readings.' Every month the *Signs* came, and that paper and 'Bible Readings' every day made the subject clearer. I regarded Sunday as man's tradition, and began to keep the Sabbath.

"After I had observed the Sabbath for two years, my business called me to Shanghai. While there I went out to the *Signs* of the Times Publishing House and purchased 'Daniel and the Revelation,' 'The Great Second Advent Movement,' and some tracts. Mr. King [a Chinese brother who was at that time connected with the press] treated me very politely, and gave me tracts on the Sabbath question. I had with me a paper that had been sent to me in which was an article against the Sabbath. This I let him see. Mr. King then took me upstairs to see the editor of the *Signs*. The editor asked me for the article, saying that he would reply to it in the *Signs*. He told me about our chapel in Shanghai, and gave me the name and address of the Chinese evangelist. I went down to see the evangelist, and we studied the Bible together for a long time. I was in Shanghai this time three weeks, and went to every meeting in the chapel.

"When I returned home, I began to talk to some of my friends and relatives. Soon my brother-in-law, Dr. Ming, and a friend began to keep the Sabbath.

"On account of the Sabbath I gave up my position, and started a little store. Every Friday at sunset the store was closed, and we would have Bible studies. On the Sabbath we would take the books and study the Bible. We also had a prayer meeting on Tuesday evening.



MR. HU AND DR. MING

"Last March three of us who had been keeping the Sabbath went down to Shanghai to see Brethren O. A. Hall and K. H. Wood, to ask for some one to come and help us. As there was no one then that could come, they encouraged us, told us how to establish a Sabbath school, and said that later they might send some one.

"We took thirty copies of the *Signs* and many books and tracts back with us to give to our friends."

Last June two Chinese evangelists went down there to study with them a few days.

This surely speaks well for our paper, and shows that the Lord works through the literature. When we were there, the Lord blessed in the Bible studies. Mr. Hu, the one who first became interested, had his father come up to visit while we were there. It was Mr. Hu's father who subscribed for the paper. Up to this time the father had not been interested in the Bible, and would not study. However, the Lord moved upon his heart, and while we were there, he became much interested and attended every meeting. The mother also attended, and is interested.

The last Sabbath we were there Brother Hall baptized Mr. Hu and Dr. Ming. When the father saw his son buried in baptism he wept, and seemed to be much influenced by the Holy Spirit.

This little company is praying for help, and for some one to come and teach them this truth more fully. While they are waiting they are doing their best to hold up the light in the city of I Hsing.

* * *

Kimberley, Cape Province; and Emmanuel Mission, Basutoland, Africa

ELMER E. ANDROSS

On our way south from Solusi Mission, Elder W. B. White and I stopped overnight at Kimberley. Here is to be found one of our oldest churches in South Africa. A good substantial church building has been erected, and stands as a memorial to the truth in this city with its population of 49,823. The church membership is small; but could undoubtedly be greatly increased if the city were properly worked. With a greatly depleted force of workers, the Cape Conference is unable to do more for Kimberley at present. Brother and Sister G. W. Webb are operating treatment-rooms there, and seem to be doing a good business.

At Kimberley we were pleased to meet Elder and Sister W. H. Anderson, who had recently arrived from America. He was to leave in a few days for Bechuanaland in search of a suitable location for a mission. Brother Anderson is one of our oldest missionaries in Africa; and after a furlough in America, has returned to the land of his adoption to take up once more the strenuous work of a pioneer,—to open up work in Bechuanaland, a field hitherto unentered by us, and to apply himself to the task of acquiring a new language. We earnestly pray that God may richly bless him and his wife in this work.

Our next visit was at Emmanuel Mission, North Basutoland. Brother Frank Macdonald met us at Generaal's Nek, and drove us to the mission, twelve miles distant, over a fairly good road, and with a fine team of horses. To ride in such a conveyance was a luxury we had not enjoyed for a long time.

I found Basutoland quite different from the country I had seen hitherto. It seems to be largely covered with rugged mountains and elevated plains.

There are but few trees, and yet the country presents a beautiful appearance. It is said to have a very pleasant and healthful climate. The native people seem to be quite strong and healthy.

Emmanuel Mission is at an elevation of about 7,000 feet. There are thirty acres of land, all of which is under cultivation. The mission has an abundant supply of excellent fruit, such as apples, peaches, and other large fruits, besides quite a quantity of small fruits. Fourteen acres are planted to orchard.

There are two cottages, a school building (used also for church purposes), boys' dormitory, dispensary, and suitable outbuildings, all constructed of hewn stone, of which there is an inexhaustible supply near at hand. The mission seems well prepared to carry forward a strong work.

Brother and Sister A. P. Tarr, with native assistants, are conducting a training school at Emmanuel Mission, with an enrolment of seventy-nine pupils. The average attendance is fifty-six. They are just beginning to develop outschool work, which we believe will greatly strengthen the influence of the mission.

Brother Macdonald has been carrying on a very strong medical missionary work, and in this way has won the unbounded confidence of the people over a large area. Ably assisted by Brother Murray Kalaka, a native ordained minister of very good education, and devoted to the message, he is doing good evangelistic work in connection with his medical work. The outlook for our work in Basutoland seems very bright.

A few weeks before our visit Elder W. B. White spent a few days at Emmanuel Mission, and during his visit baptized Chief Ledingoana, the favorite son of Chief Jonathan, who is one of the most powerful chiefs in Basutoland, and seems to be held in high esteem as a native ruler by the British government. At our meeting on Sunday there were four quite prominent native chiefs present, besides Chief Ledingoana—Matsela, Lifi, Mpotje, and Wessel. All but the last-named chief took part in a testimony meeting that was held, showing that the Spirit of the Lord was working on their hearts. Chief Matsela took a definite stand for God, and at the close of the meeting joined the baptismal class. He is the principal representative and court adviser of Chief Jonathan. Chief Ledingoana's wife, who had not formally declared her intention to unite with her husband in his stand for Christ, came forward and joined the baptismal class.

The next morning Brother White, Brother Kalaka, and I visited Chief Pulanyana, a brother of Chief Jonathan, who was too ill to attend our meetings. We found him in bed. He had been seriously ill,

but by the blessing of God, through the faithful attendance of Brother Macdonald, he was improving. His heart seemed very tender, and before we left he promised that he would henceforth dedicate his life to God, that he would prepare for baptism and unite with his family in church relationship. He has bitterly persecuted his family, most of whom have stood stiffly for the truth under the most trying circumstances. We hope that each of these who have now declared their intention faithfully to serve God may prove true to their pledge. They will have very severe trials to meet, and they need our prayers. If they do prove true, they can be a great help to our work in north Basutoland.

Chief Jonathan sent us a present of a fine fat sheep, which we left with the mission. On our way to the station we called on the chief. We found him holding court, with a large number of his leading men

in attendance. He gave us a very cordial reception. I judge he is at least eighty years of age. He is naturally of powerful physique, but disease and age are telling on him. Brother Macdonald is frequently called to treat him. He is, though a heathen, a good friend of our work.

We had a very pleasant visit at the home of Chief Ledingoana. We expect him to be a strong factor in our work. He has a good education, having attended Lovedale College, is a Christian gentleman, and seems thoroughly devoted to this precious truth.

* * *

IN Serbia, when a baby is born it is immediately wrapped in burlap, with ropes tightly bound around it to keep its arms and legs straight. This is an an-

cient peasant custom, and when the babies are unwrapped the rope has often cut into their flesh, making sore places on their bodies.

The American Red Cross is now teaching these ignorant mothers new methods of dealing with baby, and the mothers are finding difficulty in approving of baby's freedom in a little white nightie, with the full privilege of kicking to its heart's content. Sometimes the mothers even steal in and try to bind up the little legs and arms with old rags.

But after two nights of freedom the baby itself becomes an advocate of the new idea and screams lustily whenever the mother tries to tie it up. As one mother who came to the hospital said to the Red Cross nurse, "Baby likes Red Cross way much better!"—*Selected.*

* * *

"THEY that turn many to righteousness [shall shine] as the stars forever and ever."

* * *

HE who waits to do a great deal of good at once will never do anything.—*Samuel Johnson.*



CHIEF MATSELA AND ELDER E. E. ANDROSS



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."

THE OLD FRIENDS

How much we miss the old friends!
The way seems so forlorn;
Yesterday they walked with us,
Today we find them gone.
Their presence cheered the journey
For many a weary mile.
Oh, how we miss the old friends,
The handclasp and the smile!

Within our hearts we'll treasure
Each well-remembered face;
Their tender, fragrant memories
The years will not erase.
Sweet are the words of promise,
Our comfort and our stay;
"Though absent for a season,
They are not gone for aye."

Sometime in God's own country,
Where naught will come between,
Where hills of changeless beauty
Shut in the vales of green,
We'll tread with songs of gladness
Those sweet and flowery ways,
Together with the old friends,
The friends of bygone days.

—Belle Snow Martin, in the *World's Crisis*.

* * *

John Wesley's Position Concerning Ornaments

STEMPLE WHITE

In the "Doctrines and Discipline of the Methodist Episcopal Church," edition of 1855, page 88, the following instruction is recorded:

"Question.—Should we insist on the rules concerning dress?

"Answer.—By all means. This is no time to give encouragement to superfluity of apparel. Therefore receive none into the church till they have left off superfluous ornaments. In order to this, 1. Let every one who has charge of a circuit or station read Mr. Wesley's 'Thoughts upon Dress,' at least once a year in every society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case: better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings."

For years I had been anxious to find a copy of Mr. Wesley's "Thoughts upon Dress." I could not procure it in any bookstore. I applied to the Methodist Book Concern, but the book was out of print. Fortunately, in the library of a dear old brother, at whose funeral I later officiated, I found and purchased what I had long looked for. It is Volume II of "Sermons on Several Occasions," also published in 1855. In sermon 93, "On Dress," Mr. Wesley takes for his text 1 Peter 3:3, 4, and enlarges upon it to about four thousand five hundred words. He also quotes 1 Timothy 2:9, 10. I quote but a small part of his sermon:

"But before we enter on the subject, let it be observed that slovenliness is no part of religion: that neither this, nor any text of Scripture, condemns neatness of apparel. Certainly this is a duty; not a sin. 'Cleanliness is, indeed, next to godliness.' Agreeably to this, good Mr. Herbert advises every one that fears God,

"Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation."

And surely every one should attend to this, if he would not have the good that is in him evil spoken of. . . .

"The question is, What harm does it do, to adorn ourselves with gold, or pearls, or costly array; suppose you can afford it? That is, suppose it does not hurt or impoverish your family? The first harm it does, is, it engenders pride; and where it is already, increases it. Whoever narrowly observes what passes in his own heart, will easily discern this. Nothing is more natural than to think ourselves better, because we are dressed in better clothes. . . .

"Secondly: the wearing gay or costly apparel, naturally tends to breed and to increase vanity. By vanity I here mean, the love and desire of being admired and praised. Every one of you that is fond of a dress, has a witness of this in your own bosom. Whether you will confess it before man or not, you are convinced of this before God. You know in your hearts, it is with a view to be admired that you thus adorn yourselves; and that you would not be at the pains, were none to see you but God and his holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundredfold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off. . . .

"For what end did you buy these ornaments? To please God? No; but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. How much good might you have done with that money? . . .

"Why are you still so conformable to the irrational, sinful customs of a frantic world? Why do you still despise the express commandment of God, uttered in the plainest terms? You see the light: why do not you follow the light of your own mind? Your conscience tells you the truth; why do you not obey the dictates of your own conscience?

"Your answer, 'Why, universal custom is against me; and I know not how to stem the mighty torrent.' Not only the profane, but the religious world, run violently the other way. Look into, I do not say, the theaters, but the churches, nay, the meetings of every denomination (except a few old-fashioned Quakers, or the people called Moravians). . . . This is a melancholy truth. I am ashamed of it: but I know not how to help it. I call heaven and earth to witness this day that it is not my fault! The trumpet has not 'given an uncertain sound' for near fifty years last past. O God! Thou knowest I have borne a clear and a faithful testimony. . . .

"I conjure you all who have any regard for me, show me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation, full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. . . . Be all of a piece, dressed from head to foot, as persons professing godliness: professing to do everything, small and great, with the single view of pleasing God." (Italics his).

Thus spoke John Wesley. Could he be resurrected today, he would hardly recognize the church of which he was the founder. The instruction on page 88 of the Discipline of 1855 has long been omitted from the Discipline of the Methodist Episcopal Church. I presume we should have to go back many, many years, to hear Mr. Wesley's "Thoughts upon Dress" read in any one society in all the world.

Just think—as late as 1855 all new converts to Christ must first lay aside all rings before they could be received into the Methodist Church! And this is right. No exception whatever was made in the case of the wedding ring. It is the marriage license and

certificate, not the ring, which carries legal proof. In the words of Mr. Arthur Brisbane, the well-known newspaper writer:

"If all that holds a married man or woman to the terms of their mutual agreement is a band of metal, and all that restrains them from breaking the vows they have made each to the other is a \$10 bauble, then that particular couple should never have been married."

And on the other hand, if the wedding ring is regarded as certain evidence that the two persons are husband and wife, what is to hinder disreputable characters living among strangers in open shame, all the time hiding behind a ring of metal?

May all the remnant people be unified on all points of truth, and always be adorned with a meek and quiet spirit.

* * *

"Corban"

J. M. HOPKINS

THE occasion for the use of this word "corban" is fully given in Mark 7:1-23; also in Matthew 15:1-20. The Pharisees and scribes, in their blind zeal that all strictly follow their tradition in the matter of frequent washings of cups, and especially of the hands, complained that the disciples of Christ did not observe this tradition. But Jesus took them in their own craftiness by asking them why they so scrupulously adhered to a man-made custom, and at the same time ignored the command of God—the fifth of the decalogue—by neglecting to attend carefully and tenderly to the needs and comfort of their parents. They gave their gifts and attentions to some other interests, no doubt for the object of man's approval; possibly, in their blindness some may have come to regard their course as really acceptable to God. But the Saviour very clearly uncovered their error by showing that no amount of zeal in any cause can ever satisfy, can ever justify, omissions of obedience to the plain commands of God.

Is the lesson without force today? Are there not young men and women who are Christians, who are engaged in some line of gospel work, in some profession, zealous to the utmost of their ability, yet whose fathers and mothers very much need their help; if not financial support, the loving attention, the presence of their children, their frequent words of sympathy and comfort?

William McKinley was a noble man, noble in character and station. But it seems to me that the most noble act of his life, that which most forcibly and beautifully manifests his nobleness of soul, was the tender message of love which he wrote to his mother each day, even when the duties of the Presidency of our country occupied so much of his time and attention. Nothing was allowed to interfere with this daily duty. Each day, without fail, the mail brought to that mother's heart a message of love from her boy, who had received the highest honor a nation could bestow.

Reader,—young man, young woman,—are you remembering father and mother? They may be poor and unlettered, they may have made mistakes, but their hearts are tender and loving, and they beat with love for you. Yes, you may have risen in your profession to the greatest heights, to that degree where you are recognized by the world. Father and mother may not be so cultured as you are; their ways and manner may touch a vein of pride and mortify you in your acquired station, but with all their homeliness, and

notwithstanding all their mistakes, they are still your parents. In your helpless years they loved you, and toiled and prayed for you. They taught you truth, and encouraged you to choose the best and stand nobly for the right. And whether you now recognize that fact or not, it was the early instruction which they gave you that has made you what you are. Where might you be today had you started in the wrong direction? What you have accomplished is the harvest of nursery and youth-time sowing.

Are you a Christian? Do you profess to follow Christ? The last act of Christ before he died on the cross was to make provision for his mother. The record says:

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John 19:25-27.

Yes, you may be very zealous for the Lord, very enthusiastic in his work, and yet neglect the spirit of the fifth commandment. You may sometime be amazed to read the sad word "wanting" written opposite your name in the ledger of heaven. Too busy serving the Lord to obey his word! too busy serving the Lord to remember tenderly father and mother!

* * *

Putting the Story to Work

UTHAI VINCENT WILCOX

How some of us do love to preach to our children! We often grow eloquent in telling them why they should not do this or that, and that they ought to be honest, kind, true, and brave. Then, perhaps, in a few days we wonder why Johnny and Edyth persist in behaving like young savages.

"Why, they promised me that they would be kind and loving." "What in the world am I to do?" "It doesn't do any good to talk to those children, they don't pay a bit of attention to a thing I tell them!" With words or thoughts like these we criticize them. We forget that our own ideals of high character will have but little weight unless we can first have the children adopt them as their own. "Truth" and "honesty" are but words to Johnny and Edyth. They have not learned to love abstractions, for they do not understand them.

There is, however, an open sesame by which they may understand and appropriate for their own lives the sterling virtues of noble characters.

The way is open through the story. Teachers understand how easy it is to awaken the children's admiration of a noble deed in an incident or story. The hero or heroine for a time becomes the polestar for the children's actions. They love to imitate and imagine themselves in like situations.

The attributes of love, kindness, and sincerity, as expressed in the characters of the story, cease to be an abstraction and become a reality. It is something for them to imitate and copy—something that they can impersonate.

Fathers and mothers can make use of this story method in helping their own children. They will find it fascinating for the children, and interesting and helpful even for themselves.

There are stories to meet *your* children's precise needs. Suppose Johnny is timid. Tell him stories

featuring courage and fortitude. Is he indolent? Feed his mind upon incidents that tell of industrious men. Is Edyth inclined to be vain? Tell her of the women who have been efficient in working for others, — wholesome and loving. Do not openly urge them to imitate these deeds. To do so is to defeat your ends. Be satisfied to have them love the stories, to admire and wish to talk about the courageous deed. The story that will count for most is the live, stirring one of achievement.

There is scarcely a fault that cannot be combated by a wise use of this method. And it has this great advantage over the "don't" system; it places the emphasis on the virtue and not on the fault. It is positive teaching, not negative doctrine.

Burbank once said to a group of teachers that almost any virtue may be awakened in a child if we surround it for a long time with influences drawing it toward that virtue. Right stories from the lips of loving mothers and fathers may draw a child first to admire, then to adopt as an ideal, then to work for the virtue.

But before going far away for such stories, permit the children the opportunity of becoming entranced and spiritually entertained with the wonderful stories of Bible heroes and heroines. The grand old Book is filled from cover to cover with thrilling accounts of men and women. There are characters enough and to spare to emphasize all the womanly and manly virtues that we should like to see our children adopt as their very own. The Word first for a foundation, always.

* * *

Thrift Suggestions

(Gathered from here and there)

Wool Tests

1. BURNS slowly; flame goes out quickly; gives off odor of burnt hair, and leaves a residue in the form of a charred globule.

2. Fibers short and stiff and kinky and dull in appearance. When rolled between thumb and finger, move in one direction. Felt easily.

3. Alkali solution weakens animal fibers. Boil sample of wool in solution of household lye (one tablespoonful of lye to one cup of water) or caustic soda solution (one ounce to one pint of water). Or boil for one-half hour in washing powder solution (five tablespoonfuls to one pint of soft water). Wool becomes a gelatinous mass and will disappear in clear water if rubbed between fingers.

Cotton-and-Wool Tests

1. Ravel out sample — wool threads found going in one direction and the cotton threads in the other. Cotton threads break easily; the ends of the broken threads are even, and the fibers flare out like a brush and are soft and fuzzy.

2. Cotton burns quickly, gives off odor of burnt paper, leaving a fine powder or ash as residue. When blended with wool this test is not satisfactory.

3. Alkali test (as given under wool) leaves cotton threads.

Silk-and-Wool Tests

1. Silk fibers lustrous and long and highly elastic.

2. Burns slowly, flame goes out quickly, and metallic residue is left.

3. Alkali test reaction the same as wool, but silk is more resistant.

Artificial-Silk Test

Caustic potash solution turns it yellow.

Linen Tests

1. Fiber long and lustrous, the ends of broken linen thread are stiff and uneven.

2. Burning test same as for cotton.

3. Oil test better than moistening test. Place a drop of olive oil or glycerin on the cloth after starch has been boiled out, and press the cloth between pieces of blotting paper and hold up to light; if cotton yarns are present, they will appear opaque, while the linen becomes transparent.

This and That

If water and soap will not clean your oil mop, try hot water, ammonia, and a little washing powder.

Dust will settle on the finest of raiment, but a brush should not always be used to dislodge it. A small piece of velvet will make a pad which will remove dust from silk materials without injury.

For sandwiches, mix equal parts of peanut butter and cream salad dressing, and beat until smooth. You will find the flavor much improved, and the mixture is not a sticky mass as is peanut butter when used alone.

When baking very juicy pies sift a layer of fine bread crumbs over the lower crust before putting in the fruit. This will insure a crisp lower crust, while the crumbs can be neither seen nor tasted.

Have your tinsmith make you two pails of different sizes, with perforated tin bottoms like the bottoms of strainers. These pails may be used for boiling rice, macaroni, etc., by putting the material in them and then setting them in kettles of boiling water. When done, simply lift the pail from the kettle of water. The advantage over the ordinary method of boiling the material directly in the kettle and then tipping it into a drainer to drain, is self-evident. If one once tries one of these pails, the old method will never again be used.

When making any kind of cake with fruit in it, mix the fruit with the butter, sugar, and eggs, and it will not settle. This is a great improvement over the old method of rolling the fruit in the flour. If this does not succeed, try putting plain dough into the bottom of the pan, and adding the fruit to the remainder.

The Glorious Consummation

(Continued from page 2)

sorrow, as indeed it does to every heart which loves peace and righteousness; but it is sorrow commingled with the joy of hope. The dark today presages a brighter tomorrow. The eye of faith sees the hand of divine purpose moving amid the gathering darkness and working out, as against every opposing agency, the designs and plans of the great Architect.

The student of prophecy can patiently abide the final outcome. He knows in whom he has believed. He has learned to trust the divine hand in the darkness as well as in the light. He rests securely in the confidence that all things will work out the divine purpose in the end.

To the consideration of the meaning of present-day conditions and of the blessed transformation which will usher in the brighter and better tomorrow the following articles in this series are devoted.

F. M. W.



SOUTHWESTERN UNION CONFERENCE

THE regular quadrennial session of the Southwestern Union Conference was held in Keene, Tex., January 30 to February 8. This meeting was preceded by a very spiritual convention of the various departments. This helped much in bringing before the conference well-thought-out constructive plans for the various branches of the work.

Practically all the workers in the union were present. The presence of the Holy Spirit was felt from the beginning of the meeting till the close. Unity and brotherly kindness marked all the business proceedings in a way that inspires our hearts with courage for the future of the work there.

The spiritual phase of the meeting was emphasized from the beginning. The daily program was so arranged that three hours a day, besides the evening meeting, were devoted to devotional services and Bible study. All enjoyed these seasons of seeking God together. This allowed ample time for the consideration of necessary business, and the meeting closed one day earlier than was originally planned. Elder Morris Lukens was unanimously re-elected president of the union, and Brother C. E. Smith, secretary and treasurer. The other officers chosen were the same as at the last session.

All the reports rendered at the meeting by local conferences and the various departments were of an encouraging nature, and showed progress. The work among the colored believers is also progressing. The report of the union president showed that the Southwestern Union is composed of five local conferences; 150 organized churches, besides many companies; 115 ministers and gospel workers; there are 65 elementary and intermediate schools, besides one college for the training of ministers and other religious workers, the schools requiring 82 teachers to operate them; and 100 men and women devoting their entire time to placing our literature in the homes of the people. Ninety-six colporteurs in 1919 delivered \$155,803.39 worth of literature, a gain of nearly 300 per cent over the sales of the year 1915. Sales for the last four years total upwards of \$500,000. The prospects for the future are bright for the sale of our literature.

The report of the treasurer showed the financial standing of the conference to be good. The local conferences and tract societies are free from debt. There has been a substantial gain in the tithe. The union reached the goal in mission offerings, with a very encouraging surplus. The plans adopted for carrying forward the work in the future provide for aggressive work on a larger scale in the home field, for the development of workers for the regions beyond, and for the raising of an amount equal to 50 cents per member a week for missions.

The Southwestern Junior College, situated at Keene, is doing an excellent work. The attendance is large. Pres. W. E. Nelson and the faculty are doing

all they can to make the school a strong factor in saving our young people and in training workers for home and foreign fields. From reports rendered at the conference I gleaned the following encouraging facts concerning the college: Four years ago the college was burdened with a debt of more than \$48,000. Today it is free from debt. During this time a boys' dormitory has been built, and the girls' dormitory has been enlarged at a total cost of approximately \$53,000. Through the co-operation of the local conferences, and some assistance from the General Conference, this whole amount has been raised. Four years ago the net worth of the school was \$39,724.67. At present it has a net worth of \$104,542.12. I greatly enjoyed meeting the earnest body of students in attendance, and speaking to them a number of times during the conference session.

Two ordination services were held during the meeting. The first Sabbath Brother E. M. Gates, who has done successful work among the colored people, was ordained; and the last Sabbath Brother W. L. Adams, whose labor God has blessed as secretary of the Missionary Volunteer and educational departments, was ordained. Elders J. T. Boettcher, W. W. Eastman, L. A. Hansen, H. K. Christman, P. E. Brodersen, J. F. Simon, and the writer were present and shared with the union and local conference workers in the labors and blessings of the meeting.

The Sabbath and evening services were attended by the students of the college and by members of the local and near-by churches. For the rich blessing bestowed at the meeting we all feel to thank God and take courage. The workers left for their fields of labor with renewed courage and consecration to push the work more aggressively, and by the power of an indwelling Saviour to win more souls for the kingdom. The spirit to share workers with the needy fields abroad was manifest, and arrangements were made during the meeting for the release of workers to fill some of the urgent calls from other lands.

G. B. THOMPSON.

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PHILADELPHIA, PA.

It has been some time since I reported through the columns of our good church paper. This is not because there has been nothing to report. I came to Philadelphia April 5, 1919, and have been trying to raise the standard of truth high, so men might see and accept salvation. This a few have done, and we are glad to say that brighter days are ahead for this field.

We found a church of seventy-six members, who seemed anxious for the work here to stand on a par with that in other large cities of the East. So we pledged ourselves to the task, and started house-to-house work, and the distribution of literature. We intended, when the tent season came, to launch a strong evangelistic campaign. But our hopes were crushed in this respect. As the season

drew on, and the time came to start our campaign, we were informed that no help could be supplied to assist in such an effort. This did not daunt us, and we were willing to do our best under the circumstances, but then we found it impossible to get a suitable tent; so we abandoned the idea of a public campaign, and confined ourselves to other methods.

The Lord has blessed our feeble efforts, and since April we have been able to increase our membership from seventy-six to one hundred eleven. Of this number twenty-three were received by baptism, four by vote, and eight by letter. Our finances have also increased accordingly. The tithe for 1919 was \$2,240.79; for 1918, \$1,541.68, an increase of \$699.11. For missions, 1919, the offerings amounted to \$1,320.78; for 1918 they were \$581.18, thus making an increase of \$739.60. Our Sabbath school offerings for 1919 were \$832.71; Harvest Ingathering, \$436.55; other mission offerings, \$51.52. For 1918 the Sabbath school offerings were \$354.38; Harvest Ingathering \$177.06; other offerings \$49.74. With miscellaneous funds amounting to \$1,298.51, our total offering for 1919 was \$4,860.08. For 1918 our total was \$2,675.16; thus showing a gain of \$1,294.92.

We thank God for what he has done through our feeble efforts. When we think of our handicaps,—no Bible worker and no public effort,—we take courage, and face the future with the assurance that he will continue to be our strength. Pray for Philadelphia, that 1920 may be the banner year.

R. L. BRADFORD.

4738 York Road.

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THE MISCELLANEOUS LANGUAGE WORK IN THE EAST FOR 1919

AT our miscellaneous language institute in the spring of 1919 our workers set several goals to be reached during the year. Their soul-winning goal was 250, book sales goal 5,000, and magazine sales goal 8,000. According to the laborers' reports for the entire year, 89 persons were baptized, and 100 members were added to the churches; 5,580 books were sold, and 12,577 papers. Thus, in the soul-winning goal the workers came short 150 souls, while in their book sales they exceeded their goal by 580 copies, and in the magazine sales by 4,577 copies. We are all very sorry for our great failure to reach our soul-winning goal; yet we are not discouraged, for many of our workers did not begin work until the second and third quarters, hence not having the experience they should have had, nor the time, the number of souls gained would necessarily be small. We hope, however, in consequence of the experience and training gained in 1919, to be able to reach the goal of 250 souls this year. While it is true that we failed to reach our soul-winning goal, I am glad that the report shows that we exceeded by a very good margin the other two goals.

At the above-mentioned institute four important goals were set for the churches, as follows: Tithe goal, \$18,000; mission

offerings goal, \$8,000; Harvest Ingathering goal, \$2,500; and book sales goal, 10,000 copies. To reach these goals our churches put forth vigorous efforts, and I think they have done well. It is true that in tithes we received only \$16,705.31 toward the \$18,000 goal, but the mission offerings amounted to \$8,210.72, a sum \$210 in excess of the goal. Our Harvest Ingathering receipts reached the gratifying sum of \$3,339.31, an amount \$839 in excess of the goal, averaging \$6.83 per capita.

This is exceedingly good, when we take into consideration that the people who did it were not so very long ago Roman or Greek Catholics. That they could be brought out of darkness and suppression of conscience to love the cause of God and work for its advancement to the extent that this Harvest Ingathering indicates, is really remarkable. And, as shown above, they not only did well in the Harvest Ingathering work, but also in tithes and offerings, averaging a tithe of \$33.56 per capita and 31 cents per capita a week for foreign mission. It is true that they did not reach their goal in tithes, yet we do not need to be discouraged, but exceedingly glad for what they have done. They came near enough to the goal to be worthy of commendation. In offerings they exceeded the goal, which should certainly give us great joy. In all, — that is, in tithes, mission offerings, and other funds, — these dear people, numbering only 498, brought in during 1919 \$26,938.21, or a per capita sum of \$54.29. Again I say that this is marvelous. A few years ago many of these people stopped attending their church, where they were not giving nearly this amount, because they thought the church was demanding too much; now they give much more without a murmur. What a remarkable difference the truth makes in people! Thank the Lord for the blessed truth we have, and for what it does for all who love and embrace it!

May the Lord continue to pour out his blessing upon these foreign churches, as well as upon the workers, so that they may be enabled to organize their work in such a way as to increase greatly not only their membership but also the missionary activity in the churches. In visiting these churches it becomes evident that they are more than willing to co-operate in advancing the truth. They respond nobly to the call for field days and missionary rallies. The truth they now love so dearly, they want to take to others. May the Lord help us so to direct, that their energy and desire to promote the cause may be wisely and reasonably led into proper channels.

Pray for the work among the strangers at our door. J. H. SCHILLING.

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THE SOUTH FULFILLING PROPHECY

THE year 1919 gave to the Southern Union Conference some remarkable experiences, especially in the sale of our publications; and inasmuch as all blessings come from God, and man is not to be praised, it might be well to relate to the REVIEW readers a few of these experiences.

First, the year gave to the Louisiana Conference the world record for a single colporteur's sales during one week's work of forty-one hours, ending June 14, the

sales amounting to \$1,152 worth of our large subscription books, an average of \$28.10 an hour.

Second, it gave to one colporteur in Mississippi an annual delivery of more than \$6,000 worth of "Daniel and the Revelation," and these books are now all in the homes of the people.

Third, it gave to Mississippi the world record in sales for one week as a local conference, the sales amounting to \$11,362.12 for the week ending July 19.

Fourth, it gave to Mississippi the world record in sales for one month, the sales for July amounting to \$36,221.72.

Fifth, it gave to the Southern Union Conference the world record in sales for six successive months. The month having the largest sales was July, when \$91,803.49 worth of books were sold.

Sixth, it gave to the five tract societies in the Southern Union Conference sales in literature to the amount of \$301,127.29.

time of the large fall delivery, much more might have been done; but on account of the floods some of our colporteurs had to wade through mud to deliver their books, carrying them on their backs in gunny sacks. Other difficulties were met. Three colporteurs had about \$1,000 worth of books burned. Yet the work went forward in spite of difficulties and opposition.

Years ago, when the Southern Publishing Association was running behind at the rate of \$1,000 a month in operating expenses, and had but few colporteurs in the field, there came to us this message from the Lord's servant:

"The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. . . . He has at his disposal all the resources of heaven. Before



FIELD MISSIONARY SECRETARIES, SOUTHERN UNION CONFERENCE

Standing, left to right: R. R. Brooks, Tennessee River Conference; V. O. Cole, Union Field Missionary Secretary; J. R. Staton, Alabama.

Sitting: B. E. Wagner, Louisiana; W. H. Moore, Kentucky; F. W. Schmehl, Mississippi.

Seventh, it gave to the Southern Publishing Association during the year sales to the amount of \$1,143,638.

Thus we can hardly be surprised that some of the General Conference brethren thought we were having "windfalls" in the Southern Union. We trust that 1920 may give us more such windfalls.

Although the Southern Union is one of the smallest in constituency, yet the Lord knows that the needs of the field are great, and that it is largely through books and periodicals that the people in this section must be reached. Notwithstanding these remarkable records, no credit can be given to human effort, for the hour had struck when there should be delay no longer, and something must be done. Although this wonderful record was made, let it be understood that not all has been smooth sailing by any means; for more than once our field secretaries and colporteurs met serious obstacles, and some of the colored colporteurs barely escaped with their lives while pursuing their regular work.

The work was accomplished through many difficulties; for had not the boll weevil and heavy floods come during the

those who trust and obey him, he will open ways of advance. In emergencies, he will give them special help.

"The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave our work in the South in its present condition. The ones living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States who know not that the Saviour's coming is near at hand."—Mrs. E. G. White, in the Southern Watchman, Dec. 15, 1903.

The work is not going because of certain individuals, but it is going regardless of individuals, simply because the hour has struck for it to go, and we are living in the channel of fulfilling prophecy.

V. O. COLE.

AN OLD READER OF THE "REVIEW"

My father came from Norway in 1849, and settled near Ottawa, Ill., where both father and mother became Methodists. Later they moved to Wisconsin, and in 1854 they began to observe the Sabbath. The following year Elder O. A. Olson's parents and some others began to keep the Sabbath. About 1858 they were baptized, but the church at Oakland, Wis., was not organized till 1861. It is the oldest Scandinavian Seventh-day Adventist church in our denomination. Many ministers and other workers have gone out from this church; and I am glad to say the church still exists, and that Sabbath services are regularly held there.

When these Norwegians began to keep the Sabbath, they had no connection with the Seventh-day Adventists. As time went on, they learned a little English. Of course, the first paper we became acquainted with was the *REVIEW AND HERALD*, which could be read by the younger generation, and by them translated into the Norwegian.

I was baptized in 1864, in my fourteenth year. Since then I have been a reader of the *REVIEW AND HERALD*. In 1880 I began to keep a file of the *REVIEW*, and have continued to do so till the present time; and I have now in my library about forty volumes of this treasure of information. I have also the second volume complete. I have, as opportunity presented itself, examined all the volumes issued before 1880.

The volumes of the *REVIEW AND HERALD* constitute a veritable cyclopedia of knowledge concerning the Seventh-day Adventist denomination. As a history of the rise, development, and progress of our denomination in all its branches, or departments of work, it has no equal.

As we compare the contents of earlier volumes with the contents of later volumes, we see that our denomination has made most marvelous growth and progress. The message came to Elder James White in 1848 that he "must begin to print a little paper and send it out to the people;" that it should be "small at first," but the promise was that in time it would be "like streams of light" that would go clear "around the world." He then entered upon the publishing work in harmony with this testimony. When we read the Publishing House Number of the *REVIEW*, issued Jan. 15, 1920, we saw a most remarkable fulfillment of that testimony. When we consider that the truth was then published and taught in only one language, and that now it is being published and taught in ninety-four languages, in all the world, we can truly say it is marvelous in our eyes.

Every old reader of the *REVIEW* has good reason to rejoice over the high Christian standard that has been maintained in our good church paper by those who have had the charge of it. In this all true Seventh-day Adventists have good reason to rejoice, and we have every reason to believe that this standard will be maintained till we are all taken to the holy city of God.

The *REVIEW AND HERALD* has always been a true exponent of the doctrines that have made us a separate Christian people. In the earlier volumes more space was given to doctrinal subjects than at present. Now it is devoted more to missionary enterprises and to the progress

of the work; and that is well. Doctrines relating to the law and the Sabbath; to Sunday; the two laws; the sanctuary—typical and antitypical; the prophecies of Daniel and the Revelation; the prophetic periods; the second advent; the signs of the times; man's nature and destiny; the spirit of prophecy; etc., were from time to time thoroughly discussed by our most able consecrated writers. Every objection that could be raised by the keenest and most learned opponents, was ably and fully answered.

My knowledge of present truth was acquired mostly through articles in the *REVIEW*, which were often afterward published in either pamphlet or book form. The *REVIEW* has been my teacher in Bible doctrine and spiritual life,—it and the Testimonies.

Words fail me to express the real blessing the *REVIEW* has been to me for more than fifty years.

No Seventh-day Adventist can afford to be without our good church paper. If we wish to keep pace with the message, we must read it. May God continue to bless our good church paper till its work is done, and its workers and readers rejoice together over their everlasting salvation in the kingdom of glory.

O. A. JOHNSON.

PORTLAND, OREG.

THIS is not intended to be a complete report of the work now in progress in Portland, but rather a report of the Central Church, the largest and oldest of seven in the city, and also of the evangelistic work carried on in the down-town section by the writer and his company of workers.

The year 1919 was a year blessed of God in connection with the work of the Central Church, as the following brief financial report will show:

Tithe	\$14,607.73
Foreign mission funds	5,805.49
Raised for home missions and church work	3,981.45
Raised for educational work	2,919.97
Raised for Armenian relief, etc.	548.13
Raised for needy poor	200.71
Total	\$28,063.48

The membership of the church is 357, making the average tithe per member \$40.91. The average gifts to foreign missions amounted to 30.6 cents a week per member; and the average gifts per member for the year, all funds, amounted to \$78.60. The total funds of this church for the years 1916 and 1917 were \$21,977.55. The total for 1919, as given above, shows a gain of \$6,085.93 over the total receipts of the two years combined, and a gain over the receipts of 1918 of \$7,110.66.

There was a healthy growth in all the departments of this church—a growth equal to that seen in the financial gain, which far exceeded anything which the church had ever reported. The home missionary society of the church and also the Missionary Volunteers are planning some very strong campaigns, which are to start immediately and continue for months. These campaigns are largely for the purpose of distributing literature, holding evangelistic meetings, and doing Christian help work.

As we look back over the last year's work in the down-town section of the city, we can see that the Lord blessed

in a very encouraging way both the tent and the hall meetings. In our tent effort last summer we were glad to find that as many accepted the truth as had come to us the year before from meetings held in the same locality. During the fall and winter months we have carried on aggressive work through meetings held in the largest hall in the city, with the exception of the public auditorium. We have had a very good attendance each Sunday night, and an increasing interest in the truth is manifested. The results for the year are 141 definite decisions for the truth. With these persons we are in close contact. The number includes five persons who came to us already convinced, requesting baptism. The writer has baptized ninety-two believers, and twenty-three others are now waiting for this ordinance. Of the remaining twenty-six a few have moved to other parts, one has died, and the rest are being visited by our efficient, though small, corps of Bible workers. We are now in the midst of our winter's work, and others are accepting the truth each week.

This report is made possible only through the signal blessing of God and the close co-operation of the workers connected with the effort. The Bible workers are Mrs. Eliza Cole Thorp and Miss Pearl Stafford, both of whom have nearly overtaxed their strength in their earnestness to see these souls firmly grounded in the truth and united with the church. God has greatly blessed their efforts. Prof. I. C. Colcord and Mrs. L. K. Dickson have led out in the music, all of which has been of exceptional value to the success of the work, and has given tone to the meetings and proved a real attraction to a good class of people.

We are very grateful to the Lord for the great favor he has shown us in permitting us to be connected with him in giving the message for this time, both through the preaching of the word and through the agency of the newspapers. Many columns of the message have been sent out through the public press, and we are still receiving reports of those who have taken their stand for the truth through reading the newspaper. Surely God has placed a wonderful agency for good in our hands in the great dailies of the large cities. L. K. DICKSON.

THE EIGHTH STUDENT VOLUNTEER CONVENTION

THAT God has workers in preparation for mission fields became very evident as 5,072 American and 327 foreign student delegates, with 510 professors and teachers from 906 universities, colleges, seminaries, and Bible schools in the United States and Canada, gathered in Des Moines, Iowa, for the Student Volunteer Convention from Dec. 31, 1919, to Jan. 5, 1920. This movement has grown out of a gathering of Christian college students numbering 250, convened at Mt. Hermon, Mass., at the instigation of the late D. L. Moody, in 1886. The definite organization was completed in 1888. Meetings are held once in a student generation, or quadrennially. Owing to the war, no meeting had been held since the one in Kansas City in 1914.

The purpose of the movement is as follows:

1. To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions.

2. To enroll a sufficient number of properly qualified Student Volunteers to meet the constant demands of the various missionary boards of North America.

3. To help all such intending missionaries to prepare for their life-work and to enlist their co-operation in developing the missionary life of the home churches.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers.

Since its organization the mission fields have been supplied through this movement with 8,147 college-trained men and women. This was impressed very graphically upon the delegates at Des Moines as they entered the Coliseum, with its seating capacity of more than 7,000. Across the end of the building, back of the speakers' stand, was stretched a great map of the world. Radiating out from Des Moines were white tapes reaching to all parts of the world. At the end of each tape was a number. This represented the number of Student Volunteers laboring in that field.

The leaders of the movement are men of international influence and possessed of a world vision. They themselves are the product of the movement. Mr. Robert P. Wilder, who has served as general secretary for many years, was one of those in attendance at the Mt. Hermon meeting. He came as a student delegate from Princeton. John R. Mott, Robert E. Speer, and Sherwood Eddy were others who, through their participation in the movement, had developed ability to carry a leading part in the convention.

The motto of the movement, adopted at its organization, is still indicative of its spirit. On a large banner reaching entirely across one end of the convention hall, in front of the platform, it was displayed as a challenge to all: "The Evangelization of the World in This Generation." Dr. Mott, in explaining why this motto was retained after the lapse of so many years, said that it represented God's ideal and challenge to them. By seeing what that motto had done for those who had personally made it the ruling sentiment of their lives, he was more convinced than ever of the value of it as increasing numbers of men and women should make it the dominant purpose of their lives.

There is a good lesson in that for us Adventists; namely, the making of our motto a working force. It must become a personal matter with individual men and women before it can be effective as an ideal for the church.

The dominant note of the convention was the sufficiency of Jesus Christ for personal needs, for a world in distress, for all men in all places and in all conditions. Next to that the messages emphasized the obligation resting upon men and women in training for leadership to place themselves where the Master can have his way in directing the investment of the only life they have to invest where it will count for the most.

Dr. Speer said in one meeting, "Maybe some of you have said, 'I must be careful not to be carried away by this convention.'

As though one should say, 'Lord, I am afraid to trust myself to thee.'"

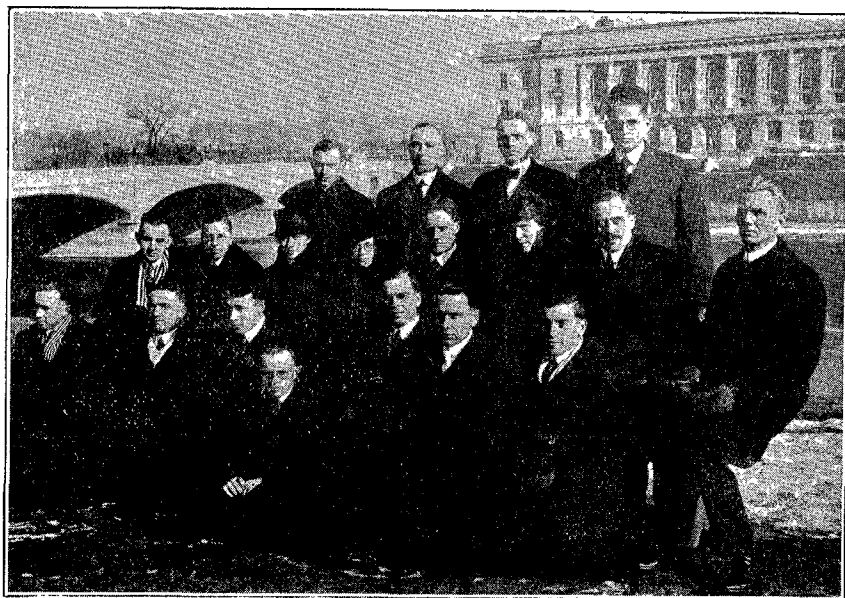
The convention leaders who had met sin in its naked reality upon the mission fields had no room in their program for uncertainty on the things made certain in the word of God. Dr. Hume, China, when asked what was the greatest need in the preparation of a medical missionary, said, "The thing I need most as a missionary is a knowledge of the Bible." Another missionary, from India, specializing in physical instruction, said, in reply to much the same question about his work, "Get the simple Bible just as fully in your mind as possible."

Dr. Samuel Zwemer said, "I had rather see three men who make Christ pre-eminent in their lives come to the field than an army of men who are not consecrated." The spirit of the convention was well indicated by the rich spiritual hymns which were sung. Among the favorites

gather in ten from paganism. Half of the world is without doctors, nurses, or hospitals. There are seven doctors in New York for every medical missionary in non-Christian lands. In the United States there are 700 people to one doctor; in non-Christian lands 2,500,000 to one doctor. If Christ had sent a missionary to India the year of his birth, and this missionary had spent only one day in a village, he would still need to live eighty years before he could reach all the villages of that land."

The missionary activities of the different denominations and of some of the leading colleges were shown in the exhibit in their respective sections.

The question very properly comes, What is the relation of this movement to God's finishing work? The relation is the same as that of all missionary work: "Other men labored, and ye are entered into their labors." The Bible is trans-



Delegates from Seventh-day Adventist Colleges at the Student Volunteer Convention

were, "The Son of God goes forth to war;" "How firm a foundation;" "Lord, speak to me, that I may speak;" "Zion, haste, thy mission high fulfilling." The final stanza of this latter hymn came home to our hearts with a peculiar meaning:

"He comes again; O Zion, ere thou meet him,
Make known to every heart his saving grace;
Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face."

Two general sessions were held, one in the forenoon and the other in the evening. In the afternoon the convention divided into groups for the study of the various mission fields and different types of missionary activity, such as evangelistic, medical, educational, and industrial.

Between the sessions the delegates were busy visiting the exhibits in the auditorium. Here were massed a great array of charts, diagrams, and pictures, setting forth the appealing needs of missions in a most vivid manner. A few of the facts set forth were:

"There are 100,000,000 people in foreign lands without missionaries or missionary plans. One seventh of the world is Moslem. In Africa, for every convert the Christian missionary makes from Mohammedanism, Mohammedans are able to

lated and given to the people. General education needed for its comprehension, is imparted. Surveys of world conditions and opportunities are made.

Reports are coming that the Protestant missionary forces are short 5,000 workers since the beginning of the World War. In a time of general indifference to God's claims, comes this movement, designed to turn the eyes of eager, cultured youth unto the fields white already to harvest.

Our students were represented by delegates from the Educational Department of the General Conference, from Union College, the Hutchinson Theological Seminary, Broadview Theological Seminary, Southern Junior College, and Washington Missionary College. These delegates met each day for prayer and spiritual fellowship. A special meeting was held in the Des Moines Seventh-day Adventist church on Sabbath afternoon, where leaders from the different institutions spoke.

C. M. SORENSON.

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It is a constitutional requirement that all schools in the State of Nebraska use only English in giving instruction to pupils below the ninth grade. The law applies to all schools, public, private, parochial, or denominational.

THE VIRGINIA COLPORTEURS' INSTITUTE

A VERY interesting and profitable colporteurs' institute in the Old Dominion State was recently held at the church in Richmond. About twenty-five colporteurs gathered for instruction in salesmanship and for the spiritual help which is usually obtained at such a gathering.

The practical instruction in salesmanship and Christian principles was largely given by the writer and Brother F. E. Hankins, assistant union field missionary secretary. The instruction in hydrotherapy and along medical lines was given by Dr. H. S. Brown, and was greatly appreciated by those present. Elder J. A. Leland, the president of the conference, was present to give spiritual help.

The goal for Virginia for 1920 has been placed at \$70,000. The colporteurs are taking up their work with renewed

haunted. All these months I have been hopeful—hoping against hope that I would recover sufficiently to take up regular field work again; but this I have been unable to do. Several times I have fixed dates, sometimes months in advance, when I hoped to be able to take up active work again; but each time the dates set passed, with me too weak for service. Why it should be thus I do not know, nor do I complain. I feel that in it all God has a lesson for me, and I am praying that I may so thoroughly learn that lesson that in his own good time the affliction may be removed. I am trusting in him who "doeth all things well," according to his own will and purpose.

Different doctors have advised me to resign my position as missionary secretary of the Bureau of Home Missions and go back into the quiet country, entirely away from the work. After holding on for nearly a year, I have laid down the

pointed messengers to "every nation, and kindred, and tongue, and people"?

Jesus also says, "Let him that heareth say, Come." We have heard his voice speaking to our hearts and saying, "This is the way, walk ye in it." Isa. 30: 21. We thank God for voicing the way of life to us, but this places us under sacred responsibility to pass on this voice—God's saving truth—to all our friends and neighbors, whether they be Americans, French, Danes, Portuguese, Aboriginal Indians, Italians, Hungarians, Poles, Russians, Slovaks, Rumanians, Bohemians, Greeks, Turks, Africans, Chinese, or Japanese. And of these strangers there are scattered all about us in these United States more than 30,000,000 souls for whom Christ suffered and died. Shall not we, God's people, do as much for him and them as to pass on to them "the way of salvation," that they may know him as "the way, the truth, and the life."



VIRGINIA COLPORTEURS

vigor. During the institute one man closed a deal for the disposal of his farm, and another man has asked for our prayers, that the Lord will send a buyer for his eighty-acre farm, so that he can give his entire time to the canvassing work. Others have given up good paying positions to enter the field. Thus we see that God is calling men from the farms and the affairs of this world to labor for him.

The last evening of the institute the church joined with the colporteurs in taking a stereopticon trip through the office of the REVIEW AND HERALD, which was conducted by E. L. Richmond, superintendent of the institution.

H. F. KIRK.

* * *

LETTER FROM J. W. HIRLINGER

It has been some time since anything regarding the home foreign work has appeared in the REVIEW from my pen. Knowing that at least some of your readers are wondering why this is so, and also wondering what has become of me, I write this.

One year ago last November I had an attack of influenza, and a relapse, which left me with nerves and muscles ex-

hausted. All these months I have been hopeful—hoping against hope that I would recover sufficiently to take up regular field work again; but this I have been unable to do. Several times I have fixed dates, sometimes months in advance, when I hoped to be able to take up active work again; but each time the dates set passed, with me too weak for service. Why it should be thus I do not know, nor do I complain. I feel that in it all God has a lesson for me, and I am praying that I may so thoroughly learn that lesson that in his own good time the affliction may be removed. I am trusting in him who "doeth all things well," according to his own will and purpose.

For years I passed these dear people by, on the other side, as many are doing today, little realizing the value of their souls. But through personal contact with them while working for and with them, I have learned truly to love them. I have discovered many precious jewels and gems among them.

Of all the peoples that on earth do dwell, these chiefly may be said to be without a shepherd. These are truly the ones whom Christ referred to in John 10: 16, where he says: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

I appeal to you, dear readers, "How shall they hear without a preacher?" how shall they hear his voice except it be through you and me, his chosen, ap-

whom to know aright is "life eternal"? In this way we shall become the voice of one crying in the great wilderness of sin: "Prepare ye the way of the Lord, make his paths straight." Luke 3: 4.

In life, in acts of love and kindness will you not go out into the highways and hedges, brother, sister, and introduce these hungry and thirsty souls to their dear Saviour, and make them acquainted with him? This is such a simple thing to do; yet it is all God asks us to do, and it is so necessary that it be done. It must be done quickly, too; "for yet a little while, and he that shall come will come." Heb. 10: 37. When he comes to our records, may he find us "so doing." He says he will make such rulers "over all his goods." Matt. 24: 46, 47. Yea, such will live and reign with Christ, and they will "follow the Lamb whithersoever he goeth." Rev. 14: 4. And these dear souls whom they have been instrumental in saving will be their "joy" and "crown of rejoicing" (1 Thess. 2: 19) through eternity.

In closing, I wish to express my appreciation of the REVIEW. I want to thank the editor and his associates for their liberality in giving space to all departments of the work. I have been a reader of the REVIEW for more than twenty-five

years. The "specials" are so interesting and timely. May the Lord continue to bless the REVIEW as a trumpet giving a "certain sound."

Yours for the salvation of all nationalities in America and in all the world,
J. W. HIRLINGER.

* * *

MARITIME ACADEMY

We have moved our academy from Williamsdale, Nova Scotia, to Memramcook, New Brunswick. This change became necessary, as our work had outgrown the Williamsdale plant. As we had come to a time when we had to have more buildings, and as the people throughout the conference were dissatisfied with the Williamsdale location, owing to its great distance from a railroad station and its still greater distance from a city, our board felt that we must do something to find a better location. After search-



MARITIME ACADEMY BUILDING

ing around for two or three months, we found this place at Memramcook, consisting of a farm of more than 200 acres, with six hay barns and two houses on it, one with twenty-six rooms, and the other with eleven rooms. This was offered to us for \$10,000. After careful counsel it was decided to purchase it, and open school this year in our new quarters. This we have done. Since coming to this place our student body has increased until we have now an enrolment of sixty-six. By the opening of next semester it will be over seventy. This is three times the number of students present last year, so in this respect also we feel very much encouraged. The people throughout the conference as a whole feel that this move was the right thing to do. Our present location is on the main line between Halifax, Montreal, and St. John. We are less than a quarter of a mile from the station. Moncton and Sackville are the two nearest cities, one nineteen miles to the west and the other nineteen miles to the east.

J. L. WILSON.

* * *

TRAFFIC through the Panama Canal in 1919 exceeded that of any previous year, 2,396 ships of 7,128,000 net tons, in addition to naval ships displacing 1,000,000 tons, having passed through the waterway. The cargoes of the merchant ships amounted to 7,711,000 tons.

Educational Department

W. E. HOWELL - - - - - Secretary
O. M. JOHN - - - - - Assistant Secretary

GENERAL POLICY FOR SCHOOL EXPANSION

SINCE the writing of a previous article on "Expansion of Our School Facilities" to meet the increasing attendance of students, there has been opportunity for the General Conference Committee to give careful study to what our general policy of expansion should be. There are three principles that have a vital bearing on the means and method of providing for the constantly growing enrolment in our schools of all kinds, especially those in North America. These three principles are the following:

1. To limit the size of our schools so that their influence may be more widely distributed through additional centers.

2. To keep the enrolment within such limits as will make possible the best service to the individual student.

3. To bring educational opportunity as close as possible to the homes of the people, and so avoid sending boys and girls away from the care of their parents at too tender an age.

These principles were studied by the committee in the light of educational experience and of the instruction given us through the spirit of prophecy. As a result, the following statement and recommendations were adopted, and are presented herewith as copied from the minutes:

"The educational secretary presented facts and figures showing that the student capacity of our schools in North America is overtaxed this year, with prospects of greater increase in the near future. Our five senior colleges range in enrolment from 300 to 420 in academic and college grades. Adding to these the elementary grades, the range is from 350 to nearly 600. The foreign seminaries and junior colleges range from 150 to 250 above the elementary grades. The academies range from 75 to 150. In case of the colleges especially, the numbers seem as large as should be gathered into one place if the spiritual tone and educational efficiency for the individual are maintained.

"The secretary then asked counsel as to what policy of expansion should be pursued from now on. Shall we enlarge our college plants, build more college centers, or provide for relief by establishing more secondary schools? The following measures were adopted:

"1. That the colleges progressively turn back ninth-grade and tenth-grade

students, then eleventh-grade and twelfth-grade students, to the secondary schools, thus making room for their capacity to be filled with college students, and at the same time bringing educational opportunity closer to the homes of the people during the tender age of our boys and girls.

"2. That, to care for the surplus of secondary students, we encourage the establishment (a) of more nonboarding junior and senior academies, locally maintained like the elementary schools; (b) of more boarding academies, starting generally with ten grades and growing to twelve, these institutions to be maintained by the local conference.

"3. That, to assure the establishment of these secondary schools on an efficient basis, no nonboarding academy be started without the approval of the union conference committee on recommendation of its educational department, and that no boarding academy be started without the approval of both the union and the General Conference Committee on recommendation of their respective educational departments.

"4. That in the establishment of both types of secondary school, careful attention be given (a) to securing a piece of productive land in a healthful and otherwise suitable environment; (b) to making provision for physical and vocational education on a par with the literary; (c) to securing good counsel on the architecture and economy of the building plan; (d) to seeing that each school is established in harmony with our adopted standards of teaching and equipment.

"5. That in establishing academies in the union conference, they be placed where they will best serve the interests in the local conference, on a permanent basis, rather than in a location designed to favor two or more conferences.

"6. That when the junior colleges approximate a capacity and enrolment of 200 to 250, they begin to turn back ninth-grade and tenth-grade students to the academies.

"7. That when the boarding academies approximate 150 to 200 student capacity and enrolment, they begin to limit their ninth-grade and tenth-grade attendance by turning back students to the nonboarding academies or to new boarding academies."

In casting up the total enrolment of our five senior colleges, at this writing it is found to be 1,860. In one of the colleges the proportion of students in the college grades to those in the academic grades is 2 to 3. In another college the proportion is 4 to 3. I do not have the exact data on them all, but allowing the general average to be one half in the college grades, the progressive policy of turning back academic students to the academies and intermediate schools as outlined above, would result ultimately in creating an additional college capacity of about 900 students in our senior colleges alone. This makes it unnecessary to establish any new senior colleges until this additional student capacity is well-nigh filled.

The junior colleges can make more room for an increased attendance in their college grades by the same progressive policy of turning back ninth-grade and tenth-grade students to the local schools and building up their strength in the four grades that remain.

When the academies reach approximately the size indicated in the recommendations above, it would seem time to consider the establishment of more nonboarding ten-grade schools to relieve them somewhat in the lower grades, or to establish additional boarding academies.

The nonboarding schools of either ten-grade or twelve-grade rank promise to be a considerable factor in taking care of the increasing number of boys and girls that are flocking into our own schools. Where pupils have access to such schools, it greatly relieves financial and other obligations in the giving to them of their academic work, and economizes the teaching force employed, while at the same time protecting the educational standards of instruction and equipment.

Again it is a pleasure to express our gratification for the prospering hand of God in stirring up the hearts of our people to patronize our own schools, and in the increase of interest in our boys and girls themselves in coming. We have a right to look for a still larger increase the coming year than we are enjoying at the present time. Let us continue to work vigorously toward our standing goal: "Every Seventh-day Adventist Boy and Girl in Our Own Schools; Every Student in Our Schools a Worker."

W. E. HOWELL.

Home Missionary Department

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

UNITED IN PRAYER

THE Home Missionary Calendar, which, it is hoped, has now reached every Seventh-day Adventist home, calls attention to certain mission fields, that earnest prayer may be offered for them around the family altar at the close of each Sabbath. We are not unconscious of the fact that in many of our Seventh-day Adventist homes prayer is unceasingly ascending for the success of the work and for divine protection and blessing upon the workers. But there is also a large percentage of our people whose vision is chiefly centered on conditions and activities in the home field. The Home Missionary Department desires to help strengthen the bond of fellowship between the workers in home fields and those in foreign fields.

Believing that if "every member of the church could learn the needs of his brethren and sisters," he could "by so doing . . . pray more intelligently for them" ("Gospel Workers," p. 243, edition of 1901), it is our intention to publish each week a few items gleaned from the latest report from the field mentioned. It will certainly be a source of strength to our missionaries to know that they are being thus remembered, and it will be a blessing to the family circle to unite in the volume of prayer which should ascend from the homes of God's children at the close of the Sabbath hours.

The Anhwei Mission

One of the three mission stations of the present East China Union Mission (formerly in territory of the North China

Union) is the Anhwei Mission, which was established in 1917, with headquarters at Nanking, China. The following workers are connected with this mission: Elder and Mrs. H. J. Doolittle, Brother and Sister Nathan Brewer, and Brother and Sister W. A. Scharffenberg. At the present time there are two well-organized Seventh-day Adventist churches in the mission territory, with a membership of 193, and dotted here and there throughout the great province of Anhwei, are eight mission outstations. Twenty-four native laborers assist in the work. Word from that field, speaking of one of the native workers, by name Dziao Wen Li, states, "He is a good leader, and has been a great help to the work here. We wish we had many more like him."

The Home Missionary department of the Anhwei Mission is most active. Thousands of pages of tracts and pamphlets have been sold and given away, and definite plans are laid to get in touch with every individual who has purchased one of our books or subscribed for our periodicals. Several families have become interested in the message through children who attend the church schools. Recently a week was set aside as campaign week, and during this period every believer spent almost the entire time in missionary work. This was immediately after the Chinese New Year's celebration, when business was at a standstill, and the people had more time to give to the consideration of the truth. The hope is expressed that the "blessing which the brethren and sisters in America have found through engaging in home missionary work may come to the Chinese brethren and sisters as they become better trained to do missionary work."

The following is a recent message from Elder Doolittle:

"While the harvest of souls in the great provincial mission of Anhwei is not so large as we have hoped and prayed for, yet the work of seed sowing has gone unabatingly on. We recall the promise of God concerning his word, 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,' and we have faith that there will be a larger harvest some day. Those whom we see accepting the truth now, encourage us to press on with greater zeal to finish the work.

"The colporteurs are doing good work. A special effort has been made to place thousands of yearly subscriptions for the *Signs* magazines in the homes of the people within the territory of the Anhwei Mission. Surely some honest souls will thus be drawn to Christ. Let us remember to pray for this phase of the work, and especially for the young men who are subjected to all manner of temptations while engaged in scattering the printed page."

C. V. LEACH.

* * *

THE HOME MISSIONARY REPORT

NOTWITHSTANDING the fact that three of our union conferences were not able to get their reports to this office in time to be incorporated in this summary, the report shows that a good gain has been made over the fourth quarter of 1918 in all the nineteen items, with the exception of three, viz., number of tracts given away, number of signers obtained to the

temperance pledge, and number of conversions.

The loss in the number of tracts given away is small; the loss in signers to the temperance pledge is about 50 per cent, and the loss in the number of conversions is 109. Undoubtedly there would have been a gain in these three items, with the exception of the temperance pledge, had all the reports come in on time.

Gains Made

It will be noted that there is a gain of nearly 2,000 per cent in reporting membership; of 30,000 missionary visits, of 400 Bible Readings, and in papers given away of more than 200,000. While this report shows 856,946 papers given away, it does not represent the work done, for 1,500,000 copies of the *Harvest Ingathering Watchman* alone were circulated during this quarter. We would earnestly request our people to be more faithful in reporting missionary work, so that this quarterly report may more accurately represent the work done.

Our Objective

The ultimate object of this home missionary movement is not simply to flood the land with literature, given away through personal visitation or through the mails; it is not simply to pile up a long line of figures telling how many Bible readings were given or missionary visits made in a given time; but the objective is to bring souls to Jesus. The last column in this report is the focus of the other eighteen columns. As the quarters go by, we should see the figures in this last column growing. If 17½ per cent of our membership, under the blessing of God, can bring in 467 new converts, what would 100 per cent do? Why, they would bring in during one quarter more than 2,000 souls. There are great possibilities in this laymen's movement. So great are they that "if every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Testimonies*, Vol. IX, p. 32.

Not to Grow Weary

The great apostle to the Gentiles seemed to foresee the tendency to grow weary in missionary work, for he admonishes us: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9. It is right that we should expect results, and we would undoubtedly see a greater harvest of souls if we expected it, and worked more energetically to that definite end. But if, after working devotedly and untiringly, we do not see the results we expected, we are not to give up. Many times it is only after many months, and even years, of faithful witnessing that we win the soul for whom we have carried a definite burden.

Keep the name on your prayer list, and continue the missionary visits or the missionary literature. Watch for the opportunity to open to your friend the word of God. Remember when you see a Christian that it was probably a personal effort sometime, somewhere, that brought him to a final decision. Let us keep at the task, for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

C. V. LEACH.

Comparative Summary of Home Missionary Work in North America by Unions, for Quarters Ending Dec. 31, 1918, and Dec. 31, 1919

UNIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours Christian Help Work	Articles of Clothing Given Away	No. Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. Conversions
ATLANTIC																				
Dec. 31, 1919	8,855	1,501	4,737	1,991	21,329	4,468	3,282	65,259	139,311	28,707	4,151	9,929	37,345	44,465	2,431	1,753	612	40	\$1,495.80	7
Dec. 31, 1918	8,389	1,372	2,046	715	6,652	1,367	642	20,273	49,254	3,691	1,341	1,299	28,177	6,457	1,547	956	546	6	1,002.68	65
CENTRAL																				
Dec. 31, 1919	(No report received.)																			
Dec. 31, 1918	10,623	1,759	3,085	1,203	6,269	1,568	2,442	5,550	59,963	3,322	2,553	1,205	27,451	12,882	3,735	3,112	1,272	41	1,631.15	38
COLUMBIA																				
Dec. 31, 1919	10,886	3,093	9,419	5,744	13,975	3,445	4,194	124,241	140,771	24,248	15,757	23,882	41,545	14,054	7,807	17,390	8,426	11	3,687.60	115
Dec. 31, 1918	10,203	2,262	4,205	1,450	10,717	2,327	1,573	62,975	85,095	13,228	4,435	4,096	22,111	15,556	3,283	2,604	1,554	224	3,077.78	81
EASTERN CANADIAN																				
Dec. 31, 1919	1,571	198	380	147	1,171	203	56	5,066	13,309	1,701	355	183	3,379	792	364	474	111	97	148.16	24
Dec. 31, 1918	1,480	71	95	33	243	11	20	230	3,150	1,373	23	4	299	587	106	11	93	..	10.42	..
LAKE																				
Dec. 31, 1919	13,753	5,057	8,092	3,310	22,261	5,610	3,415	34,574	200,691	19,150	7,196	5,953	42,246	26,002	8,741	6,606	1,703	65	2,928.22	119
Dec. 31, 1918	13,641	3,556	5,381	2,188	14,591	4,179	1,268	30,957	107,609	6,513	5,281	4,239	37,054	21,007	7,484	6,243	2,792	415	1,079.71	108
NORTHERN																				
Dec. 31, 1919	8,604	2,404	4,143	2,463	7,498	2,447	7,855	21,052	131,487	4,637	4,387	4,211	44,856	12,580	4,455	3,179	846	36	2,108.60	60
Dec. 31, 1918	8,282	1,756	3,459	1,225	5,973	1,776	4,130	6,049	65,981	4,647	1,779	1,478	39,126	10,079	3,726	2,895	730	319	1,397.93	70
NORTH PACIFIC																				
*Dec. 31, 1919	11,323	188	392	128	1,566	396	391	2,719	22,642	236	615	281	5,605	1,671	658	208	83	10	244.60	6
Dec. 31, 1918	10,775	518	1,800	963	4,287	1,055	1,277	8,024	46,319	1,488	1,471	430	11,595	6,410	2,299	503	413	..	1,269.94	8
PACIFIC																				
Dec. 31, 1919	13,777	2,229	4,849	1,893	26,400	5,201	2,585	13,857	145,193	6,982	6,457	1,071	33,140	12,816	4,493	2,613	1,546	208	2,568.74	46
Dec. 31, 1918	13,631	752	2,701	930	8,352	2,928	3,254	11,406	124,135	3,054	2,379	1,371	24,438	77,621	2,724	1,950	1,129	36	1,326.13	119
SOUTHEASTERN																				
Dec. 31, 1919	4,903	1,467	2,444	1,384	10,261	2,927	515	20,922	27,478	10,567	1,481	1,245	7,761	10,025	1,964	31,644	1,519	99	1,254.78	89
Dec. 31, 1918	4,379	1,391	3,618	1,921	10,833	2,715	655	18,191	49,347	5,972	1,758	2,580	10,949	9,608	1,844	3,418	947	156	591.50	44
SOUTHERN																				
Dec. 31, 1919	(No report received.)																			
Dec. 31, 1918	3,463	696	1,118	588	5,009	1,749	396	5,164	30,553	9,833	976	591	7,614	4,778	866	1,116	489	2	490.57	13
SOUTHWESTERN																				
Dec. 31, 1919	(No report received.)																			
Dec. 31, 1918	4,427	486	572	306	2,080	1,089	200	10,035	10,290	1,952	598	227	9,850	2,319	553	694	348	7	169.87	14
WESTERN CANADIAN																				
Dec. 31, 1919	3,187	716	1,228	529	2,818	662	404	3,537	36,064	1,901	778	752	6,354	2,435	499	506	113	102	320.45	1
Dec. 31, 1918	2,798	275	703	371	2,110	862	464	3,435	16,911	1,757	740	717	12,081	1,850	334	318	84	16	102.39	16
Totals, 1919	96,165	16,853	35,684	17,589	107,279	25,359	22,697	290,327	856,946	98,129	41,177	47,507	222,231	124,840	31,412	64,373	14,959	668	\$14,756.95	467
Totals, 1918	93,007	14,894	28,783	11,893	77,116	21,626	16,321	182,289	648,607	56,890	23,334	18,237	230,745	99,154	28,501	23,820	10,401	1,222	12,150.07	576

Reporting membership, 1919, 17½ per cent.
Reporting membership, 1918, 16 per cent.

* Union represented by reports from two conferences only — Southern Idaho and Western Oregon. The total membership of these two conferences is 3,998, of which the total number reporting is 188.

Appointments and Notices

THE PURE FACES OF THE LILIES

The pure faces of the lilies greet us in this resurrection of the year. And they speak to us through the pages of the April Watchman Magazine.

"Consider How They Grow," by Floyd Bralliar.

"The Message of the Lilies," by Eugene C. Rowell.

The beautiful truth never shone more clearly or fully than in this issue. Follow this array:

The Atonement: "If You Surrender, You Win," Meade MacGuire.

Prophecy: "We Have a More Sure Word of Prophecy," Irvin M. Martin.

The Sanctuary: "Behind the Curtain of Space," Tyler E. Bowen.

The Second Advent: "He Shall Reign in Glory," Carlyle B. Haynes.

The Sabbath: "Shall We Keep the Sabbath?" Stemple White.

Titling: "The Things That Are God's," Asa T. Robinson.

The Church's Message: "However, Let Me Run," Alonzo L. Baker.

Religious Liberty: "Take Away All But Liberty," Charles S. Longacre.

State of the Dead: "Spiritualism's Path to Popularity," George B. Thompson.

The Resurrection: "If a Man Die, Shall He Live Again?" Arthur W. Spalding.

The Millennium: "God's Zionist Movement," Varner J. Johns.

Health: "What Does God Have to Do with Disease?" Louis A. Hansen.

Social Fallacies: "The Men Higher Up," George McCready Price and Robert B. Thurber.

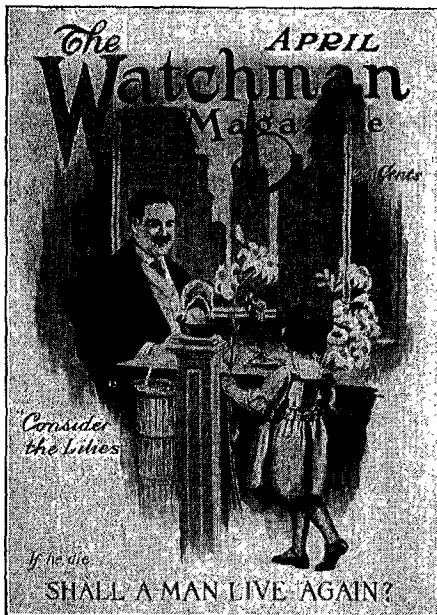
Nor fail to remember that there are great things in —

"Little Talks on Great Matters."

"Nonibala," a story of India, by Mrs. Georgia Burgess.

"Trumpet Blasts."

"Baby Girls and Baby Dogs," a story



about proper values, by Martha Warner.

"The Poets Sing," a page in colors.

"Let Us Repeat."

Superbly illustrated with many full-page cuts and a dominant color scheme of buff and black.

* * *

TRUTH THAT IS NEEDED TODAY

In many localities, and in some of our largest cities, the Spanish influenza and la grippe are raging, and hundreds of people are dying daily as a result.

In combating this dread disease, our sanitariums were remarkably successful last year, using the remedies that have been known to this denomination almost since its beginning. In 1918 we had no book or pub-

lication that would give the people the necessary information as to how to treat this disease, but last summer and fall one was prepared which contains in simple form the necessary instruction concerning this and other essential points of health.

This book is entitled "Epidemics and How to Meet Them."

Everywhere, in this time of sickness, "Epidemics" is meeting with favor.

The American Baptist Publication Society purchased a supply of this book, and recently, when the writer was visiting their large store in Philadelphia, a fine display of the book attracted his attention, in the Most Conspicuous Place in the Show Window.

Brother H. W. Johnson, conference secretary and tract society secretary of the North Wisconsin Conference, writes concerning a recent experience with "Epidemics":

"I have just been out doing a little experimenting with 'Epidemics.' I was away from the office about five hours, and sold forty copies of the book. I tried both the business district and the residence district, and while I sold more per hour in the business district, I sold a larger percentage according to the calls I made at the homes. In fact, it is the mother that has the care of the family in case of sickness, and really she appreciates something like this more than the business man."

Brother Johnson also inclosed a testimonial received by him from one of the leading physicians of Ashland, Wis., in response to a copy of the book that he mailed him:

"I have received the book, 'Epidemics,' and find it contains information that will be valuable to those who read it. The public needs to be educated on health matters, and this little book will serve a useful purpose.

"Very truly yours,

"J. M. Dodd, M. D."

Dr. S. G. Silver, D. D. S., who is a member of this denomination, residing in Jersey City, N. J., has interested himself in the circulation of this valuable little book, and has secured a testimonial from Dr. G. K. Dickinson, one of the leading doctors of Jersey City, which reads as follows:

"The book you sent me, 'Epidemics: How to Meet Them,' was certainly a joy to read. The diction was good; but best of all, the story of the body and how to live was truthfully and understandingly told. It is extremely difficult to inform the public in popular language of the functions of the body. Most of the works written are full of inaccuracies and misstatements. Going over this little book carefully, I find no errors. It is a book which should be read by every man, woman, and child; for it is worth while.

"G. K. Dickinson."

On the trains it is easy to call the attention of fellow travelers to this book, introducing the subject by a word concerning the "flu." Even without a copy, the writer has found it very easy to secure orders to be mailed later.

Help us sell "Epidemics" now when it is urgently needed. The facts contained in this book will give the information necessary to suffering humanity.

J. W. Mace.

* * *

"A MAGAZINE WITH A MESSAGE"

Here is a partial list of the contents of the Signs Magazine for April, and you may judge as to whether the Signs has lived up to its reputation of "A Magazine with a Message."

"There Is No Peace," by Kay M. Adams. A survey of the world's unrest.

"Are We the Supermen of Creation?" by George McCready Price. Comparing our boasted "twentieth century civilization" with God's ideal for mankind.

"Is Man Three in One or One in Three?" by Carlyle B. Haynes. A lucid explanation of the soul, spirit, and body question.

"The Protestant Reformation," by William G. Wirth. Answering G. K. Chesterton's recent indictment that the Reformation is the cause of all our present-day industrial, social and spiritual ills.

"Though They Be Red Like Crimson," by George B. Thompson. Acquainting us with the heinousness of evil, and answering the question, "Is Sin Very Bad?"

"The Spirits of Spiritism," by Raymond D. Brisbin. Confessions on the part of noted Spiritists as to the source of their spiritistic

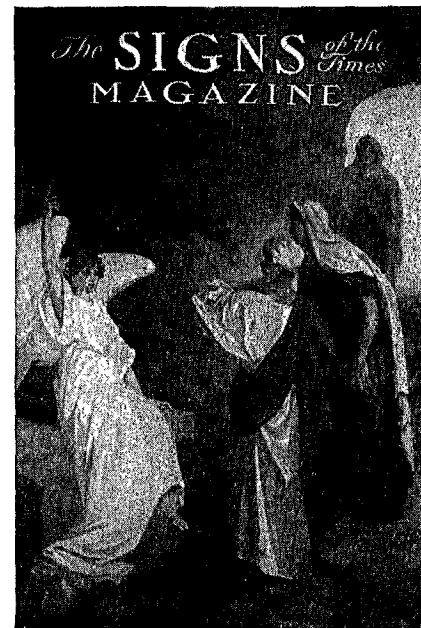
messages, and a logical presentation of the Bible's story of Satan and his helpers as the agents of Spiritism.

"A Lawless World," by Elmer L. Cardey. The scope and the reasons for the well-nigh universal crime wave.

"Get-Well-Easy" and "Get-Well-Quick," by George Thomason, M. D. The patent medicine sirens that are leading thousands farther into the bogs of disease.

"The Missions Movement Is Moving," by E. L. Maxwell. A short story of the missions movement, with Matthew 24:14 as its focal point.

"The Silver Thaw," by Benjamin M.



Grandy. A beautiful description of winter in the Pacific Northwest, with application to Christ, the sin-stain remover.

"Christ Is Risen" (a poem), by Grace Adele Pierce. Especially appropriate for the Easter season.

"The Cross of Christ" (a poem), by Worthie Harris Holden. One of the very best of Mrs. Holden's poems.

The cover of the April Signs Magazine is in brilliant colors, and pictures the answer of the guarding angel at the tomb on the resurrection morn, "Christ Is Risen."

This issue of the magazine contains nothing but message-filled articles of the first quality, and in quantity is quite enough for one month's digestion.

* * *

REQUESTS FOR PRAYER

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

Prayer for the conversion of her daughter and her husband is asked by a Nebraska sister.

"Please pray for the conversion of my husband and the healing of my sister," is the request from a reader in Iowa.

"I earnestly request your prayers for my husband, that he may give his heart to the Lord," writes a friend from Illinois.

Healing from severe heart trouble is desired by a Missouri sister, and she asks us to unite with her in prayer to this end.

An isolated sister in Colorado asks prayer for the conversion of her husband, and for a brother and sister who have known this truth, but have wandered away.

Still another reader in California, a burdened mother, desires prayer for her wayward son, and for her other children who do not know the truth for this time.

Writing from California, a sister asks prayer for the restoration of her hearing, and for the conversion of her husband.

"Please join with me in prayer, that I may be healed of cancer if it be God's will," is the request of an isolated sister who gives no address.

A sister in Oregon asks prayer for the conversion of her husband; and also for her granddaughter, who has taken up Christian Science.

* * *

PUBLICATIONS WANTED

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

Edwin A. Strome, Forestburg, Alberta, Canada. Watchman, Signs, weekly and monthly, Liberty, and Youth's Instructor, also tracts.

Mrs. Amy Reese, 5645 Montgomery St., Tacoma, Wash. Continuous supply of Watchman, Signs, Youth's Instructor, Life and Health, and Our Little Friend.

Celia Beach, 370 Marine Drive West, South Vancouver, B. C. Continuous supply of Watchman, Signs, weekly and monthly, and Youth's Instructor, for missionary work in hospitals.

Mary E. Hinds, R. F. D. No. 4, Lawrenceburg, Tenn. Signs and tracts especially desired, also one copy of "Best Stories from the Best Book," and other denominational literature.

* * *

ADDRESS WANTED

Information concerning the address of Thorp Salin is desired by Stemple White, 679 Holly Ave., St. Paul, Minn.

CHANGE OF ADDRESS

The present address of E. W. Webster is 105 N. Chester Ave., Pasadena, Calif.

OBITUARIES

Calkins.—Ruth L. Hague was born in Mower County, Minnesota, Oct. 23, 1880. March 11, 1895, she was united in marriage to John L. Calkins. For the last fifteen years of her life Sister Calkins was a believer in the doctrines held by Seventh-day Adventists, and she fell asleep at Ione, Oreg., Dec. 30, 1919, hoping for a part in the first resurrection. Her husband and eight children survive. Louis K. Dickson.

Knutson.—Halvor Knutson was born in Norway, June 21, 1861. He came to America when a young man, and was married in 1889. The light of the third angel's message came to him in 1895, and he gladly walked in it until the end of his life. He fell asleep at the Alberta Sanitarium, Jan. 22, 1920. His wife and four daughters mourn, but without hope, for we believe that our brother sleeps in Jesus. J. K. Fish.

Oviatt.—Ann Eliza Oviatt was born in Almond, N. Y., March 20, 1832. She was twice widowed, her first husband being Charles R. Hurd, who died in the Civil War, and the second Daniel Oviatt, who died twenty-five years ago. Sister Oviatt accepted present truth through reading our literature, while residing in Minnesota, and for fifty-nine years remained a faithful, consistent member of the Seventh-day Adventist Church. She died Jan. 29, 1920. Three sons and an adopted daughter survive. R. B. Clapp.

ELDER E. L. SANFORD

Edward Leroy Sanford was born near Owosso, Mich., Feb. 5, 1850. When a mere boy he enlisted in the service of his country, serving the last year of the Civil War. While engaged in railway employment at Saginaw, Mich., he accepted present truth, and giving up his position, threw himself heart and soul into the work of the message. In 1888 he entered the direct service of the gospel, first serving as a district director, and in 1894 going as a missionary to the Gold Coast of Africa, called "the white man's grave." Failing in health after some service there, he returned under medical orders, and for some time was in a precarious condition as the result of his stay in the foreign field. About 1902 he was ordained to the gospel ministry, and then for about ten years labored in the Southland. After the death of his first wife he returned North to his home conference, and labored for two years in the city of Detroit, from which place he moved to the Maine conference, serving there about two years. Returning to Detroit, he spent another two years in that city, in the interests of the cause he loved so well.

In the early part of 1919 he moved to Reese, Mich., from which place he was called to rest. On January 6 he suffered a paralytic stroke, which was followed by another on the 15th, and he passed away on the 16th. He sleeps in Jesus. By all those who knew Brother Sanford a distinct loss is felt. His quiet manners, his sweet spirit, his willingness to do whatever he could, and his unbounded confidence in the message endeared him to all his associates, and assure us that, if faithful, we shall meet him in the soon-coming kingdom. He leaves to mourn their loss his wife, a married daughter, and a large circle of friends.

W. A. Westworth.

M. S. BURNHAM

Moses Sawyer Burnham was born in Hanover, N. H., Jan. 17, 1827. Before the Civil War he was married to E. Jane Smith, and some years later moved from Missouri to Michigan, where he heard and accepted the third angel's message. He was ordained to the gospel ministry in the sixties, and worked faithfully and efficiently for the furtherance of the cause he loved. Even in his later years, when too feeble for active work, he took great comfort in distributing literature, and in studying and praying with people whom he met. He was a faithful and beloved member of the Otsego (Mich.) church. He fell asleep Jan. 8, 1920, aged ninety-three years. S. B. Horton.

Fairman.—Elizabeth Jane Fairman was born in Springfield, Ill., in 1840. At the age of twenty she was married to Theodore W. Fairman, and a few months later crossed the plains to California. In 1874 she heard and accepted the third angel's message under the preaching of Elder J. N. Loughborough, and became a charter member of the Chico (Calif.) church. Her death occurred Jan. 26, 1920. Two daughters and one son mourn. Our sister fell asleep trusting that she would have a part in the first resurrection. A. O. Burrill.

Osborn.—Sarah Frances Lee was born in Mississippi, Jan. 7, 1854. She was married to J. S. Osborn in 1874. Fifteen years ago she united with the Seventh-day Adventist Church, and remained a faithful member until her death, which occurred at Schaberg, Ark., Jan. 21, 1920. Her husband and eleven children survive. N. R. Hickman.

French.—Mary Elizabeth Beach was born Sept. 27, 1826. She was married to Hiram French, and to them were born six children. Sister French began the observance of the seventh-day Sabbath July 4, 1876, and remained faithful to the third angel's message until the end of her life. Her death occurred Jan. 5, 1920. Five of her six children survive. W. W. Miller.

Hudson.—Frank K. Hudson was born at Hecla, Mont., Jan. 15, 1889, and died at Butte, Mont., Jan. 15, 1920. Before death claimed him, he made his peace with God. He is survived by his parents, two brothers, and one sister. C. F. Cole.

Collett.—Flora Alice Collett was born in Colorado, Jan. 29, 1865, and died in Portland, Oreg., Jan. 7, 1920. There are left to mourn their loss a beloved husband, one son, and five daughters. Louis K. Dickson.

Stillman.—Eugene Daniel Stillman was born May 9, 1861, and died at his home in Elkhart, Kans., Jan. 14, 1920. He was a firm believer in the truth for this time, and sleeps in hope of a part in the first resurrection. Mrs. Mattie L. Stillman.

Avery.—Eleanor Olive Avery was born at Sheridan, Ill., Feb. 2, 1918, and died at Adelpian Academy, Holly, Mich., Feb. 4, 1920. The sorrowing parents, Prof. and Mrs. W. L. Avery, are comforted by the hope of a soon-coming Saviour. R. U. Garrett.

Pride.—Jeremiah Pride died in Sawyer, Kans., Feb. 8, 1920, aged seventy years. Two sons and two daughters laid him to rest, with the hope that when Jesus returns to earth to claim his own, their father will be one of those who will meet him. A. B. Campbell.

Pulis.—Died at the home of her daughter in Honesdale, Pa., Jan. 20, 1920, Huldah A. Pulis, in her eighty-eighth year. She was a member of the Seventh-day Adventist church of Newburgh, N. Y. Three daughters and two brothers mourn, but they sorrow in hope. H. A. Weaver.

Burr.—William Burr was born in Columbia, Tenn., Feb. 2, 1879, and died in Detroit, Mich., Feb. 4, 1920. About seven years ago he accepted present truth in St. Louis, Mo., and remained faithful to the third angel's message until the end of his life. His wife, one son, two daughters, and one sister mourn, but they sorrow in hope. T. B. Buckner.

Serns.—Ada Juanita Serns was born in Cambridge, Wis., July 24, 1904, and died at the Hinsdale Sanitarium, Hinsdale, Ill., Jan. 13, 1920. The last few weeks of her life brought to Ada a rich Christian experience, and she fell asleep hoping for a home in the earth made new. Her parents, one brother, and three sisters mourn. C. A. Russell.

Mogle.—William T. Mogle was born in Ohio, June 15, 1886. He accepted the third angel's message in San Diego, Calif., about thirty-five years ago, and remained a faithful member of the Seventh-day Adventist Church until called to lay down life's burdens. He fell asleep at Long Beach, Calif., Feb. 4, 1920. His wife and one son and one daughter mourn. G. W. Reaser.

Perkham.—Stephen Perkham fell asleep in Jesus at his home in Westerly, R. I., Jan. 30, 1920, aged 72 years and 6 months. In 1895 he accepted the third angel's message and united with the Seventh-day Adventist Church, remaining a faithful member until his death. The deceased was held in high esteem by all who knew him. He is survived by his wife, one son, and two daughters. They sorrow in hope of a soon-coming Saviour. W. R. Uchtman.

Learned.—Mrs. Emma L. Cochran Learned was born in Unity, N. H., Jan. 19, 1852. Her parents were members of the first Seventh-day Adventist Church—in Washington, N. H.—before she was born, and she was reared in a knowledge of the three-fold message. Sister Learned was a devoted Seventh-day Adventist, holding a responsible office in the Glendale (Calif.) church for about fifteen years. Her death occurred at Glendale, Calif., Feb. 4, 1920. She is survived by her husband and two daughters. G. W. Reaser.

Lyman.—Mrs. Elmyra R. Lyman, of Martinton, Ill., was born near Covington, Ind., in the autumn of 1844, and died Jan. 1, 1920, at the home of her daughter in Chicago, Ill., where she was visiting. She came to Illinois with her parents when a child, and with them endured all the privations of the early pioneers. She was married to Andrew J. Lyman Dec. 19, 1861. Her husband and one son preceded her in death. She accepted the third angel's message through the labors of Elder D. T. Bourdeau, and was among the first to unite with the Pittwood (Ill.) Seventh-day Adventist church, which was organized in the spring of 1879. For forty-one years she remained a faithful member of this organization. She was a woman of rare intelligence and strong character, faithful and loyal to her family, her church, and her friends. Seven children are left to mourn her death, but they sorrow in hope of a resurrection morning soon to dawn. Mrs. Mary Burkitt.



WASHINGTON, D. C., MARCH 4, 1920

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A JAPANESE mother came to a mission school in Japan bringing her two daughters. She wished them to be entered as pupils. The principal asked the usual questions and received the usual replies until she came to the query, "What do you expect us to do for your girls?" To this the woman answered: "I live in this city, and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls." It was her way of saying that she recognized that the teaching in that Christian school had an effect on the hearts of the pupils that worked its way to the surface through their countenances.

* *

OUTLINE BIBLE STUDIES

ARE you following the outline Bible studies we are now running in the REVIEW? The study this week is on the book of Exodus. Although somewhat long, this study will be found very helpful to a better understanding of this interesting book. These studies will be furnished every two weeks. We would suggest to our readers that it would be an excellent thing if they would read these portions of the Scripture with the diagram before them. This will give them a clear, connected outline of the book under consideration. It is most helpful to be able in one's mind to run through the various books of the Bible, reviewing in logical order the historical setting and the various topics presented. Most of our study as a denomination has been on topical subjects. We need to give more attention to the study of the Bible by books and from its historical setting.

* *

IT IS COMING IN

BELIEVERS in North America were asked by the recent European Council to provide \$10,000 for special post-war relief for the believers in Europe. Because winter with its hardships, was coming on, arrangements were made for our offices in the needy regions to begin giving out this relief without waiting, and it was believed that this \$10,000 and more would quickly flow in. And it is coming fast. Our people in the needy regions are

not asking for help generally. But Europe is fairly staggering under the blow dealt by the war, and there is much need for relief in special cases.

The division of the \$10,000 expected gives but little to any one field. The new Czecho-Slovakian Union Conference, for instance, was allotted \$500. We have about a thousand believers there. Poland, of whose destitution the newspapers tell, gets \$500 for about a like number of believers, we should say. The Rumanian Union, with 1,500 believers, was allotted \$700. With food, clothing, everything going up to impossible prices, and money going down to unthinkable values, one can understand the pressure of need in many Seventh-day Adventist homes, especially where the destruction of war swept to and fro, sometimes taking everything the brethren had. They are a hardy folk over there, accustomed to bearing ills uncomplainingly, and those who are suffering do not ask for help, but many need it sorely. A hundred thousand believers in North America are asked to make up a \$10,000 relief fund for our brethren and sisters who need help in Europe and the Near East. An overflow will be a blessing. The \$10,000 represents a low estimate of a great need on the part of brethren and sisters in Europe, and a great opportunity on our part to stretch out the helping hand.

W. A. S.

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DONATIONS TO THE EUROPEAN RELIEF FUND

Previously reported	\$2,779.18
J. W. Kendall	1.00
C. D. Miller	2.00
W. S. Mekeley	2.00
Ray Hamilton	.25
R. H. Pierson	2.00
C. F. Secrist	1.00
W. A. Holton	.50
Mildred Lucas	.50
Gerald Hopk	3.00
C. Schaffter	10.00
C. C. Hohweiler	5.00
Anna Hohweiler	3.00
George Eichman	2.00
Karl Hison	3.50
Fred F. Schaeffer	5.00
C. C. Maus	2.00
John Rinner	1.00
A. M. Benbrook	2.00
D. Helmer	10.00
E. M. Walff	10.00
Henry Meier	.25
Joseph Turea	2.00
Adams and Shobe	5.00
L. L. Stone	2.00
W. H. Mohr	1.00
H. R. Kent	5.00
F. W. Pollock	1.00
John Young	2.00
A. C. Davis	1.00
Fred Bratte	1.50
Cash	23.10
Emer Reicherd	1.00
Frederick Friak	10.00
Jacob Weist	15.00
Amelia Reichert	3.00
Elizabeth Wust	3.00
Gustave Gensler	5.00
Emil Gensler	1.00
Amelia Moser	5.00
Pauline Gensler	1.00
Alfina Gensler	.40
Edward Reicherd	1.00
William Reicherd	1.00
Christine Reicherd	1.00
Sophia Reicherd	1.00
Albert Weist	1.00
Martha Reichert	1.00
John Reichert	15.00
Otto Wiest	1.00
John Gensler	1.00
Rosina Gemar	2.00
Ruth Reichert	1.00
Leo Reichert	1.00
Henry Reichert	3.00
Julia Gemar	5.00
Henry Gemar	100.00
Bison (Kans.) church	202.75
Sophia Braitsch	5.00
Mrs. A. G. Truesdell	5.00
Mr. and Mrs. Korn	10.00
Conrad Wagner	10.00
Mr. and Mrs. J. N. Brant	10.00
Dinuba (Cal.) church	398.75
Gottlieb Krauzler	30.00
John Jocoler	25.00
John Eichelburg	15.00
John Ott	10.00
Henry Renschler	10.00
John Jocoler, Jr.	10.00
John Strudel	10.00
Gottlieb Krauzler	6.00
Mary Krauzler	5.00
Chr. Myler	5.00
Arthur Zumbaum	5.00
Edwin Renschler	5.00
Jacob Binder	5.00
David and Martha Renschler	5.00
Benhath Kraugler	4.00
Jacob Duffott	2.00
Willhelm Kraugler	1.00
Chr. Zumbaum	1.00
Mrs. Edna Day	.50
Fred Link	10.00
Carl Rauh	10.00
Fred Steinfelt	5.00
Christ Stabel	2.00
George Kraft	3.00
D. H. Oberholtzer and family	10.00
T. M. Howard and wife	10.00
William Wolf	5.00
A. D. Perkins	2.00
Z. S. Arey	10.00
Dr. and Mrs. A. P. Palmquist	10.00
A. B. Roth	10.00
John Beck	5.00
Fred Frautman	2.00
Amelia James	10.00
Mr. and Mrs. John Soth	100.00
F. Tomanka	10.00
Charlie Tomanka	3.00
Louie Tomanka	2.00
Fred Meier	15.00
Casper Tantfest	10.00
Emily Tomanka	5.00
F. F. Meier	5.00
Marie Meier	5.00
John Heinze	10.00
Frank Tomanka, Jr.	3.00
Lizzie Bernhart	2.00
Cordelia H. Lingo	75.00
Norwich (N. Y.) church	23.75
Franklin A. Sammlson	10.00
Mr. and Mrs. E. D. Scoles	5.00
Albert Weeks	5.00
Mrs. Flora H. Williams	15.00
Dr. and Mrs. W. B. Holden	25.00
Mrs. Louis Zueger	5.00
Martin Scheideinan and others	20.00
J. J. Wagner	10.00
Mrs. Helena Goertzen	10.00
Mr. and Mrs. C. Danielsen	10.00
Fred C. Hughes	5.00
Mr. and Mrs. O. Giddings	10.00
W. F. Mayers	10.00
Anns C. Anderson	10.00
Mrs. Cora Olson	25.00
A Sister	50.00
Frederick Bohner	25.00
C. L. Lawrence, M. D.	500.00
W. S. Boone	102.90
Mrs. Lizzie Wallace	1.00
Mrs. R. Ferguson	2.00
Mrs. E. D. Miller	10.00
Ed. C. Christiansen	5.00
Mrs. Vashti A. Edger	5.00
Rena Hartman	5.00
Mrs. Osborn	1.00
Mrs. M. D. Sperra	4.00
B. F. Harrison and family	5.00
John Stanford	3.00
W. H. Sauder	1.00
C. D. Sauder	1.00
Jesse Sauder	.50
Ravenna (Ohio) church	5.50
Miss T. Mohr	5.00
J. H. Behrens	25.00
Mrs. Phoebe Sponsler	10.00
East Liverpool (Ohio) church	4.00
Canton (Ohio) church	3.63
Etta Ross	2.00
Mary Z. Lozier	5.00
Mrs. Edna Hall	1.00
John McHenry	10.00
Atlantic Union—remitted	110.07
Central Union—remitted	298.25
Columbia Union—remitted	90.00
Eastern Canadian Union—remitted	50.00
Lake Union—remitted	264.46
Northern Union—remitted	51.07
North Pacific Union—remitted	122.65
Pacific Union—remitted	344.28
Southeastern Union—remitted	10.00
Southwestern Union—remitted	5.00
Western Canadian Union—remitted	56.00
Total to date	\$6,606.24
February 28, 1920.	