

# The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

## His Stately Steppings

Worthie Harris Holden

Do you hear the stately steppings of the blessed King of kings  
As they press the heavenly highway while the choral cadence  
rings?

Soon shall mortal view behold Him, every eye shall clearly see,  
When He comes to claim His jewels, robed in royal majesty.

Have you heard Him by the doorway of your fearful, anxious  
heart?

How His presence makes foreboding and the awful dread depart!  
Turns the dirge to cheerful music, sings the life in joyful key,  
When the door is thrown wide open to His grace and sympathy.

Here He walked with weary footsteps, all our righteousness to win,  
Here alone He trod the winepress, to redeem from self and sin;  
Now He walks among His churches, as He pleads with you  
and me

That we love His stately steppings when He comes in majesty.

While the tramp of many nations wakes the world for doom and  
death,

How the startled earth beholds them plunging on, with bated  
breath!

But the saints are looking upward, hear His steps, and raise the  
cry,

"Lo, He comes for whom we waited — comes to take us home  
on high!"

# The Place of Repentance

No man who does not truly repent of his sins can experience the blessings of a victorious life. Here is where some fail. John the Baptist stirred the Pharisees with a clarion call to repentance: "Repent ye: for the kingdom of heaven is at hand." "Bring forth therefore fruits answerable to amendment of life." Matt. 3:2, 8, margin.

On the day of Pentecost, Peter, in his answer to the question as to what they must do to be saved, pressed home conviction to the assembled multitude by saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 2:38; 3:19.

The trouble is, many love sin. They refuse to surrender some pet sin, some darling indulgence. We cannot continue committing some secret sin, cherishing some favorite besetment, and be triumphant in the Christian life. We must surrender sin, turn away from it. Being sorry because the sin is known is not godly repentance. We must hate sin, must abhor all unrighteousness. Surface work in repentance is simply a sham by which we deceive ourselves. To be effectual, the work must go down to the very root of evil.

The Ninevites furnish an example of true repentance. Jesus said they "repented at the preaching of Jonas." Matt. 12:41. A preacher from God was in their midst with a message of doom. Because of their sins, their days were numbered and few. The Spirit wrought conviction, and there was no time for delay. Concerning their repentance we read:

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

"And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3:5-10.

The Master tells us this was repentance; and surely no less thorough repentance will suffice in this time, when the doom of the world is gathering, and the storm of complete destruction is soon to break. Foreseeing our time, an ancient prophet said:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for His land, and pity His people." Joel 2:15-18.

In a failure to abandon some known sin lies the secret of lack of growth in grace in the lives of many professed Christians. They have a name to live, but are dead. They are spots in the assembly of love,

they are clouds without water, blown about by every wind of doctrine. When some vain pretender appears, claiming new light, or professing to be a spokesman of the Almighty, they, instead of being anchored and pointing toward the polestar of truth, are like a weathercock, and their attitude, instead of directing, perplexes and confuses the people. Such need an experience. Their repentance needs to be thorough. Sin must be purged out, and a new love and knowledge of the truth must enter the life.

"The work of restoration can never be thorough unless the roots of evil are reached. Again and again the shoots have been clipped, while the root of bitterness has been left to spring up and defile many; but the very depths of the hidden evil must be reached, the moral senses must be judged and judged again, in the light of the divine presence."—Mrs. E. G. White, in the *Youth's Instructor*, Dec. 22, 1898.

Have we done this? Have we been thorough in our repentance? Have we pulled up sin by the roots, however painful the process? Until we do, victory over sin can never come into the life.

Genuine repentance includes more than lip service; more than saying over the word. It means to face about, to quit practising sin. It will subject the soul to a terrible conflict, but the victory can be won.

I read some time ago of a meeting in which a noted theologian preached a learned but very dry sermon on the theory of repentance. At the close an aged minister sitting on the front seat, who did not know much about theology but who knew a great deal about God, arose and said, "Let me explain what repentance means." Then he electrified the audience by starting down the aisle, leaning on a cane and saying, "I am going to hell, I am going to hell, I am going to hell." Then he turned around and said, "I am going to heaven, I am going to heaven, I am going to heaven." Every one understood this preaching. Repentance means to turn about, to stop sinning, to yield up the most secret and cherished sinful habit. Victory comes as the result of doing this very thing.

"Beware of procrastination. Do not put off the work of forsaking your sins, and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred, to their eternal loss."—*Steps to Christ*, p. 37.

G. B. T.

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

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TAKOMA PARK, WASHINGTON, D. C., JULY 28, 1921

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## The World Outlook---No. 2

### A Review of the Influences at Work in the World of Christian Faith and Teaching

WHAT conditions do we face today in the world of religious faith and teaching? We answer, Conditions not widely different from those found in the world of politics, and as significantly appalling. There is at work today in Christendom what we might term a religious bolshevism, a revolutionary drift which discounts the old because it is old, and reaches out after the new because it is strange and untried. Christ is being wounded in the house of His friends.

A quarter of a century ago the attacks against the Christian faith came from those outside the church. They were open and defiant, bold and blatant, in many instances crude and revolting. This method of attack did not lend itself kindly to propaganda. It did not serve well the purposes of the archdeceiver. Today he is attacking the church from within. His emissaries are found in so-called religious teachers who by specious reasoning and philosophical theories discredit the faith of the fathers.

#### An Appalling Crisis

By this term the *Bible Champion*, under its former name of *Bible Student and Teacher*, expresses the situation which the church faces today. It says:

"The Christian church is in the midst of one of the most appalling crises in the history of Christendom. False teachers have swept over it like a devastating flood. . . . The disheartening feature of the situation is that, whereas in the past the destroyers of the faith have commonly been men of the world, outside of the churches, today they are inside, leaders in the great scholastic apostasy, and intrenched in its press, its homes, its educational institutions, and even its theological seminaries, and are holding their positions by sheer perjury."

Truths which the church once accepted and regarded as fundamental to her very existence, thousands now reject. The infallibility and inspiration of the Scriptures of Truth, the deity of the Lord Jesus Christ, His virgin birth, His miracle-working life, and His resurrection from the dead, the binding obligations of the law of ten commandments,—these with other cardinal doctrines are now discredited or ignored by many in the Christian church.

#### Disguised Infidelity

Modernism, as this modern theology is generally called, believes that it has a message for the world, and it is quietly and determinedly giving this message in ways which it believes are best suited to its extension. Dr. W. B. Riley, a prominent Baptist pastor and lecturer, says:

"Modernism believes itself to have a message. It is quietly, but certainly, organizing to the end of self-propagation. In educational associations, purporting to be interdenominational;

by critical cliques, who, through conference and ecclesiastical wirepulling, capture convention programs; by the proffer of free services to multitudinous assemblies, skepticism in the form of 'New Theology' is proving itself as successful today as Deism was one hundred years ago in England and France, as Christless—in the proper employment of that term—as the Renaissance was in the Far East four hundred years ago."

We are glad that there are many notable exceptions. Thousands in the various Protestant churches still stand staunchly for the faith of their fathers, and they with us deplore the revolutionizing process of disintegration that is taking place.

#### The Menace of School Life

Not only has this spirit of infidelity invaded the Christian pulpit, but it is found to a large extent in textbooks used in our public schools, and is taught in divinity schools and seminaries the special object of which is to train men for the Christian ministry.

Dr. B. H. Carroll, a prominent Baptist clergyman, says:

"The cuckoos of skepticism have first covertly laid their eggs in the nests of Christian colleges and seminaries, and, lo! an alien brood has been hatched out. Later and openly, every vital doctrine of the gospel has been defiantly assailed and bombarded from these Christian citadels by a teaching force that scorns responsibility to God or man. No vagary of speculative and unverified philosophy has been too extravagant for their advocacy. The inspiration of the Scriptures, their integrity as a canon, the divinity of our Lord and His expiatory sacrifice, the whole office work of the Holy Spirit, and the very necessity for Saviour or Spirit, have been openly and scornfully denied."—*"The Crisis of the Church,"* p. 49.

Prof. James H. Leuba, of Bryn Mawr, has issued a book under the title, "The Belief in God and Immortality," in which he gives some startling facts as to the extent to which the spirit of skepticism has leavened the teaching forces of American colleges. The data collected by Professor Leuba indicate that only 14 per cent of the psychologists, 18 per cent of the biologists, 19 per cent of the sociologists, and 32 per cent of historians in American colleges believe in the existence of God. He charges that from 40 to 50 per cent of the young men leaving college do not believe God hears and answers prayer.

According to Dr. William Baneroff Hill, professor in Vassar College, one of the great problems of college instruction is to know how to preserve religion in the hearts of the students while they break with the faith of their fathers. This author says:

"The great religious problem in every college is the same,—to prevent the student from putting away religion when, in the process of development, he puts away childish things. The faith that he brought to college is the faith of his childhood

—simple, unchallenged, and suited to the life of the home. In college he finds himself in a new world of thought, where his most cherished convictions seem inadequate or erroneous, and he must either enlarge and deepen his faith or else abandon it."—*The Biblical World*, August, 1915, p. 11.

#### Preparing the Students for the Rejection of God

Some of the methods either wittingly or unwittingly employed by these atheistic teachers in preparing the minds of their students for the reception of their infidel teaching, are well illustrated in the following incident given by "a recent university graduate" in the *Sunday School Times*. He quotes the words of a university professor:

"In my five years' experience in college teaching I have not come across more than half a dozen men who had first-rate minds," was one of his first remarks. He went on to give the characteristics of a first-rate mind, primary among which must be the quality of questioning everything. "A man with a first-rate mind when he enters college will be ready to say, 'There is no God.' Probably before finishing his course he will be led to reverse this opinion, and come to the conclusion that there is a God."

"Later in the conversation he said with unexpected fierceness (ordinarily he spoke in a slow, mystic tone that had in it just a little trace of the theatrical), 'The greatest bar to human progress in knowledge up to our day has been that unspeakable, abominable doctrine of the Christian church, the fall of man.'"

"A number of young men seemed to be hanging on his words and drinking in these ideas as from a master in philosophy. One of the men asked him about the inspiration of the Bible, and the bearing of that on the things he was saying. His reply came in a tone of authoritative finality, and yet as an answer that was so obvious that the question was not worth very serious consideration: 'The idea of the Bible as an inspired book was definitely abandoned by all intelligent men fifty years ago.'"

After a young man in attendance at the university is made to feel that if he would have a first-rate mind he must absolutely question everything, even the existence of God, and that all intelligent men for the last fifty years have abandoned the idea of the Bible as an inspired book, he has little courage to stand for the primitive faith which he took from his childhood home.

#### Christian Faith Regarded as a Relic

A writer in the *Sunday School Times* of Oct. 19, 1918, says this of the general attitude of these atheistical university professors toward religious questions:

"University professors make their polite bow to the Lord Jesus Christ, and profess to admire Him and recognize Him as one of the world's great teachers. But most university professors—and certainly the very large percentage of those with the greatest molding influence in the classrooms—trample under foot with quiet, perhaps unconscious, scorn, or with outspoken, coarse ridicule, the fundamental verities of the Christian faith. They do not deign to stoop to argue against such ideas as the fall of man, or atonement through blood, or the inspiration of the Bible—or of the Koran! The argument is all over. These things are interesting as relics of matters that our forefathers really considered serious and vital."

#### A Sad Lament

Edward M. Poteat, discussing in the *Biblical Review* for January, 1921, "Christianity and Learning," pertinently remarks:

"There yet remains the perplexing practical question: How can Christianity recover the university? I say recover, for most will agree that through the past three hundred years the process of losing the seats of learning has gone on. From the other side we shall hear it said that learning is sound only as it escapes its leading strings, and one hears echoes of President White's Warfare of Science and Religion. But I repeat the question: How can Christianity be again at home in the halls and laboratories of the university? We do not forget

that the university was founded by Christian men; but here is a young doctor of philosophy (Ph. D.)—by that sign infallibly a learned man (!)—calmly announcing to a class of undergraduates in their teens or early twenties: 'Religion is only a refined superstition.' And here is a president who holds any abridgment of freedom of private opinion and speech to be a violation of university traditions. What can be done in such a situation to enthrone Jesus, the Light of the world?"

But this "New Paganism" not alone discredits Christ and His deity; it exalts man to equality with God. It teaches that Christ and mankind possess in common the attributes of divinity. Note this expression of faith by the pastor of a great city church as he resigned his pastorate to accept a professorship in a prominent theological seminary:

"I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven, primarily. I have not asked you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul. I have asked you to believe in worthy character, in the worthiness of unselfish purity and manliness. I have believed that if you accept the teachings of Jesus Christ and become conscious of your own possibilities, you would grow out and for yourselves find God and spiritual realities. Those who can see the infinite reach of themselves can see God, can strengthen themselves, and the spiritual world is open to them. Men are what they are because of a fatal disbelief in their own divinity."

If indeed man be divine, then the way to know divinity, to know God, is to know man, and this is the logic of this sort of teaching. Prof. William A. McKeever, of the University of Kansas, asserts:

"I worship God through man. To know God is first to know man, and to know man is to worship the divinity in him. . . . Man is my best expression of Deity, and so I bow reverently at this shrine."—*"Man and the New Democracy,"* p. 94.

This teaching logically denies the divinity or God-like nature of the Lord Jesus Christ. It brings Him down to the level of humanity. Divinity and humanity are recognized as one and the same essence. The president of another theological seminary declares:

"Divine and human are recognized as truly one. Christ therefore, if human must be divine, as all men are."

And another writer affirms:

"Divine immanence means that we look for Christ's divinity in His humanity, not outside of it."

The logic of this teaching is to destroy faith in God as a personal being, to destroy faith in prayer to God. Indeed, if divinity and humanity are inseparable, then one should direct prayer to himself; and this in fact is the very teaching of this wicked system. We quote the words of Pres. G. Stanley Hall, of Clark University, who declares that prayer is communion "with a deeper racial self within us;" another theological writer says that prayer is "the conversation of the lower with the higher self;" and George Burman Foster boldly asserts, "The only prayer which we have a moral right to pray is precisely the prayer which after all we ourselves must answer."—*"Modern Religious Liberalism,"* p. 81.

#### The Old and the New Religion

This new religious system advocates, not a gospel of personal salvation, but a social gospel. One prominent religious teacher makes this statement:

"Our old religion was a process of saving a few souls here and there out of a world that we condemned as bad. The new religion is a community affair, and we will make our towns and our cities the right kind of places so that every-

body will be a Christian as a matter of course. When it used to be hard to be good, it will become difficult to be bad."—*Ibid.*, p. 135.

Similarly another prominent preacher of New York asserts:

"No man is satisfactorily saved unless he is a member of a saved home; there cannot be a saved home unless there is a saved community, nor can there be a saved community until there is a saved world."—*Ibid.*

This theory is well summed up in a religious periodical dealing with this question. It declares that a minister should be trained "to save the crops of his people as well as their souls." Religious education, according to these teachers, is not an education which saves the individual man, qualifying him to go out as an individual soul-saver, but rather educates him for a social worker. In the words of Prof. H. W. Holmes, religious education is "an effort to establish religion as a unifying and creating force in social evolution."—*Christian Register*, Aug. 5, 1920, p. 13.

#### Modernism Versus Morality

It has become fashionable in our time to "disguise a practical atheism under theistic phrases." Assuming the name of Christian, this new school of theology is the better able to carry on its disintegrating work of undermining the foundations. It makes its appeal to the ethical, to the exclusion of those divine agencies which only can effect a change in human life. It teaches in effect, if not in so many words, that man should get back to nature, that he should trust to his own instincts. In the words of the poet Maeterlinck, "we no longer allow the rights of any of our lower instincts to be contested. We know how to justify and ennoble them by attaching them to some great law of nature."—"Modern Religious Liberalism," p. 123.

This of course is but a logical outcome of the belief in evolution which holds so large a place in the teaching of the Christian church and in the literature of the world. The desires and natural cravings, the passions and appetites, are regarded as the natural expression of the brutal instincts of animal progenitors. And it is believed that as man progresses through the recognition and development of the Christ within, these tendencies in his nature will be eradicated and regeneration will be effected. This vain philosophy makes sin excusable and lust virtuous.

"It is needless here and now to elaborate the immoral influences of infidelity. They are not matters of past history only, but a present output as well. The very men in our universities who are naming the Scriptures as 'myths' and the Son of God merely a 'unique man,' are also the men who are teaching youth that the decalogue is a social code already outlived and supplanted by one that lays a light leash on the lusts of life; that in 'the new teaching' marriage is not so sacred as the liberties of love; that life itself is not to be hedged in by ethical rules—imagined to be moral only because they have back of them some centuries of standing. Bolce's article, 'Blasting at the Rock of Ages,' has been berated; but, as yet, the professors named and the great universities indicted have taken no pains to dispute the veracity of his statements. The simple truth is that 'modernism,' in so far as it obtains in our educational centers, is an anesthetic to the nerves of morality, a quieting potion for quickened consciences."—"The Crisis of the Church," William B. Riley, M. A., D. D., p. 22.

Dr. Riley does not charge, nor can we believe, that the men who teach these doctrines so subversive of right principles, designedly contribute to the moral breakdown of society. This surely is not their purpose. Many of them hold positions of honor and trust, and are regarded as leaders in the church and

the social communities where they live. They with us undoubtedly deplore the grave conditions found in present-day society, little appreciating, however, that these conditions are the ultimate logic of their own teaching. We can reasonably believe that some Christian ministers have mistakenly been advocates of antinomianism. But any preaching or teaching which sets aside the binding obligations of God's moral law of ten commandments, lessens the moral sensibilities of the human family, and paves the way for the grosser violations of all moral principle.

#### The Church Blamed for the Situation

And the church is blamed for this reaction of thought. The church, it is charged, is holding to the dead forms of a past age, and has failed to adapt its faith and teaching to the spirit of modern world thought.

Albert Parker Fitch, of Amherst College, discusses in the March (1921) number of the *Journal of Religion*, the "Attitude of College Students Toward Organized Religion." He says: "The attitude of college students toward organized religion is very far from what we should like it to be." The fault, he believes, is with the church, for he says "able and sensitive youth are naturally religious," and concludes with these words:

"In so far as religious institutions adapt their interpretation of religious experience to the world-view of today, according as they promulgate a moral code not formed to meet the problems of a vanished and simpler order of society, but adapted to the new and urgent problems of an urban and industrial civilization, and in so far as they can recognize that the beautiful has as much place in life as the holy and the good, they will interest and attract undergraduate life."

#### Christian and Secular Schools

Some schools, and we believe many school instructors, are exempt from this kind of philosophy and teaching. We have naught to say against the general character of our public schools. They constitute the finest example of any public school system ever inaugurated. Many noble men and woman are employed in them as teachers, who are acting well their part in preparing their students as citizens. The design of secular schools, however, is not to make Christians; hence they cannot be expected to discriminate in questions of religious faith. But however well they may meet their objective as secular schools, the need of Christian schools to train for Christian service is emphasized, particularly as we see the evils to which we have referred finding a place in the secular school curricula.

We are glad that no less influential a publicist than William Jennings Bryan recognizes this drift against religion in the schools of the world. Addressing the Christian young people of Washington, D. C., recently, Mr. Bryan said:

"The doctrine of neutrality in religion has been carried too far. Our universities and colleges are teaching agnosticism and skepticism under the guise of philosophy, and the minds of young men and women are being corrupted."

Mr. Bryan advocated the teaching of a philosophy which would coincide with the doctrines of Christianity.

As we contrast this spirit with the spirit inspiring our own schools, we are led to thank God most devoutly for Christian schools and Christian teachers, enabling us to train the youth of this denomination for their life-work, at the same time strengthening their belief in divine revelation and confirming their confidence in the simple faith of their fathers.



One has only to ponder the evil influences operating in the great Christian church today to recognize the means by which the enemy of all righteousness is seeking to subvert the religion of Jesus Christ, and to make of professed Christianity in the last days a mere form. We see in this teaching a striking fulfillment of the words of the apostle in 2 Timothy 3:1-5 and of the prophecy contained in the 17th chapter of Revelation. Truly the great Christian church today has become Babylon. Her teaching is a confused babel of false doctrine. From this confusion God desires to save His people. That they may be forearmed, He forewarns them; that He may save them as the trophies of His grace at His coming, He seeks to save them from the desolating scourge of atheism which is sweeping over the world.

**"If the Foundations Be Destroyed, What Shall the Righteous Do?"**

It would seem as if the very foundations in the world around us were being destroyed. We live in a period of continual change and uncertainty. The more stable institutions of society are being honeycombed with error. Our only hope is in God and in the sure promises of His word. We may stand upon these verities with absolute confidence.

The revelation of conditions in the great educational world should appeal with solemn emphasis to Seventh-day Adventists. How can we, sensing these conditions, send our sons and daughters to these great institutions of learning for their education? We cannot play with fire and not be burned. The call of ancient Israel out of Egypt embraced the children as well as the adults. The call out of spiritual Babylon today includes every member of the household. Have we answered this call when we have separated ourselves from apostate Christendom, but leave our children under the same evil disintegrating influences?

It was to save our children from these very influences that our own schools were established, and we have an admirable system of schools today. Our six colleges, including our medical school, our academies and primary schools, are doing excellent work in training our boys and girls, young men and women, for Christian service. But we think with concern of the thousands of young men and women who are attending outside schools. May God shield them from the evil influences surrounding them, and by His protecting power keep them daily.

We refer particularly in these statements to the institutions of higher education in the world. Wherever possible, we believe that church schools should be formed for the purpose of giving primary instruction to the children of the church. We recognize, however, that some of our brethren and sisters are so situated that it is impossible for them to send their children to the church school. Where this is the case, they must seek in every way possible to surround them with such safeguards and to impart to them such home instruction as will preserve them from the evil associations, and oftentimes instruction, which will threaten their faith and morals.

We recognize that it may be necessary for some of our teachers to obtain special work in outside schools. This should be done only in counsel with their school boards, and with brethren of mature judgment.

Of the far-reaching influence of the evil principles which are operating in the great educational world and of our relationship to the situation, we shall have more to say.

F. M. W.

## Delivered from Attack

RECOUNTING experiences in evangelistic work in Spain, Mrs. Frank Bond, recently returned to America on furlough, related the following experience:

Elder and Mrs. Bond had gone to a mountain town in one of the Spanish provinces, to visit a family of believers and to follow up interests awakened by a brief evangelistic effort. But permission to hold meetings was denied by the magistrate of the town. The law allowed, however, cottage meetings attended by any number less than twenty. So meetings were held in the private home of the family of believers, nineteen persons being in attendance. One night, during the meeting, the mayor and his secretary, accompanied by three other men, suddenly appeared. They declined the seats offered to them, and remained standing while they counted the number present.

There were only sixteen present, so nothing could be said. But the visitors walked out giving evidence of great displeasure. Thereafter every day the school children of the place were given a half holiday, and were permitted to fill the street in front of our brother's house, where they sang and shouted. They sang a song which, roughly translated, is—

"Away, away with the Protestantes,  
Away, away from the nation;  
We are lovers of the Sacred Heart,  
Long, long live the Virgin."

They stoned the house day after day by the hour. One day ninety children were counted engaged in this attempt to prevent the cottage meetings. The daughter of our brother was seriously injured by a stone. When the grandfather called the mayor's attention to this, he replied, "Then these Protestants must not come here." Mrs. Bond said:

"We kept up the meetings, however, for about two weeks. Then it was planned to leave the place. We had to make a three hours' journey by stagecoach to reach the railway. It seemed as we took our places in the coach that we were to be the only passengers that day. We learned later that it was well understood that we were to be the only passengers. However, just as the stage was about to leave, the owner of the stage line himself hurriedly took his seat in the coach, evidently having just decided that he must make a journey.

"We started out. But along the streets of the village, and along the main road outside the village, we began to notice the groups of boys and children gathered. As the stage passed along with the owner of the line conspicuous in it, we noticed the boys and children quietly dropping stones from their hands. We saw their pockets bulging with stones also. Afterward we learned that there was an organized plan for the boys to kill us that day as we drove from the village.

"It seems that the driver was not at all in favor of us, and we would have been an easy prey had not the owner of the stage line suddenly decided to make the trip at that time. We saw in this the protecting hand of God."

Amid experiences of opposition and of delivering providences the workers in Catholic Spain are pressing on the good work.

W. A. S.

\* \* \*

GIVE not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles*.

\* \* \*

It is not work that kills men; it is worry. Work is healthful; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acid; but love and trust are sweet juices.—*Beecher*.

# The Second Advent Movement --- No. 1

## With Questions and Answers

J. N. LOUGHBOROUGH

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

In "Testimonies for the Church," Volume VII, pages 288, 289, we read:

"As those who have spent their lives in the service of God draw near the close of their earthly history, they will be impressed by the Holy Spirit to recount the experiences they have had in connection with His work. . . . The working of the Holy Spirit to make of none effect the falsehoods told against those who were holding the beginning of their confidence firm unto the end, should be related."

During seventy-seven of the eighty-nine years of my life I have been in close connection with the Advent Movement, having heard the first angel's message preached in the winter of 1843, and having seen its working under the second angel's message and the "midnight cry" in the year 1844. For two years and nine months from Jan. 2, 1850, I preached among the First-day Adventists, and since December, 1852, have advocated the third angel's message. I had become acquainted with several of those who were earnest laborers in the former movement, before receiving the third angel's message. Among these was Elder J. V. Himes, who was intimately associated with William Miller in presenting and printing the message. All of these workers were earnest laborers in New England and the Central States.

In the year 1858, in company with Brother and Sister White, I held meetings in New England, and learned from their own lips the experiences of the Eastern laborers in that movement. Then, from the spring of 1863, for two years, I labored in New England. In that time I organized the little companies into churches, so I had ample opportunity to learn from them their experiences in the 1844 movement and onward. What they told me differs in many respects from what some persons are now relating. Some of these persons were not born until this side of that movement. In calling attention to these things, I do not claim that they are intentionally misrepresenting matters, neither am I challenging for a controversy, but merely desire to show that they have been misinformed. In these articles I shall note the points under the form of questions, with matter-of-fact replies.

1. What approval of heaven was given to those who should proclaim, in God's time, the near coming of Christ?

*Answer.*—"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith." Heb. 10:36-38.

2. When in the year 1842 the Adventists prepared a chart showing the symbols of Daniel and the Revelation, believing that in so doing they were following the command in Habakkuk 2:2, 3, what was intimated in that scripture which they did not then discover?

*Answer.*—That there would be a tarrying time. The words, "Though it tarry, wait for it; because it will surely come, it will not tarry" (verse 3), they understood to mean that there would be no tarrying of the event; that the real event proclaimed would come, with no tarrying.

3. What was the time proclaimed in the first angel's message?

*Answer.*—Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Of this we read in the words of Mrs. E. G. White in "The Great Controversy," page 409:

"The scripture which above all others had been the foundation and the central pillar of the advent faith, was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'"

4. What did Peter say of the desire of God's ancient prophets to understand the prophetic times shown to them in vision?

*Answer.*—"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. It is very evident that Daniel's anxiety and supplication were for an understanding of the "two thousand and three hundred days." He was included among those seeking for light, but he was told, "O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. On these words Dr. Adam Clarke thus comments:

"Many shall endeavor to search out the sense; and knowledge shall be increased by these means."

I have before me a list of ten different translations of the text, each giving a similar idea, and all showing that when the "time of the end" should come, it would be learned when the 2300 days would end, and that until "the time of the end," the book of Daniel would continue to be a sealed book.

5. Did Daniel have another vision which, when fulfilled, would mark the time of the end?

*Answer.*—Yes, in his view of the power that should war against the people of God. People would fall by that power "till the time of the end." He was told, "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Dan. 11:35. So when this persecution should cease, it would usher in "the time of the end." When, in 1798, the Papacy, which had been engaged in that persecuting work, lost its power, this event marked the beginning of "the time of the end,"—the very time when the sealed book should be unsealed, and the date for the termination of the 2300 days to be understood.

6. What was it which before that time had especially sealed up or prevented an understanding of the 2300 days?

*Answer.*—It was the accepted translation of the text which reads, "Seventy weeks are *determined* upon thy people." This led Bible students to look upon the seventy weeks as a special period set apart for certain events, with no idea that it had any connection with the 2300 days. In the Lord's appointed time came a correct understanding of the 2300 days, in a manner that might make it seem strange to us that this had not been seen before. It was on this wise:

Just after 1798,— "the time of the end,"—Bible students in various parts of the world, each with no knowledge of what others were doing, were led to search the original of the word "determined." To

their joy and astonishment they found the Hebrew read "cut off." They at once said, "It was the 2300 days that the angel was talking about to Daniel, when he used those words. Time is cut off from time. The seventy weeks are the first part of the 2300 days. Both periods begin at the same time. Now we can tell when the 2300 days will terminate,—in our year 1844." Of this discovery we read in the *Midnight Cry* of June 15, 1842:

"It is truly interesting to find the various independent writers who since 1798 have seen what was entirely unperceived before,—that the seventy weeks was a key to the twenty-three hundred days."

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### **The Latter Rain**

ANDREW C. GILBERT

THE "outpouring of the latter rain," the "baptism of the Holy Spirit," are very familiar expressions to Seventh-day Adventists. For many years this people have looked forward to a time of special spiritual blessing—a "refreshing."

These terms comprehend, as it were, the last "one-more" effort of the mother-love of heaven to save her beloved children who are rushing unconsciously to certain destruction. All the resources that an infinite God can command are organized and concentrated upon the end of this age, the latter end of the last generation, in the struggle to arouse, to shake, to revive, and to save. This is the hour of humanity's greatest need, and is therefore God's greatest opportunity to call forth the most, the best, the highest, in the mightiest soul-winning endeavor ever put forth in the history of sin and salvation.

That there is to be a definite time in these last days for this special manifestation of divine power; that there are certain conditions with which the individual must comply as a suitable preparation for the reception of this blessing, the latter rain, the fulness of the Holy Spirit; and that there are to be seen most marvelous results as a consequence of a Spirit-filled people going forth with a Spirit-filled message,—these facts are plainly supported by the Bible and the Testimonies. The close of the history of the church will be very similar to its beginning, when it went forth "conquering and to conquer."

The expressions "latter rain" and "refreshing" are Biblical. They both indicate a preceding experience similar in manifestation, purpose, and results. "Latter rain" implies a "former rain;" and "refreshing," a previous "freshening."

Both terms strongly indicate that the church, sometime in its history, felt the invigorating, growing experience that comes from the infusion of divine power, and resulted in a wonderful ingathering of souls for the kingdom. But these terms also reveal the sad thought that for some cause the church lost its original thrift, its first love and zeal, and consequently passed through a period of weakness and weariness. However, we have the evidence that now, in these last days, there is to be a glorious reviving.

Since those stirring days of apostolic power, the church has passed through a period of expectation and disappointment. Trials and sorrows, distresses and woes, apostasies and persecutions, during the long interim, preyed seriously upon the vitality of the primitive and medieval church, and induced a state of spiritual exhaustion, feebleness, and irresolution. This condition became a profitable soil for the devil, into which he cast the tares of indifference,

self-satisfaction, and worldliness. The Holy Spirit, the only regenerating agent, was gradually lost to recognition, and consequently, as the church endeavored to arouse from its lethargy, it found that it was shorn of its locks of power. Soon it was unwittingly led to the bitter fountain that has its source in the seven-hilled combination of church and state. There, instead of the sword of the Holy Spirit, it accepted the sword of the civil power as its aid to convict and convert the hearts of men.

It is true that individuals and movements have arisen in the power and demonstration of the Spirit, and accomplished a noble work. But these intermittent efforts to heal Babylon effected only a partial reformation, and as a consequence we have today the sad picture of hundreds of discordant sects with their contradictory doctrines.

God has ceased His efforts to reform the church. Instead He has set His hand to deliver His children who are scattered throughout spiritual Babylon—the fallen churches. He is separating the chaff from the wheat by a mighty sifting and shaking. This work of sifting has been going on for many years as the result of the proclamation of the threefold message, and has brought and is bringing out a people Biblically designated as the "remnant church," which is to be His special agent in warning the world of its impending doom.

As a people we have much reason to be of good courage, and to lift up our heads and rejoice; for there is adequate evidence all about us that God is soon to panoply His church with a plenitude of power for soul-saving service. There are strong indications that the latter rain will soon descend, and that the waters will burst their retaining walls and overflow the banks of Jordan's normal stream, because we have reached "the time of harvest." Joshua 3:15.

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### **Morsels**

PHILIP GIDDINGS

THERE are presumptuous and sacrilegious meddlers, who instead of saying "Amen" to God's law, try to amend it. Arguing like some lawyers, they twist the intent of the Lawgiver, instead of seeking His pardon.

Like Pilate, some ask, "What is truth?" then immediately turn away so as not to hear nor hearken to the answer. Then turning back, they scourge it.

What the Pharisees, Sadducees, and Herodians did with Jesus, some do with the Bible today. They search the Bible rather to entangle it in its speech than to disentangle themselves from disobedience, and their souls from sins which it condemns.

Ignoring his deep humiliation and repentance, there are persons who seem to find more comfort in the sins of David than in the salvation there is in Jesus for their own sins.

Some people would save their denomination, save their church, save their opinion, save their doctrines, right or wrong, rather than save their souls.

They are like the worshipers in reference to whom Christ said, "In vain do they worship Me, teaching for doctrines the commandments of men. . . . Every plant, which My heavenly Father hath not planted, shall be rooted up. . . . They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch,"—these latter, obstinate like the former, head straight in the same direction.



# IN MISSION LANDS

## *A Buddhist Priestess Learning the Way of Salvation*

MRS. THEO WANGERIN

THE priestess about whom I am writing went to live in a Buddhist temple upon the death of her parents when she was only three years old. At these temples, which are always situated in the mountains, they take in orphan children and train them to become priests and priestesses. They are really very kind to them. Some temples are large, others are small; at the one where this woman has been living there were fifty priestesses. They shave their heads and dress in men's clothes. They do not eat eggs nor meat of any kind. They are taught Buddhism, and learn to chant for the supposed departed spirits. Each priestess is given a special kind of work to do. This one, who is now twenty years of age, was the bell ringer. At each temple there is a large bell which is used to call the spirits.

About two months ago, while out begging for alms, she went into the home of one of our believers. While there she learned of Christianity and decided to accept it. Then, as she could not return to the temple, she stayed in the home of our native preacher for a time; now she is staying with me. She seems to be very anxious to learn the way of salvation, and I plan to study with her each day. She has already memorized part of the commandments and the names of the books of the New Testament. She has also learned to look up texts. As she had never seen a Bible, she had to learn how to use it. She had lived in a temple all her life, and knew nothing about Christianity. If she continues to be faithful, she will become a good Christian. In my work in Korea this is the first priestess I have met who wished to accept Christianity.

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## *Mission Work in West Africa*

M. N. CAMPBELL

INFORMATION as to the conditions under which our missionaries labor and the problems which they face, is generally of interest to our people. The missionaries themselves rarely speak of their difficulties. Their reports glow with the encouraging features of their work, but they modestly refrain from picturing their sacrifices and disappointments. This has sometimes led to a misapprehension on the part of our good people in the home churches, some imagining that the workers in foreign lands have a comparatively easy time of it.

A little reflection, however, will soon convince such that if one is seeking ease and comfort, he would better steer clear of the mission fields. The missionary must go without some food he regarded as very necessary at home. He must drink only boiled and filtered water, and many a time as he takes his insipid drink he longs, like David, for a cold drink from the old spring at home. Then the climate is trying. Death is narrowly watching his footsteps, and one misstep may cost him his life. These and other things that might be mentioned make the life of a missionary one of real self-sacrifice.

But there are glorious compensations. The Lord is very near to His faithful workers in these dark lands, and precious are the seasons of communion which the worker and his divine Lord enjoy together. Conquests are granted to the missionary which make his heart sing for joy. He does not have to wait for the new earth state to enjoy the happiness which rewards the one who turns benighted souls to the light of the gospel.

West Africa is one of the most difficult mission fields, for two reasons: First, the trying climate; and second, the constant struggle against Mohammedanism, which is steadily encroaching from the north.

In the early days, missionaries had not learned the necessity of sterilizing all the water they drank, nor the value of quinine in warding off attacks of fever, and so the casualties in the army of the Lord were many. Experience has taught valuable lessons in the care of the health, and now the cases of death among workers are few. However, no one should remain for too long a period under the trying sun and in the poison-laden atmosphere of West Africa. Government officials and commercial clerks are allowed to serve only one year at a time, with a six months' furlough in the homeland. The C. M. S. follow the same rule with their missionaries. The Baptists and Wesleyans serve eighteen months, and the Methodists two years. Our missionaries are working with a three-year period in mind, but should any show signs of breaking earlier, they are given immediate relief. This makes work on the west coast more expensive than in other section of the field, where the workers can remain for much longer periods, but it appears to be the only way to handle the situation.

The natives of West Africa are probably much the same in character as those in other parts of the Dark Continent. They have been affected by the long ages of paganism under which they have lived. It may be somewhat disappointing to the new missionary to find that the natives are not so hungry for the bread of life as he had been led to suppose. He will discover that they have a keener eye for the material things of life than for the invisible riches which he longs to dispense. Nevertheless, he will find that the Lord has precious fruit among these poor people, who by the exercise of patience and love can be won to the gospel. And when once they are won, they make fine Christians. I have met some of the most beautiful, godly characters among our native believers here.

The native generally is an adept at lying, and he manifests no shame when detected. He laughs pleasantly, and passes it off as quite inconsequential. In stealing he is exceptionally gifted, and one must have his eyes about him if he wishes "to have and to hold" what belongs to him. But what shocks the missionary most is the impure relations between the sexes.

Immorality is the rule, and no one seems to think of it as especially revolting. As a result, terrible diseases are common among them, which are making sad inroads on their physical strength. Those who come to Africa should be morally strong. Weakness on this point would be fatal here. The people practise polygamy. A man's wealth and social standing are gauged by the number of his wives. They can be purchased for fifteen to forty dollars each, and

as they do the work on the farms and gather the nuts from which commercial oils are made, it can be seen that those who have the greatest number of wives are likely to make the most money. There is no restriction in the matter of wives, except the limits of a man's pocketbook and the supply of available brides. There is, however, one exception—the king of the Ashantis is limited by tribal law to 3,333 wives. Why the line was drawn at that number I am unable to conjecture.

This vicious practice of polygamy explains to a large extent the progress of Mohammedanism. The influence of Christian teaching has been felt over a wide extent on the west coast of Africa, and the natives are looking for something better than their old superstitions. They hesitate to become Christians, as that involves the parting with all wives but one, and the consequent degradation of the convert to a place of insignificance in the community. Right here the Moslem missionary steps in and tells the awakened native that he may get to heaven over the Mohammedan route,—keep all his wives, worship the true God, pray at the stated seasons each day, and all will be well with him. This appeals to him as a reasonable and sensible sort of religion, and so a Mohammedan he becomes forthwith. Some missionary societies in their perplexity over this matter have been led to go softly in their requirements. They teach the convert that he should have but one wife, and that only one will be baptized as his lawful wife; but they do not rigidly insist on his parting with the others.

Our workers, however, have taken a clear-cut stand on the question, and require every convert to send away to their fathers' homes all but one wife before he can be baptized and admitted to church fellowship. Should he later relapse into polygamy, he is disfellowshipped. This is the hardest problem with which our missionaries have to deal in this section of Africa.

Mohammedanism and Christianity are at grips in all the African mission fields which the British Union is administering. Africa is naturally divided into two sections,—the pagan and the Moslem. The methods of work are in some respects similar in both sections, but in other respects they are vitally different, because in Mohammedanism we face a virile, intelligent, and aggressive foe, that must be met with boldness and wisdom. Some of our native workers have become quite skilled in dealing with the wily representatives of the Arabian prophet, and have successfully defeated them in the contest for leader-

ship in a village. Moslem missionaries from Morocco, Algeria, and Egypt are pouring into this field, and they are earnest in their purpose to win Africa for Mohammed. In Nigeria they predominate, and there is no denying the fact that they are making rapid headway in the rest of the field.

What is done in this field must be done quickly, and men and means should be placed here to gather precious sheaves before we are overwhelmed in the onrushing tide of Mohammedanism. Our work is steadily growing, our missionaries are well and strong, and there is every reason to thank God and take courage.

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## *Our Brazilian Seminary*

R. L. PIERCE

WHILE visiting our publishing house in Brazil, it was my privilege to spend one day at the Seminario Adventista. This is our training school for Brazil. It is situated about six miles from the end of one of the car lines running out of São Paulo. This is an up-to-date city of 560,000 population, and is the principal city in the state of São Paulo.

The seminary is on a farm of not less than 360 acres, and was first opened in the latter part of 1915. The administration building has not yet been erected, but there are two good-sized dormitories. The classes are held in the girls' dormitory. There is a large room in this building which is used as a chapel at the present time, but which after the main building is erected, will be cut down to a girls' parlor. Like the Southern Junior College, at Ooltewah, Tenn., the school is so situated that families will not be able to settle near it.

Of this school there were two features in particular with which we were most favorably impressed. One of these is the exceptionally intelligent and substantial class of students in attendance. They compare favorably with those attending our schools in the States. Already there are some who go out into the country districts and conduct services, just as is done by those who attend our North American colleges.

The other feature to which reference has been made, is the economy of operation. To a large extent this is due to a good supply of water power which generates the electricity not only for their lights but also with which to run the machinery connected with their industries, such as cabinet works, machine shop, etc. Another economic advantage is that the school is

in a climate where little if any heat is required, with the result that there is worth-while saving in fuel.

The seminary is a twelve-grade school, and in order to graduate, a student must have four years' study of the English language. As will be readily recognized, this will be a decided help to them as workers in this message. The school is not alone for the Portuguese and Brazilians, but often there are as many as eight or ten different nationalities represented. Therefore, in this respect, the school enjoys the distinction of being international, and not infrequently the students are called to work in other countries.



Faculty of the Brazilian Training School, Seminario Adventista, Sao Paulo, Brazil

The bricks with which they build are made on their own land; and, in fact, by employing one experienced mason, and occasionally a carpenter, the faculty and the students construct their own buildings. This is a material saving of expense, and at the same time provides additional work for the students. They make their own furniture also.

The principal of the seminary is Prof. Thomas W. Steen, formerly of Holly, Mich. It may not be out of place to state that Professor Steen is conducting the work in an efficient manner, and we can hardly speak too highly of the good management which is in evidence on every hand. He enjoys the confidence and esteem of both the students and faculty, as well as of those in charge of the work in that field.

Last year there were a number of students who earned scholarships by the sale of literature. Beginning with this year, all students must pay for their year's schooling before they are allowed to enter. This is not, as some might suppose, because the patrons of the school are "poor pay," but is rather due to the inconvenience of sending money through the mails. In some places in the interior it is impossible to do so, while in nearly every case there is an exorbitant charge made by the government for the transfer of money in this way. On the occasion of our visit, school had recently opened. They then had an attendance of seventy-four, and as others were expected soon, the indications were that they would have not less than one hundred.

Taking it all together, we were very happily surprised by what we found at the seminary, and are firmly convinced that this school is destined to play an important part in the giving of the message to the millions in Brazil, and in many other countries as well.

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### *The Mauri Indian Mission, Bolivia*

REID S. SHEPARD.

We have now enjoyed two months of religious freedom at the Mauri Mission. The people have made the most of their opportunity to hear the word of God, which they are beginning to love with all their hearts. They have put forth a real sacrifice to attend the services, because this is the busy time of the year for them in their fields.

The Sabbath school attendance has grown from 82 to 141, and the offerings from \$3 to \$9.20.

The people have not only listened to the word of God, but it has entered into their lives, and they are changing from their old-time customs. We had special evidence of this during the carnival week.

The carnival is the closing celebration before the beginning of Lent. It is without exception the worst week for drunkenness of the whole year. During this week every one who possibly can gives up his time to play. Even train service is interrupted because the trainmen get drunk. Of all classes, this week of hilarity appeals most irresistibly to the half-civilized Indians. It results in nothing short of a week of debauch. The carnival season is rather dreaded by all our mission workers, even in places where the work has been established for years.

How were we to pass the first carnival season in Rosario? We began planning with the people. They seemed relieved that we were going to help them pass this trying time. At the beginning of the week a day is set apart for the blessing of the ground. This is the time of the year that the crops are about half matured. The service is supposed to give force or power to the ground, so that it will be able to mature the crops and yield a good harvest.

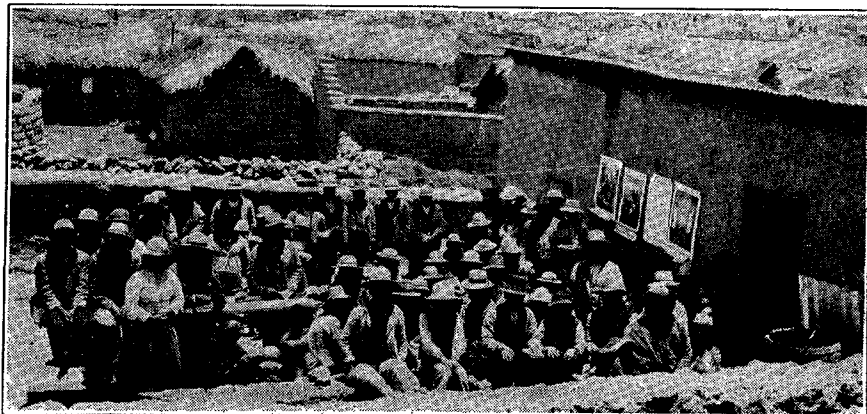
In the morning the people leave the church, carrying an image, and all go to their fields, marching behind those who carry the saint. Alcohol is also taken. The service consists of praying to the saint, drinking some alcohol, and then pouring a small quantity on the ground to give it strength. Each little field is visited, and the same service is performed. A few half-grown potatoes are dug. These are brought back with the people to the church, where the potatoes are spread out in front of the people and all drink to the health of the potatoes.

The people march and dance to the music of native fifes and drums. The women carry flags made of red and white cloth. The church is decorated with flags of every color, and the bells are rung throughout the service in the church. The liquor is carried about in bottles by those taking part, and from time to time it is passed around. In a few hours the people become very happy, and by night they are drunk. The result of two or three days of such drinking can be imagined.

I did not know anything about this custom until one of the believers came to me and said, "As we have promised not to drink alcohol any more, how are we to bless the ground and give it strength?" I then had an opportunity to tell the people that we could pray that God would bless the ground and give it strength. So we began our first carnival with a prayer meeting. This consumed the morning of the first day.

Brother L. G. Beans, the home and field missionary secretary of the Bolivia Mission, spent the carnival week with us. The afternoon of the first day was given over to the playing of games and other contests. Games that all school children of the States love to play were to the Indians new and were enjoyed by all. You should have seen the old men, some of them more than seventy years of age, run the potato and one-legged race! Leapfrog played by the young men made merriment for all. Brother Beans and I played so hard that we had to stop for rest occasionally.

The morning of the second day was taken up by a school inspection on the part of the parents. They certainly were proud of their children. Our school term closed with about fifty students in attendance.



Out-of-door Church at the Mauri Mission

The highest attendance for any length of time was between sixty and seventy. The afternoon of this day was also spent in playing games.

At the close of the carnival all were very happy and satisfied. Of those who had been attending our Sabbath services only three men took part in the dancing and drinking. At least one hundred fifty people took part in the services that we held, and enjoyed the games. Only twenty persons spent the week in drinking and dancing. In the evenings we had a lantern lecture on the life of Christ. The people were very much interested in these evening lessons, and all consecrated their lives to following the example of the Man of Sorrows.

As we see the fruits of the Holy Spirit in the lives of these Indians, we are lead to rejoice that we can have a small part in preparing some of these people to look up with rejoicing when the Saviour comes in the clouds of heaven. We ask you all to remember us and these dear people in your prayers.

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### South India Girls' Training School

MRS. G. G. LOWRY

WHEN we first began our work in South India, we had no native believers nor workers. We soon reached the conclusion that we must have help, and began training young men to go out as colporteurs, preachers, Bible workers, and school-teachers. We found that unless the young women selected for them as wives were also educated and trained, they could accomplish but little. The need of a girls' training school was thus impressed upon us, and the results thus far achieved in this undertaking have proved that the time and effort put forth have not been in vain.

The school is situated at Bangalore, where is also the headquarters of the South India Union Mission. The membership of the school is not large, there being nineteen girls at present in training. We take only those who we feel reasonably sure will develop into workers. Up to the present time eight girls have finished the course and taken up some branch of work. We have been greatly encouraged as we have seen these young women not only stand firmly for the truth themselves, but enter heartily into the work of trying to teach it to others.

The course of study is very much like that in other schools, with the addition of industries, Bible lessons, and training in home missionary work. The girls are taught to do their own cooking and washing, which is not usually done in other boarding schools. This helps them to be more independent when they go out into active service after their school work is finished.

The chief and most practical industry in connection with the school, is the sewing class. We require all the girls not only to make their own clothes, which is in itself an excellent training, but to spend a certain amount of time each day in sewing and lace making. The girls turn out beautiful work, both in drawn thread work and embroidery. We sell lace by the yard, lace doilies, yokes, and collars. As many of the girls are poor and must look to the mission for support while they are receiving this training, we depend upon the sale of these articles to help us in educating them.

In addition to the industrial features of the school, we try to keep the missionary spirit high by having

regular missionary meetings, and by weekly visits to Hindu women and girls. The girls are divided into bands, and each band under a proper leader goes out from time to time to visit the homes of Hindus, where they sing gospel songs and tell gospel stories whenever they are allowed to do so. Sometimes they also sell our literature.

When you pray for mission work in India, do not forget the native women and girls, and the schools that are established to train them not only for usefulness in this world, but also for a place in the world to come.

### The Next War

THAT the war just closed is not the last this world is to see is now being predicted by statesmen and forecast by the public press. The horrors of the next struggle are pictured as so great that they cause a convulsive shudder to pass over one. The premier of England in a recent speech said the next war would leave Europe in ashes.

An editorial in the Portland (Oreg.) *Telegram* of June 12, 1921, set forth the terrors of poison gas, one of the factors which will figure in the next conflict to a greater extent than in the colossal struggle recently closed, in the following words:

"Poison gas will be the first weapon and probably the only major weapon a nation will need to use in the coming war. Concerning the method of its use, Brigadier General Mitchell says: 'If we want to cover an area of ten miles by ten miles, such as New York City is,—New York is a very easy target,—we may use about two tons of crying gas in every eight days. If we want to use mustard gas, you would use about seventy tons every eight days. If you want to use phosgene gas, two hundred tons.' Phosgene gas would need to be used but once. It kills.

"A new gas was discovered in America just before the close of the war, and was one of the terrors that broke the spirit of Germany. Of this gas D. B. Bradner, chief of the United States Chemical Warfare Service, says:

"Approximately three drops of this when applied to any part of the skin will cause a man's death. One plane carrying two tons of this liquid could cover an area 100 feet wide and seven miles long at one trip, and could deposit material to kill every man in that area by action on his skin. If the attack were made on a city, the fatal area would be several times as great. During the Argonne offensive in the past war, the entire first American army of a million and a quarter men occupied an area of forty kilometers long by twenty kilometers wide. If Germany had had 4,000 tons of this material and 300 or 400 planes equipped for its distribution, the entire first army would have been annihilated in ten or twelve hours.'

"There is not much satisfaction to be had in contemplating such a war—a war in which a million and a quarter of our finest young men would be choked to death in a single day; a war in which a city like Portland, or Los Angeles, or New York could in a few hours be made a silent city of the dead by pouring a few tons of poison on it from the sky."

It is not without a cause that the prophets who spoke of this time saw paleness on every face and men's hearts fainting for fear. Our only refuge is in God and in being sheltered under the shadow of His wing.

G. B. T.

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"SELF-MASTERY comes through Christ-mastery. Does Christ master you? He mastered Paul, who said, 'I am the bondsman of Christ.' Study the life of Paul, and you will learn the history of one of the world's great conquerors."

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"REMEMBER that when you are in the right you can afford to keep your temper, and when you are in the wrong you cannot afford to lose it."



# 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."

## SONGS IN THE NIGHT

(Job 35:10)

MRS. J. F. MOSER

I AWOKE with a thrill of the keenest delight,  
For the air was aquiver with songs in the night!  
What a wonderful, what a melodious strain  
Floating upward and downward, again and again!  
Was an orchestra playing a medley for me?—  
'Twas a mocking bird, out in the old pepper tree!

Did the mocking bird teach Paul and Silas to sing,  
At the dark hour of midnight, and liberty bring  
To the jailer's whole house? O that I, too, might learn!  
Perchance other poor souls who for liberty yearn  
Might be freed from their bondage and brought to the Light  
By just hearing my praises and songs in the night!

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## A Praying Mother's Part

MRS. J. W. MACE

"It was in my late teens that I experienced conversion," writes Bishop A. W. Leonard, in his book, "Evangelism in the Remaking of the World." "My mother was an invalid during the last nineteen or twenty years of her life, and during all that time scarcely knew what it was to draw a breath without pain. I had formed the friendship of two or three boys who were reckless in their eagerness to have a 'good time.' We had agreed to attend an amusement park which was nothing but a German beer garden. While on the way I was seized with a conviction that if I carried out the plan it might mean my ruin. Suddenly and quite abruptly I excused myself from my friends and remarked that instead of going with them I had decided to go to church. They thought I was perpetrating a joke, but for me it was serious business. I went at once to the church our family attended. A series of revival meetings was in progress, and one of my sisters was at the piano and another was in the choir. The pastor was conducting the meeting, and when the invitation was extended for all who desired to find Christ to come forward and kneel at the altar of prayer, I came forward at once. It was there I had a bitter experience, due to the well-meaning but misdirected efforts of the pastor, who knelt at my side and calling me by my given name, said: 'What are you here for? Your parents and your family are Christian people. Why have you come here? What do you want?' It both discouraged and angered me. He should have known that my young heart was breaking. I replied, 'Please leave me alone.' But no relief came, and I went home, said nothing to my mother of what had taken place, and retired for the night.

"When my mother learned that I had been to the altar she was too wise to force any conversation regarding the matter, but as she told me afterward, she was in constant prayer all that night and the next day. The next night I again went to the altar, but again found no relief. I said to mother that night, 'Well, it's no use. I am going to give it up,' and she replied, 'My dear boy, hold on.' The third night I went to the altar, and still no relief came. I hastened home from the church, fully intending to put forth no more effort. Mother was waiting for my return. It was always her custom to remain awake until she knew I was home, but on this occasion she was sitting in her old armchair. She was such a sufferer! Rheumatism had played havoc with her body. Her limbs and feet and hands were swollen and distorted. She said as I entered her room, 'Well, how did you get along?' I replied there was no use trying and that I would have to give it up. 'No,' she said, 'don't give up. Let's pray about it.' She had been so long an invalid that I could not recall the last time I had seen her kneel in prayer. But on this occasion she did kneel, and with her hand upon my head as I knelt at her side, she prayed as only mother could pray. *It was then that I found the Lord.* My heart melted, and I realized that God, for Christ's sake, had forgiven my sins. The fact of my con-

version I have never doubted from that time to this. That was the most critical period of my life, and but for that experience I might have lost the way."

The prayers of a saintly mother—what language can convey their priceless value? Ah, Christian mothers, pray on! Your ministry is the most effectual element in the life of the church. It is the leaven which works transformation in the sons and daughters of the human family—the blood-bought possession of Prince Emmanuel. Continue to pray, not alone for your own dear sons and daughters, but include some other mother's boy or girl who may be deprived of this powerful influence, either on account of negligence or death.

The following suggestions for "Keeping a Successful Prayer List" may be helpful:

"It is found that many persons would keep a prayer list if they only received encouragement that their prayers were truly answered. Here is a way that has been found helpful. A list is kept, a card being devoted for each day of the week (Sabbath being set aside largely to missionary deeds). In the morning it is used on awaking at private devotions. It is then placed at the bottom, thus moving up the list one card daily. A few psalms and special texts on prayer (John 14:13; 15:7, etc.) are kept always at the beginning of the prayer list, to read for daily assurance that prayer truly changes things. When an answer is received, the request is checked off. It is surprising how many are received, usually some each week. This goes to show that it is usually for lack of asking that results apparently do not come from our prayers, sincere though they appear to be at the time offered. The prayer list keeps one from forgetting, and makes one's petitions pointed."

It is well also to keep daily in mind the following prayer stimulus, found in "Steps to Christ," pages 100, 101:

"Jesus said to His disciples, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Do we take Him at His word? The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, 'Ask, and it shall be given you.'"

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## Something to Think About

"How do caterpillars get to be butterflies?" asked Bobby.

"It's a long story, and I'm busy," countered his mother, skilled in evading troublesome questions.

"Will you tell me tonight?" persisted Bobby.

"Perhaps—if I'm not too tired."

Later she overheard this conversation:

"She's going to tell me tonight."

"Bet she don't! Bet she don't even know!"

"Does, too. My mother knows everything!"

But, alas, she did not. And there stirred within her the desire to justify her child's faith. She hurried through her household routine to visit the public library.

Here began a new era for this busy wife and mother. With her boy she studied first butterflies, then other flying things. They taught her to look up: too many of us keep our eyes on



the ground. They drew her out of the kitchen. She forgot to fret about a little harmless dust on the parlor mantel while watching the golden dust on the back of a bee. She learned that minds and souls, as well as bodies, need nourishment. Her house was less orderly, but more livable. Her table was more simple, but the mother who sat at its foot was more sympathetic.

Today she spends two afternoons each week leading large classes in nature study. She is better physically and spiritually. No more neuralgia from poisoned nerves! No sense of being crushed by a multitude of petty things! Something to think about and enjoy—a hobby!

"My home is my hobby!" you answer virtuously.

Then you are headed for domestic slavery. Your home would be healthier if leavened by an outdoor interest.

A hard-worked business man said: "I can't afford golf or an automobile, so I'm taking up amateur photography."

"Why?" asked a friend.

"To get outdoors! To think about something besides business!"

Have you reached the point where you think of nothing except the family budget and the family larder, the worn spot in the dining-room rug and the price of organdie for Helen's graduation dress? Then find a hobby, an avocation, outside your house.—*Woman's Home Companion*.

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### SEVEN LOVERS

MRS. GRACE C. MATTESON

"I've seven lovers," she proudly said,

"And of their hearts I'm queen;

Two are dark and three are fair,

Two have brown eyes and golden hair

Like the sunshine leaves between."

"Seven lovers," I sternly said,

But she heeded not my frown.

"Yes, three are fair as the break of day,

And the other two nut brown;

Two have eyes like the woodland deer

And hair like the noonday's gown."

"How came these lovers yours to be?"

"God-given, since you inquire;

And I love them all from the ground they tread

E'en to the top of each love-crowned head,

And I am their heart's desire."

"Yes, seven lovers," she smilingly said,

"Now listen, and you shall hear:

Yes, some are dark and some are fair,

Some have caught the sun in their hair,

And all to me are as jewels rare,

For I am their mother dear."

\* \* \*

### Suggestions for Summer Comfort

"KEEPING well in summer is merely a matter of knowing how," says Augusta Rucker, M. D., writing in the *Woman's Home Companion* for July, 1921.

"Heat in itself, no matter how great, cannot overcome the resistance of a properly nourished, suitably clothed body and a well-poised mind," continues Dr. Rucker. "The woman who tells you that she is 'all worn out with the heat,' probably is worn out by a combination of worry and indigestion, perhaps complicated with badly fitting shoes and insufficient sleep.

"The taking of a health inventory, at the beginning of the heated season, can be recommended to every woman, whatever her field of activity.

"After taking an inventory in a shop, the next step is to replenish the stocks that are low. An exactly analogous process should be followed by the woman who has been 'inventoried.' She should build up the weak spots in body, mind, and disposition (a really comprehensive health inventory takes all three into account); attend at once to all superficial defects; and try to make the whole woman a strong, attractive, and serviceable creature. Now, it is an interesting fact, and one reason for taking a health inventory at the beginning of summer, that this is the best and easiest time for forming many desirable health habits.

In summer it is easy and pleasant to take cold baths, eat plenty of fruit and vegetables, drink a great deal of water, enjoy fresh air, outdoor exercise, a minimum of clothing.

The home woman, the mother, the business woman, may each adapt these and other good-health habits to her individual needs and circumstances.

#### You Can Change Your Scenery

"The home woman is the woman who so often gets no formal 'vacation,' who remains in her winter surroundings and feels that the burdens of winter housekeeping still press down her shoulders. But she can change all that—even though she does not go away. Perhaps the most vital and invigorating part of any vacation is the temporary revolution in one's ideas and methods. The woman who stays at home cannot change the scenery outside her house; but she can change the scenery inside it; she can change her food, her dress, her work, her whole daily régime. In certain ways, she has more freedom of action than the apparently independent business woman.

"Camping out in a tent is generally admitted to be a delightful way of spending the summer. The woman who remains in her house as its mistress should make that house as nearly like a tent as possible, and should camp out in it.

"Every entangling alliance with draperies, curtains, or portières should be broken. These things, together with the rugs, should be bundled off to the cleaners. Cotton slips over all the furniture, and the putting away of all superfluous ornaments and pictures will save an enormous amount of dusting. It is a good idea even to 'strip' the dining-room, using paper dishes, napkins, and doilies, in place of china and linen.

"The picture of the poor housewife bending over the hot stove on a broiling summer's day is an affecting one; but—except in the farm kitchen where a number of hard-working men must be served with hearty meals—the housewife, with a little intelligent planning, can avoid this to a great extent.

#### What to Eat—and Why

"By rising early, many of the dishes for dinner and for lunch or supper, can be prepared in the early morning. All vegetables that can be taken raw—such as endive, romaine, celery, lettuce, tomatoes, cabbage (as 'coleslaw'), cucumbers—should be used as much as possible, since they are rich in that newly discovered and valuable food substance, vitamins. Fruit should be eaten in its delicious raw state, instead of being cooked in pies and puddings.

"In hot weather, when the body loses so much moisture through perspiration, it is almost impossible to drink too much water. Ten or twelve glasses a day are not an excessive amount. The water should be cool, but not iced, and some of it may be drunk with the meals, provided it be not used to wash down half-chewed food.

"If the man of the house can come home at noon, it is a good idea in summer to serve the principal meal of the day then, for the night's rest will be better after a simple supper than after a heavy dinner, and sleep is more important in summer than at any other time. For that reason, the homemaker who wishes to keep well through the hot weather should undress early every afternoon, go to bed for an hour or an hour and a half, and sleep as much of that time as possible. The siesta is a regular part of the life of dwellers in hot countries; they learned its value long ago. From her nap, the home woman should arise rested and refreshed, ready for a dash under the cold shower and a pleasant afternoon and evening reading, sewing, porch visiting, or just calmly contemplating. The women of this generation do too little quiet thinking. Yet a calm habit of mind has an enormous influence over the physical health, particularly in summer.

"If the home woman cleverly has shut her windows at about eight o'clock in the morning, and either pulled together the outside blinds or pulled down curtains and Japanese screens on the inside, she may open her house just before sunset, and enjoy cool, comfortable rooms for her night's rest. She should sleep at least eight hours, and spend a longer time in bed. Every summer night she should take a cleansing bath in warm water."

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"POVERTY is too often a personal fault. Many are joining the bread lines today who earned more money during the war than did the so-called well-to-do. They squandered their money as fast as they received it."

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"We often hear a statement like this: 'It is difficult to live a Christian life.' It is, for the man who is not a Christian; for him who is a Christian, having 'passed from death unto life,' it is difficult to live otherwise."

## HOME

PEARL WAGGONER HOWARD

"HOME is where the heart is,"  
 Wheresoe'er it be,  
 Whether on the mountain side  
 Or on billowy sea.  
 Whether thatch or tin the roof,  
 Or no sign of wall;  
 Though there be no settled spot—  
 Just an Indian trail,  
 Nothing but a poncho  
 To keep out wind and hail,—  
 If, beneath that poncho,  
 Close to earth's bare loam,  
 Lies a certain best beloved,  
 There is where the heart is,  
 There is where is Home.

"Home is where the heart is,"  
 Yet, in times like these,  
 Not much chance is found on earth  
 For one's bliss and ease.  
 And there creeps the longing in—  
 Though happy *here* with love—  
 For a fixed, enduring Home  
 These shifting scenes above.  
 So we work while time to work,  
 Giving while we may;  
 To a land of settled peace  
 Pointing out the way;  
 There, where dwells the Father,  
 Past yon starry dome,  
 Likewise lies our treasure safe:  
 There is where the heart is,—  
 Our eternal Home.

Quito, Ecuador, S. A.

\* \* \*

## This World a Theater

PERCY BROCKNER

SATAN is the prince of this world, and he does not want God to have even one person on earth to worship Him. Satan wants the world to worship him, and him alone. The controversy is being waged, and we are all participants on either one side or the other; there is no neutral ground. In this struggle the righteous are made "a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9.

This drama of life on earth, so far as the righteous are concerned, will close at the second coming of Christ. At that time the righteous dead will be resurrected, and together with the righteous living will be changed into immortality, and caught up and taken to heaven.

At the same time the wicked will have accomplished what they are working for—the uniting of faith in Babylon; but it will be different altogether from what they expect. Then they will all have the same mind and the same common prayer. They will hide in the dens and in the rocks of the mountains, and pray to the rocks and mountains to fall on them to hide them from the face of Christ; and from the great day of His wrath.

If this present struggle between right and wrong should be the means of reducing us to poverty or of subjecting us to persecution (as it surely will be), let us not become discouraged, but let us take firm hold of the hand of God and go with Him victoriously into His kingdom.

We must remember that the controversy in our lives is between Christ and Satan. Let us, then, open wide the gates of our hearts to the love of God, and the King of glory will come in and seal us against the power of the enemy.

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Hewing wood and drawing water,  
 Splitting stones and cleaving sod,  
 All the dusty ranks of labor  
 In the regiment of God  
 March together toward His triumph,  
 Do the task His hands prepare:  
 Honest toil is holy service;  
 Faithful work is praise and prayer.

—Henry Van Dyke.

## "Seasonable Discoveries"

BY "GOOD HOUSEKEEPING" READERS

*Don't Hoard.*—Being of a nervous temperament, and always feeling that I had more things to do than my time allowed, and never resting in consequence, I called a halt, one day, and took an inventory of all that was actually needful to do and of all that could be left undone. To my surprise I found that the secret of my nervous, restless hours of work was hoarding. It was not the everyday tasks that fall to the lot of every housekeeper that kept me chained to my house, but the fingers of things hoarded that beckoned to me each and every time I tried to rest. I was a *hoarder*, and after much thought I found that fully one half of what I planned to do each day I never did, and also that that half was not really necessary. So I started in to rout out and clear away with a vengeance.

I gave away clothes that were hung and folded to be made over in a future that never arrived, and decided to be satisfied with fewer clothes, knowing that I would be better dressed with less, well made. I sold and gave away chairs that stood by, a constant reproach to me because they sagged and creaked when in use. I knew I could repair them, but never could find the time. These articles had stood as ornaments only for a long time, and in consequence I knew they could be done without. I emptied my stocking bag of those that had done good service and required too much time and patience to darn, and by so doing made my charwoman happy. I sold magazines and papers that took up room and collected dust. I threw away empty bottles and those half full of medicine of long standing. I made my closets neater by burning empty boxes, and sent my piece bag to an old ladies' home.

When I had finished, I stood as one shorn. I hardly knew myself, for it had required much courage to do this violence to my feelings. I came from a family of hoarders who, like myself, fairly groaned beneath the weight of trash they kept. Now I plan my work, and can see its finish. I also plan a couple of hours for leisure, and I have grown into a quiet, placid woman. Do try it!

*Press Your Clothes Before Storing Away.*—The tailor tells me that one of the greatest advantages of pressing is that it kills any hidden moth eggs. Clothes are safe if carefully put away after being well pressed.

*For the Pantry Shelves.*—To prevent the bottoms of my tin bread box, and flour and sugar canisters from rusting, I have pasted pieces of oilcloth on the bottom of them. I find that they slide on and off the shelves much more easily than formerly, and leave the shelf covering spotless.

*Bind Your Magazines.*—With spring cleaning time at hand there is always the problem of condensing the pile of magazines which have accumulated during the year. I have solved the problem in this way. I remove all the pages which include cookery and household helps, and have these pages bound together at the printer's. This material is then in permanent readable form, and requires much less space for storing.

*New Dyeing Wrinkles.*—In dyeing materials, clothes, etc., at home, I have found that to procure a lovely dark green, blue, or brown I need only add one package of black dye to one package of the color desired. The result is a beautiful rich shade, especially with blue or brown.

*To Find the Beam.*—"Oh, dear!" sighed Rose, "here I have battered the wall all up with this nail—made a dozen unsightly holes trying to strike a beam, for that picture is heavy and must have a strong support." Now if Rose had only run her gaze along the mop board and noticed where it was nailed, she could easily have driven her nail in line with that and struck the beam, or studding, the first time. Also, Rose should have dipped the nail in hot water before pounding it into the wall; then there would have been no chipping away or cracking of the plaster.

*To Remove Lint from Clothing.*—A sponge is the best brush to remove lint from clothing, especially the smooth fabrics like broadcloth, which seem to hold lint and threads as if glued. Use a dry sponge, of course. It is light and takes up little room if carried in a bag.

*To Dust the Sedan.*—Try using a long-handled oiled mop for cleaning your car. In this way you can clean the entire car, including the top, without getting dirty, and in five minutes or less your car is polished as good as new.

*When Auto Riding.*—When we wish to accommodate one more in our seven-passenger car, I place a smooth board three and one-half feet long and one foot wide across the two folding seats, and there is room for three to sit very comfortably. I keep the board in front of the two folded seats, ready for immediate use.—*Good Housekeeping.*



## Transforming Power

N. P. NEILSEN

PERSONS traveling in the desert will sometimes find that the water of the oasis is so brackish or bitter that they cannot drink it; but if they then tap the palm trees found growing there they can quench their thirst with the sweet, invigorating sap. The palm tree, by the magic of its inner life, can so change the elements found in the unfriendly soil around it that they will minister to its growth and fruit bearing. The bitter is turned into sweetness and the brackish water is made fresh by the power of its hidden, inner life, and thus it becomes a blessing to the weary traveler.

So we may be surrounded by the bitterness of sin, and live in an unfriendly atmosphere; but in spite of these things we shall be able to grow and to minister to the needs of others, if there is within us the making of a new life through the power of God. The inner life, the life of Christ, will change the trials into victories, the sorrows into joys, and the cry of despair into songs of praise.

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## Love the Fulfilling of the Law

E. HILLIARD

God's ten holy precepts are brief, comprehensive, and authoritative. They are established upon the basic principle of divine love. The proper observance of this divine law calls for sacrifice. He who makes the greatest sacrifice drinks the deepest of God's love. The heavier the cross, the brighter the crown. To the Spirit-filled soul the keeping of the law is not a burden. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

He who wore a crown of thorns that we may wear a crown in glory, and accepted a grave on earth that we may share His throne in heaven (Rev. 3: 21), justly requires implicit obedience, even at a sacrifice on our part. Full obedience to the moral law is the condition of salvation, established by Calvary's cross,—the remedy for its transgression. Through faith Christ imparts strength fully to obey His Father's law, that we may be prepared to meet it in the judgment day—"in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 16.

It is a fatal mistake to set aside any part of the divine law, given with the voice that shook the foundations of our earth. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

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## Practical Lessons from the Life of Samson

D. H. KRESS

"He awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." Judges 16: 20.

Samson's parents were godly people. In answer to her prayer, the angel of the Lord appeared to the wife of Manoah and gave her the promise of a son. Naturally, the inquiry came as to how they could train him for God's service. The instruction was given the woman to be careful of her habits of life before his birth. The angel said she should drink neither wine or strong drink, nor eat any unclean thing. This shows that the habits of the mother before the birth of her children have much to do in shaping their future.

Many a child enters the race of life handicapped by traits transmitted from parents. This in itself is a solemn appeal to mothers for all time to exercise special care in the selection of their food and drink, and in other habits of life, during the period of pregnancy. The angel said of Samson, that he should be a Nazarite from his birth. This meant that the simple, temperate habits of the mother before his birth were to be followed by the child after his birth. "And the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times." Judges 13: 25.

Samson became one of Israel's deliverers. The Lord God was with him. He did the miraculous. He was in possession

of supernatural strength. The time came when he gave way to his natural instincts by forming an alliance with a woman in the land of the Philistines, contrary to the wishes of his parents. This was followed by a divorce, and his wife was given to another. Then he took to himself a harlot, and his downward course continued. By her he was shorn of his locks, wherein was concealed the secret of his strength. They were the outward evidence of inward consecration to God. The Lord had departed from him, and his strength was gone. When the Philistines came upon him, he got up as before and began to shake himself, for "he wist not" that his strength was gone. Then he became a mere plaything in the hands of the Lord's enemies.

There are several lessons in this experience of Samson's. First, while a good heredity is a desirable thing, it does not assure salvation. Second, while early training in the ways of righteousness and right habits of eating and drinking in early life are important, they cannot be relied upon as an entire protection from the snares of the enemy later in life.

The third lesson is this: The Spirit of God was not at once withdrawn from Samson when he began his downward course. Not until he had reached a point where the Lord could no longer influence him was he abandoned to the hands of the enemy.

Men do not fail completely in a day. There is a history connected with every failure. God does not at the beginning of a downward career forsake men. They may still have a measure of success in their labors, and the Spirit of the Lord may move them at times to accomplish great things, as in the case of Samson. The time will come, however, in the experience of all, as in the case of Samson, when they will get up and shake themselves as aforetime, but nothing will be accomplished. They are unconscious until then that the Spirit of the Lord has departed from them.

How many a man today, who like Samson once possessed supernatural strength and was a terror to the Lord's enemies, has thus been deprived of his strength and has become a plaything in their hands! He gets up as aforetime and shakes himself, but there are no results from his labors. The consecration vow has been cast aside. He is shorn of his locks, and the Spirit of God is no longer with him. Saddest of all conditions, some of them *know it not!*

"If thou hadst known," Jesus said of Jerusalem, the apostate city. There is hope for him who recognizes his lost condition; but for the one who is poor and yet feels rich, who in his soul-poverty says, "I have need of nothing,"—for such a one there is no hope.

But the hopeful lesson in Samson's experience must not be overlooked. He repented and God pardoned him freely. His former strength was restored. "The hair of his head began to grow again."

The greatest sinners saved, are the greatest monuments of God's grace and love. They often accomplish more in the salvation of others than those who live, what may be termed, model lives. Having been forgiven much, they are thankful for much. Their zeal and love for God lead them to undertake great things for Him and to expect great things of Him.

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## Going to Church on Sabbath

LOUIS HOLSVICK

OUR Saviour was not only a Sabbath keeper, but He also regularly attended Sabbath services. "As His custom was, He went into the synagogue on the Sabbath day." Luke 4: 16.

"How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

"A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84: 1, 2, 10.

### Why We Ought to Go to Church

1. To worship God and sing praises to His name. "All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name." Ps. 66: 4.

2. We should go in company and together receive counsel. "We took sweet counsel together, and walked unto the house of God in company." Ps. 55: 14.

3. To be strengthened in our faith. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17.

4. We should help to bring others. "Come thou with us, and we will do thee good." Num. 10: 29.

#### Reasons Why Some Stay at Home.

1. Some do not like the preacher. Others would go if they could have a testimony meeting. Some stay at home because there is no sermon.

2. Others say they receive no blessing at the meeting.

3. Still others "can't get ready in time."

All these are poor excuses.

#### The Case of Thomas

"When Jesus first met the disciples in the upper chamber, Thomas was not with them. He heard the report of the others, and received abundant proof that Jesus had risen; but gloom and unbelief filled his heart. As he heard the disciples tell of the wonderful manifestations of the risen Saviour, it only plunged him in deeper despair. . . . A number of the disciples now made the familiar upper chamber their temporary home, and at evening all except Thomas gathered there." — *"The Desire of Ages,"* pp. 806, 807.

By not being there Thomas lost the opportunity to meet with the Saviour.

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## "Ye Are My Witnesses, Saith the Lord"

J. M. HOPKINS

DID we seriously realize that the world — those who make no profession whatever — are carefully, critically taking note of every word and act of our lives; and that the precious cause of Christ is either advanced or hindered by us; that some one may be helped or discouraged by what we do and say in his presence; if we truly sensed the fact that every day we are witnessing for or against Christ, would we not be more careful of our words and conduct?

"We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4: 9. "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us." 2 Cor. 3: 23.

Many who never read the Bible are careful students of Christ's professed followers. And what do they read in your life and mine? God has spoken very plainly to His people respecting this matter:

"The world is watching Seventh-day Adventists, because it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn." — *"Testimonies,"* Vol. IX, p. 23.

"Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermons preached in the lives of those who claim to be advocates of truth." — *Id.*, p. 21.

"There is many a brave soul sorely pressed by temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ may shine from you. 'None of us liveth to himself.' By our unconscious influence others may be encouraged and strengthened, or they may be discouraged, and repelled from Christ and the truth." — *"Steps to Christ,"* p. 125.

"Ye are My witnesses, saith the Lord."

By the grace of Christ let us bear a true testimony, in thought, in word, and by a pure, Christlike life.

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## Great Deeds

L. A. SMITH

To but few persons, comparatively, comes the opportunity to perform any great deed, measured by the world's standard of greatness. But to all comes the opportunity to do deeds that are great in the sight of God.

In the eyes of Him who upholds the universe by His word, no deed in the annals of human history is of itself great. The grandest achievements of the world's great men fade into

nothingness beside the least exhibition of the power of God.

The loftiest monuments of man's greatness crumble in a moment when touched by the finger of God. He makes little the great deeds of the worldly wise; but on the other hand, He can make great deeds out of those too small to attract the world's attention.

Jesus sat one day in the temple at Jerusalem and took note of the gifts which were being deposited, very ostentatiously by some, in the treasury. While He was looking on, a poorly dressed woman came timidly up. "She looked at the gift in her hand. It was very small in comparison with the gifts of those around her. . . . Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away." — *"The Desire of Ages,"* p. 614. She was unaware that her act was anything worthy of note.

But there was in that gift something that made it great: she was a widow, and the two mites she had given to the Lord represented "all her living." Small as was the gift in itself, there was in it sincere love for Him whose kingdom the money of the treasury was used to advance. And because of her supreme love and devotion, thus expressed, God took her little deed and made of it one of the greatest deeds ever done for the advancement of His cause.

As the mightiest exploits of the world's kings and chief captains are as nothing in the eyes of the Omnipotent, so is it true also that no deed expressing genuine love for Him and faithfulness in His service, is small in His sight.

It is worthy of note that this poor widow did not mar this expression of her love by first reasoning about its necessity or advisability. She might have reasoned that the Pharisees and other leaders of the church were a corrupt lot and were misappropriating the funds of the treasury, and why give all her living, which she so much needed, to a fund that unrighteous men would squander for their own selfish ends? But if she had reasoned thus, as seemingly she might have been perfectly justified in doing, how irreparable would have been the loss both to herself and to the cause she loved!

Now, as then, God can turn little deeds into great ones, if they are of the right quality in His sight.

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## Every Command a Promise

MRS. M. E. STEWARD

ARE you perplexed? Consider for a moment the most difficult command, probably, that the Lord has given us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. Since "salvation belongeth unto the Lord" (Ps. 3: 8), the accomplishment of this command is His; leave it trustingly with Him. While we proceed in faith to live just as we believe a perfect being would, the Giver of the command provides ability to do it. Is not this "salvation"?

And was not this the way Jesus worked when He was on earth? He said to one sick of the palsy, "Arise, and take up thy bed, and walk." Mark 2: 9. The instant the invalid made the first effort to obey, the Saviour supplied the power, and the man easily did what he was utterly unable to do before. In the same way, "Be ye perfect" becomes a promise. Is it not beautiful?

Is perfection to be complete, instantaneous, and permanent? Hear the apostle Paul declare, "With the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7: 25. His fleshly tendencies, not being eliminated, inclined him to sin. This is the reason he had to "die daily." 1 Cor. 15: 31. It was not a pleasant experience, but he could then say (Gal. 2: 20), "I live; yet not I, but Christ liveth in me;" and the Saviour's life was a perfect one. Was not the promise in the command, "Be ye perfect," thus fulfilled in Paul? He did not retain it without an effort; it was through continual submission and faith in the Son of God. (See Gal. 2: 20.)

"Christ has given no assurance that to attain perfection of character is an easy matter. . . . You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured He will not strike one useless blow. . . . He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry He is that you make mistakes. He is always ready to clasp the hand stretched out for aid." — *Review and Herald, June 20, 1907.*

"God's ideal for His children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise." — *"The Desire of Ages,"* p. 311.



## SAN BERNARDINO, CALIF.

TWELVE persons united with the church at this place on Sabbath, June 25. It was my privilege to baptize nine of this number, and three were received on their former baptism. We expect to have baptism again in a few days.

Six of these persons were from among the educated classes of Spanish-speaking people. Three others, among whom was a Spanish teacher, had united with us a few weeks previously. This teacher recently went to Mexico, and has won her brother to the truth.

I have been able to teach the truth to this people by the help of an interpreter, a canvasser. Pray for us, that by God's help we may gather in others who are seeking for truth.

L. H. PROCTOR.

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## BIG WEEK—MAY 7-14

THIS week was Big Week in this denomination,—in the field, in the factory, in the home, and everywhere. In the Review and Herald territory, comprising the Atlantic, Columbia, and Lake Union conferences, it concentrated on the one big thing,—to establish a publishing house in South Africa in the one day.

It is too early to say what was actually accomplished. Whether the entire \$34,000 needed was raised in this way we shall know a little later, after the deliveries of the colporteurs have been made; but we do know that some remarkable records were made, and on the Big Day of the Big Week many colporteurs had record-breaking sales. While we work for God every day, or our daily occupation would be a failure, yet our personal profit enters very materially into the business, as it should. On this particular day we consecrated our entire service to the advancement of the Lord's cause, and a special blessing attended our efforts.

The total sales made by the colporteurs in the three unions for Big Week were \$20,528.50. A large percentage of our church members united their efforts in the Layman's Lift which was launched by the Home Missionary Department, selling magazines, papers, small books, and other literature; and those who could not leave their daily occupation, consecrated the one day's income to South Africa.

Field secretaries went out with their men into the field, and their sales were an indication of the fact that they were leaders in the true sense of the word. Two union field secretaries report more than \$400 each for the week. One union conference president spared nineteen hours from his important duties, visiting the people with the printed page, and his orders amounted to \$99. Tract society and young people's secretaries went out in this personal work campaign, and Brother H. W. Johnson, tract society secretary of North Wisconsin, and Brother T. S. Copeland, educational and young people's secretary of the same conference, reported sales of \$192 and \$211.50, respectively.

The field missionary secretaries of the Atlantic Union reported \$1,419 in 351 hours. Emmanuel Missionary College closed for the day, and the students went out to sell literature. The report for this church was over \$300 for this fund. The Swedish seminary reported the sale of 400 "Freedom," 752 *Liberty*, as well as other magazines and books. Massachusetts reports \$1,633 for the fund, Greater New York \$1,649, the Atlantic Union reporting to date \$5,587.88. The District of Columbia Conference, including the Review and Herald and the General Conference reports, was in the neighborhood of \$1,800, the donation of the Review and Herald family alone being in excess of \$1,000.

While work would not permit the Review and Herald office force to go into the field and sell literature, yet we had a Big Week in the factory. Big Day was two hours longer than usual, and the salary for this Big Day went to Africa. Nearly the entire force worked on the series of "Leaves of Autumn" tracts, as we were a million behind in filling orders. Many thousands of these tracts were taken home by members of the family, and folded by hand in order to supplement the work of the machines.

The peoples of South Africa are waiting for the gospel in their own languages. Other missionaries have labored and taught these people to read, and we can enter into their labors if we will. Just a little effort on our part, a little sacrifice of time and money, and they can have the gospel, for the printed page will wing its flight over that vast continent, shedding the light for this time upon the millions who sit in darkness.

Did you do your part? Did you embrace your opportunity and lift when your brethren and sisters were lifting? If not, it is not too late now. Let us do what we can.

In a recent letter from the superintendent of the South African publishing house, he tells us that they are looking earnestly, longingly, expectantly, to our Big Week, and are depending upon us to enable them to do the urgent work that is waiting at their door.

We certainly hope that when the records of Big Week and Big Day are all in, South Africa will not be disappointed, and that we may be found as worthy of commendation as was the poor woman of whom Christ said, "She hath done what she could." J. W. MACE.

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## THE MONTANA CONFERENCE

A SPECIAL session of the Montana Conference was held at the Mount Ellis Academy near Bozeman, May 19-26. This meeting, being a special session of the conference instead of a regular camp-meeting, was not largely attended by the believers composing the constituency of the Montana Conference. However, the field was quite well represented by the delegates from the various churches; and these, with the large membership of the Bozeman and Mount Ellis churches, made up a congregation that filled the academy chapel.

The North Pacific Union Conference, of which Montana is a member, was represented by its president and the full staff of departmental officers. Aside from these workers and the local laborers of the Montana Conference, there were present Elder H. W. Cottrell, president of the Western Oregon Conference; Elder J. S. Rouse, president of the Upper Columbia Conference, and the writer from the General Conference.

While this meeting was held principally to consider the business interests of the conference, yet the spiritual needs were not neglected. Daily meetings were held with the young people, and two preaching services for the general congregation, besides the early morning devotional exercise for both youth and adults.

On account of continued drouth covering a number of years, and financial reverses which are prevalent everywhere, the finances of the conference and school were in a critical condition. But after much prayer and counsel, we believe the Lord came into our assembly with light and encouragement. There was raised in cash and pledges to apply on their indebtedness, more than \$10,000. This, when added to contributions and appropriations from sources outside the local conference, will give them more than \$15,000 debt relief; and there was pledged more than \$1,500 for needed improvements and repairs before the academy opens for another year's work. In addition to this liberal giving upon the part of the believers present, when the needs of our world-wide missions were presented, an offering of \$1,700 in cash and pledges was received, to apply on their quota for foreign missions.

Elder G. F. Watson, who has served the conference as president for the past five years, felt that, all things considered, he should not carry the responsibility longer. The nominating committee presented the name of Elder J. T. Jacobs, who was well known to the delegates, as he has been a laborer in the Montana Conference for a number of years. Brother Jacobs was duly elected, and accepted the responsibility with courage and enthusiasm. Elder Watson will devote himself to evangelistic work, and will labor in the Upper Columbia Conference.

Brother R. R. Thrasher, the former conference secretary and treasurer, had accepted a position as instructor in one of the academies in the union, so it was necessary to find another to carry this important work. The North Pacific Union was asked to release Brother R. L. Walin, their assistant auditor, and he was unanimously elected as secretary and treasurer of the conference. Brother Straus Cubley will assist Brother Walin in the conference office, so that he will be able to carry the additional burden of business manager of the Mount Ellis Academy.

The conference closed after the evening meeting May 25 one day earlier than announced, thus permitting the delegates to reach their homes before the Sabbath.



This was my first opportunity to come in touch with the work of the Montana Conference, although I had formerly labored with some of the workers present. I believe there are great possibilities of development and growth in this State and fully expect to see, under the blessing of God upon strong evangelistic leadership, a large constituency developed, and to see Montana become in the near future one of our strongest conferences. May the Lord bless to this end is my prayer.

CHARLES THOMPSON.

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### HOME MISSIONARY CONVENTIONS

A SERIES of home missionary conventions has been held throughout the territory of the Southern Union Conference during the past few months. The churches in Nashville, Memphis, Louisville, Birmingham, Mobile, New Orleans, Shreveport, Jackson, and Pensacola have been greatly helped, we feel sure, by these conventions.

In most cases they have been ten-day meetings. The instruction given has been based on the outlines adopted by the last General Conference Home Missionary Convention, and has included regular class work in church officers' training, home missionary Bible classes, and medical missionary work.

Elder O. R. Staines, the union conference home missionary secretary, has led out in this work, and he has been ably assisted by the conference presidents, home missionary secretaries, and other workers in the local conferences. Our local conference officers recognize the value of this kind of work, and have by their presence and personal assistance in these conventions demonstrated their desire to place this work on a strong basis. We believe that many church officers have been led to realize as never before, the sacredness of the work and the responsibility resting upon them, and that they are seeking to qualify themselves for more efficient service and leadership in home missionary work.

One feature in connection with these conventions has been the medical missionary work. Practical assistance from the medical workers in our field has contributed much to its success. Regular classes in simple treatments, dietetics, and hygiene have been held. We have been reminded over and over again of the statement in "The Ministry of Healing" that "every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work."—Page 149.

This convention work has been a putting into practice of these statements. We believe that a deeper and more genuine interest in the principles of real health reform has been awakened. The time has truly come when these principles should not only be a source of blessing to ourselves, but also the means of opening up wonderful opportunities for missionary service in our local communities.

While much yet remains to be done in the training and education of our

church members for home missionary activities, we are deeply grateful for the good results we have seen attend the efforts put forth thus far. As financial conditions compel our conferences to keep their laboring forces down to the minimum, there is an ever-broadening field for home missionary work. The need of the hour is for consecration and training on the part of every member of the church. We believe that the good work begun in these lines will continue to increase until the Southern Union Conference shall be thoroughly permeated by the real spirit of soul-winning service.

J. L. McELHANY.

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### THE MINNESOTA CAMP-MEETING

THE Minnesota camp-meeting was held June 2-12 in the city of St. Cloud. The meeting was well attended by our own people, and quite a number from the city were present upon various occasions, some attending quite regularly and expressing much interest in the timely subjects presented.

Services were conducted in two languages—English and Scandinavian. The blessing of God was manifest from the beginning, and continued in copious showers until the closing day.

There was contributed in cash and pledges for the support of our work abroad \$6,355, including the Sabbath school offerings the two Sabbaths of the meeting, and about an equal sum was raised for the work in their own conference. The last Sabbath afternoon more than thirty persons followed their Lord in baptism. We voice the universal testimony when we say that Minnesota had a good and blessed camp-meeting.

In connection with the camp-meeting, Minnesota held her sixtieth annual conference session, presided over by Elder A. J. Haysmer, who had recently been chosen by the executive committee to fill the unexpired term of Elder W. H. Clark. The latter had been called to the presidency of Iowa when Elder A. R. Ogden of that conference was transferred to the North Pacific Union.

The conference was well represented by delegates from the various churches, and the business was transacted in the usual way. Much interest in the reports rendered by the president and departmental secretaries was manifested, and all these reports indicated efficiency, growth, and development. The tithe for 1920 was \$107,023.34, an increase of \$13,011.14 over the previous year. The mission offerings for the year were \$60,281.59, which was \$1,209.59 in excess of their goal of 50 cents a week per member.

The growth of their finances is but a sample of that in all the other departments. Maplewood Academy in 1920-21 had the largest enrolment of its history, and a considerable financial gain appeared in the report rendered by the principal and business manager.

But few changes were made in those chosen to carry the official responsibility of the conference for the coming year. Elders Haysmer and Hartwell were unanimously re-elected as president and secretary-treasurer respectively. Elder E. L. Sheldon was asked to carry the young people's department, thus allowing Prof. H. M. Hiatt to give his full time to the church school and other edu-

cational interests in the conference. Prof. H. J. Sheldon has been called to take the educational and young people's work in the Northern Union on account of the physical breakdown of Prof. A. F. Schmidt, who had so efficiently carried the union work in the past. Consequently it was necessary to secure another principal for the Maplewood Academy. Prof. L. C. Palmer, who for several years in the past had been connected with the academy as science teacher, was asked to take the principalship; and he accepted this increased responsibility with the full confidence of the constituency. Some other minor changes were made, and altogether Minnesota started upon a new conference year fully officered. We believe that the harmony and Christian unity prevailing among the workers and lay members will bring success and even more marked development and advancement in the future than has been seen in the past.

We invite the REVIEW AND HERALD family to join the writer in praying for such results.

CHARLES THOMPSON.

## Publishing Department

N. Z. TOWN	Secretary
H. H. HALL	Associate Secretary
W. W. EASTMAN	Assistant Secretaries
J. H. McEACHERN	

### A NEW UNDERTAKING IN THE LATIN UNION

THE brethren in the Latin Union are very much encouraged by what has been done in the past in the circulation of our large subscription books, especially in Spain and Switzerland. The colporteurs have demonstrated beyond a doubt that our subscription books can be sold on the subscription plan in the Catholic portions of Europe. Believing that what has been done in Spain and in Catholic Latin America can be done in other portions of the Latin Union, the brethren are planning for new and bigger things in their publishing and colporteur work.

It was my privilege to attend the colporteurs' institute in Gland, Switzerland, at the close of the school year. It was a surprise to find a class of more than twenty French-speaking young men and women, all enthusiastic over the idea of going into the colporteur field this summer to work for scholarships. Brother J. A. P. Green, the union field missionary secretary, was conducting the class in his characteristic irrepressible way, and he evidently had been able to infuse the same spirit into the students.

Brother Green is one of the four young men who started the subscription book work in Mexico, with no knowledge of the Spanish language except the printed canvass which they had learned to repeat. But their faith and never-give-up spirit won out and made a remarkable success of the work in Mexico. Now Brother Green is facing the problem of training and leading to success a company of young men and women colporteurs who speak French, a language which is new to him. But he is taking hold of the problem with the same enthusiasm and determination with which he entered Mexico, and such a spirit knows no de-

feat. Nearly all the Gland students will work in France during vacation. A company of twenty colporteurs will be a new thing for France, and working there for scholarships will be a giant advance stride in the book work in the Latin Union. Shall we not pray that God may especially bless these young people in France this summer?

N. Z. TOWN.

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### OUR SUMMARY FOR MAY

AGAIN a loss is shown this month in our North American book sales, while a sufficient gain is shown in foreign fields to more than offset the loss in the homeland, thus giving us a small gain for the world-wide field.

The gain in magazine sales is very encouraging indeed, but there must of necessity be a much greater increase in the circulation of this class of current truth-filled literature. All who are in positions of responsibility should see to it that our magazines be given a due share of attention in their respective fields.

In view of the loss in sales by so many of the unions in North America, the notable gain shown from month to month by both the Columbia and the Pacific Union is worthy of special mention. Though one is in the West and the other in the East, and facing conditions similar to those the other unions are having to meet, both have reported a large gain each month. The Atlantic Union has also shown a gain each month thus far this year.

The difference can easily be seen by comparing the number of colporteurs in these unions this year and last. The Atlantic reports 137 this year, and only 96 last; the Columbia 191, as against 118 last year; the Pacific 39 this year, and 29 last. Most of the other unions have sustained a heavy loss in the number of colporteurs reporting, as compared with last year. If space would permit, it would be interesting to compare sales per hour and time put in, but this we must leave for the reader. As the times become increasingly difficult, more of God's true children should give themselves to this work. Let us join in praying the Lord of the harvest for more laborers. W. W. EASTMAN.

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### THERE IS NO CRISIS WITH THE LORD

THERE was a crisis in the garden of Eden when Adam and Eve partook of the forbidden fruit, which resulted in their expulsion from their Eden home; but the Lord was not taken by surprise. He had a plan ready by which to bruise the serpent's head.

There was a crisis in Noah's day, but not with the Lord; and Noah, being on the Lord's side of the controversy, passed safely through the flood, saving both himself and family.

Likewise there was a crisis in Egypt, and Egypt really had a hard time; but the Lord brought forth His people with a "high hand."

There was a terrible crisis in Israel in the days of the wicked king Ahab, when there was a drouth in the land. Many people perished; but the Lord was not in a strait for means with which to care

### COLPORTEURS' SUMMARY FOR MAY, 1921.

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Value 1921	Value 1920	No. Copies	Value 1921	Value 1920
<b>Atlantic</b>							
E. New York	12	1141	\$2166.45	\$1839.00	1469	\$ 352.85	\$ 79.00
Gr. New York	30	1044	3180.85	3888.83	10045	2351.00	534.00
Maine	9	755	2014.60	3797.50	1815	448.75	161.50
Massachusetts	20	1841	1980.55	1514.15	8138	1428.75	907.30
N. New England	13	507	1698.12	777.00	895	94.75	21.50
S. New England	40	1177	1577.87	1746.10	1521	374.00	395.60
W. New York	13	1290	2477.60	1464.60	1042	250.50	29.30
	187	7255	15041.04	14527.18	24425	5295.60	2128.20
<b>Central</b>							
Colorado	6	366	424.50	1875.40	2178	467.00	869.75
Inter-Mountain	--	---	---	1447.70	135	38.75	---
Kansas	17	848	1254.23	1727.00	1275	318.75	286.85
Missouri	15	838	1141.57	3121.95	905	221.70	148.50
Nebraska	20	955	1844.70	2912.30	249	58.35	36.20
Wyoming	13	1389	2479.75	1299.75	353	88.50	.75
	71	4391	6644.75	11884.10	5095	1181.05	840.05
<b>Columbia</b>							
Chesapeake	12	1479	3910.33	3003.30	666	166.50	333.00
District of Columbia	11	391	691.10	2746.08	1966	431.85	673.25
E. Pennsylvania	36	2726	4906.23	2540.50	370	91.90	837.50
New Jersey	24	1975	3878.57	1736.25	2260	530.20	144.75
Ohio	30	3319	6208.39	3339.95	7754	1469.85	769.35
Virginia	22	1448	6764.40	4344.85	834	192.80	248.25
W. Pennsylvania	26	1843	3047.05	2713.94	2587	600.75	559.50
West Virginia	30	2334	7739.60	5865.90	816	203.20	66.25
	191	15515	37140.67	26290.77	17253	3737.05	3668.05
<b>Eastern Canadian</b>							
Maritime	3	98	268.00	192.50	1591	395.25	273.00
Ontario	5	646	1329.60	1590.75	9180	2294.25	219.30
Quebec	8	656	1787.50	390.75	3508	377.00	7.50
Newfoundland	--	---	---	---	37	9.25	---
	16	1400	3385.10	2182.00	14316	3575.75	500.30
<b>Lake</b>							
Chicago	10	617	1531.92	1920.45	30684	6861.00	1123.50
E. Michigan	11	1375	1866.23	3056.79	7551	1470.20	771.25
Illinois	9	1117	1886.10	4059.50	1400	338.00	152.75
Indiana	13	1260	2332.20	2658.95	1615	402.65	96.40
N. Michigan	11	605	911.40	218.50	151	36.00	12.50
N. Wisconsin	16	1019	2084.70	2356.70	238	65.20	31.25
S. Wisconsin	9	585	919.55	1012.27	2496	569.70	302.45
W. Michigan	5	107	259.53	790.40	1155	233.55	416.65
	84	6685	11791.63	16068.56	45335	9521.30	2911.75
<b>Northern</b>							
Iowa	3	130	373.70	---	2743	675.40	1064.30
Minnesota	7	573	905.25	---	3524	869.50	544.60
North Dakota	3	324	653.75	---	388	88.30	73.50
South Dakota	--	---	---	---	250	58.50	22.70
	13	1077	1932.70	---	6905	1691.70	1710.60
<b>North Pacific</b>							
Montana	3	857	1430.20	213.50	415	103.75	74.35
Idaho	3	170	280.70	1456.00	880	219.00	277.15
S. Oregon	4	160	240.00	274.45	297	73.25	3.50
Upper Columbia	16	1857	3389.12	2749.50	432	117.50	153.30
W. Oregon	5	71	177.10	1202.05	1960	466.55	74.00
W. Washington	3	120	442.35	1860.35	2224	539.25	849.50
	39	3235	5959.47	7755.85	6253	1519.30	1432.30
<b>Pacific</b>							
Arizona	1	44	67.50	330.70	220	50.00	34.70
California	5	384	2006.35	556.95	3789	941.75	177.85
C. California	6	530	1539.50	1059.80	730	180.00	153.45
N. California-Nevada	6	453	1794.45	551.70	393	97.60	141.30
S. California	8	673	1704.25	1157.65	23943	4969.50	601.20
S. E. California	9	540	2257.35	346.40	744	132.45	56.25
Utah	4	310	830.65	34.26	330	77.50	---
	39	2934	10250.55	4537.46	30154	6498.80	1169.75
<b>Southeastern</b>							
Carolina	20	2573	5538.95	13850.85	495	123.75	38.95
Cumberland	21	2592	6153.35	2950.80	1087	271.75	42.55
Florida	10	726	2008.45	2034.00	1041	255.10	41.05
Georgia	15	1525	3869.60	5912.73	290	72.50	133.75
	66	7416	17565.35	24748.18	2913	723.10	256.30
<b>Southern</b>							
Alabama	21	1394	3284.40	4438.45	452	113.00	57.00
Kentucky	15	1890	5011.55	4067.60	1004	251.00	74.50
Louisiana-Mississippi	42	2613	4977.55	3221.10	709	177.25	221.25
Tennessee River	14	1390	3116.30	2794.00	1405	350.75	280.75
	92	7292	16389.80	19571.15	3570	892.00	623.50
<b>Southwestern</b>							
Arkansas	19	819	1741.25	3470.30	1710	425.75	9.45
N. Texas	21	1362	2518.85	1969.30	730	132.50	516.00
Oklahoma	25	2471	5942.80	10613.30	1606	391.95	266.70
S. Texas	21	1602	3709.57	3632.14	1090	270.00	84.75
Texico	21	1539	3243.80	2632.70	880	213.25	125.50
	107	7793	17156.27	22322.74	6016	1488.45	1002.40
<b>Western Canadian</b>							
Alberta	5	503	763.30	797.55	829	202.50	160.00
British Columbia	2	164	137.10	55.30	2057	514.25	105.05
Manitoba	4	103	197.10	537.75	4936	1231.40	17.50
Saskatchewan	2	188	159.00	571.40	2259	564.75	129.05
	13	963	1256.50	1962.00	10031	2512.90	411.60
Foreign and Miscel.	--	---	---	---	8709	2177.25	1323.55
Mailing List	--	---	---	---	16576	3862.45	5486.60
<b>Totals</b>	868	65956	\$144513.88	\$151349.99	197606	\$44676.70	\$23464.95

## Foreign Union Conferences and Missions

Austral				\$17019.74		\$		\$ 404.09
Australasian				16172.05				1432.59
Africa *	30	3298	7817.96	7731.61	6247	238.72		
British *	87	11495	20941.80	15121.32	207395	12249.93	5225.55	
Brazil				8736.72			128.11	
Cuban	18	707	8969.61	3135.00	421	119.10	107.01	
Chosen	25	1847	96.08		2934	453.35		
C. China				91.75			199.30	
C. European	101	10718	12469.15		13029	2282.13		
E. China **	3	138	120.25	136.33	405	203.75	32.80	
Ecuador	5	216	1000.48					
E. German	105	10288	11288.05		31401	3745.16		
Haitien *	5	108	37.50		750	57.95		
Honduras	3	183	426.00		125	28.75		
Hawaiian	1	93	620.75		150	37.50		
Inca	15	875	2430.91			77.89		
Japan	13	1282	160.20	209.30	6558	649.20	420.25	
Jamaica				786.96				
Latin	11	865	1689.24	1342.35	4570	218.67	308.07	
Malaysian **	7	467	1768.76	18.97	149	5.96		
Manchurian	5		65.55	48.50		74.50	76.09	
Mexico							31.19	
Norway	22	2823	7341.65		1000	2815.47		
Porto Rican				593.10				
Scandinavian	68	6825	12032.92	18319.99	3120	621.08	343.79	
S. China	6		350.87	156.88	944	94.40	123.00	
Venezuela	2	371	942.90	1418.10				
W. German	103	10172	11591.82		29972	3434.47		
W. Caribbean	2	113	701.00					
Foreign totals	632	61884	97863.45	86429.17	309170	27407.98	8831.75	
North Amer. totals	868	65956	144513.88	151849.99	197606	44678.70	23474.95	
Grand totals	1500	127840	\$242377.33	\$238279.16	506776	\$72086.68	\$32206.70	

\* Two months.

\*\* Three months.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

Jan., 1920, 190,870 copies, value \$9,628.57; Jan., 1921, 219,236 copies, value \$17,458.35.  
 Feb., 1920, 209,079 copies, value 11,663.01; Feb., 1921, 323,131 copies, value 28,201.90.  
 Mar., 1920, 148,072 copies, value 10,628.20; Mar., 1921, 185,351 copies, value 15,692.58.  
 Apr., 1920, 326,154 copies, value 16,355.24; Apr., 1921, 435,553 copies, value 32,437.26.  
 May, 1920, 160,701 copies, value 4,121.33; May, 1921, 309,170 copies, value 27,407.98

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1919	1920	1921		1919	1920	1921
January	127738	131934	190441	July	218770	227140	
February	105253	86037	160595	August	156199	109354	
March	129575	154887	112229	September	179007	306443	
April	225992	191598	273376	October	146615	117291	
May	159621	120491	197606	November	107042	96033	
June	224707	143914		December	150484	99722	

## COMPARATIVE BOOK SUMMARY

	1916	1917	1918	1919	1920	1921
January	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59
February	74298.80	82346.89	74560.50	114848.45	138199.16	246104.17
March	92431.51	100551.86	112583.10	171496.11	196766.41	229220.64
April	94066.35	103042.73	128480.24	251807.66	255974.97	261838.96
May	106602.30	136453.74	160112.53	244584.54	245806.24	242377.33
June	174415.86	237914.24	276413.96	381166.18	480868.75	
July	192033.15	265004.04	336262.65	531282.95	720983.25	
August	143185.26	203010.27	207615.34	343737.50	437337.11	
September	96001.33	172555.15	137462.98	231475.12	349418.19	
October	85128.41	116501.72	133893.11	199530.88	400422.05	
November	86248.56	107545.23	101093.49	173967.04	237793.80	
December	71060.58	87121.50	117592.42	131193.54	215795.56	
Totals	\$1275890.39	\$1675431.56	\$1854347.09	\$2886059.62	\$3821294.89	1214049.69

for His servant who delivered His message, nor for His people who obeyed Him, as is shown in the experience of Elijah and the widow of Zarephath. 1 Kings 17: 8-16.

So it has been since time began, and so it will ever be. To be on the Lord's side is to be on the side of victory and triumph.

There is a crisis in the world today, with nations, societies, organizations, and individuals, but not with the Lord. The present financial crisis is no crisis with the Lord, for all the gold and silver are His, and He has power to control all to His own glory and according to His own good will.

Those who believe in the Lord and His message will be messengers filled with power, and will go forward in the work to which they have been called, knowing that He who has called them is abundantly able to provide all things necessary. "Seek not ye what ye shall eat, or what ye shall drink, live not in careful suspense. . . . But rather seek ye the kingdom of God; and all these things shall be added unto you." Luke 12: 29, 31, margin.

To our colporteurs especially would we say, Believe in the Lord and go forward. Do not allow your faith to fail because the way is beset with hardships. Pray the more earnestly, and help to answer your own prayers by more diligent and earnest effort. Seize the present opportunity for deepening your experience with God and learning how better to trust Him in times of adversity and trial. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 37: 5, 6.

W. W. EASTMAN.

\* \* \*

## GLEANINGS FROM THE FIELD

A NEW church of ten members has been organized at Pocomoke City, Md.

ELDER J. J. IRWIN reports the baptism of eight persons at Antigo, North Wisconsin Conference.

FIVE students of Fernwood Academy, New York, were baptized during the closing week of school.

## Appointments and Notices

## CAMP-MEETINGS FOR 1921

## Atlantic Union Conference

N. New England, Randolph, Vt., Aug. 18-28  
 Maine ----- Aug. 25 to Sept. 4

## Central Union Conference

Colorado, Denver ----- Aug. 11-21  
 Missouri ----- Aug. 18-28  
 Nebraska, Lincoln ----- Aug. 18-28  
 Kansas, Hutchinson ----- Aug. 25 to Sept. 4

## Columbia Union Conference

Ohio, Mt. Vernon ----- Aug. 11-21  
 Chesapeake (white) ----- Aug. 18-28  
 Chesapeake (colored) ----- Sept. 1-11  
 District of Columbia ----- Sept. 8-15

## Lake Union Conference

N. Michigan, Cedar Lake ----- Aug. 18-28  
 W. Michigan, Marshall ----- Aug. 25 to Sept. 4

## Northern Union Conference

Iowa, Nevada ----- Aug. 18-28

## Pacific Union Conference

S. California, Alhambra ----- July 21-31  
 S. E. California, Alhambra ----- Aug. 4-14

## Southeastern Union Conference

Cumberland, Knoxville, Tenn. ----- Aug. 18-28  
 Carolina ----- Aug. 25 to Sept. 4  
 Georgia ----- Sept. 1-11  
 Florida, Orlando ----- Oct. 13-23  
 Florida (colored), Orlando ----- Oct. 13-23

## Southern Union Conference

## (White)

Tennessee River, Nashville ----- Aug. 4-14  
 Kentucky, Louisville ----- Aug. 11-21  
 Alabama, Clanton ----- Sept. 1-11  
 Louisiana-Mississippi, New Orleans, La. ----- Sept. 22 to Oct. 2

## (Colored)

Louisiana-Mississippi, Jackson, Miss. ----- Aug. 18-28  
 Kentucky, Louisville ----- Aug. 25 to Sept. 4  
 Tennessee River ----- Sept. 8-18  
 Alabama, Montgomery ----- Sept. 15-25

## Southwestern Union Conference

Arkansas, Little Rock ----- July 21-31  
 N. Texas, Keene ----- Aug. 4-14  
 Texico (New Mexico), Clovis ----- Aug. 11-21  
 Oklahoma, Oklahoma City ----- Aug. 18-28  
 Texico (W. Texas), Clyde ----- Sept. 1-11

## Eastern Canadian Union Conference

Ontario, Hamilton ----- Aug. 18-28  
 Quebec ----- Aug. 25 to Sept. 4  
 Maritime ----- Sept. 1-11

\* \* \*

## PUBLICATIONS WANTED

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

Mrs. R. E. Howland, Cypress, Ill.

Mrs. L. A. Hill, Hotchkiss, Colo., English and Spanish literature.

G. F. Hopf, 415 Erie Ave., Detroit, Mich. Especially anti-tobacco literature.

J. W. Ratliff, Stephens, Ky. Continuous supply of Present Truth and tracts.

J. H. Downes, 19 Cecil Ave., Barking, Essex, England. Continuous supply.

E. J. Popplewell, Darlington, Mo. Continuous supply of Signs Magazine and Present Truth.

## REQUESTS FOR PRAYER

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

A sister in Ohio desires prayer for the conversion and healing of her son.

A sister in Arkansas asks prayer for the healing of her mother, and daughter.

A sister in Indiana asks prayer for the healing of her eyes; also for the conversion of her daughter and son-in-law.

A sister in Pennsylvania asks us to pray that her husband, who is making the way very hard for her, may be converted.

"I desire prayer for healing, and for the conversion of my father and brother," is the request of a sister who gives no address.

An anxious mother in Texas desires prayer for her two sons, that they may be converted and overcome the drink and tobacco habit.

"I would like to have the Review family pray for the conversion of my husband and my brother-in-law," is the request of a sister in Minnesota.

An isolated sister in England, who is meeting much opposition in observing the true Sabbath, asks prayer for the conversion of her husband and children, and for herself, that she may have strength to stand for right and truth.

\* \* \*

## IOWA SANITARIUM TRAINING COURSE FOR NURSES

The next class for nurses will be organized Sept. 1, 1921. We are desirous of organizing a class of ten members, and will be glad to furnish information regarding the course offered and the requirements for admission to the class. Address Iowa Sanitarium, Nevada, Iowa.

\* \* \*

## SOUTHEASTERN CALIFORNIA CONFERENCE

A special session of the Southeastern California Conference will be held in joint session with the Southern California Conference in Alhambra, Calif., at 10 a. m., Aug. 7, 1921, for the purpose of deciding policy on the school question of the two conferences, and any other business that may properly come before the delegates in session.

Jay J. Nethery, Pres.  
C. C. Mattison, Sec.

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## TENNESSEE RIVER CONFERENCE

The thirty-fourth session of the Tennessee River Conference of Seventh-day Adventists will convene in connection with the annual camp-meeting at Nashville, Tenn., Aug. 4-14, 1921, for the purpose of electing officers for the ensuing year, and the transaction of any other business that may properly come before the constituency. The first meeting will be held Friday, Aug. 5, at 10 a. m.

M. A. Hollister, Pres.  
C. B. Caldwell, Sec.

\* \* \*

## TENNESSEE RIVER CONFERENCE ASSOCIATION

The regular meeting of the constituents of the Tennessee River Conference Association of Seventh-day Adventists is called to meet on the camp-ground, at Nashville, Tenn., Monday, Aug. 8, 1921, at 10 a. m., for the election of officers and the transaction of any other business that may come before the body.

M. A. Hollister, Pres.  
C. B. Caldwell, Sec.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

**Hughbanks.**—Thomas Hughbanks was born in Illinois, Nov. 11, 1848. He was married to Margaret Sawyer Nov. 12, 1865. After her death he was married to Mary A. Cook. He died at Blue River, Wis., May 21, 1921. His wife and eight daughters survive. O. F. Gaylord.

**Lorenz.**—Philip Lorenz was born in Platteville, Colo., Jan. 20, 1889, and was married to Mary Lawson Feb. 21, 1911. He died May 28, 1921. He is survived by his wife, four children, parents, six brothers, and two sisters. G. W. Berry.

**Hills.**—Albert MacLaughlin Hills was born in New York State, Jan. 29, 1850, and died at the Hinsdale (Ill.) Sanitarium, May 11, 1921. Interment at Stewartville, Minn. His companion and other relatives are left to mourn. A. J. Haysmer.

**Green.**—Grace Keeler was born Feb. 22, 1894, and was married to John Green in April, 1918. She died Jan. 8, 1921. She is survived by her companion, parents, and brothers and sisters. I. N. Williams.

**Beckwith.**—Ruth A. Beckwith was born in New York State, July 30, 1856. Died at the home of her son in Battle Creek, Mich., June 14, 1921. Two sons, one brother, and a sister survive. A. E. Serna.

**Keefer.**—James A. Keefer was born at Watsontown, Pa., June 11, 1841. In 1864 he was married to Sarah Barnhardt. He died at Lodi, Calif., June 11, 1921. His wife survives. D. T. Fero.

**Bailey.**—Eliza Ann Riley was born in 1849. She was married to George Bailey in 1866. Her death occurred June 7, 1921. Nine of her eleven children survive. E. C. Widgery.

**Critser.**—Gold A. Russell was born July 16, 1873. She was married to William L. Critser in 1893. Died May 22, 1921. Her husband and five children mourn. Adolph Johnson.

**Stegall.**—G. W. Stegall was born in Pickens County, South Carolina, Aug. 2, 1841. He died at Easley, S. C., May 8, 1921. Seven children survive. W. L. Killen.

**Inabinette.**—Died at Savannah, Ga., June 23, 1921. Mrs. A. T. Inabinette, aged 45 years. Her husband, two children, mother, and six brothers survive. W. A. McCutchen.

**Ford.**—Catharine Elizabeth Ford was born in Whiteford, Mich., April 22, 1859. Died in Coleman, Mich., June 9, 1921. J. C. Harris.

**Aldrich.**—Ida Cyrena Aldrich, wife of William Aldrich, was born in Iowa, and died at Woodland, Calif., June 4, 1921. N. W. Kauble.

**Whisby.**—Lawrence Nicol Whisby was born in Sweden, Aug. 12, 1834, and died at Mt. Eden, Calif., March 27, 1921. Elmer H. Adams.

**Godfred.**—Mrs. Ellen Godfred was born at Guelph, Ontario, and died in Lacombe, Alberta, aged 87 years. C. A. Hansen.

**Jenkins.**—Ruby May Jenkins died June 15, 1921, aged 10 years. R. D. Hottel.

**Frazier.**—Selma Frazier, a native of Alabama, died in Oakland, Calif., March 26, 1921, aged ninety-six years. Elmer H. Adams.

**Barbour.**—Dr. Joseph Barbour was born in Northboro, Mass., Oct. 6, 1859, and died at Oakland, Calif., April 6, 1921. His wife and seven children survive. Elmer H. Adams.

**Dingman.**—Darwin Dingman was born in South Bolton, Quebec, in 1858, and died at the same place, May 8, 1921. For several years he served the Quebec Conference faithfully as secretary and treasurer. G. W. Taylor.

**Stout.**—Emma A. Holroyd was born in Keokuk County, Iowa, May 25, 1850, and was married to George B. Stout in 1868. She died in Beatrice, Nebr., June 18, 1921. Her husband, six children, two brothers, and a sister mourn. J. S. Hart.

**Morse.**—Joanna Fuller Sprague was born March 9, 1861. She was married to Charles C. Morse in 1886. Her death occurred at her home in Buffalo, N. Y., June 13, 1921. She is survived by her husband, a son, and a daughter, Mrs. Helen Steinel (who with her husband is working in the Philippine Islands); two sisters also mourn. E. K. Slade.

## MRS. NELLIE B. BOETTCHER

Mrs. Nellie Lorena Beebe Boettcher was born in Norwalk, Ohio, Oct. 19, 1864, and died at the Hinsdale (Ill.) Sanitarium, June 15, 1921. At the age of twelve years, Sister Boettcher accepted Christ, and was baptized with her father at Norwalk by Elder H. A. St. John. She attended the local public schools, and spent some time in the university at Lebanon, Ohio. She was one of our pioneer Bible workers in the Ohio Conference, and in that capacity labored for several years in Cleveland, meeting with unusual success and making many friends in her work. It was in Cleveland that she met Elder Julius T. Boettcher; and it was my privilege to unite them in marriage in 1887. To this union was born one daughter, Olivia Lorena, now Mrs. Linton L. Lockwood. Mrs. Boettcher applied her active mind in every way possible to advance the cause she loved, in connection with her husband's labors in this and in foreign countries.

In the spring of 1889 she accompanied her husband as a missionary to Central Europe, where they remained for several years. Elder Boettcher accepted a call to teach in the German department of Union College, College View, Nebr., in 1895, where he and his wife remained nearly seven years. They again went to Europe in 1901. For some time Mrs. Boettcher served as matron in the Basel and Gland sanitariums. Later they were called to Russia when the work there was in its pioneer stage. In all they spent more than seventeen years in missionary service in European fields.

Mrs. Boettcher and her daughter returned to America in 1914, in order that the latter might continue her education. Mrs. Boettcher was invited to lecture in many of our denominational schools, as well as in other colleges, and she related some of her interesting experiences, to show the vital need of educational advancement in Russia. These lectures proved a source of missionary inspiration to many young people.

Sister Boettcher mastered the French and German languages, which added much to her usefulness in laboring for the people of Europe. She made many friends among all classes of people for whom she worked. In 1917 the family moved from Washington, D. C., to Clinton, Mo., where they have since made their home. Among the students at the Clinton Seminary, Sister Boettcher was regarded as a true mother in Israel.

Her illness made it necessary for her to be taken on a stretcher and in a Pullman to the Hinsdale Sanitarium, where she underwent an operation. All that medical skill and science and the many friends could do to save her life was done, but death came June 15. Her faith in God and her hope in the soon coming of Christ were strong to the end. Her husband, her daughter, brother, and many other relatives mourn the loss of a true Christian, a devoted wife, a loving mother, and a friend to the needy. Appropriate funeral services were conducted at her old home town, Norwalk, Ohio, Sabbath afternoon, June 18.

R. A. Underwood.

# LIBERTY

## Two Sunday Bills

Have been introduced into Congress.

In nearly every State representatives of organizations favoring Sunday laws are actively at work.

The best way to meet this propaganda for Sunday laws is to circulate LIBERTY. The third quarter issue is now ready. Here is a partial list of the topics considered:

Sunday Legislation Religious, Not Civil  
Baptist Ministers Stand for Religious  
Freedom

The Reaction from Puritanism  
Constitutional Guard upon Our Liberties  
Sentenced for Blasphemy

The Origin of Religious Liberty  
"We Have a Law, and by Our Law He  
Ought to Die"

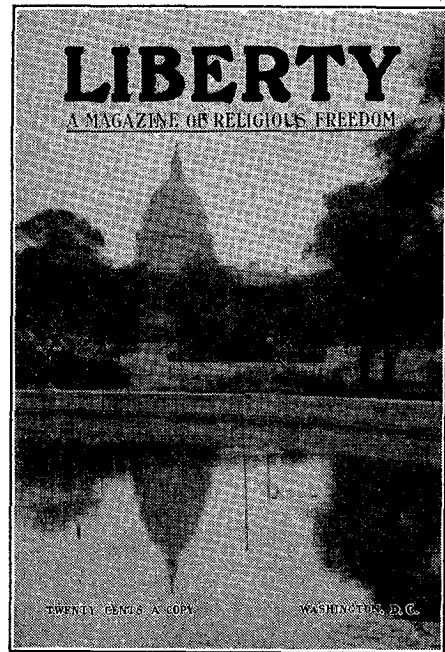
Is Commercialization of Amusements  
on Sunday a Sin or a Crime?

History of Sunday Laws in California

Want Religion Enforced by Law

Patriotism: In What Does It Consist?

Two Congressional Sunday Bills Pending



More than 161,000 copies of the first quarter LIBERTY and more than 200,000 second quarter have been sold.

The circulation of this magazine has been an important factor in holding back the enactment of Sunday laws.

Help to make the circulation of the third quarter greater than either the first or second quarter issues. Subscription price, 35 cents a year. Quantity rate, 10 or more copies, 8 cents each.

*Place orders with your conference tract society office*





WASHINGTON, D. C., JULY 28, 1921

EDITOR FRANCIS MCLELLAN WILCOX

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CIRCULATION MANAGER L. W. GRAHAM

Because of the large number of articles constantly received for publication, 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 and Herald, Takoma Park, Washington, D. C.

ARRANGEMENTS were made for Mr. and Mrs. O. O. Mattison, of Keene, Tex., to sail from San Francisco on the S. S. "Creole State," July 19, bound for Bombay, India. Brother Mattison will take up field missionary secretary work in India.

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ELDER AND MRS. A. L. HAM and their three children, after a furlough period in the homeland, are returning to South China. They were booked for sailing from San Francisco on the S. S. "Nanking," July 21. Brother Ham is superintendent of the Cantonese Mission.

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It is unusual for the editor of the REVIEW to call attention to articles which he prepares for the paper. However, he desires to direct attention to the articles on "The World Outlook," particularly because of the valuable quotations which are given, and which our workers can use to good advantage in presenting the situation in the world at the present time. Two more numbers will conclude the series.

\* \*

## YOUNG MEN AND YOUNG WOMEN

THIS is the name of a new department which we shall be opening probably next week in our church paper. As its name indicates, it is designed especially for the young men and women of the denomination. It will be operated under the auspices of the Missionary Volunteer Department of the General Conference. We earnestly desire that this department shall prove a real inspiration in the lives of the young people in the church. We invite them to contribute to its columns. In addition to the general instruction it will contain, we hope it may become a forum of thought, a medium for the interchange of viewpoints as to the values of life and the great objective before the young people in the church. The editors and the Missionary Volunteer Department will do everything in their power to make the department a genuine help, and we earnestly hope that our young people will contribute of their prayers and best endeavors to the attainment of this end.

A LETTER from Mrs. Anna L. Hindson, of Australia, under date of June 10, says: "We were pleased to welcome Elder Watson home again last week, and to see him looking so well; but best of all we were glad to receive the good report he brought. He greatly enjoyed his association with the brethren in America, and appreciated the sympathy and consideration given to this field and its needs. We appreciate all you have done for us in the way of men and means."

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## A CORRECTION

IN the *American Sentinel of Religious Liberty*, July, 1921, edited and published by Alonzo T. Jones, appears the following statement:

"Another item . . . is the truth and the fact that of the Review and Herald Publishing Association, which is the grand central publishing body of the whole denomination of Seventh-day Adventists, the standing employed corporation attorney is a Roman Catholic."

The above statement is not true. For the past seventeen years the Review and Herald Publishing Association has at times, but only when necessary, employed an able attorney in the city of Washington, who, from the time of our coming to Washington, has rendered most valuable service, and especially during the period of the war. *He is not a Roman Catholic nor a member of any other religious organization;* but his high qualities as a gentleman and his ability as a lawyer have given us the utmost confidence in the character of his work in all matters he has handled for us. He has also served the General Conference and several leading institutions and organizations of the denomination, and in every case to the utmost satisfaction of all concerned. We think this statement only proper in the interest of truth and fairness.

E. R. PALMER, Gen. Mgr.

Review and Herald Pub. Assn.

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## FOREIGNERS IN NORTH AMERICA

We are glad to report that a beginning has been made in the work among the foreign-language-speaking peoples of this country. As a result of our combined efforts during 1920, more than 1,500 have been won to the truth. These results have been accomplished by preaching and house-to-house work, and through the circulation of the printed page. A large amount of the work done among these peoples will of necessity have to be done by the distribution of literature and through the personal efforts of our members. In many places the foreign settlements are so small that it is quite impossible, for the present at least, to think of doing general evangelistic work among them.

We beg of our brethren and sisters to help us circulate the printed page among these peoples. Above all else, we need — and we need it, O so much! — more literature in the thirty various languages in which we are publishing in this country. It does seem that, with so many books in this world, yes, so many varieties of literature in our own denomination in the English language, we should direct our attention for a time to the production of literature in these various foreign languages.

While we are waiting for these foreigners to learn the English language, hundreds and thousands of them are going down into Christless graves. We are glad to say that we have made a small beginning in the production of foreign-language literature, but with the exception of the German, Danish-Norwegian, Swedish, and Spanish, the variety is very limited. In many of these languages spoken in this country by from 1,000,000 to 3,000,000 people, we have only a few small 35-cent and 50-cent books and three or four tracts, and this does not begin to supply the needs.

The Brookfield publishing house board has just voted to translate and publish the new series of tracts, "Leaves of Autumn," in various languages. But these translations and the initial expense of publishing cost considerable. We cannot begin to use the large editions in the foreign languages that we do in the English; therefore we must meet the first cost of their production by voluntary gifts from our people. For instance, we are planning to publish "The Great Controversy" in the Ruthenian language, but it will require very nearly \$3,000 to cover the first cost of publication. This amount must all be secured in the way of gifts before we can proceed to have the work undertaken. In many instances we must secure outside help for the translation, and that item alone means a very heavy outlay.

Then again we need a fund of no small amount which can be drawn upon for the wise and free distribution of our small foreign-language literature. Many of our English workers and our brethren living in thickly settled foreign districts in our large cities would do much in the way of circulating our foreign literature if we could only supply it.

Now while the world is seething with unrest, let us apply the balm of the gospel of Jesus Christ; for there is no better antidote against all the unrest of the present day than the truth of the soon coming of Jesus.

At the General Conference Fall Council held in Indianapolis, Indiana, in 1920, an action was passed to the intent —

"1. That 50 per cent of the first Sabbath offering taken in August, 1921, be forwarded to the General Conference treasury through the regular channels, this offering to be used in translating *Present Truth* and other small papers and tracts into foreign languages.

"2. That the other half of this offering be used by our churches to purchase literature for foreign-language-speaking peoples."

We are sincerely hoping that our brothers and sisters everywhere will come to our aid in this matter, and that at the home missionary service in all our churches on August 6 the special program appearing in the *Church Officers' Gazette* will be effectively carried out. How we do wish that the 50 per cent of the offering on that day, which is dedicated to the work of the Home Missions Bureau, might be sufficient to furnish the waiting millions with the essential truths of God's word in their own language!

"If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19: 33, 34. P. E. BRODERSEN.