

The Advent Review and Sabbath Herald



Vol. 97

Takoma Park, Washington, D. C., Thursday, May 20, 1920

No. 21

THE GOSPEL TO ALL NATIONS

I Must Be Glad

Neh. 1:1 to 2:10

I must be glad.
The king hath said: "No countenance sad
Shall in my presence come."
How can I be? Waste, fire, and sword
Consume the city of our Lord,
And Judah's pride is fallen low,
Her people scattered by the foe.
How can I come before the king?
My heart is bleeding with this thing!

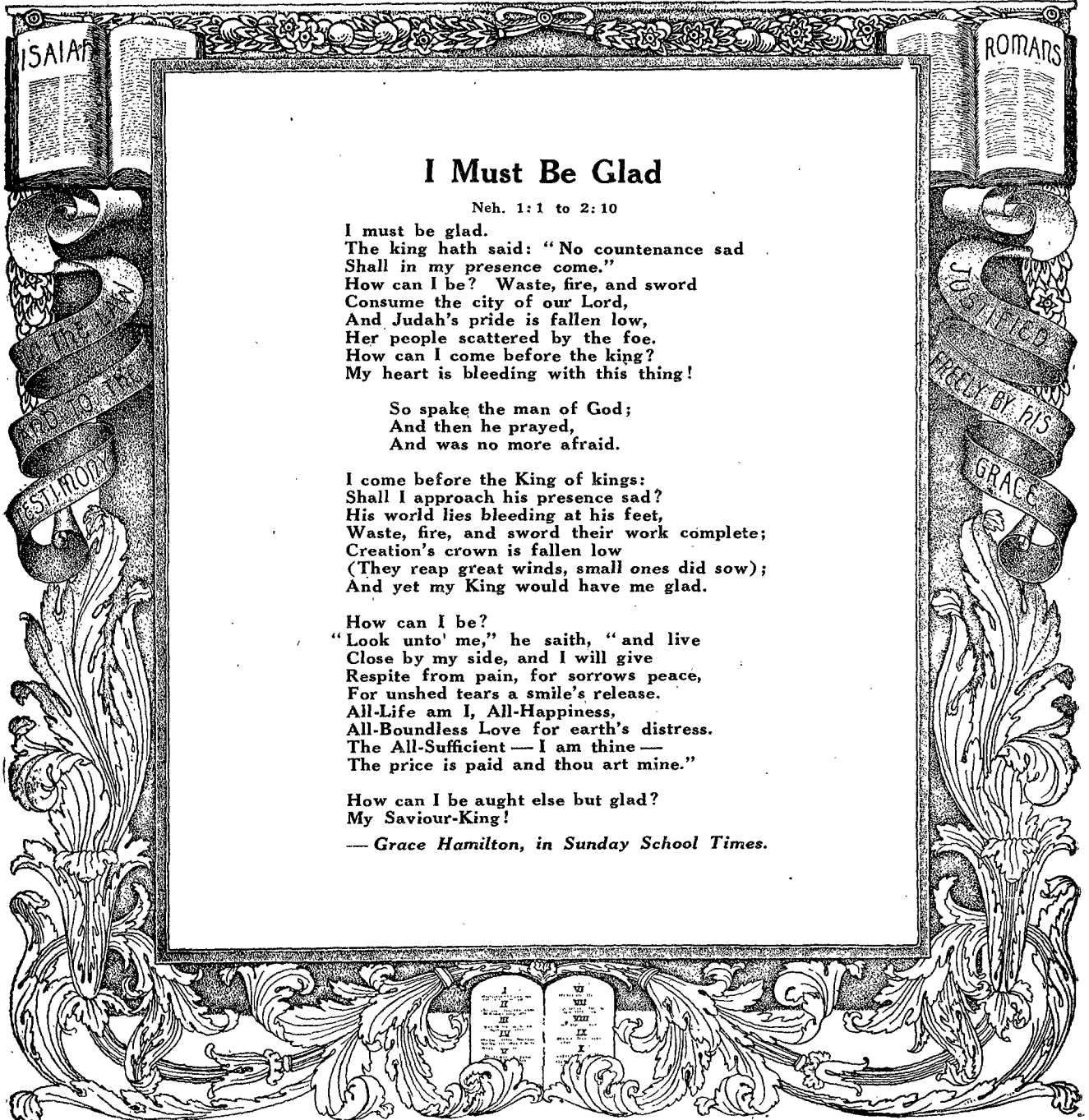
So spake the man of God;
And then he prayed,
And was no more afraid.

I come before the King of kings:
Shall I approach his presence sad?
His world lies bleeding at his feet,
Waste, fire, and sword their work complete;
Creation's crown is fallen low
(They reap great winds, small ones did sow);
And yet my King would have me glad.

How can I be?
"Look unto me," he saith, "and live
Close by my side, and I will give
Respite from pain, for sorrows peace,
For unshed tears a smile's release.
All-Life am I, All-Happiness,
All-Boundless Love for earth's distress.
The All-Sufficient — I am thine —
The price is paid and thou art mine."

How can I be aught else but glad?
My Saviour-King!

— Grace Hamilton, in *Sunday School Times*.



The Glorious Consummation --- No. 12

Present World Conditions and Their Relation to the Coming of Christ

CHRIST VERSUS ANTICHRIST

THE message of Heaven for this hour develops a people who "keep the *commandments of God*, and the *faith of Jesus*." This suggests that these great essentials have been lost sight of or set aside. Such, indeed, has been the case.

The Faith of Jesus

As we have shown in preceding articles, many professed Christians have lost out of their experience the power of divine fellowship. This part of the Christian church stands as a whited sepulcher, fair indeed to the outward vision, but over its portals is written "Ichabod." It has a name to live, but is dead. It possesses "a form of godliness," but denies the power thereof. 2 Tim. 3:5. Thousands of its religious teachers boldly deny the inspiration of the Scriptures of Truth, the deity of Christ, his vicarious death, and the actuality of his resurrection. Theories of evolution, of naturalism, of modernism, have been substituted for the one gospel of salvation. The worship of self, of mammon, of position, has superseded the worship of the Creator. Self-righteousness has been mistaken for the righteousness of Christ. His second coming in its true meaning and significance has been lost sight of. The message of Heaven calls men back to the worship of Christ, to the giving of glory to him instead of to mankind; to the reception of Christ's righteousness in the place of human righteousness. The faith of Jesus constitutes one of the great leading features of the message for today.

The Commandments of God

The law of God is the second prominent feature of this last-day message. The commandments are comprehended in what is known as the law of the ten commandments, spoken by Christ to Israel of old from the holy mount of God. Exodus 20. Is the great Christian world walking in harmony with these divine statutes? Professedly, thousands are doing so to the best of their knowledge. In reality, thousands every week are trampling underfoot God's law. Compare the requirements of the decalogue with the formal practice of the church:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20: 3-17.

Out of Harmony with God's Law

The church professedly holds no other gods before the Lord, nor takes his name in vain as that term is understood, nor makes images to worship in opposition to him. The church professedly holds also to the observance of the fifth, sixth, seventh, eighth, ninth, and tenth commandments of the divine law. Wherein is her practice, then, out of harmony with its requirements? We answer, In the nonobservance of the Sabbath enjoined in the fourth commandment.

The fourth commandment requires the observance of the seventh day of the week as holy time. In the general practice of the church the first day of the week has been substituted for the seventh. For long centuries God has permitted this departure on the part of his church to go unchallenged. Truth has been obscured by error. The church of the Reformation made an excellent beginning in breaking away from the thralldom of papal teaching, but it stopped short of reaching that fulness of light which the Master designed. It was left for a later day, for the times just preceding the coming of the Lord, for the downtrodden Sabbath of Jehovah to be elevated to its rightful place in the observance of Christ's church.

The Sabbath of the Lord

Sabbath reform in the last generation is a definite subject of prophecy. This holy institution is set forth as the test of loyalty to God and to his law on the part of those preparing to meet their returning Lord. (See Rev. 7:1-4; 14:12; Isa. 8:16; 56:1-7; 58:12-14.) Sabbath reformation therefore becomes an integral part of the present-day message.

It is no new way to which the Master calls. Rather, he asks his children to return to the old way; in fact, to the only way pointed out in the Scriptures of Truth. The Sabbath enjoined in the commandment is not a new institution. It is as old

(Continued on page 5)

The Advent Review and Sabbath Herald

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

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No. 21

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The Advent And Sabbath **REVIEW LITERAL**

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

VOL. 97

TAKOMA PARK, WASHINGTON, D. C., MAY 20, 1920

No. 21

The Bible and Science

A FEW years ago, at a camp-meeting, after a sermon on the Sabbath question in which I took the position that the six days of creation were literal days, I was approached by a gentleman who inquired if I understood science. I told him I was only a common preacher, and not a scientist. I also told him that I was not quite sure that anybody fully understood science, inasmuch as there is considerable disagreement among scientists on many points, and that some conclusions and theories advanced devour each other about as fast as they are hatched.

I asked him if he had a clear understanding of science, and agreed with all its conclusions. He told me he was the head of the science department in one of the universities and able to speak with authority on some points. Then he proceeded to tell me that science and the Bible were in utter disagreement; that the researches made along scientific lines had brought to the surface facts which so discredited the Bible that it was practically an exploded book, impossible of belief; and that the six days of creation were periods of immense length. It was folly, therefore, to endeavor to keep the Sabbath as a memorial of creation. He intimated that, judging by the position taken in the sermon, I belonged to the school of theological "fossils" who still elung to the old-time belief in the Bible. He further stated that none of the "learned" and "scholarly" people now believed the Bible to be inspired, as its teachings were altogether against the facts of science.

The Bible has been exploded a number of times, but it is still with us, and is the most widely read book in existence. Perhaps the assaults upon its integrity were never more subtle and determined than at the present time. From their high and lofty peaks of wisdom some of those who classify themselves among the "learned," with different tools than Ingersoll used and in a different way, are doing the same work infidels of all ages have done.

What supreme folly to argue that the Bible is in conflict with science! It may antagonize some men's teachings about science, but not real science; for while the Bible is not a book of science, its Author is the source of all science.

For proof of this statement we call attention to the fact that there is no science outside the influence of the Scriptures. There are regions of the earth whose inhabitants have never seen a Bible,—interior Africa, for example; but a visit to these jungle regions, whose untutored inhabitants live in filth and ignorance, fails to discover any of the inventions of science. Neither do these places seem to be the abode of scientists. They do not care to live there. We should like to have some of those who claim to be thoroughly versed in science, tell us how it is that if

the Bible is opposed to science there is no science where there are no Bibles. Why is it that science flourishes better where it must meet the antagonism of the Bible than in the jungles where it has a clear field? And why do not scientists who have exploded God's Book move into some wilderness of heathenism, where they can work out their theories unmolested? Why do they prefer to hover around under the shadow of the Holy Scriptures, the teachings of which, they say, are not in harmony with science, and where those who believe in the authority of this holy book are too far behind the times to appreciate and understand the findings of scientific research?

Let us take a brief glance at the difference between lands influenced by the Bible, and heathen lands where its influence is unknown. Take medical knowledge for example. Observe the contrast in surgery and medicine in Bible and non-Bible lands. In Bible lands we have hospitals for the care of the sick, skilled surgeons, physicians, and nurses, with X-ray and microscopic equipment, disinfectants, etc. This is very different from being punctured with a nail or a rusty needle to let out the evil spirit which is thought to cause the disease, or being given a dose of pulverized bugs or worms for some serious malady. Why this difference, if the Bible is opposed to science?

Take architecture. Contrast our city skyscrapers, department stores, large halls, and beautiful homes with the collection of native huts in non-Bible lands. Contrast, too, the home life, with its thousand-and-one comforts, its beautiful furnishings, artificial light and heat, and neat and sanitary conditions, with what is found in lands not influenced by the Word. I have seen the Kafir sitting with his family in his rude hut without windows or furniture, with a fire built in the center and the smoke escaping as best it could, with nothing to make life cheerful and happy; I have seen them clawing the food from a pot with their fingers, having none of the utensils of civilization to use, not even knives, forks, or spoons; and as I beheld this, I felt glad my lot was cast in a land of Bibles.

If the Bible is not in harmony with science, how does it happen that all scientific inventions come into existence in Bible lands? There are no patent offices in heathen lands; no inventions to be catalogued which have come from the brains of those who have never been influenced by the Bible. Think of the telegraph, the telephone, wireless telegraphy, the X-ray, the printing press, ships, railroads, electric lights, farm machinery of all kinds, scientific instruments, the postal service, ocean cables, and the thousands of wonders which are constantly being brought into existence. These are all the product of Christian lands. As one goes about the world, he does not find heathen men superintending the construction of vast engineering works. All canal projects, subways, and the building of bridges and skyscrapers, are en-

gineered by those who have been educated in Bible lands.

Take the subject of education. If the Bible is not a book for scholars, then as soon as a man is educated, and has climbed the ladder of knowledge, he must of necessity discard the Bible. If no one who is really "educated" can believe its teaching, how does it happen that all the institutions of learning in the world, of every kind and character, have been brought into existence under the influence of the Bible? Why do not these spring up in the jungle, among the mosquitoes, the malaria, and the mud? We wish some scientist would step to the front and explain how it came about that the institutions from which he received his degrees were in a Bible land, if the Bible is opposed to education.

Then there is astronomy. All that is known of this science was acquired in Bible lands. None of the heathen beyond the influence of the Bible, during all the millenniums of the past invented telescopes, or any method of measuring the distances to the stars, or brought to light the law of gravitation. Where God's word has not influenced the mind, all the ideas about creation are the most crude possible.

So we might go on through all the branches of knowledge. What folly to argue that the immutable word of God is opposed to science! Such a claim only advertises the ignorance of the one who puts it forth. There is no real science or progress aside from the teaching of the word of God. If so, find it, those who can.

It is quite true that the Bible is opposed to some of the findings of so-called science. But God's word is in harmony with the real truth of science. And it is due to the influence of this holy book that so many blessings are within the reach of man.

G. B. T.

* * *

The Rising Prestige of the Vatican

In accordance with the Scriptural prophecies, Seventh-day Adventists have been looking for some time for a recovery by the Papacy of the political influence in the world of which it was deprived years ago. It is a striking thing to note that we are seeing in these present days a fulfilment of these prophecies to a considerable extent, though doubtless not to the extent that we shall see in the future.

The *Washington Post* of May 2, has an article bearing on this question, which is so interesting that we quote it entire:

"At no time since the Papacy was deprived of its temporal power and secular sovereignty, in 1870—that is to say, some fifty years ago—has it been able to boast of so large a diplomatic corps accredited to its court, an acknowledgment of the importance of the Holy See as a sovereign power in the political system of the universe.

"There are no less than twenty-two resident envoys, including two ambassadors, namely, those of Spain and of Brazil, while it will not be many weeks before negotiations now on the eve of a successful issue will have brought about a restoration of the diplomatic relations of the Papacy with France and the appointment of a French ambassador to the Vatican, thus raising the number of missions to twenty-three.

"They include those of Argentina, Bavaria, Belgium, Bolivia, Chile, Colombia, Costa Rica, the Dominican republic, Holland, Jugo-Slavia, Nicaragua, Peru, Poland, Portugal, Prussia, Russia, the Ukraine, Venezuela, China, Japan, Great Britain, and Austria, the latter represented by Dr. Ludwig Pastor, the celebrated historian of the Papacy.

"Of these diplomatic missions, six at least represent states in which Roman Catholics constitute the minority instead of

the majority of the population. In fact, when once diplomatic relations have been restored between France and the Papacy, the United States will remain the only great power not represented at the Vatican.

"Delegate Maintained Here for Years

"For years past the Papacy has maintained at Washington a pontifical delegate, but he is not accredited to the United States Government as a diplomatic representative. The importance of his office in the eyes of the Holy See may be gathered from the fact that on the completion of his term of office he is elevated to the Sacred College as a cardinal, in accordance with the custom of recognizing the services of prelates who have filled the office of nuncio—that is to say, of papal ambassador—to first-class powers. The nonofficial intermediary of the United States at Rome is the rector of the American College there. He usually takes charge of the presentation of distinguished Americans to the pontiff, either in private or public audience.

"Great Britain, although a distinctively Protestant power, the sovereignty of which is to such an extent identified with Protestantism that Roman Catholics remain barred from certain offices of state and that members of its reigning family are forbidden to wed Roman Catholics under the penalty of forfeiture of all rights of succession to the throne, has found it necessary to maintain a diplomatic mission at Rome accredited to the Vatican in the interest of its domestic and, above all, of its foreign policies, at a total cost of \$126,000 a year."

One of the striking things about the present situation is that which is pointed out in the above quotation,—that in the cases of a number of these nations that have diplomatic missions at the Vatican, the nations themselves do not have a majority of Roman Catholics in their population; in fact, some have been long known as distinctly Protestant, as, for instance, Great Britain. Should the time come, and it may not be distant, when the United States establishes diplomatic relations with the Vatican, there will doubtless be a large number of other smaller states that will follow her example.

Our readers will notice that the United States does have a nonofficial representative already in the rector of the American College at Rome, and that he acts in a semiofficial capacity, as shown by the fact that he arranges for "the presentation of distinguished Americans to the pontiff, either in private or public audience."

It doubtless comes as a distinct surprise to the average American to know that as many as twenty-two nations have diplomatic representatives at the Vatican. This tendency to recognize the Pope politically is one which we may well watch as it spreads to other nations, for soon the day will come when the power symbolized by the "woman" of Revelation will say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." But the word of God, which predicts this time of restored power, also predicts its destruction when that great city, like a great millstone cast by the angel into the sea, shall be thrown down and be no more. For "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." But the next verses bring to view that hope which we all long for:

"After these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God. . . . And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

May the Lord grant that each of us shall be among that company in that great day of triumph of the righteous.

L. L. C.

Tornadoes

"THE storm record of 1920 is proving a most disastrous one," remarked the *Washington Star* of April 21. The *Star* continues:

"It began with a tornado in Missouri on the 11th of March, when thirteen were killed in the southwestern part of the State. A few days later one was killed by a storm in Denver. On the 28th of March about 200 were killed in tornadoes in the Middle West and South. On the 12th of April one was killed and twenty-five were injured in a tornado at Melrose, Tex. Now comes a furious visitation in Mississippi, Alabama, and Tennessee, where cyclonic storms have caused the death of over 150 people and shocking destruction of property. This rapid recurrence of killing storms seems to bear out the fears expressed more than a month ago, lest this should prove a season of exceptionally violent disturbances."

As to the cause of destructive storms, the same paper says:

"So far as known, the cause of this unusually early outburst of atmospheric fury has not been indicated. Indeed, nobody can surely tell the source of the forces that with so little warning arise to smite mankind. It simply happens that in some years there are many of the cruel, twisting, tearing storms, and in others few of them. Whether they are due to sun spots or to mysterious currents in the ether through which the earth passes, no meteorologist can with assurance determine. The hope is that this recurrence of tornadoes every few days will not continue throughout the year. If it does, the toll of death in 1920 on this score will be the heaviest ever taken."

From the merely human standpoint all this is true. Men, even the wisest of them, cannot discover the cause of tornadoes, and of course cannot tell why they should be more numerous one year than another; but the Bible tells us some things that science does not reveal. From that source we learn that there are malign forces at work, trying to destroy mankind. As the restraining hand of the Lord is withdrawn, we may expect to see manifested more and more of the destructive powers of the great enemy of the race.

When, for the purpose of vindicating Job, falsely accused by Satan, the Lord permitted that wicked spirit to afflict him in various ways, one thing that the fallen angel did was to stir up "a great wind from the wilderness," which "smote the four corners of the house, and it fell upon the young men," Job's sons, and killed them. Job 1:19.

That there should be, as we near the end, an increase of such occurrences, is to be expected. We are living in the days of which it is written, "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

But as Satan's wrath becomes more and more manifest, so does God's protecting providence, and all Christians should be able to exclaim with the psalmist:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. . . . The Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46:1-7.

C. P. B.

* * *

"Study to show thyself approved unto God."

The Glorious Consummation

(Continued from page 2)

as the human family. It was given to the father of the race in the garden of Eden. By three distinct acts Christ, the agent through whom God created the world (Col. 1:15-18), set apart the seventh day for the benefit of mankind. First, he himself rested on this day. This made it his own rest day. Second, he placed upon it his blessing, making it holy and sacred. Third, he sanctified or set it apart for the human family. Gen. 2:1, 2.

This same seventh-day Sabbath was kept throughout the patriarchal age. It was observed by the loyal of Israel during the Egyptian bondage. Its sacred character was clearly pointed out by the miracle of the manna, as recorded in the sixteenth chapter of Exodus. On the holy mountain the Son of God himself descended, and from the midst of the flaming fire spoke his divine law, and later wrote it upon tables of stone. In the very bosom of this law, buttressed before and behind by great moral principles showing its enduring character, he placed the Sabbath commandment. This day has been observed by the faithful in Israel throughout her history.

Jesus a Sabbath Keeper

When the Lord of life and glory came down to this earth to dwell among men, the seventh-day Sabbath was his customary day of worship. Luke 4:16. He used it as a day of sacred ministry. Matt. 12:1-12. He closed his earthly ministry on the sixth day of the week, and lay down to rest on the seventh, resuming his labors again on the first day of the succeeding week. During this time the record declares that the women who followed him "rested the Sabbath day according to the commandment." They counted this day so sacred that during its hours they refrained even from embalming the body of the Lord, leaving this work till the morning of the first day of the week. Luke 23:56; 24:1.

Like his divine Master, Paul, the great apostle to the Gentiles, used the seventh day for faithful ministry to both Jews and Gentiles. Acts 13:40-43; 17:2; 18:4-11.

Sunday Not Sacred

In contrast with this particular reverence for the Sabbath of the Lord, we find no record in the Sacred Word of any special regard given to the first day of the week. It is nowhere called holy or sacred. It was not regarded by Christ or his apostles in any sense as a Sabbath day or as a regular day for religious assembly. Cardinal Gibbons says:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"Faith of Our Fathers," 1893, p. 111.

How the Change of the Sabbath Came About

It was the working of the "mystery of iniquity" which brought about the change in the observance of the Sabbath from the seventh to the first day of the week. The change was made slowly. During the early centuries both the seventh day and the first day of the week were observed by many in the Christian church, especially in the western part of the Roman Empire. Sunday was celebrated at first as an ordinary church festival, the same as Good Friday, Christmas, etc., making appeal for support to

ecclesiastical authority, and not to spiritual injunction. "Opposition to Judaism," says one historian, "a desire to gain favor with their heathen neighbors, with motives of expediency and patriotism, led to the exaltation of the festival dedicated by the heathen world to the veneration of the sun, in the place of the true Sabbath."

The two days were observed side by side for many years, until finally the Sabbath of the Lord was wholly superseded in general church practice by the rival rest day. But God left not his truth without witnesses in the earth, for some in every age have observed the true Sabbath.

Two Opposing Claims

Just before the coming of the Lord the claims of God's holy law will again be set forth, and this at a time when the Sabbath of the Lord and the Sunday rest day will be brought into striking contrast. There will be the efforts of religio-political reformers to exalt the papal rest day. Opposed to this propaganda will be the last-day gospel message exalting the truth of God's word, and placing in its true setting the long downtrodden Sabbath of the Master. It will be the work and worship of Antichrist on the one hand, and the work and worship of Christ on the other. It will be Christ's righteousness, Christ's character, Christ's requirements, his seal and mark, in sharp contrast with Antichrist, his requirements, his seal and mark. Light or darkness, truth or error, Christ or Barabbas — this will be the issue in the great final conflict.

Salvation by Grace, Not by Works

It will be a Christian issue, not one dealing alone with legal requirements. The Sabbath is Christ's institution, and therefore a Christian ordinance. Its outward observance alone will not insure salvation. Salvation can come only through the merits and mercies of the Lord Jesus Christ. Acts 4:12. Eternal life is the free gift of God. Rom. 6:23. It cannot be earned as the wage of obedience, as the reward of merit. It does not come by the deeds of the law (Rom. 3:20), but through faith in the divine sacrifice of the Lord Jesus (verse 24). The law points out sin. 1 John 3:4. This is its place in the scheme of human redemption. Christ is the only remedy for sin. His righteousness imputed to the sinner through faith meets the demands of the law. The same spirit which led Christ to obey the law, now fills the life of the believer and enables him in Christ's strength to render obedience to its holy requirements.

A Sign of Sanctification

The Sabbath institution was given to man not alone for physical rest, but as well for spiritual refreshing. Christ placed within it his own peace and rest. Only the one who is Christ's, who knows in his own soul the rest and peace of forgiven sin and of heavenly communion, can keep the Sabbath of the Lord in the true sense of Sabbath observance. He only can experience what it is to refrain from his own works, even as Christ did from his. Heb. 4:10. Into this rest of God he enters by faith in Christ, the author of Sabbath observance. The Sabbath, therefore, becomes to him a sign of the sanctifying power of Christ, his Saviour.

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

In the past many righteous men and women have observed the first day of the week, believing that in so doing they were rendering obedience to the requirements of God. Thousands are honestly doing this today. This service in the past has been accepted, and the Master has rendered them perfect through his grace.

The Crisis of the Ages

But now we have reached the crisis of the ages. The long-drawn-out controversy between truth and error which has raged for six thousand years, is to be fought out to a finish in this our day. This earth is to be the scene of the conflict; and we who read these words, whether we will or not, are participants in the controversy. No man can excuse himself. Every soul must take his stand on the one side or the other. If he refuses to array himself under the banner of Prince Immanuel, he will be counted on the side of error. In this controversy there can be no neutrals. The struggle will be intense, but also decisive. There can be no question as to the outcome. Error will be vanquished. The banner of Christ will bear off the victory, and every man who has arrayed himself on the side of Christ, and into whose life the principles of Christ's gospel have entered, will stand on the sea of glass, and sing the song of victory over the beast and his image, and over all the power of sin and Satan.

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his name, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

F. M. W.

* * *

First Quarter's Mission Offerings

HEREWITH is submitted the report of mission offerings for the first quarter of the year 1920. In as far as the amount of money received is concerned, it is a good report, for it shows that during these three months our members in North America have contributed the handsome sum of \$393,279.60. But it also reveals that they have fallen short of their goal almost \$200,000, for instead of our contributions' reaching 50 cents a week per member, they are only 33 cents a member. This shortage has come from every union conference. In view of the fact that the budget of the General Conference for the year is based on the larger weekly sum mentioned, and calls for an expenditure for the year of \$2,260,000, we are actually confronted with a very serious situation that we cannot afford to ignore if we would save the Mission Board from most grave embarrassment later on in the year. The board is exercising itself to secure a large number of mission recruits for the needy fields. Already many of these are booked to sail during the summer months, a considerable number having already gone forward; and believing that our brethren in America will not fail them by withholding their gifts, the secretary of the General Conference is still diligently continuing his search for additional workers. It is felt that our foreign mission program for 1920 must be fully met, and that the calls from the mission fields must be fully answered with new workers and additional facilities.

STATEMENT OF FIFTY-CENT-A-WEEK FUND FOR THREE MONTHS ENDING MARCH 31, 1920

Conferences	Member- ship	Amt. at \$6.50 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
E. New York	1,090	\$ 7,085.00	\$ 3,332.06	\$ 3,752.94	\$
Greater New York	2,394	15,561.00	11,302.65	4,258.35	.....
Maine	734	4,771.00	1,960.09	2,810.91	.....
Massachusetts	1,858	12,077.00	10,611.32	1,465.68	.....
S. New England	695	4,517.50	1,870.91	2,646.59	.....
N. New England	584	3,796.00	1,621.57	2,174.43	.....
W. New York	1,034	6,721.00	5,473.71	1,247.29	.....
Bermuda	47	305.50	115.40	190.10	.....
Totals	8,436	54,834.00	36,287.71	18,546.29	.....
CENTRAL UNION					
Colorado	2,805	18,232.50	5,928.07	12,304.43	.....
Kansas	2,872	18,668.00	8,091.15	10,576.85	.....
Missouri	1,695	11,017.50	8,004.71	3,012.79	.....
Nebraska	2,442	15,873.00	7,142.45	8,730.55	.....
Wyoming	809	5,258.50	5,303.22		44.72
Inter-Mountain	590	3,835.00	2,494.44	1,340.56	.....
Totals	11,213	72,884.50	36,964.04	35,965.18	44.72
COLUMBIA UNION					
Chesapeake	977	6,350.50	3,061.39	3,289.11	.....
District of Columbia	1,245	8,092.50	5,268.62	2,823.88	.....
E. Pennsylvania	1,785	11,602.50	4,784.47	6,818.03	.....
New Jersey	1,270	8,255.00	4,490.68	3,764.32	.....
Ohio	2,745	17,842.50	17,332.87	509.63	.....
Virginia	546	3,549.00	1,675.76	1,873.24	.....
Virginia*	180	702.00	397.61	304.39	.....
W. Pennsylvania	1,116	7,254.00	2,423.68	4,830.32	.....
West Virginia	339	2,203.50	1,479.83	723.67	.....
Totals	10,203	65,851.50	40,914.91	24,936.59	.....
EASTERN CANADIAN UNION					
Maritime	332	2,158.00	981.94	1,176.06	.....
Ontario	838	5,447.00	1,780.81	3,666.19	.....
Quebec	247	1,605.50	242.86	1,362.64	.....
Newfoundland	63	409.50	1,139.29		729.79
Totals	1,480	9,620.00	4,144.90	6,204.89	729.79
LAKE UNION					
Chicago	1,727	11,225.50	5,777.34	5,448.16	.....
E. Michigan	1,869	12,148.50	5,724.73	6,423.77	.....
Illinois	1,452	9,438.00	5,141.44	4,296.56	.....
Indiana	1,810	11,765.00	7,733.68	4,031.32	.....
N. Michigan	1,058	6,877.00	3,770.48	3,106.52	.....
S. Wisconsin	2,091	13,591.50	6,388.42	7,203.08	.....
N. Wisconsin	860	5,590.00	2,447.99	3,142.01	.....
W. Michigan	2,774	18,031.00	7,885.92	10,145.08	.....
Totals	13,641	88,666.50	44,870.00	43,796.50	.....
NORTHERN UNION					
Iowa	3,063	19,909.50	15,179.35	4,730.15	.....
Minnesota	2,272	14,768.00	11,285.28	3,482.72	.....
North Dakota	1,712	11,128.00	16,795.94		5,667.94
South Dakota	1,235	8,027.50	6,874.31	1,153.19	.....
Totals	8,282	53,833.00	50,134.88	3,698.12	5,697.94
NORTH PACIFIC UNION					
Montana	992	6,448.00	2,167.47	4,280.53	.....
S. Idaho	1,107	7,195.50	6,203.40	992.10	.....
S. Oregon	776	5,044.00	1,796.07	3,247.93	.....
Upper Columbia	2,704	17,576.00	12,327.58	5,248.42	.....
W. Washington	2,407	15,645.50	8,544.67	7,100.83	.....
W. Oregon	2,598	16,887.00	9,564.62	7,322.38	.....
Alaska	17	110.50	101.55	8.95	.....
Totals	10,601	68,906.50	40,705.36	28,201.14	.....
PACIFIC UNION					
Arizona	619	4,023.50	3,445.94	577.56	.....
California	3,417	22,210.50	16,857.87	5,352.63	.....
Central California	2,169	14,098.50	11,912.95	2,185.55	.....
N. California	1,814	11,791.00	9,208.05	2,582.95	.....
S. E. California	1,841	11,966.50	10,994.92	971.58	.....
S. California	2,534	16,471.00	12,956.23	3,514.77	.....
Nevada	275	1,787.50	1,506.58	280.92	.....
Utah	190	1,235.00	614.10	620.90	.....
Totals	12,859	83,583.50	67,496.64	16,086.86	.....
SOUTHEASTERN UNION					
Carolina	483	3,139.50	3,515.63		376.13
Carolina*	443	1,727.00	1,513.99	213.71	.....
Cumberland	1,034	6,721.00	3,182.36	3,538.64	.....
Cumberland*	128	499.20	285.73	213.47	.....
Florida	1,089	7,078.50	6,693.44	385.10	.....
Florida*	297	1,158.30	1,618.46		460.16
Georgia	651	4,231.50	2,485.83	1,745.67	.....
Georgia*	254	990.60	980.47	10.13	.....
Totals	4,379	25,546.30	20,275.87	6,106.72	836.29
SOUTHERN UNION					
Alabama	427	2,755.50	2,076.62	699.84	.....
Alabama*	263	1,025.70	815.94	209.76	.....
Kentucky	511	3,321.50	2,196.57	1,124.93	.....
Kentucky*	179	698.10	418.12	279.98	.....
Louisiana	385	2,502.50	1,742.09	760.41	.....
Louisiana*	223	869.70	849.98	19.72	.....
Mississippi	247	1,605.50	1,531.77	73.73	.....
Mississippi*	193	752.70	593.12	159.58	.....
Tennessee	789	5,128.50	2,875.79	2,252.71	.....
Tennessee*	246	959.40	227.16	732.24	.....
Totals	3,463	19,639.10	13,326.70	6,312.40	.....

W. T. KNOX, *Treas.*

When the budget for the year was presented at the last Fall Council, although it called for such a large increase in workers and appropriations, there was no one present at that meeting who felt that there was anything else to do but to grant the requests of our brethren in charge of these distant fields. The needs of the different missions make imperative a large increase in our mission force. The universal high cost of living, which in many countries is even greater than here in the homeland, coupled with the very unfavorable exchange rates prevailing in such large countries as India and the Far East, where silver is the circulating medium, and where our heaviest expenditures are made, has rendered it necessary that a general and considerable advance in our wage scale should be made. The same causes have made the production of the needed new facilities and homes correspondingly expensive.

These are some of the reasons why at Boulder last fall the Council felt obliged to set the goal of our gifts at 50 cents a week per member. To have done anything else would have resulted in stagnation in our work and suffering to our brethren and sisters who are so unselfishly laboring in these foreign lands. The times in which we live demand in the cause of God a policy, not of stagnation, but of marked progress in keeping with the world-wide events that speak so decidedly of a rapidly approaching end of the world's history.

The first three months of the year have placed a serious handicap on our financial program for 1920, but there is nothing for us to do but at once to set about overcoming the heavy deficit of \$200,000 created during this period. Failing to do so will prove most disastrous to our entire foreign mission enterprise. The General Conference appeals to all to come at once to the rescue by overcoming this shortage, and for the remainder of the year to maintain their offerings on the prescribed basis of 50 cents a week per member. We believe that a knowledge of the situation is all that will be required to bring this about, for the brethren of North America have always shown their love of the truth and their belief in the soon coming of our Lord, by a hearty support of the Mission Board in its efforts to send the message to the nations of earth as quickly as possible.

SOUTHWESTERN UNION

Arkansas	356	2,314.00	2,105.67	208.33	.....
Arkansas*	50	195.00	63.91	131.09	.....
N. Texas	1,027	6,675.50	5,936.47	739.03	.....
N. Texas*	53	206.70	160.36	46.34	.....
Oklahoma	1,983	12,889.50	14,872.49	.....	1,982.99
Oklahoma*	103	401.70	.....	401.70	.....
S. Texas	416	2,704.00	2,219.16	484.84	.....
S. Texas*	58	226.20	128.94	97.26	.....
Texas	318	2,007.00	1,859.94	207.06	.....
Texas*	63	245.70	.....	245.70	.....
Totals	1,427	27,925.30	27,346.94	2,561.35	1,982.99

WESTERN CANADIAN UNION

Alberta	1,014	6,591.00	4,987.78	1,603.22	.....
British Columbia	480	3,120.00	1,866.70	1,253.30	.....
Manitoba	354	2,301.00	412.77	1,888.23	.....
Saskatchewan	950	6,175.00	3,544.40	2,630.60	.....
Totals	2,798	18,187.00	10,811.65	7,375.35	.....

SUMMARY

UNIONS					
Atlantic	8,436	\$54,834.00	\$36,287.71	\$18,546.29	.....
Central	11,218	72,884.50	36,964.04	35,920.46	44.72
Columbia	10,203	65,851.50	40,914.91	24,936.59	.....
Eastern Canadian	1,480	9,020.00	4,144.90	6,204.89	729.79
Lake	13,641	88,666.50	44,870.00	43,796.50	.....
Northern	8,282	53,833.00	50,134.88	3,698.06	5,667.94
North Pacific	10,601	68,906.50	40,705.36	28,201.14	.....
Pacific	12,859	83,583.50	67,496.64	16,086.86	.....
Southeastern	4,379	25,546.30	20,275.87	5,270.43	836.29
Southern	3,463	19,639.10	13,326.70	6,312.40	.....
Southwestern	4,427	27,925.30	27,346.94	2,561.35	1,982.99
Western Canadian	2,798	18,187.00	10,811.65	7,375.35	.....
Totals	91,782	\$589,477.20	\$393,279.60	\$205,459.33	9,261.73
Net amount short			196,197.60		196,197.60
		\$589,477.20	\$589,477.20	\$205,459.33	\$205,459.33

* Figured at thirty cents per member, or \$3.90.

The Mission of Trials

D. H. KRESS

"BLESSED is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12.

The crown of life is for those who have been tried and tested. It is in trial that we become acquainted with ourselves. We do not know ourselves until we are tested. Trial brings to the surface the elements which lie concealed in the heart. It would be unsafe to bestow the crown of life upon any one who has concealed within anything that could later mar the happiness of heaven's dwellers. It is well, and it is necessary, that we gain the victory over everything within that is wrong. But we do not know what is within until we are tried. Trials do not make of us what we were not before. They merely reveal to us what we are.

"God leads his people on, step by step. He brings them up to different points calculated to manifest what is in the heart. . . . At every advanced point the heart is tested and tried a little closer. . . . Those who come up to every point, and stand every test, and overcome, be the price what it may, . . . will receive the latter rain, and thus be fitted for translation."—"Testimonies for the Church," Vol. I, p. 187.

Paul, that great man of God, said, "We glory in tribulations." Most of us grow in tribulation. It was not after he had passed through tribulation that he gloried, but he gloried *in* tribulation. He gloried while passing through tribulation. This should be the experience of us all.

It is easy to glory *after* we have passed through a trying experience, but to glory while passing through it, is a different thing. The children of Israel shouted and sang after they had passed through the Red Sea, and Pharaoh and his host were overthrown and swallowed up by the deep. Had they continued their song all through their travels, eleven days would have brought them into the Land of Promise. But a three days' journey brought them to a little stream, and unfortunately,

then they ceased their singing and began to murmur and find fault with God's providences. Because of this murmuring spirit, for forty years they stumbled about in the wilderness. It is a sad story, one that it is well for us not to forget.

Jude thus exhorts Christians for all time:

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5.

Unbelief was responsible for their failure. Their murmuring was merely a *symptom* of unbelief. God was testing them, but they attributed all their trials to Moses. Failing to recognize God as their invisible Leader, they could not help but murmur. Seeing God in these experiences would have led them to sing while passing through them. Moses passed through the same tests they did, but "he endured, as seeing Him who is invisible." The "pure in heart"

shall see, not the things seen, but the unseen,—they "shall see God" in every providence and in every experience of life. This enables them to endure.

Paul gloried in tribulation, "knowing that tribulation worketh patience." Tribulation is God's workman in the development of patience. No one can ever become patient who does not welcome God's workman. "The trying of your faith worketh patience," says James. These workmen are not employed to injure God's workmanship. They do not work against us, but for us. "Our light affliction, which is but for a moment, worketh for us." Yes, trials work for us. But they work for us "while we look not at the things which are seen, but at the things which are not seen." They work for us while our eyes are upon the unseen, and against us if our eyes are upon the seen. The fact is, those who are governed by appearances are poor judges of what God's purposes are concerning them. They see loss where they might see gain, and misery where, with a clearer vision, they could see mercy.

Let us notice a few statements: "Tribulation *worketh*;" "The trying of your faith *worketh*;" "Our light affliction . . . *worketh*;" yea, "*All things work together* for good to them that love God, to them who are the called according to his purpose."

They are all God's workmen, whereby good is brought to us.

✱ ✱ ✱

O PLAINTIVE, restless heart, be still, be still!
Know that it is thy Father's will
Thou here shouldst stay,
And the full measure of his purpose fill,
Though others stray.

Thy life is his appointing. He doth know
The cares that press, yearnings that glow
Within thy breast:
Thy lot is low, but he meant it so;
Then be at rest!

—Exchange.

God's Judgments

E. G. FARNSWORTH

"EVERY creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The condition represented in this text is the result of the judgments of God.

In "Patriarchs and Prophets," page 42, we find these words:

"The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of his creatures must rest upon the conviction of his justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of his law might be forever placed beyond all question."

From this we see that the character and government of God are on trial before a universe of intelligences as truly as the professed children of God are on trial before him and the angels in heaven. This being so, the investigative judgment must be for those who take part in it, as well as for those whose cases come before that tribunal. It is unthinkable that the Infinite and Eternal One, whose throne is the habitation of justice and judgment, should be under the necessity of referring to books that he might know how to judge rightly. But it is for the sake of the thousand thousands that minister unto him, and the ten thousand times ten thousand that stand before him, that the investigative judgment is now going on.

As in the case of Satan, so in the cases of those who have once been considered as belonging to the family of God, and have finally failed of eternal life,—every question as to God's dealing with them must and will be answered perfectly by the record in open books. Dan. 7:10. And when all the redeemed of every age and clime are gathered to their home on high, they, too, like the heavenly beings in the investigative judgment, will have access to the open books (Rev. 20:12),—not to spend a thousand years in a criminal courtroom, so to speak, to find out the magnitude of sins committed and the extent of punishment that shall be meted out, for that belongs to God alone, but to see and know the love and wisdom and justice of God in dealing with Satan and his angels, with sin, and with the incorrigible sinner. Every question that can arise in the mind of any of that redeemed host relative to the execution of punishment upon any and all of the wicked, will be answered to the perfect satisfaction of every one, and all will see God's goodness in it, and will "be joyful in glory."

"Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; . . . to execute upon them the judgment written." Ps. 149:5-9.

In that millennial judgment, no doubt some of the faithful, while they meet many whom they have loved on earth, will miss some one whom they expected to meet. Why is he not there? From the open books they can learn just why that one is not there,—just how much God did that he might be there, and how he failed to accept the great salvation that was offered to him. As they see what God has done, they say:

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? . . . for thy judgments are made manifest." Rev. 15:3, 4.

So when God's judgments have been fully manifested and executed, then Satan and all his host will be as if they had not been. Then he will cause the desolate earth once more to rejoice and blossom as the rose. The meek will inherit their promised possession. Not one dissenting voice nor discordant note will be heard in all that vast throng.

Washington, N. H.

Where Is Our Faith?

MRS. E. M. PEEBLES

WE are told that prayer in the hand of faith is the key that unlocks the storehouse of heaven. The Master himself says:

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14.

These are bold words; but oh, what power, what mighty possibilities, lie in the two words "prayer" and "faith"! By them we grasp the arm of Omnipotence—that arm that controls the universe, that marshals the hosts of heaven and calls them all by

name, the arm of him whose word stilled the tempest, and commanded demons and they obeyed him. The possibilities of these two words are limitless. What we may receive through them is limited only by our lack of faith, or by our failure to ask according to his will. However, true faith will never ask but according to his will. "Not my will, but thine, be done," is ever the attitude of the child of God.

If we could only realize what possibilities lie within our reach, we would be far richer in the treasures of heaven's storehouse than we now are. "The Holy Spirit awaits our demand and reception," and this blessing received "brings all other blessings in its train." Why, then, do we not receive all the good

things our Father has for us? It is because we do not have that hungering and thirsting for God that will take no denial. "Ye let go of the arm of the Lord too soon." There must be an ever-present crying out after God that will not be denied. There must be a soul hunger that comes after everything else has been tried and found to be a failure, and the soul realizes that its only help is from God. Then when we have found that earthly help is of no avail, we shall be only too glad to fly to him who has said, "I will never leave thee, nor forsake thee."

When we have learned to "pray without ceasing," and in everything to "give thanks," we shall receive answers to our prayers. When everything we do is saturated with the prayer spirit, we shall learn that our praying means God's doing for us in answer to our prayers. We shall see the fulfilling of our desires. Are we weary? We shall hear him say, "Come unto me, . . . and I will give you rest." Are we homeless and homesick? "In my Father's house are many mansions: . . . I go to prepare a place for you." Are we afraid? "What time I am afraid, I will trust in thee." Ps. 56:3. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. Do we feel sometimes as if everything is slipping from beneath our feet? "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. Are we sick? There is a "balm in Gilead," and a "Physician there" who knows our frame, because he made it.

Sometimes we do so much for ourselves that we do not leave anything for God to do. We take such good care of our health, coddle ourselves so much, that God may get discouraged with us, and leave us to take care of ourselves. On the other hand, if we go trustfully about our Master's business, after having done what we ought by all means to do to keep in health and strength, we may almost forget we have a soul to save. "All is in his hands. We have committed the keeping of our souls unto him "as unto a faithful Creator," and he is even more anxious to save us than we are to save ourselves. He is answering that prayer which he himself taught us to pray, "Lead us not into temptation, but deliver us from evil." We are saving ourselves by saving others — working

out our own salvation, while he is working in us "to will and to do of his good pleasure," and health and strength come as we need them in order to do the Master's work.

The promise to ancient Israel was that the Lord would not put upon them the diseases of the Egyptians. Spiritual Israel expect soon to pass through the seven last plagues. Is it not time to begin to experience this freedom from these preceding scourges that sweep hundreds of thousands into the grave, and bring the business world almost to a standstill for a time? We have the promise, "Neither shall any plague come nigh thy dwelling." We need more faith, more obedience. We need to go trustfully forward, not fearfully looking into the future. We need to look to God for protection, forgetting self in our ministrations to those for whom we have to do, and giving the last message to a world fast going to destruction. There is enough to keep us busy, and to make us forget self; but if our Father sees best that we lie down to sleep and rest through the time of trouble, which is even now upon us, it is well. "Blessed are the dead which die in the Lord from henceforth." If, on the other hand, he wills that we labor on, he will keep us even to the end. He is bound to keep us, because he has given his word, and he regards his word as sacred even as his name. He cannot fail. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 125:1.

Victory is ours when we claim it. Faith anticipates and thanks God for the blessing asked for, even before it is received,—indeed, the blessing is received in the claiming of it, because faith is the *evidence*, the *substance*, of things not seen. It is not a mere fancy, an unrealized, wished-for blessing. "According to your faith be it unto you." "Ask, and it shall be given you." "My God shall supply all your need according to his riches in glory by Christ Jesus." Matt. 9:29; 7:7; Phil. 4:19.

Then where is the limit to what we receive of heaven's treasures? It is in ourselves, not in our Father's will nor in his ability to bestow. It is according to our faith to receive and appropriate. O that we might take him at his word!

College View, Nebr.

Great Results from Small Things

E. HILLIARD

THE great plan of redemption had its origin in an infant Saviour. He spent thirty years in the affairs of his earthly life before entering upon his public life. When the years of his preparation had expired, he went forth to his earthly ministry. The sick were healed, the dead were raised to life, and in his wilderness conflict the powers of darkness were eternally defeated.

Moses, Joseph, David, and others spent years in the details of this life, learning to be faithful and submissive to God, that they might rule his people in meekness. It is intensely interesting to note what great results accrued from a trivial incident in the experience of the patriarch David. He and his men left their wives, sons, and daughters in the village of Ziklag in the land of Gath, and pushed their conquest south of Judah. Upon returning to Ziklag,

they found it in ashes, and their wives and children taken captive. As they beheld the smoldering ruins, they "lifted up their voice and wept, until they had no more power to weep." 1 Sam. 30:4. "David was greatly distressed; for the people spake of stoning him." But the faithful patriarch knew his source of comfort, so he encouraged himself in the Lord. He called for the ephod and inquired of the Lord, "Shall I pursue after this troop?" The answer came. "Pursue: for thou shalt surely overtake them, and without fail recover *all*." Verse 8.

Cheered and encouraged by this response, David, with his 600 men, went in pursuit of the robbers. On the way 200, too weary to cross the brook Besor, were left behind. The remainder of the army, while crossing a field, espied a poor Egyptian boy who had been without food or water for three days and three

nights, and they brought him to David. After he was given food and water, he revived. Upon close inquiry it was found that the lad, because of illness, had been forsaken by his heartless master. It was soon learned that he belonged to the invaders who had burned the village of Ziklag. "And David said unto him, Canst thou bring me down to this company?" "Swear unto me by God," said the Egyptian, "that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company." Verse 15. David promised to protect him, and the lad consented to act as their guide.

Soon David, with his Egyptian guide and his men, came upon their enemies. He found them drinking and dancing over the spoil they had taken. At the king's command the four hundred charged upon the robbers, "and David recovered *all* that the Amalekites had carried away." Verse 18. Again they embraced their loved ones. Thus the word of the Lord was fulfilled. But what a slight circumstance accomplished it!

Suppose David, after weeping so sorely, had given way to despair, and because his men threatened to stone him, had resigned his position as leader. The Egyptian lad would have perished, and their wives, children, and goods would never have been recovered. The burning of the village and the captivity of their kindred was permitted by God to bring David into closer communion with heaven, and his men into greater sympathy with their leader. Everything depends upon our fidelity in the dark hour.

Many in the political and religious world resign when they come to a hard trial. Such men accomplish but little. Our kind heavenly Father leads his children through sorrow and adversity to spiritual prosperity. His richest benedictions are blessings in disguise. If we truly love God, no trouble nor sorrow, no matter how keen, can come to us that does not result in good. (See Rom. 8:28.) It is faithfulness in little things that brings great, eternal results. "He that is faithful in that which is least is faithful also in much." Luke 16:10.

Montevideo, Minn.

Am I My Brother's Keeper?

CHARLES E. SELLIAN

As we look out upon the world today in its turmoil and strife, is it not apparent that the real cause of existing conditions is the lack of brotherly love, and that the words of the apostle Paul found in 2 Timothy 3:1-5 are being fulfilled? "In the last days perilous times shall come. For men shall be . . . covetous, . . . without natural affection, . . . false accusers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." And can we not see these conditions prevailing on every hand, among all classes of people and in all walks of life, among the poor as well as the rich, and, worst of all, in the home and the church? "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.

How many of us have asked ourselves the question with which Cain answered the Lord, "Am I my brother's keeper?" Gen. 4:9. Are you standing in any one's way? Have you a brother or a friend between whom and yourself the right spirit does not prevail, and have you done all you can to remove the ill will? Have you taken advantage of every opportunity to do a kind act or give a smile and a cheerful word to those in need of help and sympathy? No doubt you have noticed how an encouraging word in time of trouble makes the day seem brighter and the burden lighter.

If you have never in your life been touched by the feeling for others that actuated the Saviour when he gave up all and sacrificed himself for you and me, you have yet to know him, and to enjoy the richest and sweetest blessing in life. And you may lay all upon the altar as a sacrifice, with the selfish motive of saving yourself, but it will never be acceptable to the Lord, any more than was Cain's offering.

Paul said that if he had all faith and knowledge, and gave all his goods to the poor and his body to be burned, and yet lacked charity, it would profit him nothing. 1 Cor. 13:2, 3.

Peter, in his second epistle, exhorts us: "Add to your faith virtue; and to virtue knowledge; and to

knowledge temperance; and to temperance patience; and to patience godliness; and to godliness *brotherly kindness*; and to brotherly kindness *charity*." 2 Peter 1:5-7. If we walk not worthy of the vocation to which we are called, our works are in vain; for how can we expect to be the means of bringing some one else into the truth if there is not seen in us a demonstration of the faith which we profess to believe?

Says Christ: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" Matt. 5:13. Paul has charged us: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:14, 15.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17. And when we as brethren come together with one accord and spirit, as did the disciples on the day of Pentecost, then will the Lord pour out his Spirit (the "latter rain") upon us, and then shall our works bring forth fruit meet for repentance.

But the Lord cannot accomplish his purpose through hearts filled with enmity and strife. Before we seek his favor we must first become reconciled to our brother and cleanse our souls of all selfishness. Greater love hath no man than this, that he lay down his life for his brother. If you love them only who love you, then you are no better than the Pharisees or the publicans, for this do they also; and the Lord will say unto you in the day of reckoning, as he did to Cain, "Where is . . . thy brother?"

* * *

"SPEAK to the earth, and it shall teach thee."

The BOOK of JUDGES: “DISINTEGRATION”

A “After the Death of Joshua”

DECLENSION 1 to 3: 6

1. Judah's Success. 1: 1-19a.

The Canaanites and Adoni-bezek.

2. Israel's Failure. 1:19b to 3: 6.

a. The Inhabitants Unsubdued. 1:19b-36.

b. The Divine Rebuke. 2:1-5.

c. The Death of Joshua. 2:6-10.

d. The History Epitomized. 2:11-18.

(1) Sin.

(2) Servitude.

(3) Salvation.

e. The Unconquered Nations Enumerated. 2:19
to 3:6.

(1) To Teach Israel War.

(2) To Prove Them Whether They Would
Hearken unto the Commandments
of the Lord.

B “When the Lord Raised Them Up Judges”

DELIVERANCE 3: 7 to 16

1. From the Mesopotamians:

by Othniel (1). 3:7-11.

2. From the Moabites:

by Ehud (2). 3:12-30.

3. From the Philistines:

by Shamgar (3). 3:31.

4. From the Canaanites:

by Deborah (4) } 4.
and Barak (5). }

The Song of Deborah. 5.

5. From the Midianites:

by Gideon (6). 6 to 8:32.

Abimelech (7). 8:33 to 9.

Tola (8). 10:1, 2.

Jair (9). 10:3-5.

6. From the Ammonites:

by Jephthah (10). 10:6 to 12:7.

Ibzan (11). 12:8-10.

Elon (12). 12:11, 12.

Abdon (13). 12:13-15.

7. From the Philistines:

by Samson (14). 13 to 16.

C “Every Man Did That Which Was Right in His Own Eyes”

DEGRADATION 17 to 21

1. Micah and His Images. 16, 17.

Religious Debasement.

a. The Idolatry. 17.

b. The Punishment. 18.

2. The Levite and His Concubine. 19 to 21.

Moral Depravity.

a. The Outrage. 19.

b. The Vengeance. 20.

c. The Preservation of Benjamin. 21.

OUTLINE BIBLE STUDIES

The Book of Judges

H. CAMDEN LACEY

THE book of Judges is so entitled because it records the history of the people of God "in the days when the *judges* ruled." This name, given to the nonregal chieftains who governed the tribes, or partial sections of the tribes, of Israel, from the death of Joshua to the time of the coronation of Saul, is from the Hebrew word *shaphetim*, which might perhaps be more appropriately rendered "directors" or "dictators." These remarkable men were, in fact, with few exceptions, able military champions raised up from time to time by the Lord to save his people from the oppression of their enemies, foreign or domestic, and they wielded an authority closely analogous to that exercised at a later date by the dictators of the Roman republic. In war they led the people to victory against their national foes; in times of peace their duties consisted chiefly of the administration of public justice, from which latter circumstance came the English rendering of their title—the judges.

The history chronicled within the compass of this book covers a period of about four hundred years. The record, however, is quite fragmentary in character, presenting only the more important facts, and the most signal deliverances during that long epoch; and this designed incompleteness of narration must be held carefully in mind when estimating the moral and spiritual condition then prevalent in the elect nation.

To illustrate: The spiritual deterioration of the people, their consequent captivities, and the several redemptions resultant upon their repentance and reformation, are quite minutely detailed; but the long periods of "rest" following in each case the success of the judge, when the people again served the Lord and enjoyed a peaceful prosperity, are generally passed by with the briefest allusion. It is, on the whole, a dark and very painful picture of national life that is painted on the canvas of the book of Judges; but if we are observant of the little touches given here and there in the progress of the narrative, we shall see abundant reason for concluding that in more than one of the Israelitish homes dotted throughout the Promised Land were exhibited, in all their sweetness and radiance, the simple piety and devotion, the tender thoughtfulness for kindred, the unaffected kindness to strangers, the noble chivalry to women, the humility, the industry, the faith, hope, and charity that glorify so brightly and so beautifully the exquisitely touching story of the idyllic book of Ruth.

With this needful reservation in mind, the key word of the book of Judges may very well be given as "*disintegration*." The contents are readily divisible into three main sections, marked by the phrase, "After the death of Joshua," introducing the first section (Judges 1 to 3:6); then by the clause, "When the Lord raised them up judges," characterizing the second part (Judges 3:7 to 16); and finally, by the sentence, "Every man did that which was right in his own eyes," accounting for the appalling stories of wickedness and cruelty that stain so deeply the closing division, which is thus, vir-

tually, an explanatory moral appendix to the rest of the book (Judges 17 to 21).

Hence the whole movement of thought running through the twenty-one chapters in these three main sections may be fitly indicated by the words "*declension*," "*deliverance*," and "*degradation*."

In the first section is given a history of the chief events immediately subsequent to the death of Joshua. We have the record of *Judah's success* in their continued war with the Canaanites. Starting from their encampment near old Jericho, "the city of palm trees," after consulting the Lord at Gilgal, through the Urim and Thummin on the high priest's breastplate, the tribe of Judah, confederate with "his brother Simeon," swept victoriously westward and southward, conquering enemies everywhere, capturing their cities, slaughtering their inhabitants, and inflicting condign punishment upon their kings. The retributive vengeance visited especially on Adonibezek, king of Bezek, barbarous as it may seem to a modern reader, was acknowledged by the tyrant himself to be deserved as a punishment for the cruelty he had formerly inflicted upon his own captives of war. This single incident, recorded at the very opening of the campaign of the Israelites, thus throws a flood of light upon the purpose of their occupancy of the land of Canaan, showing their conquest to be not so much aggressive, as *punitive* in character.

But the victory of Judah in this instance was incomplete, as was that of every other one of the twelve tribes in their respective areas of settlement. The Land of Promise was indeed everywhere larger than the land of their actual possession. *Israel's failure* as a whole to appropriate all their divinely given inheritance, was due to the fact that they did not carry out faithfully the express command of God to "smite" the Canaanites and "utterly destroy them;" to "make no covenant with them, nor show mercy unto them;" to contract no "marriages with them;" but to "destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire," the great reason given being, "For thou art a holy people unto the Lord thy God." Deut. 7:1-6.

Israel's guilty tolerance of these wicked inhabitants of the land, whom divine justice had purposed to punish for their incorrigible vileness and depravity, converted the unwillingness of God's people to annihilate their defeated foes into speedy inability; and the repeated statement that they "*did not drive out the inhabitants*," which marks the latter part of this chapter, is crowned by the mournful testimony that they *could not* do it! All of which things are an allegory.

The remnants of inbred evil, which we are all too prone to excuse in our Christian experience, but over which the great Captain of our salvation, like Joshua, has gained the initial victory only that we may complete it by appropriating to ourselves its rich benefits through a further crucifixion of the flesh with its affections and lusts,—these remnants of inherent sin, will, unless we mercilessly eradicate them, become to

us snares and traps and scourges in our sides and thorns in our eyes until we perish from off the good land which the Lord our God hath given us. Joshua 23:13. Hence no quarter whatever must be given to any sin in the life, lest it rise later and traitorously assassinate us. With God's help every moral evil that lifts its corrupt head in our personal experience must be beaten down to its merited death with a grim and relentless severity.

Such, at least, is the spiritual lesson we would learn from the *divine rebuke* given at Bochim by the Angel of the Lord to all the children of Israel for their unsubdual of the inhabitants of the land. The true cause of this national failure is shown to be their forbidden leagues with the sinful people, and their guilty complicity in the shameful orgies that marked the heathen worship and festivities. Before the *death of Joshua*, which is here again recorded, a repressive influence had been exerted by that truly noble warrior upon the idolatrous tendencies of the people of Israel. But after he passed to his final rest, another generation arose "which knew not the Lord, nor yet the works which he had done for Israel." Thereupon the spiritual degeneracy of the people proved to be rapid and fatal.

The whole checkered history of the four centuries that followed is epitomized in eight striking verses. Judges 2:11-18. It is the story of recurrent sin, servitude, and salvation; *sin* in forsaking the Lord God of their fathers, and serving Baal and Ash-taro-th; *servitude*, in that they were delivered into the hands of spoilers that spoiled them, and were sold into the hands of their enemies round about, so that they could not any longer stand before them; *salvation*, in that "the Lord raised up judges, which delivered them out of the hand of those that spoiled them."

Thus this continual cycle of apostasy, judgment, and deliverance serves as a marvelous foil to exhibit the endless and unfailing compassion of the fatherly heart of God; and our wonder at the madness of the repeated backslidings of this people is lost in a greater amazement at the unfathomable love and pitying tenderness of the infinite mercy of their covenant Lord. How touching is this simple statement, "When the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them"! Judges 2:18. Ah, yes! "the Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever." Even so today will he interpose to avert the full brunt of the penalty for our backslidings, when we cry to him out of the distress of a penitent heart; for it is written as one of the "faithful sayings" recorded in the New Testament for our encouragement: "If we believe not, yet he abideth faithful: he cannot deny himself." 2 Tim. 2:13.

The enumeration of the unconquered nations of Canaan is then explained by a double reason for their survival. First, they were left "that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;" and second, "to prove Israel," "whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses." Judges 3:1-4. In

other words, these nations were left unsubdued in order to toughen the physical, mental, and spiritual fiber of the people of God, in the midst of the enervating influences of heathendom all about them. Constant conflict with these corrupt peoples would, if faithfully maintained, produce in Israel a hatred for sin, a passion for righteousness, and a sturdiness of national character that would ultimately fit them for their predestined mission,—the carrying of the knowledge of Jehovah, the only God and Saviour, to all the lost Gentile world.

The central section of the book of Judges continues the bitter record of Israel's repeated failure to fulfil this high function, and lists her constant lapses into heathenism and her ensuing national servitudes. *Seven apostasies, seven captivities, and seven deliverances* at the hands of *fourteen judges*,—such is the outline of the checkered history chronicled in this division. The story itself is rich in varied interest, and abounds with the most romantic incidents, and thus serves to furnish a striking type both of church history, and of individual Christian experience. In this study it must suffice to touch lightly upon the salient points prominent in this deeply significant narrative.

The first captivity was to Chushan-rishathaim, a king, as yet unidentified, of Mesopotamia, the Syria of the two rivers, Tigris and Euphrates, and he oppressed Israel for eight years. The spiritual cause was their relapse into Baalism, the vile cult of the primitive inhabitants; but when they cried in their distress unto the Lord, he sent them a champion in the person of *Othniel*, the valiant nephew and son-in-law of Caleb, and a prince of the house of Judah. Under his triumphant dictatorship, Israel regained her freedom and independence, and enjoyed it for forty peaceful years.

When Othniel died, the people again apostatized, and as a penalty the Lord sold them—or at least the southeastern portion of them—into the hands of Eglon, king of the Moabites, "a very fat man," who "smote Israel" and enslaved them for eighteen years. Then they "cried unto the Lord," and immediately got deliverance through *Ehud*, a left-handed Benjamite, who, by a wily stratagem, first slew the portly tyrant, and then summoning his countrymen to the rescue, intercepted and destroyed at the fords of the Jordan the entire fleeing army of the Moabites; "there escaped not a man." "And the land had rest fourscore years."

The third judge was *Shamgar*, who delivered southwestern Israel from the bondage of the Philistines, a race of foreign conquerors originally from Crete, slaying on one occasion six hundred of them with "an ox goad." So widespread had been the depredations of these enemies of Israel, that Deborah, at a later date, sang in her ode of triumph, "In the days of Shamgar, the son of Anath, . . . the highways were unoccupied, and the travelers walked through byways." Judges 5:6. But the redemption of God's people was achieved by means of a simple pastoral implement wielded in the hand of a servant of the Lord. What may not be done with the feeblest instrument when used by the power of God!

Again Israel did evil, so the Lord gave them up to Jabin, king of the northern Canaanites, who subjugated them for twenty long years, mightily oppressing them, "for he had nine hundred chariots of iron." In their dire extremity, the people cried once more to the Lord, and he saved them through

Deborah, a prophetess, and *Barak*, a warrior of the tribe of Naphtali. Encouraged by the inspiring testimony which he had received from the spirit of prophecy, Barak nerved himself to the task of liberating the people of the Lord; summoned the tribes of Zebulun, Naphtali, and Issachar, who responded to a man; called upon Ephraim and Benjamin, who sent valuable contingents; invited Dan and Asher, who chose to remain by their seashores; and appealed to Reuben, who had "great thoughts of heart," but who preferred, nevertheless, to abide "among the sheepfolds, to hear the bleatings of the flocks," rather than to face those nine hundred chariots of iron!

It is always a good deal easier to remain inactive at home, passing "resolutions" favoring the advancement of the cause of God in the earth, than it is to man the front line trenches and "go over the top" at the word of command!

Despite all these discouragements, however, Barak was able to muster an army of ten thousand infantry wherewith to meet the far superior forces of Sisera, the captain of Jabin's troops. In the great battle which ensued in Armageddon, the vale of Megiddo, a cloud-burst breaking in the faces of the Canaanites threw them into the greatest confusion; and the brook Kishon rapidly rising and overflowing all its banks, swamped the chariots of iron, entangling their drivers and warriors in the flood, so making them an easy prey to the lighter-armed soldiers of Israel. The result was a terrible slaughter; "all the host of Sisera fell upon the edge of the sword; and there was not a man left;" and Sisera, who fled for refuge into the tent of Heber the Kenite, a descendant of Hobab the father-in-law (or brother-in-law, R. V.) of Moses, was himself put to death in his sleep by Jael, Heber's wife.

The triumph of that eventful day was celebrated in a fiery song, composed by Deborah the prophetess, who thereby proved that she was a poetic genius of the very highest rank, as the ode which she elaborated takes first place among all the great poems of the Bible, and seems indeed to have become a model for the imitation of the Hebrew poets of later generations.

A special value attaching to this remarkable ode is that it contains some clear hints, strengthening certain others given in the history, of the righteousness of this particular retribution befalling the wicked Canaanites and their military leader:

First, it is almost certain that the cruel tyranny exercised by these oppressors of Israel was of a peculiarly vile and indescribable kind, such as had already brought down divine vengeance upon the wicked cities of Sodom and Gomorrah, and which again at a later date aroused all Israel against a corrupt town of Benjamin. (See Judges 19 and 20.)

Second, it is evident that Heber the Kenite, a degenerate descendant of *Hobab*, Moses' relative by marriage, had lately become a spy in the pay of Jabin and Sisera, and that he had furthermore revealed the movements of Israel's troops to his master. Jael, his wife, who may have been powerless to dissuade her husband from his despicable treachery, was at last enabled to make some amends for his base betrayal of their former friends, when the arch-enemy of her adopted people sought asylum in their tent.

We must not seek to extenuate what is obviously wrong in this transaction, but we must remember throughout the reading of the whole of this dark

page of Israel's history, that "the Lord is a man of war" (Ex. 15:3), and that in pursuance of a policy of retributive punishment for the unspeakable vileness of the original inhabitants of Canaan, he had commanded their utter extermination at the hands of his own people. More than that, in this instance at least it seems peculiarly fitting that a great army of abandoned heathen men, guilty of the unnamable vices stigmatized in Romans 1:27, should receive a meet "recompense of their error" through the instrumentality of two women,—of *Deborah*, whose prophetic fire had aroused the faint-hearted men of Israel to a fierce determination to annihilate Sisera's troops; of *Jael*, whom an unlooked-for and providential opportunity suddenly put in the way of punishing with a richly deserved death, the general himself. Any punishment of the wicked, however well merited, is God's "strange work" (Isa. 28:21), but justice demands its execution; and in the final righteousness, and even love of all the divine judgments upon evil-doers, the intelligences of heaven, and earth, and hell itself, will all ultimately acquiesce.

The fifth oppression was at the hands of the Midianites, an Arabian people who had been almost exterminated when the children of Israel had passed through their confines into Canaan (Num. 31:7), but who had since recovered, and were now invading all the land, especially the rich and luxuriant valleys, driving the Israelites into the dens and holes and caves of the hill country of Palestine. Again the people of God "cried unto the Lord" in their distress, and again the Lord delivered them, this time through the agency of *Gideon*, a "mighty man of valor," and the greatest hero and finest character of all that troubled time, but a son of a lowly family in the tribe of Manasseh. The whole story that follows is one of thrilling interest, and should be read attentively in the text itself.

All details must be omitted, and it must suffice here, in passing, to point briefly to some important lessons conveyed by the leading incidents noted in the narrative:

First, when God calls a man to some prominent line of service to his cause, he will send conviction home to the heart of that man, even though it may be needful to give some quite unusual sign to nurture the weak faith of his servant. Judges 6:17-21; 36-40.

Second, all reformation must begin at home. The altar of Baal must be cast down, and the altar of God built in its place, in the heart, home, and church life, before there can be deliverance from the "Midianites," at the hands of his chosen instrument. The fact that Gideon "did it *by night*," "because he feared his father's household," in no sense robs this deed of its value as an act of consecration. The great thing is that he *did it* in obedience to the divine command, thus clearing the king's highway for a manifestation of the power of the Lord to save! Judges 6:25-32.

Third, true success can be achieved in the cause of God only when there is no danger of the laborers' laying any claim to the results. It was only after all the fearful and the self-indulgent had been eliminated, leaving only three hundred out of thirty-two thousand, that the Lord could bring about the promised deliverance of his people, and then he accomplished the victory through the instrumentality of three hundred trumpets and lamps, and broken

pitchers, rather than by the sword and bow. God's truth wins its triumphs today by every believer's blowing the gospel trumpet, and personally shining, even though he be broken in the process, rather than by the most logical and convincing intellectual arguments used for advancing its interests against its foes.

After the breaking of the yoke of Midian, the Israelites invited their judge to become a king over them. Gideon refused this dangerous dignity; but seems to have assumed to himself a sort of priestly function, which, being contrary to the Levitical law that limited the priesthood to the tribe of Levi, became a snare to him and to his house. His death was followed by the usurpation of the royal dignity by his son *Abimelech*, who snatched at the sovereignty which Gideon had declined, and after cruelly putting to death his seventy brothers, reigned alone at Shechem for three short years. He suffered an ignominious death at the siege of Thebez, and was succeeded by two judges, *Tola* and *Jair*, of whom nothing particular is recorded, save that they ruled well for fifty-five years.

Then followed the usual apostasy, with Israel adopting the vile idolatries of the surrounding nations, and the Lord, in punishment, selling them into the hands of the Ammonites and their allies. After eighteen years of sore oppression, the people repented, "and the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord: and *his soul was grieved for the misery of Israel!*" Judges 10:15, 16. Deliverance followed at once, at the hands of *Jephthah*, a man of a very base origin and a stormy upbringing, but who, despite all his glaring imperfections, was one of the heroes of faith. (See Heb. 11:32-39.)

Through the instrumentality of this rugged chieftain, the Ammonites were ultimately defeated with great slaughter, and the people of Israel were delivered from their bondage. *Jephthah's* rash vow and its stern execution are a dark blot on a very checkered and tumultuous career. Judges 11:39.

His short judgeship, lasting only six years, was marked by another painful incident,—the first civil war between the tribes of Israel. The haughty tribe of Ephraim, angered at not being invited to participate in the final and victorious campaign against the Ammonites, sent an insulting message to *Jephthah*. The judge responded in equally bitter terms; and there ensued a battle between the Gileadites and the Ephraimites, or the adherents of *Jephthah* and his foes, dwelling respectively on the east and the west of the Jordan, and speaking Hebrew with a slight dialectic variation,—a battle in which *Jephthah* was completely victorious.

The bitterness of the hatred aroused in this fratricidal contest is shown in the fate pitilessly meted out to the Ephraimitic refugees. Intercepted at the fords of the Jordan by their enemies, when they proved unable to pronounce the word "river" after the Gileadite fashion, "*Shibboleth*," and said in their own dialect "*Sibboleth*" instead, "forty and two thousand" (2,040) were ruthlessly slain! It was an act of barbarous cruelty, and is entirely inexcusable. The only reason for its record in the word of God is to throw a lurid light on the awful condition into which even the professed people of the Lord fell at

times in the days when there was no king in Israel, but "when every man did that which was right in his own eyes." Judges 17:6; 18:1; 19:1; 21:25.

Some minor judges followed—*Ibzan*, *Elon*, *Abdon*,—of whom nothing remarkable is recorded save that the people were permitted to pursue their peaceful vocations, thus recouping themselves from the turmoil of the preceding years.

The seventh and final conquest was by the Philistines, who brought Israel into servitude for forty years. This time the Lord did not wait for their repentance, but raised up a champion, *Samson*, in some respects the most remarkable man appearing in all this period. His prenatal history, his birth, his promising growth into boyhood under the special blessing of the Lord, his strict ceremonial purity, his sad moral laxity, his strange infatuation for a Philistine woman, which was, nevertheless, said to be "of the Lord, that He sought an occasion against the Philistines," his first exploit, his marriage feast and riddle, his terrible acts of requital, the treachery of Judah, his vengeance on the Philistines, his second moral lapse, his third fall under the fatal fascination of a woman, his captivity, his repentance and renewal of strength, his tragic death, whereby (in the eloquent words of Milton)—

"Samson hath quit himself
Like Samson, and heroically hath finished
A life heroical,"

all constitute elements in a life story, which, for vivid and romantic incident, has no parallel outside of the word of God! Nor must we overlook the brighter side of this boisterous, stormy, and spectacular career. In the golden roll call of God's heroes, *Samson* is listed as a man of "faith," being placed in the same class with *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, *David* also, and *Samuel*, and the prophets (Heb. 11:32); of whom divine inspiration says, "These *all* [and that includes *Samson*], having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40.

The drastic failure of much of this hero's life is a solemn warning against all indulgence in the lusts of the flesh. His heartfelt repentance at the last, like that of the penitent thief on the cross, is a sign that God will receive any soul, no matter how stained and degraded it has become through sin, when that soul turns back sincerely and unfeignedly to him.

The last section of the book of Judges is of the nature of an appendix, recording two shameful incidents illustrating the religious and moral *degradation* prevailing in those times, when there was no properly constituted central authority in Israel. Perhaps the best way to treat this section is to give it merely a shuddering glance and pass by.

In conclusion, it must be said that the book of Judges is not pleasant reading, at least from the viewpoint of its revelation of the utter depravity of the human heart when unrestrained by the grace of God. But for that very reason it constitutes a most important section of the divine volume.

The unique value of this book, as indeed of the entire Bible, is its absolutely faithful delineation of the hideous corruption of our unregenerate natures. Christ came to save sinners, and sinners alone. But if a man plumes himself on the possession of some fancied righteousness, and excuses the risings of

(Continued on page 24)

IN MISSION LANDS

A Visit to Borneo

I. H. EVANS

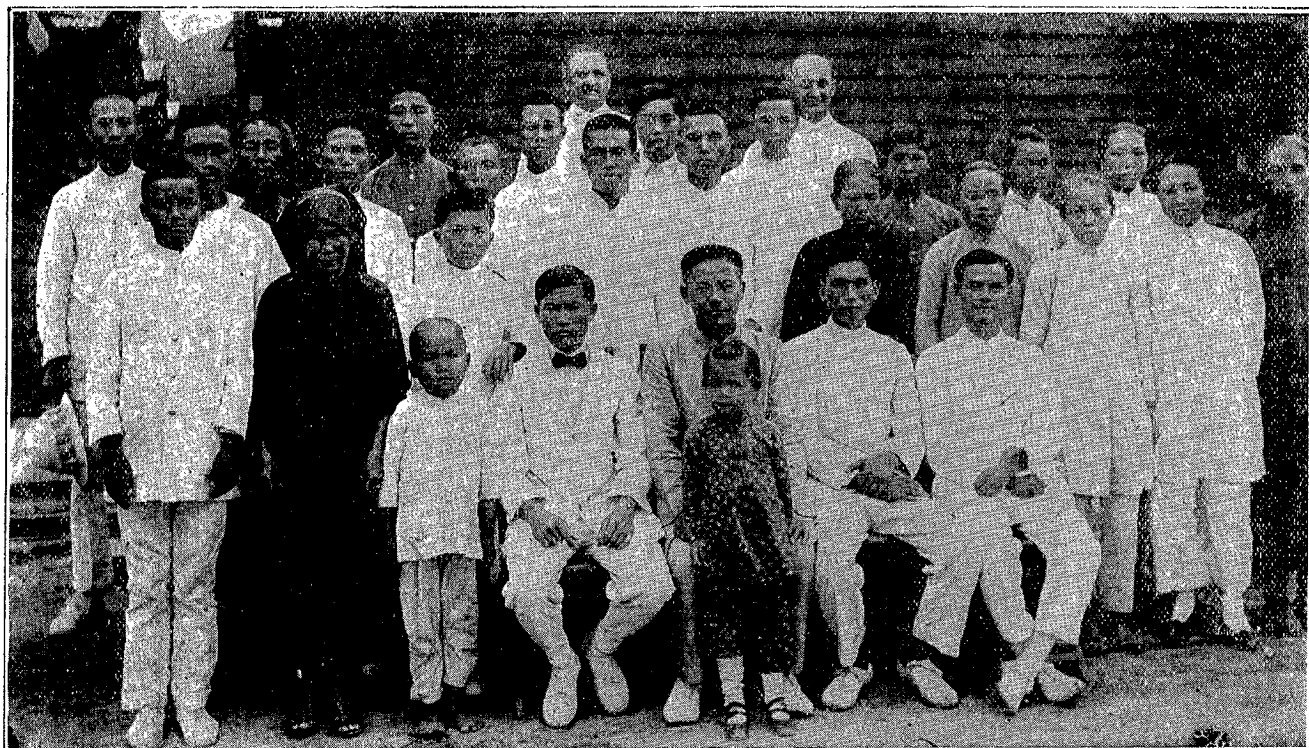
IN company with Mrs. Evans and Brother Chester Rogers, I left Manila Sunday evening, February 8, and arrived in Sandakan, British North Borneo, on the following Wednesday morning. The trip was very pleasant, and when we reached Sandakan in the midst of a heavy rain, we were glad to see Mrs. R. L. Mershon, who had come to the boat to meet us. Her husband and Elder F. A. Detamore had left two days before for Jesselton, where they were to hold an institute with the workers.

Our boat had been delayed by a strike in Japan, so we were about ten days behind our schedule in reaching Sandakan. We remained there over Sab-

They are either Mohammedans or heathen, and as they have no written language and are not educated to read, it is difficult to reach them save by personal work.

Borneo is a large island, with a limited population. The northern section is under British rule, and the southern part under the Dutch government. Our workers have not yet entered the southern portion of the island, and as none of our foreign workers have visited that section, we know comparatively little concerning its prospects and future.

We have several small schools started in various parts of the island. These are usually attended by the Chinese. Apparently, the natives are indifferent to education, and do not especially care to have their children placed under the influence of foreigners.



GROUP OF BELIEVERS AT THE JESSELTON INSTITUTE

bath, and then went to Jesselton, where we had the privilege of meeting Brethren Detamore and Mershon. Their institute was practically over the day we arrived, but I had the privilege of speaking twice to the workers.

The next morning we went to Papar on the train, and spent one day visiting some of our believers in that section, and looking at a piece of property which we had purchased for a church and school site.

Our work is somewhat scattered in Borneo, as our believers are in small groups and companies in various places. The settlements are few and far between and difficult to reach, as the means of transportation are very limited. We have about one hundred baptized believers scattered here and there in the northern part of this great island. Forty-one were baptized last year. These believers are Chinese. I think none of the natives have accepted the truth. The native people of Borneo have never come under the influence of Christianity to any great extent.

As in the Philippine Islands, so here, the natives seem greatly addicted to the use of the betel nut and tobacco. It is pitiable to see these poor people allowing themselves to use these narcotics in the way they do. And yet, I suppose the majority of them never heard that the use of these things is deleterious to health, and they are so accustomed to them that many of them think their appearance is improved by the effects of the betel nut on the lips, tongue, and teeth.

Brother Mershon has been in Borneo about four years, and the Lord has greatly blessed his work. He has some good assistants in young Chinese brethren who are helping him preach the message to the people. Our converts in this field have been largely gained by personal work rather than by public efforts. Our brethren go from house to house and give Bible readings. They pray with the people, and teach them line upon line and precept upon precept. In this way some have accepted the truth.



STREET SCENE IN BORNEO

Borneo is a far more healthful place in which to live than one would naturally think. The brethren have a very beautiful mission property at Sandakan. It is on a hill overlooking the bay. The house is commodious and very comfortable, and is said to be one of the best in Sandakan. Usually, the nights are cool; and while we were there, the days were not oppressively hot. Brother Mershon has been able to keep his health most of the time in this island; but of course a continuous stay in the tropics reduces one's vitality, and he and his wife are thinking of taking a furlough in another year.

The Lord will certainly have some honest souls in the island of Borneo when he comes. The Chinese who are accepting the truth, generally live on small holdings of land, which they own. Thus they have an independent living. They are an intelligent class of people, and seem greatly to rejoice in the truth which has come to them. We hope the future will find many more of these people accepting the third angel's message.

Brother and Sister Mershon and Brother Detamore are with us en route to Singapore, where the Malaysian Union Committee meeting begins March 2.

*On board the S. S. "Suddhadib,"
en route to Singapore, Feb. 23, 1920.*

* * *

First Impressions at Peking

FREDERICK LEE

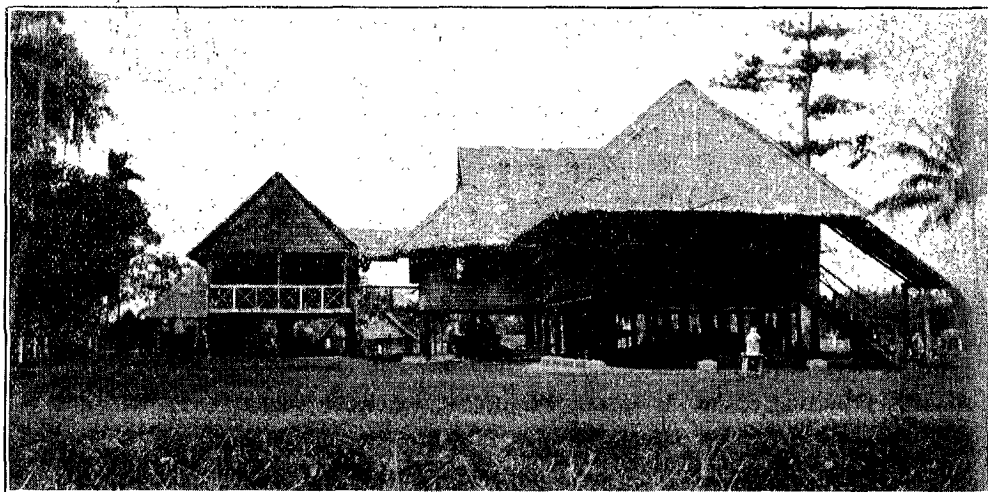
OUR train pulled into the terminus of the Peking-Hankow Railroad one bright morning in October, and after the six of us—mother, my wife, our three children, and myself—had traveled one day and slept one night in the small second-class section of a dirty train, we were glad to step into the clear, brisk air of a Peking morning.

Peking was good to us that day. Generally it clasps one in a greeting of dust that is none too gracious. On the occasion of the arrival of the former superintendent, his new suit was ruined in transit between the railroad station and our mission compound. His freight had been standing in

finer weather in any place in the world, and our goods landed the next day in as good shape as one could expect in this dust-laden land.

As we alighted from the train, we received a welcome which one is always glad of when landing in strange places. We found a party of Chinese friends there to greet us. There is a good custom in China which always cheers one along the way. If one is going on a journey, there is generally a large party ready to *sung*; that is, "to escort" one as far as is practical. If one is going by train, they will accompany him to the station—sometimes a large party of friends. Or if one is traveling by cart, the party will *sung* out through the village or city. Neither does one lack a reception committee on arrival. The station platforms are always crowded, although the passengers arriving may be few. There is always a party at the station to greet some one or to give some one a farewell. If it is the occasion of sending off an official, regiments of soldiers will stand at salute, long strings of crackers will be fired off, a brass band will strike up some lively tune—that is, if the party is leaving a place that is up to date enough to have a band. There are brass bands for every occasion in Peking. On the recent visit of Admiral Gleaves to Peking, a great booth and an arch of welcome were erected in front of the railroad station. This was wonderfully decorated with thousands of flowers made of silks of various colors. All was a mass of pretty electric lights on the evening of his arrival. A regiment of Chinese soldiers presented arms, and brass bands struck up an American air as the admiral stepped from the train into the midst of a large party of Chinese

the open air beside the railroad track during a terrific dust storm. His piano was cracked as the coolies let it fall on end while unloading it from the freight car. Having heard all these rumors of Peking's unmerciful treatment of new arrivals, it was only natural that we approached our destination with some misgivings. However, it was all unnecessary; for we could not wish for



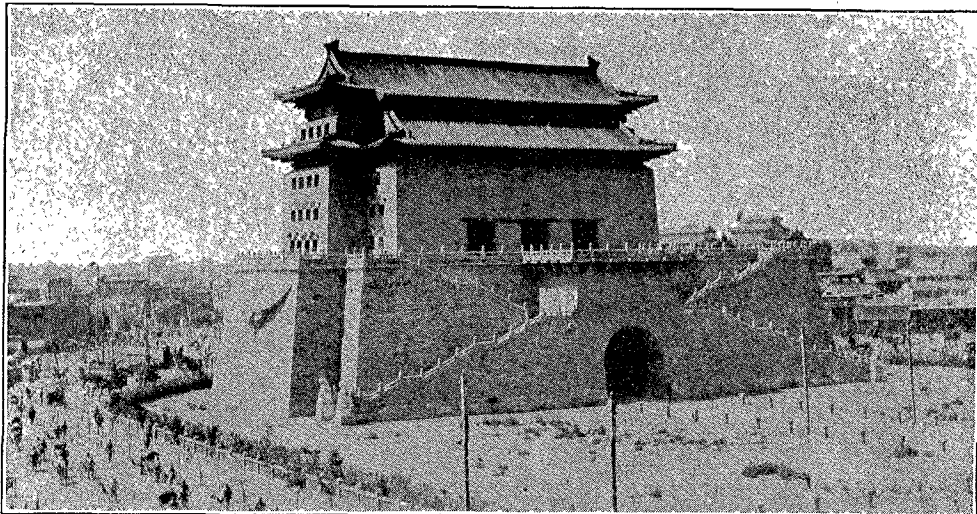
MISSION PROPERTY AT SANDAKAN, BORNEO

officials. It was a typical Chinese reception, and it was very pretty.

Although our reception was not of this kind, yet it followed the same gracious custom on a small scale. The smile of the party greeted me as soon as I protruded my head from the car window while the train was pulling into the station. Many arms were soon reaching into the open window to help take the baggage, which is passed through this handy exit. As we alighted from the train, the party surrounded us and gave us the bow of welcome. I need take no thought concerning my baggage, for some are detailed to take charge of this, while others escort us to the jinrikishas, which rush us off to our future home. At any rate it cheers one's heart; for it makes him know that in this strange city, with its many walls, he has some friends.

We found our future dwelling to be in a large Chinese compound, in which are one-story Chinese buildings, remodeled for foreigners who want glass windows and board floors. Otherwise these buildings are the same as those the Chinese live in all over the city. The redeeming feature is the large garden with its tennis court. This place was the home of an official in the Bureau of Foreign Affairs. We are fortunate to have so good a place in Peking, although we look forward to the time when we can again occupy a foreign home, in which there is greater comfort, and shelter from the awful dust storms of this northern city. Many foreigners who are transients in Peking are living in these remodeled houses. It reminds us of ten years ago, when we had to go to Central China and reshape a Chinese house in which to make our first home in the Orient.

The houses are all one story, built in long rows, with small open spaces, or courts, which let in the air and sunlight. Here within these walls we often think of the pretty little homes in America, back from the beautiful tree-lined avenues, in front of which are



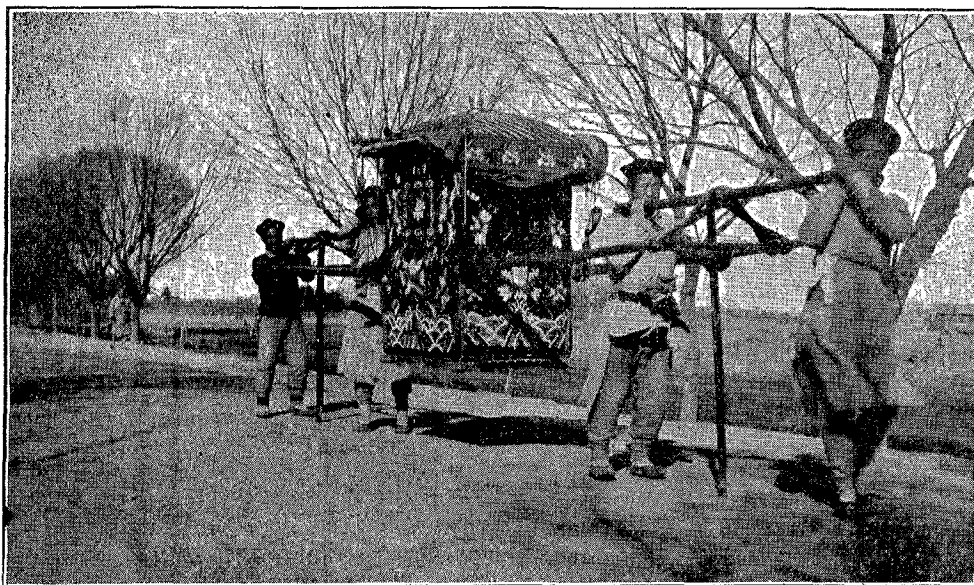
FRONT GATE, PEKING, CHINA

green sloping lawns — no walls to shut one in and God's nature out. We wonder if the occupants of these homes appreciate the feeling of freedom that the open spaces give. Here in China one must ever be inclosed with walls of mud and brick.

Peking is a city of walls within walls. Outside is the immense wall of the Tartar City, inside this are the huge red walls of the Imperial City, and within this is the dull brick wall of the Forbidden City. To the south of the large Tartar City is the densely populated Chinese City, also surrounded by a high wall. Within this are the wide spaces of the Altar of Heaven, surrounding which are three distinct walls, one within another. Here are not only walls of brick and mortar, which can be easily broken down, but also the less easily torn down wall of superstition and idolatry.

Peking, the capital of China, is the very essence of all things Chinese. Here one finds a sample of every dialect, amusement, art, habit, vice, graft, custom, as well as of every religion, found in the eighteen provinces. To it comes the Mongolian, the Tibetan, the Manchurian, the Northerner, and the Southerner. All intermingle on the broad avenues of the great city. On an afternoon of a sunny day, the streets are a maze of jinrikishas, carriages, carts, automobiles, and pedestrians. The late Manchu officials rush by in their up-to-date automobiles; the military dash by with heavily armed *aides* standing on the running boards of the "gas carts;" carriages

round the corners at a quick pace, with footmen leading the horses; jinrikishas flash in and out among the crowd, their rich occupants garbed in the finest of silks. Peking is a place where the people dress well. Dress is everything. One must have good clothes if he has nothing else. If one wants to see elegant silks and magnificent furs, worn as if such things were easily procured, let him visit the large stores in the Chinese city on an afternoon when the wealthy are shopping.



SEDAN CHAIR, PEKING, CHINA

Among the crowd that fills the street one never fails to notice the easy-going Mongolian lamas in their wine-colored or yellow robes, a rosary dangling from their right hand, their lips mumbling over the mystic sayings that are supposed to bring them heavenly virtue. Yet the mutterings seem to have the opposite effect, for the lamas are the vilest of the priestly race. In Peking there is a large lama temple where several hundred of these lamas dwell.

(Concluded next week)

* * *

Initiated into China

PETRA TUNHEIM

OF all the countries of the Far East in which I have been, there is perhaps none so peculiar in some ways as China. I found this to be true a while ago on a short trip from Shanghai to Foochow. To travel on the small coast steamers, second class, gives one experiences long to be remembered. I will relate some of these.

I had a good supply of food from the sanitarium, so the Chinese foods were not very tempting. But the cabin boy was faithful in doing his duty, bringing the different foods provided, whether they were eaten or not. After each meal he poured water into the bowl, and wrung out a small towel for me to wash my hands. Then he had another towel that he used for washing his own face, using the same water, and finally he washed my chopsticks and table with the same cloth. This took away my appetite for Chinese food.

To the mouth of the river, about fifteen miles from Foochow, is as far as the large steamer takes one. At this place I heard a familiar voice calling to me. It was Dr. Chen. I was indeed glad to meet this dear sister again. She had been waiting for me all night; and now we had to wait for half a day, until the tide could carry us up the river. We reached her home in the evening, where she and her sister live, in the Chinese section. I remained with them two weeks, visiting, holding Bible readings, and giving treatments to Dr. Chen, who had been suffering from malaria. It was a very interesting visit indeed.

These sisters had been baptized only two days before. They heard the message in Pontianak, Borneo, from a student who had been sent there from Singapore to teach them. It was a canvasser who had first found them. The truth they had heard took full hold of them, and they learned to love it with all their hearts.

After they had kept the Sabbath for a year, Dr. Chen decided to give up her successful practice—one which she had had for four years. She heard of me in Batavia, Java, and came to stay with me, to learn more about the precious truth, and to prepare to teach it to others. After she had been with me two months, I became ill and had to leave, and she went home with her sister to Foochow. Now she has gone back to Pontianak to finish her work; then she is coming back here to work with me. She will certainly make a faithful worker.

I very much enjoyed visiting Brother Keh and his family. About thirteen or fourteen years ago Timothy Tay, who had been brought up in Elder R. W. Munson's home, went from Malaysia to Amoy, and there gave the message to Brother Keh's family.

Brother Keh was like Philip of old, who went at once and told Nathanael that he had found Jesus. So Brother Keh went and told Brother Ang that he had found the truth, and Brother Ang also accepted it. We should all do the same as soon as the precious message comes to us. These two brethren have brought the truth to at least 1,000 of their own countrymen, who are now with them rejoicing in it.

Does it pay to walk a few miles in the hot sun to tell one person about salvation, as did Jesus to the woman of Samaria? Does it pay to go even several thousand miles across the ocean, to give the good news to one ignorant soul who is without God and without hope in this world? It certainly does, when Jesus would have given up all his heavenly glory had there been only one soul to be rescued. O to get more of that love! It is so marvelous, far beyond human comprehension.

While in Foochow I made several interesting visits to Brother and Sister Morris's pleasant mission home. Their home is close to the beautiful chapel. My sincere prayer is that these earnest workers may win many more souls for their Master.

Among other interesting places we visited in Foochow, was a Hindu temple about ten miles up in the mountains. I had never before seen such immense, hideous images. There were about three hundred priests, faithfully performing all the ceremonies of worship before these dumb gods. It stirred my heart into making a new resolve to serve our living God more faithfully than ever before.

How happy we should be to have a little part in this great closing work—to give the glad message to some of these millions who are sitting in such gross darkness! Only a few more sea trips to be made; only a few more times to be carried over the mountain sides and through the vales; only a few more sermons to be preached, a few more Bible readings to be given; only a last visit to be made, a last sick man to be helped and gathered in, then that last journey to that glorious home in store, waiting for us! How we should hasten that happy day!

* * *

Religious Freedom in Uruguay

SECTION I, Article 3 of the new constitution for Uruguay declares that all forms of religious worship are free, that the state sustains no religion, and exempts from taxation all houses of religious worship. It concedes to the Roman Catholic Church all temples and chapels built totally or partially by public funds, except such chapels as form part of public asylums and hospitals.

But this religious freedom does not mean religious equality. Catholic mass is still said in the chapels specified, and the Bank of the Republic, a government institution, closes in honor of "Virgin's Day." Atheist newspapers continue to denounce proselytism. The number of those who seek true liberty is slowly increasing, and only when the masses obey this higher call will the republic be free indeed.—*Missionary Review of the World*.

* * *

WHEN a man begins to amass wealth, it is a question as to whether God is going to gain a fortune or lose a man.—*J. Campbell White*.



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."

WHAT MAKES A HOME?

What makes a home? Not mansions grand,
Bedecked with gems of art;
For limned scenes and marbles fair
Ne'er soothed an aching heart.
No fleets from Ind with treasures filled
Nor ships of corsair bold
E'er brought the gem beyond compare,
The pearl of price untold.

What makes a home? A humble cot—
One close to nature's breast—
Can be a home, if love be there,
And Christ an honored guest;
The world shut out, and love shut in,
Yet full and running o'er
It spreads around a blessing rare,
A joy forevermore.

—H. Wilson Clendenning,
in *Northwestern Christian Advocate*.

* * *

What Manners Are Made Of

MANNERS should be the outward and visible sign of an inward and spiritual grace called courtesy. There are, to be sure, those who put their manners on (and off) as some people wear their finery—on the outside. Most of us, however, particularly children and dogs, recognize this sort of sham for what it is worth, and value it accordingly.

Courtesy is a simple thing when compared to the intricate labyrinth of mere manners, and, like the magic twine in the fairy tale, is a sure guide through its mazes to the safety of consistent good breeding.

We must not expect to find all desirable characteristics equally prominent in any one child. For example, one who is by nature obedient or persevering may require more or less laborious training in courtesy. The fact that another child is naturally fearless, or sympathetic, or courteous, is no more to his credit than is the possession of regular features or curly hair, these qualities being merely the logical result of the ready-made character with which, through countless generations, his forbears have endowed him. Nevertheless, these ready-made traits, which are priceless assets in the training of the child, are, not infrequently, stunted or even killed outright, through ignorant or mistaken methods of government, when they might have been influenced to a beautiful development.

It seems a pity that the good and bad mental and moral tendencies of our children are not as evident to us as are such physical characteristics as perfect ears or crossed eyes. Perhaps, if they were, parents would be as little likely to warp or mismanage or check the development of desirable qualities of mind as they are to bind forward the little ears or daily to twist the little nose to increase its upward tilt.

In her efforts to inculcate or encourage good mental and moral qualities in a boy or girl, the mother is provided, fortunately, with one invaluable source of power—the child's inborn spirit of imitativeness.

When a child does not respond to a consistent example of courtesy in his home, upheld, at the same time, by a firm and equally consistent demand for polite behavior on his own part, his parents will do well to turn their eyes inward and earnestly search for a flaw in their own conduct to which their failure may be due. The chances are they will find one!

I once saw such a flaw suddenly recognized and banished, after years had been spent in almost unremitting effort to enforce an otherwise excellent theory. The change thus wrought in the child was as complete, as strange, and yet as natural as that which takes place in the chrysalis when it is transformed into a glorious butterfly.

This mother's training was neither hindered nor helped by the interjection of any important influence other than her own. She was a widow in more than comfortable circumstances; the boy was a strong-willed little fellow, full of health and life, and possessed of an exceptionally logical mind. Her theory had worked to perfection during the early years of his life, but, at about the age of nine, he began gradually to rebel against the observance of the many little forms which, with daily increasing difficulty, she continued to require of him. His response to her wishes was no longer prompt and cheerful, as at first, and within the course of a few months he grew sullen and morose and resented, as immoral and absurd, her every appeal to his chivalry and manliness when called upon to perform any act of courtesy which seemed to him unnecessary at the time. She persevered, however, until, at the age of twelve, the boy had developed into an undutiful, unmannerly, and unloving son.

Despairing at last of her ability to make a gentleman of him, she determined regretfully to send him away to a certain school from which, because of the strictness of its discipline, a friend of his had been removed a short time before. While the lad's reception of her plan surprised and hurt her cruelly, it brought, nevertheless, a faint glimmer of hope to her aching heart.

"Good, mother!" he had cried. "I'm glad I'm going there! Tom says they don't pay any attention to a fellow in that place so long as he obeys the rules, and you can bet I'll do *that*—just to be let alone!"

She had erred a little at this, but she said nothing at the time. Later she thought it all out unflinchingly, until, at last, she saw in retrospect, and all too clearly, the ugly flaw that had been growing bigger and bigger through nine long years—and the name of it was *nagging*!

She realized now that she had been too conscientious, that she had governed too much by rule, that never, by the slightest chance, had she permitted the most exciting or unusual combination of circumstances to serve as any excuse for the least omission of the courtesies of life.

During the long weeks that followed his departure for school, she pondered deeply over her past methods, which she now admitted frankly to herself to have

been erroneous, and she looked forward with increasing joy to the coming of the Christmas vacation, when she hoped so to work upon his affections in her new character that he would not want to go back.

She built more on this hope than she realized, until it was dashed to pieces by a letter received shortly before the holidays asking permission to remain with three of the "fellows" who were obliged to spend the vacation at school. The last sentence told the whole story, "I hope you won't mind so very much, mother, but I'd rather not go home." It was a blow, but a salutary one.

He came home at Easter full of discontent because of the severe restrictions which had been put upon him at school. Now was her time, and she profited by it. The special access of affection wrought by his long absence helped enormously, and, after winning the fight with her own habit — nagging — she found little difficulty in overcoming his deep-rooted dread of her companionship. The battle was won, but none too soon, and no one realized this more clearly than she did herself.

There are, undoubtedly, fine characters which no amount of mismanagement seems to discourage, and, on the other hand, unlovely ones with which training and painstaking care seem to avail nothing; but these are exceptions to the general rule. The mind of the child is like a fertile garden in which lovely qualities will readily take root, and where, under proper and judicious cultivation, they will flourish and bloom like fragrant flowers.

While most parents will clearly recognize this to be the ultimate end of all training and discipline, some of them, unfortunately, do not take the right road to its accomplishment; they preach and teach and punish, but they do not *do*! It is an insult to the perceptions and intelligence of any ordinarily bright child to doubt that in the absence of proper guidance, he will forge for himself a practical working theory of honor or truth or courtesy, and that he will do this all the more surely when his keen observation shows him the gulf that stretches between the preaching and the practice of his elders.

For example, a mother cannot, in fairness, upbraid her daughter because she notes that when her own friends greet the child their civility is met with a stony expressionlessness that amounts to actual rudeness, if she herself has been guilty, throughout all their little lives, of meeting and greeting her daughter's friends with the exact counterpart of the manner and expression she so deplors. It is a poor rule that will not work both ways, and while any child may err in this respect occasionally, through the inattentiveness of childhood or a temporary absorption in some other matter, the tremendous force of example must never be lost sight of. When, therefore, such a manner of greeting becomes the rule rather than the exception, the matter calls for serious consideration. We have then to decide whether the trouble is due merely to the extreme shyness so frequently seen in high-strung children or to an unconcealed indifference to the feelings of others, and whether our own example or that of some favorite companion is a contributing cause.

A father should hesitate to reprimand his son for neglecting to raise his hat to his sister if it is true that as they walk down town together he frequently fails to raise his own when they meet the servant of the house. The boy draws a perfectly logical inference. He has noticed his father's ready deference

to Mrs. Goldpurse and Miss Highborn, and he argues that, while this little custom is a mark of respect, it need not be accorded to all alike, and he soon becomes an ill-behaved little imp, possessed only of a set of "company manners," which he wears so seldom that they trip him up at every turn. He has no conception of the deeper significance embodied in the idea that in this act he is showing his respect to an actual or potential mother of the race of whom his own mother is the prototype.

In short, when the motive of "an ax to grind" is the foundation of a child's training in manners, his parents need not expect easy deportment on special occasions nor polite consideration of important persons; he will be bound to do the wrong thing at the wrong time and to make wrong calculations in his choice of persons for the display of his reserve stock of manners.

His personal preferences and his hazy ideas concerning the component parts of that state of being known as "social position," will be bound to land him in disgrace. Because his acts spring from a wish to make an impression rather than from a simple desire to make himself as agreeable as he can, his most noble efforts in the desired direction are likely to fall far short of their mark.

Politeness has been truly said to be the lubricating oil of the social machinery of our lives, and there is no doubt that a lawless child must be made to respect the observances which make him a social possibility in a world which he must share with the rest of us. It is this motive of consideration for others, however, which should be the keynote of such teaching, and not the personal expediency of the doctrine that courtesy, like honesty, is the best policy — although, when all is said and done, *it is*.

The obvious needs of a given situation, and the faculty of putting yourself in the other fellow's place, are almost infallible guides to polite behavior, and will furnish answers to most of the knotty problems which so perversely crop up when your book of etiquette is — somewhere else. The truth of this is clearly shown by the fact that a little thoughtfulness combined with a little common sense would prevent almost any of the instances of offense against the rules of common courtesy to be seen daily in the streets of the town or village.

Take, for example, the unpardonable custom of walking four abreast on a narrow or crowded sidewalk, utterly unmindful of the rights of others and with as little respect for the ancient and honorable members of the community as for the impeded progress of those before and behind, who must either turn out into the gutter or meekly go to the wall. In the meantime the youthful phalanx passes on oblivious or unconcerned.

The ancient rule which placed the man at the right hand of the woman, that his sword arm might be free to protect her, has been changed to meet present-day conditions. Now his place is next the curb, because nearly all the dangers that beset the pedestrian on a modern highway come from that direction. This rule holds good irrespective of the fact that he may be acting as escort to two ladies; indeed, the girl who places the young man in the position of walking between two girls by deliberately choosing to walk at his outer side, runs considerable risk of courting ridicule for herself as well for him.

In a like manner, the custom of taking a man's arm has gone into disuse except after dark or under un-

usual circumstances, simply because the need for it no longer exists. With well-paved streets and sidewalks and the freedom from timidity and physical weakness which good sense and athletics have given the modern woman, it is no longer necessary for her to hang upon the arm of a male protector. Her own feet will suffice for the perils of a walk down town. The man who seizes a girl's arm as if it were a handle and propels her through a crowd, makes himself ridiculous to a degree quite out of proportion to the protection he affords as a shield; nevertheless there are occasions when a man can assist a woman more effectively by placing his hand under her elbow than in any other way.

Indeed, the most important function of any rule is that of providing a background to its exceptions, and to these, no less than to the rule itself, common sense will usually give the clue.

The man who hesitates to place the woman he escorts nearest the curb when by so doing he can better protect her from some discomfort or danger, puts himself in the category with the immortal Casablanca, who carried off the palm as an example of unintelligent slavishness to rule.—*Rachel Parker, in American Motherhood (adapted)*.

(Concluded next week)

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"The Stranger Within Thy Gates"

MRS. ALBERT SUTTON

RECENTLY there appeared in the REVIEW an article entitled, "Unfeigned Love of the Brethren," which forcibly reminded me of an incident which occurred where my daughter and I were visiting.

We arrived at my son's home the first of the week, and on Friday morning, as he was leaving for his work, he said: "Mother, if you will be ready when I come home this evening, I will go with you to find the nearest Seventh-day Adventist church, and you can attend meeting there tomorrow." I was delighted with the prospect, and we easily found the church, and had a short visit with the pastor, who cordially invited us to be present at Sabbath services.

Next day we enjoyed the interesting Sabbath school very much. To hear our own familiar songs, to listen to the explanation of the lesson scriptures, and to know that the audience was composed of Sabbath keepers, was really thrilling. An inspiring sermon was followed by the beautiful Ordinance of Humility and the Lord's Supper.

At the close of the service, a few of the members came and spoke kindly to us, but as each passed by without extending an invitation to dinner, I began to feel anxious. I was not worried at the prospect of going without something to eat, but for other reasons. First, I had been hoping that some one would invite us to a Seventh-day Adventist home. I was longing for companionship and association with our own people, which pleasure is denied isolated believers. And secondly we wished to attend young people's meeting, which was held at 2:30, and did not know where to spend the intervening time, since we could not conveniently return to my son's and get back in season. Finally we decided to take a walk, and found near by an inviting little park where we waited until the afternoon service.

We thoroughly enjoyed the meeting. Our "fast" did us no harm, as our minds were clear, and we were

the more able to retain the words of truth spoken. But it was not altogether a pleasant experience for a "stranger in a strange land." I know those friends did not mean to be inhospitable. They probably thought we had been provided for, but did not take the trouble to make inquiry.

I have wondered if it would not be a good plan for every large city church to have a special committee whose duty shall be to look after the strangers within their gates. The stranger feels doubly lonely, especially if he has been looking forward to this opportunity for companionship, and then is left to his own devices after the regular service.

* * *

An Effective Method

"WHY do boys and girls leave school? Why don't they remain until they are graduated?" One active clubwoman answered that oft-repeated query with a theory which she had seen put into actual practice.

"Because of the parents. I am not speaking now of the parents who need the help of their children financially or their physical help in the work at home, but of the hundreds of boys and girls who stop school because their chums do, or because of parental—well, we might as well call it laziness and shortsightedness. If parents and guardians would try the method that was used on me, I believe both boys and girls would do exactly as I did."

She laughed reminiscently. A crowd of the clubwomen were discussing the afternoon's program. The department of home economics had dealt with "Children Who Drop Out Before Entering High School." They all begged her to relate her experience, and she complied with evident enjoyment:

"As you all know, my aunt was my guardian, and a very strict one, too. When I was a sophomore in high school, my chum left school, and I determined to do likewise. I thought that by 'suggestion' I might be able to 'work' my aunt, so I would say at least twice a day, 'Well, Helen is going to stop school. She never intends to teach, so she doesn't see any reason for going on when she doesn't want to.'

"I told several of my intimate boy and girl friends that I should be able to strike by Wednesday. I had persistently worked toward that end for three weeks.

"Wednesday morning we happened to have breakfast a little earlier than usual, and there was more of a margin than usual for table talk.

"'Auntie,' I began hesitatingly, 'Helen has stopped school. You know she doesn't intend to teach, and I don't either, so why do I have to go on for two years more? I'd lots rather go to the art institute. Ever so many of the girls are going to do that. It would be such a lark, and I might do some illustrating or something.'

"'You mean you really want to stop school—that you don't think it essential to finish your education?' she asked seriously.

"I nerved myself and boldly declared my platform: 'Yes, I want to stop, and I *don't* think it essential that I should peg along here when I never intend to teach. I loathe and detest the whole thing, teachers and all!'

"'Well,' said my aunt with surprising alacrity, 'there is absolutely no reason for going on if you, yourself, don't care to do so. Bring your books

home, and we will plan what is more to your taste.'

"You can imagine my surprise. My wildest hopes had never pictured this. Everything was so easy! I was furious with myself for not having tried it before.

"With a light kiss as I passed my aunt's chair, I simply flew to school and joyfully announced to my schoolmates that the thing was done—that I was to be a free lance from that time on. O, how they envied me! Up to this time they had only had pity for the orphan who was guarded by a strict aunt. I thought that last day in school would never end. When at last I entered the house, I thankfully threw my schoolbooks on the library table, and eagerly began to talk about the musicale Helen was arranging.

"This was in February. You know how dark it is at 5 A. M.? At that hour next morning I was awakened by a gentle voice saying, 'Get up.'

"I drowsily replied, 'But I don't have to. I'm not going to school.'

"'Yes, I know, but it's time for you to get up.'

"The quiet insistence rather worried me, though my aunt only said, 'You really must get up. I shall expect you downstairs in twenty minutes.'

"Well, in twenty minutes I was there. It was still dark, and the dining-room lights were turned on.

"I know my eyes were as big as saucers, and because I had a premonition of something, I ate my breakfast in silence. As we finished, I said,—trying to do it nonchalantly,—'Well, why all this hurry? I don't have to be at school, and I thought I could sleep as late as I wanted to.'

"'O, no!' replied my aunt. 'You see no one has a right to drone his life away. Have you finished breakfast? Come on and we will begin.' I wonderingly followed her to the—guess where?—the *laundry room!*

"Can you imagine my rage and utter detestation of my relative?

"She kept me rubbing towels, handkerchiefs, and small things for three consecutive hours, while I fussed and fumed. My knuckles were raw, my back ached, and, all told, I was simply used up. Frequently during these three hours my aunt explained her theories with great calmness. 'You see, if you won't take an education and really fit yourself for something worth while, of course you will have to do the only thing for which you *are* fit. You aren't qualified to go out into the world and cope with it. It is fortunate you are young and strong. Drudgery is hard, but it is really the only thing for which you are fit. I'm sorry you have taken this step; I hoped you could do other things and leave drudgery for the girls who haven't had your opportunities. But I believe in everybody's being allowed to determine his course.'

"This happened on Thursday. Friday she dismissed the maid. How I worked!

"On Monday morning I meekly strapped my books and begged her to let me go back to school. She was very obdurate, but after much pleading she reluctantly consented.

"That little experience was the turning point in my life. The realization that every one must have a place in the scheme of life, came to me and spurred me on to become a real worker, not a drone or a parasite.

"In the end I finished with honors, and went to the university. But do you suppose it was easy to

go back to school that Monday morning? Youth is supersensitive, and the boys and girls had heard of my laundress and maid experiences. One girl who had called for me to go to a concert, had seen things at a glance and had gleefully related my humiliation. Despite the prickling of false pride, I was overjoyed to get back to school, realizing as I never had before that my lines had been cast in pleasant places.

"My aunt has been very much interested in my varied activities, and always says when I go back on a visit, 'Aren't you glad I made your knuckles sore and your back ache?'

"And I thankfully answer with a bear hug, 'I hated you venomously for half a week, but I have loved you trebly ever since.'—*Rose Althea Bemiss.*

The Book of Judges

(Continued from page 16)

evil within; or if he finds a pride in feeling that he has attained some standard of holiness, because he has never sinned presumptuously against any one of the commandments of God, or violated outrageously any of the conventionalities of good society; and if he, therefore, thinks that he is naturally one whit better than the most abandoned sinner described in the book of Judges, or in less need of the saving grace of Christ, he is deceiving himself and may fail of his soul's salvation.

The fact is, our hearts are all fashioned alike. "There is no difference: for all have sinned, and come short of the glory of God." Rom. 3:22, 23. And the self-estimate we must each one form of his own moral and spiritual status in the sight of God is that which was voiced by the saintly John Wesley when he cried out on one occasion, seeing a criminal being led away to execution, "There goes John Wesley, but for the grace of Christ;" or that revealed by the noble apostle Paul, who after years of the richest Christian experience, said in deepest sincerity, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

To help one thus to judge himself, and so to sense more and more his own supreme need of a personal Saviour from sin, and the superlative necessity of a constant cleansing in his blood from all defilement of the heart and life,—this is the permanent spiritual value of the deeply shaded book of Judges.

* * *

WAITING

MRS. CHARLES C. DUPEE

THOUGH I dwell in the country of Hope Deferred,
In a wonderful city I wait,
Where faith, hope, and love do ever abide,
While experience formeth the gate.

Though its portals are washed by the crystal drops
That flow from the fountain of tears,
No power can keep my own from me;
It will come, it will come with the years.

It will come from the hand of Infinite Love,
The source of all good, and free;
The peace, the joy, the knowledge I crave
Of things that have been and must be.

The gifts to be mine and the friends I need
Will come to me sooner or late;
For all that is mine will seek for its own.
Serenely I hope and I wait.



PANAYAN MISSION

FEBRUARY 22 was a happy day for the believers in Iloilo, Philippine Islands. On this day they assembled and dedicated their little chapel to the Lord's service. As can be seen by the accompanying picture, this chapel is made entirely of native materials; namely, bamboo, nipa, and rattan. Because of the nature of these materials and the plan of construction, this chapel is clean and cool—a very pleasant room in which to hold meetings in this hot country. The way the work is growing, we believe it will not be long until this little chapel will have to give place to a larger one of better material.

The cost of this building was about \$95, which was paid almost entirely by the local members. At three different times, as the work progressed, pledges were taken to buy the materials as they were needed. On account of their extreme poverty, some of the members, both men and women, could not give much financial assistance, so they gave their labor on the building, and it now stands as a memorial of their love for the truth and their willingness to sacrifice for it. Before this new building was completed, the little old chapel, which we had outgrown, was blown down during a storm, and some of its material was used in the new building.

The second picture is a view of the interior of the chapel, showing the furniture and decorations. The palm branches, lace, and flags, of course, were arranged for this special occasion. The flags indicate that our message is going to every nation, kindred, tongue, and people. The furniture was made by the members. This gives an idea of the interest in, and love for, the truth that these dear believers have. Their faith is simple, and their love is strong.

The third picture shows a group of the members and friends who assembled at the time of dedication. The membership of this Sabbath school is thirty-eight adults and twelve children. Nearly all of these are genuine home mission-



New Chapel at Iloilo, P. I.

aries, and earn their money for Sabbath school and offerings by selling our literature. Most of these members were won to the truth by the personal work of other members.

The work in these southern islands of the Philippines is making progress. Believers are springing up in many towns, and our workers have more than they can do to follow up the interests. Good results are now appearing from the faithful seed sowing done during the last seven years by Brother E. M. Adams and his wife and their faithful native helpers. May the work continue to go forward with increasing momentum in spite of all that is done and said to hinder its progress, is the prayer of the writer.

ROBERT E. STEWART.



TEN YEARS IN THE COLUMBIA UNION

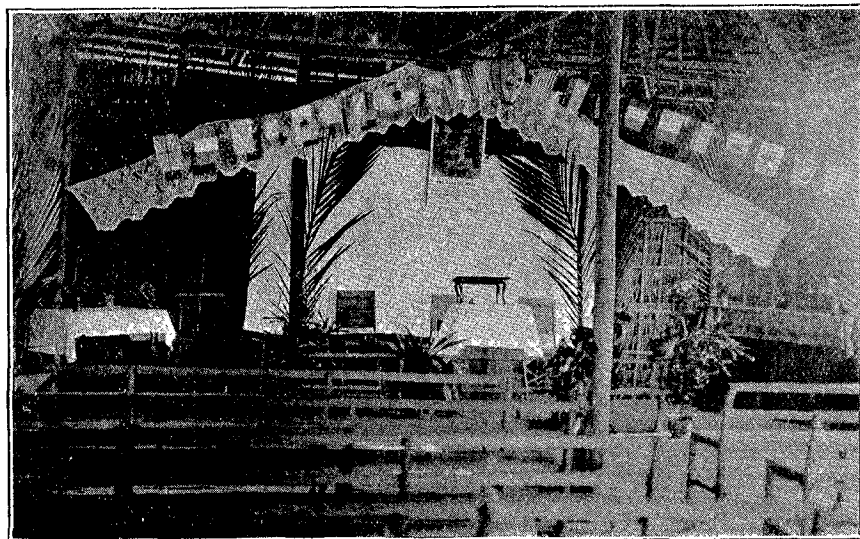
TEN years is a fairly good portion of a man's life. As I take leave of the good old Columbia Union Conference, where for ten years it has been my privilege to labor as president of the union,

it is with heartfelt gratitude to God that I look back upon my work with this people during that period. During that time the union added to its membership practically the equivalent of two small union conferences. Ten years ago the membership of the Columbia Union Conference was 6,023; June 31, 1919, its membership was 10,688, an actual increase of 4,665.

Especially noteworthy has been the advance in tithe. The report of the treasurer of the union for June, 1919, shows that in the amount of tithe per capita the Columbia Union is in the lead. In 1909 the tithe per capita was \$13.29; for 1919, it was \$43.38. Ten years ago the aggregate tithe paid by the eight conferences in the union was, in round numbers, \$70,000. The close of 1918 showed the tithe advanced to \$336,000, while for 1919 the tithe was \$416,711.70. Thus it will not be long before the Columbia Union Conference alone is paying a tithe of a half-million dollars.

We feel especially grateful for the records of the year 1918. Every department of the union made a record showing. The amount given per capita in this union was surpassed by that of only one union in North America, which was the Western Canadian Union. The book sales in the Columbia Union amounted to \$244,000, which was a record achievement. During 1918 another record was made in the amount of money secured through the Harvest Ingathering campaign—\$41,500. Also, the close of the yearly period was marked by the dedication of the new Columbia Hall, at the Washington Missionary College, Takoma Park, costing approximately \$80,000, free from debt.

During the last four years the Lord has especially helped in the endeavor to bring the truth before the people in this territory. Many successful city efforts were held while we were endeavoring to carry on the union work. It was my privilege to hold a large city effort in Pittsburgh, Pa.; then a first and second effort in Philadelphia; and, in the winter of 1919, to help in a



Interior View of the New Chapel at Iloilo, P. I.



Group of Those Present at the Dedication of the Chapel at Iloilo, P. I.

tabernacle effort in Charleston, W. Va. At the time my connection with this effort came to an end, thirty-seven had been baptized and three others accepted on previous baptism, while 111 had signed the covenant. The church in Charleston bought a new lot for \$3,500. The lot and building which for eight years had served their needs, were sold for \$5,000; while the new lot and building will cost about \$14,000, and will be dedicated free from debt.

During this time many trained workers have left the union for fields distant and near. Already this year three local presidents of the Columbia Union have been called to become union presidents, while two of the departmental secretaries of the union force have been called to become General Conference departmental secretaries.

Feeling that a change of field would be desirable, after consultation with the brethren, June 1, 1919, I tendered my resignation as president of the Columbia Union and terminated my labors in the union Jan. 1, 1920. I then became president of the Kansas Conference, in harmony with the action of the last General Conference Council, held at Boulder, Colo. B. G. WILKINSON.

* * *

HARVEST INGATHERING IN PORTO RICO

THE readers of the REVIEW may be interested to learn how the Lord blessed the efforts of his people in Santurce, Porto Rico, during the Harvest Ingathering. Our campaign did not start until late in the season; i. e., the middle of February, the first months of the year being the most propitious for this work in Porto Rico, as by that time the money for the sugar and tobacco harvest has been fully realized, and much money is in the hands of the people.

This was the first Harvest Ingathering campaign conducted in this island. As it was new, most of our people approached the work very reluctantly, doubting and fearing; but after training a leader, who quickly showed that it could be done in Porto Rico as well as anywhere else in the world, the ranks began to fill in fast, until more than two thirds of our members were eagerly engaged in the work.

For four consecutive Sundays we united in a short consecration service at 8:30 A. M., and then dispersed in bands to our respective territories, reuniting in the evening to tell our ex-



A Sister 95 Years Old Who Collected \$6.50 on the Harvest Ingathering in Porto Rico.

periences. It warmed our hearts to hear the testimonies of the people, and to see some who were very poor themselves, lay a rich gathering before the Master of the harvest. Their hearts were in the work, and therefore the Lord blessed them. Our goal was \$500 in six weeks

(for a church of 117 members), but we were able to close the campaign at the end of the fourth week with a total of \$584.

Some of those who went out are more than threescore and ten years of age. A sister who is 95 years old gathered in \$6.50. I am inclosing her picture, and also a group of some of the participants. You will notice that they were provided with a collection box made especially for the purpose.

We thank the Lord for the encouragement he has given us. The experience has aroused the missionary spirit of the church, and, by God's help, we shall keep it alive until Jesus comes.

H. E. BAASCH.

Religious Liberty Department

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

WHAT OF THE NIGHT?

"THE burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" Isa. 21:11.

For quite a number of years now Seventh-day Adventists have been preaching a message based on the thirteenth and fourteenth chapters of Revelation. These scriptures teach that before the end of time a nation would arise which would be founded upon the two principles of civil and religious freedom,—a land where all men, of whatever religion or nationality, would find a place of refuge, and be secure under the guaranty that all men are created equal, and that no law ever should be enacted prohibiting the free exercise of religion.

No one need be in doubt as to what nation is represented by the two-horned beast. It is no other than the United States Government. The founders of this nation thought so to build that the rights of conscience would be safeguarded forever. At the very first meeting of Congress under the new Constitution, the well-known amendment was adopted, declaring, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus it was thought to build a wall of separation between church and state.

The scripture found in Revelation 13, however, indicates a change from the lamblike profession to the attitude of a



Group of Those Taking Part in the Harvest Ingathering Campaign at Santurce, Porto Rico

dragon. The voice of a dragon is that of a persecutor: "When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." His voice is also that of a deceiver: "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 13, 9.

Well has one said: "By false representations and angry appeals, they will stir up the passions of the people. Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack."—*"Testimonies for the Church," Vol. V, pp. 450, 451.*

Again we read: "But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamb-like horns speaks with the voice of a dragon, and exerciseth all the power of the first beast before him." The spirit of persecution manifested by paganism and the Papacy is again to be revealed. Prophecy declares that this power will say 'to them that dwell on the earth, that they should make an image to the beast.' The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message."—*"Spirit of Prophecy," Vol. IV, pp. 277, 278.*

Once more hear what is said to us: "A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people will be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin."—*Mrs. E. G. White, in Review and Herald, Dec. 18, 1888.*

Listen again to what the Lord, in his mercy, has sent to us: "As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven."—*"Testimonies for the Church," Vol. V, p. 451.*

Time and again, in recent years, strong efforts have been made to induce our national government to forsake the great principles of liberty on which it was founded, and to enact a religious law. Many times it has looked as if the advocates of religious legislation would succeed in their efforts, but evidently the time was not yet ripe for this to be done. Now, however, it seems that this part of the prophecy is on the point of fulfillment. Strong or-

ganizations are lending their influence to accomplish this end.

Here and there new Sunday laws are sought for, and old ones are being revived. "Watchman, what of the night?" "The watchman said, The morning cometh, and also the night." Sunday closing bills are before the national legislature, fostered and urged by religious and labor organizations. Will we be ready for the issue just before us? May the Lord help us to know the time of "our visitation."

W. F. MARTIN.

Medical Missionary Department

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

[One article for the special Medical Missionary Day, Sabbath, June 5, appeared last week. This one is for the same program.—Ed.]

TRAINING THE CHURCH FOR SERVICE

IN connection with our Health and Temperance Day, we may well consider the place that we should hold as workers. Though we may be able to respond liberally to the call that comes to us for contributions to the Sick Poor Fund, and thus help materially to relieve the suffering of such as can be helped in our sanitariums, there is still a need that cannot be met with money.

The place of the personal worker is everywhere. All about us are opportunities for service of a practical nature. Very few of us can find excuse for inactivity as far as the need and opportunity for missionary work are concerned. We cannot well plead lack of preparation much longer, if we do our part.

Recommendations have been adopted by our General Conference and by our union conferences, looking to a general

education and training of our people to give the simpler treatments used in caring for the sick. In some places plans have already been set in operation, and workers are already going out prepared to do practical nursing, to give simple treatments, and in general to render the relief that is so much needed and almost impossible to secure.

About a year ago the Greater New York Conference began a movement that is proving one of the best we have ever seen, and one that is most practical in meeting the needs of our people. It is a plan that is workable almost anywhere. Other conferences are becoming interested, and we hope soon to see similar plans undertaken in many places.

What is known as the Home Service Division is an organized and definite step toward the training of many of our sisters in home hygiene, home nursing, and in simple hydrotherapy. The president of the Greater New York Conference, J. E. Jayne, has given much attention to the plan, and has worked closely with those in his conference who were striving to put the plan into practice. Miss Susie Pulis, a graduate nurse, has had direct charge of giving instruction and carrying out details. The third floor of the conference mission home has been equipped as a classroom and demonstration-room. The sisters in the various churches of Greater New York have been the pupils, and altogether a strong school has been conducted.

The course of instruction consists of twenty class periods of two hours each, equally divided between recitation and demonstration. Ample time has been given for study, and pains have been taken to see that each student masters the lessons. One class of forty-eight members was graduated six months ago, and recently another class of between seventy-five and eighty members finished its work.

In the influenza epidemic of last winter a great need for nurses arose in New York City, as elsewhere. It was called to the attention of one of the city health authorities that a number of our sisters were available for practical nursing. The officers at once got in touch



Class Receiving Instruction in Home Service Nursing



Culinary Demonstration Before a Home Service Class

with Elder Jayne, and placed a request for these nurses. A questionnaire was sent to them, and between forty and fifty responded, both from those who had finished the course and those who were still studying.

Under the city board of health, and under the direction of various physicians, these practical nurses did such service that they received the highest commendations. One hospital used a number in regular service. One sister was asked to take a responsible position in one institution.

While our sisters went among all classes and were willing to render service regardless of remuneration, their work was of such a character that it commanded good pay among those able to pay. Some earned from fifty cents to a dollar an hour, or from four to six dollars a day; and in some places the salary was as high as fifty dollars a week. We mention this, not to hold out the possibility of remuneration as an incentive, but to show the demand for this service.

While these workers do not pose as regular graduate nurses and are not regarded as such, their training renders them capable of doing many important duties. Not a single report of a blunder was heard of any of them. Probably ten or eleven of these twelve nurses are housewives, with regular home duties. They represent the various nationalities of our Greater New York membership.

Here is a sample list of examination questions put to these students. How many of them can you answer?

1. a. What is immunity? b. Against what diseases may it be acquired artificially?
2. a. What is the proper temperature for a living-room? b. What are the effects of higher temperatures? c. Of lower temperatures?
3. What two factors are chiefly responsible for the death of babies under a year old?
4. a. What is a symptom? b. Why are early symptoms especially important?
5. How should a sick-room be cleaned?
6. What kind of bedstead, mattress, and bed covers are suitable for a sick person's use?

7. In giving a tub bath, what precautions should be taken to avoid chilling or tiring the patient?
8. Where are pressure sores most likely to occur, and what are their symptoms?
9. What needs of the body do food substances supply?
10. a. What is meant by a habit-forming drug? b. Name all you can.
11. Summarize the ways in which infectious diseases are spread.
12. Describe symptoms and treatment of shock.
13. a. Describe some common symptoms of eyestrain in children. b. Of enlarged tonsils and adenoids.
14. Name the four ordinary classes of diet for the sick, and mention all the articles you can belonging to each class.
15. What would you consider the essentials of a good daily record?

Here are a few quotations from reports sent in by some of these home workers; note the practical nature of their experiences:

"I took care of a neighbor for three weeks who had pleurisy. I gave the treatments required, prepared her meals, kept the house in order, and took such care of the patient and room that the doctor was pleased and is greatly in favor of our class work."

"The patient was delirious and had a high fever. I gave her fomentations, followed by cold to the spine. She grew stronger, and became conscious by evening, and was much better by the time we were able to get a doctor."

"Sister — had the grip, a serious sore throat, and a congested left lung — so the doctor said. I took her temperature, applied fomentations, gave an alcohol rub, and took general care of her. After one week of nursing, she is out of bed and walking around some, but still weak."

"In one case I gave a hot foot bath to relieve headache. In one place I found two women sick, one of them up and waiting on the other. I had this one go to bed, and gave treatments to both of them, which afforded early relief."

"I took care of my husband, following the doctor's orders. I gave him a sponge bath in bed. I gave a neighbor a mustard foot bath and fomentations for earache one night when he could not get a doctor and was in great agony. The pain left in less than half an hour."

"I have nursed my sister for two weeks. She had influenza. She is quite well now, but the doctor advises her to remain in bed a few days. I also nursed my mother through a serious illness."

"My husband came home very sick. I gave him a hot mustard bath, a dose of castor oil, and put him to bed. When his temperature rose, I gave an alcohol sponge, — and applied an ice bag to his head. I put him on a liquid diet, and kept him in the house eight days. The results were very good."

"I treated my neighbor's sprained wrist, giving hot and cold applications, easing the pain and reducing the swelling. The wrist is doing well."

Such reports indicate that these women have obtained something of real value. Why should not similar work be carried on in many places? We have the lesson outlines for this course. One great need now is suitable teachers. May we have responses from graduate nurses who are willing and competent to lead out in holding such classes? We show pictures of some of the members of the Greater New York Home Service Division classes.

L. A. HANSEN.

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SOME MEDICAL DEPARTMENT WANTS

To save postage and time in writing to our conferences, we take this means of securing information.

Treatment-Room Addresses.—We desire the addresses of all treatment-rooms operated either by conferences or by private individuals.

Physicians' Addresses.—We desire the names and addresses of all physicians in private practice.

Nurses' Addresses.—We also desire the names and addresses of all nurses, either in private practice or retired. Where the nurse herself writes us, we want to know whether she may be depended upon to help in a general health educational plan.

We ask that conference officers and others who can give us the above information will kindly do so at an early date. Address the General Conference Medical Department, Takoma Park, Washington, D. C.

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If a man gives himself up to money making, or to the pushing of business plans, and drives at it year in and year out, he is "a very enterprising fellow." If he is carried away with political partisanship, he is "a wide-awake citizen." If he lives for pleasure and pursues it recklessly day and night, he may be called "a little fast." But if he is in dead earnest in his purpose to honor Christ and to save souls, then he is "a religious enthusiast" or a "fanatic."
—H. Clay Trumbull.

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"WHEN thou makest a feast, call the poor, the maimed, the halt, the blind: and thou shalt be blessed."

Missionary Volunteer Department

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

HOW TO GET OUR YOUNG PEOPLE TO READ THE BIBLE

"Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32.

In the midst of the perplexing doctrines and troubles which Paul predicted would arise both without and within the church of God (see verses 29, 30), the foundation upon which all should build and be built, is the word of God. We have come to the days of the fulfilment of Paul's prediction. "We are living in an unfortunate age for the young."—*"Counsels to Teachers," p. 325.*

These words of Paul's, commending us "to the word of His grace," apply in a special way to our youth. There is no other word which can establish their hearts or build them up in the faith. How sadly this force for Christian growth is neglected! One has only to call upon any congregation for those who have read the Bible through to realize that the Scriptures are not studied as they should be.

How to encourage our youth to search the Bible for themselves is a vital work. First of all, one must himself be an earnest and persistent Bible reader if he would achieve like results among the young. They are quick to discern any superficial effort. It is much more effective and of greater influence to lead out before them than to drive them from behind. In fact, it is next to impossible to get others to seek the words of truth unless one has the confidence of an abiding trust in, and knowledge of the saving power of, the word for himself personally.

We claim to believe the Bible. How do we know we do? Because some one tells us we do? or is our belief the result of a personal acquaintance with God through his book? How embarrassing it is, when striving to enlighten some one's understanding, not to be able to locate the proper proofs! The man of God must be able to give an answer to every man that asks him a reason of the hope that is in him with meekness and fear. (See 1 Peter 3: 15.)

I remember keenly a time when, on a camp-ground, I was asked by a candidate for State senatorship, to give our authority for the observance of Sabbath from sundown to sundown. I thought I knew where to locate the proofs, but I did not. I know the blood flushed my face when I was obliged to put the stranger off till I could look up a concordance.

A great advantage comes from reading the Bible by course from Genesis to Revelation. In this manner a comprehensive view of the story of salvation is gained. The Bible is more than a dictionary, to be investigated only in texts on demand; it is the groundwork of our faith.

Young people eagerly respond to an appeal to read the Bible through if that appeal is made tactfully, for the reasons above mentioned. After they begin to read, it is important that a strong devotional secretary keep in touch with their reading, to encourage them if they grow weary over such portions as are largely genealogical. Often in the midst of these lists of names will be found a text with an unusual lesson.

The devotional secretary will do well to call a roll of the Bible readers occasionally, to learn how much they have read, and how their courage is holding out. At Bethel Academy seventy-one enrolled for the Bible Year in November. By the first of March two had finished, and others will later. All have had the encouragement of the devotional secretary and of the conference secretary as well.

It is worth little to read the Bible if we read simply to be able to say that we have read it through. The *saving* knowledge is what we want. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119: 9. Let the rays of truth take effect as we read God's word. Those who in youth read the Bible in this manner, will have a firm faith in the truth.

H. T. ELLIOTT.

TWO EXPERIENCES WITH THE MORNING WATCH

ABOUT seven years ago one of our young men from a college in the United States, went to Cuba to spend his vacation there selling our literature. He had worked there the summer before with success, but because of lack of practice had to some extent forgotten the language. On beginning his work, he found he had forgotten many Spanish words and expressions. Riding all night to the city in which he was to begin his work, he arrived in the morning and went for a walk to look the place over. He noticed the large palace of the governor, and his heart sank a little as he realized his helplessness. Returning to his room, tired and sleepy, he thought of the work before him, and feeling his need of divine strength, went on his knees to plead for power.

Rising, he felt that he needed some assurance from the Lord that would strengthen him for the day's work in the government palace and among the best business men of the city. Reaching for his Bible, he looked up the Morning Watch text for the day. Finding it to be Isaiah 41: 10, he read: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." This was so good that it seemed as if the Lord himself had spoken directly to him. He took courage, and went out trusting in the great promise of our Father in heaven, and that very day was able to secure about \$39 worth of orders.

Eight years ago I did not care for the Morning Watch. Whenever I was asked about it, I replied that I got along quite well reading wherever I chose, and received plenty of good advice from Proverbs and Psalms and Galatians and the epistles of Peter. On reading of the experience related above,

I decided then and there that I would ever in the future study the Morning Watch texts, and make good use of any help they offered.

Time, time, and again have I related this experience to interest some on in the Morning Watch, which is becoming so popular among those who wish to progress in the Christian way and prepare for the time when even the word of God will be taken from us. And my convictions of the great help afforded by the Morning Watch have been much strengthened since hearing the following experience, given by one of the colporteurs here in Spain:

Contrary to my plans for him, this colporteur had taken it upon himself to go into territory assigned to others, had there fallen into sin, and had given up Bible study and prayer. Immediately his sales began to fall off, until finally he had to ask for financial help.

When he reached the place where he was practically penniless, God's Holy Spirit moved upon his heart, and he began to think of the cause of his condition. It came home to him very forcefully that it was the result of his unfaithfulness to God. The next day he wrote me of what he had done. He told me that he had thought it would never reach my ears; he spoke of his sorrow for the past, and of his determination to do differently in the future.

As soon as he mailed the letter, Satan tried to convince him that he had done wrong in confessing his sin and asking forgiveness. He thought and thought, and then determined that in the Bible he could find consolation. As in the experience of the other brother, he reached for his Bible, looked up the Morning Watch text for the day, and behold, it was exactly what he needed! Read it in 1 John 1: 9. No doubt you can repeat the text from memory, it is such a great promise to us sinners: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Strange, you say? To me it is only another proof of the genuineness of the word of the living God, and an encouragement to study it more with the help of the Morning Watch.

Are you using the Morning Watch, my friend? If not, why not?

A WORKER IN SPAIN.

Home Missionary Department

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

SPECIAL PRAYER

Sunset Vespers, Sabbath, May 22: Tent Efforts at Home and Abroad

At the beginning of the tent-meeting and camp-meeting season, it is fitting that God's children consider the possibilities and the responsibilities which center around these annual efforts, and seek to enter into the blessedness of this work by prayerful interest and individual co-operation.

We are told in "Testimonies for the Church," Volume IX, page 104, that "all heaven is interested in the carry-

ing forward of the work that Christ came to the world to do," and we may be sure that wherever the white canopy silently spreads out over the verdant green and the call is extended to come and hear the good news of salvation, heavenly angels guard the spot with intense interest.

Pray that the tent efforts of this season may be more powerful and effective for God's cause than ever before. And not only pray, but do your part; for never was there a tent season when the hearty co-operation of all church members was more needed or more expected by the ministry. "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Id.*, p. 47.

Appointments and Notices

CAMP-MEETINGS FOR 1920

Atlantic Union Conference

Massachusetts, South Lancaster	June 24 to July 4
Southern New England	Aug. 12-22
Northern New England	Aug. 19-29
Maine	Aug. 26 to Sept. 5
Western New York	Sept. 2-12
Eastern New York	Oct. 7-17

Central Union Conference

Wyoming	June 24 to July 4
Inter-Mountain	July 2-12
Colorado	Aug. 12-22
Missouri	Aug. 19-29
Kansas	Aug. 26 to Sept. 4
Nebraska	Sept. 2-14

Columbia Union Conference

Virginia, Richmond	May 27 to June 6
West Virginia, Parkersburg	June 10-20
West Pennsylvania	June 17-27
New Jersey, Trenton	June 24 to July 4
Ohio, Mount Vernon	Aug. 12-22
East Pennsylvania	Aug. 26 to Sept. 5
Chesapeake	Sept. 2-12
District of Columbia	Sept. 3-12

Eastern Canadian Union Conference

Ontario, Galt	June 3-13
Maritime	June 10-20
Quebec	June 17-27

Lake Union Conference

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

Northern Union Conference

South Dakota	May 27 to June 6
Minnesota	June 3-13
North Dakota	June 10-20
Iowa	Aug. 19-29

North Pacific Union Conference

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

Pacific Union Conference

Arizona, Phoenix	May 20-30
Central California, Visalia	May 27 to June 6
Northern California, Lodi	June 10-20
Nevada	June 21-27
California, Oakland	Aug. 5-15
Southeastern California, San Diego	Aug. 12-22
Southern California, Los Angeles	Sept. 1-12

Southern Union Conference

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

Southeastern Union Conference

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

Southwestern Union Conference

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

Western Canadian Union Conference

British Columbia	June 10-20
Manitoba	June 24 to July 4
Saskatchewan	July 1-11
Alberta	July 15-25

Meetings for the Colored People

Kentucky	June 18-27
Tennessee River	June 25 to July 4
Mississippi	Sept. 17-26
Alabama	Sept. 17-26
Louisiana	Sept. 24 to Oct. 3

* * *

VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS

A meeting of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held in connection with the second biennial session of the Virginia Conference, May 27 to June 5, 1920, at Richmond, Va.

Accredited delegates to the conference are delegated to the agency meeting. The object of this meeting is to elect officers and to transact any regular business that may come before it. The first meeting will convene at 10 a. m., Monday, May 31, 1920.

J. A. Leland, Pres.
W. H. Jones, Sec.

* * *

VIRGINIA CONFERENCE

The second biennial (37th annual) session of the Virginia Conference will be held on the camp-ground at Richmond, Va., May 27 to June 5, 1920.

Each organized church is entitled to one delegate at large and one for each ten members.

The object of this meeting is to elect officers for the coming biennial term and to transact such other business as may properly come before it.

J. A. Leland, Pres.
W. H. Jones, Sec.

* * *

INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

Notice is hereby given that the Indiana Medical Missionary and Benevolent Association will be held on the school farm, at Cicero, June 10, 1920, at 10 a. m. The authorized delegates to the Indiana Conference of Seventh-day Adventists are the delegates to this association. The purpose of this session is to elect officers and to transact such other business as may come before the association.

C. S. Wiest, Pres.
R. L. Carson, Sec.

* * *

INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Indiana Association of Seventh-day Adventists will convene June 8, 1920, at 10 a. m., in connection with the camp-meeting, on the school farm, at Cicero. The duly elected delegates to the Indiana Conference of Seventh-day Adventists are delegates to the Indiana Association. The purpose of this session is to elect the officers for the ensuing year, and to transact such other business as may properly come before the association.

C. S. Wiest, Pres.
T. A. Goodwin, Sec.

INDIANA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting, June 3-13, on the school farm, at Cicero. The first meeting will convene at 10 a. m. June 4, 1920. Officers will be elected for the biennial term, and such other business will be transacted as may properly come before the conference. The delegates to this conference are those who are duly elected by the various churches in Indiana, one for the organization and one for every fifteen members.

C. S. Wiest, Pres.
O. G. Albert, Sec.

* * *

DISTRICT OF COLUMBIA CONFERENCE ASSOCIATION

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

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

* * *

DISTRICT OF COLUMBIA CONFERENCE

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

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

* * *

MARITIME CONFERENCE OF SEVENTH-DAY ADVENTISTS

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

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

* * *

UPPER COLUMBIA CONFERENCE OF SEVENTH-DAY ADVENTISTS

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

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

* * *

PUBLICATIONS WANTED

Mrs. W. E. Glenn, 309 1st St., Miami, Fla.

Mrs. R. I. Jeffords, Box 724, Miami, Fla.

W. Davis Burt, Nicholson, Pa. Signs of the Times and tracts.

Mrs. H. A. Craw, R. F. D. No. 3, Box 21, Battle Creek, Mich.

ANNOUNCEMENT EXTRAORDINARY



BEGINNING July 1, 1920, the subscription price of the REVIEW will be increased to \$3 a year. The rates for other periods of time will be: Six months, \$1.75; two years, \$5.50; three years, \$8.

¶ The publishers had hoped that it would not be necessary to increase the subscription price, *but by the close of 1919 costs had risen 100 per cent above 1914 costs*, yet when this next increase becomes effective, our *increase above 1914 rate will be but 50 per cent*. Can you think of any other *necessity* which has increased *only 50 per cent* in cost the last six years?

¶ At different times in the past it has been necessary to make increases in the subscription rates of our different periodicals and books, but always, before the increase was made, we gave due notice of the proposed advance, thus allowing our people to subscribe or renew before the rates went up.

¶ SO NOW we give all the privilege of subscribing or renewing at present rates up to July 1. No matter when a subscription expires, a subscriber can now renew for one, two, or three years at the present rates.

By subscribing or renewing for ONE YEAR AT \$2.50 between now and July 1,	YOU SAVE	50 cents
By subscribing or renewing for TWO YEARS AT \$4.75 between now and July 1,		75 cents
By subscribing or renewing for THREE YEARS AT \$7 between now and July 1,		\$1.00

¶ You may never have another opportunity to secure your church paper at so moderate a price; we would advise all who possibly can to subscribe or renew NOW.

¶ Hand all subscriptions or renewals to your church missionary secretary, or send to your conference tract society office.

REVIEW & HERALD PUBLISHING ASSOCIATION

N. B.—Since the above decision was made, the cost of paper has been advanced 25 per cent, but this latest advance will not affect the agreement to let you subscribe or renew at present rates, up to July 1. It is another reason why you would be wise to send your subscription to the "Review" without delay.

Use this Blank if desired

Inclosed find \$_____ for which send the
REVIEW _____ years.

To _____

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your REVIEW is now addressed.

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One year	2.50	Three years	7.00



WASHINGTON, D. C., MAY 20, 1920

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

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

LAST week Mrs. H. E. Meyer, of Brazil, with her two children, returning to Rio de Janeiro after a furlough in this country, sailed from New York.

* *

WE learn of the arrival in the United States of Elder and Mrs. A. L. Ham, of South China, who, with their children, are returning to this country on furlough, to gather fresh strength for another period of service. Elder Ham has been superintendent of the Cantonese Mission. He will doubtless attend some of the North Pacific camp-meetings.

* *

WE greet two workers who have just returned from the Philippines, after years of faithful service—Brother and Sister J. S. Barrows, of Manila. Brother Barrows has been the Philippine Union Conference secretary and treasurer, but now returns for service in this country, under medical orders that Sister Barrows should not continue longer in the tropics. We trust their service here will release some one else to go out to the needy fields.

* *

WE are glad to learn by a letter from Elder J. L. Shaw, of the General Conference, that the recent session of the South American Division Conference in Buenos Aires was a very profitable meeting. It will be remembered that Elder Charles Thompson and Prof. W. E. Howell, of the General Conference office, are also attending the South American meetings this season. Following the Division Conference, came the Brazilian Union session, then conferences on the west coast. These brethren expect to return the first of August.

* *

IN a letter containing an article for the REVIEW from Elder I. H. Evans, Mrs. Evans says:

"We left Singapore on the 14th on the French mail steamship 'Andre Lebon,' and the 16th arrived at Saigon, French Indo-China. This is a beautiful city in many ways, and I think its magnificent distances exceed those of Wash-

ington. You know we are told that a Frenchman gave advice as to the laying out of the city of Washington, and it is easy to see the resemblance. Perhaps it would not have seemed quite so spacious if we had been better supplied with funds, but as there was a strike on, we conserved our money for food and did not spend it on rickshas or carts. Saigon is really a beautiful city.

"A great many foreigners live in Saigon, and they apparently have every luxury of life that the West and the East combined can provide. The houses in which the Chinese live, so far as my observation went, are better than those I have seen in many other places; but on the other hand, I never saw, in so short a time, so many natives brutally treated. I saw a French policeman hold up a ricksha coolie, and beat him over the head and in the face with a rattan cane, for no reason that I could see, unless it was that the coolie was going up the wrong path. Such sights always bring a feeling of sadness, and a longing for the time to come when the promise, 'They shall not hurt nor destroy,' will meet its fulfillment. We expect cruelty from the heathen, but really, when we think of the cruelties that the Christian nations have practised on their colonies, we cannot help deploring certain conditions, to say the least.

"Mr. Evans was quite sick in Singapore. He had an attack of the dengue fever, which ran seven days, and after that for a number of days he was very weak. The meeting began on Tuesday, and on Thursday night his fever broke. The next Sunday he began to attend the meetings, and after that went to all of them. However, he was very weak even when we left Singapore, but is feeling much better now, and will probably be quite himself by the time we reach Shanghai. I have had the dengue twice within twelve or fourteen months, and they say that now I am probably immune."

* *

A BIG WEEK FOR THE WORLD

FOR a number of years now it has been the custom of our conferences and union conferences in North America and other countries to join in what has been designated a Big Week—a week in which colporteurs, and others who may wish to join them, put forth their best efforts in time, energy, and consecration, to sell our subscription books. Last year all North America joined in one Big Week in July.

The idea has grown until it was brought to the attention of the General Conference Committee at the recent Spring Council. After due consideration the following action was taken:

"Voted, That we approve of the plan of Big Weeks for the sale of our literature each year, and that we appoint July 11-17 as the week for the Northern Hemisphere, and January 16-22 as the week for the Southern Hemisphere, with the understanding that where these dates are not considered the best for any local territory they may be adjusted to meet its convenience."

Now that the General Conference Committee have approved the idea, and a date has been fixed with provisions for adjustments that will enable those in different parts of the world to adapt it to the convenience of the workers in

their fields, we shall see this undertaking which at first began small but has steadily grown to its present proportions, become a mighty factor in the spread of the third angel's message; for this is not a Big Week for the colporteurs alone, but for all other laborers who can and will join them. In some conferences the president, the tract society secretary, and the preachers have joined the ranks, not for a "field day," but for a "field week," and a big one, too.

A part of the plan of this Big Week idea is to give the profits of a half or whole day's sales to missions. One conference during the Big Week last year sold more than \$13,000 worth of books. This gives a glimpse of the possibilities in the plan.

The date for this Big Week in North America is July 11-17. Let all join us in a week of consecrated house-to-house ministry with the printed page.

W. W. EASTMAN.

* *

EUROPEAN RELIEF FUND

Donations Received to May 10, 1920

Previously reported	\$20,340.33
Mrs. E. Olsen	4.38
Mr. and Mrs. A. W. Allen	5.00
A. L. Richmond	1.00
Mr. and Mrs. F. H. Conway	25.00
Theodore S. Thomasson	1.00
W. W. Hobbs	10.00
Mrs. Laura Terry	5.00
Mrs. V. R. Hillman	1.00
Mrs. A. Peterson .....	.50
Mrs. A. Bailey	1.00
Olive Roundtree	1.00
Inman & Inman	2.00
Mrs. Helen B. Holm	2.00
Mrs. Evan R. Davis	5.00
Doreas Aid Society of Vallejo (Calif.) church	70.00
Ida V. Hadley	8.50
Printha Stilwell	6.00
Jacob Birig, Sr.	10.00
Mrs. Jacob Birig	5.00
Jacob Birig, Jr.	10.00
Mrs. John Beahm	1.00
Henry Hagelgantz	5.00
Mrs. Henry Hagelgantz	5.00
John Wagner	3.00
Mrs. John Wagner	2.00
Jacob Mantz	10.00
John Roth	1.00
Mrs. John Roth	1.00
George Roth, Sr.	5.00
Mrs. George Roth	2.00
J. B. Eitel	5.00
Mrs. J. B. Eitel	1.00
Mr. and Mrs. H. W. Roth	4.00

Total\$20,558.71

* *

WE learn from J. I. Beardsley, president of the Oakwood Junior College, that the plans for the enlargement of the school are being hindered because of a lack of consecrated Sabbath-keeping carpenters. There may possibly be some of our readers who could help supply this need. If there are such, they might address J. I. Beardsley, Huntsville, Ala.

* *

ELDER J. L. SHULER reports the baptism of fourteen persons in Charlotte, N. C., on a recent Sabbath. At the same time ten new believers were taken into the church on profession of faith.