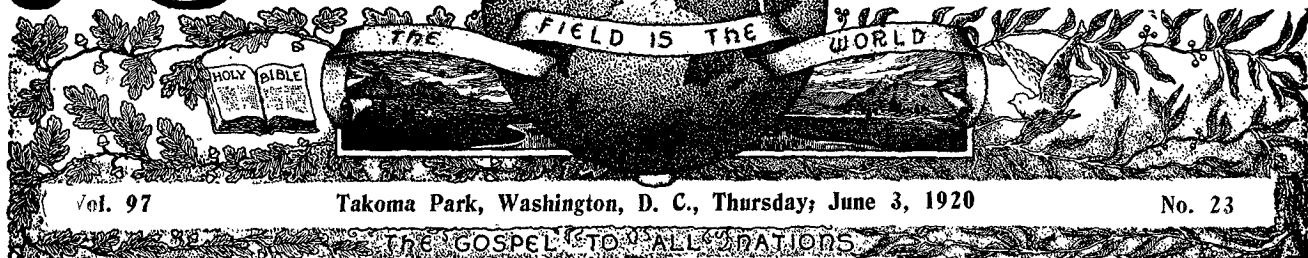


# The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, June 3, 1920

No. 23

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

ST. ROMAN

GRACE

THE GOSPEL TO ALL NATIONS

Whatever sorrows or afflictions may beset our path or cloud our sky, above, beyond, and triumphant over them all we may "rejoice in hope of the glory of God." This is the end. The transient sorrows shall then be done, and the enduring gladness shall begin. The ages of curse and grief and groaning shall pass by, and the ages of blessing, gladness, and glorious liberty shall stretch wide their golden gates. Joy that has been a rill here shall be a river there; peace that has been a river here shall be an ocean there; and glory that has dimly burned about the sacred mercy seat, shall fill this renovated globe as the waters cover the sea. Even here God our Maker giveth us "songs in the night;" but our voices are sometimes choked with grief and our hearts are sad with many a woe. But though weeping may endure for a night, joy cometh in the morning. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—H. L. Hastings.

# The Interchurch World Movement

THIS is an age of societies and associations, of unions and federations. One of the latest in the religious world is that of the Interchurch World Movement. This movement has before it such a program of world-wide achievement that it is commanding universal attention. It hopes to work a revolution not alone in the great religious world, but in the social, economic, and political lives of the people as well.

The following account of the origin of the movement is given by Dr. John R. Mott, chairman of its executive committee:

"Nearly every prominent missionary society, and some of the smaller (but fruitful) missionary societies, of these two countries [Canada and the United States], were represented. They spent a memorable day together. . . . The conviction deepened in the minds of all who were present that the time had come for the workers of our various Christian communions to draw more closely together for investigation, for interpretation, and then, so far as possible, for common action.

"Therefore a committee was appointed, at first a committee of fifteen. Before the day came to an end, some of the speakers present said: 'If the reasons which have convinced those of us in this room as to the desirability of the Protes-

tant foreign missionary forces' drawing together are true, would not those same reasons apply to having associated with us the leaders of the home missionary activities of the churches?' and they were unable to escape from the conclusion, which was irresistible, that there would be added advantages in such a larger synthesis or union.

"The committee was enlarged to twenty, making it representative of foreign and home missionary interests. In their deliberations they came to the conclusion that they could not stop there; that the educational boards of our churches might well be included. And as the discussion continued in the subsequent weeks, the horizon widened, and the scope of the plan was extended to include nearly every one of the agencies, denominational and even undenominational and interdenominational, of our North American Protestant Christianity."

Following the organization of the movement, steps were taken for a survey of the world; that is, for a study of the home and foreign fields by committees particularly chosen for this work, who would tabulate their findings and present in definite figures the concrete needs of the church and the work of evangelizing the world both at home and abroad. Some of these surveys furnish most valuable data, showing much earnest work. The accompanying chart, which

we copy from the *Missionary Review of the World*, is only one of many similar diagrams showing the result of the painstaking efforts put forth by these survey committees.

The proposed budget for the next five years calls for an expenditure of more than one billion dollars. It is proposed that this amount shall be divided as follows:

Foreign missions	\$440,068,661
Home missions	332,273,016
American education	367,782,197
Amer. relig. education	13,132,000
Hospitals	106,846,326
Ministerial relief and sup.	60,175,326

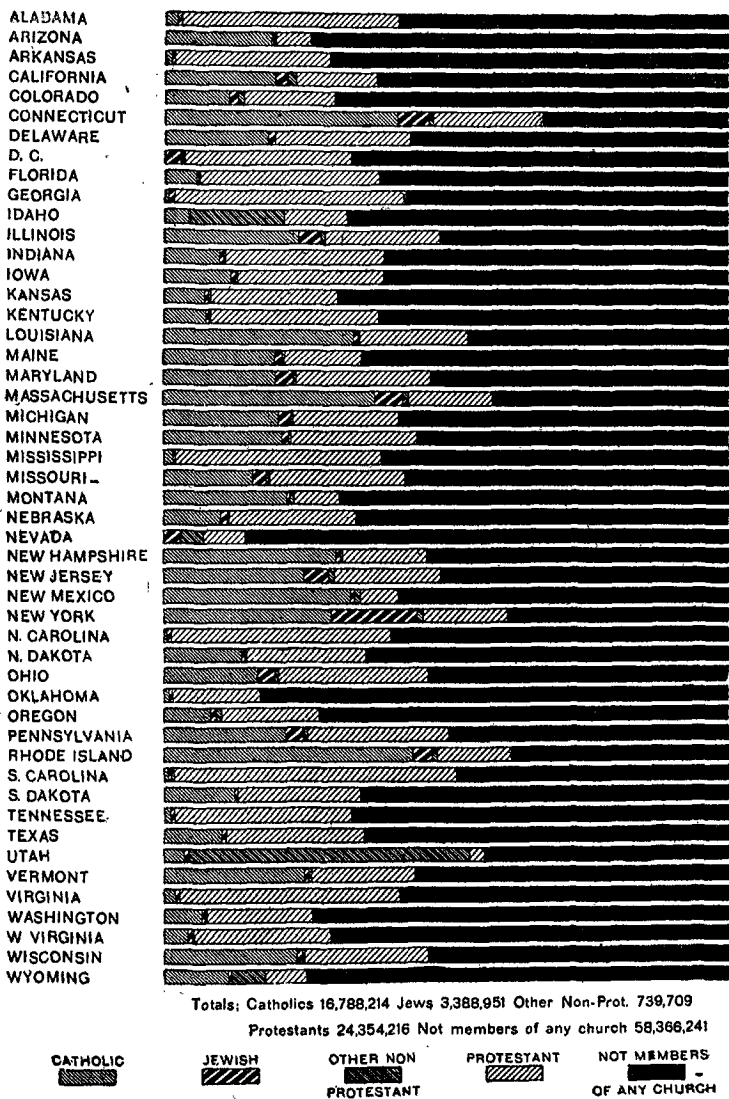
Total for five-year period \$1,320,214,551

The work of this movement has aroused much discussion in the religious world. The leading evangelical denominations have given it their hearty support. Others have refused co-operation on the ground that the churches could accomplish more in following their individual programs than by such colossal efforts at co-ordination. Some leading religious journals, as for instance the *Sunday School Times*, dissent most emphatically from the program outlined, believing that the movement is contrary to the spirit of gospel order and liberty.

It is believed by many that the ultimate results will show that the movement tends to extravagance rather than economy in church effort; that it will make strongly for church union and federation to the disparage-

(Continued on page 11)

## WHERE 58 MILLIONS UNCHURCHED PROTESTANT AMERICANS RESIDE



# The Advent Review And Sabbath Herald

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

VOL. '97

TAKOMA PARK, WASHINGTON, D. C., JUNE 3, 1920

No. 23

## The Teaching Method of the New Theology

IN the book, "The Crisis in Church and College," in which Rev. G. W. McPherson unmasks the infidelity which is masquerading in the seminaries, colleges, and universities of the land, under the garb of "New Theology," or "Modernism," we are told that "Modernists view the Bible very much as a kind of receptacle of documents, like the patent office, wherein is recorded the gradual evolution of man's inventions." "Seemingly their business is that of manufacturing doubt as to the inspiration and divine authority of the Bible."

Besides the subtle and covert insinuations of doubt found in the textbooks, the method of teaching employed by some of the professors, who themselves do not believe the Bible, is calculated to engender doubt. Mr. McPherson says:

"The New Testament and the Old are God's great heart-throb expressed through men, giving them a great experience; consequently, experience is the key to its meaning.

"This, however, the New Theology critic does not understand. He comes to the Bible with his cold scientific theories, and his critical faculties all on edge, and studies it before his class very much as a surgeon performs an operation, as if he were looking for some sore or diseased part or ailment of some kind.

"As a teacher of Modernism recently said to his students in the writer's presence: 'As we approach the study of this Book of revelation, we are not supposed to take anything for granted. We must not even assume that this Book belongs to the Sacred Canon.' It looked very much as if the Bible were put on trial for its life, like a prisoner in court. But the Bible is not on trial, it is the New Theology critic who is on trial. The schools cannot finally judge the Bible; by the Bible we must judge the schools. The New Theology does not give the Bible a real chance in the classroom to answer back and defend itself."—*The Crisis in Church and College*, p. 202.

Is it any wonder that the faith of students who sit under such teaching, and daily breathe this atmosphere of doubt and skepticism, is weakened in the authenticity of the Holy Scriptures? The writer does not believe, personally, that our young people need any "finishing touches" in these schools of polished doubt in order to be qualified to carry God's closing message to the world.

Stirred by what he calls "the smut of a false education" which has made its way into the institutions of the land, Mr. McPherson makes this stirring appeal:

"We need real Protestants today, men of the Luther, Cromwell, Knox, Bunyan, Roger Williams, Wesley type,—the splendid old type who lifted the world to a higher plane of Christian civilization, who stopped at no sacrifice to give us an open Bible, a living, personal, saving Christ, and religious liberty. If all this untold treasure were worthy of the sacrifice of the noblest of ages past, surely its preservation is worthy of heroic action on the part of their children. We are justified in making our appeal to young America, to

the children of the heroes whose dust is sleeping on the hill-sides and in the valleys, to arise like true sons of noble sires, and drive from our schools of learning, our churches, libraries, and literature, the national and international menace of an apostate religion. The call is being heard today. Shall strong, brave words be spoken and noble deeds be performed? Shall Protestant America, in the name of the great Master of men, pull down and cast out this intruder? Shall this subtle enemy of the true faith, who would destroy our Bible, our churches, our happiness, our civilization, who has blighted our world, and whom America, with our brave Allies, have defeated politically on the blood-soaked battlefields of Europe, —shall this enemy, in the respectable guise of a false education and religion, be permitted to defeat us at home?"—*Id.*, p. 62.

As I read these ringing words, I thought of the great opportunity we have as a people to exalt in our preaching, in our churches, in our academies and colleges, the Bible to its rightful place as the inspired and infallible Book of God. Here is a field we can occupy almost free from competition. Are we filling it as we should? Luther was known by some as "Doctor Biblicus." Ought we not to be known in all the world as the people of the Book?

G. B. T.

\* \* \*

## "Revision of the Discipline"

THE Washington *Herald* of April 15 remarks:

"Votes of some of the leading conferences of the Methodist Episcopal Church this spring indicate that when the general conference of that denomination meets in Des Moines the issue of revision of the 'discipline' long demanded by liberals will become acute."

The same paper says further:

"As it is now, the law calls for action by the church's authorities against members who dance, play cards, and indulge in other forms of amusement and recreation that are not intrinsically bad. The argument of the liberals is twofold. They deny the necessity of any such condemnation. They say, moreover, that if necessary then the discipline should be enforced."

This question of amending the discipline, or, as some would say, liberalizing the rules of the church, has been discussed more or less among Methodists for a good many years. It was a live question at the Methodist Episcopal General Conference held in Chicago a score of years ago, and has come up in some form or other quadrennially ever since. It was stated by one of the leading Methodist papers as much as twenty-eight years ago that to enforce the discipline would cut the membership of the church in half and bankrupt their mission treasury. Practically the same thing is said now. It remains to be seen how the case will be handled,—whether the form will be retained without the substance, or whether the discipline will be liberalized for the sake of numbers and mission funds. The situation itself is a sad commentary upon the times in which we are living. And the saddest thing about it is

that the great Methodist Church is no worse in this respect than many other churches. Probably none of them is able to maintain so high a standard of Christian living as was maintained half or three quarters of a century ago.

C. P. B.

\* \* \*

## Content

ONE of the things most needed just now is a spirit of content. Like a foul miasma the spirit of discontent seems to have tainted the very air in almost every part of the world. And dire are the results produced both in the life of nations and in the heart of the individual.

Discontent seems natural to the human heart. We are all more or less like the cow or the mule, that insists on reaching through or over the fence to eat the grass in the adjoining field, though that in his own is perfectly good. To us, too, our neighbor's grass seems better than our own.

Did you ever feel that you had just about the worst job and the hardest boss of any one you knew? If you only had the chance of John or Susie, or the opportunities of Mr. Jones or Mrs. Smith, how much better it would be! The fact is, however, that you really would not want to change places absolutely with any one you know; for either you would not like to have his disposition, or you couldn't live with his folks, or there is some other reason why you would not be willing to live his life if you really knew what it was.

Why, then, should we not be content? As Christians it is our duty to be contented, for by manifesting discontent we really deny faith in that blessed promise that all things work together for good to them that love God.

But content is not a thing gained by merely wishing for it; it is a lesson which must be learned. We must by the grace of God get to the place where we can say with the apostle Paul, "I have learned in whatsoever state I am, therewith to be content;" for it was discontent that led Satan to covet a position God had given to another, and thereby brought sin into the universe. And sin will never be banished from the world so long as human hearts harbor the foul spirit that brought evil into the perfect harmony of heaven.

Shall we not here and now, under God's blessing, seek to win that spirit of content which is the very heart and core of the happiness of heaven? This, if it could be achieved in the hearts of all, would solve the vexing problems of political and industrial unrest which are now troubling the world. But though this be impossible in the world as a whole, it is possible in your heart and mine. Shall we have it so?

L. L. C.

\* \* \*

## "After Many Days"

AN evidence of the faithfulness and constancy of purpose which many times actuates the people of God in their efforts to discharge their duty in sending this message to the world, is found in a letter that has just come to the desk of the treasurer of the General Conference. This letter contained a draft for \$50, and was written by a brother evidently well along in years, as is indicated by his handwriting. In this he states:

"I am inclosing a draft for \$50 that I promised to pay in 1868, but things changed and I was brought into trying

circumstances so that it seemed I couldn't do it, as I lost all I had. But I never gave up hope but that some way would come for me to fulfil my pledge to God. So today I am trying to do it, and to remove every stumblingblock that lies in the way of my standing clear before my God, so that I may walk with him in peace and be ready to meet him with joy at his coming. May I not have your prayers to help me to be an overcomer with you? I am trusting in God's promises that he will give us strength to gain the victory over our sins when by faith we lay hold of that arm that is strong.

"Your brother in hope of the near coming of our blessed Lord, when all will be under his control, and instead of this awful strife and bloodshed and commotion, there will be peace and joy."

Although more than half a century had passed since the brother made his pledge to the Lord, yet, notwithstanding trying and difficult circumstances through which he had been called to pass, he evidently never forgot the vow he had made, and at the first opportunity he redeemed this by paying into the treasury the sum involved. The Lord will honor such fidelity and bless him in his affairs. In this day of stress, when the world is calling so loudly for light, we should all be actuated by the same spirit that possessed this good brother in endeavoring to do everything we can to advance the interests of God's work.

The records in the General Conference show that there are many pledges, made at the General Conference session held in San Francisco, that remain unpaid. If the brethren could send these sums on to us now, it would be a great help in caring for our enlarged and growing work.

W. T. KNOX, *Treasurer.*

\* \* \*

### EXAMPLE

We scatter seeds with careless hand,  
And dream we ne'er shall see them more;  
But for a thousand years  
Their fruit appears  
In weeds that mar the land,  
Or healthful store.

The deeds we do, the words we say —  
Into still air they seem to fleet,  
We count them ever past;  
But they shall last —  
In the dread judgment they  
And we shall meet.

— John Keble.

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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# The Light of the World

MRS. ELLEN G. WHITE

"I AM the light of the world." The feast of tabernacles had just passed when our Saviour uttered these words in the temple at Jerusalem. Around the court were the golden lamps whose brilliant light had illuminated the city. Pointing to these, and beyond them to the glorious sun just risen in full-orbed splendor above the Mount of Olives, he declares himself to be the light of men.

Jesus sought to make every object around him the medium of divine truth. As the day previous he had likened the Spirit's power to the refreshing, life-giving water, so now he compared himself to the all-pervading light, the source of life and gladness to nature and to man. The only light that can illuminate the darkness of a world lying in sin must come from Christ, and this light is granted to all who will receive it. "For," said the Great Teacher, "he that followeth me shall not walk in darkness, but shall have the light of life."

Those who receive the divine radiance are in turn to become light bearers to the world. Thus our Saviour taught his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that can make us Christians. It is the indwelling of Christ in the soul, the development of his spirit in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine model.

"Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the very principle of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of his presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams.

The world lies in darkness. There are all around us souls going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. God's word declares that the children of this world are wiser in their day and generation than the children of light. The zeal and steadfastness of the lighthouse keeper, in his efforts to save men from temporal destruction, put to shame the faith and devotion of many a professed Christian.

"The watchman at Calais lighthouse was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him,

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?"

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. "Why, sir," he continued, and pointed to the ocean, 'yonder, where nothing can

be seen, there are ships going by to every port in the world. If, tonight, one of my burners were out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,—a letter saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!'

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the Calais lighthouse—the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?"

Think of this, professed Christians! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul. What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day, indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!"

You may never know the result of your influence from day to day, but be sure that it is exerted for either good or evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians; but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on.

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.



We are dealing with stern realities. Our life record will be what we make it. What are we now doing with our God-given abilities and privileges? Are we making the very most of the blessings that are granted us here? Are we abiding in Christ, and is he in us? Is our light, kindled at the divine altar, shining out as a guide to tempest-tossed souls upon

the sea of life?

"Let the lower lights be burning!

Send a gleam across the wave!

Some poor fainting, struggling seaman  
You may rescue, you may save."

—Reprinted from the *Review and Herald of Jan.*  
24, 1882.

## Spiritual Gifts

ASA T. ROBINSON

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

God wants his children to know how rich they are in spiritual gifts and blessings. Such knowledge is all-important. Such knowledge concerning the things of this world may mean all the difference there is between living in poverty and living in wealth and luxury. A man is rich in the things of this world, not necessarily in proportion to what may belong to him, but in proportion to what he knows is his and what he makes use of as belonging to him.

The writer is acquainted with a family including a large number of children who grew to manhood and womanhood in poverty. When the aged parents, after a long life of toil and hardship, were about to go into the grave, diamonds were discovered on their farm, and it was sold for a large sum of money, making the family suddenly rich. For more than a quarter of a century, that farm has been the richest diamond mine in the world. Now what kept that family in poverty all those long years, while treading every day upon a mine of untold riches? Just one thing. They did not know it was there. They did not know they were the possessors of such wealth, and therefore it was of no benefit to them until such knowledge came to them.

Knowledge concerning spiritual things makes all the difference there is between the Spirit-filled life of the few and the dead formalism of the many professed Christians. God wants every Christian to know, and to enter upon his spiritual inheritance.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12.

At the ascension of our blessed Lord, his church was enriched with a new endowment of spiritual gifts.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Eph. 4:8.

The bestowal of these gifts was for the accomplishment of a definite work in the church.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13.

These gifts, therefore, by divine right belong to the Christian church until the church attains to perfection in Christ Jesus. Such a measure of perfection has not yet been reached by the church, but must be attained before the second coming of Christ. When he comes, he will find such a church ready to meet him.

"Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself

a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

Since these gifts were placed in the church to make the church perfect, and since the remnant church, the church that will be prepared to welcome her returning Lord, is to attain to perfection, we are therefore to look for the exercise of all these gifts in that church.

"Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:6-8.

The "testimony of Jesus," which was to be confirmed in the remnant church, is declared in Revelation 19:10 to be "the spirit of prophecy." The "spirit of prophecy," or the exercise of the prophetic gift in the church, has always been withdrawn when the law of God has been disregarded, as stated in the following Scriptures:

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3.

"The law is no more; her prophets also find no vision from the Lord." Lam. 2:9.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18.

"They have defiled by casting down the dwelling place of thy name [the fourth commandment] to the ground." "They set up their ensigns for signs." "There is no more any prophet." Ps. 74:7, 4, 9.

The apostle John bore witness to the exercise of the prophetic gift, or the "testimony of Jesus," which is "the spirit of prophecy," for which cause he was banished to the isle of Patmos.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1:9. (See also verse 2.)

Since the devil hated the commandments of God and the testimony of Jesus so much in John's time that he caused that servant of Christ to be banished; and since the commandments of God and the testimony of Jesus are to be revived and confirmed in the remnant church, we should naturally conclude that the devil would hate the remnant church for the same reason that he hated the apostle John. This fact is prophetically stated in the following text:

"The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

In the book of Revelation are things to be kept, as note the following passages:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come

upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

It is expressly stated that these things will be kept by the remnant church.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "The testimony of Jesus is the spirit of prophecy." Rev. 12: 17; 19: 10.

It has always been the mission and office of the angel Gabriel to bring messages of light, comfort,

and instruction from God to the church. He declares himself to be the fellow servant of John, of the prophets who lived before John's time, and of the remnant church, all of whom were in possession of the prophetic gift. The remnant church, though she may be hated and persecuted on account of the "commandments of God" and the "testimony of Jesus Christ," as were the prophets of the Old Testament, and as was John also for the same reason, is most surely honored of heaven by being classed with such good company, thus meriting the special benediction of heaven, as already noted in Revelation 1: 3. May it be truly said of the reader and writer in the time of final reckoning:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

## Which Shall We Choose?

MRS. E. M. PEEBLES

WE may have eternal life in the kingdom of God, with Jesus our Elder Brother, who "for the joy that was set before him"—the joy of saving lost man—"endured the cross, despising the shame;" who, although equality with God was his by right, relinquished all and made himself of no reputation, took upon him the form of a servant, sharing all the weaknesses and infirmities of those he came to save, that he might rescue and bring them back into the heavenly family.

The mind cannot grasp it, as we try to picture to ourselves an eternity of joy and peace with not even the barest possibility that sin and sorrow will again disturb our repose, never again to hear of war with its desolations. The history of this world ever since the entrance of sin, has been written in blood; but by and by the Prince of Peace will forever banish all strife. And we have the promise, "Affliction shall not rise up the second time." Nahum 1: 9.

Think of an eternity in which to study the great plans of creation and redemption, with the very same angels, perhaps, for our teachers, who so joyfully celebrated the birth of a new world. We shall talk with them as friend talks with friend. We may study the science of music and harmony with never a note of discord to jar painfully upon the ear. We may listen to those heavenly choirs who forever sing, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and the four and twenty elders cast their crowns before the throne, responding in glad acclamation, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 8, 11.

But methinks that even these will pause to listen to the great new song, the song of redemption,—that song which none but the ransomed can ever learn,—as it rises from the host which no man can number, from every nation, kindred, tongue, and people, filling heaven with music sweeter and richer, and sung a note higher, than heaven itself has ever before heard:

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. 1: 5, 6.

"These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This is why their song is so lovely, and grand. It has a note of triumph

in it; of victory over the world, the flesh, and the devil. It is the song of the overcomer, and it was learned here on earth when the battles went hard, when the hosts of evil were massed against the child of God; but he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;" and, "Though he slay me, yet will I trust in him."

We must live the victorious life here if we would sing the victor's song over there; and we who are now living in these last days, the most trying of earth's history, may have the exalted privilege of even leading in that wonderful song, because we have stood firmly for the truth when the professedly Christian world turned against it. Of the remnant it is said:

"These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Rev. 14: 4.

They will be enabled to stand without a Mediator after our Saviour has finished his work in the heavenly sanctuary. They will be his representatives on earth after probation has closed, and while the plagues are falling; and they will be honored above all others, in that they will be alive and waiting to receive him when he comes.

What an exalted privilege is ours! And these are no fancy sketches, no daydreams nor air castles. All are ours, even now, by faith, because faith is the "substance of things hoped for, the evidence of things not seen." It is written,

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 9, 10.

Which shall we choose, the things which God has prepared for us, even though the choosing may cost us a little suffering and self-denial, or shall we relinquish all for the few fleeting pleasures which this old earth affords? There is undoubtedly much to be enjoyed by worldlings. They have what they call a "good time." But O how fleeting! how brief and uncertain! It will be found at last to be only vanity and vexation of spirit. But he who looks beyond can see a great future before him—a life that measures with the life of God, with ever-increasing powers for enjoyment.

As representatives of a redeemed race, from a world where Satan—once the happy companion of angels and their leader "when the morning stars sang together,

and all the sons of God shouted for joy"—was allowed to carry out his bitter scheme, we may visit the un-fallen worlds and tell them the story of redemption; or we may share the fate of this same rebel leader. He who once thought to be like the Most High and turn the whole universe into chaos, will meet his destruction in the ashes of oblivion. Which shall we choose?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

"And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." Rev. 12:11, 12.

## Prayer

DANIEL H. KRESS

PRAYER is the breath of the soul. It is to the soul what air is to the body—a necessity. It is possible to live for days without food, because nature stores up a supply to be drawn upon in emergencies. But no such provision is made for air; breathing has to be continuous. The body without breath soon dies, and the soul without prayer survives but a short time.

When prayer becomes as natural as breathing, or becomes a habit, the power of the enemy over the soul is broken. Therefore "men ought always to pray." It was in this way that Enoch walked with God. There was constant communion between him and his Creator. So intimate became this association that God took him, and the walk begun upon earth continued in heaven.

Enoch was a type of those who will live upon the earth just before the second coming of Christ. They will walk with him and they will talk with him. The communion will be continuous. With them prayer will be a habit and a necessity. Their minds will be stayed upon God. The power of the enemy over them will be broken, and then they too shall be taken up and their walk with God here will be continued in the hereafter.

Jesus was much in prayer. He was a Man of prayer. Prayer with him was continuous. It was a necessity. Why do we pray so little? This question has often been asked and various answers have been given. Lack of time amid the rush of work, is given as one reason, and probably the most frequent one; but there is but one real reason that can be given why so little praying is done, and it is this: *We do not feel the need of prayer.*

As a rule, when men take up some work of importance, they feel their inability, and are anxious to get all the aid from others they can. They seek counsel and advice. The time comes, however, in the experience of nearly all when they no longer feel this need. They feel competent to do that which before they felt incompetent to do. The need for outside aid and counsel is no longer felt.

It is so in our religious experience. When first we give our hearts to God, we feel the need of prayer because of our helplessness. The time comes, however, in the experience of all, when we feel stronger, and better able to do that which at one time we felt we could not do without prayer. As a result, we become prayerless, and divine aid is no longer sought. Familiarity with any work tends to make men less prayerful.

In studying the history of the kings of Israel and Judah we find that many of them were humble men when first they were called to their important office. The time came in the experience of nearly all when they became self-confident, and when the voice of counsel from God's prophets was no longer wel-

comed. Prayer was no longer regarded as a necessity.

The time came in the experience of the apostles, when they did very little praying. Jesus did the praying for them. "I have prayed for you," he said to Peter, but Peter did not feel very keenly the need of the Saviour's prayer. Peter failed. He denied his Lord with an oath. Humbled and humiliated, he "went out, and wept bitterly." Peter lost confidence in himself. This made prayer again a necessity, and paved the way for Pentecost.

After Judas fell and betrayed his Lord, another had to be selected to take his place. The apostles presented two names and then prayed, "Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." They had lost confidence in their own judgment. This made prayer a necessity. After this they determined to give themselves "continually to prayer," and wonderful were the results now accomplished. The book of Acts contains the record of the prayers of the apostles and the acts of the Holy Ghost.

Prayer, *prevailing prayer*, still moves the arm of the Omnipotent. It is the key in the hand of faith that unlocks the door to heaven's treasures.

"Ye have not, because ye ask not." "Lord, teach us to pray" was the petition of the apostles before Pentecost. Let this be our petition, and there will follow another Pentecost.

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### JUDGE NOT

A. W. HERR

JUDGE not, harsh man, judge not thy brother;  
What to thine eyes doth seem to mar  
May be effects of desperate struggle—  
May be resulting battle scar.

The heart hath sorrows all its own,  
And oft doth reach the breaking point.  
A word may jar, a look may break,  
A smile doth oft the heart anoint.

Harsh man, who'd criticize another  
In words that sink as a sharp arrow  
And pierce the heart of thy dear brother,  
Thou art the hawk and he the sparrow.

Wert thou in his position found—  
Had suffered all that he passed through,  
Wouldst thou have stood the test as well,  
Or, tried as he, have fallen too?

Judge not, have charity for all;  
The load is large, the path is rough.  
Then speak the word of hope that cheers,  
And bless the man; do not rebuff.

When oft he stumbles in his walk,  
Speak hopeful words; extend the hand.  
Do as God, when of him you talk;  
God sees and judgeth not as man.



# OUTLINE BIBLE STUDIES

## The Book of Ruth

H. CAMDEN LACEY

THE book of Ruth is a Hebrew "Idyl of the King." This pretty little prose poem was written, in all probability, after the final coronation of David, to supply some details in the royal genealogy not furnished in the books of Samuel. Furthermore, it is not at all unlikely that the author was himself the "sweet singer of Israel,"—an interesting conjecture that finds some corroboration in the tender beauty of the thought and style of this incomparable literary masterpiece.

The romantic incidents narrated in this fascinating little treatise occurred "in the days when the judges ruled." Ruth 1:1. That phrase, however, does not of itself determine the precise date of the occurrences; it only indicates the general epoch. But it is a plausible supposition that the immigration of Elimelech and his family to the land of Moab took place during the latter part of the "Midianite oppression recorded in Judges 6:1, and that the return of Naomi with Ruth to Bethlehem synchronized with the opening year of the long and peaceful judgeship of Gideon. Judges 8:28. The determination of the exact chronology of these events is, however, entirely independent of their rare spiritual value.

The keyword of the book of Ruth may well be given as "reintegration." If the story unfolded in the book of Judges be that of the national deterioration and failure of the chosen people, so far as God's purpose that they should be witnesses of his grace to all the world is concerned, then the essential value of the movement of divine providence as revealed in the story of Ruth is that of restoration or recovery. What the nation could not do in that it was weak through the flesh, God himself, through the line of this loyal-hearted little Moabite convert, would do in a "Seed" raised up through her, which should be a "light to lighten the Gentiles, and the glory of thy people Israel." This is always the divine method of redemption in both small and larger spheres of operation. "Not by might [of a nation], nor by power [of numbers], but by my Spirit [working through some chosen, consecrated individual life]," is the purpose of God ever carried forward to its predestined consummation. Zech. 4:6-10.

There are three sections to the book of Ruth, determined by the story which they contain, respectively, of the characters presented. The first section may be entitled "Ruth and Naomi," and its spiritual value lies in its revelation of the work of *faith* (Ruth 1); the second section may be termed "Ruth and Boaz," and its abiding lesson consists in its disclosure of the labor of *love* (Ruth 2 to 4:12); the third section may very fittingly be denominated "Ruth and David," since it contains the genealogy of the king, showing him to be the great-grandson of Ruth, and so recording the ultimate fulfilment of the patience of *hope*,—a hope that every woman in Israel entertained of becoming the mother, or at least the ancestress, of the long-promised Messiah (Ruth 4:13-22). Through *Ruth*, a Moabitess, then, the Lord would finally accomplish what he had failed to do through the judges of his own professed

people! This is the supreme teaching of the book of Ruth.

The story itself begins with the *departure* from the homeland of Elimelech, a Bethlehemite, his wife Naomi, and their two sons, Mahlon and Chilion. Their very names tell a sad tale of family disappointment and suffering: Elimelech, "my Lord is king" son of religious parents, wedded to Naomi, "my pleasant one," begets Mahlon, "great weakness," and Chilion "wasting away." To crown all, there comes a *famine* in the land, and the severely tried father of the family, against the express command of God to have nothing whatever to do with the surrounding nations, migrates with his wife and boys to *sojourn* in the country of Moab; but as is usually the case where one ventures into forbidden territory, "they *continued* there"! Here, at any rate on *his* part, was an obvious *failure of faith*.

Then falls the judgment of God upon this ill-timed disobedience. Elimelech dies, and the two sons, as soon as they reach the brink of manhood, take to wife (again contrary to the definite command of the Lord) two young women of Moab, only to perish shortly afterward themselves; and the sorely stricken and now heartbroken Naomi, bereft almost at one blow of her husband and her sons, turns with faltering steps and blinding tears back to the homeland, but accompanied by her two daughters-in-law, Ruth, "a rose," and Orpah, "a fawn." This is the sad story of *death*, but yet there is revealed the *dawning* again of *faith*.

And then we have the sweetly touching incident of the *choice of Ruth*. At the borderline the weeping women halted, and Naomi, who felt that no Israelite in her home town would care to wed a Moabite widow, urged her daughters to return, with the prayer, "The Lord grant you that ye may find rest, each of you in the house of her husband." Ruth 1:9. Orpah, the fawn, was soon persuaded, and kissing her mother-in-law, turned back "unto her people, and unto her gods;" but Ruth, the sweet rose of Moab, "clave unto her" with a peerless plea, richer, sweeter, tenderer, than any recorded elsewhere in the world's literature, or even in the word of God,—the one unparalleled formula for all time for devoted, deathless, all-resistless love: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." "So they two went until they came to Bethlehem." Here is the superlative *love*, and the *loyalty of faith*.

The chapter ends with the record of the *welcome of the villagers*. They show by their greeting their *sympathy* with Naomi's bereavement, and joy at her return; and in the statement that it was the beginning of the barley harvest, probably the month of April, when the widowed women might be enabled to eke out a scant living by some gleanings in the fields of grain, we see an immediate *sequel of their faith*.

# *The* BOOK of RUTH: “REDINTEGRATION”

<b>A. Ruth and Naomi</b>  <b>FAITH</b> <b>1</b>	<b>B. Ruth and Boaz</b>  <b>LOVE</b> <b>2 to 4: 12</b>	<b>C. Ruth and David</b>  <b>HOPE</b> <b>4: 13-22</b>
<p><b>1. The Departure. 1: 1, 2.</b>  Famine and the Failure of Faith.</p> <p><b>2. The Home Coming. 1: 3-13.</b>  Death and the Dawning of Faith.</p> <p><b>3. The Choice of Ruth. 1: 14-18.</b>  Love and the Loyalty of Faith.</p> <p><b>4. The Welcome of the Villagers. 1: 19-22.</b>  Sympathy and the Sequel of Faith.</p>	<p><b>1. The Barley Harvesting. 2 to 3: 1.</b>  <i>a.</i> Ruth the Gleaner.  Diligence. 2: 1-3.  <i>b.</i> Boaz, the Master.  Kindness. 2: 4-17.  <i>c.</i> Naomi, the Mother.  Expectancy. 2: 18 to 3: 1.</p> <p><b>2. The Barley Winnowing. 3: 2-18.</b>  <i>a.</i> Naomi, the Mother.  Resourcefulness. 3: 2-5.  <i>b.</i> Boaz, the Kinsman.  Chivalry. 3: 6-13.  <i>c.</i> Ruth, the Suppliant.  Purity and Reward. 3: 14-18.</p> <p><b>3. The Gate of Judgment. 4: 1-12.</b>  <i>a.</i> The Next of Kin.  Refusal. 4: 1-8.  <i>b.</i> Boaz, the Redeemer.  Proposal. 4: 9, 10.  <i>c.</i> Ruth, the Moabitess.  Espousal. 4: 11, 12.</p>	<p><b>1. The Marriage. 4: 13-17.</b>  Ruth and Boaz.</p> <p><b>2. The Genealogy. 4: 18-22.</b>  Ruth, the great-grandmother of David.</p>

Then we have the idyllic tale of Ruth and Boaz meeting at the *barley harvesting*; the beautiful and lowly Ruth diligently gleaning to win bread for her mother-in-law and herself; the grave and courtly Boaz, a mighty man of wealth, and as hap would have it, a near kinsman, though not the nearest, to the deceased Mahlon, and who, therefore, was, according to the levirate law, one of those in duty bound to marry the childless widow, and so to raise up seed to his departed relative. Deut. 25:5-10. We see the generous kindness of this rich, middle-aged "lord of the harvest" in his dealings with his laborers, and especially in his thoughtful provision for the success of the young widow's gleanings; and then we see arising quite naturally, and altogether thrillingly, the *anxious expectancy* of Naomi, the sagacious mother, that it should be Boaz himself, who was rich as well as near of kin, who should exercise his "right to redeem," by wedding the youthful Ruth, and so bringing to her "rest," that it might be well with her and with the dead. And indeed we may detect, in the gracious words of Boaz himself to Ruth, some indications of an intention to do that very thing, if the young widow should prove to be a worthy woman.

As to the incident that is next recorded, and which happened at the *barley winnowing*, we must be careful to read nothing into the narrative that is in any way unchaste or impure. It may perhaps have been somewhat indiscreet to act as Ruth is said to have acted at Naomi's instigation (and Boaz seemed to think it so. See Ruth 3:14); but Ruth's virtual proposal of marriage to him in the words, "Spread therefore thy skirt over thine handmaid; for thou art one that hath right to redeem" (Ruth 3:9, margin) was in perfect accord with the customs and teaching of the time. In the whole transaction we discern clearly the scheming, yet the grand *resourcefulness*, of Naomi, the dignified and noble *chivalry* of Boaz, the utter *purity*, and the rich *reward* of Ruth, and finally the generous promise of Boaz that if that other kinsman, who had a prior right, should refuse to do his duty by her according to the Levitical law, he himself would redeem her.

On the morrow we are shown the happy issue to this charming and romantic incident, in the *refusal* of the unnamed "next to kin" to perform his part in the matter; the eager *proposal* of Boaz to ransom the estate of his three deceased kinsmen,—Elimelech, Chilion, and Mahlon,—and at the same time to take to wife "Ruth the Moabitess, the wife of Mahlon," whom, said the happy bridegroom, "I have purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place;" and finally we see the loving *espousal* of the gentle Ruth to her newly found husband, and the congratulation and approval of all the witnesses of this ceremony in the words, "The Lord make the woman that is come unto thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem."

The blissful sequel to this eventful marriage was the birth of a child, who became the grandfather of the king of Israel who was after God's own heart! And the women said unto Naomi, "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and

a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him!"

"And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

With a repetition of this brief yet most significant genealogy of David—tracing his line back to Pharez, the son of Judah—ends this sweetly charming "Idyl of the King."

Every line of this precious book of Ruth should be read on bended knee, and with heart uplifted for an illumined insight, for a *Redeemer* greater than Boaz is here! If each student would put himself in the place of the other leading characters in this divinely inspired illustration of the plan of salvation,—if he would confess in himself the faithless backsliding of Elimelech, the worldly pleasure-seeking of Mahlon and Chilion, and the spiritual indifference of Orpah; and if he would then sincerely try to cultivate the penitent trust of Naomi, and the unfeigned and unfaltering love and loyalty of Ruth, the sweet "rose of Moab,"—he would surely enter into that rest that remains, even now, to the people of God. Heb. 4:1-11. And so, too, would he find some share in that blessed experience to which the two disciples testified when on their journey with the unrecognized Jesus to Emmaus: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Luke 24:32.

## The Interchurch World Movement

(Continued from page 2)

ment of individual and denominational liberty; that because of this the union will stand as a real menace to true gospel evangelism.

We entertain for the promoters of this great movement the highest regard. Such men as Dr. Mott, and scores of others connected with this movement, stand high in the religious world, and are entitled to respect and honor for their achievements for the cause of the Master. But we are convinced that the criticisms against the movement on the part of some who feel that it will curtail freedom of action and real Christian liberty in the promulgation of the gospel of Christ, are well founded.

The movement looks forward to a united church, to co-ordination of effort at home and abroad, and to division of territory for gospel evangelism. This is indicated by the words of some of its leaders. Dr. Frederick Lynch, editor of *Christian Work*, and chairman of the Movement Publicity Committee, says:

"Ultimately the aim is that all religious and social work, both that which has already been done and that which is to be created, shall be unified and co-ordinated, and that a united church shall present a solid front in the world, and as one church in Christ undertake the redemption and Christianization of every man and every place."

In one of the booklets issued by the movement, entitled "What It Is," we find the following objects set forth:

"The main features of the plan are five in number:

1. A united study of the world field.
2. A united budget, on the basis of world survey.

3. A united cultivation of the *home church*.
4. A united financial appeal.
5. A united program of work."

Commenting upon this great united object, the conference textbook used by the movement in its meetings declares:

"We recommend, (1) As preferable the formation and maintenance of a single denominational church, and the uniting of the churches in the preferred denomination; (2) The entire withdrawal of one church from the field and the reciprocal exchange of an equivalent opportunity in some other community to the denomination which withdraws."

For these quotations we are indebted to the *Baptist New Mexican* of March 11, 1920.

Naturally, Seventh-day Adventists could not co-operate with a movement of this kind. We may hold in high esteem many of its leaders. We may feel in hearty accord with many of its objects. But Heaven has given to us a message to go to every nation, kindred, tongue, and people, and we cannot tie up the movement in which we are engaged, with some church union, however worthy may be its objective, which would hinder the carrying out of this greater commission.

Elder W. A. Alway recently attended a conference of the Interchurch World Movement in Grand Forks, N. Dak. He makes the following statement of his impressions of the work they are endeavoring to accomplish, and of our relationship as a denomination to it. We quite agree with his conclusions:

"The men who are back of this movement believe most sincerely that they have discovered the key to the salvation of the world from its present condition of strife and confusion, and that this key is the religious co-operation of all sects in a united drive for the conquest of the world for Christ. In what they define as the enlarged vision of the church, this conquest of the world does not mean the simple presentation of the gospel of Christ to a lost world for their voluntary acceptance, but it means the absolute reconstruction of this world in all its religious, social, and military functions by the impact of this Interchurch World Movement; and this is not limited to America, but it comprehends in its world-wide sweep, the conquest and revolutionizing of every European and Oriental government. One of the greatest achievements accredited to the Protestant College located in the Turkish Empire, as stated by one of the speakers at the convention, was that it was producing qualified leadership for the political reconstruction of the Orient, and that one of its graduates was at the present time heading such a movement in China.

"The character of a movement must be determined by its confessed objectives, which necessarily decide, and in the end absolutely dominate, its policies and activities, and must also constitute the only safe key to the interpretation of its teaching. I was deeply impressed with this fact as I listened to the enthusiastic presentation of the great evangelistic program of this movement. With the old-time Biblical interpretation of 'evangelism,' the 'gospel,' and the 'reign of Christ' in mind, it seemed to me that I was all but heathenish if I did not indorse and heartily unite with this brotherhood of Christian service; but when I came to realize the modern interpretation of these gospel terms, and the man-conceived and earth-born objective of this world program, I could see the positive danger of union, or even formal co-operation.

"Every function and objective of this movement is in perfect accord and full sympathy with the evolutionary and anti-Biblical ideals of post-millennialism. It has no Bible foundation for the hope that this present civilization will, through the influence of this movement, end in a glorious national Christian structure, with Jesus Christ in the person of the united church leaders of the world in full and peaceable control; neither will it contribute to universal world peace if the missionaries sent to the Orient are equipped with a program of political reconstruction. In advertising the first series of revival meetings at Minot, N. Dak., and throughout the State, following this pastors' meeting at Grand Forks, the great purpose of the revival is stated in the following words:

"The aim is to counteract the drift toward crime [not sin], materialism, and Bolshevism which is prevalent throughout the world at the present time. These tendencies must be met in the creation [not of regenerated hearts] of a more stable and dependable brand of *citizenship* [not Christians]."

"Surely the church is moving toward an earthly objective. She is aiming at earthly leadership and a gospel of civic righteousness and social regeneration. Thousands of sincere pastors and laymen are caught in this movement; but may the Lord grant, through humble prayer and the securing of the heavenly gift of a broken and contrite heart, that we may have our spiritual vision so cleared that we shall not trust in human achievements or earthly programs or activities for salvation, but in the crimson blood and substitute righteousness of the Son of God."

It is not for us to pronounce condemnation upon this movement, nor upon the men who are engaged in it. We doubt not that it will accomplish much good. Wherein the movement stands for wrong principles and enunciates wrong ideals, we are to show the people in contrast the truth of God for this day and generation. At the same time we must remember that God has called us to a specific work, and that work is the giving of the third angel's message to every nation, kindred, tongue, and people. We are to sound the message of the Lord's coming, and correlated truths, in Jerusalem, and in Judea, and in Samaria, and in the uttermost parts of the earth. We are to give that message to our brethren and sisters of other Protestant churches, to the great Catholic world, and to those in heathen lands. We dare not compromise its holy principles. We dare not effect any union with others which would curtail its liberty. We may bid others Godspeed in their efforts to advance the kingdom of Christ, but we must not allow them to impair our work nor rob us of the liberty with which Christ has endued us as free moral agents to pass on to others the glorious light of the truth of God which we ourselves have received.

The disciples told Christ of one who preached in his name but did not follow his leadership. They desired Christ to forbid his work. Christ replied, "Forbid him not." Seventh-day Adventists today have no fight against any other denomination in the world. We do not stand as the antagonists of Protestants or Catholics. We have no warfare against any association or federation. We are set in this world to proclaim the third angel's message, "the faith which was once delivered unto the saints," the pure principles of the gospel of Jesus Christ. The most effective way for us to meet error is to proclaim truth. The most effective way to dispel darkness is to let the light shine. Wherein any of these organizations stand for wrong principles, we are to preach right principles in contrast. As against the impurity in the world we are to oppose the purity of Christ; as against error, truth; as against man-made devisings, the power of the Spirit; as against the commandments of men, the law of God; as against human devisings of salvation, the one and only plan of salvation which can come through faith in the Lord Jesus Christ. With a kindly spirit toward all men, loving all and laboring for all that the grace of Christ may do its work upon human hearts, and souls be saved in Christ's everlasting kingdom, we are to stand free in the freedom wherewith Christ has endowed us. May God keep us true to the high and holy work to which he has called us.

F. M. W.

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"Love . . . doth not behave itself unseemly."

# IN MISSION LANDS

## *Institutes in Korea*

C. E. WEAKS

DURING the month of February, it was my privilege to attend three institutes for colporteurs, and one general meeting in the Chosen (Korea) Union Mission field. The first of these institutes was held at Keizan, the headquarters of our work in the South Chosen Mission. Eight regular colporteurs were in attendance. It was interesting to learn that all eight of these were themselves the fruit of the colporteur work. A native field secretary and Bible worker in attendance had also first learned of this message through the printed page. So the literature is bringing forth fruit in Chosen as in every other land. Elder H. A. Oberg is director of the South Chosen Mission, but at present he is in America on furlough, and Miss Helen May Scott is alone at this station. She and her Bible woman make long journeys across country, visiting our scattered believers and following up new interests.

The second institute was held at Soonan, northern Korea. This is our oldest mission station in this field. Here are our training school and Dr. Riley Russell's well-known dispensary. We not only had the regular colporteurs of the West Chosen Conference present, but also several of the students from the school, who will canvass during the vacation. Our work is well established in this part of the Korean field, and a glance at the map prepared by the Sabbath school department secretary of the union, shows that there are in these parts many centers of light and truth where our people meet on each Sabbath day to study God's word. Dr. Russell's medical work has been a great blessing to the work in northern Korea, and many who have come to him for physical healing have gone away recognizing the Great Physician as their Lord and Master.

The third institute was held at union headquarters in Seoul. The year 1919 was a good one for our literature work in the Chosen Union Mission. While there was much trouble in the country, and at times the prospects looked dark, the Lord had a care for his work and it made advancement. The following is their sales report for the last four years:

Year	Sales Value
1916	Yen 3,015.59
1917	5,062.31
1918	6,834.21
Total for three years	Yen 14,912.11
1919	15,394.74

It will be noticed that the sales for 1919 were more than the combined sales of the previous three years. The goal set for 1920 is yen 30,000, or double the amount sold during 1919. Brother J. C. Klose, the union field secretary, and his associates feel that they can reach this goal, and pass it. January sales totaled five times those of the same month last year; so the year is starting in well.

Before the institute for the Central Chosen Mission closed, the annual meeting for this mission opened. The action dividing Chosen into three local fields was, I believe, a wise move. It has made it

possible to place definite responsibilities and burdens upon more of our native workers and believers, and they are developing strength and gaining experience. The present membership of the Central Chosen Mission is 312. They have set their 1920 goal for tithes and offerings at yen 17.40 per member. Brother H. M. Lee was chosen mission director. Brethren L. I. Bowers and E. J. Urquhart and four native brethren are associated with him on the advisory committee. Our dear Chosen believers are strong with us for the finishing of the work.

At present I am at Nagasaki, Japan, awaiting a boat for South China, where we shall hold four institutes for the colporteurs in the South China Union Mission. Nagasaki was at one time one of the landing ports of Japan, but owing to the rapid development of other ports that are nearer the great industrial centers of the country, this place has lost much of its former prestige.

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## *Experiences in Nukahiva, Marquesas Islands*

GEORGE L. STERLING

QUITE different from our experiences in other islands, we find but little opportunity here for nursing. Mrs. Sterling, though not a nurse, was often called upon in the Cook Islands to attend minor ailments, such as cuts, burns, sores, and children's complaints; but here the natives are not in the habit of seeking the assistance of Europeans.

The government doctor calls at the two leading villages of the island once or twice yearly, when natives suffering from sicknesses are supposed to appear before him. Of course, but little can be done in the short stay that he makes. The people fear pain so much that a native who has had a sore or a cut treated with iodine never returns to the doctor for further assistance. He remembers the name of the medicine and the pain until the end of his days.

It is very common here for the natives of middle age to have poor eyesight. I have been in no other island in Eastern Polynesia where so many were thus afflicted. We are unable to secure Bibles (in the Tahitian language) with large print, and but very few can read the fine print in which the small Bible is written. No Bibles are published in the Marquesan dialects. At our Sabbath school today only one out of the five middle-aged persons in attendance could see to read anything, and she wore glasses. This makes their instruction in the truth slow, as all the instruction must reach them through the ear.

Curiosity had led me to search into the cause of this eye weakness, and I think that the past general debauchery, with the excessive general use of tobacco by the present generation, is sufficient explanation. The use in the past of opium, intoxicating liquors, both European and native make, laudanum, morphine, Pain-killer, Peruna, and perfumes (the last five used when liquor could not be obtained), and inconceivably strong tea and coffee, has brought



Edward Vela

upon the present generation the inevitable result of weakness and inefficiency.

No doubt the infusion of European blood has helped to lengthen the life of this dying race. Here we have in the village of Tai-o-hae, in which we are staying, half-caste Italians, Spanish, French, Germans, English, Americans, Corsicans, and Hawaiians. Indeed we might say there are

very few pure-blooded Marquesans remaining.

Once the Marquesans were a strong, stalwart race, and nearly every valley was brimming full of people. Again we have a repetition of the oft-repeated story, — the white man came, bringing his vices, and the Marquesan succumbed.

We are thankful that this gospel of the kingdom has reached them at last, that the remnant may hear before it is too late. The question was asked us recently, "Why were you so long in coming? Our race has now nearly perished; why did you not enter before?" How would you answer this question?

*Tai-o-hae, Nukahiva.*

\* \* \*

### ***From the Equator in Sumatra***

L. O. PATTISON

WE to whom it has been commissioned to carry the last gospel message of salvation to a people living under the equatorial rays of the sun, on the island of Sumatra, have occasion to lift our voices to God in praise for the evidence we see of the fulfilment of Isaiah 42:4:

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

Sumatra has long waited for God's law, but today these judgment-bound people are receiving a knowledge of the Book of God, and are stepping out from gross darkness into the marvelous light of the gospel. The third angel's message is still having to make its way behind closed doors. We are permitted to enter only certain parts of the island. But there are indications of an awakening in the Mohammedan world, and we believe the powers of state will soon throw open the doors to the last call of mercy.

Truly, the fields are white, but the laborers are few. Who is there in the homeland who will volunteer, saying, "Here am I; send me"?

The friends in the homeland are praying for us, we know; but remember, dear ones, we are daily crying to God that many will have courage to answer the Macedonian call, "Come over and help us."

\* \* \*

### ***Sacrificing for Recruits.***

A. L. HAM

A FEW days ago two of the girls from the Bethel Girls' School, who were also members of the Missionary Volunteer Society, went out to give some Bible talks in a near-by village. On returning, they went to the principal of the school and told her they had found a little girl who should be in the school. They said she was very poor and could not pay her school expenses; but that they had talked the matter over, and had decided they would be willing to go without their meals certain days each week in order to meet the little girl's expenses, so she could attend school and learn the way of life more perfectly.

Where in the homeland can you find a more perfect Christian spirit? Christianity is surely making wonderful transformations here in China, to the praise and glory of God.

*Canton, China.*

\* \* \*

### ***A Kafirland Funeral***

E. W. H. JEFFREY

THE funeral of Brother Edward Vela was a sad and solemn occasion. Even the heavens, which for months had been blue and brazen, now shed gentle, refreshing tears on the hot, parched ground. But though many were thankful and praised God for the gentle rain, the country far and near was sad, mourning the loss of one who had ever been the people's friend and adviser; one of royal blood, a direct descendant of the old chief.

Brother Vela accepted present truth about five years ago. He showed such ability and missionary zeal that two years ago he was added to the staff of conference workers in Kafirland. As a result of his faithful labors, a little company of believers soon sprang up in and around his village, and a church



The baptismal service at which Edward Vela (seen standing in water near shore) assisted, and where he contracted the illness which resulted in his death.



building was erected. This church has recently been dedicated by Elder W. B. White.

A few weeks ago, the writer, in company with Brother Charles Sparrow, attended a gathering in this village, when a church was duly organized and twelve more persons were baptized and added to the church membership. On this occasion Brother Vela spent some time in the water, helping and instructing the candidates. Subsequently he developed severe lung trouble, a hereditary weakness. After three weeks' suffering he passed quietly away.

Hundreds of his tribe attended the funeral service, and many speeches were made by prominent native men and members of other denominations, testifying to the high esteem and respect in which our brother was held by all. The old chief's son spoke of the wonderful privilege and honor it was to belong to the "seed royal," and how this solemn and impressive service was a fitting tribute to one so highly born.

In the absence of our missionary, his wife was called upon to speak. In a few simple words she pointed out that however great our brother's earthly lineage may have been, we had cause for thankfulness and rejoicing to know that he had died in the true faith, and that he had become a member of the royal heavenly family, a loyal subject of the King of kings and Lord of lords.

An interesting incident occurred in connection with this baptismal service. In the *Youth's Instructor* for Dec. 23, 1919, Brother W. A. Spicer gave a brief account of "Dummy" (as we call him), our native servant. This faithful boy has thoroughly imbibed the spirit of the message, and is a true Sabbath keeper, knowing exactly when Friday comes, and making all his preparations accordingly. The baptismal scene in the picture was the second one he had ever witnessed. As the tenth candidate went into the water, "Dummy" pulled off his coat, walked to the water's edge, and made signs requesting baptism, and we baptized him. No one had urged him to be baptized; his act was quite voluntary. God's Spirit is indeed speaking to these poor hearts, and, praise his holy name, we are winning them one by one for his kingdom.

Pray for our new work in the Transkei District, that many from this dark land may be brought to the light of present truth.

\* \* \*

"As my Father hath sent me, even so send I you."



Church Erected in Edward Vela's Village, Kafirland

## Harvest Ingathering in Porto Rico

CLARENCE E. MOON

OUR campaign for funds for missions was a little late in getting started, but it is gaining in enthusiasm and interest among our Porto Rican brethren. The Cayey church of forty-three members placed their goal at \$200.

Although several of the members were ready Sunday morning to begin the campaign, we were not so well represented as we desired. However, after the preliminary instruction and the division of territory, we went out.

As the work was new to most of the members, I had to initiate them, and help them through their first experience. We found the people interested and quite willing to give. One man called me into his store and told me he would like to help. As I left the store, I felt impressed that I should have given another man a chance, so I returned and received an offering from him. Still another man gave something, then went out and found a friend and brought him to me while I was in another store, so that he, too, could make an offering to missions. We passed the \$100 mark, or half our goal, the first week.

We then organized a band of the most successful workers and visited Caguas, a still larger town about twenty-five miles distant. As a result of this work, and of studies given at night after the day's efforts, there is quite an interest springing up among the people to know the truth. One woman said, "I have been a Christian for years, but have not known these things." We hope that she and others will yet join us.

I am sending a photograph of one of the most successful workers in this campaign, who obtained \$35.

I am confident that this effort is developing colporteurs and Bible workers. One young man has already entered the colporteur work, and there are several more, including this young sister, who might do successful work with our smaller books and papers. God is calling the young and willing hearts to receive of his power in these last days, as a fitting up for service. Ps. 110:3.

Arbonito.



Maria Aponte, One of Our Young Porto Rican Sisters Soliciting in the Harvest Ingathering Campaign



# 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."*

## OUR MOTHER'S APRON

ELIZABETH ROSSER

LONE by itself our cabin stood,  
Far from the town, set in a wood.  
Long weeks apart our pastor came,—  
A kindly man of holy fame,—  
With words of counsel or reproof;  
Then he was welcomed 'neath our roof;  
And mother's apron brushed the chair  
She set before the man of prayer.

Around the hut we children played  
In golden sun or leafy shade,  
Till appetite, with clamorous calls,  
Sent us within the cabin walls.  
Such odors from the oven rose  
To greet each eager little nose!  
And mother's apron, deftly spread,  
Drew forth the pans of nut-brown bread.

Our house could not a closet boast;  
One room it had; and there a host  
Of little ones trooped out and in,  
With childish laughter, merry din.  
Yet when she needed from above  
Fresh baptisms of strength and love,  
Our mother's apron, o'er her head,  
A little sanctuary made.

It dried the teardrops when we fell;  
It from the doorstep waved farewell;  
It formed the couch, where we might creep  
And lose ourselves in dreamless sleep.  
If the rare stranger, passing by,  
Was fearsome to the baby's eye,  
Then mother's apron was the place  
Where he might run and hide his face.

\* \* \*

## The World of the Child Is One of Imagination<sup>1</sup>

HARRIET FRANCES CARPENTER

WHILE visiting a school, I overheard this dialogue between an unimaginative teacher and a small boy who was helping to remove some cobwebs from a cabinet in the classroom:

"Spider webs are very beautiful, aren't they, Miss Andrews?"

"Hold the pan higher."

"All spiders aren't bad spiders; some spiders are good spiders, aren't they, Miss Andrews?"

"Watch what you are doing."

"I know a story about a spider. Miss Holmes told a story to her class about Robert Bruce and the spider—"

"When?" severely. The child hung his head. "If you loiter at her door again, I'll keep you in."

A sullen look appeared on his face, and the work was continued in silence. After he had left the room, she turned to me and said: "That boy gets sulky spells. Oh, he likes nature work and stories, but I never could tell a story."

Upon my suggesting that stories stimulate the imagination, she held up her hands and with a look of

horror declared: "Imagination! You don't have to stimulate children's imagination. The trouble is they have too much!"

She was unable to reconcile her adult mental attitude with a child's outlook.

A little girl, as she ran up and down the steps of a broad terrace surrounding a house in the country, kept saying to herself: "It's just like an old castle! It's just like an old castle!"

"Nellie," commanded her father, "don't do that! You'll fall."

"She is always falling," he explained to his hostess.

"Does she hurt herself?" asked the lady.

"No, but she might, she is so awkward. She gets worse all the time."

His little daughter manifested a lively imagination, but he did not understand how to make it of use in developing restraint and poise.

Live with children, and one lives in a world of perpetual imagination. In no way can we more easily control the child's acts, form his habits, mold his thoughts, than along this avenue of approach to his mind. Reproof may adroitly be given by a playful appeal to the fancy.

"Poor Patsy," murmured a father, shaking his head as his heedless little son, a sturdy boy of five, stumbled and fell repeatedly during a short ramble in a meadow. "Poor Patsy! To look at him, one would think that he had nice bright eyes, but they are just beads."

The next day, running impetuously to meet me, this same little fellow stumbled over a stone, fell, and got up, saying good-humoredly: "If daddy was here he'd tell me I had beads for eyes." His heedlessness was soon corrected by this jest.

"The flowers are asking why Patsy doesn't take his feet off and leave them at home when he comes to see us," I suggested one day when he trampled my snowdrops.

"What do the flowers say now?" he whispered, as he quickly removed the offending members from the bulb bed and looked wistfully into my face.

"They say, 'Thank you, Patsy,'" I replied. "If you keep your feet on the paths, you may bring them with you when you come to the garden." And so a rebuke attained its end without creating antagonism.

Sometimes it happens that children lose the sense of discrimination between fact and fancy. Then we should clarify their ideas without implanting a sense of guilt.

It was discovered that a hitherto truthful child was beginning to make misstatements, evidently not for the purpose of deception, but entirely through confusion of thought. I had read him an account in a newspaper of a dog that put his paws on the steering wheel of an automobile, while his master, sitting beside him, changed the gears and saw to the essentials of running the car. He made no comment at the time, but his imagination seized upon the idea. Two months later he told me that he had seen a dog running a car on Fifth Avenue.

<sup>1</sup> Prepared for the Department of the Interior, Bureau of Education, by the National Kindergarten Association.

"His master was with him," I responded.

"No, not that one; this dog was alone. He changed the gears himself."

Shortly afterward he wanted to know what a cocoon is. I began the allegory of the caterpillar and the butterfly. "Don't tell it that way—don't say 'it said' and 'he said'—just tell me," he broke in. So I told him the facts of the development of the chrysalis as briefly and definitely as possible. When I had finished, thinking this a fitting opportunity, I explained the difference between fact and fiction, telling him that we should let people know whether what we told was really so, or just a story or a joke.

The following incident shows his manner of applying my careful definition. He told his aunt that he had seen two squirrels running toward each other on a branch of a tree. They had their mouths filled with nuts, and they ran so fast that they "bumped heads" and knocked the nuts out. After an effective pause he added: "That's a joke. I made it up! Now this is real—" and he repeated a simple incident of a squirrel carrying away the walnuts that he had laid on the ground to dry.

Some children naturally make the distinction between fact and fancy without assistance. One of my child companions usually explained his representations where they might not be obvious, so that we lived in a world of "pretend" without any feeling of deception: "I can't come to see you, I shall be too busy taking care of my horse (you know, my toy horse), and my automobile (you know, my bicycle)."

"Ride over on your horse," I said.

"Oh, he is too wild."

"Then come in your car."

"It costs too much for gas and water."

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### *Parents, Be Careful!*

UNDER the caption, "Prisoners of Love," the well-known writer, Dorothy Dix, gives the following excellent advice to overzealous fathers and mothers who are prone to supervise their children so carefully that the young people have no opportunity to live their own lives:

"Once upon a time I was invited to help celebrate the fourth birthday of an idolized only child. Said a doting aunt to the little one:

"My darling, this is your birthday, and I want you to be perfectly happy, so you may have anything or do anything you wish, no matter what it is. What do you want most?"

"The little girl thought a long time, then replied:

"I'd rather walk around the block without anybody holding my hand than anything else in the world."

"There spoke the poor little prisoner of love. Not a moment of her life but some watchful eye had been spying upon her. Not a movement had she made that had not been directed. Never once had she been permitted to stand alone, or go out alone, and, baby as she was, she resented it. Baby as she was, she felt her fetters. Young as she was, something in her soul cried out that freedom is the most precious gift in the world, and that no amount of affection on the part of one's jailers, no gilding of the bars, can ever make a prison anything but a prison.

"The mistake that these parents made is a very common one among fathers and mothers. They make prisoners of love of their children. They bind and

fetter their children, hand and foot, with their affection, until the children either sink into hopeless and supine life-terminers, or else break brutally away from their jailers and their jail, and flee to the uttermost parts of the earth.

"In either case, they break the parents' hearts, and the parents wonder why it is that Johnny and Mary have never had any more ambition and initiative, and have never amounted to much; or how Johnny and Mary could have been so cruel as to go away and leave them, even if they have made a success in South Africa and New York. And they never dream that their overlove, which kept them from giving their children a particle of liberty, furnishes the answer to both questions.

"There is no tragedy in life greater than the inability of parents to realize that their children grow up, and this is responsible for the breaking up of so many homes. Until Mary is fifty years old, mother thinks of her as a toddling infant whose hand she must hold as she walks around the block. Until John is gray-headed and stoop-shouldered, father considers him a witless babe, whose every move he must direct.

"That is why sons are not willing to go into business with their fathers. Father will never grant them any authority, or have any respect for their judgment, or think that they have a right to anything but a little pocket money as their part of the profits of an undertaking. As long as Mary stays at home, mother tells her how to make a cake every time she attempts one, though Mary may be the queen cake maker of the village; and mother selects her clothes and tells her when to go to bed, and what is good for her digestion, etc.

"Of course, fathers and mothers keep their children prisoners through love. They know that there are dangers beyond the prison walls, and that their young ones are safe within. They know that the road of life is rough and full of pitfalls, and they cannot bear that the little feet should stumble, and the little body be bruised by falls; and so they hold their children's hands in theirs, and will not let go.

"What they forgot is that we learn only by experience. We get strength only by exertion. We develop our judgment only by using it. It is only by falling and getting hurt that a child learns to walk carefully. It is only by standing alone that it learns to take care of itself. . . .

"Among the most pathetic prisoners of love are those victims to their hearts and their consciences, who have let their parents shut opportunity away from them on the other side of the wall. Mary had a most desirable offer of marriage, but mother wept and begged her not to leave her and father, and Mary was too devoted a daughter to buy her own happiness by making her parents unhappy; so she said good-by to love, and doomed herself to a lonely and purposeless old maidenhood.

"Tom had a splendid opportunity to go into business, but father couldn't run the farm or the village store without him, so he is staying on, and is drudging out his life for a pittance, and nobody even pins a good conduct medal on Tom's breast, for father is so happy to have Tom always bound to him, that he doesn't realize Tom isn't equally hilarious about being bound. After all, there is a difference between being jailer and prisoner.

"Perhaps we are all prisoners of love, for the silken cords of affection bind us more securely than could iron bands. But, oh, dear and beloved jailers, be

merciful to us, and some time set the prison door ajar a little, so that we can see out to freedom!

"Let us sometimes walk around the block without holding our hands!"

\* \* \*

### **Sabbath Evening**

MRS. GRACE E. BRUCE

It is the hour of sunset. The evening shadows lengthen across the landscape. From the evergreens on the hillside the faint sweet notes of the warbler float through the ambient air. The last lingering beams of light fade softly away, and twilight shadows deepen into night. The busy day is over. No discordant sounds disturb the holy silence. It is the hour of prayer. The evening zephyrs sweep softly over the fields and meadows, whispering of the sacred peace that has fallen on the earth like a glory from above.

The humble child of God, bowed in earnest prayer, welcomes the holy hours of rest, and sweet communion with his Creator. Oh, how sweet to him are the blessed hours of God's holy day! How willingly he obeys the call to cease from his worldly cares, and seek heavenly knowledge, peace, and rest! How welcome to his weary heart the balm of its sacred moments!

When life's brief day, with all its strife and burdens and cares, is over, and the sunsets and shadows of earth are forever past, how welcome to the faithful pilgrim will be the Sabbaths spent in the heavenly land of fadeless day!

\* \* \*

### **True Beauty**

\* \* \*

God bless the mothers who patiently instruct and carefully guard their daughters! But there are those who forget the importance of setting an example worthy of imitation, particularly in regard to dress.

The spirit of prophecy says:

"I saw that some professed Sabbath keepers spend hours that are worse than thrown away, in studying this or that fashion, to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you adorn it to your taste, to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulcher, full of corruption and uncleanness within."—*"Testimonies for the Church," Vol. I, p. 134.*

Does this mean that we should become careless or slovenly in our general appearance? Indeed not! Neither need any one be "old-fashioned." There is a happy medium of plainness; and above all, we plead for modesty in apparel.

The clothes of the really well-dressed woman will not attract attention. Her adorning will rather be that of "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

Some young people feel that they will not be able to make many friends, nor be popular with their acquaintances, if they do not follow the fashions of the world. It is well to remember that nobleness seeks nobleness. Young men are sometimes very frank in expressing their opinion regarding women's dress.

One says: "From observation, I have come to the conclusion that those girls who use powder excessively, and the rest of the paraphernalia, attract only young men of their own kind,—that is, those who likewise 'doll up,' who are loud and uncouth, but in the final test amount to little. Worth-while young men do not like girls for their looks alone, but for the finer qualities which enrich the life." Another says: "It seems to be true that those girls who paint and powder to excess prove most attractive to some young men for the passing moment. But this admiration is usually of short duration; young men feel instinctively that only the modest girl is worthy of the genuine reverence due womanhood."

To all who desire true beauty we recommend the following recipe:

"Brighten the eyes with intelligence;  
Clear the complexion with cheerfulness;  
Anoint the lips with prayer and praise;  
• And whiten the hands with loving deeds."

\* \* \*

### **Some Recently Discovered Dietary Essentials**

G. H. HEALD, M. D.

THE war, through the food shortage, has made us all more or less familiar with such terms as protein, carbohydrate, and calorie, though some of us may have only an indefinite notion of what these terms mean. So, before beginning this article, it may be well to say that protein is a constituent of all living bodies, whether animal or vegetable. Egg white is a suspension of almost pure protein in water. Meat consists largely of protein. The curd of milk is a form of protein. In general the proteins are more concentrated in animal foods than in vegetable foods, though all plants contain some protein, and some plants or parts of plants are very rich in this substance. Protein is the essential constituent of the cells, or living parts, of all plants and animals.

Carbohydrates are the starches and sugars and allied substances, such as dextrin, "burned" in the body to supply heat and other energy.

Not so long ago nutrition experts were selecting dietaries very largely with reference to their proportion of protein, fat, and carbohydrate. It is true there was some regard paid to digestibility and other qualities, but so far as the nutritive value of the food was concerned, it was summed up in the respective quantities of these three constituents. Minerals, in the form of salts, were regarded as essential, but so far as any one knew, there might be a sufficiency of the mineral elements in most of the common foods.

But laboratory workers have been patiently splitting up the foods into their constituent parts, and by feeding various combinations to experimental animals (usually white mice) they have found that certain food combinations, though they contained an adequate quantity of protein, fat, and carbohydrate, would not support life. Evidently something was needed besides these three. Then by making various additions, they learned little by little what were the essentials of a complete dietary. Among other things it was learned that unless the food contains a certain minimum of lime, sodium, and chlorine, the body suffers; that the proteins are not all of equal value.

as body builders; and that in addition to the previously recognized food constituents, the body for health and growth requires a minute quantity of certain substances, called for want of a better name, "vitamines," which are never present in sufficient quantity to make possible a chemical determination of their character.

We have learned to recognize certain diseases as deficiency diseases; that is, they are caused by the lack of some essential constituent in the food. Beriberi, a disease met largely in tropical regions, was found to be caused by an unbalanced dietary, consisting very largely of white rice. The disease can always be prevented by replacing the white rice in the diet by brown or unmilled rice. Evidently it is the lack of something contained in the outer coating that favors the onset of the disease.

Whether scurvy is due to a deficiency of vitamins is still an unsettled question. It is a condition which never occurs with those who have access to an abundance of fresh food, especially fresh vegetables, lemons, etc.

Rickets may be caused by lime starvation. In this disease there is a failure of some of the bones to appropriate sufficient lime for their complete development. Rickets may occur when the foods are deficient in lime, or when they cause an increase in the acid elements in the blood, calling for lime to neutralize them.

Pellagra has been supposed by some to be a deficiency disease. At least it is fairly certain that the disease is favored by the absence from the diet of certain essentials.

The feeding experiments already mentioned have shown that a diet consisting mainly of bread and cereals, particularly of the refined or milled cereals, including white flour, white bread, white rice, unless it is balanced by other foods, is a potent cause of malnutrition. These cereals are found to lack in mineral matter, in the quality of their protein, and in the matter of vitamins.

No combination of two or more cereals, without other foods, will give a completely adequate protein. But by a combination of cereals with green vegetables, or with milk, the diet is balanced as regards the quality of the protein, the mineral salts, and the vitamins. Moreover, the cereals yield an acid ash—injurious if in excess—which is balanced or neutralized by the alkali of milk or vegetables.

Thus we find in a vegetarian or lacto-vegetarian combination, a means of supplying the body with all its needs. While flesh meat supplements to a certain extent the deficiencies of the cereals, it does not do it to the extent that milk does. In meat there is also an acid ash; there is a deficiency of mineral, and there is a lack of the vitamins needed to balance the deficiencies of the cereal.

It would seem, then, that milk and cereal are an excellent combination, much better than meat and cereal. This may explain why a cereal dish always seems incomplete to us if there is no milk to go with it.

This will also explain why Prof. Graham Lusk, nutrition expert, who was formerly a strong supporter of a dietary containing flesh, has within recent years come out with the statement that "no family of five should ever buy meat until they have bought three quarts of milk." Again he says, "If one takes milk with other foods, meat may be dispensed with."

## The Better Way

It is always better to help others to criticize themselves than it is to criticize them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others.

It was a high tribute paid to a Christian man, when one who had known him intimately, said of him:

"He never told me that I ought to do better, but I always came away from any conversation with him, wanting to do better."

"If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives."—*Selected.*

\* \* \*

## GOD LOVES YOU

ROBERT TREIBLE

EARTH'S beauties are the balm of life,  
They lift us far above our strife.  
Have fragrant flowers beguiled your pain,  
Or oriole's sweet minor strain?

Have you heard the night wind sigh,  
Have you viewed the starry sky?  
Have angel faces, friendships dear,  
Ravished your soul with holy cheer?  
All these are tokens from above,  
A Father's tender yearning love.

For you he made the tiny flower,  
For you the sunshine and the shower,  
For you old ocean's shining wave.  
He loves you, why are you a slave?  
O slave of selfishness and pride,  
You cannot in his presence bide.

The Son of God gave up his home—  
The Prince of heaven left his throne—  
From courts of light to cattle shed,  
From emerald throne to manger bed!  
He left his starry worlds on high,  
For you to labor, suffer, die.

What more could God the Father do?  
He gave his only Son for you.  
Heaven's best poured out for you, poor clod  
Torn from the very heart of God,  
To set you free from every sin,  
To open heaven and let you in.

Dark centuries of sin roll past.  
Will God's long-suffering always last?  
Shall men forever mock his grace?  
Vile and selfish, sinful race—  
Long-suffering Father, kind and true,  
His hand is still stretched out to you.

Salvation's day is nearly spent;  
Oh, hasten, hasten to repent.  
The day of vengeance now is near;  
All faces soon shall pale with fear.  
To see your God, you can't endure  
Unless your pardon is made sure.

Our God shall come with mighty shout  
And million angels round about.  
From reeling earth, beneath the tread  
Of heaven's armies, come the dread,  
The pardoned ones of every age,  
Led to the King by angel page.

Be ready now to meet the Lord;  
No more delay can you afford.  
Most bitter anguish soon shall slay  
The sinner hardened in his way.  
May coming armies and our God  
Find you safe covered by his blood.





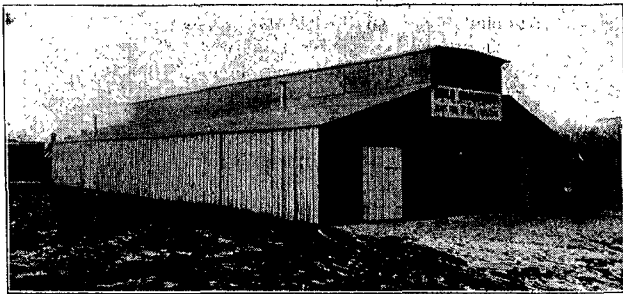
# THE WORLD-WIDE FIELD



## NASHVILLE, TENNESSEE

SEVENTY-FIVE members have been added to the Nashville church as the result of the tent and tabernacle meetings conducted during the last year by Elders J. W. McComas and H. P. Gray, assisted by Mrs. Glenn H. Gaevert, Miss Sue Houston, and Miss Beulah Cothran as Bible workers. Never were the prospects for the work in this city brighter than at the present time; the interest is now at its height, and there is every indication that many more will be added to the church as the result of this campaign.

In these meetings the church members have rendered excellent service by rallying to assist in every way possible. During the entire campaign the Southern Publishing Association has provided a truck to carry to and from the meetings the young people who wished to help with the singing; and the publishing house orchestra, together with the members of the family, have given their best for the success of the effort.



Last fall, when the weather became too cold to use a tent, we found the interest so great that we erected a large wooden tabernacle on the same lot, and conducted meetings there all winter. As a conference we have been more than pleased with this experiment, and the coming fall we are planning to put up more such buildings, as we feel that the tabernacle has solved one of the problems connected with city work in winter. Many times in the past we have pulled down the tent with the advent of cold weather, and thus allowed an interest to die out where the erection of a cheap tabernacle would have meant the organization of a church. In many instances the lumber can be used later in a permanent church building.

The influence of the Nashville campaign has extended beyond the limits of the city. Some of the members of the central church organized a church in Bordeaux, just across the river from North Nashville. As the result of the active work of this little church, we have a new Sabbath school about ten miles from town, with a membership of twenty-three. A little additional work there will mean another church for the conference.

We all feel that the Lord has blessed our work here in a wonderful way. The heads of two of the city institutions, the Children's Home and the Florence Crittenden Home, are Seventh-day Adventists, and our people are respected

throughout this section. Continued consecrated service on the part of the church members will help to bring to many more a knowledge of the truth for this time, and we feel sure that large numbers will accept it.

I. M. MARTIN.



## NEW ORLEANS EVANGELISTIC EFFORT

A LARGE tabernacle, 50 x 80 ft., with a seating capacity of about 800, has been erected on the most prominent avenue of New Orleans, and a union conference evangelistic effort is being conducted by Elder T. G. Bunch, assisted by Elder A. J. Meiklejohn and a corps of Bible workers.

The effort was well advertised in several ways. The building of the tabernacle was in itself one of the best means of advertising. Then by attractive cards in the street cars, by 15,000 folders placed in the homes, and by display advertisements in the newspapers, the attention of the public has been attracted to our meetings. The meetings began Tuesday night, March 30. The attendance has been good from the start. The newspapers gave us considerable free advertising and some

free space for sermon reports. By the use of this and paid space, the attention of the public generally has been called to the message that is due the world at this time.

A deep interest has already been manifested by a large number. About two hundred persons have handed in their names for literature on the subjects that have been presented. This is a good indication that they mean to search the Scriptures to see whether these things are so. We can reasonably expect a large harvest of souls from this number of interested people.

So far, the offerings have been very good, averaging more than \$20 a night. Sunday night a special call was made, which was responded to by money and pledges amounting to \$300.

The Lord has many souls in this city who will respond to the message, "Come out of her [Babylon]," and take their stand for the truth. We believe this city will, in the near future, be a strong center for our work.

Elder Meiklejohn and his family recently came from Oregon. He is our new pastor, and will have charge of the work in this city. Under his able leadership the church is sure to grow and prosper. We hope that all the readers of the REVIEW will pray for the success of the work here.

T. R. HUXTABLE.



"STUDY . . . to work with your hands."

## GOD'S PROTECTING CARE

EVIDENCE of God's protection over us in dangerous times and places since coming to the mission field, reminds me of his special protection on one occasion in the homeland before coming to China.

In the summer and fall of the year 1915, Elder and Mrs. B. F. Kneeland and their company conducted a series of meetings against great opposition at Galeton, Pa.

The owner of the land, contrary to his own promise, sold the ground from under the tent, and we were obliged to move. The superintendent of a large sawmill, because of prejudice, would not permit us to give health or gospel lectures to the employees, but entrance to many homes was gained through medical missionary work. Finally, pressure was brought to bear upon the county medical association to stop this work among the people.

A fire-hose company whose members were interested in the message, allowed us to continue our meetings in their hall, provided the seats were put in the corner out of the way after each meeting, so that in case of fire, the fire carts could be run out without hindrance. A near-by property owner, who was interested in the meetings, permitted us to pitch our small dwelling tents on one of his vacant lots.

One Sunday we stood in front of our tents, watching a furious storm on a hill about one-half mile away. Suddenly a ball of purple-colored lightning came directly toward us. When within a few yards of us, the ball unexpectedly turned an obtuse angle, and struck a small building a hundred feet or more to the left and rear of our tents.

We all realized that it was only the hand of an angel that saved us from destruction, so that we might continue the work intrusted to us. We wanted to go into the tent and kneel in gratitude and prayer to our heavenly Father, but Elder Kneeland and I ran to the fire house and assisted the firemen in getting the hose and putting out the fire caused by the lightning.

After several months of hard, earnest, persevering work, against much prejudice and opposition, a company of twelve or fourteen persons were won to the truth to witness for the Lord in Galeton.

O. B. KUHN.

Changsha.



## GLEANINGS FROM THE FIELD

A NEW Sabbath school has been organized at Orange Grove, Calif.

FOUR new believers have united with the German Seventh-day Adventist church in St. Louis, Mo., by baptism.

DURING the month of April, fourteen persons were received into the Colorado Springs (colored) church by baptism.

TWENTY-SIX new believers were recently baptized at Glendale, Calif., and a number of others will take this important step in the near future.



A NEW Sabbath school has been organized at Wooster, Ohio.

TWENTY-ONE members have been added to the colored churches in Florida recently.

EIGHT members were recently received into the church at Elkhart, Ind., by baptism.

A SABBATH school has been organized at Valdosta, Ga., with eighteen charter members.

TWELVE persons received baptism and united with the church at Rolinda, Central California Conference, recently.

THE colored church in Philadelphia, Pa., recently received an addition of eight new members. Others are awaiting baptism.

A NEW church at Swedesboro, N. J., was dedicated to the service of God on a recent Sabbath. There are thirty-three members in this little company.

## Religious Liberty Department

C. S. LONGACHE Secretary  
W. F. MARTIN Field Sec. for West

### PRINCIPLES OF FREEDOM CHALLENGED IN MICHIGAN

THERE is a lively campaign in progress in Michigan at the present time in connection with a proposed amendment to the State constitution, which, if adopted by the electorate in November, will be a denial of the principles of Americanism as held by Washington, Jefferson, Madison, and the other great founders of our Government. The amendment affects Article XI of the constitution, and is fathered by the Wayne County Civic Association. It reads as follows:

"Section 16.—All residents of the State of Michigan, between the ages of five years and sixteen years, shall attend the public school in their respective districts until they have graduated from the eighth grade; *Provided*, That in districts where the grades do not reach the eighth, then all persons herein described in such districts shall complete the course taught therein.

"Section 17.—The legislature shall enact all necessary legislation to render Section 16 effective."

At present the Roman Catholic, Lutheran, Dutch Reformed, and Seventh-day Adventist denominations are conducting parochial and church schools which would be affected by the operation of the legislation contemplated in the proposed amendment to the constitution, and we would raise the question concerning the Americanism of such legislation. We would also raise the question as to the constitutionality of the amendment from the standpoint of the Michigan organic law, the constitution.

We feel safe in saying that Americanism is found in the two greatest documents ever devised by mortal man, the Declaration of Independence, which demands "life, liberty, and the pursuit of happiness," and the Constitution of

the United States, which the great Gladstone pronounced to be "the most wonderful work ever struck off at a given time by the brain and purpose of man." These two political documents, as they read and as they have been interpreted, stand unalterably opposed to a union of church and state; and more, they stand for noninterference with church affairs where these do not infringe the equal rights of others. Americanism forbids the civil authorities to interfere with the activities of the church.

To make freedom and noninterference doubly sure, thanks to the liberty-loving and patriotic Baptists of Colonial Virginia, the First Amendment to the Constitution was adopted, providing that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press." We take it, then, that from the standpoint of Americanism as expressed in our national Constitution, the conducting of church schools is an inalienable right.

Not for a moment would we say aught against the public school system. It is the best devised system possible for the purposes for which it was brought into being, namely, free secular education for the children of school age. It is an important factor (though not the only one, we submit) in the development of American citizenry, and must needs be supported by public taxation. We submit, however, that the church school system is not necessarily un-American or an enemy to the Republic. It is not necessarily a breeder of unpatriotic impulses, anarchism, and the like. In a speech delivered by Dr. Philander P. Claxton, United States Commissioner of Education, in Washington, in June, 1919, he said:

"I believe in the public school system. It has been the salvation of our democracy; but the private schools and colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth along new lines."

Religion cannot rightly be a part of the public school system from the viewpoint of Americanism, nor can the State rightly prohibit parents from sending their children to religious schools for religious training. But if the Wayne County Civic Association knows of any sectarian school system that is educating the children under its care away from the spirit of Americanism, that is a breeding place for disloyalty to the Government, the facts should be disclosed at once, and legislation to close up such school system should be sought for directly.

The proposed amendment to be voted upon in November is not only un-American and unconstitutional, nationally speaking, but it is also in direct opposition to the constitution of the State of Michigan, which provides in Article XI, Section 1:

"Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The amendment should be voted down by the patriotic citizens of the State of Michigan. S. B. HORTON.

## Medical Missionary Department

L. A. HANSEN Secretary  
H. W. MILLER, M. D. Assistant Secretaries  
FRANKE COBBAN  
P. T. MAGAN Field Secretary for West

### A DAY "ON GENERAL" IN THE SANITARIUM HOSPITAL

Washington (D. C.) Sanitarium

To the nurse working in the hospitals of today, there are numerous and varied opportunities afforded, many of which are of great value to one desirous of following that line of work. The nurse is brought in contact with all classes of people,—the rich and the poor, the learned and the ignorant, the old and feeble, as well as the young, and even small infants, all of whom have their troubles of different kinds. Many are able to sit up, and even to get around to some extent, while others are entirely confined to their beds. Those who are unable to help themselves at all, must have constant care and attention. A ward of such patients will require the care of one nurse. In other instances, where the patient is critically ill and cannot be left alone a minute, he must have the entire attention of a nurse himself. Those who can depend upon themselves a little, get along nicely if there is a general nurse to answer their calls, give their medicine, and look after them. All such patients are spoken of as being "on general," and the nurse who attends to them is known as the "general nurse."

As a rule, general work is one of the duties of a senior nurse after she has become acquainted with the various ailments and treatments for each, and has a good knowledge of all the branches and departments of the hospital work, so that she may go ahead intelligently and look after the needs of the many different persons with whom she is brought in contact. Her duties are: To see that the corridors, bathrooms, utility-rooms, and waiting-rooms are kept in neat and attractive order, and report if these are not cleaned properly; to see that all patients coming and leaving the hospital are courteously looked after and comfortably situated, that all calls of patients are answered promptly, and that all messages are properly delivered; to see that all get their trays on time, and that all doctors' orders are strictly carried out; to keep account of all medicines given; to see that all narcotics are signed for by the physician, and that order and quietness are maintained; and in the absence of the head nurse she is left in charge of the hospital.

It was before dawn that Miss A, who was "on general" for one month, was awakened by the gong in the dormitory. She quickly arose and made ready to attend the early six o'clock meeting to be held in the gymnasium for all who worked in the hospital and sanitarium. She was just completing her third year of training, and was anxious to have every duty performed with the strictest accuracy. She had always, with very few exceptions, attended devotional services when possible, and this was the cause of her rush at this early morning hour. Before beginning her nurses'

course, she determined that if she began the work, she would finish it, if possible, no matter how hard it was or who came or went or what happened; and this intention was carried with her throughout her training, and it was her constant endeavor to do that which came to hand, and look forward to success.

As she went up the hill to the gymnasium, the light was just breaking over the horizon, with the promise of a fair day. After listening to an hour's discourse on our responsibility, our duty, our missionary endeavor, and China, which was mentioned, with scarcely an exception, at every Sunday morning meeting, the nurses were dismissed, and they took a brisk walk down to the dining-room, where everything needed stood in readiness.

After breakfast, they reported for duty, and Miss A found enough awaiting her to test the courage of a strong heart. The surgical staff was busy at work wheeling in one patient and out another with amazing rapidity, and many were the calls to the operating-room for orders, prescriptions, messages, directions for more patients, etc. The temperature, pulse, and respiration of each patient had to be taken. The proper amount of linen had to be sent to the bathrooms. Already the trays were being brought to the patients, and this one decided she wanted scrambled egg instead of poached egg, and the other one thought she wanted more cream, while the third and fourth sent in orders for ice water, and all the time the phone was ringing, and had to be answered repeatedly, and matters of business had to be attended to. The medicines had to be given and recorded, and then more calls to the operating-room. The business manager had to be sent for. By this time some of the patients were regaining consciousness from the ether, and hypodermics had to be made ready and sent to the recovery-room. Ice bags were ordered for this one and that, and linen had to be given to the special nurses and those giving hydrotherapeutic treatments. Then more phone calls. It seemed as if that phone was determined to ring just when it was impossible to answer it.

Just then the house physician came in and asked for his prescription pad, and he had to be waited on. The phone rang again, and there was a call for more prescriptions from our lady physician. She was administering the anesthetic in the operating-room, and had to be approached on tiptoe, and her orders sent out by note.

Next an order came for a lavage to be given to one of the patients, and this careful duty had to be performed. More calls came for ice water for the patients, and a particularly exacting one had to be attended to just so.

By some mistake the sandwiches had not been sent to the operating-room when the lemonade was, and the surgical staff, who began their work before breakfast, were nearly famished, and the order had to be renewed. One of the patients had some business matters to be looked after, and then the phone rang and a faint voice in the distance inquired when he could see the medical superintendent. Well, the medical superintendent was operating and could not answer the phone, so messages had to be sent back and forth.

A delicate piece of work had to be performed for one of the surgical patients, and all utensils had to be carefully sterilized.

Thus the morning wore away, with duties innumerable it seemed, and both the general nurse and her assistant found all they could possibly attend to. They scarcely had time to notice whether the sun was shining or whether it had hidden from sight; but it was shining, and all went well, and all seemed happy. Some of the patients had to be wheeled outside, where they could receive new vigor from that most healing remedy—nature; while others had refreshments—a glass of milk, orange juice, or lemonade—ordered for them. Time passed very rapidly for one so busy as Miss A, and before she realized it, her relief came, and she took one breath before making herself ready for dinner.

Half the day had passed,—one of those half days in which one does a whole day's work,—and she found, after having time to relax, that she was tired; but as this day seemed full of adventures, she was anxious to complete it, even if she did have to return on duty somewhat fatigued. Every one likes a day now and then that is so full of duties and surprises and even hardships that it keeps one going as fast as possible to meet the tasks and carry them through, and guessing what will come next. That kind of day is interesting.

The hour for dinner passed, and she was glad to get back to the wheel, as it were, to look after things. Orders for medicine had to be filled, and a hypodermic repeated, and the temperatures taken again.

The dinner trays were delivered, and, as ever, there were patients who needed special help with their meal. Ice water again was required, for the day was uncomfortably warm, which was partly responsible for the restlessness of the patients, who are always harder to care for on a hot day than on a cool day.

At 2:30 P. M. visitors were taken through the hospital to see the various departments and the advantages and conveniences of each. A list was then made of articles needed and medicines to be supplied. Orders had to be written out for the relief nurse, so she could take up the work where it was left by the regular nurse, and carry it forward smoothly and successfully. In hospitals much depends on written orders. They save a great many blunders, and doubtless many lives would be imperiled, if not lost, but for the written orders, which cannot be mistaken as verbal orders oftentimes are.

Three o'clock came, and Miss A was relieved from duty for two hours, that she might have a chance to rest and prepare for the remainder of the day. There is always some personal work that needs attention, as every one knows, and it is as necessary that this be looked after as that anything else be done; so it was in this case that most of the two hours' relief was spent in doing little personal necessities.

Five o'clock came all too soon, and found Miss A on duty, not much rested, to be sure, but dauntless. The temperatures had to be taken the third and last time for the day. Treatment had to be given to a suffering patient in Room 60, and more medicines given. The order books were given a thorough

oversight, and all departments were seen to be in perfect order for the relief nurse, who came at seven o'clock.

Thus one more day had passed in "service for others" at the Washington Sanitarium and Hospital.

ALICE STONE.

## Publishing Department

N. Z. TOWN - - - - - Secretary  
H. H. HALL - - - - - Associate Secretary  
W. W. EASTMAN - - - - - Assistant Secretary

### WESTERN CANADIAN COLPORTEURS' INSTITUTES

THE colporteurs' institutes at Winnipeg, Manitoba; Port Arthur, Ontario; Battleford, Saskatchewan; and Lacombe, Alberta, are now all in the past. It was the pleasure of the writer to attend these institutes, and to assist in giving instruction in gospel salesmanship.

The Winnipeg institute was first in order, March 14-21. While the attendance was not large, a good spirit prevailed among those attending. On one evening a special colporteur program was held, and the missionary spirit of the Winnipeg church was manifested in the large attendance at this special meeting.

The Port Arthur institute was next in order, March 27-31. A room was secured in the Whalen building, one of the finest business blocks in the city. The brethren and sisters of the "Twin Ports" churches showed a great interest in the work of circulating the pages of truth.

The Battleford Academy institute was held next, April 9-19. The canvassing spirit shown by this school was demonstrated in a special program rendered by members of the canvassers' band. It consisted of four scenes, illustrating how an entire family accepted the truth as a result of the visit of a faithful colporteur to their home.

A large number from this school will take up the colporteur work. We were glad to have five "regulars" in attendance, who plan to engage in this line of missionary endeavor as a permanent vocation.

The Canadian Junior College institute, held April 21 to May 1, proved a success, with a splendid attendance each day. Through the liberality of the faculty, we were granted the chapel period, with two hours for general instruction and drill, each day of the institute. A goodly number of students from this school will engage in the colporteur work this summer. Four "regulars" were in attendance, who planned to go out into the field immediately after the institute.

From association with G. F. Ojala, field missionary secretary of Manitoba; R. H. Kitto, of Saskatchewan; and G. H. Barbee, of Alberta, the past two months in institute work, we became inspired with their optimistic viewpoint, and are convinced that 1920 will be the banner year in the distribution of our truth-filled literature.

Next comes the institute at Armstrong, British Columbia, May 10-20; then the Vancouver institute, May 23-30.

We shall have a report to render of these institutes later.

We are looking forward to great things this summer in the work of distributing our publications throughout the Western Canadian Union Conference, and with God's blessing expect to see souls saved in the kingdom of heaven.

GEORGE A. CAMPBELL.

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## PERIODICAL WORK IN GREATER NEW YORK

Our aim is to fulfil the gospel commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

During the year 1918 more than one hundred persons were sent to distant fields to re-enforce the corps of missionary workers already there, and to open up new territory. But while our eyes are on distant fields, we must not overlook the great opportunities in the homeland, to make possible in the most rapid and effective way the carrying of the gospel into foreign lands.

"If we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America, a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues."—*Review and Herald, July 25, 1918.*

"Many of the foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Mrs. E. G. White, quoted in Atlantic Union Gleaner, Nov. 13, 1918, p. 8.*

"Great benefits would come to the cause of God in the regions beyond, if faithful efforts were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Id., p. 1.*

"The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus strength will come to the working forces at home and abroad, and the cause of God will be advanced in his appointed way."—*Review and Herald, July 25, 1918.*

The foreigners within our gates are here in the providence of God to aid in carrying forward the work in our large cities, and also in carrying the truth into distant lands. In Greater New York, with its population of more than six million, there are gathered to-

gether people from nearly all lands. It is indeed a great foreign city in America, for fully three fourths of the people are foreigners. These different nationalities naturally form communities of their own, and so there are Italian, Russian, Bohemian, Austrian, and other foreign cities within this great center.

New York City itself is a world within a world. Almost every nation under the sun is there represented. Never in the history of the world has there been congregated so great a number of people from all nations. Is there not a providence in this?

A great work is yet to be done in these large American cities. It is true something has been done in the past, but it does seem as if we have but touched the city problem with the tips of our fingers.

At present in Greater New York, organized work is carried on among nine nationalities. This is a good beginning, but much more must be done.

"God's work is now to advance rapidly, and if his people will respond to his call, he will make the possessors of property willing to donate of their means, and thus make it possible for his work to be accomplished in the earth. 'Faith is the substance of things hoped for, the evidence of things not seen.' Faith in the word of God will place his people in the possession of property which will enable them to work the large cities that are waiting for the message of truth."—*Special Testimonies, Series B, No. 10, p. 30.*

While God has been bringing the foreigners to our shores, he has also, by his providence, made provision for us to meet them and speak to them in their own language through our periodicals. This truth is now printed in one hundred or more different languages.

When it is necessary, God can again bestow upon his people the gift of tongues; but this is not now so essential. What is needed more than the gift of tongues today are hearts willing to carry the good news contained in our periodicals and books to these strangers. They welcome and appreciate literature in their own tongue more than Americans do.

"Let our literature give the message as a witness to all the world. . . . Let us now, by the wise use of periodicals and books, preach the word with determined energy. . . . The third angel's message is to be given through this medium and through the living teacher."—*"Testimonies for the Church," Vol. IX, pp. 61, 62.*

Every one can have a part in this work. We may not all speak with other tongues. If we feel we have no fitness for the work, let us not offer this as an excuse for doing nothing, for "the Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talents, courage, perseverance, faith, and tact will come as they put the armor on."

In view of this the call comes, "Who will go forth now with our publications?" "When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Id., Vol. VI, p. 333.*

"Our books and papers are to be brought to the notice of the people; the gospel of present truth is to be given to our cities without delay."—*Id., Vol. IX, p. 63.*

The time has come for every one to do something toward enlightening the foreigners within our gates. Strangers who come to our homes are shown special honor and attention. We often extend to them courtesies we do not extend to our own. Why should we not extend these same courtesies to these strangers in our large cities? Why should we not treat them as we do the strangers who come to our homes, giving them the preference because they are strangers? D. H. KRESS.

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## MY FIRST YEAR'S WORK

It is just a year since I began work as a colporteur, with a mountain before me about the size we are all accustomed to see when we begin to obey the commandments of God. I began; and God, in his customary way,—using the weak things of the world to confound the mighty,—gave me success from the beginning.

I consider it the best year of my life, and at no time have I looked back to desire anything the world can offer. Working with "Our Day," my delivery for the year amounted to about \$3,000. I had not canvassed long before I discovered the truth of Isaiah's words, "Darkness shall cover the earth, and gross darkness the people." Isa. 60: 2. The influenza had left many sad homes, and the "good tidings" of Christ's soon coming and concerning the home of the saved, touched many hearts as I visited them.

It seemed a strange and sad mystery to me,—so many lives, weary almost to despair for lack of the love of Christ, and oceans of it all about them!

I have found that in the heart of all there is a desire to be saved, and it is a joy to be able to tell them of the right way; but only God can open their eyes to see it. It is a source of rejoicing to me that I have been the Lord's means of carrying the glad tidings to more than a thousand homes; and, outweighing all other joys, are the companionship I have with my Maker and the knowledge that my name is written in his book.

What seems to me the most essential thing to success in the colporteur work, is fully to realize that it is just the work God wants us to do and to rejoice in doing it.

It is our privilege to rejoice in our work. Eccl. 3: 22. And this rejoicing is a part of our reward. Labor without this joy is indeed drudgery. Those who possess this joy will never tire of their work. It is their delight to be incessantly engaged in it. They never worry over achieving great success. They work, not for reward, neither because it is a duty, but because they delight in doing it. While we may look forward to the time of reward, let it not become our only object in labor. We ought to work as sons, and not as "the hireling."

God will accept our work and make up for our deficiency "if there be first a willing mind." When this willingness and joy in actual service enters our

hearts, a change will take place. Wasted hours and opportunities, with careless work, will change to times of refreshing and victory. Jesus will reveal himself to us, and we shall rejoice in his success.

DAVID MOORE.

[The foregoing report is given by one of the Greater New York Conference colporteurs. The territory in which he worked had been canvassed for the same book the year before. As this conference is practically all city territory, the report shows not only what is being done, but the great possibilities before us in the cities with our large subscription books, when we take hold of the work in earnest.—W. W. E.]

## Home Missionary Department

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

### SPECIAL PRAYER

Sunset Vespers, Sabbath, June 5: Kafirland Mission (South Africa)

THE third angel's message has spread to Kafirland, South Africa, where we have two well-established missions—the Maranatha Mission, established in 1906, and the Bethel Mission, established in 1917. At each of these missions there is a school for the training of workers. At Maranatha the school is reported full, and about forty students are in the school home. This school is under the direction of Miss Vickey Sutherland, and it is a power for good to the Kafir nation. The training school at the Bethel Mission is carried on exclusively for training evangelists and teachers for the great Kafirland field. Only those who have completed six grades of school work are admitted. Brother C. E. Wheeler is in charge.

Eight Seventh-day Adventist churches are now in the Kafirland Mission district, with a membership of 358. Many are the records of the marvelous transforming grace of Christ in the lives of the Kafirs, and many incidents of loyalty and love for the truth are cited by our workers, who are giving their lives to bring the light of the gospel to these dusky natives of Africa. The great Father who regardeth not the outward appearance, and with whom there is no respect of persons, truly loves his African children, and will regard the prayer of their brothers and sisters in their behalf.

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### THE MODEL CHURCH—NO. 1

As an organized unit, the church is the greatest factor God has set in the world for its evangelism. This has always been true from the time Moses led the people of God toward the land of Canaan to the present hour. We find, however, by a brief study of the history of God's people, that the church has not always recognized her responsibility and opportunity. We recall the sad condition of God's people at the time of the Saviour's first advent, and how it led to his final rejection. Having lost the vision of their mission in the world,

they were unprepared to receive the "man of Galilee" as the Saviour of the world. "He came unto his own, and his own received him not." John 1: 11.

With the work of the apostles there opened a new chapter in the history of the church. We read with interest of the work of those early days. The gospel commission had been given, the Holy Spirit poured out, and the believers went everywhere preaching the gospel. Churches were established in many places, and they in turn became centers of influence for spreading the gospel.

Among the early churches we would especially mention that of Thessalonica as reaching a high standard in disseminating the apostolic message. Writing to this church from Athens, Paul commended it for faithfulness in helping to spread the gospel commission. "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1: 6-9. What an inspiring record! The faith of this church was spread abroad, so much so that the apostles "need not to speak anything."

The church of the Thessalonians was a model church, and one which we would do well to pattern after today. We cannot fully appreciate what the results would be if every church of God today were following a similar program. With a world to warn, and barely a handful of people to accomplish the task, it is imperative that some serious study and attention be given to the apostolic method of advancing the gospel.

Speaking of a model church and its influence upon the world in this modern age, one writer penned a picture which we reproduce here:

"Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning, not how to make money, but how to make men. Their supreme desire is to help the world in general and their own community in particular. They are striving daily to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance; longing and working and praying and spending themselves and their substance to save men from sin and ignorance and suffering! Let us suppose the whole church is co-operating to this end. What a transformation such a church would work in any community! How it would reach the masses! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar. And such a church as this is possible in every community in the world if only the word of God is received as authentic, if only Christ is believed on and his teachings practised. That such a church is not to be seen today in many of our cities and towns is to our own reproach."—"Present Day Evangelism," pp. 122, 123.

This presents a wonderful ideal, and as suggested by the writer, it is not beyond the reach of any church in any community. This should not only be the ideal, but the actual condition, of every church representing the last message that is to go to the world.

Just as in ancient times God called out a people who were to be his witnesses among the nations, so today he has chosen this people to show forth his praises. Our churches, wherever they are established, ought to be centers of influence from which rays of light will radiate into the hearts and homes of thousands who are groping in darkness. This is possible, and will be a grand reality when God's people arouse themselves and prepare their hearts for the reception of the latter rain.

H. K. CHRISTMAN.

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### A RESOLUTION OF A LIFETIME

THE resolution made by the late Henry Clay Trumbull in his early Christian life, and followed faithfully for more than fifty years, is as follows:

"Whenever I am justified in choosing my subject of conversation with another, the theme of themes shall have prominence between us, so that I may learn his need, and, if possible, meet it."

It was not always an easy matter to keep this resolution, but several years before his death Dr. Trumbull was heard to say that he had written a record of more than ten thousand such personal interviews. He said that in every case the devil had tempted him not to have the interview, at least at that particular time. He also said that in no single case that he could remember had he been rudely repulsed.

In a recent address one of our leading ministers, who has spent years in the Orient and accomplished much in teaching the way of life, stated that, now that he is back in the homeland, he finds it more difficult to go to his next-door neighbor and ask for an opportunity to converse with him about our mutual gospel than it was to meet the ignorance, superstition, and hardships in a foreign land.

So, dear worker, remember you are not alone in the experience of timidity and hesitancy when it comes to the personal interview. But we must be triumphant in this experience if we would share in the laborer's reward. Be not fearful or discouraged; do not yield to the temptation to shirk your task. It is the way of the cross which leads home, and without the cross there is no crown.

C. V. LEACH.

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### THE RESPONSIBILITY OF LEADERSHIP

WHEN there comes to a person a clear vision of a work to be accomplished, he has received a call to leadership. Livingstone saw the heart of Africa and heard its cries long before he touched its shores. He saw what many had never seen and what others had veiled their eyes against seeing. He heard the call above the crowd, and calmly answered it. Thus Livingstone became a leader to a benighted people, and his leadership will continue to in-

spire many to lay down their lives on the altar of service.

Livingstone recognized that one of the fundamentals of a worthy life purpose lay in service to others. His view of Africa was not a vision alone or a mere plan; it resolved itself into definite action backed by a definite purpose, and therefore accomplished definite results. So in the experience of Paul the great apostle, his vision of the Macedonian with outstretched arms was not a passing dream, but the reality of an imperative task; and his relationship to it became a power in his life of service to the Gentiles. At least three factors stand out in the lives of these great leaders—purpose, decision, and action.

No leader can know too much about his task. Knowledge is also power. People will believe in you only to the extent that your knowledge invites their confidence. But with knowledge there always comes a danger, and therefore one of the greatest responsibilities of leaderships is to be humble. The greatest leader to mankind was Jesus Christ, and yet his life was noted for its humility. A king in his own right, the very Son of God, yet he humbled himself to wash the feet of his disciples, whose hearts were filled with strife, and one of whom was his betrayer. So the greatest leadership in this world is that which walks in the shadow as well as in the sunlight, in the valley as well as on the hilltop, and with hands outstretched to serve.

And lastly, it is well to remember that the road to success is more of a trail than a highway. There is much solitude, and the blazing of the trail may be the only guide for those who follow after. Therefore, make sure that every step of the way is in accord with God's divine plan and purpose, never forgetting that true leadership always serves with heart, head, and hand.

C. E. HOOPER.

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#### A GOOD EXAMPLE

At our Hunan (China) general meeting we were told of a business man who is a subscriber to our Chinese *Signs of the Times*, who makes a practice of hanging up each number of the paper in his shop, so that those who enter his place may have the opportunity of reading the good things which these papers contain. If this unbelieving Chinese places such a value upon our literature, surely we who believe this message should guard carefully the papers and magazines which weekly come to our homes. How often do our people use copies of the *Signs*, *Review*, and *Instructor* for lighting the fire or for ordinary packing! There are too many souls all about us waiting for this message for us to treat these printed messages so lightly.

The Chinese have a sacred regard for the printed characters, and they have a saying that one character is worth a thousand ounces of gold. One constantly sees Chinese going about the streets, picking up bits of paper containing printed characters. These scraps of paper are taken to special altars and there burned.

If these people place such a value upon the mere printed character, surely we should have a sacred regard for

every message-filled publication that enters our homes, when a single paper or tract may mean the salvation of a soul, the value of which cannot be reckoned in terms of gold. Keep your papers clean, and when you have finished reading them, pass them on to your neighbors and friends. Take them with you when you go on a journey; they afford an excellent opportunity to engage in conversation with a traveling companion. There are so many opportunities for this class of missionary work, and it is a work in which all can engage.—C. E. Weeks, in the *Australasian Record*.

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#### A CLOGGED CHANNEL

Out in Colorado they tell of a little town nestled down at the foot of some hills—a sleepy-hollow village. You remember the rainfall is very slight out there, and they depend much upon irrigation. But some enterprising citizens ran a pipe up to the hills to a lake of clear, sweet water. As a result, the town enjoyed a bountiful supply of water the year round without being dependent upon the doubtful rainfall. And the population increased and the place had quite a boom.

One morning the housewives turned the water taps, but no water came. There was some sputtering. There is likely to be noise when there is nothing else. The men climbed the hill. There was the lake, full as ever. They examined around the pipes as well as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as the days grew into weeks, people commenced moving away again, and the grass grew in the streets, and the prosperous town was going back to its old sleepy condition, when one day one of the town officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar than just then. It said in effect: "Ef you'll jes pull the plug out of the pipe about eight inches from the top, you'll get all the water you want."

Up they started for the top of the hill, and examining the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by so small a plug. Out came the plug; down came the water freely; by and by back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks like dumb mouths asking mutely for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down? The answer is very plain. You know why. *There is a plug in the pipe.* Something in us clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give—it will be much harder for us all to do—*pull out the plug.* Get out the thing that you know is hindering.

I am going to ask every one who will, to offer this simple prayer, and I am sure every thoughtful one here will. Just bow your head, and quietly, under your breath, say to him: "Lord Jesus, show me what there is in my life that is displeasing to thee; what there is thou wouldst change." You may be sure he will. He is faithful. He will put his finger on that tender spot very surely. Then add a second clause to that prayer—"By thy grace helping me, I will put it out, whatever it may cost, or whatever it may cut." Shall we bow our heads and offer that prayer, and hew close to that line, steadily, faithfully? It will open up a life of marvelous blessing undreamed of for you and every one you touch.—"Quiet Talks on Power," by S. D. Gordon, pp. 28-30.

### Missionary Volunteer Department

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

#### HOW LEADERS CAN HELP YOUNG PEOPLE TO FIND THEIR LIFE-WORK

IN a leaflet put out by the Inter-church World Movement of North America, J. Campbell White suggests eleven ways in which workers may help young people. Without enlarging on them as the leaflet does, his suggestions are these:

"1. By making clear to them that God has a perfect plan for every life.

"2. By remembering that all young people need help in this realm.

"3. By recalling the fact that life choices are often made at a very early age.

"4. By providing adequate public and private instruction in the fundamental principles underlying all right choices in life, and by making very clear and emphatic the spiritual conditions under which God's guidance may be expected and secured.

"5. By arranging for systematic, comprehensive, and thorough processes of education upon the total task of the church in this world of need.

"6. By persuading many bright boys and girls to go forward with their education in a college with a healthy and vigorous Christian atmosphere.

"7. By placing definite responsibility upon some carefully selected individuals in each congregation, who will give special and sustained attention to this matter of helping young people to find God's plan and will for their life-work.

"8. By following up carefully those who show special interest.

"9. By practising the habit of prayer for laborers to be thrust out into the harvest fields, and by laying this burden of prayer upon others.

"10. By making plain to parents the folly and sin of interfering with God's plan being realized in the lives of their children.

"11. By promoting vital religious faith and life in the homes of the people."



## MISSIONARY VOLUNTEER WORK IN THE CHESAPEAKE CONFERENCE

THE Chesapeake Conference secretary has sent to her young people an appeal which is worthy the study of every Missionary Volunteer. Shall we not use the suggestions given below for improving our own work? She writes:

"A vast work is yet to be done throughout the cities and villages, the highways and byways, of Chesapeake. Every young person in the conference is needed in the Missionary Volunteer army to carry forward the banner of our King. Let every society be an ideal one, and every young person a loyal Missionary Volunteer, before 1920 closes. Here are some of the things we can all strive for, to make our societies better and our work a success:

"1. Every young person connected with the church a member of a Missionary Volunteer Society—either a local society, or the conference Missionary Volunteer Society.

"2. Every Missionary Volunteer a worker, and a reporting member.

"3. Every member observing the Morning Watch.

"4. Some in every society taking the Bible Year—and finishing.

"5. A Standard of Attainment Band in every society.

"6. Every member taking at least one of the Reading Courses.

"7. A constantly growing library in every society.

"8. Interesting, spiritual, helpful meetings held weekly.

"9. Liberal offerings for missions—half our goal by July 1."

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THE Missionary Volunteer secretary in one of our conferences in the States, who is also Sabbath school secretary, writes:

"Such large offerings came in from one Sabbath school that I wrote the superintendent, asking her to tell me what she did to cause such liberality. She placed the letter before the school one Sabbath, and asked for volunteers to answer the question I had asked. One sister said, 'Tell them to read "Fruit from the Jungle" and "On the Trail of Livingstone," and they will understand why we give.' The reading of these two books has greatly increased my own Sabbath school offerings."

We know that the reading of good missionary books does increase one's interest in missions. Missionary information is the fuel that feeds the missionary fires. As Pierson says: "Facts are the fingers of God. To know the facts of modern missions is a necessary condition of intelligent interest." Do you not think we should do more to encourage our friends to read the Reading Course books?

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No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

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PEACE is the product of thoughtfulness, of reason, of self-control.—H. W. Wilbur.

## News and Miscellany

Notes and clippings from the daily and weekly press

—Rev. Ernest Cherrington, of the Anti-Saloon League, proposes that the Government purchase the 60,000,000 gallons of alcohol now being held in bond and which is so constantly being lessened by supposed robbery.

—The official Catholic directory shows an increase of 186,200 members in that church in the United States in the last year. The total membership is now 27,650,000. The secular clergy number 15,400, while the priests of religious orders number 21,000.

—At Denver, Colo., the horse must follow the buffalo into oblivion if a bill before the city council becomes a law. This bill provides for banishing the horse from Denver's streets after Jan. 1, 1925. The ordinance proposes the same ostracism for cattle, sheep, pigs, and even goats.

—There are 50,000,000 nominally Protestant but actually unchurched people in the United States. There are 27,000,000 boys and girls not affiliated with any Sunday or Sabbath school; 16,000,000 others who do not attend regularly. The 1,600,000 Jewish children in the United States receive an average of 250 hours of religious education yearly. The 8,000,000 Catholic children receive 200 hours of religious education annually, but the Protestant children received an average of only 24 hours of religious education last year.

—Bread prices will be increased again following rising flour and wheat quotations, according to recent Government reports. Wheat, now selling far above the Government guaranteed price throughout the United States, has not yet reached a high level, according to the crop estimate bureau of the Department of Agriculture. "The 1920 crop will be short, not only in the United States, but throughout the world," says Statistician Nat Murray. "This will affect prices inside the United States. It means what the trade calls a 'healthy market.' It spells the reverse of reductions, a fluctuating market, and perhaps, also, further advances in prices."

—In order to promote "school spirit" the students of the Fort Hays Normal school, in Kansas, led by the "co-eds," resorted to force, and applied that force even to the professors. The president, leaving on a business trip, suggested a half holiday when all could get together and build a running track for the school. The girls were to prepare a dinner for the workers, and it was they who suggested that the men who did not help should be ducked in the lake. The first to be ducked was the editor of the college paper. Though he could not swim, he was pitched into water over his head. The next was a professor captured on his way to the classroom. Another professor plunged into the lake of his own accord, to escape the pursuing students. The faculty members telegraphed the authorities at Topeka for protection, and the attorney-general promised to prosecute those responsible for the disorders.

—A windfall is due to King George's private purse as a result of the discovering in Buckingham Palace, in the course of Queen Mary's housecleaning, of a rare Gainsborough, the existence of which had not been known to the present generation. The discovery was made when Queen Mary had three oil paintings sent from the royal library to be cleaned. One of the pictures was pronounced by experts to be a "Portrait of a Lady," by Gainsborough. It will shortly be offered for sale in the name of a member of the royal household. Queen Mary is personally directing the housecleaning at Buckingham Palace and Windsor Castle, and hopes to unearth many forgotten treasures. The cleaning of Windsor will be a gigantic undertaking and will probably last a year, because of the size of the castle and the remoteness of the apartments which have been closed for generations.

—An "old clothes club" has materialized in Sheffield Scientific School at Yale University. Students are asked to wear old attire "in order to bring down the present high cost of clothes," and those arraying themselves in new garments will be regarded as "guilty of a serious breach of social etiquette." The Yale News makes this fashion note of "correct attire": "Sweater, coat and trousers of a different material, army shoes or bedroom slippers, and last year's hat. No embargo on clean linen."

—The *Northwestern Christian Advocate* is authority for the statement that the Salvation Army has made a radical change in some of its methods. Heretofore it has sent its converts into the regularly organized churches, or among its own membership as they might wish. Their growing work and the need of skilled workers has led them to an effort to retain their members and build up a stronger organization. Another innovation is the employment of professional evangelists.

—Lord Dewar, who has just returned from Central Africa, in giving an account of his travels there, said the increased cost of living in the district he visited was reflected in the higher price for wives paid by the natives. Whereas a fine, sixteen-hands high wife cost four spearheads in pre-war days, she now costs eight spearheads, and in the cattle districts the price of a wife at present is eight cows instead of four.

—Seventy bills are pending in Congress which deal with the subject of public education. The most important measure, introduced by Senator Kenyon, appropriates \$6,500,000, which is to be distributed among the States and used for educating illiterates and for teaching the English language to such residents as cannot now speak, read, or write it.

—Frederick Douglass has been nominated for a niche in the hall of fame of New York University. It is the first time that the name of a Negro has been proposed for this honor. Two women, Barbara Frietche and Susan B. Anthony, have also been nominated.

—According to a report made by the Carnegie Endowment for International Peace, the World War has cost the world 337 billion dollars.



—The official register issued every two years by the Census Bureau shows that on July 1, 1919, there were 99,618 Government employees in Washington, as compared with 42,064 in 1915.

—From Vermont it is reported that thousands of maple trees went untapped this year because of lack of labor. With sugar short and maple sugar selling for 50 cents a pound and more, the reduced supply is expected to result in new record prices for both sugar and sirup.

—Beginning with 5,700 students and a faculty numbering 117, the Goodyear Industrial University was recently dedicated at Akron, Ohio. Courses ranging from Americanization to postgraduate college work are offered free to the 33,000 employees of the rubber company. The main building, costing \$2,500,000, contains sixty-five classrooms.

—The Navy Department, having on hand 150 submarine chasers not needed after the war, has offered them to the public for pleasure or commercial purposes. They cost \$67,000 each, but some have been sold for less than \$20,000. The boats are 110 feet long, 15 feet beam, 6 feet draft, and have a displacement of 77 tons. With their three gasoline engines, they can attain a speed of 17 knots an hour.

—Among the many inventions and discoveries due to the exigencies of the Great War, an interesting one was the cinder-concrete house. Confronted with the problem of housing munition workers at a new plant seven miles from Wilmington, Del., engineers found themselves without material. But at Wilmington they saw mountains of coal cinders—the waste product of a mammoth industrial plant. Using clean cinders in the place of gravel, some sample blocks of a new kind of concrete were made; and when they were submitted to the test, it was found that they had a crushing strength of 1,800 pounds to the square inch, though the load on house walls seldom exceeds 1,200 pounds. In a short time 75 homes were put up, and Overlook, or "Cindertown," N. J., took its place on the map. Cinders are now very commonly used in making concrete, taking the place of a portion of gravel.

—The Washington *Herald* is authority for the statement that an "independent" Canadian diplomatic representation will soon be established in Washington. It will mark an epoch-making innovation in the inter-imperial relations existing between Great Britain and her overseas dominions. The outstanding feature of the projected arrangement is the fact that henceforward, whoever is British Ambassador to the United States will be one who is fully agreeable to Canada. It is presumed that Sir Auckland Geddes, who is well-known and well-beloved in Canada, was sent to Washington as the first embodiment of the principle that in the future is to govern British-Canadian diplomatic affairs in our country. The corollary feature of the scheme is that Canada will send a staff of Canadian diplomatic officials to Washington, to be attached to the British embassy. They will be headed by a man who will have the full rank of a minister plenipotentiary.

—Dr. A. M. Low, a British engineer, says that the "coddling" process which has weakened and enervated the human species so much already that all civilized people are obliged to wear clothes and live in warm houses, will have reduced the race to so delicate a physical condition 500 years from now that every one will require underground homes to escape the rigors of the weather—rain, snow, winds, and excessive heat. Roads and streets, all perfectly smooth, will be constructed underground, he predicts, and people will travel in luxuriously appointed motor cars, driven by wireless, at a speed of 100 miles an hour. Wireless apparatus will be highly developed, and it will be possible to talk over long distances by wireless telephony and at the same time to see the other party to the conversation by "television."

—One of the latest applicants for membership in the League of Nations is the island of Iceland. The application calls attention to the fact that Denmark granted complete independence to the island government in 1918. Other countries to apply are San Marino, Luxemburg, and the republic of Georgia, in Russia. The applications will come before the council of the league at its early meeting in Rome.

—A contract to electrify seventy-five miles of railroad in Brazil—the first of its kind in South America—has been awarded to the International General Electric Co., of Schenectady, N. Y. The contract is for \$2,000,000, and it is expected that the main line of the Paulista Railroad will later be electrified 100 miles farther.

—Announcement comes from London that three English companies have made arrangements to inaugurate a passenger and cargo air service between New York and Bermuda. Two seaplanes are said to be already on the islands. The flying operations will be in charge of Major H. H. Kitchener, a nephew of Lord Kitchener.

—The pieric acid plant built by the Government at Picon, Ark., at a cost of \$6,500,000, was sold to a company of Little Rock business men for \$770,000. It is planned to develop an industrial center from the plant, which was about 90 per cent completed when the armistice was signed.

—A three-story, 3,000-ton reinforced concrete building was recently moved across a street in Detroit, Mich., in order to yield its place to a larger structure. It was moved without interrupting business in the offices. The distance moved was 450 feet, and the operation took six days.

—Due to the shifting of the current of the Mississippi River, the line between Arkansas and Mississippi has become a matter of dispute. In accordance with a decision of the supreme court, a commission was recently appointed by the court to determine the boundary.

—Kansas has a bird population of 256,000,000, according to the horticultural society of the State. These feathered allies of farmers, gardeners, and orchardists yearly eat 576,000,000 pounds of insects, an average of about 100 insects per bird a day.

—For exhibition at the National Marine Exposition in New York the United States shipping board had prepared a bas-relief map 35 x 15 ft. It is said to be the largest map of the kind ever made. In preparing it 150 pounds of beeswax was used.

—Washington, with forty-two foreign countries represented, has more embassies and legations than any other city in the world. In addition to this number, there are several unofficial representatives of nationalities who are seeking recognition. Among these are representatives of the Armenians, Irish, Lithuanians, and Albanians.

—It was not until 1880 that the first annual record was made of new book titles issued in the United States. For the year the total number was 2,076, while for 1919 the number was 8,594. In 1910, the banner year, the number was 13,470. Out of a total of 278,600 new books for the forty-year period, 43,300 were fiction.

—Upon the arrival at New York of the steamer "Lapland" from England with \$9,300,000 in gold, five two-horse trucks were loaded with the yellow metal and the procession started for the United States subtreasury on Wall Street. The gold weighed ten tons and was contained in rough, iron-bound boxes. By the side of the caravan marched 200 armed men, while others rode on the trucks.

—An account was kept one day recently of the books sold at Wanamaker's store, New York. Out of every five books sold from the counter, four had something to do with Spiritualism. Books upon this subject far exceed works of fiction. The librarians in the New York libraries report that the demand for spiritualistic books is greater than was ever known for any books upon any subject.

—Notice has been served of the reorganization of the Ford Motor Company as a \$100,000,000 Delaware corporation. Michigan does not permit the organization of a company with a capital stock of more than \$50,000,000. The new company will consolidate the various lines of manufacture into one business. This will include automobiles, trucks, tractors, aircraft, internal combustion locomotives, and railroad cars.

—The epidemic of "overalls" which swept over the country with such swiftness, came to an end almost as suddenly as it developed. Of course its after-effects will be with us for a long time, but the acute stage is now past. The idea of wearing cotton clothes was sensible in itself; but it became foolish when it was launched as a drive to force everybody to don denim at once. There could be but one result, namely, a rise in the price of cotton goods, inconveniencing the very people who need them most and can least afford to pay for them. It is claimed that John Sorenson, a sharp New Yorker, was responsible for the overall craze. He had some stock in the largest overall concern in the country, and he saw the possibilities of the scheme. He received \$10,000 for the idea, according to the story, sold his stock out for 1,000 per cent profit, and is now in Paris having a grand vacation at the expense of gullible Americans.

## Appointments and Notices

### CAMP-MEETINGS FOR 1920

**Atlantic Union Conference**  
Southern New England, Norwich, Conn.  
June 17-27  
Massachusetts, South Lancaster  
June 24 to July 4  
Northern New England Aug. 19-29  
Maine Aug. 26 to Sept. 5  
Western New York Sept. 2-12  
Eastern New York Oct. 7-17

**Central Union Conference**  
Colorado, Denver June 17-27  
Wyoming, Crawford, Nebr. June 24 to July 4  
Inter-Mountain July 1-11  
Missouri Aug. 19-29  
Kansas Aug. 26 to Sept. 4  
Nebraska, Lincoln Sept. 2-12

**Columbia Union Conference**  
Virginia, Richmond May 27 to June 6  
West Virginia, Parkersburg June 10-20  
West Pennsylvania June 17-27  
New Jersey, Trenton June 24 to July 4  
Ohio, Mount Vernon Aug. 12-22  
East Pennsylvania Aug. 19-29  
Chesapeake Sept. 2-12  
District of Columbia Sept. 3-12

**Eastern Canadian Union Conference**  
Ontario, Galt June 3-13  
Maritime, Memramcook June 10-20  
Quebec, Waterloo June 24 to July 4

**Lake Union Conference**  
Indiana, Cicero June 3-13  
East Michigan, Holly June 10-20  
North Wisconsin, Ashland June 17-27  
South Wisconsin June 24 to July 4  
Chicago Aug. 13-21  
West Michigan Aug. 19-29  
North Michigan Aug. 26 to Sept. 5  
Illinois Sept. 2-12

**Northern Union Conference**  
South Dakota, Huron May 27 to June 6  
Minnesota, Little Falls June 3-13  
North Dakota, Jamestown June 10-20  
Iowa Aug. 19-29

**North Pacific Union Conference**  
Western Oregon, Salem June 1-13  
Upper Columbia, Coeur d'Alene, Idaho June 10-20  
Montana, Missoula June 11-20  
Western Washington, Auburn June 17-27  
Southern Idaho, Caldwell, June 24 to July 4

**Pacific Union Conference**  
Central California, Visalia May 27 to June 6  
Nevada, Reno June 14-20  
Northern California, Lodi, July 22 to Aug. 1  
California, Oakland Aug. 5-15  
Southeastern California, San Diego, Aug. 12-22  
Southern California, Los Angeles Aug. 25 to Sept. 5

**Southern Union Conference**  
Kentucky, Louisville June 3-13  
Tennessee River, Nashville Aug. 19-29  
Alabama Aug. 26 to Sept. 5  
Mississippi Sept. 2-12  
Louisiana Sept. 9-19

**Southeastern Union Conference**  
Georgia Aug. 5-15  
Cumberland Aug. 12-22  
Carolina Aug. 19-29  
Florida Oct. 7-17

**Southwestern Union Conference**  
South Texas July 22 to Aug. 1  
Arkansas July 29 to Aug. 8  
North Texas Aug. 5-15  
Oklahoma Aug. 12-22  
Texico Aug. 26 to Sept. 5

**Western Canadian Union Conference**  
British Columbia, Chilliwack June 10-20  
Manitoba, Winnipeg June 24 to July 4  
Saskatchewan, Saskatoon July 1-11  
Alberta July 15-25

**Meetings for the Colored People**  
Kentucky, Greenwood Park, Louisville, June 17-27  
Tennessee River June 25 to July 4  
Mississippi Sept. 17-26  
Alabama Sept. 17-26  
Louisiana Sept. 24 to Oct. 3

### DISTRICT OF COLUMBIA CONFERENCE ASSOCIATION

The tenth session (second biennial) of the District of Columbia Conference Association of Seventh-day Adventists, will convene in Ephesus church, corner 6th and N Sts., N. W., Washington, D. C., at 5 p. m., Wednesday, June 2, 1920, to elect officers for the ensuing term, and to transact such other business as may properly come before the association.

R. E. Harter, Pres.  
E. L. Workman, Sec.

\* \* \*

### DISTRICT OF COLUMBIA CONFERENCE

The tenth session (second biennial) of the District of Columbia Conference of Seventh-day Adventists, will be held June 2, 1920, at Ephesus church, corner 6th and N Sts., N. W., Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church is entitled to one delegate without regard to number, and to one additional delegate for every ten members. The first session will be held June 2, 1920, at 2:30 p. m.

R. E. Harter, Pres.  
E. L. Workman, Sec.

\* \* \*

### MARITIME CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second biennial session of the Maritime Conference of Seventh-day Adventists will convene at Memramcook, N. B., June 10-20, 1920, to transact such business as may properly come before the delegates at this meeting. The constitution provides for one delegate to represent each church organization, and one delegate for every fifteen members. The opening meeting will be held at 10:30 a. m., June 11.

J. L. Wilson, Pres.  
Amy Frank, Sec.

\* \* \*

### UPPER COLUMBIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The thirty-ninth conference of the Upper Columbia Conference of Seventh-day Adventists, the first biennial session, will be held in connection with the fortieth annual camp-meeting at Coeur d'Alene, Idaho, June 10-20, 1920, for the election of officers and the transaction of any other business that may properly come before the constituency. The first meeting will be called Friday, June 11, at 10 o'clock a. m.

Jay J. Nethery, Pres.  
Lloyd E. Biggs, Sec.

\* \* \*

### BRITISH COLUMBIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual session of the corporation of the British Columbia Association of Seventh-day Adventists will be held at Chilliwack, in connection with the first biennial session of the British Columbia Conference, June 10-20. The first meeting of the corporation will convene on Friday, June 11, at 9:30 a. m. At this session a board of trustees will be elected for the ensuing term, and other important matters pertaining to the welfare of said corporation will receive attention.

W. A. Clemensen, Pres.  
T. S. Bowett, Sec.

\* \* \*

### NOTICE

B. H. Shaw, Shelton Academy, Shelton, Nebr., is anxious to obtain the following books: "Empires of the Bible;" "Empires of Prophecy;" "Sketches from the Life of Paul;" Volumes I and IV of the old "Spirit of Prophecy;" "Life of Joseph Bates;" "Life Only in Christ," by W. H. Littlejohn; "Synopsis of Present Truth" and "Modern Spiritualism," by Uriah Smith; and "Special Testimonies to Ministers and Workers." Those who have these books and are willing to dispose of them, should send terms to Professor Shaw, at the above address.

### SASKATCHEWAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that a meeting of the Saskatchewan Conference Association of Seventh-day Adventists will be called in Saskatoon, Saskatchewan, Tuesday, July 6, 1920, at 9:30 a. m., in order to transact such business as may come before the association.

John G. Walker, Pres.  
U. Wissner, Sec.

\* \* \*

### NEW JERSEY CONFERENCE

The second biennial session of the New Jersey Conference of Seventh-day Adventists will be held in Trenton in connection with the annual camp-meeting, from June 24 to July 4, 1920. The first meeting will convene at 10 a. m., Friday, June 25, 1920. The purpose of this meeting is to elect officers for the ensuing term and to transact any other business that may properly come before the conference. Each church in the conference is entitled to send one delegate for the organization, and an additional delegate for each ten members or fraction thereof.

W. C. Moffet, Pres.  
E. J. Stipeck, Sec.-Treas.

\* \* \*

### NEW JERSEY CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The second biennial session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting in Trenton, from June 24 to July 4, 1920, for the purpose of electing officers for the ensuing year and for the transaction of any other business that may properly come before the association. The first meeting will convene at 10:30 a. m., Friday, June 25, 1920. The legal constituency of this association is composed of the duly elected delegates of the New Jersey Conference of Seventh-day Adventists.

W. C. Moffet, Pres.  
E. J. Stipeck, Sec.-Treas.

\* \* \*

### THE MINNESOTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The annual meeting of the Minnesota Conference Association of Seventh-day Adventists is hereby called, to be held at Little Falls, Minn., June 7, 1920, at nine o'clock a. m., in connection with the fifty-ninth session of the Minnesota Conference and camp-meeting, held June 3-13, 1920.

E. T. Russell, Pres.  
S. D. Hartwell, Sec.

\* \* \*

### THE NORTH DAKOTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given to all whom it may concern, that the annual meeting of the North Dakota Conference Association of Seventh-day Adventists will be held on the camp-ground, in the city of Jamestown, N. Dak., June 17, 1920, at 10 a. m. The election of the executive board for the ensuing year will take place, and such other business as it may be necessary to transact will come before the members of the association.

E. L. Stewart, Pres.  
Andrew Roedel, Sec.-Treas.

\* \* \*

### NORTH DAKOTA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The eighteenth annual session of the North Dakota Conference of Seventh-day Adventists will be held in Jamestown, N. Dak., June 10-20, 1920. At this session officers will be elected for the following term, and such other business transacted as may properly come before the constituency at that time. Each church is entitled to one delegate, besides one for each ten members. The first business session will be held at 10 a. m., June 11, and all the delegates should be present at that time.

E. L. Stewart, Pres.  
C. G. Orner, Sec.-Treas.

## EAST MICHIGAN CONFERENCE

The eighteenth session (second biennial) of the East Michigan Conference will be held on the grounds of the Adelpian Academy, June 10-20, in connection with the annual camp-meeting. The election of officers for the ensuing biennial term, together with the transaction of any other business that may be brought before the conference, will engage the attention of the delegates. Each church is entitled to one delegate for each fifteen members or fraction thereof. The first meeting will convene Friday, June 11, at 9:30 a. m.

W. A. Westworth, Pres.  
Tillie E. Barr, Sec.

\* \* \*

## EAST MICHIGAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The eighteenth annual session of the East Michigan Conference Association of the Seventh-day Adventists will be held at Holly, Mich., June 14-18, on the Adelpian Academy grounds. The object of the meeting will be the election of officers for the ensuing annual term and the transaction of such other business as may come before the association. The first meeting will be called Monday, June 14, at 9:30 a. m.

W. A. Westworth, Pres.  
F. A. Quackenbush, Sec.

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## SOUTHERN NEW ENGLAND CONFERENCE

In connection with the regular annual camp-meeting, the fourteenth session (second biennial) of the Southern New England Conference of Seventh-day Adventists will be held in the Community House of the United Congregational Church, Church Street, Norwich, Conn., June 17-27, 1920, for the purpose of electing officers for the ensuing biennial term, and the transacting of such other business as may properly come before the conference. The opening service of the camp-meeting will be held on Thursday evening, June 17, and the first meeting of the conference session will convene at 10:45 a. m., Friday, June 18, 1920.

A. T. Robinson, Pres.  
C. H. Gerald, Sec.

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## THE SOUTHERN NEW ENGLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.

The tenth session of the Southern New England Conference Association of Seventh-day Adventists, Inc., will be held in connection with the annual camp-meeting of the conference, in the Community House of the United Congregational Church, Church Street, Norwich, Conn., June 17-27, 1920, for the purpose of electing a board of trustees and officers of the association for the ensuing biennial term, and the consideration of such other business as may properly come before the meeting. All accredited delegates to the Southern New England Conference are constituent members of the association. The first meeting will convene at 10:45 a. m., Tuesday, June 22, 1920.

A. T. Robinson, Pres.  
H. C. J. Walleker, Sec.

\* \* \*

## ADDRESSES WANTED

The Seventh-day Adventist church of Buffalo, N. Y., would like to hear at once from the following persons, whose names are listed on the church book: Maud J. Teal, Mattie Thomas, Mattie Hawkins, A. B. Anderson, John Smith, Bell McCurdy, Anna Hughes, Mabel Oberther, Lida Stevens, Irwin J. Whitney, May Lonsberg, Maggie McCabe, Mary Brandt, Helen Barnett, Linda Bush.

The above-named persons have not been heard from for some time, and the church has not been able to keep in touch with them. Any information concerning them would be appreciated. If after two months they are not heard from, the church will consider it advisable to discontinue carrying their names on the membership list. Address A. E. Sanderson, 17 Plymouth Ave., Buffalo, N. Y.

## SOUTH DAKOTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular annual meeting of the South Dakota Conference Association of Seventh-day Adventists, a corporation of the State of South Dakota, will convene in connection with the annual conference and camp-meeting, at Huron, S. Dak., Tuesday, June 1, 1920, at 11 a. m., at which time trustees for the ensuing term will be elected.

S. A. Ruskjer, Pres.  
J. H. Nies, Sec.

\* \* \*

## SOUTH DAKOTA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The forty-first annual conference session and camp-meeting of the Seventh-day Adventists of South Dakota will be held in Huron, S. Dak., from May 27 to June 6, 1920. The first meeting of the conference session is hereby called to convene Friday, May 28, 1920, at 9:30 a. m. At this time the conference will be organized, and every delegate should be in his seat. Aside from other regular business to come before the delegates, the election of the officers for the ensuing year will be held.

S. A. Ruskjer, Pres.  
J. H. Nies, Sec.

\* \* \*

## WEST VIRGINIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The second biennial session (thirty-first annual) of the West Virginia Conference of Seventh-day Adventists will be held June 10-20, 1920, at Parkersburg, W. Va., to elect officers and to transact such other business as may properly come before the delegates duly elected from each church. First meeting, June 10, 8 p. m.

T. B. Westbrook, Pres.  
C. L. Bauer, Sec.

\* \* \*

## WEST VIRGINIA SEVENTH-DAY ADVENTIST BOOK SOCIETY, INC.

Notice is hereby given that a meeting of the stockholders of the above corporation will convene the second Tuesday in June (June 8) at 5 p. m., at Parkersburg, W. Va. The object of this meeting is to elect officers for the coming term, and to transact such other business as may properly come before it.

T. B. Westbrook, Pres.  
C. L. Bauer, Sec.

\* \* \*

## ONTARIO CONFERENCE OF SEVENTH-DAY ADVENTISTS

The eighteenth session of the Ontario Conference of Seventh-day Adventists will convene in the Galt Armory, Galt, Ontario, June 3-13, 1920, to transact such business as may properly come before the delegates. The constitution provides for one delegate for every fifteen members, and one additional delegate for the organization. The first session will be held at 10:30 a. m., June 4, 1920.

B. M. Heald, Pres.  
Lucille Marietta, Sec.-Treas.

## OBITUARIES

Kelly.—Mrs. Lucy M. Kelly was born Oct. 3, 1844, and died in Fremont, Minn., March 19, 1920. She accepted present truth many years ago, and was a faithful follower of the Master to the end of her life. She sleeps in hope of a part in the first resurrection. Three daughters survive.

A. W. Kuehl.

Luthultz.—Mrs. Nancy Ellen Luthultz was born Jan. 23, 1842, and died at the home of her son, in Mankato, Minn., March 22, 1920. She was a devoted Christian, holding membership in the Seventh-day Adventist church at Eagle Lake, Minn. She was faithful to the end of her life. Two daughters and two sons mourn.

A. W. Kuehl.

Hopper.—Mrs. R. A. Hopper was born in the State of New York, March 23, 1866, and died in Paterson, N. J., on the eve of her fifty-fourth birthday. She was married in 1890, and three years ago accepted the third angel's message. One sister survives.

G. F. Theiss.

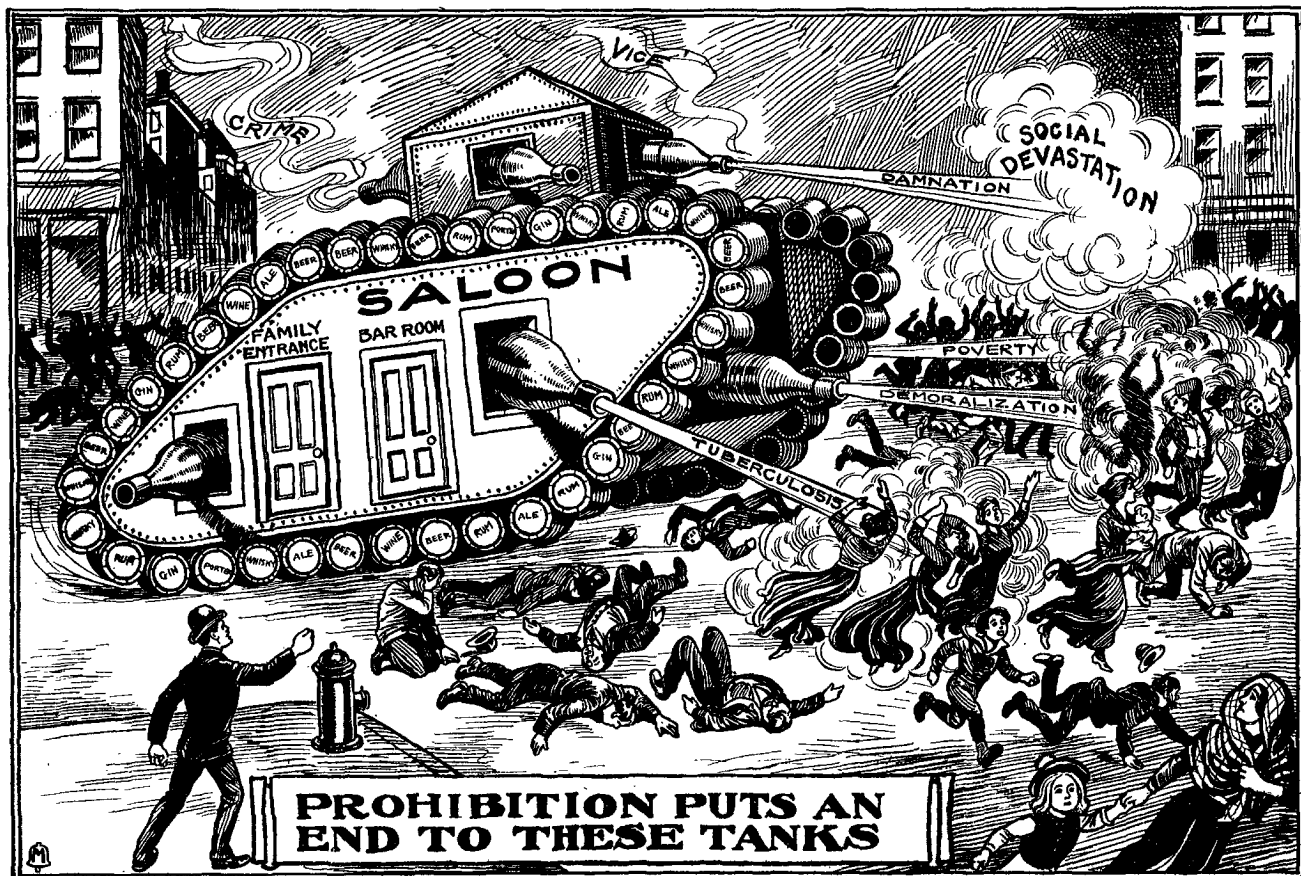
Richards.—Vernon Lee Richards was born in Marshalltown, Iowa, April 19, 1891, and died at the Deaconess Hospital in the same city, March 23, 1920. He served his country during the late war. Interment in Riverside Cemetery took place March 28.

I. V. Counsell.

## EUROPEAN RELIEF FUND

(Continued from page 32)

G. Beck	3.00
C. Kaiser	10.00
D. Tohin	5.00
Fred Becker	35.00
F. E. Petz	150.00
John Burbach	50.00
Fred Sproed	10.00
Leopold Fuchs	10.00
Jacob Nies	5.00
Mrs. E. Schoepflin	100.00
Ernest Schoepflin	50.00
Eastern New York Conference, remitted	9.00
Greater New York Conference, remitted	75.25
Maine Conference, remitted	6.00
Northern New England Conf., remitted	1.50
Southern New England Conf., remitted	15.00
Western New York Conf., remitted	7.00
Colorado Conference, remitted	440.83
Inter-Mountain Conference, remitted	1.20
Kansas Conference, remitted	42.50
Nebraska Conference, remitted	50.20
Wyoming Conference, remitted	17.00
Missouri Conference, remitted	27.00
Michael Cudos	3.00
Mrs. M. Hawley	5.00
Ethel Lee	2.00
Manitoba Conference, remitted	37.50
Alberta Conference, remitted	53.50
British Columbia Conference, remitted	3.00
District of Columbia Conf., remitted	3.00
Eastern Pennsylvania Conf., remitted	6.25
Margaret Clinchy	7.00
Sister C. H. DeWolf	5.00
D. F. Himes	2.00
Mrs. Laura R. Atwell	12.20
Mrs. F. M. Sibey	5.00
Belle Elsworth	5.00
Mr. and Mrs. Henry Spohn	5.00
Mr. and Mrs. Fred Herman	2.00
West Pennsylvania Conference, remitted	26.50
Ontario Conference, remitted	1.06
Maritime Conference, remitted	1.00
Quebec Conference, remitted	25.00
East Michigan Conference, remitted	12.50
Illinois Conference, remitted	20.00
Indiana Conference, remitted	30.25
North Michigan Conference, remitted	2.00
South Wisconsin Conference, remitted	14.82
West Michigan Conference, remitted	45.00
Iowa Conference, remitted	37.00
Minnesota Conference, remitted	142.77
Mrs. Christian Carlson	10.00
Deisem (N. Dak.) church	36.35
Charles Keeney	5.00
Flora E. Payne	1.00
McClusky (N. Dak.) church	19.12
H. J. Wille	9.00
Gackle (N. Dak.) church	36.55
Montana Conference, remitted	22.60
Southern Idaho Conference, remitted	23.62
Wilcox (Wash.) German church	25.00
College Place (Wash.) German church	164.01
Endicott (Wash.) German church	105.00
Lewiston (Idaho) church	8.00
Fred Nehrman	40.84
Mrs. Pauline Weitz	2.00
Western Washington Conf., remitted	535.13
Arizona Conference, remitted	43.15
California Conference, remitted	68.40
Central California Conference, remitted	13.00
Southern California Conf., remitted	27.87
Southeastern California Conf., remitted	5.00
Northern California Conf., remitted	2.00
Theo Mueller	2.50
Carolina Conference, colored, remitted	2.50
Cumberland Conf., white, remitted	3.50
Florida Conference, white, remitted	6.00
Georgia Conference, colored, remitted	1.40
Alabama Conference, remitted	5.00
Louisiana Conference, remitted	8.25
Tennessee River Conference, remitted	5.53
Arkansas Conference, remitted	4.87
North Texas Conference, remitted	13.50
Oklahoma Conference, remitted	166.60
Texico Conference, remitted	8.75
Total	\$23,825.85



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**ANSWER.**— Chiefly because the subscription list is now about twice as large as it was in 1914. There are certain items of expense, such as editorial work, illustrating, linotype and hand composition, and proof-reading, which do not vary with the subscription list. Last year, with an average subscription list of 24,296 each week, the cost for the above unvarying items was exactly 57.4 cents for each subscription. Had the subscription list been 35,000, the cost would have been 18.5 cents less for each subscription. Then, too, as the list grows larger, nearly every other item of expense is somewhat lessened on each subscription. If our subscription list can be raised to 35,000 copies each issue, we have figured that when the next increase becomes effective, the REVIEW can be published without loss.

(N. B.— These computations were made before the latest advance in the cost of paper, mentioned in the REVIEW of May 13. We do not yet know what it will be necessary to do to meet the situation when we actually begin to use paper purchased at the new rate.)

**QUESTION.**— Can subscribers do anything to help in keeping the subscription price of the REVIEW low?

**ANSWER.**— Yes.

**First:** Renew your subscription promptly. Last year it cost us an average of 14 cents per subscription in sending out notices, reminders, follow-up correspondence, etc., not counting the salary and office expense of those doing this work. This expense will never be eliminated, but it can be reduced.

**Second:** Do your best to help secure new subscriptions. Every thousand subscriptions added makes the cost of publishing a little less for each subscription. There is ample opportunity to increase the list, as there are many Seventh-day Adventist families without the REVIEW. Will not each reader do his best to encourage some other family to subscribe for the REVIEW?

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WASHINGTON, D. C., JUNE 3, 1920

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

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

RETURNING from the West Indies, Brother Charles B. and Mrs. Degering and their little children have been spending a few days in Washington. Brother Degering's work has been that of secretary-treasurer and recently auditor of the union. The West Indian Union, however, has been discontinued as an organization, owing to the non-resumption of the pre-war time lines of communication.

IN our chronicle of departures of workers for fields abroad, we have neglected to report the sailing of Miss Lois Wakeham, in April, for England. Miss Wakeham, the daughter of Elder W. H. Wakeham, of Emmanuel Missionary College, Berrien Springs, Mich., has been spending some time in America, but is really returning to her home field, having spent most of her school days in England, where also she took the nurses' course.

LAST week Brother Maurice Tieche sailed from New York for France, returning to his home field after having spent three or four months in this country, studying our denominational school methods in various educational centers. In connection with the strengthening of the work in Southern Europe, following the war, it is expected that more attention will be given to the development of the educational interests in France and the Latin fields generally.

THE General Conference has received from Santo Domingo a letter from Elder C. E. Knight, superintendent of the East Caribbean Mission, accepting the call to the superintendency of the work in Spain. With the uncertainty of shipping, however, it is evident that Elder and Sister Knight will not be able to sail for Europe in time to attend the Latin meetings, as they had hoped. Elder F. S. Bond, at present the superintendent of the work in Spain, was due a furlough just at the outbreak of the war, but has remained at the task these five years and more, as it seemed impossible to relieve him. Elder and Sister Bond will doubtless be returning

for a visit to their home people as soon as new help for Spain arrives.

WE have been glad to greet in Washington Brother and Sister Walter S. Mead, who, with their children, have been for some time on furlough in America after a full term of service in India. We find these workers hearty and strong, and deeply interested in the mission fields. Brother Mead expects to spend some time in New England, in business, in order to be with Grandmother Mead, who many years ago gave her son, the late Elder F. L. Mead, to serve the cause of God in Africa.

### SUBSCRIBERS, PLEASE NOTE

For a number of years subscriptions have expired twice a month, the dates being the first or the fifteenth. If the expiration date on the wrapper reads, "June 1, 1920," it means that the subscription expired with the last issue dated in May. This year, the last paper due on a subscription which expired June 1, was dated May 27, 1920.

In studying this proposition and consulting with tract society and home missionary secretaries, it is the general opinion that time and expense would be conserved by having expirations come but once a month, instead of twice each month. This plan has been adopted. If your subscription expired June 1, 1920, and you renewed for a year, the new date on your wrapper will read "5-21," which will mean that your subscription includes all issues of the REVIEW bearing date of May, 1921. In adjusting subscriptions expiring on the fifteenth of any month, we give two issues free; thus, a subscription expiring June 15, 1920, renewed for one year, will bear date on the wrapper, "6-21." The change in expressing expiration dates will occur gradually as subscriptions are renewed, or when a new stencil is cut, because of change of address or other reason.

Request: Please renew promptly, two weeks or a month before your subscription actually expires, and sign your name as your paper is now addressed, or else call attention to any change.

### THE FIRST AND GREATEST

It is not, as a rule, helpful to regard one department of the work as more important than others; yet there are times when one kind of endeavor, because of conditions, demands more attention than others. This is true of one of the many lines of activity that belong with the Bureau of Home Missions. In our work for the millions of strangers in America we cannot use the daily press, as in the English, nor conduct large tent efforts. We have few schools, no sanitariums, no Missionary Volunteer societies, no Morning Watch, nor other similar facilities. Small hall meetings, house-to-house visits, and personal service are the limit of our direct work and contact. But we can reach them all by means of the printed page. In view of this, our first and greatest gospel labor among these people groping after light must manifestly be the preparation and circulation of litera-

ture. They are hungry to read, and they read with careful thought.

During the General Conference Council in Boulder, Colo., last autumn, it was voted to expend \$100,000 on new buildings and equipment at the Pacific Press Branch near Chicago, Ill. The privilege of raising this large-hearted gift was divided on a pro rata basis among the union conferences. Some unions have already raised and paid their share. Since the Council, the publishing house has spent nearly \$30,000 in lots and buildings, and the remaining \$70,000 is urgently needed this year.

The facilities planned for should long ago have been provided. Few know how the cause has been hampered for lack of reading matter in these many tongues. We could easily have used 25 per cent more literature in 1919 if it could have been supplied. With new machinery, larger rooms, and more men, the publishing work for these foreign peoples will begin a new era.

At the Boulder Council, too, another forward step was taken in providing strong and careful leadership in this promising foreign-language work. A field secretary of the Bureau of Home Missions was appointed. This man will spend his time with the English-speaking churches, organizing, planning, and instructing them how to hold Bible studies, distribute literature, do Christian help work, begin Sunday schools or evening schools, and do other kinds of work among these new Americans. It is planned that he shall give special attention to practical campaigns in the populous mining districts and factory centers of the Eastern and Central States.

For this large new undertaking the Council chose V. O. Punches, who has had a successful experience as home missionary secretary and bookman in local and union conferences. In all his efforts he plans with the conference secretaries, working with them among the churches and at the camp-meetings and conventions. Brother Punches' address is Mount Vernon, Ohio.

There is indeed a serious duty resting upon us to give the message of present truth to the millions of Roman and Greek Catholics, the irreligious radicals, and the Orientals among us. To give them the Word of God is the greatest service we can render both our country and our God. L. H. CHRISTIAN.

### EUROPEAN RELIEF FUND

Donations Received to May 17, 1920

Previously reported	\$20,558.71
J. U. Hansen	5.00
Hillsboro (Kans.) church	25.00
New Home (N. Dak.) church	38.33
Mr. and Mrs. James H. Smith	25.00
Fred A. Lorenz	10.00
Mrs. F. A. Lorenz	5.00
Dorothea Lorenz	3.00
Felix A. Lorenz	3.00
Amanda Lorenz	3.00
Henry Lorenz	3.00
Alma Lorenz	3.00
Olga Lorenz	3.00
Mr. and Mrs. H. B. Landis	10.00
Earl Bullock	2.00
W. F. Mayers	10.00
W. P. McCrillis	2.00
Mr. and Mrs. Edward Gros	3.00
Jens Rasmussen	5.00
H. B. Peterson	2.00
Mrs. S. Funnell	10.00
Pauline Anders	1.00
Fred Hohen	10.00

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